

A Perfected Praise

Mt 5:16 **Let your light so shine before men**, that they may see your good works, and glorify your Father which is in heaven.

Glory of “Becoming” (Hebrews 10:1, 14)

Glory is the fullness of maturity exposed. Jesus said, “Be perfect, therefore, as your heavenly Father is perfect” (Matt. 5:48). The word *perfect* (Gk. *teleios*) means “completeness,” or “of full age” (Strong’s G5046). *Perfect* here does not mean “without defect,” at least in relation to man. God truly is perfect, but we are not. *Perfect* means “complete.” Another word for it is maturity. There is no such thing as a perfect person, but there is such a thing as a complete person, a fully mature person.

The glory of a boy is the man; the glory of a girl is the woman. Glory is the true essence and nature of a thing. The true essence and nature of a boy or a girl is the man or woman they are to become. Just as a seed must “die” in order to bring forth the tree, so the boy must “die” for the man to emerge. The girl must “die” before the woman can appear. A boy cannot become a man and remain a boy. A girl cannot grow into a woman and remain a girl. One must give way to the other. This is the natural process of growth and maturity, the natural goal of glory.

Seeds of Glory (John 15:1-8)

The value of an apple seed is found not so much in what it is but in what it can become. An apple seed is just a seed but hidden inside is the potential to become an apple tree and even an entire orchard of apple trees.

This is not an automatic process. Having the apple seed does not guarantee the apple tree. In a sense, the tree is already in the seed; God put it there. That’s the potential, the glory of the seed. Before the apple seed can realize its full potential and become an apple tree it must be planted in the proper environment where it can be nurtured and cared for. When all the conditions are right—fertile soil, irrigation, the proper climate, and plenty of sunshine—the seed will sprout and produce a tree.

Heb 11:12

God programmed growth and maturity into every living thing He created. When God promised a son to Abraham, He did not look at a 75-year-old man who was past the age for fathering children but focused instead on the *nation* of people that would descend from him. Abraham’s body contained the potential for a multitude of descendants, but he had to follow God in faith. Abraham’s love relationship with God and his obedience formed the environment that made it possible for him to release his potential.

2 Corinthians 4:1-14

All of us have at least an idea of the treasures inside us. That's why we have dreams and ambitions. God has planted in us dreams, ideas, passions, imagination, creativity, and hope. These things require the right environment in order to flourish and come to fruition.

A Holiness Standard

Eph 5:25-27; 1 Cor 6:19-20; 1 Peter 1:18-19; Matt. 5:16; 2 Cor 5:15

As saints we belong to a Holy God. We no longer should live for ourselves but unto Him that died for us.

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Holiness is one of God's basic characteristics. In reference to Him, the word denotes absolute perfection and purity. Only God is holy in Himself. When the word is applied to persons or objects it refers to that which has been separated or set apart unto God. For the Old Testament Hebrews, holiness included both the negative concept of "separation" and the positive concept of "dedication." For born again Christians it specifically means separation from sin and the world and dedication to God.

Man can only become holy through divine assistance. Sanctification (separation) begins with the hearing of the gospel and continues through faith, repentance, and water baptism in Jesus' name; but it is accomplished primarily by the infilling and indwelling of the Holy Ghost (1 Peter 1:2).

- Holiness is taught directly by the Holy Ghost in us.
- Holiness is taught by Holy Ghost filled pastors and teachers.
- Holiness is taught by the Bible

Christian Standards Should Be Consistent

Man left to himself will "do that which is right in his own eyes" (Judges 21:25). His "standards" will be flexible and of a temporary nature. They will change with the whims and ways of each generation and, over a period of time, will even be contradictory of preceding cultures (Proverbs 22:28; 23:10).

The question is not how you and your manner of life are acceptable to your mutable generation, but to your immutable God! We can find small comfort in the fact we "fit-in" with the mainstream of professing Christendom: "Woe unto you, when all men shall speak well of you!" (Luke 6:26).

