



*Free to Worship in*



*Spirit and in Truth*



**CHRISTIAN FAMILY  
FELLOWSHIP MINISTRY**



*Free to Worship  
In Spirit and  
In Truth*

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## INTRODUCTION

Worship is central to our lives as Christians. We were made by God and designed to function within His family as vital members of the body of Christ. Our relationship with God has at its very core a heart of worship, reverence, respect and awe. We serve an awesome God Who is worthy of our worship and praise. We were designed by our Creator to worship Him in spirit and in truth.

So much of what is available in our administration of the mystery, the gospel of the grace of God, is unique and had never been possible until the Day of Pentecost. The one aspect of the newness of life available to us that I want to focus on in our time together is our unique privilege to worship God in spirit and in truth.

I originally taught this as part of the *Marvelous Mystery Tour*, a teaching series Jon Nettle and I were working on concerning the great mystery of godliness in our administration. It was the final hour of the teaching series that brought together so many of the doctrinal and practical elements of our Christian walk. As part of that teaching series it built upon the previous hours of teaching regarding the great mystery of godliness which forms the essence of our life together as members of the body of Christ.

However it became too long to include in that series. That's why I'm handling it here in this shorter presentation entitled, *Free to Worship in Spirit and in Truth*. How wonderful it is to know what we can do... how God has freed us, enabled us, and allowed us to worship Him in spirit and in truth. He has equip-

ped us with holy spirit so we can do this very thing. What an awesome privilege.

I certainly want to encourage you to avail yourselves of the vital information contained in the *Marvelous Mystery Tour*. Let me give you just a little background before we move on. One of the things we covered in that teaching series is God's inheritance in the saints (Ephesians 1:18). Part of that inheritance is our worship. Deuteronomy 32:9 says, "The Lord's portion is His people." Out of all creation where does God get His portion? It comes from His people.

Everything else in creation is for us. The sunsets, the beauty of creation, the greatness of animal life, the vastness of the universe are all for us. He did it, and I'm sure He's blessed to see His handiwork, but what He gets back for everything He has done is what we, His people, give Him... our worship, our reverence, our awe. Ephesians 1:18 says His inheritance is in the saints. Everything thing else is for us. Our love, our adoration, our worship is part of His portion. It is such a marvelous privilege that we can do that... to give back to Him, Who has given so much to us. What we can give, He longs for and desires so much. We will find our greatest fulfillment in fulfilling our purpose to worship Him in spirit and in truth. That's why we live for Him... because He has done so much for us.

He planned for us in this day and time of the mystery. He looked forward to us. He kept us a secret so nothing would stop us from living out His plan and dream for our lives. He infused us with holy spirit, so that right now, in this very day and time, we can live by that spirit and we can give Him the true worship He deserves. The worship He so desired and waited so long for. He waited from before the foundation of the world until the Day of Pentecost, to receive what we can give. He anticipated it. He kept it a secret. Nothing was going to mess up His plan. Now we are living in a day and time when that plan has been realized. We are living in a day and

time when our relationship with Him can be so rich, so full, so vibrant.

What a privilege it is to live in a day and time like this. Each one of us with Christ in us... Each one of us with a direct connection with our heavenly Father... Each one of us able to climb into Daddy's lap and commune with Him... He wants a relationship with each one of us, and He sees us as His treasure, His masterpiece. The great mystery is not lived out in formulas or with rules and regulations. It is lived and enjoyed as a family with our heavenly Father; the One Who loves us so dearly.

## **Part I: Jesus Tempted of the Devil**

### **Confusion Regarding Worship:**

Many believers have been confused regarding worship. A heart of worship is the foundation of every believer's life. It is worship of God that is so important for us in developing our relationship with Him. It is what He longs for. We will read soon that it is what He seeks. God's Word still has the answers. It contains everything that pertains to life and godliness. We will find in it everything we need to enjoy life on a horizontal level with our fellow man, and everything we need to enjoy our vertical relationship with God our heavenly Father. This Word of God records the very words of Jesus Christ on this subject that will settle and answer any and all disputes.

So many questions have come up concerning this subject I have felt obliged to teach on it. I think many of us have gone back to recheck and reset our foundations in God's Word and rightly so. We so love God and want to do what's right. We want to do what will bless God.

There is a great deal of teaching out in Christendom regarding the worship of Jesus, and it exerts pressure on anyone who believes the Bible. This is because when we hear it, we have to evaluate what we hear and put it in its place amongst all the other subjects in our understanding of God, spiritual things, and the scriptures. If our understanding is not clear, then we could unintentionally assimilate error. The adversary is always at work trying to distract us, and one of his main initiatives is to steal worship from the true God.

Now, we are smart enough to not give the devil worship, but if he can get us to worship something other than God, then he has accomplished part of his goal. The Bible clearly forbids the worship of angels. But because of our reverence and respect for the Lord Jesus Christ and because of Biblical mistranslations, the topic of worshipping Jesus has been muddied for many people. He is the only begotten son of God who is

certainly distinct and marked out by God having been given a name that is above every name.<sup>1</sup>

Jesus had a God and Father Whom he loved, Whom he worshipped, Whom he served. He set the example of what a father/son relationship should be. In Ephesians the pinnacle of revelation given to the church in the administration of the mystery, God shows us the standard for love and obedience. Twice he refers to himself as the God and Father of our Lord Jesus Christ. Another time He refers to Himself as the God of our Lord Jesus Christ.

We learn the essence of what a father/son relationship is from the relationship God had with His only begotten son, Jesus. Jesus loved and obeyed His Father; he always did His Father's will.<sup>2</sup> He also worshipped and adored his God being obedient unto death. We can know our God and Father like he did, for Jesus has given us access to the very heart of our loving heavenly Father. Does the Bible teach that worship of any kind is due Jesus? Certainly if it were, we would want to give it.

### What Does the Word Say?

Both the Hebrew word *shachah* and the Greek word *proskuneo* mean "to bow down." *Shachah* is translated in the King James Version as: "worship" (99 times), "bow" (31 times), "bow down" (18 times), "obeisance (9 times), and "reverence" (5 times). *Proskuneo* occurs 60 times in the New Testament and is translated exclusively "worship." Both are used to express the Oriental custom of kneeling or prostration to do homage or make obeisance, in order to express respect or to make supplication.

In the Bible people fell in "worship" before those to whom they wanted to show respect or honor. Abraham bowed himself in worship (*shachah*) in Genesis 18:2 to the angels whom he received. Lot "worshipped" (*shachah*) the strangers who

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<sup>1</sup> See Philippians 2:9-11.

<sup>2</sup> See John 8:29.

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came to Sodom even though he had never seen them before prostrating himself before them to show them respect in Genesis 19:1. Moses “worshipped” (*shachah*) his father in law, whom he respected and honored in Exodus 18:7. These are typical of many examples that show when someone wanted to honor another, he would fall down before him. The act of falling down is called “worship,” and reveals the heart of the worshipper—respect and honor towards the one being worshipped. In the biblical culture the act of bowing was the outward form produced by an inward heart of respect and honor.

Worship literally is what goes on in our minds at that point in a fellowship meeting when we have the manifestations of holy spirit. We are conscious at that time of God’s presence and provision for us, we consciously experience awe toward Him and gratitude that He would speak to us so freely, clearly and openly. There is a sense of reverence and respect that is due God as we realize what He is doing for us at that very moment. That kind of mind-set... That kind of appreciation... That kind of respect for what God has set up and willingness of those believers to serve and function in that capacity is an aspect of worship that is just fantastic. This had never been available before the Day of Pentecost. Whenever we gather together we can manifest and see God’s active energizing of His people. That He would speak to us and build us up by encouragement and comfort. It is just such an exciting time to live.

If you are anything like me, you have had some concern about how we are supposed to recognize and reverence our Lord Jesus Christ. Certainly as God’s only begotten son and our recognized lord and savior, some appreciation, respect, and reverence is due him. But should the reverence and awe we have for him take the form of worship?

