

In our last study we considered the question,
“What is worship?”

And as we approached what the Bible said
regarding worship, we noted mostly what it said
regarding our attitude.

Attitude plays an important role in our worship.

You can have everything else right but if the
attitude is wrong, your worship is unacceptable.

As we looked at Psalm 95:1, we noted the
attitude of “joy” in coming before the Lord
while verse 2 referenced the attitude of
“thanksgiving.”

Both are commanded in Scripture.

The Greek word for "joy" (chara) is found
frequently in Matthew and Luke, and especially

in John, once in Mark (4:16, R.V., “joy,” A.V., “gladness”); it is absent from ¹ Cor. (though the verb is used three times), but is frequent in ² Cor., where the noun is used five times (for 7:4, R.V., see Note below), and the verb eight times, suggestive of the Apostle’s relief in comparison with the circumstances of the 1st Epistle; in Col. 1:11, A.V., “joyfulness,” R.V., “joy.”¹

There are 59 occurrences; ^{AV} translates as “joy” 51 times, “gladness” three times, “joyful” once,

R.V. *Revised Version*, 1881—1885

A.V. *Authorized Version (King James’)*, 1611

¹ Cor. Corinthians

² Cor. Corinthians

R.V. *Revised Version*, 1881—1885

A.V. *Authorized Version (King James’)*, 1611

R.V. *Revised Version*, 1881—1885

¹ W.E. Vine and F.F. Bruce, *Vine’s Expository Dictionary of Old and New Testament Words* (Old Tappan NJ: Revell, 1981).

^{AV} Authorized Version

“joyous” once, “joyfulness” once, “joyfully” once, and “greatly” once.¹⁰

The basic and most common Hebrew root for joy is *śmh*, which reflects not only the inner emotion or state of well-being, i.e., “joy,” but also its expression, i.e., “rejoicing.” In fact, the ^{OT} more often refers to the expression than the emotion, as is evident in the Psalms and Prophets.¹¹

The word “thanksgiving” used in Psalm 95:2 is the Hebrew word *towdah* and occurs 33 times in the OT.

¹⁰ James Strong, *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996).

^{OT} Old Testament

¹¹ Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1988; 2002).

The AV translated it as “thanksgiving” 18 times, “praise” six times, “thanks” three times, “thank offerings” three times, and “confession” twice.¹³

A grateful heart is required in our worship of God.

Psalm 69:30 says, “I will praise the name of God with song and magnify Him with thanksgiving.”

It’s not just our song that we praise Him with but also our “thanksgiving.”

When Israel entered the Temple area, Psalm 110:4 said they were to enter with “thanksgiving.”

¹³ James Strong, *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996).

“Enter His gates with thanksgiving and His courts with praise give thanks to Him, bless His name.”

Beginning at verse 1 through verse 4, the psalmist gives 7 elements of worship.

He says:

Shout joyfully (v. 1).

Serve the Lord with gladness (v. 2a).

Come before Him with singing (v. 2b).

Enter into His gates with thanksgiving (v. 4a).

Enter His courts with praise (v. 4b).

Be thankful to Him (v. 4c).

Bless His name (v. 4d).¹⁴

This, by the way, is what happens when you're filled with the Spirit.

¹⁴ William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997). Ps 100.

Ephesians 5:19-20 says, “**18**And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, **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.

Speaking of Psalm 95:2, Matthew Henry says, “How God is to be praised. 1. With holy joy and delight in him. The praising song must be *a joyful noise*, v. 1 and again v. 2. Spiritual joy is the heart and soul of thankful praise. It is the will of God (such is the condescension of his grace) that when we give glory to him as a being infinitely perfect and blessed we should, at the

same time, *rejoice in him* as our Father and King, and a God in covenant with us.¹⁵

The final two attitudes were found in Philippians 2:3 and Colossians 4:2.

Philippians 2:3 focused on doing “nothing from selfishness or empty conceit,” while Colossians 4:2 talked about “prayer.”

All of this is important to worship.

Without coming to God with the proper attitude and the proper understanding of who He is, our worship is unacceptable.

Before we move to the second question, I left you last time with a challenge from Psalm 37:4,

¹⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible : Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1996). Ps 95:1–7.

which says, “Delight yourself in the LORD; and He will give you the desires of your heart.”

