

## Speaker 1

Last week, Pastor Jim preached what I consider to be one of the finest sermons I've heard in years from anybody. I thought it was fantastic. Of course, he was preaching on a passage as one of the best in all of Scripture. But he did a marvelous job of doing it. So when he called me this week and said, Would you please fill in for me? He said, You can preach a passage in Ephesians if you want. And I thought, no, you know, that would keep him from preaching and somebody else from preaching. So I'll do something else. But I want to tie it into what we're doing in Ephesians. And here's what I'd like to remind you of. The book of Ephesians is constructed like most of Paul's church letters, not his personal letters, but his church letters, which has X number of chapters of content in which he explains theology and facts. And then he says, therefore, and then the rest of the book is Now, here's what you do with it. Here are the facts. Here's the theology. Here's what you need to know about God, what he's done and who you are and what he's told you to do. And then, therefore, as a result of this, now you should live in this way or you should do these things. This is true of Romans This is true of Ephesians. Well, let me remind you of some of what Paul is telling us in Ephesians. We've been blessed with every spiritual blessing in Christ, chosen before the creation of the world to be holy and blameless, predestined for adoption to Heirship or Sonship, received redemption, forgiveness and had grace lavished upon us. We have a hope like none other. The riches of his glorious inheritance and experience. God's incomparably great power. Pretty amazing, huh? And this is chapter one. And that's only part of chapter one. So then he goes to chapter two, and Paul says, Because of his great love for us, God, who is rich in mercy,

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made us alive with Christ even when we were dead in our sins and raised us up with Christ and seated us with Him in heavenly realms, in order that in the coming ages He might show us the incomparable riches of his grace. And this, to me, is mind blowing. God saved me. And that one day he will raise me into heaven and that I will experience throughout eternity the incomparable riches of his grace. And then perhaps the most important and famous verse in the book, he says, We've been saved by grace through faith and not as a result of any works that we might perform. It is purely a gift from God. And then in chapter three, and this is the passage that Jim is preaching through the idea that Paul says, I pray that you can grasp how wide and long and high and deep is the love of God that which passes all understanding. So sound like a paradox to you. I want you to understand that which you can't understand. Well, I think he's not just being facetious. They think he's being serious. He's saying, I want you to grow in your understanding of the most important thing you can understand. It isn't just this mushy feeling of love. It's the implications of that love. It's the theology of that love. It's the practicality of that love. I want you to understand how vast is God's love for you? Why? So that then you can embrace the life that God has called you to now. Then He goes on in a passage, which is actually my personal favorite passage in the book. If I was allowed to preach on this passage, I would have actually preached on this passage because this is my favorite. Paul says now to him, who is able to do immeasurably more? And he uses three superlatives here, which literally mean exceedingly, abundantly above. Paul saying, You can't even imagine how amazing God's love for you is. He does more than we ask. He does more than we can even

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imagine. Ultimately, he's limited only by his own amazing power at work in us, which is really no limit at all to him. Be all glory and honor throughout all generations, forever and ever. Amen. Amen. And then Paul sells their for an after for three chapters. He's been saying, here's the theology. Here's a prayer. Here's a benediction. Now, here's what I want you to do. Now, I've sort of defrauded you here because I'm not going to do that. We're going to go to Romans, another book in which Paul says, here's all of this content you need to understand. And what he gets the end of it, he says, therefore, in light of all of God's mercies, in other words, everything that I've told you for the last 11 chapters, I urge you to offer yourselves as a living sacrifice, wholly and pleasing to God, which is your most reasonable act of worship. And Paul is saying two things here. He's saying, after I've explained in more depth than anybody in the Bible, here's what it means to be beloved of God and to be called by God. Now I get a chance to tell you what you ought to do about it. And the first and most important thing I can tell you is two things. Number one, you need to live a life of sacrifice. You need to see yourself as a animal that climbs up on the altar and continues to live on the altar as a sacrifice to God. Why? Because of all that he's done for you. Because of all of his mercies, because of his own sacrifice for you. You need to perceive your own life as a sacrifice. And second, this therefore, fulfills your most important responsibility in life, and that is to be a worship. And to be in worship of God. Now, this last phrase here, your most reasonable act of worship has translated variously in different Bibles. It's sometimes a spiritual act of worship, sometimes your true and proper worship, sometimes your proper ministry. But it's from three Greek words that the middle word is logikos

