

Worthy Worship - Revelation 5:8-14

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[0 : 0 0] Good evening. You can open your Bibles to Revelation chapter 5. We will finish Revelation 5.

! After this study we will be into Revelation 6. We will be firmly into those things which are hereafter. We will be getting into the opening of the seals.

But we are still in that period where John has been taken to the throne room. He's at the epicenter of everything that's happening in God's kingdom.

He's there before the throne. They are focused upon the throne. Everything revolves around the throne. And then behold, the Lamb. The Lamb shows up. As John said, heard the angel saying or the voice saying, who is worthy?

He saw a strong angel proclaiming, who is worthy to open the book and to loose the scrolls? And then he wept much and he said, don't weep, John. Behold, the Lion of the tribe of Judah has prevailed to open the book.

[1 : 1 0] To loose the seals and to open the book. The only one who can loose the seals of the scroll that was written within and without is the one who met the requirements for those seals.

The one whose will and testament met those requirements. And so tonight as we're going to pick up in verse 8, we're going to look very specifically this idea of worship.

Worthy worship. Very apt song. Worthy is the Lamb that was slain. Agnes Dei means the Lamb of God.

I never knew what it meant. I looked it up. That's the name of that song. If you remember, Jesus in Luke 19, beginning in verse 37, we read, And when he was come near, even now at the descent of the Mount of Olives, this is the triumphal entry, as we approach Resurrection Sunday, as we approach that, you know, Jesus is coming into Jerusalem.

The whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works they had seen. The Lord God Almighty. Saying, Blessed be the King that comes in the name of the Lord.

[2 : 2 4] Peace in heaven and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke your disciples. Stop them.

They blaspheme. And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out. So if you remember in verse seven, we read last week, or last week, last time we did study two weeks ago, and he came and took the book out of the right hand of him that sat upon the throne.

So the Lamb comes, and he takes this scroll out of the hand of him that sat on the throne. The Lamb approached the throne. The Lamb was also in the midst of the throne, and the Lamb received from the throne.

Three things we cannot do apart from the Lamb. We cannot approach the throne. We are definitely not in the midst of the throne, and we can't receive from the throne either. We have no standing except for the standing of the Lamb.

Jesus took to himself what was rightfully his. It was his to take. Jesus came at the appropriate time to take what only he could appropriate to himself. And we said, as he said in John 14, if I go, I will come again and receive you to myself.

[3 : 3 4] Jesus will come and take what is appropriately his at the appropriate time. The appropriate time is not my time. Otherwise, we'd be out of here. I'm trying to remember what it sounded.

But as we pick up in verse eight, we read, and when he, the Lamb, had taken the book, the four beasts or the four creatures, we know those are the cherubim, the four creatures with all those faces and all those eyes, and the four and twenty elders, the twenty-four elders representing the

church at this time in heaven.

They fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints, or like incense. So, in response to the actions of the Lamb, what happens?

They praise. They begin to praise. In response to the action of the Lamb. What is he doing? What is he doing? What is Jesus doing in this moment? What is the Lamb doing? As he takes that scroll, and they are falling down and they're rejoicing.

They're saying, yes, he was able to take the scroll. And remember what that represented? It represents the beginning of the end. It's the beginning of the end.

[4 : 45] When he opens the scroll in verse 6, and he looses that first seal, that is the beginning of the end. We are marching quickly through seven years as the Lamb wraps this whole thing up.

2 Peter 3, 7 says, But the heavens and the earth, which now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

He's likening that, if you go back into 2 Peter, to Noah, as the flood was reserved for the ungodly men. In the same way, the heavens and earth, they are what? They are being kept by a word.

And by that one word, it will all be loosed and released at the end of the thousand year reign, and will all burn up by fire. Continuing in 2 Peter 3, in verse 10, he says, But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.

The earth also, and the works that are therein, shall be burned up when the day of the Lord comes. Not the rapture, right? Jesus is coming for his bride, and then he's coming with his bride.

[5 : 54] But at that moment, when he returns, and what is this world destined for? It's not going to last. It's not going to be made great again. It's not going to get better.

It's going to continue to progress the way that Scripture says it's going to progress. We're at a point now in our history where when you read in Revelation and we read about a one-world system and we read about the mark that we are almost past, very quickly approaching, where we could move past the point where the technology is past that in Revelation.

Well, you know that can't happen. It's not going to happen. Yes, God could hit the brakes hard and do a really big pause, but he says, hey, once the birth pains start, they're going to continue to progress, right?

It's not like, well, I was planning to give birth, you know, not me, but, you know, the labor started and I think I'm going to wait a year. I'm just not really ready. It doesn't work that way.

You might wait a few hours or maybe a day or two. Continuing in 2 Peter, then in 2 Peter 3, 11, we read, seeing then that all these things shall be dissolved, not made better, not made great, not renewed, but dissolved, what manner of persons ought you to be in all holy conversation and godliness and holy lifestyle and godliness?