We approach this concern with serious dignity because we know from the Old Testament that God is a jealous God, and He takes idolatry very seriously. Therefore who we worship is

very important. The devil is always trying to steal worship from the One True God. Although he has convinced some to worship him as Satan, for the most part he steals worship from the One True God by getting God's people to worship anything other than Him.

There are 13 different Greek words translated "worship," "worshipper," or "to worship" in the KJV. However, there are only three basic Greek words properly translated worship. They are *proskuneō*, *latreuō*, and the *seb* word family.<sup>3</sup> In this study we will zero in on one of those words, *proskuneō*, because of the confusion it has caused in understanding this subject.

### **Scriptures Concerning the Worship of Jesus:**

As with most things concerning himself, Jesus Christ will clarify this emotionally fraught subject for us, for he addresses it directly. When we consider whether or not we should worship Jesus, there is a lot of Biblical information in the King James Version that indicates that we should.

The Magi did it in Matthew 2:11.

The Leper did it in Matthew 8:2.

The Judean ruler did it in Matthew 9:18.

The disciples did it in Matthew 14:33.<sup>4</sup>

The woman of Canaan did it in Matthew 15:25.

The two Marys did it in Matthew 28:9.

The man born blind did it in John 9:38.

Obviously from the King James Version one might get the opinion that "worshipping" Jesus is OK. All these people did it, and they were not corrected for it.

Now the next questions to ask ourselves are:

What worship was given to Jesus?

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<sup>3</sup> *Proskuneō* means worship and connotes reverence and respect. *Latreuō* means worship and connotes serving obediently. The *seb*- word family means worship and connotes acts of devoted piety.

<sup>4</sup> The disciples also worshipped Jesus in Matthew 28:16. "Him" is also in the dative case there.

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Is the worship that was rendered to Jesus the same as the worship that was rendered to God?

Most church people say yes because they believe Jesus Christ is identical to the Father, so of course there would be no difference. Other people doing a word study on *proskuneō* are inclined to say yes because both God and Jesus are worshipped with the same Greek word, *proskuneō*. I just mentioned ten verses where Jesus is worshipped using *proskuneō* and God is also worshipped using *proskuneō* in Matthew 4:10 and I Corinthians 14:25. So it must be the same thing, right?

There is a reason we should not jump to that conclusion. By that logic we should worship Peter like we do God and Jesus Christ because he, too, is worshipped with *proskuneō* in Acts 10:25. In Matthew 18:26 a master was worshipped by his servant. Does that make slave owners worthy of worship? There are also numerous Old Testament accounts where people fall down and worship other people.

Knowing from the Old Testament that God is a jealous God Who wants no other gods put before Him, just how should we handle worshipping Jesus?

Exodus 20:1-6:

And God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down [*shachah* in the Hebrew, *proskuneō* in the Septuagint, LXX] thyself to them [in the dative case in the LXX], nor serve [*latreuō* in the LXX] them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;



6 And shewing mercy unto thousands of them that love me, and keep my commandments.

That's the legacy we want to leave for our children, a legacy of love for God demonstrated by keeping His commandments. We want mercy extended to our posterity for many generations.

### **The Case of the Object of Worship:**

The worship rendered to God and the worship rendered to Jesus Christ that was recorded in the Bible is not the same. However, the worship that is recorded in the Word concerning Jesus, other men, and angels is the same. True worship is rendered to God alone while reverence and respect are shown properly to others besides God. I know this because the object following the verb *proskuneō* in the Greek takes two different cases. When it's used of true worship, what we are supposed to do for God, it takes an object in the accusative case, and when it's used of paying homage or showing respect or prostrating oneself, it takes an object in the dative case.

*Proskuneō* with an accusative object means "to worship with the whole heart, soul, mind, and strength," the worship properly reserved for God. It is used positively and correctly of people worshipping God and negatively and wrongly of people worshipping devils. They do it right when they worship God, and they do it wrong when they worship devils. *Proskuneō* with a dative object means "to show respect or do homage to, as in the Eastern custom of falling down on one's face." This usage does not equate with worship reserved for and properly given to God alone.

*Proskuneō* with a dative object is used to show respect or do homage to God, Jesus Christ, other men, angels, and devil spirits. However, *proskuneō* with an accusative object is used only of God in the right sense (Matthew 4:10; Luke 4:8; John 4:22 & 24) and devils in the wrong sense (Revelation 9:20; 13:4,12;

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14:9,11; 22:4). This true worship is given properly to the True God and improperly to false gods, too.

We worship God directly with our whole heart, soul, mind, and strength. We also honor, show respect, or pay homage, to Jesus Christ for what he did for us. He obeyed God and brought His will to pass. What we have today is through the accomplished works of Jesus Christ, for which we ought to be so thankful.

We mentioned before the verses in which Jesus was worshipped of; let's read them and see what case the objects are in.

Matthew 2:11a:

And when they [the magi] were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him [Jesus, in the dative case]....

The Magi showed respect and paid homage to Jesus.

Matthew 8:2:

And, behold, there came a leper and worshipped him [Jesus, in the dative case], saying, Lord, if thou wilt, thou canst make me clean.

Wouldn't one have some respect and adoration for someone who could heal? He didn't worship him as God but he showed respect and did homage.

Matthew 9:18:

While he spake these things unto them, behold, there came a certain ruler, and worshipped him [Jesus, in the dative case], saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

The ruler is showing respect and paying homage to Jesus. He is asking Jesus to raise his daughter from the dead. People who walk with God and serve in this manner deserve respect.

Matthew 14:33:

Then they [the twelve] that were in the ship came and wor-

shipped him [Jesus, in the dative case], saying, Of a truth thou art the Son of God.

They saw Jesus operate the power of God and they fell at his feet and paid homage.

Matthew 15:25:

Then came she [a woman of Canaan] and worshipped him [Jesus, in the dative case], saying, Lord, help me.

She came to him for help. She was showing respect because she knew he would be able to help her.

John 9:38:

And he [the man born blind] said, Lord, I believe. And he worshipped him [Jesus, in the dative case].

Jesus had just restored his sight. The man knew that a man born blind had never before been healed. Of course one would be thankful and pay homage to someone who did that for him.

### **The Exception to the Rule:**

There is only one exception to the rule I shared with you and that's in Luke 24.

Luke 24:52:

And they [the twelve] worshipped him [Jesus, in the accusative case], and returned to Jerusalem with great joy:

However, if you look at page 240 in Berry's Interlinear Greek/English New Testament you will see that there is a superscript "d" before the Greek word "*proskunēsantes*" above the English words "having worshipped." You will also see two vertical parallel lines in superscript behind the Greek word "*auton*" above the English word "him." That means there is a textual variant in Greek that begins where the "d" occurs and continues until we find the vertical parallel lines. This includes the phrase "*proskunēsantes auton*" in the Greek which is translated "having worshipped him" in English. (See the following facsimile of a page from Berry's Interlinear New Testament.)

Ι Ο Α Ν Ν Η Σ. I.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως<sup>α</sup> ἕως<sup>β</sup> εἰς<sup>γ</sup> Βηθανίαν, καὶ  
 And he led them out as far as to Bethany, and  
 ἔπαρας τὰς-χειρας-αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ  
 having lifted up his hands he blessed them. And  
 ἐγένετο ἐν-τῷ-εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν  
 it came to pass as<sup>α</sup> was<sup>β</sup> blessing<sup>γ</sup> 'he them he was separated from them  
 καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.<sup>δ</sup> 52 καὶ αὐτοὶ <sup>ε</sup>προσκυνή-  
 and was carried up into the heaven. And they having wor-  
 σαντες αὐτὸν <sup>ε</sup>ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγά-  
 shipped him returned to Jerusalem with joy great,  
 λης· 53 καὶ ἦσαν διαπαντός<sup>ε</sup> ἐν τῷ ἱερῷ, αἰνούντες καὶ  
 and were continually in the temple, praising and  
 εὐλογοῦντες<sup>ε</sup> τὸν θεόν. Ἐ' Ἀμήν.<sup>ε</sup>  
 blessing God. Amen.

