

# WORSHIP

The Christian's Highest Occupation

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## CHAPTER FIFTEEN

### THE OBJECT OF WORSHIP -- WORSHIP THE SON, BUT NOT THE Holy Spirit

(2) *We are to worship the Son*

**“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints . . . 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”**

We have already drawn attention to the tri-unity of the Godhead, and seen that each Person in the Godhead possesses full Deity and Personality, and each is equal and eternal with the other. There is abundant evidence in Scripture that the Son of God is to be worshipped. The Father Himself has declared it, and issued the decree: **“And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him”** (Hebrews 1:6)

It is important to notice that our Lord, during His lifetime on earth, as Son of Man, received the worship of men.

At His birth: **“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh”** (Matthew 2:11); during His ministry: **“And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean . . . While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live . . . Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God . . . Then came she and worshipped him, saying, Lord, help me”** (Matthew 8:2;; 9:18; 14:33; 15:25) and **“But when he saw Jesus afar off, he ran and worshipped him”** (Mark 5:6) and **“And he said, Lord, I believe. And he worshipped him”** (John 9:38); at His resurrection: **“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him . . . And when they saw him, they worshipped him: but some doubted”** (Matthew 28:9, 17); at His ascension: **“And they worshipped him, and returned to Jerusalem with great joy”** (Luke 24:52).

He now receives worship in Heaven: **“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 . . . 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”** (Revelation 5:9-10; 12-13).

He shall receive worship in the future: **“That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth”** (Philippians 2:10). He Himself claimed equal honor with the Father, and declared that **“All men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him”** (John 5:23; cp. John 14:10-11).

(a) We should worship the Son because of what He is

(i) *He is the Son of God.* As such, He is equal with the Father. He possesses full and absolute Deity, for we read: **“In the beginning was the Word, and the Word was with God, and the Word was God”** (John 1:1).

In this magnificent prologue to John’s Gospel, three things are affirmed of Christ.

First, the eternity of His Being: **“In the beginning.”**

Second, the distinction of His Person: He was **“the Word.”**

Third, His essential Deity: **“The Word was God.”**

In Hebrews 1:8 we find the Father speaking to the Son and addressing Him as Deity: **“But unto the Son He saith: Thy throne, O God, is for ever and ever; a sceptre of righteousness is the scepter of thy kingdom.”**

(ii) *He is the Creator of all things:* **“All things were made by him; and without him was not any thing made that was made”** (John 1:3).

Though the apostle’s creed may affirm: “I believe in God the Father, Maker of Heaven and earth,” yet the New Testament puts the emphasis for Creation, not on the Father, but on the Son as the One who created all things. We read: **“For by him [Christ] were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist”** (Colossians 1:16).

It was His hands that fashioned man from the dust of the earth and gave him life. The universe around us came into being by His creatorial power and all things are now sustained and held together by Him.

(iii) *He is the alone REVEALER of the Father: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him”* (John 1:18).

The invisible God has become visible in Christ. All that can be seen of the Father is in the Son. In fact, Christ Himself declared: **“He that hath seen me, hath seen the Father”** (John 14:6-11). **He is described as being the brightness of God’s glory, and the express image of His Person: “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high”** (Hebrews 1:3).

Josiah Condor, in his magnificent hymn, has caught something of the glories of the Person of the Son of God.

“Thou art the everlasting Word,  
The father’s only Son,  
God manifest, God seen and heard,  
And heaven’s beloved One.

In Thee, most perfectly expressed  
The father’s glories shine,  
Of the full Deity possessed,  
Eternally Divine.

True image of the infinite,  
Whose essence is concealed;  
Brightness of uncreated light,  
The heart of God revealed.

Throughout the universe of bliss,  
The center Thou, and Sun,  
The eternal theme of praise is this,  
To heaven’s beloved One.

Worthy, O LAMB of God, art Thou,  
That every knee to Thee should bow!”

(b) We should worship the Son because of what He has done

(i) *For His incarnation: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”* (I Timothy 3:16) and **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace”** (Isaiah 9:6).

From the infinite heights of eternal Godhead, He came to the simplicity of a human body, and thus Deity clothed Himself with Humanity!

No finite mind can possibly comprehend the wondrous mystery and miracle of the incarnation; but we can believe and, believing, fall at His feet in worship as did the wise men of Matthew 2.

