

Core5: Personal Worship
Ephesians 5:15-21

August 29, 2010

A. Introduction

1. Worship, like prayer, a personal activity^A

2. Worship, like prayer, a public (corporate) activity^B

B. A Sensible Life Gives Worship Ephesians 5:15-16

1. a careful walk^C

2. A wise walk^D

3. An occupied (with service) walk^E

C. A Spiritual Life Gives Worship Ephesians 5:17-18

1. worship requires spiritual understanding^F

2. exhilaration in the Spirit, not in excess (e.g. of wine)^G

D. A Singing Life Gives Worship Ephesians 5:19-21

1. the variety of words of worship^H

2. thanksgiving in worship^I

3. awe and reverence to Jesus Christ^J

E. Conclusion: may your life give worship!

A Hebrews 10:25, 11:6, Rev 4:11,

B John 11:41-42, Matthew 18:19

C Proverbs 4:23-27

D Ephesians 5:8, James 1:5

E Luke 19:13, Colossians 4:5, Galatians 6:10, Proverbs 27:17

F John 4:21-24, Col 1:9-10

G Proverbs 23:29-35

H Psalms 47:1, 98:5, 132:9, 149:3, 150:4

I Psalm 116:17, 147:7, 1 Thessalonians 5:18

J John 15:5, 1 Corinthians 14:19, Revelation 1:12-18 (the response of the beloved disciple, John, before the exalted Lord, Jesus Christ)

A. Introduction

1. today we conclude our series on Core 5: the principal elements of the philosophy of ministry, or, 'Why should I go to church?' with our theme, Hebrews 10:25, 'not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.'
 - a. first we examined three purposes God has for believers to assemble together
 - (A) to know Christ and to make Him known – hearing and proclaiming the message of the Christian gospel
 - (B) to encourage and to prepare servant leadership – that leaders in the church follow the example of Jesus Christ
 - (C) to equip the saints – every believer in the church – for service so that the church may be built up in love
 - b. last Sunday, we looked at Scriptural exposition which is the reading and study of God's word in order to know his will – Scriptural exposition being the first means whereby the assembling of ourselves together achieves God's purposes
2. today we look at a second means: personal worship
 - a. we could treat worship as a purpose rather than as a means
 - b. as the catechism's first question is answered, 'the chief end (or purpose) of man is to praise God and to enjoy Him for ever.'
 - c. that is a truth which is implied in Revelation 4:11, 'Worthy are You, our Lord and our God, to receive glory and honour and power; for You created all things, and because of Your will they existed, and were created.'
 - d. but personal worship is also the means whereby
 - (A) we know Christ better; we make Christ known
 - (B) we are humbled to engage and encourage servant leadership
 - (C) we have our hearts reinforced by spiritual truth; we are stirred to the work of building Christ's church in love
 - e. to start, let us make a few observations about worship

3. worship is essentially a personal activity
 - a. that is a strange statement given we call this a worship service and we stress assembling for corporate worship
 - b. we encourage corporate prayer, a form of worship, yet in essence prayer is personal, an intimate conversation between the child of God and his heavenly Father
 - c. and worship is the personal expression of adoration and reverence of the redeemed sinner to his Redeemer God
 - d. for worship to be acceptable requires a personal faith relationship the worshipper and God he worships; Hebrews 11:6, '[And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.](#)'

4. so then, we see that worship, like prayer, is a personal activity
 - a. but prayer also calls for expression in a public setting
 - (A) on a number of occasions it is recorded in the gospels that Jesus went off alone to pray
 - (B) for prayer was a personal conversation with His Father
 - (C) but Jesus also prayed publicly
 - (D) first, that his followers should learn how to pray
 - (E) next, that there would be testimony to the power of God as when he prayed at the raising of Lazarus, John 11:41b [Then Jesus raised His eyes, and said, 'Father, I thank You that You have heard Me. 42 I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.'](#) – we pray publicly that people may see the power of God revealed in answered prayer
 - (F) the command to pray publicly together is implicit in Matthew 18: 19, '[Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.](#)'
 - (G) so it is also in the many examples in the book of Acts
 - b. and worship, too, also needs expression in a public setting
 - (A) where individuals unite together in expressing praise
 - (B) the invitation to public worship is a recurring theme in the Psalms; for example, Psalm 34:3, '[O](#)

magnify the Lord with me, And let us exalt His name together.'