[7 : 09] How should we live then in a world where when Jesus takes that scroll and all of heaven rejoices because the end is here, how do we live as we approach the end? Looking for and hastening unto the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved and the elements shall be melt with fervent heat.

Looking for and hastening unto that, running towards it, running to destruction? No, running to deliverance, right? As we run to deliverance and Jesus removes his bride and as he sweeps one more time in those seven years through this world, he'll send an angel, we will see eventually, declaring through the heavens the gospel, the glorious gospel.

There'll be nobody who'll say, well, I didn't get a chance. Nevertheless, verse 13, we according to his promise, what do we look for? We look for a new heaven and a new earth wherein dwells righteousness.

Dwells, it means it's the natural habitat for righteousness. Guys, this is not our natural habitat. As the righteous, we are not in a place where we naturally fit.

Remember, in Hebrews 11, in the Hall of Faith, it talks about how all of these having died in faith, not yet having received the promise because they looked for a better country. They looked for something that was not part of this world.

[8 : 33] And so as the lamb takes this scroll, what he's taking is, and what they're worshipping him for, is the beginning of the end. Saying, praise God, he's going to wrap it up. And what do we see here in this verse?

How many fell down? All. All fell down. They all had harps. Every one of them a harp, or a zither, I think, essentially a stringed instrument, right?

Could be played with a pick or by hand. Kind of like a guitar, right? And every one of them, golden vials full of incense, which are the prayers of the saints.

Everyone was equipped with the means to worship in heaven. All of us are equipped to worship God. There's nobody left out. What about these, these, what does he call them?

Vials, which are the prayers of the saints. I listened to this, well, it was not a podcast, it was before that. I had like, when I first got my truck years ago, it came free with like, satellite radio.

[9 : 40] And like, there's like, not much Christian on satellite radio. And it was like this Catholic talk show I was listening to. I wanted to see what this guy says. And a guy called in and asked and said, hey, I don't see in the Bible where we pray to the saints.

And this guy, he was so quick and sneaky and pernicious. He went right here to this verse and said, see, there we are, that people are praying to the saints and they're taking those prayers to God.

And so the saints are interceding for, the dead saints are interceding for the living saints.

It's like, but of course, if we take a scripture and just rip it out, well, you can make it say a lot of things. Unfortunately, I suppose that this guy chose not to read this verse in Hebrews 7, 25, wherefore he is able, Jesus, to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them.

Okay, well, Jesus is always making intercession for us. Well, but maybe the saints are helping. Maybe, but if we go over to 1 Timothy, 2, 5, we read, for there is one God and one mediator between God and men, the man, Christ Jesus.

We are seeing heaven's view of prayer. Heaven's view of prayer is consistent with the nature of prayer. It is not saying that they are interceding for saints. It says they're just offering up incense with prayers.

[11 : 07] Psalm 141, 2, David writes, let my prayer be set before you as incense. God, let my prayer be set before St. Joseph and St. Mary.

No, and my prayer is going to Jesus. And lifting up of my hands is the evening sacrifice. As we go through Revelation, we've said it before that this is heaven's view of earth's events.

As we see these interesting things take place as a seal is open and a horse is let forth that goes forth to kill and to conquer. Well, that's heaven's view of what takes place on earth.

Heaven's view of prayer is consistent with the nature of prayer. It's Jesus who intercedes. And then in verse 9, they sang a new song. And this word new is not just new in creation, but it's new in ability.

It's saying the 24 elders, they have the ability to sing this new song. No other creature can sing this song, saying thou art worthy to take the book and to open the seals thereof, for thou was slain and has redeemed who?

[12 : 11] Us. Not just redeemed, you've redeemed us to God by thy blood out of every kindred and tongue and people and nation. The only people who can say that is the church.

Not just new in creation, but new in ability. And it's interesting the worth that's applied to the lamb. I mean, Jesus is worthy. He's worthy to be praised.

But the reason here that these people, the 24 elders, those representing the church in heaven, their reason for praise is, and the reason they say he's worthy, is sacrifice. His worth is in his sacrifice.

The lamb's worth allows for ownership and possession. Thou has, was slain and has redeemed us to God. You own us, you possess us, God. That's the basis of my worship.

The lamb is worthy to me because of his sacrifice. Galatians 3, 3, 13. Christ has redeemed us from the curse of the law, being made a curse for us.

[13 : 13] For it is written, cursed is everyone that hangs on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

Christ has redeemed us. He's our creator. We see the angels worshiping him for creation, but we have a particular praise that we can offer to God.

There's a particular reason I look to the lamb and say, you are worthy. You are worthy. And we see here that personal redemption, you have redeemed us, it leads to what?

Personal praise. Personal redemption leads to personal praise. I'm so thankful that God has redeemed you, but I'm also really thankful he's redeemed me. Personal redemption leads to

personal praise.