By His incarnation God became Man, nor part God and part Man, but wholly God and wholly Man. Thus absolute Deity and perfect humanity were combined in one Person, when the Son of God became the Son of Man.

“Thou wouldst like sinful man be made,  
In everything but sin;  
That we, as like Thee might become;  
As we, unlike had been.”

By His incarnation the Lord Jesus bridged the gulf that separated man from God.

Six hundred years before His advent, Isaiah wrote concerning Him:

- “**Unto us a child is born;**” here in His humanity.
- “**Unto us a son is given;**” here is His Deity (Isaiah 9:6).

Conceived of the Holy Spirit, born of a virgin, the mighty Creator became the Babe of Bethlehem. No wonder His birth was accompanied by the heavenly demonstration of a multitude of the angelic host who praised God and chanted: “**Glory to God in the highest, and on earth peace, good will toward men!**” (Luke 2:14).

As God, He fulfilled all the obligations that perfect righteousness demanded. As Man, He met the deepest and direst need of lost humanity and, by the blood of His cross, secured their reconciliation to God.

It truly becomes us to sing:

“Worthy, incarnate Word, to be adored!  
All things were made by Thee, and for Thee, O Lord!  
Yet Thou didst leave Thy bright throne for earth’s shame  
And, clothed with humanity, our Saviour became!”

(ii) *For His holy life of perfect obedience, by which He glorified the Father on earth.* He could say: “**I have glorified thee on the earth: I have finished the work which thou gavest me to do**” (John 17:4).

During His earthly sojourn He displayed those perfect moral qualities and glories that so delighted the heart of His Father, and which brought from Heaven the testimony: “**This is my beloved Son, in whom I am well pleased**” (Matthew 3:17).

Our Lord could say: **“And he that sent me is with me, the Father hath not left me alone, for I do always those things that please him”** (John 8:29).

The father’s eye rested on the Son of His love in absolute complacency as, for thirty-three years, He perfectly translated all the will of His Father into the terms of a sinless, holy and harmless life. What infinite humility and gracious condescension marked His steps as He moved in the midst of a crooked and perverse generation, which neither desired nor appreciated the beauty of His holy character! Think of Him as “He went about doing good” (Acts 10:38). He gave:

- Sight to the blind,
- Cleansing to the leper,
- Healing to the sick,
- Hearing to the deaf
- Even life to the dead.

Such was the character of His spoken ministry that those sent to arrest Him returned empty handed and testified: **“Never man spake like this man!”** (John 7:46).

By His holy life, His matchless words and His marvelous miracles, Christ demonstrated His essential and eternal Deity. At the same time, He evidenced His perfect humanity. Thus essential Deity and sinless humanity were harmoniously blended and perfectly expressed in the Person of our blessed Lord. His whole life was redolent with the glory of God. One has only to read the inspired account in the four Gospels, which combine to give us a fourfold view of Him as

- Israel’s King,
- Jehovah’s Servant,
- The Son of Man
- The Son of God.

To be carried away with wonder, praise and worship, and exclaim with the hymn-writer:

“What grace, O Lord, and beauty shone  
Around Thy steps below!

What patient love was seen in all  
Thy life and death of woe!

For ever on Thy burdened heart

A weight of sorrow hung;

Yet no ungentle murmuring word

Escaped Thy silent tongue.

Thy foes might hate, despise, revile,

Thy friends unfaithful prove;

Unwearied in forgiveness still,

Thy heart could only love.”

These moral glories of our Lord have been the subject of countless books. One of the best of them is by J. G. Bellett and is entitled: "*The Moral Glories of our Lord Jesus Christ.*" This little book, which can be read at a sitting, beautifully presents the perfect combination of the Deity and Humanity of Christ, as seen in His life on earth. It has been used to lead many to a fuller appreciation of the earthly life and ministry of our Lord Jesus Christ.

(iii) *For His voluntary and substitutionary sacrifice on our behalf.* This was the supreme purpose of His incarnation. He clothed Himself with humanity in order that He might die for man, His creature's sin. We read that He was made "**a little lower than the angels for the suffering of death**" (Hebrews 2:9).

He informed His disciples of His purpose to be a vicarious and substitutionary sacrifice and said: "**The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many**" (Mark 10:45).

