

Praise & Worship Pts. 2–4

Pastor James Foley – Sunday, September 17 & 24, October 1, 2023

INTRODUCTION

Thank you for joining us. Whether you are here in person or joining via the livestream you are most welcome! Please have a Bible at the ready and be prepared to take notes as you like. We have much to cover in a rather short space of time.

SETTING THE STAGE

NOTE 1 – We are in the midst of a multi-segment sermon series on the interrelated topics of praise and worship.

Q. What is praise?

A. Praise is the joyful recounting of all that God has done for us; the celebration of His workings in the earth. Praise is boisterous, exuberant and uninhibited in nature, often expressed through singing, shouting, dancing, the playing of instruments, the raising of hands and beyond.

Q. What is worship?

A. Worship, on the other hand, is quite different. Whereas biblical praise centers upon what God has done, worship centers upon who and what He is. Its priority is not the work of the Lord but the Lord of the work! Ultimately, worship is the expression of adoration and reverence to a God most worthy, made manifest through kneeling, bowing and/or related demonstrations of earnest humility.

NOTE 2 – Today I would like to begin to delve deeper into the themes of praise and worship in a unique manner. Namely, I would like to explore the underlying Hebrew (OT) and Greek (NT) terms for both praise and worship. Since the figures who were inspired by God to pen His Word did so in Hebrew and Greek, there is benefit in noting the words they used and what they meant by worship and praise!

NOTE 3 – In a spirit of full disclosure, there will be oft-repeated elements throughout this teaching series. However, I am being purposefully repetitive at times, as it is truly the best teacher and we have room to grow! Thus said, we have much to cover, so let us begin with the Hebrew of the OT:

Q. What Hebrew terms for praise and worship are present in the OT?

A. This is NOT an exhaustive list, but let us consider the following in kind:

HEBREW Terms for PRAISE

HALAL (haw-lal') PT. 1

Q. What does *halal* mean?

A. To shine; to make a show; to boast; to be clamorously foolish; to rave, celebrate or commend.

KEY – Halal is the most common word for praise in the Old Testament. In fact, this term is used some 165 times!

1) God is Worthy of Exuberant Praise

NOTE 1 – The word halal does not paint the picture of a quiet or dignified activity. In fact, the term paints the picture of a bright, flashing activity that draws the attention of others (i.e., hence “to shine or make a show”). Believers should praise the Lord in such a way that draws attention, to Him, like lights flashing amidst darkness!

2) God is Worthy of Our Boasting

NOTE 2 – Halal also means to boast. Our God is so great that we cannot but help boast about His power or work. Like a child boasting about how great their father is, we should be so enthralled by the greatness of our Father that we cannot help but rave about Him to those we encounter!

Jeremiah 9:23–24 (NIV, Emphasis Mine)

23 This is what the Lord says:

“Let not the wise **boast** of their wisdom
or the strong **boast** of their strength
or the rich **boast** of their riches,

24 but let the one who **boasts boast** about this:
that they have the understanding to know me,
that I am the Lord, who exercises kindness,
justice and righteousness on earth,
for in these I delight,”
declares the Lord.

3) God is Worthy of Our Foolishness

NOTE 3 – Halal means to boast, brag and rave about the Lord, even to the point of appearing foolish to others. One of the greatest mistakes we make when praising our God is worrying about what others may think. Scriptural praise should be so bright and full of joy that we may appear fools in the eyes of the religious or lost.

QUOTE – “People who attend football games and shout and scream for their favorite team are called fans. Unfortunately, for most of us, if we shout and scream and brag on God we may be labeled as fanatics, as if something is wrong with us.”

Q. Would you like one a classic example of such praise?

2 Samuel 6:12b–23 (Moving the Ark to Jerusalem, Emphasis Mine)

12 . . . David went to bring up the ark of God from the house of Obed-Edom to the City of David with **rejoicing**.
 13 When those who were carrying the ark of the Lord had taken six steps, he **sacrificed** a bull and a fattened calf. 14 Wearing a linen ephod, David was **dancing before the Lord with all his might**, 15 while he and all Israel were bringing up the ark of the Lord with **shouts** and the **sound of trumpets**.

16 As the ark of the Lord was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David **leaping** and **dancing before the Lord**, she **despised him in her heart**.