- (C) as a testimony of praise to God, believers are called together that they may unite their hearts in worship
- c. the point of this message is that worship is an expression of our adoration and admiration for God that involves the
 - (A) acts of our lives giving glory to God as our re-Creator
 - (B) words of praise and thanksgiving of voice and mind
- d. to focus our thoughts on this, let's use this outline
 - (A) A Sensible Life Gives Worship
 - (B) A Spiritual Life Gives Worship
 - (C) A Singing Life Gives Worship

B. A Sensible Life Gives Worship Ephesians 5:15-16

- 1. 15 Therefore be careful how you walk, not as unwise men but as wise, 16 making the most of your time, because the days are evil.
 - a. here are some ways that living an sensible life as Christians will bring glory to God; will be an act of personal worship:
 - (A) a careful walk gives glory to God
 - (B) a wise walk gives glory to God
 - (C) an walk occupied in service gives glory to God
 - 2. a sensible life, as shown by a careful walk, worships God
 - a. 'Therefore be careful how you walk' (AV: walk circumspectly)
 - b. be very careful, exacting where you go, what you do
 - c. did you learn this chorus as a child? – 'O be careful little eyes what you see; there's a Father up above and He's looking down in love; ... O be careful little hands what you do; ... O be careful little feet where you go.'?
 - d. this is well described in Proverbs 4:23 Watch over your heart with all diligence, For from it flow the springs of life. 24 Put away from you a deceitful mouth And put devious speech far from you. 25 Let your eyes look directly ahead And let your gaze be fixed straight in front of you. 26 Watch the path of your

feet And all your ways will be established. 27 Do not turn to the right nor to the left; Turn your foot from evil.'

- e. how we walk, our life-style, should give glory to God
3. a sensible life, as shown by a wise walk, worships God
- a. 'walk, not as unwise men but as wise'
 - b. wisdom is one of God's gifts to His children
 - c. earlier in Ephesians 5, verse 8 says, 'for you were formerly darkness, but now you are Light in the Lord; walk as children of Light' – one feature of light is that it gives the ability to see: to see spiritually, to have spiritual intelligence: wisdom
 - d. we should walk in that wisdom with newly opened eyes
 - e. James 1:5 gives to us this promise, 'But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.'
 - f. by walking in God given wisdom, we can give glory to God
4. a sensible life, with walk occupied in service, worships God
- a. "making the most of your time, because the days are evil.'
 - b. the Greek uses a figure of going and looking for a bargain in the market-place; look carefully, and when you spot an opportune time snatch it up quickly!
 - c. that special opportunity that may soon disappear, seeing the prevalence of the moral evil of this world snuffing it out
 - d. in the parable where the master, representing the Lord Jesus, gave money to his ten servants, he said, 'Occupy till I come' (AV) or, 'Do business with this until I come back.' (Luke 19:13) – a sensible life is one occupied in service
 - e. both Colossians 4:5, 'Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.' and Galatians 6:10, 'So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.' echo this command of Jesus Christ
 - f. a sensible life, occupied in service, will give glory to God

5. we gather together as the people of God
 - a. that we may learn to walk this sensible life
 - (A) this is an objective in every sermon we preach
 - (B) this is a purpose in every Bible study we have
 - b. that we may be accountable one to another in the way in which we walk that life
 - (A) Proverbs 27: 17, 'Iron sharpens iron, So one man sharpens another.'
 - (B) to this end let me encourage you to meet together on a regular basis with a prayer partner « – explain »

C. A Spiritual Life Gives Worship Ephesians 5:17-18

1. 17 So then do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,
 - a. there are at least two senses whereby a spiritual life gives glory to God in these verses
 - (A) a spiritual life submits itself to the will of God
 - (B) a spiritual life seeks its joys in the Holy Spirit
2. worship requires spiritual understanding –
 - a. Scripture gives its own illustration: Jesus was travelling from Judea back to Galilee. The disciples went into the city to buy food. He sat to rest by the well and met the many times married woman of Samaria. He talked to her of her spiritual need. And as so often happens in witness, she sought to divert the subject to a more comfortable topic. 'Where,' she asked, 'ought men to worship?' John 4: 21 Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. 24 God is spirit, and those who worship Him must worship in spirit and truth.". Jesus' message got through, not just to that woman, but to the men of Samaria, who when they heard, believed
 - b. here in verse 17, we have a contrast between being foolish and being understanding: between treating the gift of salvation in an inconsiderate, thoughtless fashion, on the one hand; and of joining one's mind together with the will of God, on the other

- c. hence Paul prayed for Christians in Colossians 1:9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;
- d. a spiritual life gives worship by obedience to God's will

3. where do you get your excitement?