Then when we look down at the apparatus at the bottom of the page, which are the notes under the solid line across the page, you will see “—*proskunēsantes auton* T.” This note means that the phrase *proskunēsantes auton* is omitted in Tishendorf’s critical Greek text. (See the following facsimile of a page from Berry’s Interlinear New Testament.)

the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power

καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ-ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον· 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

<sup>α</sup> — ἕως [L]Tτ[Α]. <sup>β</sup> πρὸς LτTτA. <sup>γ</sup> — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. <sup>δ</sup> — προσκυνή-  
 σαντες αὐτὸν T. <sup>ε</sup> διὰ παντός LΑ. <sup>ε</sup> [αἰνούντες καὶ] εὐλογοῦντες TτA; — καὶ εὐλογοῦντες T.  
 Ἐ — Ἀμήν G[L]TτA. <sup>β</sup> Κατὰ Δουκάν TτA; — Τὸ κατὰ Δουκάν εὐαγγέλιον EGLTW.  
<sup>ι</sup> — ἅγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T) GLTτAW; κατὰ Ἰωάννην T. <sup>κ</sup> ἐν. ὁ  
 γέγονεν ἐν (read one [thing]). That which was in him was life) LτT. <sup>ι</sup> ἔστιν in Lτ.  
<sup>α</sup> Ἰωάννης Tε <sup>β</sup> ἔλαβον Tτ.

If we delete that phrase and read the verse again it will read properly, “And they returned to Jerusalem with great joy.” (See insert next page.) This is how both the New American Standard version and the Revised Standard version translate it.

Ι Ω Α Ν Ν Η Σ. Ι.

50 Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως Βηθανίαν, καὶ  
And he led them out as far as to Bethany, and  
 ἔπαρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ  
having lifted up his hands he blessed them. And  
 ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν  
it came to pass as he was blessing them he was separated from them  
 καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ ~~ἔχουσεν~~  
and was carried up into the heaven. And they ~~having wor-~~  
~~σαντες αὐτόν~~ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγά-  
~~shipped him~~ returned to Jerusalem with joy great,  
 λης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνούντες καὶ  
and were continually in the temple, praising and  
 εὐλογοῦντες τὸν θεόν. εἰς Ἀμήν.  
blessing God. Amen.

Now we see that the pattern I showed you fits in every occurrence of *proskuneō* in the Bible.

**Jesus’ Instruction on Worship:**

We will hear directly from Jesus’ own mouth how we are to handle this touchy subject of “worship.” God knew we would need this instruction, so He had it placed in the Bible so they who had ears to hear could hear.

Matthew 4:1-4:

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Jesus responded with “It is written!” That’s a habit pattern you and I need to acquire. We need to ask ourselves, “What does the Word say!” When it comes to this topic of worship the Word is very clear, and our answer will come right out of

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the mouth of our lord and savior, Jesus Christ. Jesus will tell us what should be done. When the devil approached Jesus, Jesus' response was "It is written."

Of course the devil tried to put doubt into his mind saying, "If thou be the son of God." He uses that same trick on us trying to get us to doubt that we are God's kids who can move with the power of God today. Jesus knew what the Word said, and responded accordingly. Therefore he was able to keep himself from being fooled or tricked which is what the adversary loves to do. If the devil can get us to worship anything other than the true God he has accomplished his goal. If we worship money, a lifestyle, power, fame, whatever, then the devil has succeeded in stealing worship from the One True God.

Matthew 4:5-7:

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, **If** thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

The devil always tries to fool us by misquoting and misapplying scripture. When he does quote it properly like he does here, he always takes it out of context. The easiest way to wrongly divide the scriptures is to take verses out of context. Jesus knew that we are not supposed to do stupid things like that and believe God will cover for us. God established the law of gravity for a reason. If we violate it we are going to be in trouble. We are also tempted to do foolish things.

Matthew 4:8,9:

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world,

and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

“Me” is in the dative case. Being in the dative case it meant to pay homage, to show respect. The devil wasn’t tempting Jesus to worship him with his whole heart and soul. He was just asking Jesus for a little respect. He was saying, “Look at my kingdom, look at my power! Just show me a little respect.” There is no way the devil could have gotten Jesus to worship him as God. He just wanted Jesus to show him some respect. That’s where it starts, but it doesn’t stay there. However, Jesus knew what he was really after. The devil was being sly, but he did not fool Jesus. Jesus wasn’t going to give even a little bit; he held the line on worship.

Matthew 4:10:

Then saith Jesus unto him, Get thee hence, Satan: **for it is written**, Thou shalt worship [*proskuneō*] the Lord thy God [accusative], and **him only** shalt thou serve [*latreuō*].  
[Same two words as are in Exodus 20:5 in the LXX.]

Here, Jesus sets the standard for all those who have ears to hear. He goes back to the standard that was established for him in the Old Testament and clarifies and re-establishes the truth. Words out of his own mouth clarify to Whom true worship should be directed — to God and God alone. The truth is repeated and established in Luke.

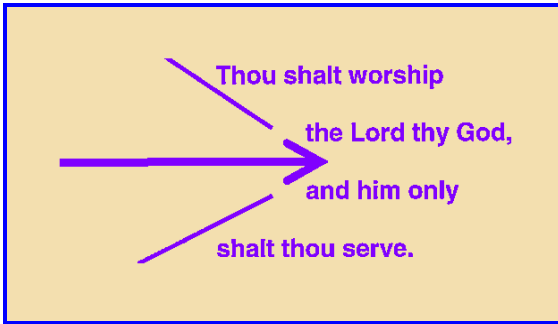
Luke 4:8:

And Jesus answered and said unto him, Get thee behind me, Satan: **for it is written**, Thou shalt worship [*proskuneō*] the Lord thy God [accusative], and him only shalt thou serve [*latreuō*].

In the Hebrew language it is common for things to be repeated in successive phrases. The truth is established or doubled in consecutive phrases using the parallelism so common in Hebrew. The structure in both Matthew 4:10 and Luke 4:8 is an

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introversion. The chiasmus acts like an arrow pointing to emphatic elements: the Lord thy God & Him (See below.)



*Latreuō* is another Greek word translated worship, and it is always used positively of worship or service to God, never to Jesus or any other man. Again Jesus equates *proskuneō* with the accusative case and *latreuō*; both are used of worship properly reserved for God alone. He is the only One we worship with everything that we have and with all that we are

Although *proskuneō* with the dative is used of paying homage or showing respect unto others, other than the one true God, when *proskuneō* is used with the accusative, it refers to the true worship of heart, soul, mind, and strength that is to be reserved for God alone.

We have seen that although the King James version does give examples of people worshipping Jesus, the failure to properly distinguish between *proskuneō* with objects in the accusative and dative cases has caused great confusion. Jesus was clear and specific in what he said. When tempted of the devil to worship something other than the One True God he responded with it is written. He set the standard for his administration by quoting Exodus 20:5. We will see in our next session that he also sets the standard for our administration without ever knowing anything about the administration of the mystery in which we live.



## Part II: Jesus and the Samaritan Women

We saw in Part I that although the King James version does give examples of people worshiping Jesus, the failure to distinguish between *proskuneō* with objects in the accusative and dative cases has caused confusion. Jesus was clear and specific in what he said. When tempted by the devil to worship something other than the One True God he responded with *it is written*. He set the standard for his administration by quoting Exodus 20:5.

We will see in this session that although he did not know the mystery, Jesus also set the standard for worship in our administration. Although he never knew anything about the administration of the mystery he spoke prophetically of what was to come which we would have available today. Until Jesus Christ died rose again and sent the holy spirit on the day of Pentecost, the existence of the magnificence of what we have available to us existed only in the mind of God. It was a sacred secret, a mystery, He hid in Himself and did not reveal until after the day of Pentecost. After Pentecost, He revealed it to His holy apostles and prophets by the spirit, Paul being the one to record it in the scriptures for our benefit.

