

Another Look at Worship

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Review Part 3

(Chapters 6 and 7)

Chapter 6 – Development of Worship – Progressing in the Lord Causes Worship to Rise

*“Thy kingdom is an everlasting kingdom,
and Thy dominion endureth throughout all generations.”* Psalm 145:13

“We usually start praising in the lower levels of faith and anointing, often getting involved first in the realm of the soulish, or the emotions, and then moving into the realm of the mind, the will, and finally, through our spirit into His Spirit. When we begin to release God’s Spirit through using praise, we are reaching a higher realm of praise.” (Judson Cornwall, Let Us Praise).

Praise and worship develop as we mature in the Lord. Praise opens us to hear His voice (Ps.20) so as we grow in the Lord, our prayer life ought to grow, our praise life ought to flow, and our worship ought to grow. But it is possible to learn the language or words of praise and not truly become a praiser, at least not on the level of the words we use.

All of life is a progression. For instance, John, the writer of the Gospel, progressed from successful fisherman, to a disciple of the Lord, to being the Beloved of the Lord, to the position of where he could be entrusted with the care of the mother of Jesus, to coming into a rule and ministry of his own, and finally being able to write the highest book of praise in the Bible as he saw and heard and had revealed to him the things which are taking place right now in the heavenlies. We all must progress.

We were born, then born again at which point we become the people of God (1Pet.2:10). Our lives actually begin at that time. Daily we grow and are perfected in the Lord, and in the same way we *mature* in praise. Psalm 145:7 – *“They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.”* It takes a maturity in the Lord for us to delight in singing of the righteousness of God.

God is our judge, but He judges with equity, with fairness. The Psalmist grew to a place where he said, *“Judge me, O Lord; for I have walked in mine iniquity”* (ps.26:1). He didn’t fear God’s judgment. In fact, he delighted in the reality that the Lord is a righteous judge.

No one who is still in the babyhood of desiring vengeance themselves will appreciate the righteousness of God. In fact, here is a key about vengeance: we are very quick to quote that verse back to the Lord (“Vengeance is Mine, I will repay, saith the Lord”) adding our instruction—“So, Lord, since it belongs to You, here’s what I want You to do with it!” If we want to know when the Lord will execute vengeance on our enemy, it will begin on the day we decide we don’t want Him to! He will delay judgment on the other person until He gets us straightened out first.

We all want to mature. Remember playing “dress-up” when you were little? Little boys and girls both delight in wearing their parents’ “too big” shoes pretending to be grown up. No harm done and we parents think it’s cute.

Spiritually, when we do a similar thing, there is harm that can be done. We step into someone else’s shoes and put on what a more mature person is wearing, copying what others say, and try to be an individual other than we are. Then we become a caricature of the truth. This kind of pretense is as

obvious to others as our children playing their little games, but the laughter it evokes is not of enjoyment but disgust, and often turns them away even though our desire may have been to do good.

There is also a danger in this pretense to ourselves. The danger is in trying to act a certain way instead of becoming a certain thing.

1 John 2:12-14: *“I write unto you, little children, because your sins are forgiven you for His name’s sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.*

I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.”

Four levels of maturity are revealed in these particular verses. The first one in Greek is /teknon/ and means a newborn infant or little child. The second level is /paidion/, speaking of those who are barely able to walk and talk, metaphorically referring to believers who are deficient in spiritual understanding. Third is /neaniskos/ which means young men and is used for those who have grown to the prime of life, and lastly, /pater/ meaning fatherhood.

It is relevant to understand that God recognizes areas of position as well as areas of maturity. He doesn’t have a problem with this, He delights in the little ones. God is here writing to every level of maturity so that whatever we are, it will be on our level of understanding.

Spiritually, the **newborn babies** know only that their sins are forgiven. They do not *know Him* that is from the beginning. They only know one thing – their sins are forgiven. These are precious to the Lord, and their praises and worship are dear to Him – on an infant level. Nothing is sweeter to the heart of God than to have a baby Christian stand in His presence and say, “You saved me from my sins. Oh, thank You for saving me.”

It would be ridiculous for an infant to copy the words his father is using, although we have all done this. We wanted to sound more “spiritual” so we used words or phrases that didn’t really mean so much to us, but we had heard others say them. We spoke them and misused them – very embarrassing. Our motive was to impress people and it just didn’t fit at all.