Verse 10, and you have made us unto our God, kings and priests, and we shall reign on the earth. This, my friends, can only be the church.

[14:17] We read this in Revelation chapter 1 as John writes to the seven churches which are in Asia. He says, grace be unto you and peace from him which is and which was and which is to come and from the seven spirits that are before his throne.

We just read about that in chapter 4. And from Jesus Christ who is the faithful witness and first begotten of the dead and the prince of the kings of the earth. This is John's earthward perspective to heaven, a little different than heaven's perspective.

As John sees Christ unto him that loved us and washed us from our sins in his own blood as we sing that new song, the one who's redeemed us back to God by his blood and has made us kings and priests unto God and his father to him be glory and dominion forever and ever.

Who's John writing to? John to the seven churches and God has made us kings and priests. And so in verse 10 as we read in you have made us unto our God kings and priests and we shall reign on the earth.

Look at that different perspective. As John writes here in Revelation what does he say? Who has the dominion? To him be glory and dominion forever. Before the rapture, before the church is in heaven, dominion belongs to God.

[15:30] After the rapture when we return to earth in verse 10 of Revelation it says and we shall reign on the earth. Dominion is given to man. we rule with him.

And I, I beheld and I heard the voice of many angels round about the throne and the beasts and the elders and the number of them was 10,000 times 10,000 and thousands of thousands.

I didn't multiply that out. It's a one with a lot of zeros. Saying with a loud voice, worthy is the lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

The lamb is worthy of power, riches, wisdom, strength, honor, glory, and blessing. All of these are characteristics of three things.

They're degrees of magnitude. They are, they can be smaller or bigger. They have a degree of magnitude. They're all in excess here and they're all transferable.

[16:37] All of these things have been transferred to the lamb from him who sits on the throne. He is worthy. But if you notice in verse 11, that's a lot of people singing.

I heard the voice of many angels, thousands and thousands. You have the 24 elders falling down. Do you know in heaven, there are no solos in heaven.

There is no top cat in heaven. we all sing together. Like, well, I can't sing very well. Who cares? Heaven's worship consists of a body of individual voices.

Individual voices, collective. There's no solos. We're not going, all right now, everybody, we're going to have over here, finally, I get to sing my solo and I've been waiting for this.

in Hebrews 1.13, we read, but to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool.

[17:39] Speaking of Jesus, he's quoting Psalm 110, verse 1, saying that Jesus is the one, the lamb that was slain to receive power, riches, wisdom, strength, honor, glory, and blessing.

None of the angels could receive that. He alone sit on my right hand until I make thine enemies thy footstools, until it is time for Jesus to receive all of the power and riches and wisdom and glory and honor that he is due.

And as the lamb takes that book, that scroll, this is what we're seeing happen. John here says, I beheld and I heard.

We've talked a lot about, especially in the beginning of Revelation, where Jesus, Jesus would say to John, write what you see. Right? He didn't say, hey, try and recreate what you see.

He said, write what you see. And here we see very specifically, John says, I beheld and I heard. So John is seeing and John is hearing. It's not, he said, I didn't read it, he saw it.

[18:42] But what did he behold and what did he hear? What was it that John was a part of? And he was part of something worthy.

Worthy is the lamb. Is what we behold and hear worthy of the lamb and worthy of who we are? Right? We are worthy.

We are considered of worth to worth ship, to worship God. Is what I'm seeing, what I'm beholding, what I'm hearing, what I'm putting my eyes and ears, is it worthy of the lamb and is it worthy of my redemption?

It's a different way to look at that, something. Well, you know, have you seen this? No, that's, that's not worthy of me. Well, who do you think you are? Hey, I'm a king and a priest of God. I'm going to reign on the earth.

I'm redeemed by the lamb. To blaspheme is to speak of God in terms of impious irreverence or to make common that which is holy.

[19 : 47] It's assigning to God something common when God is holy, when God is set apart. Now, that could be where the Pharisees assign to him and say, hey, he by the power of Beelzebub casts out demons.

Okay, he's assigning to a holy God something of irreverence. Or it could be something as simple as taking that which is holy and making it common. Remember in Daniel when Nebuchadnezzar's son Belshazzar, he made a feast to all his lords and he was drunk.

And he said, oh, bring in all of the gold and silver vessels from the temple. And they began to drink out of those. And in that minute, it says, the hand wrote upon the wall, meaning, meaning, chuckle you, Farzan.

You have been weighed in the balance and found wanting. As he denigrated, as he took something holy and he made it common. And God's take on that was, hey, you've been weighed in the balance and found wanting.

John will eventually write, as we eventually get to Revelation 22, as he ends it, he says, for I testify unto every man that hears the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

[20 : 57] And as they say, is this referring to the entire Bible or just Revelation? I don't care. I don't want the plagues in Revelation added to me. I definitely don't want the plagues in Exodus added to me. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book.