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which means logical. That's where we get our English word logical. And 00:05:41  
what he's trying to say is, if you understand everything I've told you for 11  
chapters, then the only reasonable, logical conclusion on your part should  
be I am now going to live a life of sacrifice, and I'm going to live a life of  
daily worship of God. Now, here's the key. Why were you created? Were 00:06:00  
you created so that God could save you and send you to heaven? Were 00:06:08  
you created so that you could enjoy the blessings of the Christian life?  
Why were you created? You were created specifically for the purpose of 00:06:16  
worshiping God. The only thing that God cannot get in and of himself, the 00:06:24  
only thing he can't conjure up on his own. He doesn't need your work. He 00:06:31  
doesn't need your labor, he doesn't need your prayers. He doesn't need 00:06:34  
anything. But your worship like is. It's the one thing God can't provide 00:06:35  
himself. He cannot worship himself. Now, it sounds weird, doesn't it, to 00:06:39  
say God needs to be worshiped? And there's a paradox in virtually all 00:06:45  
forms of theology. Why in the world with a God who's perfect and self be 00:06:47  
worshiped, you don't need to know. All you need to know is that you were 00:06:52  
created for the purpose. And the purpose for which you were created is 00:06:54  
to engage in a loving, faithful, consistent relationship on a sacrificial level  
with a God who loved you so much that he was willing to make that  
sacrifice for you, and you were to live a life of sacrifice and worship that  
follows from it. Now, the early church tried to unpack this because they 00:07:10  
got this idea that the reason for which were created is for worship. We 00:07:17  
think the reason that we're saved is for us. It's so that we can enjoy all 00:07:20  
kinds of blessings and be confident that we're being heaven one day and  
get God to answer our prayers. That's what we think we were saved for. 00:07:26  
But that's not what we were save for. So Origin was one of the most 00:07:28

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important of the early church fathers, meaning those who came after the  
New Testament writers. He was a Greek father and he says this In view of 00:07:37  
all God's mercies, what is it Paul urges us to do to live a life of sacrificial  
worship? Romans 12 We should sacrifice because of all he sacrificed for 00:07:45  
us. We should worship because that was the purpose for which we were 00:07:51  
created. But surely we were created for more than that. We object yet. 00:07:55  
No, there is not another thing we have to offer God that He does not have 00:07:59  
within himself. All of creation gives God the glory and honor He deserves, 00:08:05  
and so must we. But only we can offer him the admiration and affection 00:08:10  
he also deserves and desires. Everything that God created except us is 00:08:19  
able on its own just by existing to give God glory and honor only we by an  
act of choice, give him the worship that He desires. Tertullian was one of 00:08:30  
the greatest of the early church Latin fathers. Now, by the way, I'm just 00:08:33  
quoting a couple of people. I could quote a lot more here to give you the 00:08:35  
same information, but you only need two to get the point. They got it. We 00:08:40  
sort of lost it. For what purpose were we created for relationship with 00:08:42  
God? For what purpose was that relationship established for worship of 00:08:46  
God? Worship is what we shall master throughout eternity and therefore 00:08:51  
what we should be. Apprentice then in time. I love this image that when 00:08:56  
we get to heaven, our primary responsibility is not to strum harps and to  
flap our wings and to just sing glorious praise choruses all the time. But 00:09:10  
our primary purpose is to worship and enjoy God forever. So how do we 00:09:15  
get to that point? Well, we start practicing right now. We're being 00:09:17  
apprenticed in the art of living a life of worship and practicing the habit of  
worship for our eventual destiny. Good God desires that all we think and 00:09:29  
do and say should be done in a spirit of worship. We should see our work 00:09:34

