

## “EVERYTHING WE DO IS WORSHIP”

The title above reflects an old error, which seems to get “recycled” every few years. It seems that every generation has its share of irresponsible iconoclasts – those who attack settled beliefs without considering the full implications of what they do. **Notice carefully what I said!** The key word here is “irresponsible.” I myself, along with every faithful preacher, will attack “the tradition of men” (Col.2:8). But to attack tradition, just to attack tradition, is irresponsible in the extreme! Some traditions actually come from God, and should be kept (2Th.2:15). Some traditions are the result of wisdom and experience. For instance, it is wise to have a “midweek” assembly for edification, even though it is not specifically spelled out (see Hb.10:25). To irresponsibly attack such things serves no purpose but to feed the ego of the attacker.

In the context of worship, some will say, “Everything we do is worship.” If they can sell you on that idea, it is followed up with things like, “You cannot ‘go’ to worship,” and “Worship has no ‘starting’ or ‘ending’ time.” The danger of this position is multiplied because **there is an element of truth to what they say**. This is how error gains a foothold in the first place. If there were no semblance of truth, there would be very little reason to accept it.

“Worship” is basically an act of homage or reverence to God. There is certainly a sense in which our entire life should be an act of homage or reverence to God. Paul spoke of giving our bodies as “a living sacrifice” to God (Rm.12:1). **A “sacrifice” is an act of worship; and a life that is sacrificed to the service of God is a worshipful life!** To clinch this point, you might want to consider these passages as well (Ph.2:17; 4:18; Hb.13:15-16). In other words, “whether you **eat** or **drink**, or **whatever you do**, do all to the glory of God” (1Cor.10:31; cf. Col.3:17).

That being said, it does not follow that “Everything we do is worship.” What if I commit sin (1Jn.1:8)? Is that worship? Is feeding the dog really in the same category as partaking of the Lord’s Supper? To ask is to answer. It also does not follow to say that “worship has no starting or ending time.” Even if we accept their false premise (“Everything we do is worship”), surely our worship had a beginning (Rm.6:4, “newness of life”), and has an ending (1Jn.2:1, “if anyone sins”). Taking this a step further, if “everything we do is worship,” then whenever saints gather to sing (Ep.5:19), pray (Ac.12:5,12), study (Ac.11:25-26), commune (1Cor.11:20-26), or give (Ac.5:1-11), they are worshipping! And herein lies the error of this position. It is self-contradictory, and self-defeating.

If we are to live a worshipful life (and I believe it!), then that would **include** our gathering together to offer authorized acts of devotion to God! Those things are not mutually exclusive! How can a generic (i.e. a worshipful life) negate its parts (i.e. gathering to sing?). And, **in this context**, it is certainly appropriate to say that such activities have a beginning and an ending point. There is a time to gather. There is a time to begin singing in such a gathering. There is a time to pray in such a gathering. So, what is to be gained by saying things like: “We are not told to gather to worship God?” What foolishness is this?

Finally, I want to notice a passage in the Old Testament to illustrate what I am saying (cf. Rm.15:4). In Genesis 22, when Abraham was going to offer Isaac as a sacrifice to God, we read this: “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’**” (Gn.22:5). Notice a few things in this text. The phrase, “go yonder and worship,” necessarily implies that he was **not** worshipping at that moment! It necessarily implies a **place** to go for worship (i.e. “yonder”). It necessarily implies a **time** for worship (i.e. when he arrived over “yonder”). It implies and **ending** (i.e. after they “worship” over “yonder,” they will “come back”). This simple passage puts to rest all of the assertions of our modern irresponsible iconoclasts. And there are many similar texts in the Scriptures (e.g. Is.66:23; Jer.26:2; Zech.14:16; Mt.2:2).

False teachers and false doctrine are dangerously deceptive. You must study for yourselves, and be careful not to be “led away with the error of the wicked” (2Pt.3:17-18).

--Lanny Smith