

INTIMATE WORSHIP

1. True intimacy is association by familiarity and is marked by close acquaintance.

Ps 139:1-4

1 O LORD, You have searched me and known me.

2 You know my sitting down and my rising up; you understand my thought afar off.

3 You comprehend my path and my lying down, and are acquainted with all my ways.

4 For there is not a word on my tongue, but behold, O LORD, You know it altogether.

2. True intimacy is relating to one's deepest nature without fear of exposure.

Ps 139:13

For You formed my inward parts; you covered me in my mother's womb.

3. True intimacy its essential meaning is being part of the essence of something.

John 14:20

"At that day you will know that I am in My Father, and you in Me, and I in you. (NKJ)

John 15:4

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. (NKJ)

John 17:21

"that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. (NKJ)

4. True intimacy its informal meaning is being suited for everyday wear.

Gen 3:8

And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. (NKJ)

5. True intimacy is very personal and private meaning it should be protected.

Luke 1:10-11

10 And the whole multitude of the people was praying outside at the hour of incense.

11 Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. (NKJ)

THE OIL OF ANOINTING

1. The oil makes us most holy

Exod 30:29-38

29 You shall consecrate them so they will be most holy, and whatever touches them will be holy.

2. The oil allows us to serve

30 "Anoint Aaron and his sons and consecrate them so they may serve me as priests.

3. The oil is for all the generations

31 Say to the Israelites, "This is to be my sacred anointing oil for the generations to come.

4. The oil is only for the LORD

32 Do not pour it on men's bodies and do not make any oil with the same formula. It is sacred, and you are to consider it sacred.

5. The oil is sacred

33 Whoever makes perfume like it and whoever puts it on anyone other than a priest must be cut off from his people."

6. The oil has a divine balance

34 Then the LORD said to Moses, "Take fragrant spices-- gum resin, onycha and galbanum-- and pure frankincense, all in equal amounts,

7. The oil has a fragrance made of four blends

35 and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred.

8. The oil is for testimony

36 Grind some of it to powder and place it in front of the Testimony in the Tent of Meeting, where I will meet with you. It shall be most holy to you.

9. The oil must not be duplicated

37 Do not make any incense with this formula for yourselves; consider it holy to the LORD.

10. The oil must be respected

38 Whoever makes any like it to enjoy its fragrance must be cut off from his people." (NIV)

OINTMENT

Jesus was deeply touched on more than one occasion by people who anointed Him with perfumed ointment. He seemed to accept these deeds as acts of worship.

1. At the home of Simon the leper in Bethany

Matt. 26:6-13; Luke 7:36-50;

2. Mary poured ointment of costly nard on Jesus' head. This spontaneous expression of love moved the Master to silence her critics with His beautiful tribute: "Let her alone... She has done a good work for me. John 12:1-8.

ABRAHAM

Abraham worshipped the true and living God
Faith had taught him not to argue, but to obey.

There are some who learn to worship sacrificially, than there are those who have become a sacrificial worship.

He who burns with love for the living God will quench the fiery darts of Hell.

If we are to become worshipers we must learn the art of going a little further.

Gen 22:5

And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." (NKJ)

Notice: that our worship goes far beyond the Shores of this world, and though we may have many companions we must bid them to tarry here while we go yonder and pledge our allegiance worshipping the living God.

Jesus Christ bids His disciples to tarry

Matt 26:36

Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." (NKJ)

The Greek word for SIT HERE

2523 kathizo (kath-id'-zo);

another (active) form for 2516; to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell):

KJV-- continue, set, sit (down), tarry.

The Greek word for PRAY

4336 proseuchomai (pros-yoo'-khom-ahee);

from 4314 and 2172; to pray to God, i.e. supplicate, worship:

KJV-- pray (X earnestly, for), make prayer.

4314 pros (pros);

a strengthened form of 4253; a preposition of direction; forward to, i.e. toward (with the genitive case the side of, i.e. pertaining to; with the dative case by the side of, i.e. near to; usually with the accusative case the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated):

KJV-- about, according to against, among, at, because of, before, between, ([where-]) by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), X together, to ([you]) -ward, unto, with (-in). In comparison it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

Jesus will come if we tarry

Heb 10:37

"For yet a little while, and He who is coming will come and will not tarry. (NKJ)

The Greek word for A LITTLE WHILE

3397 mikron (mik-ron');

masculine or neuter singular of 3398 (as noun); a small space of time or degree:

3397 (KJV)

Matt 26:39

He went a little farther and fell on His face, and prayed,

Here is the true conversation of intimacy with the Lord saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." (NKJ)

The person who learns to wait will become a **HEAVY WAIT**.

