

# **Worship**

**(IN 36 PAGES)**

**Kirk Hinebauch**

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## Introduction

There are many different ideas in the religious world about many different topics. But what does God say about them? A lot of those ideas claim to come from Scripture, but most of them contradict each other.

In God's word, which most of those ideas claim as their source, it says "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment" (1 Corinthians 1:10).

So what is the truth and what isn't? How do we find the truth and how do we know for sure that what we believe is the truth?

Here are some tips to help us out:

- 1) Know what words actually mean in the original language they were written (Hebrew in the Old Testament and Greek in the New Testament). This is easy to do from your computer or you can also do it from your concordance.
- 2) Look at God's word and see what He actually says about certain topics.
- 3) If what God says is different than what you believe, then change your belief now, rather than later. Also in God's word, Jesus Christ, when talking about the rejected stone which would become the chief corner stone, says this: "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust" (Matthew 21:44). Fall on the stone now and break from your ideas

and believe God's or later you will be scattered and crushed to pieces.

- 4) To determine if a belief is correct, make sure that not only the context of the passage that you are reading makes the same conclusion, but also make sure that the whole Bible makes that conclusion. Don't take my word for it. Check it out for yourself in the Scripture.

Maybe you have never really thought about the worship of the New Testament church. Maybe you have discussed it briefly with someone or got into a big debate about the topic.

In the gospel of John, Jesus, when He was talking to the Samaritan woman, said: "But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers" (John 4:23).

The Greek word for *true* in this verse is *aléthinós* (al-ay-thee-nos') and it means true, real, genuine. Another verse that uses this Greek word for *true* is earlier in John and it says: "There was the **true** Light which, coming into the world, enlightens every man" (John 1:9). This is talking about Christ, and we know that Christ is the light if we read John 1:1-5,14.

Also in John 4:23 the last part says: "...for such people the Father seeks to be His worshipers". The Greek word used for *seeks* in this verse is *zêteó* (dzay-teh'-o) and it means I seek, search for, desire, require, demand. Another place to find this Greek word is in Matthew, "But **seek** first His kingdom and His righteousness, and all these things will be added to you" (Matthew 6:33). This is something required of us. So know that God not only seeks and desires, but requires and demands true worshipers.

In the next verse Jesus says: "God is spirit, and those who worship Him must worship in spirit and truth" (John 4:24). The Greek word for *must* in this verse is *dei* (die) and it means it is necessary, inevitable. This Greek word is used in the previous chapter. "Do not be amazed that I said to you, 'You **must** be born again'" (John 3:7). I don't think that Christ could get much clearer. We **MUST** be born again and we **MUST** worship in spirit and truth. They are both necessary to spend eternity with Christ.

## Conclusion

Christians must be of the same mind. People have tried to get around this by saying that we won't agree on everything. Does that mean that I can believe that Jonah spent four days and four nights in the belly of a big fish and you believe it was only three days and three nights? That is not being of one mind. That is compromising the truth and tolerance for wickedness.

Worshiping God is something that we must do and we will read more about that. We know from what we have studied that true, real or genuine worshipers must worship God in spirit and truth. God seeks, desires, and demands these worshipers. We will see later what Christ means by "... worship in spirit and truth".

Whatever it is we know that:

- 1) We must worship in that way.
- 2) God seeks those who do.
- 3) True worshipers only worship in that way.

## CHAPTER ONE

### Who do Christians worship?

People worship many things: other people, money, things, or even habits. It will be easier to understand this when we get to chapter three and study about what the scripture describes as worship. So the question is, “Who or What do Christians worship?”

John writes in the book of Revelation, “And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon me, saying, “Do not be afraid; I am the first and the last, and the **living One**; and I **was dead**, and behold, **I am alive forevermore**, and I have the keys of death and of Hades” (Revelation 1:17,18).

