

# PROPHETIC WORSHIP



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# Part Two



II CORINTHIANS 3:18

*The Scriptural Pattern  
for Prophetic Worship*

## Chapter Six

# WORSHIP IS THE PLACE FOR TRANSPARENCY “. . . with unveiled face”

Worship is the occupation of the heart,  
not with its needs or even its blessings,  
but with God Himself.

*Judson Cornwall*



**W***ith unveiled face*—The Lord desires to call to the very deepest parts of our hearts and reveal His glory and His secrets there (Ps. 42:7; Ps. 92:5; Dan. 2:22; 1 Cor. 2:10). Only when we come with honesty, transparency, and holy expectancy will we see the desire of our hearts fulfilled in His presence. The secrets of His Person and His Word can only come to those whose faces are uncovered.

### REMOVING THE VEIL TO BEHOLD HIS GLORY

Unfortunately, every one of us has a veil of some sort over our hearts. Sin and hurts have caused us to hide ourselves from one another and from God. There are two ways we can become unveiled: either we remove the veil by our own honesty and pursuit of transparency, or the Lord—the great “Render of Veils” (Matt. 27:51)—will tear it for us if we ask Him sincerely. The Word of God, personal prayer, and worship do the best work of rending the veil, plowing our hearts and making us ready for His glory.

Charles Spurgeon speaks of the mysteries that are uncovered to us through prayer and anchored in our hearts through our own reasoning:

Thoughts and reasonings are like the steel wedges which give a hold upon truth. But prayer is the lever which forces open the iron chest of sacred mystery. Then, we may get the treasure hidden within.<sup>1</sup>

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There are three kinds of people the Lord opens His treasures to:

- *Those who fear (worship) Him*—“The secret [of the sweet, satisfying companionship] of the Lord have they who fear—revere and worship—Him, and He will show them His covenant, and reveal to them its [deep, inner] meaning.” (Ps. 25:14, Amp.)
- *The righteous*—“. . . His confidential communion and secret counsel are with the uncompromisingly righteous—those who are upright and in right standing with Him.” (Prov. 3:32b, Amp.)
- *His prophets*—“Surely the LORD GOD does nothing, unless He reveals His secret to His servants the prophets.” (Amos 3:7) (See also Dan. 2:19)

I would like to suggest that righteous, prophetic worshippers—with faces and hearts unveiled before God in transparency and expectation—are candidates to receive the secrets of the Lord.

## THE COST OF TRUE WORSHIP

. . . *with unveiled face*—True worship is probably the most exposing and costly act that we can ever engage in as humans. For

us to really worship God, we must be willing for all of self to be exposed and laid out before Him. We never know what area of our lives His Hand of love might touch in our worship time. When we worship the Lord, there can be no place for the covering of our faces. When He died, Christ rent the veil that stood between us and the Father (Matt. 27:51; Mark 15:38; Luke 23:45). We must allow the full meaning of that to affect our worship and remain transparent before the Lord. All pretense must be gone from us as we come into the Holy of Holies to worship Him.

Sometimes when I am worshipping the Lord, I catch myself “wandering” somewhere else, or thinking about other things. I have to remind myself to “Look at Jesus!” It is only with an unveiled face that we can look Him in the eye.

. . . *with unveiled face*—The unveiling of our faces includes the unveiling of our minds and thoughts. Every one of us has areas of our lives that are “blind spots”—often called “strongholds of the mind.” It is almost as if we were blinded to certain weaknesses in our lives, being either unable to see them or to think correctly about them.

For example, some Christians are gripped with fears, conquered by sins, or struggle with a distorted self-image. Even godly men and women may be unaware of certain areas in their lives that cause pain to the Lord, to themselves, or to their brothers and sisters. Everyone around them might see their problem areas very clearly, but they remain either unaware of them or ignorant of how deeply rooted they are.

Paul spoke of the war that goes on in our minds and bodies:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Rom. 7:23)

This is certainly a war we are expected to win. Through worship, we are to set our gaze upon Him who has already won the victory over sin and death on our behalf. If we continue on our own way, and refuse to allow the Lord to woo us into His likeness, it is possible to become given over to a reprobate mind (Rom. 1:28).

Only as we cry out to the Lord for His unveiling of our faces and minds are we enabled to see Him, see the grave state of our

hearts, and be changed in His presence. Worship is the place for this work. Jesus commanded us to:

“. . . love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.” (Matt. 22:37; Mark 12:30)

We are not able to fully love the Lord with our minds until the veil is lifted from us. Then we can yield our minds to His thoughts (Is. 55:8–9). Without this process, we will remain at war with God and not even realize it.

Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. (Rom. 8:7)

The following scriptures reveal Paul’s emphasis on the process of transformation that needs to take place in our minds:

And be not conformed to this world: but be ye transformed by the renewing of your mind. . . . (Rom. 12:2 KJV)

And be constantly renewed in the spirit of your mind . . . (Eph. 4:23, Amp.)

Let this mind be in you which was also in Christ Jesus. . . . (Phil. 2:5)

Again, Peter shows us that it is through prophetic worship and the revelation of Jesus that our minds are changed:

So brace up your minds; be sober—circumspect [morally alert]; set your hope wholly and unchangeably on the grace (divine favor) that is coming to you when Jesus Christ, the Messiah, is revealed. (1 Pet. 1:13, Amp.)

Tozer speaks of this veil of flesh that remains in our hearts and hinders intimate worship:

A veil not taken away as the first veil was, but which remains there still shutting out the light and hiding the face of God from us. It is the veil of our fleshly, fallen nature living on, unjudged within us, uncrucified and unrepudiated. It is the close-woven veil of the self-life

which we have never truly acknowledged, of which we have been secretly ashamed, and which for these reasons we have never brought to the judgment of the cross. It is not too mysterious, this opaque veil, nor is it hard to identify. We have but to look into our own hearts and we shall see it there, sewn and patched and repaired it may be, but there nevertheless, an enemy to our lives and an effective block to our spiritual progress.<sup>2</sup>

As we come before the Lord in worship and unveil our faces and minds, He is able to shine the light of His truth on any matter of significance within us. This truth is costly, for we then must choose: either to agree with God—embracing His likeness in exchange for our inadequacies and unworthiness—or to return to darkness.

Brace yourself. Worship is an adventure of the soul. He takes us to the depths of self so that we might become transparent before Him in the beholding of His glory—our eternal hope.

## THE WORK OF UNVEILING

. . . *with unveiled face*—There is a degree of unveiling that we must do ourselves, but the greatest work of unveiling is done by Him—the Render of all veils. Every unveiling is largely a work of His grace.

When I see this phrase, I am reminded of a bride and groom standing before an altar. One of the greatest moments of any wedding ceremony is when the groom lifts the veil off the face of his bride, and kisses her. Our Bridegroom has come to unveil the Christian and cause our hearts to become more and more transparent before Him. Our worship is the kiss of devotion that we give to our true love—Jesus Christ.

The Song of Solomon begins with the Shulamite woman asking her Beloved for a kiss:

Let him kiss me with the kisses of his mouth—For your love is better than wine. (Song of Sol. 1:2)

As we kiss the Lord, we need to be reminded of the following points:<sup>3</sup>

- We can only kiss one person at a time. Worshipers only have eyes for Him.
- When we kiss we have to stop talking. There are times in worship when we need to stop talking, and commune with Him from the inner sanctuary of our hearts.
- A kiss is a face to face encounter. Worship is all the more delightful because it, too, involves a face to face encounter.

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Other kisses of worship between the Lord and His people are found in Luke 7:38,45, and Luke 15:20.

Hosea 2:14–23 speaks prophetically of the Lord alluring His love, the Church, into the wilderness. Here is where He desires to meet with us, bringing changes to our lives and betrothing us to Him forever. In the wilderness, He. . .

- Turns our desert into a vineyard—v. 15
- Turns our valleys into doors of hope and opportunity—v. 15
- Turns our sorrows into songs—v. 15
- Turns our hearts which worship false gods (Baals) into hearts which cry “My Husband”—vs. 16–17
- Turns our broken promises into a fresh covenant born in righteousness, justice, lovingkindness, mercy and faithfulness—vs. 19–20

How the Lord delights in his people! He is the one who draws us, cleanses us, and restores us to right standing with Him.

Who is this coming out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant’s fragrant powders? (Song of Sol. 3:6)

Who is this coming up from the wilderness, leaning upon her beloved? (Song of Sol. 8:5)

Worship is the place of our encounters with God, time and again. When He ravishes our hearts in the wilderness, we become as a pillar of smoke or a city conquered; we smell like Him—the fragrances of his victories—as we lean upon Him with utter dependence, every devotion centered in Him. Hear His voice as He calls for us to draw near:

“O my dove, in the clefts of the rock, in the secret places of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely.”  
(Song of Sol. 2:14)

### JESUS RENT THE VEIL ON CALVARY

. . . *with unveiled face*—As Christians, we are able to approach the Lord with every man-made veil and hindrance between us removed because of Calvary. These passages reveal the confidence that adorns the Church as we are invited to come to His very throne with boldness:

Let us therefore come boldly to the throne of grace. . .  
(Heb. 4:16)

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.  
(Heb. 10:19–20, 22)

(See also Eph. 2:13)

We now have access to the Father through Christ—His humanity being the only veil that stands between us and the Father. As He was being “wounded for our transgressions and bruised for our iniquities” (Is. 53:5), the veil in the temple was rent from top to bottom as a sign that Christ had given us access to God. How He longs to reveal Himself to every believer!