Standards of dress, behavior, etc., will always be followed. The question is, whose standards do you observe? Because our inborn, fleshly temptation is to follow

the standards of the world around us, God wants us repeatedly to resist these inclinations: "Thou shalt not follow a multitude to do evil..." (Exodus 23:2); "for thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deuteronomy 14:2)

Israel failed to heed God's warnings about standards that would effectively separate them from Canaanites and Philistines if they were observed. Israel's desire was such that they wanted to be like all the other nations of the earth (Judges 8:20). The pressure to conform is as old as human history.

Godly Standards Set Christians Apart

Standards observed for their own sake become legalistic and Pharisaical (Romans 10:1-4). However, Godly standards of dress, behavior, music, church order, separation, etc., observed to please the Lord, and, formulated on the basis of scriptural principle, effectively set us apart as a peculiar people that live lives considered inscrutable by our peers.

We must concern ourselves with obtaining God's approval, and not that of society, on our standards. Godless Israel persecuted and stoned the prophets who tried to call them back to standards of decency, morality, and God's order. Most will be irritated with prophetic calls for repentance and a return to the ancient landmarks established by our fathers; only a few tremble at God's Word and will pay the price of ostracism, rejection, scorn, and ridicule heaped on them for following standards considered old-fashioned and out-of-date. Popularity and social acceptance by their very nature cannot be the criteria of the right or wrong standards, but rather; what saith the scriptures? ... what will please the Lord; not, what will please the world around me (1 John 2:15-17).

Those who fear God and eschew evil will seem eccentric to their contemporaries. Their standards of life, because they conflict in so many ways with their world, make them objects of curiosity, defamation and misunderstanding. They become a spectacle (1 Corinthians 4:9) to a laughing society.

We would all do well to take personal inventory on our manner of life. We all live by standards of some kind, formulated after some criteria discerned or not. Personal holiness, denial of flesh, scriptural principle, and separation from sin and the world, and pleasing God have got to be our motivations for establishing standards of life. If they are not, you will look like, think like and act like the God-rejecting world whose standards you have unconsciously followed.

Heb. 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Jer. 31:33, Eze. 11:19

The law forces man to do what he should do even if he does not feel like it. The heart of the law protects and preserves the weak. It reflects God's compassion. God thinks about the problems that would develop without this law and so communicates it to man. He shapes man's decision through this law. He recognizes that without such laws, men might make selfish and painful decisions. It might be legal but not right.

God wanted to preserve the culture because it preserved the welfare of the *church* (Acts 7:38; 1 Cor.10:1-6). Standards have nothing to do with how one *feels*. By keeping the tradition, the church is best protected (2 Thess. 2:14-16).

1Chron.15:13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

A person walking with a full glass of water-not spilling it. Standards are about how to live with the presence of God. There must be a culture established that is the "glass", that will hold the presence of God. It must have "due order" not just a static holiness but a progressive, living walk with God. Holiness can only be perfected in the midst of God's presence. God's presence is preserved and His blessing is secured by living in a way that honors Him. We need to obey Him.

Holiness is an individual concern

Matt. 6:19-24

Nothing is allowed to come between Christ and ourselves. Not the world, nor self-righteousness, nor the ceremonial law. The disciple always looks only to his master. His eye rests totally on the light that comes from Christ.

Col. 5: 5 ¶ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Eph. 5:5, 1 Tim. 6:17

A heart set on accumulated wealth, makes wealth a barrier between himself and God. Hoarding is idolatry.

- Where our treasure is, there is our trust, our security, our consolation and our God.
- Anything that hinders us from loving God above all things and acts as a barrier between ourselves and obedience to Jesus is our treasure.
- This makes the difference between legitimate use of goods and unlawful accumulation.

The human heart has instinctive needs: treasure, honor, and praise. These needs come from Christ: Joh 5:43-44; Joh 12:43; Ro 2:29
Glorying in the cross Gal. 6:14. Heaven for treasure (Col. 3:1-4).

ORDER- GLORY- JUDGEMENT

Lev 10:3 And Moses said to Aaron, "This is what the LORD spoke, saying: 'By those who come near Me I must be regarded as holy; And before all the people I must be glorified." So Aaron held his peace. (NKJV) Ex 19:22; 29:43; Le 21:6,17,21; Ps 39:9; Isa 49:3; 52:11; John 14:13
Fearing God. Ps 5:7; 34:9; Lev. 19:30

Ps. 89:6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

To really understand how we must fear the Lord, we must capture a glimpse of the greatness and glory of the God we serve.