We read later in the book of Revelation, “And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this” (Revelation 3:14). The Greek word for *Beginning* is *arche* (ar-khay') and it means beginning or origin. It doesn't mean that this One was created; it means that He was the source of the creation.

We read in John, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being” (John 1:1-3).

A little later in the chapter we read, “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).

The Word that became flesh and dwelt among us is Jesus Christ (John 1:15-18) and He was dead (John 19:32-34) but now He is

alive (Acts 1:3). The Father and Jesus and the Holy Spirit are the same (Romans 8:9-11).

In John we read, "But an hour is coming, and now is, when the true worshipers **shall worship the Father** in spirit and truth; for such people **the Father seeks** to be His worshipers. "**God is spirit**, and those who worship **Him** must worship in spirit and truth" (John 4:23,24).

It is clear from these verses that we worship God the Father. He is spirit and we know that the Spirit of God and the Spirit of Christ are the same (Romans 8:9-11).

## Conclusion

So from this we know that it is not a *thing* that Christians worship, it is a *Who*. That *Who* is God, the living One, who was dead, but now is alive forevermore. The One who created everything and nothing came into being except by Him.

If Christians worshiped a *thing*, then we could worship that thing where, when, and how we wanted to. We could do it how we preferred. But since we worship the living God, then we must worship Him where, when, and how He tells us. If what we do is done because we prefer it to be done that way, then that is not worship to God. That is worshiping ourselves because we are doing our will, not God's. People have told me "We prefer to worship God this way". That is a very dangerous statement and practice. If we don't worship God how **He** tells us, then we don't worship Him at all. The only way to be true worshipers of God is to worship Him the way He says (John 4:23,24).

## CHAPTER TWO

### **Where does Christian worship take place?**

There are a couple different answers you will probably get if you ask someone this question.

Some may say- “Everything that we do is worship so Christians don’t have a specific spot that our worship takes place.” Others may say- “Our worship takes place in the building when we worship on Sunday.” But what does the Bible say? Remember since we are to worship the Creator of the universe then we must worship where He tells us.

Let’s go to the Old Testament and see how God instructed His people. I am in no way saying that we should go back to the Law. There are some things in the Old Testament that are examples for us and things that were a shadow of what we have now, such as the High Priesthood, the temple, the sacrifice and more. (See Hebrews chapter 7-10)

In the book of Deuteronomy it says, "But you shall seek the LORD at the place which the LORD your God shall choose from all your tribes, to establish His name there for His dwelling, and there you shall come" (Deuteronomy 12:5).

Eventually God chose the temple at Jerusalem for His dwelling place (2 Chronicles 7:12). But before the temple was built God had chosen another place.

We read in Joshua, “Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them” (Joshua 18:1). The

tent of meeting was where God dwelt before the temple was built (Exodus 29:42-46).

So before the temple was built we read in 1 Samuel, “Now this man would go up from his city yearly to worship and to sacrifice to the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were priests to the LORD there” (1 Samuel 1:3).

Notice that it says Elkanah, (Samuel’s father) went up yearly to worship. Now I am not a Hebrew or Greek scholar, but I have studied and looked up some words from certain tools that I have come across and have found helpful. It will be a little harder to explain and understand, but let me give it a shot.

The Hebrew word for *yearly* in 1 Samuel 1:3 is *yom* \*(it could be a little different form of *yom*) but *yom* means day. Now you may wonder why every major translation has this word in 1 Samuel 1:3, translated “yearly” or “each year” or “year to year” and why I think these are correct. There is a difference in how *yom* is used in this verse. Let’s go to another place it is used in Exodus, “Therefore, you shall keep this ordinance at its appointed time from **year to year**” (Exodus 13:10). Exodus 13 is talking about a certain day in the first month, (Exodus 13:4) it would not make sense for verse 10 to read “day to day”. Then why is *yom* used here? Like 1 Samuel 1:3, *yom* is written two times in Exodus 13:10. The times that it is translated “yearly” or “year to year” or “each year” in these verses the word *yom* is used two times in a row. In the Hebrew it would read like this “*yom yom*”. It would make sense for it to read “from that day to that day”, meaning when the certain day came every year they would worship. \*(To me it looks like the word *yom* written in the Hebrew writing is different in 1 Samuel 1:3)