The Son will receive worship when he is believed on

The blind man received his sight

John 9:35-38

35 Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

36 He answered and said, "Who is He, Lord, that I may believe in Him?"

37 And Jesus said to him, "You have both seen Him and it is He who is talking with you."

38 Then he said, "Lord, I believe!" And he worshiped Him. (NKJ)

DO NOT SHRINK BACK FROM WORSHIP

Heb 10:39

But we are not of those who shrink back and are destroyed, but of those who believe and are saved. (NIV)

The Greek for OF THEM WHO DRAW BACK

5289 hupostole (hoop-os-tol-ay');

from 5288; shrinkage (timidity), i.e. (by implication) apostasy:

KJV-- draw back.

The Greek word for OF THEM THAT BELIEVE

4102 pistis (pis'-tis);

from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

KJV-- assurance, belief, believe, faith, fidelity.

Never was there a heart tried by fire then that of Abraham who through many trials tribulations and conversations with God learned the lesson of obedience. He stands as one who did not hold back anything from his God.

Abraham shows us the importance of obedient worship. By Abraham offering up his son he exemplified the true meaning of sacrificial worship.

Abraham shows us that faith is not blind.

Abraham went with his son Isaac to the mountain of mount Moriah to offer up worship. This word worship in Gen. 22:5 has a plural meaning, and one of these words express the life that has been subjected and brought to a low estate recognizing that God is the true and living God and is totally worthy of our adoration and praise.

The Hebrew word for worship in Gen. 22:5

07812 shachah {shaw-khaw'}

a primitive root; TWOT - 2360; v

AV - worship 99, bow 31, bow down 18, obeisance 9, reverence 5,

fall down 3, themselves 2, stoop 1, crouch 1, misc 3; 172

1c1) to bow down, prostrate oneself

1c1a) before superior in homage

1c1b) before God in worship

1c1c) before false gods

1c1d) before angel

Abiding in the vine

It's vital to the believer that they remain in the vine, if they are going to receive the life that is in Jesus. When the Lord said this, he was referring to an intimate relationship with him. Christ wants us to know that he is the only source of life and that apart from him we can do nothing.

Strength, power, nourishment, and vitality all come from one source and that is God. In order for the tree to receive the life that is in the water, its roots must go down deep into the soil. The Christian that wants to grow must be planted by the stream of water, and that water is the word of God. Jesus said that you cannot enter the kingdom of God unless you are born again by the spirit and water. Ephesians Chapter 5:26 says "so that he might sanctify her, having cleaned her by the washing of water with the word". In the book of Titus, you will also find this same thought "He saved us, not because of any works of righteousness that we had done, but because of his own pity and mercy, by the cleansing bath of the new birth regeneration and renewing of the Holy Spirit." [AMP].

Jesus beautifully sets forth the spiritual oneness of himself and his people, and his relation to them as the source of all their spiritual life and fruitfulness. In that case, receiving none of the juices of the tree, no vegetables sap from the stem, it can bear no fruit.

[JFBCommentary]

So many Christians miss out on the real pleasure of abiding in the vine, because they do not tarry in it. For Christ to say that he is the vine means that he is the root of the vine, he is unseen and so are we. Our life is hidden with Christ, the branch has the same characteristics of the vine because the vine and the branches are one.

Our dependence is totally upon Christ and he alone. When an individual comes to this understanding, then the blessed eternal life will be imparted. Matthews Henry says in his commentary "those that are come to Christ must abide in him: Abide in me, by faith; and I in you, by spirit, for the Communion between Christ and believes never fails on his side".

In the book of Genesis, we have the record of God creating the world. But the Bible particularly emphasizes that the earth was without form, empty, wasted, no life, until the Spirit of God moved upon the waters. All who are apart from God have no life, they are empty without form until the Spirit of God comes into the heart and blows the breath of life into our spirit.

Adam became a living soul when God breathe his life into him. Think about this statement because we are so dependent upon God for every breath of life. All power has its existence and force in the life of God that is why he gives himself the title, "The living God."

The believer is often compared to as a tree in the Bible, because God wants to teach us a valuable lesson. Where does the tree get its life, it receives it's life source from the place where it is planted. We are planted in the house of God according to Psalms 92:13" planted in the house of the Lord, they shall flourish in the courts of our God". The spiritual vitality of the Christian is found in the grace of God, for from the fullness of his grace we have received one blessing after another. (John 1:17)

Fruit is simply the explosion, of the abundant life that comes from the vine. If the Christian is constantly being nourished by the life of the vine, then the results will be fruit. So the next time you are eating fruit keep in mind that you are eating the abundant life of the tree.

The Father is very protective over his branches because he does not want any of them to perish, so he tends to it himself. He watches it to make sure that it is bearing fruit. Here in this particular passage of Scripture we see the blessed Trinity at work. The Father, the Son and the Holy Spirit. The Father tends to the vine, the Son is the vine and the Holy Spirit is the fruit.

So let's worship our God and Savior and have a intimate relationship with Him.