



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 20 Issue 388

March 21, 2012

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Prayer

Lord, I want to have an appreciation for the entire Body of Christ and not hold others in judgment because they worship differently than I do. Please forgive me for the times I've been so judgmental, narrow-minded, and closed to anyone who does things differently than what I am accustomed to doing. Help me see the wonderful flavors You have placed in Your Church and to learn to appreciate and enjoy the wonderful blend and varieties that exist in Your family. Lord I am not a miniature Holy Spirit or a judge, so I ask if I belittle some of or speak of them in a incorrect manner, that You convict me. Lord let my Words be Your Words that come out of my mouth. Let my attitude be as, "would Jesus do this?" I ask it in Jesus' name. Amen.

Scripture

Leviticus 10: 1-20 (AMP)

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD. 3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses. 8 And the LORD spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between unclean and clean; 11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses. 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: 13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. 14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded. 16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. 19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? 20 And when Moses heard that, he was content.

Leviticus 10. Nadab and Abihu

The swift and terrible punishment on Nadab and Abihu was a warning against highhanded treatment of God's ordinances. It is also a warning to us and to church leaders not to distort the Gospel of Christ with all kinds of human additions and traditions. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 159)

Nadab and Abihu Offer Strange Fire: V 1 God has prescribed the way that we are to worship Him, I am not free to worship God any way I feel or want. They were coming in a way in which God didn't command them—taking this fire and offering the incense. This was totally done on their own part, maybe to show their importance to the people. **VV 2-3** It is always tragic when the instrument of God receives more attention than giving the glory to God, or seeks to draw attention to himself. We are to be a mirror reflection of the Lord before the world. The only time a mirror attracts attention to itself is when it is dirty. **VV 4-7** Aaron was not to mourn for his sons publicly as that would indicate an unfairness on God's part. What God had done to his two sons was just. **VV 9-10** God commanded no wine or strong drink when serving God, in order to discern between the holy and the unholy, between the clean and the unclean. Perhaps Aaron's sons were inebriated when they offered the false fire, thus not able to clearly discern their own actions or respond to God in the right way. Perhaps that was what caused them to be wiped out. God wants your mind to be perfectly clear when you worship and serve Him. He doesn't want you to be under a false stimulant. (Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Commentaries; page 49)

Doing Things Decently and in Order**1 Corinthians 14:40**

How does God want us to worship Him? This is a question that has been asked by different denominations throughout the centuries.

In the church I grew up in, I remember what we thought of any church that had "wild" church services. We deemed those people "incorrect" because their services weren't conducted "decently and in order"—at least not according to our perspective.

But over the years, I have come to learn that "decently and in order" can mean different things to different people. What is acceptable to one group may be outrageous and offensive to another group. What is deemed holy, sweet, and touching by one group might be viewed as dead and dull to another. Everyone has his or her own opinions about what is appropriate or inappropriate in worship.

The Body of Christ is composed of too many different groups to list them all here, such as Catholics, Orthodox, Baptists, Episcopalians, Methodists, Pentecostals, and Charismatics. It therefore shouldn't surprise us that Christians have differing opinions about the right and wrong way to worship God. It also shouldn't surprise us that most people assume that their form of worship is the most scriptural.

So who is right and who is wrong? Is there only one correct form of worship? Could there possibly be room for a variety of different expressions of worship in the Kingdom of God? And are we ready to honestly ask ourselves, Are my opinions about worship influenced only by the Bible, or am I also influenced by my culture and upbringing? What are the guidelines set forth in Scripture?

You may personally believe that praise and worship with instruments, clapping, dancing, and all kinds of celebration is the right approach to worship. Or you may be a person who loves a quieter, more structured form of worship with hymns and organ music. Either way, you may have a host of scriptures to back up your conviction and support your view of what worship ought to be.

However, the New Testament basically gives us only one rule to follow in regard to this question of what is acceptable and appropriate in worship. That rule is found in First Corinthians 14:40, where the apostle Paul tells us, "Let all things be done decently and in order."

The word "decently" is the Greek word *euschemonos*. Other than this verse, the word *euschemonos* is only found two other times in the New Testament—in Romans 13:13 and in First Thessalonians 4:12. In both of these places, it is translated to do something honestly or to walk honestly. It carries the notion of something that is done properly as opposed to improperly. It has to do with intent and motivation more than outward action, although such a good intention always results in right actions.

The word "order" is the Greek word *taksis*. It carries the idea of something done in a fitting way or something done according to order. The Jewish historian Josephus used the word *taksis* when he recorded the orderly way in which the Roman army erected their camps—indicating their camps were orderly, organized, and well-planned. The commanders didn't engage in last-minute planning. Their camps were not hastily thrown together but rather set up in an organized and thoughtful manner.

Josephus also uses the word *taksis* to describe the way the Essene Jews were respectful of others. These Jews would wait until others were finished speaking before they'd take their turn and speak out. In Josephus' depiction of this behavior among the Essenes, he used the word *taksis* to picture people who were respectful, deferential, courteous, accommodating, well-mannered, and polite.

Taking these meanings into account, First Corinthians 14:40 could be translated:

"Let everything be done in a fitting and proper manner that is organized, well-planned, respectful, well-mannered, and polite."

This throws open the door to all kinds of worship! It can be quiet, loud, soft, or bold. The important thing is that the time of worship would not be something thrown together at the last minute with no thought or organization. After all, we're talking about believers coming together to worship the Almighty God! Therefore, when we plan corporate worship, it should be well thought out and organized. Additionally, our time of worship together should be well-mannered, respectful, and polite.

A group of believers can be bold, loud, and well-mannered all at the same time. They can also be soft and quiet while at the same time rude and offensive. The style, use of instruments, and volume level are not the biggest questions in God's mind. The big question in His mind is this: What is their intent and motivation? If the group's intent and motivation is correct, their worship will be accompanied by an attitude that reflects the character of Jesus Christ.

So don't get upset if others worship a little differently from how you are accustomed to worshipping. Jesus is listening to their hearts. He is watching to see how much energy and forethought they put into the plan before they enter into His Presence. Their form of worship may be different than yours, but if they are worshipping God from a pure heart and with their entire being, you can rest assured that their worship is acceptable to Him!

The truth is, God is more interested in the condition of your heart than the style of worship you use in the format of your church service. So instead of focusing on who has the best form of worship, concentrate on whether YOU have an open, pure heart before God!

QUESTIONS FOR YOU TO CONSIDER

Have you been opinionated and judgmental about other people's forms of worship?

After reading today's Sparkling Gem, what attitude do you think is right for you to have toward other people's different forms of worship?

According to First Corinthians 14:40, what is the most important thing for you to be concerned about in the way a church worships God? Sparkling Gems from the Greek.

Psalm 48:1-14 (KJV)

1 Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14 For this God is our God for ever and ever: he will be our guide even unto death.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 169-170)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)