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and labors as acts of worship. We should see our marriages and our parenting as expressions of worship, our reflections, meeting our thoughts and desires as images of worship, and our conversations as liturgies of worship. And they're banging a drum here. And the drum they're banging is. We were created for a purpose. And the purpose of purpose is to worship God. You know what? I should have skip that slide and let you read it. I apologize. Most of you have heard of Rick Warren. Rick. Roland. Rick. Rick. Are you ready? Rick Warren wrote a book entitled The Purpose-Driven Life. It was the second bestselling nonfiction book in human history. You all know with the bestselling book is. That's a tough one. Okay. So and in this book, he divides life into five purposes. And the first purpose about 14 chapters is worship of God. And Rick Warren, not that he's the expert, but in this bestselling book, he says, What's the primary purpose for which we exist? Number one is to worship God and to give him the relationship that he desires from us. So in one of these chapters, he has this to say We're going to worship in eternity. So what does God want us to do while we're here on Earth? Practice. Practice worshipping. Now, I explain this to you, I think in passing and when I was preaching in June, and that is that worship isn't about you. It's about God, which seems obvious on the surface. But here's what happens when we come to worship. And by the way, there's three forms of worship. Number one is group worship, like you do for 75 minutes on Sunday morning. Number two is sometime during every day after that, when in theory, you should be devoting some time to God and your relationship with Him to seek him out and engage him in relationship that's worship. And number three is every other breath you take, every word you say, every thought

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you have, every action you commit throughout the rest of your life is also your worship. And that's where we've totally messed up, because we think worship is just what we do on Sunday morning. In fact, we normally think it's just the music and we throw a sermon in and we throw a prayer in and of course some announcements and that's worship. But well, so broader definition as well. Everything we do on Sunday morning is worship. But really it's that music and that thought process is what gets us thinking, that our taste is what really matters. You know, I like praise choruses. Well, I like him well, I like guitars. Well, I like organs. Well, I like stained glass windows. Well, I don't care where I wish I could worship in a supermarket. Well, I like to wear a suit where I like to wear jeans. And when we talk about worship, traditionally, we get locked into matters of style and taste, and it produces disagreement. And it doesn't therefore produce the result that God wants. And by the way, it isn't what you do in worship that matters. It's what's going on in here that matters. So, yes, you're saying words and yes, we're articulating what we think and believe about God, but it's what's going on in our hearts and on our heads at the time we're saying those words. It's what's going on in our hearts and on our heads when we're listening to the sermon. It's what's going on in our heart, in our heads after we leave and spend the rest of the week, hopefully processing and benefiting from what we've experienced in worship. That's still part of worship. In fact, the single most important part of worship is what you give God from the inside, not what you do on the outside. You guys get this? Okay. So our passage for today comes from John chapter four. Some of you may remember that we spent a few weeks on the Gospel of John recently. I know how many weeks that was,

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but it was a lot of weeks. And way back early in our discussion is John Chapter four. John, Chapter four. The entire thing is the story of the Samaritan Woman. It's one of my favorite parts of the book because I think it's such a very interesting story with so many nuances. But here's the background. Jesus. And let me read the passage first. So in versus 19 through 24, we're right in the middle of the story. Jesus has told this woman in innocence. I know that you're living a life that's not pleasing to God. I know that you've lived with a bunch of men, and I know that you've made choices that do not please God. And she says to him, Sir, I can see that you are a prophet. Meaning there's no other way that you could know this unless you had some kind of special gift. Sir, I can see that your prophet, our ancestors, worship on this mountain. But you Jews claim the place where we must worship as Jerusalem. What? It's like a 90 degree turn right there, isn't it? Sir, I can see you're a prophet, you know. Let's talk about this place of worship here. I personally think what she's doing is trying to change the subject. Let's not go down that road any further about the bad decisions I've made. Let's talk theology. Let's talk philosophy. Let's just kind of argue a little bit. And Jesus says, Woman, believe me, a time is coming when you will worship the father, neither on this mountain nor in Jerusalem. You Samaritan's worship what you do not know while we worship. What we do know for salvation is from the Jews. Yet a time is coming where true worshipers will worship in the spirit. And in truth, for they are the kind of worshipers the father actively seeks. Now, this is kind of an interesting concept, this concept that the father is actively seeking worshipers and he wants a certain kind of worshiper to worship him. But we'll get to that. So Jesus is in conversation, this