Besides the fact that 1 Samuel 1:3 and Exodus 13:10 are describing yearly events, we understand when we read “yom yom” that it means “yearly” or “year to year” or “each year” because it is written two times right in a row. Unlike when *yom* is used in Genesis 1:5, when it’s written by itself to describe the light being called day and the other time to describe the first day.

Also in 1 Samuel 1:3 we have the word *worship*. The Hebrew word used here is *shachah* (shaw-khaw') and it means to bow down. When one bows down to someone else they are submitting to them. Just as when one bows to a king he is subjecting himself to that king.

From what we have studied we know that God’s people had to go to His dwelling place the place that He chose--not men. We know that they went to that place yearly, not weekly, to worship (bow down in subjection to) God.

Now let’s go to the New Testament and see how God instructs His people. Remember that the Old Testament was a shadow of what was to come.

When Jesus talked with the Samaritan woman, He said to her "Woman, believe Me, an hour is coming when ***neither*** in this mountain nor in Jerusalem shall you worship the Father" (John 4:21).

Some have said to me that what Jesus meant by that statement was that we can either worship in Jerusalem or the mountain or anywhere else in the world. But notice the word that is marked above. Jesus said *neither*, not *either*, and yes it makes a big difference. The Greek word for *neither* is *oute* (oo'-teh) and it means and not, neither, nor.

Even though we can understand this from the word *neither*, let's put the word *not* there for a minute.

Jesus said then "not in the mountain and not in Jerusalem shall you worship the Father." He wasn't saying that we *could* worship in either of those two places. He was saying that we *would not* worship in those places. By saying we would not worship in the mountain, nor in Jerusalem, we understand that Christ is including all other earthly places. If He didn't mean that then why would Jesus say that we could worship every other place in the world, but not in Jerusalem or in the mountain? It makes a lot more sense if He meant that our worship does not take place anywhere on earth.

From what we have studied about God's instructions in the Old Testament we know that God told His people where they had to go to worship. We know that Jesus is God by what we studied in chapter one.

Since God told us that our worship would not take place on earth, the question we have then is, where does our worship take place?

God, through the apostle Peter, says "And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a **spiritual house** for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For this is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS **CORNER stone**, AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED" (1 Peter 2:4-6).

We (the church) are a spiritual house built on the corner stone.

We read in the book of Ephesians, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit” (Ephesians 2:19-22).

Christ is the corner stone in whom we are the building, the holy temple, and the dwelling of God. Remember that in the Old Testament God chose the place where His people would come and worship Him, a place where He would dwell. The place that God chose first was the tent of meeting which was only in one city. Once the temple was built in Jerusalem that is where God chose as His dwelling place. We (the church) fit all of that according to Ephesians 2. We are the temple, we are the dwelling of God, and we are one body. So that means that the temple is in one place and God chose us as His dwelling place.

Since we are the temple and the temple is in one place, where is that one place?

Again, in Ephesians 2, we read in verse 4 and 5 about God being rich in mercy and saving us, and then we read, “...and **raised** us up with Him, and **seated** us with Him in the **heavenly places** in Christ Jesus” (Ephesians 2:6).

You may be confused and wonder how we can be in heaven? Some may say that this is not talking about us being in heaven, but something different. What is it talking about if it is not talking about heaven? There is only one meaning we can get from this and it is that we have been raised up and seated with God in heaven in Christ Jesus. How can this be?

Let's look in John, "Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (John 3:3). Jesus also said, "Do not be amazed that I said to you, 'You must be born again'" (John 3:7).

In both of these verses we see the term "born again". The Greek word for *again* is *anóthen* (an'-o-then) and it means from above.