### Jesus Answering the Woman's Question:

The account of Jesus speaking to the Samaritan woman at the well is marvelous. We'll see Jesus ministering the Word to one wonderful woman. We'll see him operating revelation manifestations and answering questions that address the deepest longings of her heart.

John 4:19:

The woman saith unto him, Sir, I perceive that thou art a prophet.

Jesus has just had some great revelation, and he has said some things to her in a conversation that had proven himself to her. She perceives by them that he is a prophet, and she asks him a question.

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John 4:20:

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

*Proskuneō* both times in verse twenty is intransitive having no object. She wants to know where this worship should be done.<sup>5</sup> But Jesus quickly changes the focus from *where* to *Who* is worshipped and how it is to be done. Because of what she has been taught she wants to know where is it right to worship.

John 4:21:

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain [referring to where they were in Samaria], nor yet at Jerusalem, worship [pay homage to] the Father [dative].

Jesus acknowledges that people have paid homage to God in both places. They have used external forms of worship and worshipped God by falling on their faces, but he says that it would not continue. There's a time coming when they will not do it in Jerusalem or Samaria.

Does this mean no one can worship in Jerusalem or Samaria anymore? People can worship everywhere else in the world, but not in Jerusalem or Samaria. No, that is not what it means. It means that the worship, the homage, now done at Jerusalem and Samaria will not be done in the future. This falling down on the face kind of worship will not be done anymore, because it will be replaced with something far better.

He is referring specifically to paying homage, but homage is used to represent all the other forms of external worship. No longer would they have to bring peace offerings and grain offerings, and sin offerings. All the different requirements of the

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<sup>5</sup> The woman's concern about the proper place for worship was not unfounded. The question of where was a major concern since Exodus 23:14-17 and Deuteronomy 16:16 required all adult males to make pilgrimages to Jerusalem for three feast days. The concern was made much more pressing because the Samaritans had mixed some forms of pagan worship conducted on the "high places" with the worship of Jehovah. This explains why she asked if true worship ought to be done on a mountain according to the Samaritan culture or not.

law that the priests and Levites did in the Old Testament that was proper and right at that time, would be replaced after Jesus offered the ultimate sacrifice. External worship in whatever form will be replaced by something far better.

John 4:22a:

Ye worship ye know not **what** [accusative case]...

Jesus says, “You know, you worship with your whole heart, soul, mind, and strength, but you really do not know what you devote your life to.” That’s what most people do today. They give their lives to good causes. They give their lives to their families and their friends, but they really have no idea who is actually getting their worship. They think they are worshipping the True God, but in reality they are not. Most of them worship a vindictive, angry God. Others worship power, prestige, and celebrity—all in the name of the One True God, but like the Samaritans they really have no idea Who it is that they worship.

John 4:22b:

...we know **what** [accusative] we worship: for salvation is of the Jews.

Jesus is saying that we know what we worship with our whole heart soul mind and strength. He is speaking on behalf of the true Bible believing Jewish people, not the Pharisees and Sadducees. He was speaking of the line of David, the true biblical believing people who were still around.

John 4:23:

But the hour cometh, and now is [on its way], when the true worshippers shall worship the Father [dative] in spirit and in truth [truly by the spirit]: for the Father **seeketh** such to worship him [accusative].

This falling on your face demonstration of worship would be replaced by something done in spirit and in truth. True worshippers would worship God externally in spirit and in truth. God seeks people to worship Him with their whole heart, soul,

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mind and strength. That's why the "him" at the end of the verse is in the accusative. God wants our hearts; He wants our total devotion; He wants to be worshipped as one should worship God with every ounce of their being. He wants complete devotion to Him. He wants nothing else to come before Him. He wants us to directly and personally worship Him in spirit and in truth, and He has given us the means to do it.

He wants us to know Him, because if we know Him we will love Him. He wants us to understand His great love, power and majesty. He wants us to know His great care for us as a loving heavenly Father. He wants us to know what He has done for us because if we do, we'll love and worship Him for it. We should adore Him. He is worthy of our complete love and devotion..

John 4:24:

God *is* a Spirit: and they that worship him [accusative] **must** worship [intransitive] *him* in spirit and in truth.

After Pentecost this would be available. It had been on its way since before the foundation of the world. He saw you back then, and waited all this time to receive what He so longed for. He is still seeking our love and worship.

Why do we not water baptize for salvation any more? It is not necessary anymore. If people want it we can do it, but it is really not necessary. We know this because of what we are taught in Acts.

Acts 1:5:

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

God replaced water baptism with something better — the presence of the holy spirit with God in Christ in us. Things changed didn't they? When did they change? When was the "not many days hence." It changed at Pentecost in 28 AD. Well, what Acts 1:5 does for water baptism, John 4:23,24 does for worship. We do not worship God in the external forms and

fashions that they did in the Old Testament. Why? Because God made something better for you and me. God equipped us to do for Him what He always wanted. Use the gift; worship Him! He made it available and simply asks us to do it.

### **We Can Give Back to God:**

Part of the reason we get the spirit is so that we can give back to God that which He seeks. He gave His son to make this opportunity available to us. God paid an awesome price so we could do so.

In the Old Testament the children of Israel didn't all have holy spirit. They were, with the exception of certain individuals who had spirit upon them, natural men of body and soul. They could not worship in spirit and in truth. They obeyed all the external forms of worship that God prescribed to show their reverence for Him. They had no other means available to do so.

You and I today do not have to jump through those legalistic hoops. We do not have to do all the different things they were responsible to do. Our responsibility is very simple. We, too, show our reverence by our obedience to worship God in spirit and in truth, by our obedience to use the gift and walk by the spirit. All we have to do is worship God in spirit and in truth.

God created spirit within us as an incorruptible seed. We will never lose it; it will never decay or die; it will never alter or fade; it will never wear out. We don't even have to replace batteries. Not only did He give it to us, He allows us to operate it by our freewill, at our own discretion. He allows us to decide how much worship we give Him and how much thanks we want to give Him. Whenever we want we can use it. Whenever I want I can give thanks well. I can speak of His mighty works. I can magnify Him. I can offer perfect praise. How? Simply by speaking in tongues, by worshipping Him in spirit and in truth.

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God was involved in their praise in the Old Testament. He gave revelation to David and others who wrote it in Psalms and the people sang it back to Him in songs of praise. Now He gives us the words personally and specifically whenever we choose to do so. Whenever we want to worship Him in spirit and in truth He provides the words, He gives the meaning and the substance to our hearts' desire so we can express ourselves to Him. So we can express our thankfulness, our adoration, our praise, our awesome respect, our love, our worship. He gives us the words to say. We can communicate to Him; we can express the deepest longings of our hearts.

Just so we know He is always present and we are always God-connected, He allows us to determine when and where and how much and how often. It's all up to us. He still wants to be actively involved in our prayer and praise. Think about it! He is always there. We are always God-connected. He allows us to determine *when* and *where* and *how much* and *how often*. He equipped us, and He trusts us to use the spirit for our common good.

Speaking in tongues is the external or outward manifestation in the senses realm that gives testimony to the internal reality and presence of the power of the holy spirit. Whenever we need a reminder of His presence or a demonstration of His power, we can speak in tongues. It's nice to do homage to God, but what He really wants is our total devotion and reverence. He wants us to use the spirit He has given us to give Him the love and worship He longs for. He waited for it from creation until the Day of Pentecost.

God gave to us so we can give back to Him. He wants us to use the spirit He has given us to give Him the love and worship He longs for. Not only did He make it available; we get rewards for doing it. He just heaps blessing upon blessing. When we operate the spirit we lay up rewards in eternity. This is a win/win and keep on winning situation.