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woman, and she says basically, hey, so you Jews do what you do and we do what we do and it should be okay with all of us. It's kind of the common sidestep today. It's the tolerance argument is that you shouldn't judge us for what we do, and we won't judge you for what you do. And the Jesus blows the whistle and calls foul and says, this has nothing to do with tradition, has nothing to do with the Samaritans want or what you want or what the Jews want. It has only to do with what God wants. By the way, have you figured this out in life yet? It's not about what you want. This is Rick Warren's opening line. It's not about you. It's about God and what he wants to do in the three of you. Life isn't about you any more than worship is about you. It's about God. So Jesus says is about what you want, is about what God wants. You all are familiar with the story of Mary and Martha of Bethany. So Jesus had a best friend, we presume. Lazarus was his best friend. And when Jesus would travel around down to Jerusalem three or four times a year, he probably stayed in their house, which is a couple of miles away from Jerusalem. And so he was good friends, not just with Lazarus, but with Mary and Martha. And you see this in the passage in John, Chapter 11, when Lazarus died, and Jesus comes to minister to the family and raised him from the dead. So Martha is in the kitchen using her gifts of service and hospitality to make a meal. And we presume there's more people involved than just those three. They're just the key players in the story. And Mary is sitting at Jesus feet, just soaking in her relationship with Jesus, just offering affection and worship. And so Martha comes in and says basically, Jesus, would you please tell my sister to get up and do something? I mean, she just sitting around, just worshipping you. And Jesus says, hate to tell you this, Martha, but this is

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really the better thing to be doing. This is really the purpose for which she 00:17:09  
was created. She is doing that which God wants most from her. She is 00:17:12  
doing that for which she was created. Now, does that mean that we don't 00:17:17  
ever do anything else? Of course not. But it means that when we're doing 00:17:19  
all the other things that we need to be doing, we do it with the  
understanding that this is part of my worship of God. How do you do your 00:17:27  
job at work? That's part of your worship of God. How do you conduct your 00:17:31  
marriage or your dating relationships? That's part of your worship of God. 00:17:36  
How are you doing as a parent? That's part of your worship of God. When 00:17:38  
you have a conversation with anybody about anything that's part of your  
worship with God, it exists in every breath you take in every moment of  
your life. You're not just a testimony of what a Christian is. You are 00:17:48  
offering God the worship He desires and the purpose for which you were  
created. Now, at the end of this, we're told God's looking for a certain 00:17:58  
kind of worshiper. The Greek word here for worship is pros-ku-ne-o now. 00:18:03  
And prosecution was formed from two root words. One of them is pros or 00:18:07  
pro and the other is kuon and pros means to move towards or to come  
towards or to advance towards and kuon on means dog. So let me ask 00:18:23  
you, because you could write this sermon on your own right now. If you 00:18:27  
were to process the idea that worship means coming to God, approaching  
God like a dog. What does that mean? So. We understand the word 00:18:34  
worship to mean basically bowing and reverence to God or our God. In 00:18:52  
Greek, we have the Bible, which is common Greek, for understanding how  
certain words are used. And then we have classical Greek, which is all the 00:18:59  
other writers during the period hundreds of years before and hundred  
years afterwards, how they used certain words in the Greek language and