17 They brought the ark of the Lord and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the Lord. 18 After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the Lord Almighty. 19 Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

20 When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, “How the king of Israel has distinguished himself today, going around half-naked in full view of the slave girls of his servants as any vulgar fellow would!”

21 David said to Michal, “It was before the Lord, who chose me rather than your father or anyone from his house when he appointed me ruler over the Lord’s people Israel—I will **celebrate** before the Lord. 22 I will become even more **undignified** than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in honor.”

23 And Michal daughter of Saul had no children to the day of her death.

HALAL PT. 2

NOTE 1 – Before we move on from halal, we do well to realize that it features in another (praise) term: hallelujah. This is a combination of halal (to shine or boast to the point of appearing foolish) and yah (short form of YHWH). This is the outcry of one who is excited about the Lord! It is used only twenty-four times in the Old Testament, all between Psalms 104 and 150. It is reserved for moments of extreme exultation!

Psalm 150 (Emphasis Mine)

1 **Praise** the Lord.

Praise God in his sanctuary;

praise him in his mighty heavens.

2 **Praise** him for his acts of power;

praise him for his surpassing greatness.

3 **Praise** him with the sounding of the trumpet,

praise him with the harp and lyre,

4 **praise** him with timbrel and dancing,

praise him with the strings and pipe,

5 **praise** him with the clash of cymbals,

praise him with resounding cymbals.

6 Let everything that has breath **praise** the Lord.

Praise the Lord.

TEHILLAH (the-hil-law')

Q. What does *tehillah* mean?

A. Tehillah means “to sing or praise; to laud.”

NOTE 1 – Tehillah is the praise of God through music and/or singing. It appears nearly 60 times in Holy Scripture.

NOTE 2 – This term famously appears as the title for the Book of Psalms (i.e., *Sefer Tehillim*).

NOTE 3 – One of the first times we experience tehillah in Scripture is following the deliverance of the Hebrews from slavery in Egypt. In Exodus 15, the newly-delivered Hebrews had just seen the waters of the Red Sea collapse upon their enemies. I would imagine there was a moment of baffling silence, backed by the roaring sea. Mouths agape, Israel was forced to make sense of the impossible! And then, one by one, thousands of voices began to erupt in praise, thankfulness, laughter and song led by Moses and Miriam. Please note the following:

Exodus 15:1–19

1 Then Moses and the Israelites sang this song to the Lord:

“I will sing to the Lord,
for he is highly exalted.

Both horse and driver
he has hurled into the sea.

2 “The Lord is my strength and my defense;
he has become my salvation.

He is my God, and I will praise him,
my father’s God, and I will exalt him.

3 The Lord is a warrior;
the Lord is his name.

4 Pharaoh’s chariots and his army
he has hurled into the sea.

The best of Pharaoh’s officers
are drowned in the Red Sea.

5 The deep waters have covered them;
they sank to the depths like a stone.

6 Your right hand, Lord,
was majestic in power.

Your right hand, Lord,
shattered the enemy.

7 “In the greatness of your majesty
you threw down those who opposed you.

You unleashed your burning anger;
it consumed them like stubble.

8 By the blast of your nostrils
the waters piled up.

The surging waters stood up like a wall;
the deep waters congealed in the heart of the sea.

9 The enemy boasted,
 'I will pursue, I will overtake them.
 I will divide the spoils;
 I will gorge myself on them.
 I will draw my sword
 and my hand will destroy them.'

10 But you blew with your breath,
 and the sea covered them.

They sank like lead
 in the mighty waters.

11 Who among the gods
 is like you, Lord?

Who is like you—
 majestic in holiness,
 awesome in glory,
 working wonders?

12 "You stretch out your right hand,
 and the earth swallows your enemies.

13 In your unfailing love you will lead
 the people you have redeemed.

In your strength you will guide them
 to your holy dwelling.

14 The nations will hear and tremble;
 anguish will grip the people of Philistia.

15 The chiefs of Edom will be terrified,
 the leaders of Moab will be seized with trembling,

the people of Canaan will melt away;

16 terror and dread will fall on them.

By the power of your arm
 they will be as still as a stone—
 until your people pass by, Lord,
 until the people you bought[d] pass by.

17 You will bring them in and plant them
 on the mountain of your inheritance—
 the place, Lord, you made for your dwelling,
 the sanctuary, Lord, your hands established.