## Operating Manifestations of the Spirit Is True Worship.

Not every believer before Pentecost had spirit. They could only worship through the senses realm. They had no other option. Today God's children all have holy spirit and can use it to do what God wants done.

Speaking in tongues is one kind of true worship in our administration. However, true worship is much bigger than just speaking in tongues. True worship is the operation of the manifestations of the spirit and obedience to what they direct us to do. According to I John 5:1-3, if we love God we keep His commandments.<sup>6</sup> So we want to show God our love by our devotion and obedience.

According to the dictionary, worship is used not only of the reverent love and devotion we give God that we hold in our hearts and our minds, but also the ceremonies, prayers, or other religious forms by which that love and devotion is expressed. But that's not the true Biblical definition for our administration. We need to distinguish between its current usage and its biblical usage. I don't care what our current culture calls worship. I want to know, "What does the Word say?"<sup>7</sup>

Hebrews 9:14 says, "the blood of Christ would purge our consciences from dead works to serve [*latreuō*, worship] the living God." With what the blood of Christ provided for us our conscience, our thinking patterns, the habitual ways in which we operate are changed from dead works to serve the living God. We no longer serve by doing dead works. Our worship is to transcend the external forms that were part of what they did in the Old Testament.

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<sup>6</sup> Manifestations of the spirit may be operated outside of the love of God. If they are, I Corinthians 13:1-3 states that they profit nothing. This shows us that true worship is more than just going through the motions. A commitment of mind and heart to love and serve Him is required. The proper attitude of heart must accompany the manifestations.

<sup>7</sup> Worship requires engaging the mind and heart deliberately. It's operating the spirit with the proper attitude. Worship has to be done with love, dedication, and a heart of service to God.

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It's not about where we put the candles on the altar or whether we lift holy hands or whether you wear a shirt and tie. It's not about if I genuflect before I sit down. It's not about any other external form of worship. Worship in our administration is not done with the dead works of the senses realm. Worship in our administration is done through the spirit. There are nine ways to do that.

We can speak in tongues. We can interpret tongues. We can prophesy. We can receive word of knowledge and word of wisdom. We can discern spirits. We can operate faith, work miracles, and impart gifts of healings. Operating the spirit in all of those ways is true worship. It's done by the spirit according to the truth.

Now, if God told me to put on a coat and tie, and I obey—that's worship or service! That would be me recognizing that God knows better than I do. When I defer to Him, acknowledging that He knows what's best, my loving obedience to that word of knowledge and that word of wisdom is worship. When God gives us revelation, we defer to Him, and do what He says. He's God. He knows more than I do, and when I acknowledge Him and defer to Him and obey the words of wisdom He gives that's true worship in spirit and in truth.

Remember what happened at the temple gate beautiful when the man got healed in Acts 3? He started walking and leaping and praising God. Look at what that healing did. Not only was that healing worship; it inspired more worship.

We revere His revelation and show our reverence and love by doing what He asks. He's God and He knows more than we do. When we operate the spirit and defer to what He asks, when we respect His working in us and demonstrate it with obedience, when we live with the attitude of not my will but God's be done, that's true worship. God is so gracious to give us holy spirit and let us use it. It's such an exciting way to live. Jesus demonstrated his reverence saying, "Not my will but



thing be done.”<sup>8</sup> That’s the attitude of worship that we should maintain. We live in such freedom, not with rules and regulations, but in loving relationship with our heavenly Father.

Sometimes going to fellowship is the right thing to do and sometimes it isn’t. Sometimes we need to stay home and take care of what God has asked us to do. How do we know what to do? God tells us, and if He does not tell us He allows us to figure it out. Most of life is like that. We use our own brains and figure it out. He allows us to figure it out from the Word of God that we know. However, if it is important enough for Him to tell us something, then our obedience to do as He asks is worship to Him. That’s putting God where He should be. We acknowledge that He is God, and we allow Him to direct us.

### **Worship and Service Are Inseparable:**

When we work miracles or give a gift of healing, that’s worship of God. When it comes to God, worship and service cannot be separated. We are always free to do as He leads. We just obey, and we do not need to check it with anybody else, unless God says to.

If you are sitting in a fellowship meeting and someone teaches something that electrifies you and sets your heart free and you by inspired action and utterance say, “Hallelujah!” or raise your hands or shout, “Yea!” That’s worship. But to carry out a prescribed, preprogrammed, choreographed behavior by rote, just doesn’t qualify. Habit patterns are wonderful to establish, particularly when they are based on God’s Word. But the best of sense knowledge habit patterns is not true worship.

Acts 27 is an account about Paul in the shipwreck. At the beginning of the incident God tells Paul to tell the captain not to set-sail, but he decides to go anyway. Paul tells him that there would not only be loss of the ship but also of their lives.

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<sup>8</sup> See Luke 22:42.

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When they get out in the middle of the sea the storm comes. But God keeps interceding and the revelation changes.

Acts 27:23:

For there stood by me this night the angel of God, whose I am, and whom I serve [*latreuō*, present indicative, also translated “am serving”],

We worship God by serving Him, by doing what He asks of us. Paul is going to obey and tell the others just what God told him. When it comes to God you really cannot separate worship and service. We worship by serving, by giving of ourselves. Jesus Christ is the absolute greatest example of that.

Acts 27:24,25:

Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: **for I believe God**, that it shall be even as it was told me.

That operation of faith worked the miracle that brought everyone safely to shore. Was Paul speaking in tongues during this ordeal? Of course he was. He was also operating the other manifestations too. His service or worship in this account includes getting everyone of these people safely to shore.

### **We Worship God in the Spirit and Rejoice in Christ Jesus:**

Philippians 3:1-3:

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship [*latreuō*] God in the spirit, and rejoice [*kauchaomai*, meaning glory or boast ] in Christ Jesus, and have no confidence in the flesh.

That's a trilogy that sets the standard for our administration. It says we worship God in spirit, and we have spent a great deal of time already talking about that. Next, it says, "We rejoice in Christ Jesus." The Greek word for "rejoice" is *kauchaomai*, meaning to glory or boast. We worship God, and we rejoice in Christ Jesus; we boast of Christ Jesus; we glory in all Christ Jesus has accomplished for us. We brag about our big brother and what he has done for us and what he can do for them, too. He can save to the uttermost.

We will talk to anyone about him. He's provided forgiveness through the shedding of his blood and healing through his broken body. We minister in his name and brag about what he has done for us. His name is always on our lips. He is our cause for rejoicing.

Our worship however is reserved for God alone. Jesus doesn't want it. He said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus didn't come to draw worship away from God, he came to give his life so that we could worship God in spirit and in truth. We have access to God through him. He can save to the uttermost. He's provided forgiveness and reconciliation. We rejoice in the ability that we have because of what Jesus has done.

We speak about him with passion and pride. We emulate him, and do our absolute best to walk in his steps. We consider the things that he endured, and are strengthened through his presence in our lives. We declare that we can do all things through him who is our living lord and savior.

### **We Have No Confidence in the Flesh:**

We worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Our strength and our confidence do not come from our natural ability but from our ability to walk by the spirit. Of course we use our natural ability and everything else we have to bring glory to God, but our performance is not the basis of our confidence. Paul had every rea-

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son to have confidence. If we kept reading here in Philip-pians we would see them listed. Paul didn't allow himself to be confident in the flesh and neither should we.

I'm not going to have a good day today because I read my Bible or spent time in prayer. Those are great Christian disciplines, great habits of life to develop. I love doing those things, and they bring great profit to my life. Those activities are great and I encourage you to do them, but what happens on days we don't do them? Are we doomed to have a bad day? Is our confidence in our performance? Do we think we earn favor from God by what we do? We are not to have any confidence in the flesh.

We are confident because we are His and He is ours. I belong to Him; He belongs to me. We are part of each other. We are His kids, and He bestows His grace upon us because He loves us. He is going to take care of us whether we read our Bibles and prayed this morning or not. So we get up late, is our whole day doomed to calamity?

