



BIBLEWAY MINISTRIES

MAKING A DIFFERENCE—THE BIBLE WAY



March 2018

Volume 12, Number 8

Many years ago, Jim and Tammy Bakker had a show on Christian TV called *The PTL Club*. The total focus of PTL was praising God for His many blessings. PTL was an acronym for “Praise The Lord!” But somehow Jim and Tammy lost focus on the reasons for praising the Lord. Fancy lifestyles and a prosperity gospel distracted them from the Source of their blessings. This led to corruption and moral failure. Ultimately, *The PTL Club* became more of an embarrassment than a praise to the Lord. While Jim and Tammy started out with the right intentions, they created a ministry which emphasized material possessions or wealth rather than genuine praise to God, who was the Source of their blessings.

Unlike the Bakkers, the psalmist in Psalm 111:1-3 stayed focused on the Object of worship and drew his praise from the great things the Lord had done. When praise is directed toward God, it is difficult for us to be distracted.

A Natural and Necessary Response

Praise is a natural and necessary response to fully enjoy the object that is praised. When watching a football game on television, it is natural to praise a tremendous play. To shout WOW! after an acrobatic catch in the end zone is not only natural, but also necessary to enjoy the play. (If you do not believe it is necessary, the next time you watch a football game, try not to express yourself at all. You will quickly find you do not enjoy the action nearly as much as when you have the freedom to express yourself!) In the same way, the author of our text enjoys the actions of God! In the first three verses, he provides three reasons for God’s praise.

Reasons for Our Praise and Worship

1. First, the Lord ought to be praised because His works are great. (Psalm 111:2a) They are great in number, magnitude, wisdom, and goodness.
2. Next, the psalmist pauses to explain the works of God are both honorable and glorious. (Psalm 111:3a)

The literal translation is “Honor and glory is His work.” Everything that God does is honorable and glorious. His works distinguish the wonders of His creation and remind us of His glory — His beauty, power, honor, greatness, and authority. God’s honor refers to the reverence, esteem, worship, and adoration that belong to Him.

3. Finally, the psalmist closes Psalm 111:3 by telling us God’s righteousness endureth forever. His righteousness is the basis for everything He does.

If we asked the CSI (Crime Scene Investigation) Team to use their various investigative tools to analyze and examine the works of God, we would find God’s honor and majesty reflected in every single action! In fact, when all the evidence is considered, it leads one to conclude His absolute honor and majesty!

The Crime Scene

The “crime scene” for acts of God is the world in which we live. This includes our neighborhood, our workplaces, or wherever else we might be. When the CSI Team finishes its investigation of the evidence for a crime, the result is often a conviction. Likewise, when we examine the evidence for the works and righteousness of God, we can conclude He is truly worthy of our praise and worship.

Then, like the psalmist, we can declare, *Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. 2 The works of the LORD are great, sought out of all them that have pleasure therein. 3 His work is honourable and glorious: and his righteousness endureth for ever.* Psalm 111:1-3

- Dr. L.W. Edwards

Psalm 150.1



Q: What is the greatest expression of worship?

A. Psalm 69:30-31 says, *I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs.* These verses compare praising God through music and thanksgiving with a physical sacrifice. The main idea is, worship is an offering directed toward God.

That said, not all worship is created equal. Here are some examples:

When the Philadelphia Eagles beat the New England Patriots in Super Bowl LII, the world watched spellbound. Both the team’s coach and MVP thanked Jesus Christ for their success. This public expression of thanksgiving was an act of worship.

Every weekend, millions of Christians around the world lift their voices toward Heaven with songs of praise and thanksgiving to God. Their singing is an expression of worship.

As admirable as it is to praise the name of Jesus in the limelight when everyone is cheering us on or when we are in a church setting with others who are doing the same, there is little risk involved. Praise in prosperity and comfort won’t earn us a scholarship in God’s school of spiritual discipline. It would scarcely cover the entrance fee. These worship expressions, while good and important, are more like common courtesies — casual nods to our faith in God — than stone-etched convictions.

Great worship always comes at great price. It is embedded deep within that praise which costs us most. It’s the poor widow’s dropping her last cent in the offering plate; it’s Shadrach, Meshach, and Abednego’s all-or-nothing declaration of devotion to God in defiance of the flaming furnace; it’s Paul and Silas’ all-night jailhouse hymn-sing after their backs had been shredded by unjust lashes; it’s missionary Jim Elliot’s forfeiture of a life he couldn’t keep to gain eternal souls he couldn’t lose; it’s the Coptic Christian’s refusal to deny Jesus with his head on an ISIS chopping block. This is great worship.

Perhaps the greatest personal expression of worship is Job. A multimillionaire by our standards, he owned 7,000 sheep, 3,000 camels, 1,000 oxen, and 500 donkeys. Plus he had ten children. Then one day he lost everything: Sheep, camels, oxen, donkeys, and children were sud-

denly snatched from his hands. Ditto his good reputation in the neighborhood.

With nothing left but his health, Job stared his losses in the face and said, “. . . The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.” (Job 1:21) When he later lost his health as well, Job chose to accept his circumstances and submit to God’s will rather than to respond bitterly and curse God. He said, “. . . Shall we receive good at the hand of God, and shall we not receive evil?”

Job’s worship was so valuable because it was real and authentic. With his heart still reeling from burying the last of his children, he could still say, “Even if God has taken everything away, I will still praise Him.” In a sense, he was saying “even if” instead of “unless.” This removed all the limitations to his worship.

The greatest worship is not that . . . >>> [Keep Reading](#)



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