

# Christ Worship The Lord

## Introduction

There is ever the danger of us putting into the scriptures our own thoughts. It would seem to me that the three considerations are:

- 1) Is it right or wrong to worship the Holy Spirit?
  - a) For the saints who do worship the Holy Spirit I make the following observation. There is not a single reference in all the scriptures to worshipping or praising the Holy Spirit. Indeed, it is quite contrary to the scriptures which teach why the Spirit was given. He was sent to lead us into all truth, to show things to come, to bring all things to remembrance, to be a Comforter, to be the Earnest of our inheritance, to enable us to worship the Father, but never does God indicate that He has been sent to be worshipped. Since there is not a scripture illustrating it, or an individual practicing it, and since the Holy Spirit did not come to speak of Himself, it is quite clear to me that worshipping of the Holy Spirit is not right.
- 2) Is it right or wrong to worship the Lord directly?
  - a) In a partial answer there is observed the following inconsistency. From some who teach that it is wrong to orally worship the Lord directly, yet see nothing wrong singing hymns such as, "Praise Him, Praise Him Jesus our blessed Redeemer"; "My Jesus I love Thee"; "Lord Jesus Christ We Seek Thy Face"; "Lord Jesus Christ, who only art, the purest source of light and joy"; and "Jesus Thou joy of loving hearts". Is it wrong to thank the Lord for dying for us and suffering for our sins, or ought we to thank the Father for His Son who bore our sins, or are both correct? Is there a distinction between singing a song of worship to the Lord directly and verbally worshipping Him directly?
- 3) Can I only worship the Father, speaking of the perfections, etc., of the Lord?
  - a) From the saints of God who say we ought not to worship Him directly but through the Father, I hear constant confusion for they at times thank the Father for dying for them! We come to the Father through the Son, but I know of nowhere that we come to the Father through the Son to sing praises, etc., and remember the Son. The question is answered when we let the scriptures be our guide and ask other questions.

To help clarify this confusion I must bow to the outlines of the scriptures, letting them be my only guide, thus the following questions need to be considered.

## The Questions

- 1) Was the Lord worshipped directly when here on earth? Yes.
  - a) "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." (Matt. 2:1-2, 11)
  - b) "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." (Matt. 8:2; Mk. 5:6-7; Jn. 9:35-38)
- 2) Is there any record of the apostles worshipping the Lord directly after His resurrection? Yes.
  - a) After His resurrection, His disciples "worshipped Him". (Matt. 28:9, 17; Jn. 20:28, 29)
- 3) Is there any record of the apostles worshipping the Lord directly after His ascension? Yes.
  - a) Even after He had ascended back to heaven, they "worshipped Him". (Lk. 24:52)
  - b) "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. 9:5)

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- 4) Is the Lord worshipped directly in the millennium? Yes.
  - a) “And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.” (Heb. 1:6)
  - b) “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.” (Zech. 14:16-17)
- 5) Will the Lord be worshipped directly in Heaven? Yes.
  - a) “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Rev. 5:11-13)
- 6) Since the Lord was worshipped directly when on earth, now in Heaven, and will be in the future, it seems strange to me to be told that we, who owe Him most, while here on earth are told it is wrong to worship Him directly.

### Why Worship The Lord?

1. There are many reasons why the Lord is worthy of worship. There seems to be two curtailments:
  - a) The wonder of the Lord is so vast with every attribute, and glory beyond human comprehension and language. We are left not knowing where to begin.
  - b) The smallness of our appreciation due to time spent in the worship and consideration of the Lord.
- 2) The following is a few lead thoughts on the worship of the Lord:
  - a) Normally a believer is not long saved until they begin to hear about the Levitical offerings. The first is the Burnt Offering (Lev. 1:1-17) and after reading it is evident that it is a series of foreshadows of the Lord, which when understood, promote worship. For instance:
    - i) It speaks about the parts of the offering which can lead one to consider:
      1. The head (Lev. 1:4) of the offering which leads us to consider His head and consider His head physically, for He hath not where to lay His head, bowed His head on the cross, now crowned with many diadems (Matt. 8:20; Jn. 19:30; Rev. 19:12)
      2. The legs (Lev. 1:9) consider His purity of walk, its undeviating of his walk, and its consistency.
      3. The inwards pointing to the inward perfections of the Lord, “In Him is no sin” (1 Jn. 3:5).
  - b) We could consider Christ and His positive responsiveness to those who afflicted Him.
    - i) “Who when He was reviled, reviled not again” (1 Pet. 2:23). Amazing love that even when beaten, humiliated, and spat on, He did not revile or threaten.
    - ii) What sort of a man is he? A man who has no backbone to be so humiliated? Who judged it better to say nothing? Who had no power? A thousand times No. He was a man whose love was greater than the thought of self exalting, who weighs carefully the hideousness of the deed against God who is saddened at the human depravity of the human heart, and on the cross He says: “Father, forgive them; for they know not what they do” (Lk. 23:34).