What Jesus is saying here is that unless one is born from above, (heaven) he will not be saved.

This word is used later in John 3 where John is talking about Jesus, "He who comes **from above** is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all" (John 3:31).

No one who is a Christian will say that Jesus didn't come from above.

Paul, who was inspired by the Holy Spirit says this, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (Philippians 3:20).

Anyone who is born physically is a citizen of the country that they were born. I was born in America, so I am an American citizen. In order for us to be citizens of heaven we must be born from above. Notice that Paul didn't say that we will be citizens of heaven. He said that our citizenship is in heaven. We are now citizens of heaven.

Now, we can understand what Ephesians 2:6 means by us being raised up and seated with God in heaven in Christ Jesus. He was talking spiritually. We are spiritually in heaven, before God.

Look at what Paul says: “For even though I am **absent in body**, nevertheless I am **with you in spirit**, rejoicing to see your good discipline and the stability of your faith in Christ” (Colossians 2:5).

How can we get around what Paul says here? Christians are spiritually with each other.

Paul explains how this is possible a few verses down: “If then you have been **raised up with Christ**, keep seeking the things above, where Christ is, seated at the right hand of God. **Set your mind on the things above**, not on the things that are on earth” (Colossians 3:1,2).

When we focus on spiritual things rather than physical things, it changes our mind set completely and it is easy to understand that we are before God in heaven.

Let me ask you a question. When you were immersed were your sins washed away? Did the Holy Spirit come into you? You say: “Yes!” Okay did you see your sins wash away and did you see the Holy Spirit come into you? You say: “No!” If you didn’t see it then it must not have happened then right? You say: “Yes, it did happen, because the Scripture says it happened!” Well the Scripture says that we are raised up and seated with God in heaven. It says that even though we are not physically with someone that we are with them in spirit. Why is that so hard to believe?

When Jesus was talking to Pilate, He said this, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm" (John 18:36).

Jesus said His kingdom is not from this world.

We read in Colossians, "For He **delivered** us from the domain of darkness, and **transferred** us to the kingdom of His beloved Son" (Colossians 1:13).

Again we see that this has already happened. We are in Christ's kingdom and Christ Himself said that His kingdom is not from this world. A king's throne is in his kingdom, not in another country. Christ's throne is in heaven (Ephesians 1:20) so His kingdom is in heaven also. We are in His kingdom, so that means we are dwelling in heaven now.

## Conclusion

God chose the place where His people had to be to worship Him. That place in the Old Testament was the tent of meeting until the temple was built. The New Testament says that the church is the temple. We are the place that God chose to dwell and we have been raised up and seated with God in heaven. We are in Christ's kingdom and Christ's kingdom is in heaven and not in the world. Just because we can't see it doesn't mean that it hasn't happened. Forgiveness of sins and the Holy Spirit living in us is more than just a thought. It actually has happened even though we didn't see it happen.

I end this chapter with: “The logic of the Evolutionist”.

They think that God is not real because they can't see Him. Do they have proof that He is not real? The way that they could do that is if they could prove that the Bible is false. Do they have proof that the Bible is false? Do red blood cells on the bone of a dinosaur prove the Bible wrong? No. Does a fossilized human footprint in a dinosaur footprint prove the Bible wrong? No. Do new creatures evolve and prove the Bible wrong? No. Unless they write their own history and doctor the evidence, they can't prove the Bible wrong. One argument that they put their belief in is that the statements in the Bible are too hard to believe, so it must be wrong, even though they don't have proof of their theory.

Just because some may say it is hard to believe that we are now dwelling in heaven, and before God now, doesn't mean that it isn't true. If you think that my conclusion is wrong, prove it. Don't just rely on the argument that it is too hard to understand.

## What is Christian worship?

What is Christian worship? That is a topic that I have thought and debated about a lot.