Unfortunately, we encourage people to do this in the church. It is sad for an infant to talk beyond their level, and it is equally sad for someone beyond that level to cry like a baby!

The next level is those who can walk and talk – spiritual **toddlers**. They are immature Christians who not only know their sins are forgiven but accept the Fatherhood of God yet on a less mature basis. Their reality is, “If you ask anything of Him, He will do it; He will give it.” This person doesn’t know any more than this and they stand up and testify in the service: “I just want to thank the Lord that I’ve been looking all over for a suit that would fit me, and I couldn’t. This morning, I got up and just said, ‘Lord, please direct me to a place where I can find a suit.’ And a place came to mind. I went there and voila! Not only did I find the perfect suit, but it was on sale! I just want to thank the Lord.”

Truth is – that’s a beautiful testimony to the Lord’s ears, and should be to ours as well. We must recognize that growth is a process and this person is in process. Hallelujah! We now must teach them everything they can know *on their level*, not trying to make them think and speak like a mature adult. We don’t want them to be anything that they are not, but to be totally what they are.

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Chapter 6 – Development of Worship – Progressing in the Lord Causes Worship to Rise

Part 2 – Growing in Praise and Worship

There are four levels of spiritual maturity revealed in 1 John 2. In the previous message, we looked at two of them – babyhood, and toddlers.

To the group who are in the prime of life, **young men**, God speaks of how they have overcome the wicked one; they are strong and the Word of God abides in them. With this level of maturity comes greater accountability in the family. We expect more from them because they are able to put out more, and that deepens their service to the Lord. Responsibilities are placed heavily upon them within their local church, as well as in the broader scope of the Church, the whole Body of Christ.

These are the active ones with physical, mental, and spiritual strength. They have abilities to remember things that some of us older ones are beginning to forget. Because of this their understanding of the Lord is heightened and deepened. They have no problem with the enemy because they learned that all they have to do is submit themselves to God, and if the enemy comes along on the prowl, just resist him (Jas.4:7). It's no big deal to them. But they must be careful they don't turn to the toddler and say, "That's silly for you to be scared of the dark." It's better just to come in and turn on the light for them.

When someone with a headache comes to me for prayer, and states they think the devil is behind it, I pray in that way because it's their level of faith. I do not pray "down" to them, and I do not teach them there is a higher level to grow to, and I do not call them "immature." I minister to them on their level. "Devil, you have no right to this person who belongs to God. We tell you to get out in Jesus' name. Now, Lord we know You are the healer, and look to You for that healing."

It is not talking one thing and doing another. I minister on their level of faith for their sake. If I would only pray for healing, which is what was needed, they would go away in fear that maybe I hadn't taken a position of authority with the enemy that was effective.

We get so "super-spiritual" when we know something someone else doesn't know that we think the only way to function is in what we know. **Romans 15:1** tells us: "*We then that are strong ought to bear the infirmities of the weak.*" Infirmities are weaknesses, speaking of moral breakdown, mental lessening; any kind of conflict in the emotional realm of a personality. A truly strong person doesn't talk about his strength!

One who brags about his strength in the Lord, like a teenaged boy with growing muscles, is really nothing but a spiritual toddler. We don't discount him but we recognize the level of maturity. Their praise and worship level will be in that area, for they will speak to God as they know Him.

Coming into the prime of life, we begin to worship on those levels. We begin to see God in ways we have never before seen, and in understanding Him more fully we appreciate Him more just as surely as our own children do us as they grow up in adulthood.

The reference in First John finally addresses **fathers**. Fathers are those who are mature in the Lord and reproducing themselves. We all can go out and lead people to know the Lord, but that's not reproducing ourselves. A true father not only produces offspring but teaches and trains them as well. When we get into the realm of discipleship, we not only must introduce someone to the Lord but we must teach them everything we know. Of these, the writer says – they know Him.

Their level of maturity is of such a nature that they really know God and they will understand things the others won't. They can turn to those who are strong, who have learned to overcome the wicked one, and

help them really to know the ways of God. We worship and praise according to our level of maturity and according to our faith level.