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- c) Christ and the loveliness of His attitude to the one who betrayed Him.
- i) The night of His betrayal, Judas had taken the sop, “Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon” (Jn. 13:26); “He then having received the sop went immediately out: and it was night” (Jn 13:30). How would I react to someone to whom I had so definitely offered friendship and assisted for over three years, with the knowledge they were going out to ratify the situation of my death? The Lord offered to Judas the gift of friendship, and it was genuine. If I had to offer the gift it would be in hypocrisy. Idealistically I might feel sorry for the individual but in my flesh there would be spite, anger, hostility, and possibly I would snarl in vindication. Possibly there could even be in my heart, with a frozen hatred, awaiting the time when God will judge the individual. Christ was never like that. In this case it is not what the Lord said, but how He spoke something to the poor. What perfection.
- d) The sovereignty of the Lord over creation.
- i) Mark recorded a stupendous experience of the disciples. He had told the disciples to sail to the other side of the lake and He, being exhausted, fell asleep (Mk. 4:38). Being awakened He arose, and speaking to the wind and seas, the wind ceased and there was a great clam (Mk. 4:39). He was seen as the sovereign Lord who ruled the wind and waves and the disciples being were filled with awe said: “What manner of man is this, that even the wind and the sea obey Him?” (Mk. 4:41)
  - ii) The young woman in the Song of Solomon was asked: “What is thy beloved more than another beloved?” (Song of Sol. 5:9). Her response was: “He is altogether lovely” (Song of Sol. 5:16). The Psalmist said: “Thou art fairer than the children of men” (Psa. 45:2). With the spotlight on the unequalled excellencies of the Lord we realize:
    - (a) He is more humble than any authoritarian figure. (Jn. 13:14)
    - (b) He is more exalted than any other potentate. (Rev. 19:16)
    - (c) He is more distinguished than any other dignitary. (Rev. 17:14)
    - (d) He is more prominent than any other power having a superior name. (Phil. 2:9; Heb. 1:4)
  - iii) Well did the hymn-writer pen the words:

“Join all the glorious names, that mortals ever knew,  
All are too mean to speak His worth, too mean to set my Saviour forth.”
- e) In Christ there are the rich combinations of sympathy (Matt. 9:36; 18:33; Lk. 7:13); and superiority being the Firstborn, First begotten, and Firstfruits (Rom. 8:29; 1 Cor. 15:20; Col. 1:18). His sympathy was never cramped by local or parochial boundaries (Jn. 4:9), His teaching was never limited to the temporal ideologies of the day but constantly went onto eternal matters (Jn. 3:3-7; 4:7-10). Being a Shepherd He had a love for His sheep that can only be expressed by laying down His life for them (Jn. 10:15, 17); knowing them individually and intimately (Jn. 10:14, 27); leads more gently (Psa. 23:2); and cares more sympathetically (Isa. 40:11; 46:4).
- f) Because of His perfections Christ never needed to apologize for a statement made or action done. He was weary in the work of the Lord but never of it, apathy or a nonchalant spirit was foreign to Him. He was free from all animosity, never asked prayer for Himself, never looked for pity, never had to confess a failure or sin, nor ever ask for forgiveness.

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As we start to appreciate these, the beginning of overwhelming truths, automatically we worship! As we worship we will be reverent, will possibly bow, will be in awe, and will adore.

With joyful wonder we shall join with the ancient saint who said: "He is thy Lord; and worship thou Him" (Psa. 45:11).



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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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