We are not to make light of what God calls holy. Proverbs 30, verse 6 says, add thou not unto his words lest he reprove thee and thou be found a liar.

Belshazzar. Moses will eventually write in Deuteronomy as he finishes his last will and testament, his sermon, Deuteronomy 4, 2.

He will write, you shall not add unto the word which I command you, neither shall you diminish from it. I like that word. Do not diminish that which God has put as holy.

That you may keep the commandments of the Lord your God which I command you. God's word does not give us the freedom or the creative license to add or to diminish to what is contained therein.

[22 : 06] We don't get the option to do that. The world does that. We don't get that freedom. It's not worthy of us. It's not worthy of him. Because what is contained in God's word is God himself.

The Bible is not a work of literature but it's the very expression of God to man. Jesus would say to the Pharisees, search the scriptures for in them you think you have eternal life but these are they which testify of me.

Man, we can comb through God's word and miss God. There's a lot of people that do that today.

John 1 14 and the word was made flesh and dwelt among us and we beheld his glory.

The glory is of the only begotten of the Father full of grace and truth. We do not touch the glory.

Right? I'm not going to diminish that. I'm not going to add or take away.

God has given us his word. It's not a work of literature and it's not something we can just play loose and creative with.

[23 : 09] But as John sees and beholds he is faithful to write down. He doesn't add to it. He doesn't embellish it. He doesn't say, you know what? This is all I have for a description of these beasts that have six wings and eyes before and four faces.

I think I'm going to add a little more to that. I'm not going to embellish that. I'm going to he just gives it straight. He's faithful to give God's word as it is. It doesn't need to be embellished. It doesn't need any gaps filled in.

You know, John would tell us when he gets to the end of the book of John, man, if we wrote down everything that Jesus said and did, the amount of books would, there would not be enough books in the world to contain it.

Well, John, why didn't you write it down then? You know, come on, Matthew, why didn't you write down that when Jesus rose from the dead it said, and many other graves were opened and the dead were loose and many people saw them walking in the cities and towns.

Did they then go back to the grave? Were they, was it just like a momentary thing? Come on, fill in the gaps. He says, no, Verse 13, The one who is worthy, as John says there in verse 12, worthy is the Lamb and every creature declared his worth.

[24 : 46] Every creature declared him worth-ship, worthy of worship. It's interesting because we have these two people joined now, these two beings.

We have the one that sits on the throne and then we have the Lamb. Blessing, honor, glory, and power unto him that sits upon the throne and unto the Lamb forever and ever. We read out in Philippians that every knee would bow and every tongue would confess that Jesus Christ is Lord. I think we had read that one. Those enemies shall be made as footstool. No, those don't go together. We'll read it now. God has also highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, as we read in Revelation, things in the earth and things under the earth, every creature which is in heaven, on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord through the glory of God the Father.

And hear this happening in Revelation 5.13. Every creature, as Philippians prophesied, as Paul wrote, is saying, blessing, honor, and power be unto him that sits on the throne and the Lamb.

The one upon the throne and the Lamb are separate from one another and yet they're both one God. The Lamb and him that sits on the throne, they are separate but they're one God.

[26 : 07] Isaiah 42.8, we see here the Lord speaking through Isaiah. He says, I am the Lord, that is my name and my glory will I not give to another, neither my praise to graven images.

As the Lord has revealed himself, he says, this is who I am. This is who is worthy to be praised.

Isaiah 43.11 says, I, even I am the Lord and beside me there is no Savior, only one Lord, only one God, but yet we have someone on the throne and we have a Lamb.

It's the Trinity, right? Two separate beings but yet one God or two separate entities. Deuteronomy 6.4, Hear, O Israel, the Lord our God is one Lord, one God, separate from one another, the Lamb and him on the throne, but they are both one God.

As Jesus is more than just a Lamb, more than just one who was slain, right? He's worthy in that he was slain because why? Because he lives.

A lot of people are going to be slain. There's going to be an innumerable company of people beneath the throne that have been slain for their witness during the tribulation, but they're not worthy to receive this honor because Jesus came back.

[27 : 21] Jesus entered out of the grave and into life and so we are redeemed. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that lives forever and ever.

God is eternally worthy and God is eternally worshipped. Like, that was pretty quick. Time for *cafecito*? God is worthy to be eternally worshipped.

But what is worship? We use that term all the time, you know, we say, it's time for worship. We're going to worship before we start the study. Are we worshipping God right now?

No, we're having a Bible study. Well, no, we are. We're worshipping God right now. It's a long list, but what we saw going through this section right here, the worship in heaven, it's very physical.

They're down, they're up, you know, it's very physical. I'm not saying we're going to start doing a bunch of, including a bunch of physicality. I'm just saying it's what it is. It's a very physical thing.