We understand that *faith grows*. We go from faith to faith (Rom.1:17). God wants us to grow up so we need to stir our faith and not be content to sit around sucking the bottle, letting someone else do all the hard work. In the vein of worship and praise, prophecy begins to flow. Why? Because faith levels have risen as we worship and praise the Lord.

When we come together and spend some time singing the praises of God, our faith levels continue to rise as we continue to speak forth all the reasons we praise Him. Is that just emotion? No, it's faith. Faith levels were stirred bringing us to the place where we could praise the Lord from our hearts with real conviction, believing the words we sing or speak. We need to learn to let that flow unhindered. It will be amazing to see what God does when we learn to rise in faith.

We also grow *positionally*. A king will praise differently than a servant. Look into the psalms and observe David, a king, praising the King of kings! The terms he uses have great significance for him. He understands what it is to have power and authority and dominion. When he thinks of his King, all he can do is extol Him.

Our praise will develop as our *illumination grows*. In the US, we do not revere kings and royalty as they do in other places, so our understanding may be limited in that area.

We will find things from our backgrounds that speak more highly to us than other things. Perhaps you identify with God as your High Priest, or your Provider, or your Husband, or the Father of your children. This is important because we must allow ourselves and others to worship and praise on our own level of maturity, of understanding, of faith, of our light.

We may be on different levels of maturity, but we can come together with one voice, worshipping the King, the Father, the Son, the Savior – as each of us comprehends God. Changed from glory to glory (2Cor.3:128); seeing only Him; not aware of the words I use but in honesty and trueness of worship.

Psalm 138 reveals five types of praise.

- 1) **Responsive Praise.** This is praise for what we have received or felt (vv.2,3) “...and praise thy name for...” followed by “*In the day when I cried Thou answeredst me, and strengthenedest me with strength in my soul.*” I respond in praise to Him.
- 2) **Sacrificial Praise.** Verse 1 and 2a. “*I will praise Thee.*” This act of the will is with the whole heart, everything that is within us, even when others don't or won't, David will praise the Lord. This is praise when we don't feel like it, or see anything to praise Him for at the moment. “*Thou art worthy to receive glory and honor and power... and for Your pleasure I was created*” (Rev.4:11). “*I will praise Thee.*”
- 3) **Singing Praise.** Verse 1 – “*I will sing praises unto Thee.*” The more we practice this, the more release we will find in it and remember – it brings us right before His Presence.
- 4) **The Weapon of Praise.** Verse 7 – “*Though I walk in the midst of trouble, Thou wilt revive me; Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.*” We saw this in operation earlier as it brought deliverance to Paul and Silas.
- 5) **Prophetic Praise.** Verse 8 – “*The Lord will perfect that which concerneth me; Thy mercy, O Lord, endureth for ever.*” This is forth telling in praise and worship to God.

These definitions help us to embrace the fullness of God's provision for us in worship.

Let us not be afraid to begin our praising the Lord in the natural, soulful realm, the intellect, and then go beyond that into our spirits where the Holy Spirit dwells. When the Spirit of the Lord becomes a part of our praise, it becomes higher than it could any other way. We can then continue to develop from wherever we are into the fullness of life and worship.

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Chapter 7 – Discipleship of Worship – Resulting in a Productive Life Part 1

*“To make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom.
My mouth shall speak the praise of the Lord; and let all flesh bless His holy name for ever and ever.”*
Psalm 145:12, 21

One of the criticisms leveled against worshippers has been that all they seem to talk about is the *excitement* of worship, but their daily way of life is spiritually immature, what should be seen in their lives is missing. This of course is a dangerous imbalance and not God’s intent. When we say that worship makes a difference in our lives, people want to see the *evidence* of that in practical ways, and to know what the changes are that come into the life of worshippers.

The Bible says, “By their fruits you shall know them” (Mt.7:16-20). As we worship the Lord, we come into a new dimension of understanding Him and a new dimension of faith. We grow from faith to faith and in so doing it brings productivity to our lives. John declares that bearing fruit is the obvious distinction in a disciple’s life, and the presence of such glorifies the Father (Jn.15:8). If excitement was the only thing that showed from my life, it would not be something for which others would hunger.