18 "The Lord reigns
 for ever and ever."

19 When Pharaoh's horses, chariots and horsemen went into the sea, the Lord brought the waters of the sea back over them, but the Israelites walked through the sea on dry ground. 20 Then Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing. 21 Miriam sang to them:

"Sing to the Lord,
 for he is highly exalted.

Both horse and driver
 he has hurled into the sea."

ZAMAR (zaw-mar')

Q. What does *zamar* mean?

A. To make music (i.e., in praise of the Lord); to celebrate in song or music; to touch upon a stringed instrument.

NOTE 1 – This term appears some 46 times in the pages of the Old Testament. Consider the following selections:

Psalm 7:17 (Emphasis Mine)

17 I will give thanks to the Lord because of his righteousness;
I will **sing the praises** of the name of the Lord Most High.

Psalm 9:1–2 (Emphasis Mine)

1 I will give thanks to you, Lord, with all my heart;
I will tell of all your wonderful deeds.
2 I will be glad and rejoice in you;
I will **sing the praises** of your name, O Most High.

Psalm 47:6–7 (Emphasis Mine)

6 **Sing praises** to God, **sing praises**;
sing praises to our King, **sing praises**.
7 For God is the King of all the earth;
sing to him a psalm of praise.

NOTE 2 – One commentator puts forth the following insight concerning *zamar*:

QUOTE – “. . . If we trace the word back to its primitive root, we find *Zamar* describing the act of pruning as well. In fact, the Jewish people celebrate the harvest with songs and dances to this day. How fitting that while we praise Him with *Zamar*, the Lord is lifting us up. He cuts away at what is old and unbecoming of His children and allows us to bring forth new fruit.

Q. Might praise be one of God’s greatest tools for spiritual transformation, renewal and conformity to Christ?

YADAH (yaw-daw')

Q. What does *yadah* mean?

A. To throw out the hands; to revere with extended hands; to offer thanksgiving. It appears 114 times in the OT.

NOTE 1 – *Yadah* means to praise with extended hands. *Yadah* is derived from the Hebrew word for “hand” (*yad*).

NOTE 2 – *Yadah* pictures a three-year old child, hands raised and running toward their father, crying: “Hold me!” The raising of hands, in this case, signals a desire for intimacy. Moreover, the raising of hands is an international sign of surrender (e.g., criminal when app. by pol. officer). Raising hands, therefore, is a symbol of our surrender!

Nehemiah 8:5–6 (Ezra Reading the Law to the Israelites, Emphasis Mine)

5 Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up. 6 Ezra praised the Lord, the great God; and all the people **lifted their hands** and responded, “Amen! Amen!” Then they bowed down and worshiped the Lord with their faces to the ground.

NOTE 3 – The raising of hands also has connections to warfare and battle. In this sense, it is a cry for help or aid!

Exodus 17:8–13

8 The Amalekites came and attacked the Israelites at Rephidim. 9 Moses said to Joshua, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.”

10 So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. 11 As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. 12 When Moses’ hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset. 13 So Joshua overcame the Amalekite army with the sword.

Q1. What if such praise is the key to ongoing victory in Christian life and living?

Q2. What if there is power when we pursue intimacy, surrender and invite His aid?

TOWDAH (to-daw')

FYI – The difference between Yadah and our next word—towdah—is tenuous at best. Both derive from the same word (yad) and both imply the use of our hands to praise. But Todah comes with an unusual note of beauty! Todah remains to our day the Hebrew way of saying *thank you*. It is used 32 times throughout the Old Testament.

Psalm 95:2 (Emphasis Mine)

2 Let us come before him with **thanksgiving**
and extol him with music and song.

Psalm 100 (Emphasis Mine)

1 Shout for joy to the Lord, all the earth.
2 Worship the Lord with gladness;
come before him with joyful songs.
3 Know that the Lord is God.
It is he who made us, and we are his[a];
we are his people, the sheep of his pasture.

4 Enter his gates with **thanksgiving**
and his courts with praise;
give thanks to him and praise his name.
5 For the Lord is good and his love endures forever;
his faithfulness continues through all generations.