[28 : 27] It encompasses, it's encompassing all senses. It's what he heard, saw, there was incense. Now, we're not going to light incense either. But it encompasses all senses.

It's all encompassing. It's accompanied by music. They have harps. I mean, well, zithers, they've got guitars. Our version of that. It includes prayer as they have the prayers of the saint being offered up to God.

The worship in heaven is based upon creation as the angels worship him for creation, but then there's a new song. Then redemption. Creation and redemption. Why do we worship God?

Well, think of the songs we sing. They're all based around what? Creation. God is our creator and God is our redeemer. The worship in heaven is personal and yet it's congregational. Nobody will be there just because they're part of the group. It will be personal to each one and yet we will get to partake as a group. Worship in heaven is focused upon the throne and the lamb and it is worthy.

[29 : 31] The first use of the word worship was in Genesis 22.5 when Abraham said unto the servants that were with him, he said, abide here, the lad and I will go yonder and worship and we will come again to you.

Go and worship. Worship is sacrifice. Psalm 51.17 says, the sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

Worship is sacrifice. What are the sacrifices of God? Well, it's of the heart. Worship isn't me bringing, you know, \$50. Now it can be, it can be an expression of the heart because worship is a heart attitude that's reflected in outward expression, right?

Worship is a heart attitude of sacrifice reflected in various outward expressions. What we're doing right here is worshipping God and honoring him. Psalm 95.6, O come, let us worship and bow down. Let us kneel before the Lord, our maker. It's very physical. As we worship, as we bow, as we sacrifice. Matthew 2.11, when Jesus is a young child in Bethlehem, says, and when they were come, the wise men into the house, they saw the young child with Mary, his mother, and they fell down and worshiped him.

[30 : 54] When they'd opened their treasures, they presented unto him gifts, gold, frankincense, and myrrh. I've never brought Jesus, frankincense, and myrrh, and gold, but the attitude in my heart is reflected in outward expression.

Some of us raise our hands more than others. It's an outward expression. Some of us sing louder. It's an outward expression. We worship God by the choices we make to show him that he's worthy. Hebrews 13.15, By him, therefore, let us offer, by Jesus, the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to his name.

My mouth, my praise, my voice, the things I say or sing is a sacrifice. It can be a sacrifice of worship. But what type of sacrifice is acceptable to God?

Okay, so worship is sacrifice. But how do I know if it's acceptable? How do I know if what I'm saying, if what I'm bringing, if what I'm giving, if what I'm doing, how do I know if it's acceptable?

[32 : 06] Well, Jesus in John 4, he's speaking to the woman at the well. If you remember, he just met her. He's sitting down. He's hungry. The disciples are going into town to get food and he's sitting there and he begins to speak to this woman who comes in the middle of the day to draw water and he speaks of worship.

He said, You worship, you know not what. We know what we worship. Jesus speaking of himself and the Jews for salvation is of the Jews. But the hour comes and now is when the true worshipers shall worship the Father in spirit and in truth.

For the Father seeks such to worship him. God is seeking worshipers. God desires worshipers. God is a spirit and they that worship him must, circle that, worship him in spirit and truth.

So the first thing we see is worship must be understood. It must be understandable. You worship, you know not what. You can't worship what you know not what. We worship what we know, he's essentially saying.

The salvation of the Jews and then he gives further information, further understanding. The hour comes and now is when true worshipers shall worship the Father in spirit and in truth. Worship must be understood and it must be understood by spirit and by truth.

[33 : 19] And then we see our worship to God is anchored in salvation. For salvation, he says, is of the Jews. You worship, you know not what.

We know what we worship because we worship because our worship is anchored in salvation.

Worship is only possible and acceptable to God, only possible to give worship to God and only acceptable to God by those who possess the same quality of life as himself, spirit and truth.

only those who possess the same quality can worship him. Psalm 29.2, we read, give unto the Lord the glory due unto his name. Worship the Lord in the beauty of holiness.

Psalm 96, verse 7 through 9, give unto the Lord, O you kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name. Bring an offering and come into his courts.

How do I give him that glory? In what atmosphere? Worship the Lord in the beauty of holiness. Fear before him, all the earth. Worship must be understood.

[34 : 22] Our worship is according to spirit and truth. It's anchored in salvation. And worship is beautiful when it's holy. Worship is beautiful when it's holy. Worship that is acceptable to God.

How do I know if my sacrifice is acceptable? Worship that is acceptable to God is in spirit, in truth, in holiness, is desired by the Father.

He's looking for those who will worship him in this way. And it is beautiful. It is beautiful. It doesn't mean your voice has to be beautiful. But it is beautiful. But speaking of voices, we saw rendering to God the sacrifice of praise of our lips.

You know what we call worship very much in our society? We're calling singing praise unto God. Singing unto God. Singing as sacrifice. Sacrifice. Psalm 13, verse 6 says, I will sing unto the Lord because he has dealt bountifully unto me.