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from the use of this word proskuneo we've discovered that there's more  
nuances to the word than just bowing. And so I think it's important for you 00:19:17  
to understand some of the implications of this. Number one is that 00:19:21  
proskuneo now means to race and greet someone like a dog. If you don't 00:19:27  
have a dog, picture this you. The garage door opens, the dog hears. The 00:19:31  
garage door is opening. The dog races to the door. Waiting for you to 00:19:36  
open it and then jump on you or you're leaving and the dog races to the  
front window and presses its wet nose up against the glass and watches  
you leave. Dogs are so into their master, the one that they love, that their 00:19:53  
whole existence is either about enjoying the master or waiting for the  
master to arrive again. Literally that still enjoying the master, waiting for 00:20:04  
the master to come back. Now, in order to really fully understand this, you 00:20:09  
have to understand the difference between cats and dogs. Now, if you're 00:20:16  
a cat person, I'm sorry. If you're a cat person, I'm sure you're that person 00:20:20  
who has the cat who's not like all other cats. In fact, over the years, this is 00:20:25  
what I have found so hilarious about people that want to argue in favor of  
their cat is that they will say, Well, my cats like a dog. Which. Which 00:20:34  
basically proves the point. Dogs are superior to cats. Don't be offended. 00:20:36  
This is this is a stereotype. This is generally acknowledged information 00:20:38  
and it will be reinforced in heaven when you get there. Dogs in many ways 00:20:46  
are superior to cats. Now, here are some of the stereotypes. Cats are 00:20:49  
aloof. They're self-centered. Totally. They are completely independent 00:20:56  
and they're finicky. Now, one of the good things about this is therefore, 00:21:03  
you can leave a cat alone and not worry about his bladder. But you can't 00:21:08  
with a dog. But other than that, the dog's got it going for them. So these 00:21:09  
are some of the stereotypes of a dog. They're affectionate. They're 00:21:14

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desperate to please their dependent and they're proud of it. And they're 00:21:21  
totally enthusiastic about you. There is nobody who loves you more than 00:21:25  
your dog. Your dog literally worships you. If you could process dogs 00:21:29  
thoughts and get inside a dog's heart and they could translate into human  
words, it would be, This person is so beautiful. This person is so 00:21:38  
wonderful. Oh my gosh, I can't believe how lucky I am to have this person 00:21:39  
as my master. I would do anything for this person. I'm going to sit on a 00:21:43  
block of ice and wag my tail just to make this person happy. It's all about 00:21:49  
them. It's all about them. It's all about them. Now can't like worship is not 00:21:50  
what God's looking for. Is looking for dog like worship. But we need to 00:22:01  
understand cat like worship to get it first. Cat like worship says this takes 00:22:06  
effort. I can't. I'm actually having to do some work to get into this 00:22:09  
relationship with God. And by the way, let me say this again. Relationship 00:22:14  
with God is one worship on Sunday morning to worship during the week  
when you set time aside three every other breath you take thought, you  
think word you say thing you do. Okay. But I'm just going to talk 00:22:24  
momentarily about the time you set aside to be with God intentionally  
during the week. I cannot believe this doesn't come any easier than it 00:22:30  
does. I mean, I've sat down, I've opened the Bible and I'm not just getting 00:22:34  
the wow out of this yet. I'm going to have to actually do some work. The 00:22:41  
second aspect of Can't like Worship is, you know, this sometimes feels  
awkward and a little uncomfortable to me. You know, I remember the early 00:22:50  
years when I was doing this. It was like this God that I'm sitting and 00:22:53  
waiting upon and studying and the Bible and praying to isn't exactly the  
way I want him to be. And I'm discovering I'm not the person that I wish I 00:23:01  
was, which is one of the most painful parts of my worship with God. The 00:23:08

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more I approach God, the better. I understand who He is, the more I recognize the rationalizations, the excuses, and the masks that I wear. 00:23:10

And it's uncomfortable. Third, part of catlike worship is that it takes time. 00:23:17

I've been here for about 5 minutes, gone and it feels like about 5 hours. 00:23:23

And we just sort of need to, you know, move this along here. Oh, my gosh. 00:23:27