I asked you to meditate this week on the word “delight.”

If you engaged in this activity, you would have realized in order to “delight” in the Lord, you first had to “trust” Him according to verse 3.

“Trust” and “delight” go hand-in-hand.

I cannot “delight” in someone I do not “trust.”

David is telling Israel to Trust in the Lord and not grow weary over the prosperity of the wicked. They will “fade like the green herb.”

“Trust in the LORD and do good; dwell in the land and cultivate faithfulness.”

In other words, don't follow the temptation to leave the land the Lord has blessed. Dwell in it, be faithful and find all your delight in the Lord.

The word translated "delight" in verse 4 comes from a root that means "to be brought up in luxury, to be pampered." It speaks of the abundance of the blessings we have in the Lord Himself, totally apart from what He gives us.

To enjoy the blessings and ignore the Blessor is to practice idolatry.

In Jesus Christ, we have all God's treasures, and we need no other.

If we truly delight in the Lord, then the chief desire of our heart will be to know Him better so

we can delight in Him even more, and the Lord will satisfy that desire!¹⁶

So, delighting in the Lord means we seek and find in him the source of happiness and joy, and not in material possessions.¹⁷

It's what Matthew 6:33 says, "But seek first His kingdom and His righteousness, and all these things will be added to you."

In other words, let God be the object of your affection.

Let Him be the object of your meditation and activity.

Take full pleasure in Him.

¹⁶ Warren W. Wiersbe, *Be Worshipful*, 1st ed. (Colorado Springs, Colo.: Cook Communications Ministries, 2004). 143.

¹⁷ Robert G. Bratcher and William David Reybun, *A Translator's Handbook on the Book of Psalms*, Helps for translators (New York: United Bible Societies, 1991). 350.

In Genesis 6, Eve took pleasure in what she heard from the Devil and what she saw on the forbidden tree.

Genesis 3:6 says, “When the woman saw that the tree was good for food, and that it was a *delight* to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

At that moment she no longer found delight in God alone but in something else.

Does this sound like you?

God is your delight so long as nothing else comes along to replace Him.

On the other hand, the psalmist took pleasure in God and His Word.

Psalm 1:1-2 says, “How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! *But his delight is in the law of the Lord, And in His law he meditates day and night.*”

In Psalm 40:8, we hear again the psalmist’s delight in God when he says, “*I delight to do Your will, O my God; Your Law is within my heart.*”

This, the psalmist says in Psalm 112:1, is the blessed man.

Why? Because he “fears the LORD” and “greatly delights in His commandments.”

That is true worship!

Does this describe your activity this week?

Has God been the object of your conversation with your spouse and kids?

What about with your co-workers or even strangers?

Has He been the object of your meditation?

You say, “Yes, sure!” But did you memorize Scripture this week?

Has He been the object of your affections?

If He has, then everything else paled in comparison to Him.

John the Baptist said it right when he said in John 3:30, “He [Jesus] must increase, but I must decrease.”

If God wasn't the object of your affections, meditation, or activity, then you did not "decrease."

You exercised yourself over God.

And that, my friend, is no different than what the Devil did in Isaiah 14.

For God to "increase" in your life, you have to die to your self, your affections, pleasures, activities, and whatever else that takes your attention away from Him.

That is no different when we talk about worship.

Think about this for a moment.

Although the Bible is clear about how and whom and when we are to worship, little genuine worship takes place today.

Why? Because much of it is an attitude problem or an unbiblical perception of worship.

Warren Wiersbe says, “Too often Christian “praise” is nothing but religious entertainment and it never moves into spiritual enrichment in the presence of the Lord. Our singing must give way to silence as we bow before the Lord. He alone is Jehovah, the Lord, the covenant-making and covenant-keeping God. He is our Maker and our Shepherd. (See 23 and John 10.) Jubilation has its place only if it becomes adoration and we are prostrate before the Lord in total submission, “lost in wonder, love, and praise.”¹⁸

¹⁸ Warren W. Wiersbe, *Be Exultant*, 1st ed. (Colorado Springs, Colo.: Cook Communications Ministries, 2004). 27-28.