Bountifully with me. Singing to the Lord in gratitude for personal blessing. You know, we want our worship to be directed to God. Read through the Psalms, though. Some of David's worship songs. You know, you have people say, well, that wasn't really a worship song.

[35 : 31] It spoke too much about you. Well, yeah. If it's all about, you know, God, thank you for making me so wonderful. I know everything's going to work out great. I'm going to be amazing. Yeah, that's probably not a worship song, right?

But if you're singing to the Lord because of the bounty he's done for you, because of what he's done in your life. I mean, if we put some of these songs to music where David's like, Lord, I bless your name. You've defeated my enemies.

Break their teeth. Kill them. Let them be barren and have no children. Amen. Thank you, Jesus. Right? That's like, wow, I don't think so. I don't know about that. But singing to the Lord in gratitude for personal blessing.

How has he blessed you? Psalm 27, 6, And now shall my head be lifted up above mine enemies round about me. Therefore, will I offer in his tabernacle sacrifices of joy.

I will sing, yea, I will sing praises unto the Lord. God, you have defeated my enemy. That person who's coming against me, Lord, I know I don't fight against flesh and blood, but thank you, Lord, for removing that situation from my life.

[36 : 31] I worship you because of that. And I sing a sacrifice of joy. We sing unto the Lord in gratitude for personal blessing and we sing unto the Lord for personal victory.

Another reason we sing and worship the Lord. Psalm 33, 1 through 4 says, Rejoice in the Lord, O you righteous, for praise is comely. It's appropriate to praise him.

Praise the Lord with harp. Sing unto him with a psaltery and an instrument of ten strings. Sing unto him a new song. Play skillfully with a loud noise. Notice it doesn't say sing skillfully.

It says play skillfully. We learn off the hook if we can't sing skillfully. For the word of the Lord is right and all his works are done in truth. Sing unto the Lord a new song.

There's people, wings of the church that say, no, no, we can't sing new songs. Only the old ones. Well, those old ones were new ones too. Come on. I mean, when that hymn was written, that was new.

[37 : 28] That was inventive. That was kind of crazy. Sing unto the Lord a new song, says the scripture. Praise, the word praise. We saw what it means to worship.

It means a sacrifice and bow down. Praise is a song, shout, or declaration for renown, fame, and glory. It's a song, a shout, or a declaration for God's renown, his fame, and his glory.

We are shouting for that. We are praising. Like you win a victory and you come back, you know. They have parades all the time for that. They have praise parades constantly, you know, for whoever won the Super Bowl. There's a praise parade.

They sing, they shout, and they declare for renown, fame, and glory of these people who won that predetermined and prescribed outcome of that game. It is appropriate, it is appropriate, Psalm 33 says, praise is comely.

It is appropriate for the righteous to declare God's renown, his fame, and his glory with our voice. It is appropriate to use instruments. It's appropriate. Heaven's going to be very shocking to some more than others.

[38 : 37] declaring God's renown, his fame, and his glory is to be done with skill and with instrumentation, says the scripture.

It's appropriate. Declaring God's renown, fame, and glory is to be fresh, a new song, and it is to be loud. It's okay if it's loud. Sing unto him a new song, play skillfully with a loud noise.

It's appropriate. God's renown is known through his word and through his work. Right? That's how we approach the worship.

So specifically, as singing, that was using our voice. That was praising God with our voice. But specifically in song, what does the Bible say about worship?

Psalm 66, 4 says, all the earth shall worship thee and shall sing. Not just shout, not just declare, not just speak, but shall sing unto thee. They shall sing to thy name.

[39 : 39] Songs directed to God's name. Our worship is worthy when we direct our praise to his name. Psalm 98, 1.

Oh, sing unto the Lord a new song, for he has done marvelous things. His right hand and his holy arm has gotten him the victory. We sing new songs as we experience new victories. Don't we? God, oh, and isn't that so true? I don't write songs. But like, you'll hear a worship song and it's just like that connects so with what God is doing right now in your life. The victory he's getting right now. And it's like, oh, I call it the song of the week for me.

It's my song of the week or song of the month that I just play. You know, and it's like another one comes along. We sing new songs as we experience new victories. Psalm 100, verses 1 through 5. Make a joyful noise unto the Lord, all you lands. There's all of us who don't sing skillfully. Serve the Lord with gladness. Come before his presence with singing. Why do we start with worship? Why don't we just dive into the message?

[40 : 37] Because we want to come before his presence with singing. Know you that the Lord, he is God. It is he that has made us and not we ourselves. We praise him. We worship him for creation as we come before his presence with singing.