I think of all the other things I have to do, I barely have to. In fact, I'm not going to do this tomorrow. I need to go to the gym because to be honest, I would not say these words to you out loud. God, But I know you can be inside my brain. My 30 minutes of pumping weight at the gym is far more important than 30 minutes spending time with you. So I'm going to hold you off for another couple of days while I go do my workout at the gym. 00:23:33  
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Number one. Number four is this isn't always easy to not know if you've noticed this and time with God, but it isn't always exciting. Sometimes it's just doing the work. You know, sometimes being a parent wasn't always exciting. Sometimes it involved discipline. Sometimes it involved playing games or doing things I didn't like. Sometimes it involved changing diapers, sometimes involved doing all kinds of things that weren't my favorite memories. Now, I think back on parenting, what I remember. I remember all the great times. I remember the great things, but I had to put in the time, the energy and the work to do all the other stuff in order to enjoy the benefits of parenting. And the same is true of our relationship with God. Now, some people, as they approach their time with God, think this takes effort. This is awkward and uncomfortable. This requires time. This is an exciting and therefore I'm not going to do it. And most people who have just begun their Christian walk or begun experiencing a relationship with God, they have this thought. Interestingly, like many, 00:23:54  
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many people who have been doing this for years, say, well, maybe one out of every five, maybe one out of every seven times that I spend time with God, I get the wow that I'm looking for. I get the sense that God's talking to me. I get the sense that I've seen something in Scripture that really is opening my eyes. I get the idea that I'm understanding God better through prayer. But most of the time it's I'm waiting upon God and I'm just giving him the attention, the affection that he desires. Now. Do you know who it is that doesn't worry about those things? It's this guy. This guy doesn't worry about the time it takes or the effort that it takes or the awkwardness or the uncomfortability of it. It's like I'm all in, I'm there, I'm engaged. Now. I just. I just. I just think this is such a helpful image when you approach God or you a cat or you a dog, are you a dog that so excited to be with God? So excited to be saved. So excited to be opportunity to be a witness of God, so excited to be out there in the world. I wish you could have heard Todd's blessed story at the 9:00 service. Todd What a testimony of how he had taken the courage to speak to somebody and engage them in conversation and pray for him in the parking lot, that just the number of things that are part of our worship with God are vast and enormous. Do we approach God as a dog just hanging on his every word and action, or are we like kind of like, it's about me. You are here to serve me. That's cat like worship. And why is the dog able to approach God this way? Because he's in it for the relationship. You know, a dog. I don't even know if a dog thinks it's uncomfortable to to have to deal with what they have to do. I don't know if a dog thinks it's uncomfortable or inconvenient. I think a dog is just all about the reward. And the reward isn't a dog bone. The reward is the relationship. They get it. The treasure

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## Speaker 1 (continued)

is the love and affection I have for my master. Abraham Lincoln tells the story himself of late in his presidency, and therefore near the end of the Civil War, after being beaten down by years of conflict and criticism and struggles in the presidency and within the nation, that a woman from the Midwest made an appointment to come see him. Apparently, back then, you could schedule an appointment with the president. And so she travels however many miles it was to get there. And she had baked him these cookies. So she comes into his office and she puts the cookies down on his desk. And she says, I heard you liked cookies, so I thought I would bring you some. And Lincoln says, My eyes started to swell up with tears, and I began to sob as I put my put my head down on my desk. And this dear lady said, Don't you like these kind of cookies? And I said to her. Lincoln said, No, ma'am. It's that for so many years now, all I've experienced is people criticizing what I'm doing, complaining about the way things are. Wanting to leverage me to get something they want. And I can't remember the last time that somebody did something just for me. Now, let me submit to you that the one is more how we live our life than the other. God, I'm not really happy with everything that's going on in my life right now. God, I wish that you would do things slightly differently, in fact. God, I wish you were slightly different. God, I've got the shopping list of things that I would like you to satisfy or fulfill. You're my personal shopper. Would you please fill the basket up with these things and I'll wait out in the car and you bring it to me. Versus. I'm just here to just show you some sign of affection or appreciation or gratitude. No big deal. I worship you. Number two. Second aspect of the word proskuneo is being unashamedly affectionate and in places it carries this freight kiss