SHABACH (shaw-bach')

Q. What does *shabach* mean?

A. To address in a loud tone; to commend, glory or triumph. It is mentioned only 11 times, but is yet profound!

Psalm 63:1–3 (Emphasis Mine)

1 You, God, are my God,
earnestly I seek you;
I thirst for you,
my whole being longs for you,
in a dry and parched land
where there is no water.
2 I have seen you in the sanctuary
and beheld your power and your glory.
3 Because your love is better than life,
my lips will **glorify** you.

NOTE 1 – In Daniel 4, the king of Babylon (i.e., Nebuchadnezzar) was uniquely afflicted by God due to his pride:

Daniel 4:29b–33

29 . . . as the king was walking on the roof of the royal palace of Babylon, 30 he said, “Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?” 31 Even as the words were on his lips, a voice came from heaven, “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. 32 You will be driven away from people and will live with the wild animals; you will eat grass like the ox. Seven times [i.e., years] will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes.” 33 Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like the ox. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird.

NOTE 2 – Consider what happened at the end of this affliction:

Daniel 4:34–37 (Emphasis Mine)

34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever.

His dominion is an eternal dominion;
his kingdom endures from generation to generation.
35 All the peoples of the earth are regarded as nothing.
He does as he pleases with the powers of heaven
and the peoples of the earth.
No one can hold back his hand
or say to him: “What have you done?”

36 At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before. 37 Now I, Nebuchadnezzar, **praise** and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble.

HEBREW Terms for WORSHIP

BARAK (baw-rak')

Q. What does *barak* mean?

A. To kneel down; to salute or bless in adoration. It appears 330 times in the OT. Amazing!

Psalm 18:46 (Emphasis Mine)

46 The Lord lives! **Praise be to** my Rock!

Exalted be God my Savior!

Psalm 89:52 (Emphasis Mine)

52 **Praise** or **Blessed** be to the Lord forever!

Amen and Amen.

Psalm 103:1–2, 20–22 (Emphasis Mine)

1 **Praise** the Lord, my soul;

all my inmost being, praise his holy name.

2 **Praise** the Lord, my soul,

and forget not all his benefits . . .

20 **Praise** the Lord, you his angels,

you mighty ones who do his bidding,

who obey his word.

21 **Praise** the Lord, all his heavenly hosts,

you his servants who do his will.

22 **Praise** the Lord, all his works

everywhere in his dominion.

Praise the Lord, my soul.

KEY – In many ways barak is the balance to halal. In halal we offer joyful or exuberant praise. In barak, however, we offer humble worship marked by humility and submission. Barak is closely related to another Hebrew term:

SHACHAH (shaw-khaw')

Q. What does *shachah* mean?

A. To depress; to prostrate in homage before a superior (i.e., God). It appears some 175 times.

NOTE 1 – It is also translated as "bow down; crouch; fall down; humbly beseech; do obeisance; do reverence; make to stoop; and to worship." Let us consider two examples of this term utilized in the midst of OT Scripture:

Job 1:20b–22 (Upon Hearing of Varying Personal Calamities, Emphasis Mine)

20 . . . Job got up and tore his robe and shaved his head. Then he fell to the ground in **worship** 21 and said:

“Naked I came from my mother’s womb,
and naked I will depart.

The Lord gave and the Lord has taken away;
may the name of the Lord be praised.”

22 In all this, Job did not sin by charging God with wrongdoing.

2 Chronicles 7:1–3 (Dedication of the Temple, Emphasis Mine)

1 When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. 2 The priests could not enter the temple of the Lord because the glory of the Lord filled it. 3 When all the Israelites saw the fire coming down and the glory of the Lord above the temple, they knelt on the pavement with their faces to the ground, and they **worshiped** and gave thanks to the Lord, saying, “He is good; his love endures forever.”

NOTE 2 – Let us shift gears to the Greek terms for both praise and worship:

GREEK Terms for PRAISE

AINEO (ahee-neh'-o)

Q. What is *aineo*?

A. To praise or extol; to sing praise(s) in honor to God. This term is used 9 times in the New Testament scriptures.

Luke 2:8–20 (Post-Birth of Christ, Emphasis Mine)

8 And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. 9 An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. 10 But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. 11 Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. 12 This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

13 Suddenly a great company of the heavenly host appeared with the angel, **praising** God and saying, 14 “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.”