Our confidence is not in the flesh; it is in who we are in Christ Jesus. God is my Dad; Jesus Christ is my big brother; I have holy spirit power, and I'm part of the greatest family there has ever been. My confidence is in knowing that He works within me to will and to do of His good pleasure.<sup>9</sup> I operate the spirit to glorify and worship Him.

Philippians 4:13 doesn't say that you can do all things through Christ which strengthens you. It doesn't; I'm sorry. It doesn't say Wayne can do them either. Paul said he could do it. It says, "I can do all things through Christ which strengtheneth me." Paul said it! However, it gives me the right to say the same thing, because I have the same God as my Father and the same spirit to operate. But I still have to say it. I have to boldly declare it just like Paul did. Paul said it, and we have to

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<sup>9</sup> See Philippians 2:13.

say it, too. You say it. “I can do all things through Christ who strengthens me.”

I used to hear people quote that verse all the time, but they would just quote the first part of it, “I can do all things.” That’s wonderful, but it started to bother me because I never heard them quote the whole verse. They would say, “I can do all thing,” and that’s a great confession. But why stop there? Why not finish the verse? **“I can do all things through Christ which strengtheneth me!”** That declaration is rejoicing in Christ Jesus and having no confidence in the flesh. That declaration brings the focus where it needs to be — not on me and my ability but on the Christ in me that I operate to be more than a conqueror in every situation.

Jeremiah 9:23,24:

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

We delight not in our brains, our bodies, or our bucks. We delight in the fact that we understand and know Him, that He is the Lord that exercises lovingkindness, judgment, and righteousness, in the earth. Our confidence is not in the flesh but in Him.

### **Peter and Cornelius:**

Acts 10:25,26:

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

Some people use this verse to show a difference between worship given to Jesus and what Cornelius gave to Peter. They

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say that Jesus never corrected anyone for giving it to him, but Peter corrects Cornelius for giving it to him. Therefore they conclude that somehow the one is different than the other. However, the worship, denoted by *proskuneō*, that people gave Jesus and Cornelius gave Peter *is the same*. The objects are both in the dative case.

There are plenty of examples of men falling prostrate before other men that are not corrected. Indeed it was welcomed and even expected. We still have the example of the servant in Matthew 18:26 as well as many others in the Septuagint (Genesis 18:2; 23:7; 33:3,6,7; 43:26 to name only a few.)

I think it is more than likely that Peter got Cornelius up because God had another kind of worship in store for him. Remember this is after Pentecost? What kind of worship was to be done after Pentecost? Worship in spirit and in truth. What did Cornelius do before the meeting was over? He spoke in tongues. Peter didn't say, "Now, Cornelius move your lips, your throat, and your tongue and speak languages you do not know." No. Cornelius just responded through the spirit and spoke in tongues. He had no direction; no person told him what to do. It wasn't in Peter's script, but God had it interjected. It was genuine, authentic and it accomplished the will of God.

Peter had Cornelius arise because he was directing him to the only One Who should receive our worship and it would not be by prostration but in spirit and in truth. I believe Jesus is doing the same today. He is not seeking our worship. He is leading us to worship God in spirit and in truth.

This is similar to what we find in Corinthians.

I Corinthians 14:21-25:

In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that be-

lieve, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship [*proskuneō*]<sup>10</sup> God [dative], and report that God is in you of a truth.

That's not the kind of worship that God seeks. It's nice, I guess, that's what they did in the Old Testament and Gospel periods. But what He seeks, we learned from John 4, is to be worshipped with the whole heart, soul, mind and strength, worship that is done in complete devotion to Him, worship that is done in spirit and in truth. This man who falls on his face is not doing that.

It doesn't say whether this man is born again. Without spirit the only avenue available to someone is the senses realm. He does all that he can do, just like Cornelius in Acts 10. That's all Cornelius knew to do, to fall on his face. But when Peter told him that Jesus is lord, that God raised him from the dead, that by believing they would receive remission of their sin — what happened? They believed what Peter preached, and they got born again and spoke in tongues and magnified God. Before Peter and all the witnesses that came with him, Gentiles (for the first time ever) spoke in tongues the wonderful works of God; they magnified God. They spoke prayer and praise, and it wasn't preplanned ahead of time. It was God working in them. Peter just gets the words out of his mouth, and all of a sudden they get born again. They are off and running, worshipping God in spirit and in truth.

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<sup>10</sup> This is the only occurrence of *proskuneō* in the church or pastoral epistles.

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Well this guy in I Corinthians 14:25 is so blown away by the operation of the manifestations that he witnesses that he falls on his face in reverence to God Who made it available. That's a good start; that's all that a natural man of body and soul can do. However, if he really wants to worship God with all his heart, soul, mind and strength he will not only need to be thrilled by the believer's operation of the manifestations, he will need to do it himself. Just like Cornelius did in Acts 10. He will then have the witness in himself and be able to worship God whenever he chooses. That's the true worship. That's why I believe Peter got Cornelius up that day, because God had something better in store than just that external form of worship.

### **Our Unique Day and Time:**

This is a unique day and time. What we have available to us so far surpasses what the believers had in Old Testament times it amazes me. Today (since Pentecost in Acts 2 and until the gathering together in I Thessalonians 4) there is a group of people never before dreamed of by anyone who lived prior to this time, even the most godly of believers had no idea.

Biblically speaking, these people known as "Christians" are members in particular of the Body of Christ, the Church (Ephesians 1:22 and 23). Each is a son of God with all power (I John 3:2), born again of incorruptible seed (I Peter 1:23), baptized in the name of Jesus Christ (I Corinthians 12:13), filled with the gift of holy spirit (Acts 2:4), fully equipped to utilize nine manifestations of that spirit (I Corinthians 12:7), permanently sealed in Christ (Ephesians 1:13), and guaranteed everlasting life (II Corinthians 1:22).

Knowing what we have available today to worship the Father in spirit and in truth, is it any wonder that Satan has tried to bury the truth regarding true worship and has tried so hard to divert worship from the One True God to anyone or anything else? Once Christians find out who they are *in Christ*, and the power God will supply as they act with faith upon His promis-



es, *they can do the works that Jesus did*. True worship is the foundation of every believer's life. When we have the proper attitude of worship in our hearts and minds we will change the world. It all starts with changing ourselves and making His purposes our purposes. We must dedicate ourselves to walk by the spirit, to do His Word and His will every day that we live.

### **SUMMARY:**

Certainly we love the Lord Jesus Christ, and do not want in any way to be disrespectful or unthankful for what he has done for us. He is the one that set the standard for worship. True worship, worship in spirit and in truth, is reserved for God alone. To act in an unbiblical manner is not only unwise; it should be unconscionable. Jesus prescribed the correct response and attitude of heart that we should have. After his baptism by John when he received holy spirit, he modeled a life of worship, operating manifestations of holy spirit, always doing his Father's will.

So, getting back to the question we started with. We should show the respect and reverence to Jesus Christ that is properly due him. However, we reserve our true worship for God alone. Jesus set the standard in Matthew 4:10 and Luke 4:8 when he said, "Thou shalt worship the Lord Thy God and Him only shalt thou serve." He alone is the true God and Him only should we serve.

There is great simplicity in Christ. Let's not be corrupted from it. Jesus has made it clear, words from his own mouth set the standard for us. Paul presented the truth to our administration also. The standard for our administration is to worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Let's enjoy God's abundance, for He has made us free to worship Him in spirit and in truth.

## Part III: Follow Up Questions

**Review:** There is great simplicity in Christ. Let's not be corrupted from it. Jesus has made it clear, words from his own mouth set the standard for us. Paul presented the truth to our administration also. The standard for our administration is to worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Worship in our day and time in the administration of the mystery is accomplished by operating the spirit that God gave us. Walking by the spirit, operating manifestations is the true worship God has desired from before the foundation of the world. Once man sinned and fell in the Garden of Eden, God set His plan in motion. He promised us a kinsman redeemer that would redeem us from the power of the devil and reconcile us to God.