It brings understanding. It readies our heart to say, God, I know you are God. We are his people and the sheep of his pasture. Enter into his gates with thanksgiving, into his courts with praise. Be thankful unto him and bless his name for the Lord is good. His mercy is everlasting and his truth endures to all generation. We enter into his gates with thanksgiving, into his courts with praise. I don't know how people come in and worship's over and they're just like, well, yeah, we're here for the message. I get it. If there's reasons you're late, you know, if you have four hours of sleep, it's all good. There's no judgment. But to make that a habit of life where it's like, well, I just don't have any value.

I don't see any worth in this worship. It's like, man, it prepares our hearts. And then as we kind of wind this down, we see the effects of worship.

[41 : 38] Second Kings 3.15, Elisha says, before the king of Israel and the king of Judah, he says, but now bring me a minstrel. And it came to pass when the minstrel played that the hand of the Lord came upon him, came upon Elisha.

I identify a lot with that. Man, as I know God is so faithful as I begin to worship him, it's just like he just settles my heart and prepares me. He said, hey, you know what?

Bring someone to come and worship. You know, I need to seek the Lord. Man, I'm going to get my heart right. Bring someone to worship. Second Chronicles, Jehoshaphat is heading out to battle and he sends before him not the army, but a bunch of worship, the worship team goes forth into battle.

Hey, guys, you first. And when they began to sing and to praise, the Lord set ambushes against the children of Ammon, Moab, and Mount Seir, which were come against Judah and they were smitten. Effective worship. And they began to sing and praise. The Lord began to defeat the enemy. The Lord began to set up things in their lives that would bring victory. We'll be approaching here pretty soon with Joshua marching around the wall of Jericho, right?

[42 : 51] In Joshua 6, 14 and 16 through 16, we'll read, in the second day they compassed the city once and returned into the camp. So they're beginning their march around Jericho as the angel of the Lord, the captain of the Lord's host instructs Joshua.

This is what you're going to do. Be quiet when you do this. Not a noise, not a sound among you. Think how eerie that would be as you're on the ramparts of Jericho just watching them. You have stood, you're inside of the Jordan River.

You saw the Jordan River go dry. And it says the water is heaped up literally like a mile upstream. The water just continues to heap and heap and heap as it flows and God's just stacking it up.

And they come across and then you see them take the stones and they put the 12 stones of remembrance. And then you see that shiny thing that those four guys are carrying, the ark with the two cherubim over it, come out of the river and boom, the water comes back.

And then they just start marching around your wall in silence. Okay, okay, we give up, we surrender. And it came to pass on the seventh day that they rose early about the dawning of the day and compassed the city after the same manner seven times.

[43 : 58] So they would do this once and go home, once and go home, back to camp. Now they do it seven times. One, two, three. Only on that day they compassed it seven times. It came to pass at the seventh time when the priests blew the trumpets.

Joshua said unto the people, shout, for the Lord has given you the victory. And what do you think they were shouting? Whoopee! No, man, you know what they were shouting. They were shouting his name. They were shouting, praise God.

They were shouting, God, you've defeated our enemies. And they were running forward as those walls fell down. The effect of worship as we praise, as we worship, God defeats our enemies.

And God also defeats our unseen enemies. 1 Samuel 16, 23, David goes into play before Saul. And it came to pass when the evil spirit from God was upon him, David took a harp and played with his hand.

So Saul was refreshed and was well and the evil spirit departed. The evil spirit departs. When we bring the spirit of worship, we worship in spirit and in truth.

[45 : 01] You know, there are those today that think there is some type of other spirit attached to worship psalms. There are certain producers of worship music today.

Unfortunately, it's very sad what's happened that the industry of worship or praise to God has become some money-making industry. And there are those that would say, if you play a song that comes from one of these groups or industries or people, then they're writing that to deceive, to suck you in and to take your money and to take the church into deception.

That could be true. There are some songs out there that if you listen to them, the focus is not on God, it's not on what he's done for me, it's all on, it's earth-focused.

God's gonna build his kingdom now. God's gonna build his kingdom here. What we just read, his kingdom's not gonna be built here. That this, he's gonna be a new heaven and a new earth. Yes, there'll be a thousand-year reign. But he's not building his kingdom now through this church in this world.

And so there are songs, some of them that are like that. But Paul, in 1 Corinthians chapter 8, begins to, and this is where we're finishing, I promise. He touches on a topic that's kind of a hot topic for the Corinthians.

[46 : 16] You know, if I said to you, when we're done, the cafecito's open, and guys, I brought a special treat, really amazing pastries, they're so good. And you go to eat one, and I say, but I just want you to know, they were sacrificed to a pagan god, and I stopped on the way and got them.

They were used in a ritual to bring these pagan gods, and you know, but it's okay, go ahead and eat it. Are you going to eat it? I'd probably be like, hey, you know, if Paul was here, he'd be like, sweet, pass it over, I'll take four.

Love these pagan cookies. Paul says in 1 Corinthians, it's a lot there, chapter 8, begins in verse 4, he says, as concerning therefore the eating of those things that are sacrificed, offered and sacrificed unto idols, we know that an idol is nothing in the world, and that there is none other god but one.

