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Why Worship?

Introduction

When the Lord was speaking to the woman at the well, He made a statement concerning worship when responding to the statement of the woman. She had said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (Jn. 4:20). The answer of the Lord gave the understanding that worship of the Father was not in a place but in spirit and truth. It could be in a jungle or a verdant meadow, high in the mountains or deep in the sea, anywhere, no matter how remote from the North to the South Pole one can worship the Father or Son.

- a) The questions that come to mind are:
 - i) What is worship?
 - ii) Why worship the Divine Persons?
 - iii) What does it mean to worship in spirit and truth?

What is worship?

Is worship defined in the scriptures?

- a) It is irrelevant what man seeks to define worship as, the scriptures never do. We are given illustrations of worship as when Abraham and Isaac went up the mountain (Gen. 22:5) and when the wise men brought their offerings (Matt. 2:2). We read of individuals who "worshipped" the Lord.
- b) Worship can apply to respect from other individuals (Lk. 14:10); God will have His angels worship the Lord (Heb. 1:6); thousands will worship the first beast, the man of sin (Rev. 13:12); those who worship devils (Rev. 9:20); man worshipped God in the giving of their first fruits in the acknowledging of the benevolence of God (Deut. 26:10). While we may not be able to define worship, there are scriptures which indicate its content (1 Chron. 16:29); the attitude of worship (Psa. 5:7; 66:4; 95:6; 96:9).
- c) It must be understood that worship is not a natural response to God, it is not something I can decide to do. I can decide to pray, to remember, to give thanks, but to worship at its highest level is Spirit guided and empowered with a single purpose and theme. In our flesh, there is no desire or interest to worship the Father. Paul wrote, "Because that which may be known of God is manifest in them; for God hath showed it unto them Because that when they knew God, they glorified him not as God, neither were thankful" (Rom. 1:19, 21). Singing hymns is not necessarily worship for one can sing them so mechanically that when they stop they do not know what verse they are on, even though they are singing the words.

What then is worship in spirit and in truth?

My suggestion is, that worship is the automatic response of a heart or mind enlightened by the Holy Spirit that results in awe at any aspect of the Father or Son. It is my spirit being moved by the Holy Spirit, sometimes singing, sometimes speaking to God or Christ, sometimes sitting or bowing in silent wonder as one enters into the wonder of God. In such a state of worship, there is an unspeakable delight, it is a state of purest astonishment and quietness.

- a) An illustration of worshipping is in Revelation chapters four and five. There are at least two results of awe and wonder at the persons of God and Christ. There is the exulting praise to the Throne Sitter for the fact of His administrative position (Rev. 4:2); His moral character (Rev. 4:8); the casting of crowns before Him signifying the unworthiness of the twenty-four elders to be crowned in His superiority (Rev. 4:10); and His creating ability and His sovereignty (Rev. 4:11). In chapter five there is the worship of the Lord for His qualification to take the book (Rev. 5:2-7); His redemptive fulness and extensiveness (Rev. 5:9-10); His worthiness for highest and universal exaltation and exultation (Rev. 5:11-13).
- b) Worship in truth means it will always be done according to the scriptures, for one cannot worship in truth if not in fellowship with the Spirit of God.

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Why worship the Father? Or Son?

One worships God the Father when there is a realization of the immeasurably blessedness of calling Him "Father". What a door of awesome truths that door opens.

- a) In Revelation 4 there is given a manifestation of the glory of the Throne Sitter (the Ancient of Days, Dan. 7:9, 13, 22). The symbols are human earthly-themed conveyers of aspects of the One on the Throne. When He is seen in the blaze of governmental supremacy, void of satanic and sinful uprisings (Isa. 57:20), hence the sea of glass like unto crystal (Rev. 4:6) the centrality of His Throne (Rev. 4:4) etc. the twenty-four elders worship Him. In worshipping they do two things: there is an activity in the recognition of the immeasurable chasm between them and Him and not being worthy to wear crowns, they cast them before the Throne. Then they say, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure, they are and were created" (Rev. 4:11). Before the words "glory", "honour, and "power" is the definite article. The world is in a state of unimaginable rebellion against the government of God. An ungodly man sits in the temple at Jerusalem proclaiming himself to be God but not a brow in Heaven is furrowed for God is on the Throne and He will accomplish His purposes. Every knee to Him shall bow (Isa. 45:23) and His name shall be extolled.
- b) In Revelation chapter 5 the sacrifice of the Lord is spoken of as His being slain (Rev. 5:6, 9, 12), and again there is the thought of worship (Rev. 5:14). In this case the Lamb has taken the book and at that point, heaven begins to erupt in praise. Revelation 5:9-10 tells us what is sung, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou, wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth". The question is, "What are they worshipping Him for?" It is because He is worthy to take the book and open it for He was slain. Herein is a stupendous truth.
- c) A person may worship God the Father not because one is expected to, but out of the wonder of:
 - i) His judicial and authoritative position as the Throne Sitter (Rev. 4:2)
 - ii) Because of His moral qualifications (1 Sam. 23:3-4:3; Isa. 6; Rev. 4:8)
 - iii) Because of His permanency (Mal. 3:6, 8; Heb. 13)
 - iv) Because of His worthiness (Rev. 4:11; 5:9-14)
- d) I began to comprehend His greatness and attributes which resulted in various blessings:
 - i) As the "Father of lights with whom is no variableness" (Jam. 1:17). He is the God of unchanging holiness and my morality ought to reflect that.
 - ii) As the "Father of spirits" (Heb. 12:9). His environment is spirit, that is just as this is a natural environment Heaven's environment is spiritual, not mystical but all is geared to the spirit in fellowship with God (Jn. 4:24). He is interested in our spiritual blessings, not only the earthly blessings which He graciously provides for our earthly needs, no anxiety.
 - iii) As the "Father of Glory" (Eph. 1:17). He is superlatively glorious and we must not shame Him.

Our ideal response is to not just thank the Father and Son but to worship for the purposes of grace, mercy and love bestowed on us.

- a) "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4)
- b) "To the end, he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1Thess. 3:13)
- c) "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (2 Thess. 2:16)

The readiness to guide:

- a) "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you" (1 Thess. 3:11)
- b) "He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psa. 23:2)

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His kind observations toward us:

- a) “I will not leave you comfortless: I will come to you” (Jn. 14:18)
- b) “For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister” (Heb. 6:10)

. . . . Rowan Jennings