God's redemptive plan was so magnificent that He had to keep part of it secret. The Promise Seed would come and redeem mankind as recorded in the Old Testament scriptures, but the full extent of His marvelous working on our behalf was kept hidden. He had to keep it hidden for if the devil had known it he would not have crucified the lord of glory.<sup>11</sup>

### Praying to Jesus:

One of the questions that people usually follow up with is regarding prayer. Although we do not worship Jesus, are we supposed to pray to him? Again this matter is often a very tender subject in Christian circles. Like worship, praying to Jesus is an emotionally charged subject. How wonderful and loving of our lord and savior to clarify it for us, too.

When Jesus taught his disciples to pray he said, "When ye pray, say, Our Father..."<sup>12</sup> He taught them to pray to the Fa-

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<sup>11</sup> See I Corinthians 3:2:8.

<sup>12</sup> See Luke 11:2.

ther. Jesus specifically taught his disciples to ask of the Father in his name, not to ask him.

John 15:16:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall **ask of the Father in my name**, he may give it you.

Jesus called and chose twelve whom he trained to minister and to serve God's people. He wanted them to be fruitful. He wanted them successful, and he wanted them to have the same relationship with his heavenly Father that he had. Later, speaking prophetically to them about what would happen after Pentecost, he again clarified to whom prayer should be directed.

John 16:23,24:

And in that day [after Pentecost] **ye shall ask me nothing**. [They did then when he was living in their presence, but they wouldn't in the future.] Verily, verily, I say unto you, Whatsoever **ye shall ask the Father in my name**, he will give *it* you.

24 Hitherto [up until now] have ye asked [the Father] nothing in my name: ask, and ye shall receive, that your joy may be full.

God wants our joy full. That's part of the benefit or outcome of a wonderful prayer life, that our joy is full.

John 16:25:

These things have I spoken unto you in proverbs: but the time cometh [again referring to after Pentecost], when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

That was going to happen after Pentecost when the gift of holy spirit was available, and Jesus Christ who had been with them, would then be in them.

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John 16:26:

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

Jesus didn't need to intercede; they would have access directly to the Father. Jesus didn't say, "Ask me and I'll ask the Father." He didn't say, "Pray to me and I'll pray to the Father for you." Not once after Jesus ascended is it recorded in the New Testament that anyone prayed to him for anything. They followed his instruction and asked the Father in his name. They operated in his stead and acted like he did. They went to God like Jesus did, like he taught them to do. It was like them operating under a power of attorney in his name. They could do everything he could do. All the authority Jesus had, his disciples used. They were acting in his place in his stead as ambassadors of Christ to the world.

The only verse that would in any way indicates anything like this might be available is in I Timothy.

I Timothy 1:12:

And **I thank** Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

That could be construed as a prayer of thanksgiving. However, that verse could more accurately be translated as, "I am thankful to or for Christ Jesus our Lord..." This is exactly how other translations handle it, and it does not contradict what Jesus said in John.

I Timothy 1:12: New Revised Standard Version

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service,

I Timothy 1:12: New American Bible

I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry.

### I Timothy 1:12: The Living Bible

How thankful I am to Christ Jesus our Lord for considering me trustworthy and appointing me to serve him,

It certainly is a recognition of all that Jesus Christ has done for us that makes us ever so thankful. How thankful we are for how he has equipped us to serve and for the example he set that we follow. It is the Christ in us that enables us to serve God and do all that God wants us to do.

### Talking to Jesus:

I'll admit there are times when I am reading God's Word and I see the walk and ministry of Jesus that I'm so moved. I have at times have said, "I don't know how you did it? You always did your Father's will. You're just so awesome." There have been many occasions where I have expressed my heartfelt appreciation for what Jesus has done for me. They have been unique and important and very personal times for me.

You can talk to anyone you like. You can talk to Jesus, you can even talk to the preacher on TV, if you like. However, I don't think I'd expect everyone you talk to, to talk back. Jesus did not become God when he ascended. He is still a man in his resurrected body. He is still God's only begotten son seated in the heavenlies. Jesus is not everywhere present. Only God is. God is the only one Who hears every prayer... Who listens to every word we speak... Who knows every unspoken desire on our hearts. We can speak to Jesus if we like; we just cannot expect or demand that he speaks back.

If Jesus initiates a conversation then you may by all means talk back. However, I do not think that every time someone talks to Jesus that they are going to hear him talk back. Can he? I'm sure he can do anything the Father wants him to do. He talked to Paul on the road to Damascus and Betty Baxter<sup>13</sup> in her bedroom. I do not know of any more examples. But of

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<sup>13</sup> [http://www.the-new-way.org/testimonies/guar\\_016\\_the\\_betty\\_baxter\\_story.html](http://www.the-new-way.org/testimonies/guar_016_the_betty_baxter_story.html) Accessed May 23, 2009

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course, others would probably not be carried on CNN or Headline News would they?

### **God, Jesus Christ and the Believer:**

God and Jesus are one in purpose. They always have been, and they always will be. Even now Jesus still does whatever his Father asks. He is our lord and savior, our example in whose steps we walk. He clearly taught us to worship the Father alone. He clearly taught us to pray to the Father and not to him. He is still about his Father's business, but he is not everywhere present. He has bought us back and brought us back to God. We honor him and respect him as God's only begotten son. However, we worship and pray to God alone for Jesus himself taught us to do so.

I Corinthians 8:4 says, "there is none other God but one." That's why we only worship the Lord our God. That's why we only pray to our loving heavenly Father. This is simple, and this is Biblical. The relationship between the believer, Jesus Christ, and God is clearly presented in one verse in I Corinthians 8.

I Corinthians 8:4b-6:

...*there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

There is only one God, but there are many things that people call God and treat as God. That does not make them God. It reads, "for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)" It is true that people worship a lot of different gods.

Verse 6 continues: "But to us..." "Us" refers to Paul, Sosthenes, the Corinthians and the entire Church of God. Verse

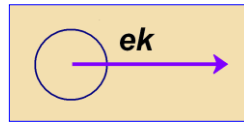
six says for us born again believers, “there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him.”

There it is. This one simple verse shows the relationship of God, the Lord Jesus Christ and the believer. It speaks of one God and one Lord Jesus Christ and the believers. God provided all things for the Church via Jesus Christ. This verse states clearly that Christians have one God who is the ultimate source of all things, and one Lord, Jesus Christ, who is the way by which God provided all things to the Church.

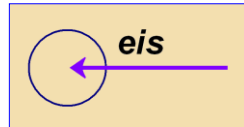
The Greek mathematician Euclid used the same prepositions used in verse six when discussing and presenting geometry. The three prepositions used in verse six are translated into the English prepositions “of,” “in,” and “by.”

“Of” is the Greek preposition *ek*. “In” is the Greek preposition *eis*. “By” is the Greek preposition *dia*. These are represented pictorially in the following manner.

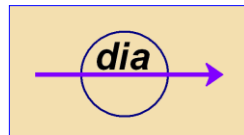
*Ek* is represented as motion out from the center of an object.



*Eis* is represented as motion all the way unto and reaching an object.



*Dia* is represented as motion completely through an object.

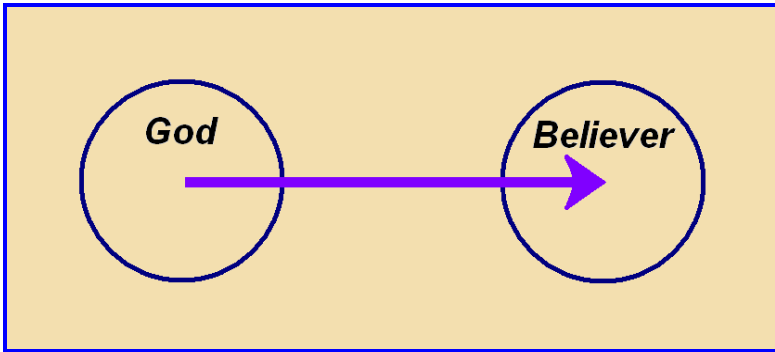


I Corinthians 8:6:

But to us *there is but* one God, the Father, of [*ek*] whom *are* all things....