On another occasion He declared: "**Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again**" (John 10:17-18).

The Cross was ever before Him. At the outset of His ministry He said: "**The Son of Man must be lifted up.**"

He allowed no person or circumstance to turn Him aside from His lonely path to Calvary. He exclaimed: "**The cup which my Father hath given me, shall I not drink it?**" (John 18:11).

"It was a lonely path He trod,  
From every human soul apart;  
Known to Himself and God alone,  
Was all the grief that filled His heart.  
Yet from the track, He turned not back,  
'Til where we lay, in sin and shame,  
He found us -- blessed be His name!"

The classic passage on this subject is Philippians 2:5-8, where we read that Christ: "**Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**"

It becomes us therefore to adore Him for His redemptive work and sing:

"Worthy, O Lamb of God, worthy art Thou:  
Low at Thy blessed feet, Lord Jesus, we bow!  
For Thou wast slain for our sins, blessed Lord;  
And Thou hast redeemed us to God by Thy blood!"

As the believer things of Calvary, and of the holy Son of God, who had no sin, knew no sin and did no sin, being made sin for him; there can be no room for pride, but only for humble and reverent worship of the Saviour.

It becomes Him to sing with Isaac Watts:

“When I survey the wondrous cross,  
On which the Lord of glory died;  
My richest gain I count but loss,  
And pour contempt on all my pride.”

All alone, in that “dark, mysterious hour,” despised and rejected of men and forsaken of His God, our blessed Lord bore our sins and drained, to its last, dark, bitter drop, the awful cup of God’s judgment.

By that one sacrifice, which He offered to God, He has satisfied, once and for ever, all the demands of a holy God against the believing sinner, who can now testify:

“Because the sinless Saviour died,  
My sinful soul is counted free;  
For God, the Just, is satisfied  
To look on Christ, and pardon me!”

The substitutionary sacrifice of Christ is the basis of all the believer’s blessings.

As he concentrates his mind’s attention and his heart’s affection upon the Son of God, who loved him, and gave Himself for him, worship is generated in his soul.

F. Allaben’s beautiful hymn seems to sum up this appreciation of the believer’s heart:

“Life, life of love poured out, fragrant and holy!  
Life, ‘mid rude thorns of earth, stainless and sweet!  
Life, whence God’s face of love, glorious, but lowly,  
Shines forth to bow us, Lord, low at Thy feet!

Grief, grief of love, that drew hate’s every arrow!  
Grief that Thy suffering heart only could meet.  
Grief, whence Thy face of love, shining in sorrow,  
Draws us, adorning, Lord, low at Thy feet!

Death, death of stricken love, wrath’s sea exploring!  
Death, life’s mysterious death -- meeting deep;  
Death, whence Thy bursting heart fills ours, outpouring  
All, all in worship, Lord, low at Thy feet!”

(iv) *For His glorious resurrection and ascension*

We must ever link, in our thoughts, “**the sufferings of Christ**” with “**the glory that should follow**” (I Peter 1:11). We do not worship a dead Christ, but One who rose again triumphant, and now is glorified at God’s right hand. As the believer thinks of this he sings:

“Rise, my soul, behold, ‘tis Jesus!  
Jesus fills thy wondering eyes,  
See Him now, in glory seated,  
Where thy sins no more can rise!”

To John, the glorified Lord made the triumphant proclamation: “**I am he that liveth and was dead; and, behold, I am alive forevermore!**” (Revelation 1:18).

The transaction at Calvary will never be repeated, for we read: “**Christ, being raised from the death dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: (for all) but in that he liveth, he liveth unto God**” (Romans 6:9-10).

Not only did Christ rise, henceforth to live in the power of an endless life, but He ascended to take His place “**on the right hand of the majesty on high**” (Hebrews 1:3).

More wonderful still, He has declared to the believer: “**Because I live, ye shall live also**” (John 14:19). Thus he unites all His redeemed people in Himself, and secures for them and assures to them the prospect of their eternal glory with Him.

(c) We should worship the Son of God because of what He is doing.

(i) *As the Advocate, Intercessor and great High Priest of His people.*

Having accomplished all the work necessary for our salvation by His death and resurrection; He now ever lives at God’s right hand as the Intercessor, Advocate and great High Priest of the believer. He sits upon the throne in order to make good in us all He accomplished for us on the Cross.