You might have at one time driven by a building, and it said on the sign: “Worship at 11:00 am” or something like that. Does that mean that Christian worship is what we do when we meet together?

Maybe you have heard someone say: “Worship is any good deed that we do” or something like that. Does that mean that Christian worship is every good deed that we do in our physical body?

A lot of arguments would not happen if we would just look at what the Greek word meant. The thing to remember is that worship is not a Greek word, it is an English word. If our word *worship* doesn't have the same definition as the Greek word(s), then we shouldn't translate it that way.

Here are some definitions of the English word *worship*.

- 1) Reverent honor and homage paid to God or a sacred personage, or to any object regarded as sacred.
- 2) To feel an adoring reverence or regard for (any person or thing).
- 3) To render religious reverence and homage, as to a deity.

Here is a list of the Greek words that are translated worship in the NASB.

- 1) Proskuneó (pros-koo-neh'-o) means to do reverence to, I go down on my knees to, do obeisance to
- 2) Proskunétés (pros-koo-nay-tace') means a worshiper (someone who bows down)
- 3) Sebó (seb'-om-ahee) means I reverence, worship, adore
- 4) Sebazomai (seb-ad'-zom-ahee) means to fear, specifically to have reverential awe
- 5) Sebasma (seb'-as-mah) means an object of worship
- 6) Eusebeó (yoo-seb-eh'-o) means to show piety towards
- 7) Latreia (lat-ri'-ah) means service
- 8) Latreuó (lat-ryoo'-o) means to serve
- 9) Thréskeia (thrace-ki'-ah) means religion

The question is: What Greek word(s) fit our word for worship?

Numbers 1-4 would be words that we could translate *worship*. That doesn't mean that they couldn't be translated with a word that would describe them better.

Number 5 is talking about an idol so it would be one you could translate *object of worship*, but it wouldn't have anything to do with Christian worship.

Number 6 *piety* has a similar definition to our word worship, so one could say that *worship* is a good translation.

Numbers 7&8 are words that people will defend being translated *worship*. Not only can this be proved wrong by plain writing, but also by example and common sense.

Paul writes this, "For they exchanged the truth of God for a lie, and worshiped (#4) and served (#8) the creature rather than the Creator, who is blessed forever Amen" (Romans 1:25).

If both of these words mean *worship*, then it would read "...worship and worship the creature..." That doesn't make sense. So one of the words cannot mean *worship* and that would be #8.

Also in the book of Philemon we read about a servant Onesimus. If servant means the same as *worship*, then Onesimus would have to worship Philemon.

Number 9 doesn't mean worship at all. You can have religion and not be worshipping.

Why are these words translated *worship* when they don't even mean worship? Some may say it is because our word for worship is a good translation for them. I have heard people make this argument.

What if I was describing an orange to you and said that it was something that you dug out of the ground and if you bake it and put sour cream, cheese, and bacon on it, you could have it with your steak. Would you say that this is a good description of an orange? No!

If the English word *worship* only fits certain Greek words, then why do we want to try and translate all of the words the same? The only reason that I can see is to defend a man-made tradition.

Every time those other words are translated *worship*, why don't you replace the word worship with the actual meaning of the word and see if it makes sense. I bet it will. Now that I have made you hungry let's continue.

Now that we know what the Greek words mean we can better understand what Jesus says in John, "But an hour is coming, and now is, when the true worshippers shall **worship** the Father in spirit and truth; for such people the Father seeks to be His **worshippers**. God is spirit, and those who **worship** Him must **worship** in spirit and truth" (John 4:23,24).

In these verses the word that is highlighted and underlined is *proskunétes*. The other four words that are highlighted are *proskuneó*. First, let's compare the meaning of these words, to what people often call *worship*. *Proskuneó* is the root word of *proskunétes*. *Proskunétés* describes someone who is bowing down. So when we compare an action to *proskuneó*, we are also comparing that action to *proskunétes*.