Fruit is the result of something, just as children are the result of an intimate joining together, of two becoming one. The fruit of the Spirit is the result of our uniting with the Spirit of the Lord. What “fruit” should we see? Galatians 5:22 and 23 give us a list: *love, joy, peace, longsuffering (patience), gentleness, goodness, faith, meekness, and temperance, or self-control*. Ephesians 5:9 adds *“all goodness and righteousness and truth.”* These traits ought to be *obviously* growing in the lives of worshippers and disciples of Christ.

There is a discipleship in worship – that means we have a responsibility to see that fruit is being produced in our lives – and it ought to show to others. As I worship, I am changed. I’m pleasing the heart of God and I’m enabling Him to minister to me through channels of faith and love. Those things within me are to produce benefits which others can enjoy.

The *body* of Christ was a real body (human). First, it could die; second it could rise; third it could be glorified; and fourth it could function. This is exactly what is happening to the *Body* of Christ today (the universal Church). We’ve had to do some dying to ourselves. The Bible says we are buried with Him by baptism unto death, but we come forth in newness of life (Rom.6:4), so we have already experienced that there is resurrection. But there’s not a whole lot of function as Jesus would have it. Too many of us were so glad just to be saved and lifted from the “grave” that we are satisfied with that simple level – not going any further with Christ.

The purpose of God for the body (the Incarnation of Jesus) is to reveal Christ, the Messiah, to the world. He had to have a body in which to bring forth His Son on this earth. That purpose of God has not changed – the purpose of the Body is still to reveal Christ.

One of the steps we are to take is to enter into His gates with thanksgiving, then we step into His courts with praise, and go on stepping into His presence with singing, worshipping Him. As we begin to take these steps, there comes more understanding of God, and we need to function in those things which we have learned. And so we begin the discipleship in worship.

Here is what Peter declared was to be characteristic of the Church (the Body of Christ): 1 Peter 4:8,9 from the Amplified Bible: *“Above all things have intense and unfailing love for one another, for love covers a multitude of sins – forgives and disregards the offenses of others. Practice hospitality to one another – that is, those of the household of faith. (Be hospitable, that is, be a lover of strangers, with brotherly affection for the unknown guests, the foreigners, the poor and all others who come your way who are of Christ’s body.) And [in each instance] do it ungrudgingly – cordially and graciously without complaining [but as representing Him].”*

In essence, Jesus said in the Scripture that we call the Great Commission: *“Here’s what I want you to do: go out and share Me with others. Teach them to observe all things whatsoever I have commanded you.”* (Mt.28:20). This is the principle of discipleship. (see also 2Tim.2:2). Further, there is this from Psalm 145:4 – *“One generation shall praise Thy works to another.”* From these Scriptures taken together, we realize we have a responsibility to the past generations who spiritually parented us, and a responsibility to the present and future generations that we might parent them.

Have we learned worship? Have we learned to pray? Have we been taught? We have. Therefore, it is not permissible for us to think, *“I’m not going to take that on, to tell anyone else. After all, I lived all these years without knowing it. They’ll eventually come into it.”* The Lord says, *“If this is really your life, if I have been the One to teach this to you, you ought to be teaching one another.”*

In addition, as we continue to grow closer to Him in worship, the Lord may remind us (from time to time): *“As you’re beholding Me, you’re looking at me as in a mirror and as you see Me as in that mirror, and I reflect back to you, you become available to see some things about yourself that I don’t want in your life”* (Jas.1:23-25; 2Cor.3:18). *“You have an unforgiving spirit towards so-and-so...”* We never want to talk about it. We just want to go on worshipping the Lord. But he keeps sending the memory back to us, and we try to look at Jesus. Instead, there is the face of so-and-so.

There is a real discipling in worship, the discipling of the Master to us, and then of us to another. The heart of the Father reveals that we are grieving Him in holding on to this... whatever it is. And we try to remind the Lord of the offense made against us and how serious it was. But He only reminds us of the appropriate Scriptures, like – *“If ye forgive not men their trespasses, neither will your Father forgive your trespasses”* (Mt.6:15). We’re worshipping and we don’t appreciate this negative thought coming to our minds.

It doesn’t have to be negative. It can be very positive instruction from the Holy Spirit to our hearts, if we’ll begin to see it from God’s perspective. He knows unforgiven, unresolved sin hinders our progress with Him. And we get caught up in the grievousness of the offense and forget what God has done for us, on our behalf. Is it not true that God has forgiven each of us far more than anything of which we have been falsely accused? We are so wonderfully forgiven!