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## Speaker 1 (continued)

affectionately like a dog licking its master's face. I don't want to show you 00:29:10  
a picture of that because I don't want you. I had a great one, but I don't 00:29:12  
want you to get this image of like, I'm licking God's face, but I want you to  
understand this concept in the same way that a dog can hardly wait to get  
his nose up on his master's face. So it should be with us. So let me give 00:29:24  
you two visual images. In Luke, chapter seven is this story of Jesus 00:29:35  
coming to the house of Simon the Pharisee. And we're told that Jesus 00:29:41  
was did not have his feet washed, did not have his head anointed, and  
was not given a kiss on the cheek. Three customary things that should 00:29:46  
have been done. And it would have. It was a affront to hospitality that 00:29:50  
these things were not done for him. And so then all of these Pharisees 00:29:54  
here and Simon say this kind of judging Jesus and being critical of Jesus,  
and in the middle of this walks a woman, a woman of the street, a woman  
who has heard the message, has experienced the love and acceptance of  
forgiveness of Jesus. And her spontaneous reaction is, I'm going to walk 00:30:07  
across this room, this room of cat light, guys, and I'm going to fall like a  
dog on my face in front of my master, and I'm going to wash his feet with  
my tears and dry his his feet with my hair. And Jesus praises her response 00:30:23  
rather than their response. Because Jesus wants dog like worship, not cat 00:30:26  
like worship. But this is one of my favorite stories in Scripture. This comes 00:30:30  
from Second Samuel, Chapter six. It's the story of David in the middle of 00:30:36  
his monarchy after the Philistines, the enemies that he fought his entire  
reign had captured the Ark of the Covenant, and they had gone in battle  
and recaptured it. And so they're bringing it in procession back into the 00:30:47  
city of Jerusalem. And she got all of these soldiers and all of these 00:30:51  
officials. And at the lead of the procession is David with a bunch of slave 00:30:53



## Speaker 1 (continued)

girls dancing around in his underwear. They were his undergarments, but 00:31:02  
he's dancing around in his underwear, effectively. And his wife, Michael, 00:31:06  
who is Saul's daughter, is looking at him out an upstairs window. No 00:31:12  
glass, just the whole looking at her out the window. And she's thinking to 00:31:15  
herself, what a total bozo. I cannot believe this idiot. How unbelievably 00:31:18  
embarrassing and humiliating it is that he's doing this. So later in the day, 00:31:25  
when they're alone, she says to him, How the king of Israel has  
distinguished himself today, going around half naked in full view of the  
slave girls, of his servants, as any vulgar fellow would. She's just sort of 00:31:40  
heaping on the snide criticism. You are so embarrassing and humiliating 00:31:44  
with the enthusiasm that you showed. And David's response is, Hey, I 00:31:49  
wasn't dancing for you. I was dancing for the Lord, and I will become even 00:31:53  
more undignified than this and be humiliated in your sight. But by the 00:32:00  
slave girls you spoke of, I will be held in honor. And here's the image. 00:32:04  
David is rejoicing in the Lord. David is unashamed of what people see. 00:32:06  
David is just expressing the genuine joy and affection in his heart for God 00:32:12  
who provided the victory and who made him king and with whom he had a  
relationship as evidence in all the songs that he wrote and his wife as  
being very catlike and just judging what she sees. At the core of this is 00:32:30  
this idea that you don't have to run around in public and act like an idiot.  
But to what degree? Not just your testimony, but to what degree do 00:32:36  
people know that you are madly in love with Jesus? Would anybody know 00:32:43  
that? Would anybody who didn't see you in church on Sunday morning 00:32:44  
know that you have a a love relationship with Jesus, that you have  
enormous affection for him, that you admire him more than anybody else  
in the universe, that you would be willing to make sacrifices for him. How 00:33:00