15 When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.” 16 So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. 17 When they had seen him, they spread the word concerning what had been told them about this child, 18 and all who heard it were amazed at what the shepherds said to them. 19 But Mary treasured up all these things and pondered them in her heart. 20 The shepherds returned, glorifying and **praising** God for all the things they had heard and seen, which were just as they had been told.

Acts 2:42–47 (Post-Pentecost, Emphasis Mine)

42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 **praising God** and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

Acts 3:1–9 (Healing of the Lame Man)

1 One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon. 2 Now a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. 3 When he saw Peter and John about to enter, he asked them for money. 4 Peter looked straight at him, as did John. Then Peter said, “Look at us!” 5 So the man gave them his attention, expecting to get something from them.

6 Then Peter said, “Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.” 7 Taking him by the right hand, he helped him up, and instantly the man’s feet and ankles became strong. 8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and **praising God**. 9 When all the people saw him walking and **praising God**, 10 they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

DOXA (dox'-ah) & DOXAZO

Q. What does *doxa* (i.e., and the related *doxazo*) mean?

A. To glory; to honor, renown or glorify; and to magnify. These two terms are used 168 and 62 times respectively.

Luke 18:35–43 (Emphasis Mine)

35 As Jesus approached Jericho, a blind man was sitting by the roadside begging. 36 When he heard the crowd going by, he asked what was happening. 37 They told him, “Jesus of Nazareth is passing by.”

38 He called out, “Jesus, Son of David, have mercy on me!”

39 Those who led the way rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

40 Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, 41 “What do you want me to do for you?”

“Lord, I want to see,” he replied.

42 Jesus said to him, “Receive your sight; your faith has healed you.” 43 Immediately he received his sight and followed Jesus, **praising** God. When all the people saw it, they also praised God.

AGALLIAO (ag-al-lee-ah'-o)

Q. What does *agalliao* mean?

A. To jump for joy; to exult and be exceedingly glad; to rejoice. This term is used 11 times in the pages of the NT.

Matthew 5:11–12 (Emphasis Mine)

11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and **be glad**, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Revelation 19:6b (Emphasis Mine)

6 . . . I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

“Hallelujah!

For our Lord God Almighty reigns.

7 Let us rejoice and **be glad**

and give him glory!

For the wedding of the Lamb has come,
and his bride has made herself ready.

8 Fine linen, bright and clean,
was given her to wear.”

(Fine linen stands for the righteous acts of God’s holy people.)

HALLÉLOUIA (al-lay-loo'-ee-ah)

Q. What does *hallelouia* mean?

A. This is the Greek transliteration of the Hebrew term *hallelujah*. This term appears 4 times in the NT (Rev. 19):

Revelation 19:1–7 (Rejoicing Over the Fall of Future Babylon) (Emphasis Mine)

1 After this I heard what sounded like the roar of a great multitude in heaven shouting:

“**Hallelujah!**

Salvation and glory and power belong to our God,

2 for true and just are his judgments.

He has condemned the great prostitute

who corrupted the earth by her adulteries.

He has avenged on her the blood of his servants.”

3 And again they shouted:

“**Hallelujah!**

The smoke from her goes up for ever and ever.”

4 The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried:

“Amen, **Hallelujah!**”

5 Then a voice came from the throne, saying:

“Praise our God,

all you his servants,

you who fear him,

both great and small!”

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

“**Hallelujah!**

For our Lord God Almighty reigns.

7 Let us rejoice and be glad

and give him glory!

For the wedding of the Lamb has come,

and his bride has made herself ready.

HUMNEO (hoom-neh'-o)

Q. What does *humneo* mean?

A. To celebrate God in song; to sing a hymn. This term is utilized 4 times in the NT texts. Let us note the following:

Matthew 26:30 [cf. Mark 14:26] (Night of Jesus' Betrayal)

30 When they had **sung a hymn**, they went out to the Mount of Olives.

Acts 16:16–34 (Emphasis Mine)

16 Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." 18 She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

19 When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. 20 They brought them before the magistrates and said, "These men are Jews, and are throwing our city into an uproar 21 by advocating customs unlawful for us Romans to accept or practice."

22 The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. 23 After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. 24 When he received these orders, he put them in the inner cell and fastened their feet in the stocks.