*Proskuneó*, (pros-koo-neh'-o) and it means to do reverence to, I go down on my knees to, do obeisance to.

The definition of reverence is:

- 1) A feeling or attitude of deep respect tinged with awe; veneration.
- 2) The outward manifestation of this feeling.
- 3) A gesture indicative of deep respect; an obeisance, bow, or curtsy.

To go down on knees explains that we are bowing.

The definition of obeisance is:

- 1) A gesture of respect or reverence, such as a bow or curtsy made by an inclination of the body or by bending the knee; also, homage; deference.

Comparing the definition of *proskuneó* to what people call worship let's see what fits and what doesn't.

A feeling or attitude of respect is not a physical action, so when comparing the definition of *proskuneó* to any physical action you can check this definition off the list.

Singing: Does the physical act of singing fit the definition of *proskuneó*? Do you bow or curtsy or incline your body in order to sing? Even though some may do these physical actions **while** they sing, they don't have to do them in order to sing. In order to sing you have to move your mouth and tongue and breathe to make a sound. The physical act of singing does not fit the definition of *proskuneó*.

The same is true for giving, or preaching, or taking the Lord's Supper or praying. We don't have to bow or curtsy or incline our bodies to do any of those. I could give you example after example of physical actions that do not fit the definition of *proskuneó*. The only actions that fit the definition of *proskuneó*, are bowing, curtsy, prostrating, inclining our bodies or other words that mean the same.

Now we go back to what Christ said in John, "But an hour is coming, and now is, when the true worshipers shall worship the Father in ***spirit and truth***; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in ***spirit and truth***" (John 4:23,24).

The Greek word for *spirit* is *pneuma* (pnyoo'-mah) and it means wind, spirit. We know that God is spirit from this verse as well, and we are made in His image according to His likeness (Genesis 1:26,27). We have a spiritual body, also known as the *inner man*.

We read in Hebrews, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and **spirit**, of both joints and marrow, and able to judge the thoughts and intentions of the **heart**” (Hebrews 4:12).

The Greek word for *spirit* is the same as in John. The Greek word for *heart* is *kardia* (kar-dee'-ah) and it means the heart; mind, character, inner self, will, intention, center.

The words *spirit* and *heart* are both used to describe the *inner man*. Notice that our inner man has thoughts and intentions. It is not just sitting in our physical bodies, it is very active.

Now that we have established that the word *spirit* is describing the *inner man*, we can understand what Jesus says. The true worshipers must worship (bow down to) the Father in spirit (inner man) and truth.

We must be bowing down in our inner self before God. This is not a physical action; it is an action of the spirit (inner man). There is no physical action required nor does Jesus make any hint that a physical action is required. Remember, we read in Hebrews 4:12 that our inner man is active. That means we don't need to do anything in our physical body in order to make our spiritual body do something.

Jesus says in John, "...Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God" (John 3:5).

Notice that Nicodemus asked how a man could be born again since he can't enter his mother's womb a second time. In verse 5, Jesus was not talking about the first birth. Jesus was talking about

the second birth, which was being born of water and the Spirit. Not just water and not just the Spirit. We see here that we cannot have one without the other.

In John 4, when Jesus says that we must worship in spirit and truth, we see that we can't worship in spirit without worshiping in truth. So what does *truth* mean?

The Greek word for *truth* here is *alétheia* (al-ay'-thi-a) and it means truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.

Just like when Jesus says "in spirit," He means we must bow down in our hearts or inner man; when He says "in truth" we must bow down in truth. Now let's be Pilate and ask, "What is truth?"

In John we read, "Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free" (John 8:31,32).

The same word for *truth* used here is the same as in John 4:23,24. What is truth? Christ's word is the truth.

If we must bow down in truth, then we must bow down how Christ says, when Christ says, where Christ says, and to whom Christ says. In other words, we must be doing what Christ instructs us to do.