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This phrase shows us a picture of all things proceeding from God and going to the believers. This would be represented by the following picture.

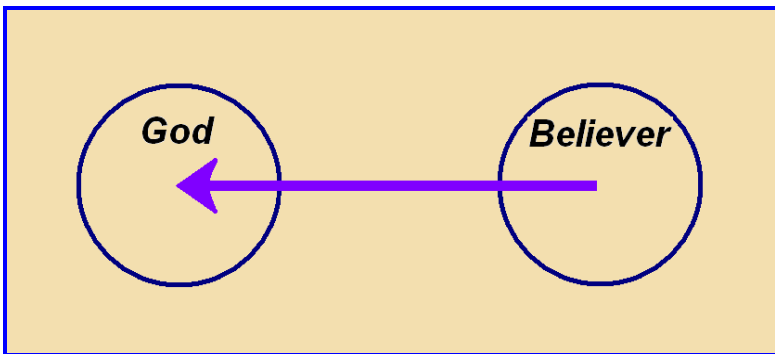


All things come from God and they reach the believers.

I Corinthians 8:6:

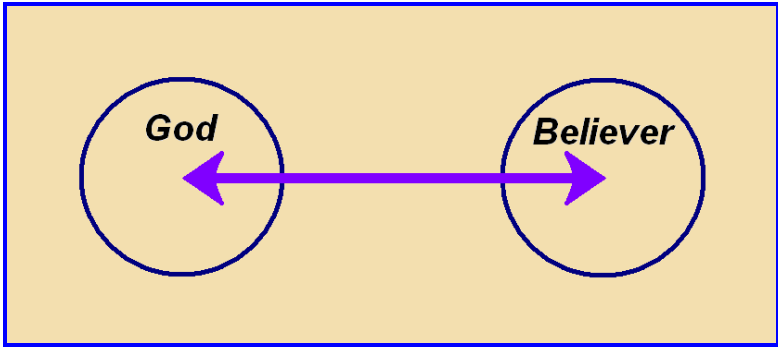
But to us *there is but* one God, the Father, of [ek] whom *are* all things, and we in [eis] him...

This reverses the picture and shows the reciprocal relationship — motion out from us reaching all the way to God.





Then putting these two together we get the following picture. God reaching out to the believers and the believers having access all the way back to God.

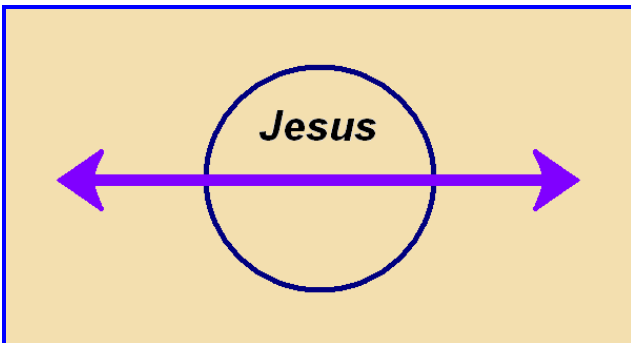


The rest of verse six reads:

I Corinthians 8:6:

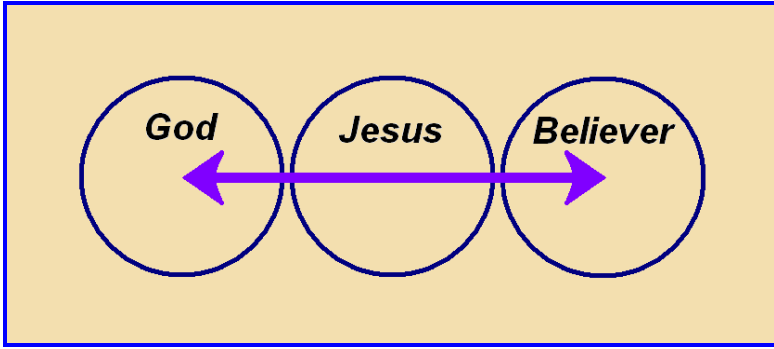
... and one Lord Jesus Christ, by [*dia*] whom *are* all things, and we by [*dia*] him.

*Dia* is the word through. The first *dia* shows the same things we read in the beginning of the verse proceeding from God through Jesus Christ to the believers. The second *dia* shows the reciprocal relationship where the believers have access through Jesus Christ all the way back to God. This gives us the following picture.



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Now putting all this information together we get the final picture.



All things come from God to the believer through Jesus Christ, and everything from the believer goes to God through Jesus Christ. Jesus Christ was never designed to be the destination for our prayer and worship, God was. Jesus is our way to God. We get to God through him. God reached to mankind through our Lord Jesus Christ.

Jesus Christ is the mediator between God and man.

I Timothy 2:5:

For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Jesus Christ is the way the truth and the life. No man gets to the Father but by him.

John 14:6:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

God predestinated us unto the adoption of children by Jesus Christ to himself.”

Ephesians 1:5:

Having predestinated us unto the adoption of children by

[*dia*] Jesus Christ to [*eis*] himself, according to the good pleasure of his will.

Ephesians 2:18 says that through Jesus Christ we have access unto the Father. God reached to mankind through His son our Lord and Savior Jesus Christ.

Ephesians 2:18:

For through [*dia*] him we both have access by one Spirit unto the Father.

We understand God's love because Jesus Christ showed it to us. We understand how to operate the power of God because Jesus Christ showed us how. Jesus Christ fully declared God.<sup>14</sup> He made known to us His Father. In him the fullness of God was displayed and revealed, and we are complete in him.

Colossians 2:9,10:

For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

All the promises of God come through Jesus Christ. They are yea and amen in him.<sup>15</sup> When we pray for the things of God we pray in the name of Jesus Christ. When God provides His promises, He too does it through Jesus Christ. Jesus Christ came to make a relationship with God available to us. He is the means to that end. God wants our relationship with Him to be the most important thing in our lives. Jesus Christ is the means to accomplish it.

### **Conclusion:**

Let's enjoy the fullness of life God has made available to us through our Lord Jesus Christ, who is the way, the truth, and the life. Let's not forget to worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh. We are unique men and women, men and women equipped with holy

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<sup>14</sup> See John 1:18.

<sup>15</sup> See II Corinthians 1:20.

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spirit, men and women able to walk in the steps of our lord and savior Jesus Christ. He's our example and our big brother. We love him and follow his example day by day. Let's enjoy the life he came to make available, a life free to worship in spirit and in truth.



Our relationship with God has at its very core a heart of worship, reverence, respect and awe. We serve an awesome God, Who is worthy of our worship and praise. We were designed by our Creator to worship Him in spirit and in truth.

When Jesus was tempted of the devil in the wilderness in Matthew 4 and Luke 4, he responded with, "It is written!" He quoted Deuteronomy and told the devil what the Word say. His reply established the truth that "thou shalt worship the Lord thy God and Him only shalt thou serve." This was the standard of life that he maintained.

Later while speaking to the Samaritan woman at the well he said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." He explained that "the Father seeketh such to worship Him." Jesus was speaking about what would be available after the Day of Pentecost.

So much of what is available in our administration of the mystery, the gospel of the grace of God, is unique and had never been possible until the Day of Pentecost. In this day and time we have the unique privilege to worship God in spirit and in truth.

What a privilege it is to live in a day and time like this. Each one of us with Christ in us... Each one of us with a direct connection with our heavenly Father... Each one of us able to climb into Daddy's lap and commune with Him... He wants a relationship with each one of us, and He sees us as His treasure, His masterpiece. The great mystery is not lived out in formulas or with rules and regulations. It is lived and enjoyed as a family with our heavenly Father; the One Who loves us so dearly.

Booklet  
\$5.00