- As the Advocate, He represents us before the Father: “**My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous**” (I John 2:1).

- As the Intercessor, He pleads for us with the Father: “**Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them**” (Hebrews 7:25).

- As the great High Priest, He presents our worship to the Father: “**Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer**” (Hebrews 8:1-3).

Hence we sing:

“Much incense is ascending  
Before the eternal throne;  
God graciously is bending  
To hear each feeble groan;

To all our prayers and praises  
Christ adds His sweet perfume,  
And love the censer raises,  
Its odors to consume.

O God, we come with singing,  
Because our great High Priest,  
Our names to Thee is bringing,  
Nor e'er forgets the least:

For us He wears the mitre,  
Where holiness shines bright,  
For us His robes are whiter  
Than heaven's unsullied light.”

(ii) *As Head of the Church, which is His body.*

Christ is now the **“Head over all things to the Church, which is his body, the fulness of him that filleth all in all”** (Ephesians 1:22-23).

As such, he lives to supply every need of the members of His body on earth. For this cause He gives gifts unto men.

In the beginning of the Church's history He gave: **“apostles and prophets.”** Now he gives: **“evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ”** (Ephesians 4:8-12).

By these gifts from the risen glorified Head, **“The whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love”** (Ephesians 4:15-16).

These gifts are the reason that the Church is built up for the Lord. As the Head, He is described as walking in the midst of the local churches, appraising the true spiritual worth of each: **“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle”** (Revelation 1:13).

He graces, with His presence, each gathering of believers who meet in His name (Matthew 18:20).

He is the Host at the table of remembrance, and invites each blood-bought one to eat of the bread and drink of the cup saying: **“This do in remembrance of me.”**

The Lord Himself revealed to Paul that **“as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come”** (I Corinthians 11:23-26).

When His saints, in scriptural simplicity, gather in His name alone to thus remember Him; what hallowed experiences are theirs as they sense the presence of the Lord in their midst!

“What food luxurious loads the board  
When, at His table, sits the Lord!  
The wine how rich, the bread how sweet,  
When Jesus deigns the guests to meet!”

Believers are called upon to worship the glorified One, at God’s right hand, for all He is doing on behalf of those He has made forever His, at such infinite cost.

(d) We should worship the Son of God for what He is yet to do

The remembrance feast points forward to a time when the Lord shall return, for we eat the bread and drink the cup only **“till he come.”**

The great hope of the Church is the literal and personal coming again of the Lord Jesus Christ. It is a significant fact that about one-sixth of the New Testament is taken up with this great event and its far reaching consequences to the Church, to Israel and to the world. We shall concern ourselves only with the first. We are left in no doubt as to the certainty of His coming, for we have a three-fold testimony concerning it.

First of all, there is our Lord’s own proclamation to this effect: **“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”** (John 14:1-3).

Next, there is the angelic confirmation of it: **“And while they looked stedfastly toward Heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven”** (Acts 1:10-11).

Third, we have the apostolic revelation concerning it: **“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.**

**“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words”** (I Thessalonians 4:13-18) and **“Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord”** (I Corinthians 15:51-58).

These Scriptures alone are sufficient to prove the truth of the literal and personal second coming of Christ. Nor are we left in doubt as to the purpose of His advent.

In our Thessalonians passage above, the bodies of those Christians who have died, shall be raised and reunited to their spirits which are already with Christ.

This is called the first resurrection.

Those Christians who are alive at His coming shall have their bodies changed, and then be caught up to be with Christ. This is referred to as the rapture.

This is the event to which every true Christian looks forward with the keenest expectation and sings:

“O joy! O delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying;  
Caught up through the clouds with our Lord into glory,  
When Jesus receives His own!”

Think what this will mean for the Lord!

He will have, in His presence, and clothed with bodies **“like unto his glorious body,”** all those for whom He suffered, bled and died! (Philippians 3:21).

The believer’s corrupt nature, called *“the flesh,”* will be left behind for ever, no more to hinder communion with Him. All the redeemed shall then appear before His judgment seat for review and reward:

**“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire”** (I Corinthians 3:12-15); and **“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God”** (Romans 14:10-12) and **“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad”** (II Corinthians 5:10).