For though there be that, for though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many, but to us, there is but one god. To who?

To us. There is but one god, the father, of whom are all things, and we in him, and one lord Jesus Christ, by whom are all things, and we by him.

[47 : 32] But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. What's Paul saying? For us, as believers, we do not have to fear any spiritual attachment to physical items.

There are no talismans. There's nothing of spiritual power because it is physical. What if someone brought an idol in here? You know, what if someone brought a...

Paul says that's nothing in this world, nothing to us because all things are whose? God's, and all things are Christ's. By whom are all things, and we by him.

There are no spiritual talismans. There's nothing spiritual that has any power over us. There is nothing spiritual that has any power over us. We have the authority of Christ.

All curses are broken at the cross. And whether that meat was sacrificed to the idols or whether that worship song was written by a pagan, that's not the standard by which we choose to partake.

[48 : 34] Isaiah 54, 17 says, no weapon that's formed against you shall prosper. None. Period.

Zero. Zilch. And Luke 9, 1. Jesus sends out his 12 disciples and he says, and he gave them power and authority over all devils.

All. Didn't matter what they're associated with. Didn't matter if you, I got a lucky rabbit's foot, so look out, disciple. Disciple. However, the priority is not my freedom, but the freedom of a brother.

Because there are those, Paul will go on to say in Corinthians. In verse 27 of chapter 10, if any of them that believe not bid you to a feast and you are disposed to go, you go to some unbelievers, whatsoever set before you eat, asking no question for conscience sake.

Don't worry about if it's sacrifice to an idol. But if any man say unto you, this is offered and sacrificed unto idols, don't eat it. For his sake that showed it, not for conscience sake. Oh, and for conscience sake, sorry.

For the earth is the Lord's and the fullness thereof. Conscience, I say, not yours, but of the other.

For why is my liberty judged of another man's conscience? Interpretation, if you go to eat it and he goes, by the way, Christian, that was sacrifice to an idol.

[49 : 49] Don't eat it. Why? Not going to bother me, but because I don't want this to reflect thoroughly upon God. Like, hey, you know what? Well, then I'm not going to eat that. I don't need to eat that. I'm set apart unto my God.

I don't need that. If that's pagan and you think by eating that I'm going to join with your idol, I don't need that. But you're not, I'm not going to be judged by your conscience. You're not going to judge my freedom. God judges my freedom.

Am I worshiping in spirit and truth? Yes. Well, do you know who wrote that song? No. And I don't really care because I know who's singing it right now. I know the heart behind the person singing it when I sing a song to the Lord.

The priority is not my freedom, but the freedom of a brother. In 1 Corinthians 14, 26, we read, let all things be done unto edifying.

As Paul talks about the spiritual gifts and the working of the Holy Spirit in the church, he says, but let all things be done unto edifying. So at Calvary Chapel Charlotte, we seek to worship him that lives forever and ever in a way that's both worthy and edifying.

[50 : 51] How do I know if it's worthy? Is it in spirit and truth? Is it beautiful? Is it holy? Right? Is it worth him? Is it worthy? Is it worth ship?

And so that's our focus here. No. An evil spirit of the writer does not go with the lyrics any more than if I quote someone, and I've quoted Martin Luther.

If you read some of the things, he had some pretty wacko stuff. Spurgeon, he was off on some things. Okay? If you quote me, I'm gonna be off on some things.

We're not gonna find perfection except in Christ. And Christ redeems and makes all things new and all things beautiful. Father, we thank you we can worship you that you are seeking those to worship you.

Lord, we thank you we have the truth of your word. Lord, we have something so starkly strange as eating food sacrificed to an idol. Why is that in there? Oh, that's why.

[51 : 52] Because people wanna put trips on me. People wanna judge my freedom by their conscience. And Lord, if it bothers them, hey, I don't sing that because this really bothers me.

Well, praise God. I'm not gonna stumble you by being, hey, come on over and let me listen, let's listen to this new album by this group that stumbles you. No. But we're also not gonna let somebody come in and judge our freedom that we have in Christ.

As we worship you in spirit and truth, as we worship you for the victories you've done in our lives, for the personal, Lord, benefits you've given us, Lord. As we worship you in holiness and as our hearts, Lord, have an attitude of sacrifice, we're not gonna allow that to be diminished because of someone else's view of how we should be.

But Lord, we also wanna be edifying. We wanna be equipped in a way to love those and explain to those who may think, Lord, that, well, by eating that meat sacrifice to an idol, we've now joined with the idol and his evil spirit is here.

No, no, no, no. Jesus is bigger than that. Lord, I thank you so much for my brothers and sisters and just enduring this longer study tonight, but I thank you, Lord. As we look at the worship of heaven, we want that to be reflected here and in our hearts and in Jesus' name.
[53 : 09] Amen. Amen.