What is meant by the glory of God?

The original meaning of the term glory was, brightness, clearness, radiance: from that it has come to signify honor, renown; and again, that which renders honorable, or demands honor, or renown, reverence, adoration, and worship--that which is worthy of confidence and trust.

The glory of God is essential and declarative.

Essential glory is meant that which is in Him is glorious--that in his character which demands honor, worship, and adoration. The intrinsic excellence of his natural and moral attributes.

Declarative glory is the showing forth, the revealing, the manifesting of his character and essential glory unto his creatures: the laying open of His glory to the understanding of men's minds. His renown, or reputation, or the estimation in which he is held, by moral beings.

Glory is the full expression of God's nature. What is meant when we speak of the glory of God or the glory of the sun, moon, and stars? Hebrew word for glory is *kabod*; it has a basic meaning of "heavy" or "weighty." It also carries the idea of fullness or the full weight of something. Like the "weightiness" of someone of high importance, a person of notable, impressive and/or positive reputation. The phrase "the Glory of God",

kabod most often refers to “a visible manifestation of God” that is “directly related to God’s self-disclosure and His intent to dwell among men.”

Is. 6:3 and one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

“whole earth full of his glory”- here *kabod* refers to “that reputation for greatness which God alone deserves, not only because of His natural position as king, but because of His unsurpassed activity as deliverer and savior... It is not just God’s reputation that fills the earth, but the very reality of His presence.”

The ultimate display of God’s glory on earth was Jesus Christ. John 1:14, Heb. 1:3

New Testament 1Co 15:40-41; John1:14. Glory-Greek word is *doxa*. Refers to the attributes or true nature of a thing. Nature or acts of God in self-manifestation. Manifested perfection of God’s character-His righteousness and exhibition of His attributes and ways. Best seen through Jesus and the lives of the saints.

Ps. 29:1 Ascribe to the LORD, O heavenly beings, ascribe to the LORD glory and strength.

2 Ascribe to the LORD the glory of his name; worship the LORD in the beauty of holiness.

“Ascribe” means to attribute to someone a specific action or quality of character. The word attribute means in this instance to give “a tribute” to someone; to offer respect, gratitude, love or appreciation and to acknowledge that person’s worth, honor, integrity, service and accomplishment.

My opinion, there seems to be nothing more important than the glory of God! Everything in creation-plants, animals, the oceans, the mountains, the millions of stars in our galaxy, the millions of galaxies in the infinite spans of space- was designed with God’s glory in mind.

Ps. 148

Gen. 2:8, 15 *Eden-means pleasure or delight.*

Garden of Eden- Not only a geographical location. Represented a state of pure, complete, and unbroken fellowship between God and man. Spiritual met physical. Unseen world touched the seen world. An open door to God’s presence. More of an atmosphere than a location.

Gen. 3:1-8

Adam and Eve never went to a “worship service.” Their worship was a continual fellowship with God and being everything they were created to be. Never fasted or prayed-were in constant communion with their Maker. (Luke 5:33-35) Needed no scripture to read, was always in the presence of the Living Word. Some scholars believe they wore the manifested, tangible glory of God for clothing (Ps. 8:5) - Lost that glory in the Fall, and thus realized they were naked.

Significant to the Eden environment was freedom. A self-determining, moral responsible existence. True freedom comes with limits. Obedience is only meaningful where standards of conduct exist.

God’s glory versus God’s presence

The **presence of God**- the active manifestation of God that fills the environment in which creation exist. Presence means pre-sense; we get a sense of God before he fully manifest himself. Real but invisible.

Moses- Ex 34:29-35, 2Co. 4:7

The **Glory of God**- attributes and character of God on display. Actual, observable thing. May be hidden but never invisible. Shows us what He is like.

If we want to see the Glory of God, we must live in the presence of God

We are created to expose and carry the Glory of God. By;

1. Living in the right environment.
2. Maintaining the right relationship with the Lord.

Worship is a *state* that we should remain in all the time. Perfect worship is living continually in the presence of God (the proper environment) and enjoying continual fellowship with God (the proper relationship). God created us for intimacy with Him.