When we are in worship, the Lord will deal with us and we need to understand that this is His way of discipling us, helping us to understand that we’re not praising over the top of reality, or under it, or around both sides of it. We are then in position to receive the realistic dealings of God instead of self-inflicted introspection – digging up all the negatives we think we ought to be dealing with and feeling guilty and frustrated. After the Lord has prepared us to deal with something, then He reveals it to us. How beautiful! And it is at that time that His grace is sufficient for us (2Cor.12:9).

So, as He reveals and we confess, then we must forgive others. We cannot influence others beyond the level of His influence over us, even as we cannot teach worship unless we are worshippers.

**Chapter 7 – Discipleship of Worship –
Resulting in a Productive Life
Part 2**

When we worship, we are closer to the Lord than at any other time. We come right before His Presence in worship, adoration, praise, and in song. When we do this, we experience true humility that enables God to flow through us with divine authority toward others, for we are not seeking to be authoritative, but only to honor Him.

We can see this when Moses had been with God on the mountain, worshipping Him, and God revealed to him that the Israelites were getting into trouble below. Have you ever wondered how one man could walk into the midst of the frenzied multitude (over 4 million people!) and have them cowering before him? It is not by the eloquence of speech or our intellectual knowledge that we convince of spiritual truth today.

When we have been with Jesus, it carries with it such a divine authority that people don't even realize why they don't stop to question what we say. When we spend time in praising and worshipping God, unbeknownst to us, there will be a glory of God shining about our lives, and we will go forth with a new dimension of authority.

This is where we understand, "*Submit yourselves therefore to God. Resist the devil, and he will flee from you*" (Jas.4:7). There is not problem in resisting the enemy when we are totally submitted to the Lord and have been in His Presence.

We can have this in our families, in dealing with our children. And it will work when it comes from our worship of the Lord. Sometimes we don't exert the proper authority in our homes because we are guilt-ridden before God. We need always to be sensitive to ask forgiveness the moment we sin so that guilt will have no place in us. When we are walking uprightly before the Lord, we possess an authoritative position – without even trying.

Man consistently chooses the tree of knowledge over the tree of life, but it is only the life of God which brings true authority, not education. Spiritual knowledge comes from communing with Christ who is the "wisdom of God" (1Cor.1:24) and therein is authority.

The New Testament says that everything in the Old Testament is there for our learning, so let's turn back to Exodus 8 and discover what we can. As we enter into worship with new understanding, we are going to be faced with the enemy's attempt to hinder it in any way he can. He has three major methods he uses on God's people.

1) He attempts to get us to deny.

The first thing the enemy ever started to say to God's people was back in the Garden of Eden. He simply asked, "Hath God said?" What he actually was saying to them was, "Are you sure this whole thing was real? Maybe you were just caught up in the emotion of the meeting."

Several days after a wonderful time, the thought will come, "Are you sure that God did what you think He did, or did you just get excited with the movement that was taking place at that time? Hath God said – really?"

If the enemy can succeed in getting us to deny what we experience in God, he doesn't have to go on to anything else! But if he doesn't succeed, he moves to the number two approach.

2) **Accelerate it.**

Any time the enemy cannot talk you out of something (and he often disguises himself as your own rational thoughts), he tries to talk you into imbalance of it. He says, “Worship – worship – worship. Forget about your housework. Forget about your job. Don’t pray, just praise. Don’t worry about this or that. Lay aside everything you have ever known and go on and on and on with the praising.” If we are wise enough not to fall into this trap, he has a third method.

3) **Compromise.**

He will try to get us to make concessions or to divert what is happening. See Exodus 8 where God sends the plagues to Egypt to elicit the release of the Israelites. In verses 25-27, Pharaoh relents and says, “Go ye, sacrifice to your God in the land.” Moses demands they be allowed to go into the wilderness, away from the Egyptians, to worship God with the appropriate sacrifices. There are four things to note here that the enemy will *say* in an attempt *to get us to compromise in worship*:

First, “Worship, but *stay in the land*. Don’t let change come within you. Don’t be any different. Worship in bondage. Keep your habits. Keep your bitterness. Keep your resentments and inhibitions and prejudices. You don’t have to worry about cleaning up your life, just add worship to it.”

