

Worship his Majesty – Chapter 1 notes (2/4/09)

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Three general themes to worship will be addressed in the book.

1. Worship is being Redefined, unwrapped, and unsealed, which carries great benefits. (These are observations from the time of authorship, ~1988, but they're still applicable today)
 - a. *Redefined* in terms of form and focus:
 - i. Worship as a mixture of new and old *exposes more people* to the fulfilling intimacy of worship.
 1. Old instruments (piano and voice) *mixed* with new ones. Old songs *redone*. Old leaders *pairing up* with new ones. **Solicit examples of traditional things being *refilled* with new meaning?**
 - b. *Unwrapped* in terms of greater exposure and interdenominational participation in biblical practices of worship:
 - i. Upraised hands have *moved* from the badge of the Charismatic to the simple sign of Christian praise
 - c. *Unsealed* in terms of the theology of worship becoming more well-defined:
 - i. Worship is a dignifying, empowering act for *man*. Yet, God isn't made a servant to man though man's dignifying and empowerment.
 - ii. Praise historically ran the risk of *focusing only on His glory and our unworthiness*, and became just another "work." It consisted of going through the motions. It was "*hermetically sealed* against simple love, warmth, and emotion."
 1. "*Those who draw near with their lips but their heart is far from me.*" (Mat 15:8, Is 29:13)
 - iii. But seeing worship as dignifying to man allows love to enter back in. We *get something* out of being able to worship – **we get closeness with God**. We get access to his power. More on that later...
2. Worship has a BITE
 - a. There is a *cost* to worshipping God: "laying down what we scream to *preserve* or *spare* in our own interest."
 - i. Abel – animal's blood (as opposed to Cain)
 - ii. Abraham – circumcision
 - iii. Israel – Passover
 - iv. David – exuberance
 - v. Jerusalem – Palms and shouting
 - vi. Pentecost participants – supernatural praises
 - vii. Peter – declaring a new priestly order that includes all of us (We will focus on this a LOT throughout the book)
 - b. The bite *confronts* the cultural tastes of man. Culture often fights back:
 - i. Cain preferred the beauty and cleanliness of bloodless sacrifice
 - ii. Society mocked Abraham's 'mutilation'
 - iii. Egypt scorned the bloody doorposts of Passover
 - iv. Michal was disgusted with David's dancing to God
 - v. Pharisees would have rather had more stately and orderly Triumphal Entry
 - vi. Pentecost participants were regarded as drunk
 - vii. Peter's "living stone" sanctuary became petrified in *tradition*.
 - viii. **What is your culture's response? (example: Indifference – we leave each other alone. BAD.)**

Please note, much of these notes are quoted verbatim from *Worship His Majesty*, by Jack Hayford.

3. We have been given a pattern to follow – a pattern of *pursuit*: Rev 1:5-6 – “*Unto Him who loved us and washed us from our sins in His own blood, and who has made us priests and kings unto God.*”
 - a. The pattern:
 - i. *exalts* the Person we worship. Jesus loved us and washed us of our sins with his own blood
 - ii. *qualifies the practice of worship*: it’s priestly. It includes both *duty* and *purity*. We have a lifelong *call*, like Israel’s priesthood, and that call is *holy* (piety and purity are not options).
 - iii. presents the *perspective of worship*: Kingship!
 1. Jesus has made us kings under the King of kings. We are a “kingdom of priests” in direct translation, or a “royal priesthood” in the words of Peter (1Pet 2:9).
 2. Kings involve *ruling, kingdoms, and authority*. Worship is intended to introduce God’s Kingdom power throughout the Church and extend that power *through* the Church.
 3. **The worship of Christ should show itself in more than just aesthetic brilliance or doctrinal excellence. It is intended to distill the authority of Jesus among and upon the lives of the worshippers, to infuse their lives so that it might influence everything they influence.**