## Speaker 1 (continued)

would anybody know that's true of you? And do you keep from 00:33:04  
demonstrating that or articulating that? Because it's embarrassing. Jesus 00:33:09  
likes the kind of people who will slide across the floor and wash his feet  
with their hair. Number three aspect of this is to be humbly dependent 00:33:21  
upon God. Now, this is the idea of bowing down in reverence, but also is 00:33:25  
this idea in relationship to dog of laying on your back and baring your  
chest. One of the most important spiritual disciplines we can master in 00:33:35  
the Christian life is submission. At the heart of our worship and 00:33:40  
relationship with God is submission. God, you're not submitting to me. I'm 00:33:44  
submitting to you. You're not my servant. You're my Lord. And all too 00:33:47  
often we mess things up. And I want you to plant in your brain this idea 00:33:56  
that when I come into the presence of God, I should be a dog on his back,  
baring his belly. Not just in submission, but I know who's in control. I know 00:34:04  
who's the ultimate authority here. The you are the person to whom I am 00:34:09  
submitted. And part of what's interesting about this to me is that dogs 00:34:11  
naturally do this and cats naturally do this. So a dog says, I'm all in and I 00:34:22  
can't, says I don't like it. Cats arched their backs. Dogs bare their bellies. 00:34:27  
So just as you think about this this afternoon, and hopefully you'll think 00:34:30  
about this beyond today, and what areas in your life are you baring your  
belly to God and what areas of your life are you watching your back to  
God? You don't like it? You've got rationalizations and excuses for why it's 00:34:42  
okay to not like it. You're not satisfied with the way things are? I'm sorry. 00:34:49  
I'm busy with all this other stuff. Don't bother me with God. With what you 00:34:51  
want. I got all this other stuff on my agenda and schedule here. Or you 00:34:54  
just immediately just say, God, I'm yours. Here I am. Take me as I am. I'll 00:35:02  
give you my all. So here's the thought. So I want you to maybe process 00:35:14

## Speaker 1 (continued)

today. Number one, I mean, more like a count in my relationship with God 00:35:17  
or my like a dog and my relationship with God. I'm a cat who's 00:35:23  
independent, who comes in when it's feeding time, who expects God to  
come to me. Who's finicky? Or am I a dog who's racing to the spot? 00:35:32  
Who's wagging his tail? Who's filled with joy and affection and love for his 00:35:38  
master and lives his life in the truth of that And the really out reality of  
that every minute of every day. Am I a dog who is unashamedly 00:35:48  
expressive of my affection? Would anybody know the kind of relationship I 00:35:52  
have with God? I mean, part of your testimony isn't just finding clever 00:35:56  
ways to say. Do you ever think about God? Part of your testimony is 00:35:59  
saying, I cannot believe how unbelievably blessed I am to have a loving  
Heavenly Father and a brother in heaven like Jesus waiting for me. I 00:36:09  
cannot believe how much I am loved in the way God demonstrates his  
love for me. As a matter of fact, right now I'm almost about ready to cry. I 00:36:13  
actually said this on a plane loss. As I started this, I said, I'm almost about 00:36:18  
ready to cry as I'm telling you how much I'm loved by God and how much  
it affects me. This person goes, Whoa, I'm not ready for that. Number 00:36:23  
three is in what degree are you submitting to God? To what degree do you 00:36:33  
understand that he's God and you're not that he's the Lord and you're the  
servant, that he's the object of worship and you're the worshiper. I love 00:36:44  
this image. It's one of the more popular ones in Scripture that so as the 00:36:45  
deer pants for water. So my soul pants for the Oh, Lord. To what degree 00:36:50  
does your soul actually pay for God? To what degree, as you're going 00:36:56  
through your day, are you actually feeling this yearning? This desire, this 00:37:02  
need to be in the presence of and in the connection of God? Or is it just 00:37:09  
kind of an afterthought? Is it just kind of. Well, it's in there somewhere. Or 00:37:11

**Speaker 1 (continued)**

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even you've gone as far as to say, Well, I'll give 15 minutes to him in the morning and then the rest of the day I've moved on to all the other stuff that I'm responsible for. I cannot tell you how much I wish that you could grasp as I am grasping, because I am a total failure in this. But I'm increasingly getting this that my life is intended to be lived as a total act of sacrifice and worship for the God who sacrificed everything for me. And He wants all that I am and all that I do to be given and worship back to him.

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