In Exodus 33:18, Moses uttered the most dangerous and yet most wonderful prayer in the Bible: “Please, show me Your glory.” In His answer, the Lord told Moses that no man could see His face

and stay alive (v. 20). God's plan was to hide Moses in the cleft of the rock (Christ) and place His hand over the cleft as He passed in front of Moses and spoke His names. Moses was then permitted to see the His back each time God passed by. The implication here is that the fullness of the glory of God is manifested in His face and in the utterance of His names. He has revealed Himself in and through His names.

No man has ever been able to look upon the face of God, as His glory is too much for human flesh to bear. Moses would have been killed had he seen the full glory of God's face. Jacob was amazed that he was not consumed when he saw the face of God (Gen.32:30).

To this day, flesh will be consumed in His presence. When we see Him as He is, flesh will melt away, and we will be like Him—a spirit (1 Jn. 3:2). In truth, only a spiritual body could survive being with Him for eternity.

As we approach the Lord today, we still need to be hidden to see His glory. For now, God “hides” Himself from His people so that only smaller, more bearable glimpses of His glory are commonly seen. His hand covers and protects us, as it protected Moses, from the full impact of His glory.

The blood of Jesus acts as a veil to hide us and make us able to stand in the presence of His Shekinah glory. Through prayer and worship, He has provided a hiding place for us so that His nature and name might be made known to us.

Consider each of these five hiding places of God; they are like secret entrances into His holy place:

- The secret place of darkness (Job 20:26; Ps. 18:11; Is. 45:3)
- The secret place of His tabernacle (Ps. 27:5)
- The secret place of His presence (Ps. 31:20)
- The secret place of thunder (Ps. 81:7)
- The secret place of the stairs (cliff, mountain), (Song of Sol. 2:14)

As always, His secrets are not for the purpose of keeping things from us, but that we would become aware of even greater unfoldings of His glory.

When Moses came down from the mountain of God, he had to veil his face because it was made so bright—from the sight of the back of God and the glory that shone around Him—that the Hebrews could not bear to look at him. When he returned to talk with God, he removed the veil (Ex. 34:29–35).

Just as Moses removed the veil when he “went in before the Lord to speak with Him” (Ex. 34:34), so now any man who turns to the Lord finds the veil lifted from his heart.<sup>4</sup> (Abingdon)

According to Paul, Jews today still have a veil on their hearts, but, like any of us, they will find the veil lifted when they turn to the Lord (2 Cor. 3:16).

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Press into God with all your heart. Seek  
His face and allow the glory of the  
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shine like a light from your face  
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## THE FATHER SEEKS THREE KINDS OF PEOPLE

... *with unveiled face*—As we come before the face of God in worship, we will often be drawn by the Holy Spirit into the place of intercession. Worship and intercession are so closely related. God’s transparent people must be an interceding people.

The Father only seeks three kinds of people:

- The lost (Lu. 15:11–32)
- Worshipers (Jn. 4:23)
- Intercessors (Is. 59:16)

These three remain inextricably linked forever in the place of worship.

## WE SEEK HIS FACE

. . . *with unveiled face*—As we remove the veil from our faces, we are more able to receive the blessing that comes from the face of God (see also Ps. 119:135; Ps. 67:1):

The LORD make His face shine upon you, and be gracious to you. (Num. 6:25)

It is His face, or presence, that we seek. The Hebrew word for *the face of God*—*peniyel* (Strong's, #6439), which comes from *panah* (Strong's, #6437)—is the same as the Hebrew word for *the presence of God*. To come into the presence of God is the same as *coming* before His face. When we seek His face, we are seeking His presence. Note the intensity with which the Psalmist instructs us to seek the face of God:

You have said, Seek you My face—inquire for and require My presence [as your vital need]. My heart says to You, Your face [Your presence], Lord, will I seek, inquire for and require [of necessity and on the authority of Your Word]. (Ps. 27:8, Amp.)

Seek, inquire of and for the Lord, and crave Him and His strength [His might and inflexibility to temptation, seek and require His face and His presence continually] evermore. (Ps. 105:4, Amp.)

Press into God with all your heart. Seek His face and allow the glory of the Lord, His beauty and His character to shine like a light from your face for everyone to see. 