Worship is an ongoing intimate relationship with God.

Jer. 2:13, John 4:4-24, Rev. 4

Worship Results When God Accepts Our Praise and Manifests His Presence

There is a difference between praise and worship. Praise is both a precursor to and a part of worship, but the two are not the same. Praise is something we do, while worship is something God releases. We initiate praise; it comes from within our hearts. As we perfect or mature our praise, as we come into one accord with one another, and as our spirit aligns with God’s Spirit, He releases His presence into our midst. That mingling of God’s presence with our praise is called worship (James 4:1-8).

To “worship in spirit and truth” has the idea of mingling with God spirit to Spirit with our hearts attuned to His heart and our thoughts attuned to His thoughts. In fact, the Greek word for “worship,” *proskuneo*, literally means “to kiss, like a dog licking his master’s hand; to prostrate oneself in homage” (Strong’s G4352). It is a compound word, derived from *pros*, meaning “by the side of, near to, or toward” (Strong’s G4314), and *kuneo*, which means “to kiss.”² According to Strong’s, the word is probably derived also from *kuon*, which means “dog” (Strong’s G4352, G2965).

Note: 2 W.E. Vine, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson Publishers, 1985), New Testament section, p. 686, “worshiping.”

Worship, then, means “to kiss the hand toward,” as in showing honor and obeisance to royalty. It is also a word suggestive of intimate contact, of being in the very presence of someone of great importance, and of a companion who is always at his master’s side. Any way you look at it, worship involves intimacy.

Without praise there is no presence, and without presence there is no worship.

Worship takes place when God dwells in our praise and begins to mingle with us. In a sense, we get close enough to God to kiss Him. Ultimately, worship depends not on us, but on God. God wants nothing more than to mingle with us in unbroken and unhindered fellowship, but it is not automatic. He requires that we desire Him and seek Him with all our heart, but He also promises that when we do that, we will find Him.

1 Sam 4:1-11

Walking with God under the covering shelter of His presence should be our day to day, moment-by-moment experience. The condition of God’s people living apart from God’s presence and therefore outside of His will is “*Ichabod*” Meaning the glory has departed.

Ex 25: 18-22

For Israel the Ark of the Covenant represented the very real presence of God.

Shiloh- semi-permanent location of the tabernacle; Ark kept in the holy of holies.

1. A name of Jesus -Ge 49:10

2. City of Ephraim, north of Beth-el, and on the highway from Beth-el to Shechem –Jud. 21:19

Tabernacle located at -Jos 18:1-10; Jg 18:31; 21:19; 1Sa 1:3, 9, 21, 24; 2:14; Ps 78:60; Jer 7:12

Seat of government during the time of Joshua -Jos 21:1, 2

1Pet 2:1-9

By law only priest and Levites could transport or handle the ark.

Hophni, Phinehas- corrupt and immoral-unfit priests. 1Sam 2:12

Ark captured-Eli fell backward off his chair, broke his neck, died.

1Sam 4:21-22

Loss of the Ark was a visual fulfillment of what had already happened spiritually in Israel. A symbol of God's presence is not the reality of God's presence.

Ps139:7-12, Heb. 4:13

Omnipresence- God is everywhere; God's presence is everywhere in the context of His creation.

Animists/animism-believes that God inhabits all things. Attributes conscious life to all elements of nature-animate and inanimate.

Pantheists/pantheism- believes that God is all things. Equates God with the forces and laws of the universe. The creature is not the Creator. God created nature and all its elements. He created the forces and laws which govern the universe. God is above and separate from His creation, yet He surrounds it and infuses it with His life.

Manifest presence- God takes the initiative to make Himself known to us in a specific and focused way-beyond His general omnipresence. We know God's omnipresence by faith, His manifest presence by experience. God's omnipresence is evident in creation to any who believe; no one can experience God's manifest presence unless he chooses to reveal himself. Num 7:89; Num 12:1-16; Ex. 3:1-

Is 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Do you have a hunger issue in your heart for God?

Matt.5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled

Ps. 63:1-11

God initiates-never coerces. Ps. 15, Ps 24:3-10

When we experience God's omnipresence we know His existence, when we experience God's manifest presence we know his holiness, and when we experience God's glory we know His power.