

- b. dedicate ourselves to Him.
- c. rejoice in His strength and glory
- d. Humbly bow in expectation of His coming.

3. Some observations:

- a. The Word "worship" suggests prostrating yourself before another. It and "bow down" are likely synonymous parallelisms.
- b. But worship is not a matter of posture. It is the matter of exalting another and adoring him in that exalted station. To exalt him we might do one of two things:

- (1) we might lift Him up, or
- (2) we might bow ourselves down.

Obviously we have not the power to elevate God so we simply bend or prostrate ourselves before Him. The end result is about the same.

- c. We say that life is made full in worship because it is there that one learns a little of what God is like. Naturally we do not know it all--but we know some. And as we are quietly given to the praise of him we learn more. We may come to know a great deal about God through mere study processes. But to learn of Him, the key or clue is to worship.
- d. That worship belongs to Him first of all is apparent. The mistake of the fathers in Psalm 95 was, very simply, that they did not love God. Love is incompatible with distrust or disobedience. So had they loved Him they would have done His will.

4. The Practical Lessons

- a. Reflecting on His Person completely alters our view of ourselves. It overcomes our selfishness and increases our zeal to serve.
- b. Love grows from knowing Him, not simply from the things done for us.
- c. Worship then leads from knowledge to trust. We may say with rejoicing:
The LORD reigneth.

5. Conclusion:

Ideally worship is a daily practice. As it is this it becomes more easily a group practice. The services for worship have maximum meaning for those who know what worship is about because they are in the habit and practicing of worship.