Some churches have just added a form of praise to their church rituals already in place. This is no threat to the enemy. He realizes there is not real “heart” in the ritual. They’re not allowing God to deal in lives. They’re just mouthing a lot of words and calling it worship and praise.

Or, he may use subtle suggestions: “Don’t let anyone talk you out of where you are. If you want to worship, just stay like you were. Stay in bondage. You have a right to your opinion.”

Second, in verse 28, Pharaoh says, “I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me.” He didn’t want them to go far, but he did want to get rid of all the plagues. He wanted them to worry about him. “Pray for me.”

The enemy says, “Don’t defeat me totally. Say something nice on my behalf.” The enemy would rather loan his slaves than lose them. If he can’t get you to totally stay away from the House of God, he’ll bargain with you. “Okay. I’ll tell you what. On Sundays, you can be God’s, and all the other six days you belong to me. *Don’t go very far away*, because it’s a lot happier staying right here.”

Many people want to snuggle up against the borderline of sin. “How close to Egypt can I live and still not be totally enslaved?” Egypt represents worldly ways and pleasures. The enemy suggests, “Don’t get that deep. Don’t become so deeply involved. Stay close.”

Pharaoh didn’t let them go, so the Lord sent some more plagues. In Exodus 10, verses 7-9, he calls them back to go over it all again. In verse 10, he agrees to let the men go and worship, but not the women and children. The **third** compromise offered is: *worship representatively*.

“You don’t have to have the whole family involved in this. Let mother do it. She’s got all day long. She can praise and go to the meetings. Let Dad sing in the choir – but let the kids stay home.”

Family life has been like a teeter totter for years. One is up spiritually and another is down – and then they trade. Families must join together in the Holy Place to become a unit before God. One member cannot “represent” all the others. We must seize the opportune moments in everyday

family life – at home – to teach about God, to talk about Him, to seek His wisdom for resolutions to family conflicts, to pray together about everything. We need to involve our kids.

Fourth – Exodus 10:24 – Pharaoh relents again, but wants them to leave their herds behind. He’s saying, “*Withhold your material possessions* from worship.”

Truth is, God doesn’t need our money, but *we* need to give – and give all we can in faith to Him. When we come to the place of literally surrendering everything we are and have to God, we will be liberated from our bondages just as the Israelites were.

What brings liberty? It was the death of the firstborn. *That* set us free. By the coming of Jesus Christ into our lives, He gives and He takes away. God has a way of dealing with us concerning our possessiveness, or our need to control our things. Twice in my lifetime I lost everything I owned. Now I have no struggle with that, because I learned to put everything under His control. I drive His car, live in His house, and carry His Bible.

The Lord wants all of us, not selfishly or jealously, but He gives us so much He doesn’t want anyone who would be tempted to ruin us or strip us or in any way hurt us to have a part in us. When God can possess us in every area of our lives, He can protect us in every area.

Finally, in Exodus 12:31 and 32, Pharaoh tells Moses and Aaron to go forth with their children and the flocks and the herds and to be gone! How great it is to realize that there comes a time when instead of us trying to get rid of the enemy, the enemy tells us to get out of his life – leave him alone for we give him nothing but trouble!

Oh, if we could genuinely believe this, the enemy would never pose a threat to us! We are the greatest threat to the enemy on the face of this earth when we become a praiser and worshipper. Worship was what satan pled with Jesus for: “If Thou wilt therefore worship me, all shall be Thine” (Lk.4:7).

God said to Pharaoh, “Set My people free; let them go.” Where are they going? Into the Promised Land – all the way in. That’s where we are to go, into the blessings of the Lord.

“*Set My people free that they may serve Me.*” God wants us to be free – of doubts, inhibitions, fears, prejudices, sin. Recognize that the death of the Firstborn has liberated us from those things. As we serve Him, God wants to reveal Himself to us, along with His plans, His Word, His ways, His thoughts, His desires, His purposes, His love, His angers, and His provisions.

When we come into this new conviction of worship, we refuse to compromise with what the enemy wants. We move into the discipleship of worship, giving the Lord our whole being. As we minister to the Lord in worship, we will come forth from the Holy Place sharing with one another the beauties and fruit of being with Him in His Presence.