In that day the Lord shall present **“to himself a glorious church, not having spot or wrinkle, or any such thing”** (Ephesians 5:27). Throughout the vast, eternal ages, the redeemed shall worship the Lamb that was slain and that liveth again; and He, the Lord of all, **“shall see of the travail of his soul, and shall be satisfied!”** (Isaiah 53:11).

Whether we think of what our Lord is, in Himself, or what He has done, or what He is doing, or what He will yet do; every aspect of our Lord’s Person and work calls forth, from the believer, the worship and adoration of his redeemed spirit. It well becomes us to sing:

“Lord of glory, we adore Thee,  
Christ of God, ascended high!  
Heart and soul we bow before Thee,  
Glorious now beyond the sky:  
Thee we worship, Thee we praise,  
Excellant in all Thy ways!

Lord of life! To death once subject;  
Blessed, yet a curse once made;  
Of Thy father’s heart the Object,  
Yet in depth of anguish laid:  
Thee we gaze on, Thee recall,  
Bearing here our sorrows all.

Royal robes shall soon invest Thee,  
Royal splendours crown Thy brow;  
Christ of God, our souls confess Thee,  
King and Sovereign, even now!  
Thee we reverence, Thee obey,  
Own Thee Lord and Christ away!”

Sometime ago we were informed that, among certain circles of Christians, it was being taught that prayer, praise and worship should never be addressed, directly to the Lord Jesus Christ, but should only be addressed to the Father through the Son.

To combat this erroneous idea, a pamphlet was issued, bearing the title: “*Direct Address to the Lord Jesus.*” This has now been added, as an appendix, to this book and should be consulted at this point.

May God be pleased to use it to clarify the mind of each believer as to the Scripturalness of addressing the Lord Jesus Christ directly in prayer, praise and worship!

(3) *We are not instructed to worship the Holy Spirit*

There is no precept, or example in the Scriptures, either for addressing the Holy Spirit personally in prayer, or of directly offering to Him our worship.

We are enjoined to pray in the Spirit, that is, as guided by the Spirit; but are not told to pray to the Spirit. Our worship is to be in the Spirit, but we are not told to offer it to the Holy Spirit: **“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:18) and “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him” (John 4:23).** Apart from the Holy Spirit’s leading, we can neither pray as we ought, nor worship as we should.

He alone makes both these possible to the believer. We shall deal more fully with this subject later, under the heading, “*The power for worship.*”

A great deal of misconception as to the Person and work of the Spirit of God is due to incorrect hymnology. Many hymns present the Spirit’s WORK as though He were outside the believer, and as One who must be entreated to come in.

The Scriptures plainly indicate that the Holy Spirit indwells the believer the moment he trusts in Christ, and thereby seals him unto the day of redemption: **“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory”** (Ephesians 1:13-14) and **“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s”** (I Corinthians 6:19-20) and **“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you”** (John 14:16-17) and others.

While there is no precept or example, either of prayer or worship to the Spirit, this does not, for one moment, mean that He is less important, or that He occupies a subordinate place to the Father and the Son.

On the contrary, He is equal and eternal with both.

The Son of God, for the purpose of securing our redemption, became incarnate. As the Son of Man, He voluntarily submitted Himself to a life of absolute submission to the will of His Father, of complete obedience to the holy Scriptures, and to the empowerment and guidance of the Holy Spirit. Likewise, in this present dispensation, the mission and delight of the Holy Spirit is to occupy the believer with Christ, and to draw forth from the Christian's heart, worship to the Father and the Son.

There is no jealousy in the eternal Godhead.

Each Person in the Trinity delights to glorify the other. When we worship the eternal Godhead, we therefore include, in our thought, each Person in the Divine Triunity.

That grand old doxology can and should be sung by each believer:

“Praise God from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost!”

We have learned, for the Scriptures, that the object of our worship is the Father and the Son, as empowered by the indwelling Holy Spirit, and guided by the word of God.

The words of our Lord Jesus seem fitting to conclude this particular section of our subject: “If ye know these things, happy are ye if ye do them” (John 13:17).

It is one thing to have light on this subject and be perfectly orthodox in our views; and another to live in the good of it, and to experience the great privilege and joy of worshipping the Father and the Son in the power of the ungrieved Holy Spirit.

May each of us know much of this!

~ end of chapter 15 ~

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