25 About midnight Paul and Silas were praying and **singing hymns to God**, and the other prisoners were listening to them. 26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose. 27 The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. 28 But Paul shouted, "Don't harm yourself! We are all here!"

29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, "Sirs, what must I do to be saved?"

31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household." 32 Then they spoke the word of the Lord to him and to all the others in his house. 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. 34 The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household.

GREEK Terms for WORSHIP

LATREUO (lat-ryoo'-o)

Q. What does *latreuo* mean?

A. To serve or minister to; to render religious service or homage; to worship. Latreuo is used 21 times in the NT.

Matthew 4:1–11 (Emphasis Mine)

1 Then Jesus was led by the Spirit into the wilderness to be tempted [i.e., tested] by the devil. 2 After fasting forty days and forty nights, he was hungry. 3 The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.”

4 Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’ [Deut. 8:3]”

5 Then the devil took him to the holy city and had him stand on the highest point of the temple. 6 “If you are the Son of God,” he said, “throw yourself down. For it is written:

“‘He will command his angels concerning you,
and they will lift you up in their hands,
so that you will not strike your foot against a stone.’ [Psa. 91:11–12]”

7 Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’ [Deut. 6:16]”

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9 “All this I will give you,” he said, “if you will bow down and worship me.”

10 Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and **serve him** only.’ [Deut. 6:13]”

11 Then the devil left him, and angels came and attended him.

PROSKUNEO (pros-koo-neh'-o)

Q. What does *proskuneo* mean?

A. To kiss; like a dog kissing the hand of its master; to fawn or crouch before; to prostrate oneself. Used 61 times.

Matthew 4:8–10 (Emphasis Mine)

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9 “All this I will give you,” he said, “if you will bow down and **worship** me.”

10 Jesus said to him, “Away from me, Satan! For it is written: ‘**Worship** the Lord your God, and serve him only.’”

John 4:23b–24 (Woman at the Well, Emphasis Mine)

23 . . . a time is coming and has now come when the true **worshippers** will **worship** the Father in the Spirit and in truth, for they are the kind of **worshippers** the Father seeks. 24 God is spirit, and his **worshippers** must **worship** in the Spirit and in truth.”

Matthew 28:16–20 (Post-Resurrection, Emphasis Mine)

16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17 When they saw him, they **worshipped** him; but some doubted. 18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Revelation 22:8 (Concluding the Revelation of Christ Jesus, Emphasis Mine)

8 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to **worship** at the feet of the angel who had been showing them to me. 9 But he said to me, “Don’t do that! I am a fellow servant with you and with your fellow prophets and with all who keep the words of this scroll. **Worship** God!”

Q. Would you like to see the exemplar for this type of worship?**Luke 7:36–50**

36 When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee’s house and reclined at the table. 37 A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. 38 As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

39 When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

40 Jesus answered him, “Simon, I have something to tell you.”

“Tell me, teacher,” he said.

41 “Two people owed money to a certain moneylender. One owed him five hundred denarii,[c] and the other fifty. 42 Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

43 Simon replied, “I suppose the one who had the bigger debt forgiven.”

“You have judged correctly,” Jesus said.

44 Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. 45 You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. 46 You did not put oil on my head, but she has poured perfume on my feet. 47 Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.”

48 Then Jesus said to her, “Your sins are forgiven.”

49 The other guests began to say among themselves, “Who is this who even forgives sins?”

50 Jesus said to the woman, “Your faith has saved you; go in peace.”

CONCLUDING REMARKS

Q. Why am I taking the time to explore the elements of praise and worship?

A1. We are made to praise and worship. It is one of the few elements of our work that will never end.

A2. There is room for this assembly to grow in the arenas of praise and worship. We have not yet arrived!

A3. There is transformative power in sacred praise and worship (i.e., personal, evangelistic, communal, etc.).

A4. God is worthy of our praise and worship. This is clearly something He desires. Let us give him what He wants.

CONCLUSION

NOTE 1 – Feel free to give either in person or online at www.NewLifeBarre.org.

NOTE 2 – Check out our website for any of our beyond Sunday ministries (MM, WM & C.Y.C.).

NOTE 3 – Of particular note: **a)** Men's Ministry; **b)** WM; **c)** CYC; **d)** Family Fun Day; and **e)** Church Picnic.

NOTE 4 – It is that time of year again to run updated background checks. All Children's Workers (See Pastor).