- a. the old nature would look to the excesses of life
 - (A) of eating; of drinking; of merry-making; of partying
 - (B) but all these provide but a temporary pleasure
 - (C) and they leave the you bleary-eyed « read Proverbs 23:29-35 »
- b. but there is a greater, fulfilling excitement in the Spirit
 - (A) in the joy that comes from contemplating our Lord
 - (B) in the quiet satisfaction from meditation on the word
 - (C) in ceasing the actions that grieve the Spirit
 - (D) in discarding thoughts that quench the Spirit's leading
 - (E) instead allowing His purposes to flow through your life
- c. this is the Spirit filled life, as evidenced in the next verses, that gives worship to God

D. A Singing Life Gives Worship Ephesians 5:19-21

- 1. 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; 21 and be subject to one another in the fear of Christ.
 - a. but worship is also vocalised, expressed in words and music; words that give testimony to God to those around; like Paul and Silas singing praises at midnight in prison
 - (A) a singing life uses the hymnal to worship God
 - (B) a singing life uses thanksgiving to worship God
 - (C) a singing life shows reverence to Christ to worship God

2. A singing life worships God in a wide variety of ways
 - a. [in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord](#)
 - b. many are the words we can sing in such worship
 - (A) words written thousands of years ago in the Psalms
 - (B) hymns written over the centuries that have stood the test of time; bearing with them eternal truths
 - (C) spiritual songs, from all sources, that express in some fashion our love to God
 - c. and there are the wordless means of worship to God
 - (A) Paul commends us to use the Psalms as a means of praise; in the Psalms we are variously instructed to clap, to shout, to dance, and to play all manner of instruments to the praise and glory of God
 - (B) and for us whose musical ability is limited, we are can make melody in our hearts; literally, that is play on a harp in our hearts – you should hear me play the piano in my heart! ... or play the 'air-guitar'!
 - d. so whatever our ability, let us make a joyful noise to God
3. A singing life can worship God by '[giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father.](#)'
 - a. this does not need a worship team or a song leader
 - b. just a simple expression of our deep gratitude to God
 - c. a testimony that in its very utterance is worship to God and cannot be refuted by the cleverest opponent
4. A singing life worships God by reverence to Jesus Christ
 - a. a life making this evident by our attitude one to another, '[subject to one another in the fear of Christ](#)'
 - b. we sing 'What a Friend We Have in Jesus' which is true; John 15:5 '[No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.](#)' – but some songs take this too far: we should also feel Biblical fear of Jesus as the Eternal Son;
 - c. we should be filled with awe and reverence that God was in Christ reconciling the world – that is us – to Himself
 - d. for, to worship Christ, to praise Jesus, is to worship God

5. we gather together as the people of God
 - a. that we may have opportunity to converse with one another on spiritual matters
 - b. that we may give praise in vocal song and heart music
 - c. that we may publicly give thanks to God
 - d. that we may serve one another
 - e. that we may learn Christ so as to praise him both with our emotions – “however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.” (1 Corinthians 14:19) – and with our intellect – and with this we have come full circle in our Core 5: Why Come to Church; the philosophy of ministry of why believers gather together

E. Conclusion

1. the hymn ‘Take my life and let it be’ is the spirit of worship
 - a. Take my moments and my days, let them flow in ceaseless praise .. Take my feet and let them be swift and beautiful for Thee ... Take my voice and let me sing Always, only, for my King; Take my lips and let them be Filled with messages from Thee; Take my will and make it Thine – It shall be no longer mine; Take myself – and I will be Ever, only, all for Thee. ^{–{2}}.
 - b. what a lot of ways there are for us to worship God!
2. all these ways of worship are means whereby we achieve God’s purposes in the assembling of ourselves together as believers
 - a. that we encourage one another in spiritual truths
 - b. that we each, one and all, may draw closer to God
 - c. Living for Jesus a life to the praise of His glory

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version
ERV	The Revised Version of 1885
NAS	New American Standard version © 1960, 1995 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
NRSV	New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Further sermons and illustrations may be found at the web-site, www.holwick.com. Materials in this sermon from Rev. David Holwick's database are identified by “Kerux” followed by a sermon or illustration number.

2. *Take My Life and Let It Be* – by Frances Ridley Havergal (1836-1879)