We see in Hebrews, "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL **PUT MY LAWS INTO THEIR MINDS**, AND

I WILL **WRITE THEM ON THEIR HEARTS**. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE” (Hebrews 8:10).

Later we read, "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL **PUT MY LAWS UPON THEIR HEART**, AND **ON THEIR MIND I WILL WRITE THEM**" (Hebrews 10:16).

God’s laws are truth, and they are written on the heart of the Christian. The Greek word for *heart* is the same one used in Hebrews 4, which we found refers to the inner man.

Now that we know that truth is written on the inner man or the spirit of a Christian, we can easily see what Christ is focusing on in John 4. He is focusing on the spiritual not the physical.

## Conclusion

Christian worship (bowing down), is not something that we have to go to a certain place to do because we are already there. We are in the temple.

Our word for worship only fits certain Greek words, not all of them. There are words that are translated *worship* and shouldn’t be. Why? I can see no other reason than to defend man-made traditions.

The Greek word that Christ used in John 4:23,24 means to bow down. It doesn’t fit the description of singing, the Lord’s Supper, giving, preaching, praying or any other physical action except words that mean bowing down. None of these should be called worship, unless our word for worship doesn’t mean to bow down. In which case the Greek word *proskuneó* shouldn’t be translated

worship because it does not fit the description of any physical action except bowing down.

We are to bow down in spirit (our hearts or inner man) and truth (Christ's words or instructions, which are written on our hearts). Meaning that we are to bow down with the inner man and we are to do it how, when, where, and to whom Christ says.

Notice it isn't how we want it, but how God wants it.

If someone is offended because I am relaying the message that something that **they** think is worship actually is not worship, just remember who said it first. It wasn't me, it was God. Let's worship (bow down) how God says, in spirit (inner man) and truth (Christ's words or instructions).

## CHAPTER FOUR

### When do Christians worship?

Now that we know who Christians worship, where their worship takes place and what their worship is, now we want to know when Christians worship.

Going back to some examples that I used earlier, you may have seen a sign that says “worship 11:00 am” or something like that. What that is saying is that worship starts then and ends around an hour or so later. Is that when Christians worship?

Some may say that our worship is the good deeds we do. That is saying that our worship starts when we do good deeds and ends when we stop doing good deeds.

What does the Scripture say?

In chapter two we studied where Christian worship takes place, and came to the conclusion that it takes place in heaven.

In the book of Deuteronomy it says, "But you shall seek the LORD at the place which the **LORD your God shall choose** from all your tribes, to establish His name there **for His dwelling**, and there you shall come" (Deuteronomy 12:5).

God chose the place where they had to go to worship Him, a place where He dwells and eventually that place was the temple. In the Old Testament it was the physical temple and now it is the spiritual temple (the church).

We see in Ephesians, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's

household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a **holy temple** in the Lord, in whom you also are being built together into a **dwelling of God** in the Spirit" (Ephesians 2:19-22).

Our worship takes place in the temple, and we know from our study that the temple is in heaven.

Our worship is not physical, we see in John, "But an hour is coming, and now is, when the true worshipers shall worship the Father in **spirit and truth**; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in **spirit and truth**" (John 4:23,24).

Paul writes, "For this reason I bow my knees before the Father" (Ephesians 3:14).

God is spirit, so it is impossible for Paul to physically bow down before God. The only way this is possible is if Paul bowed in his spirit. Paul never hints that he sang, or did anything else, in order to bow down. It is possible to bow down to God, in spirit, without doing something else. Why do we want to argue with that?

Since God saved us, "...and **raised** us up with Him, and **seated** us with Him in the **heavenly places** in Christ Jesus" (Ephesians 2:6), we know that we are in the presence of God now.

Since we are now dwelling in heaven and are now in the temple the question I ask is, when are we not dwelling in heaven or in the temple?

If we remain faithful we are always dwelling in heaven and in the temple. We are always a part of the church, the body of

Christ, unless we fall away. We are always in spirit (inner man) before God, in His temple, which is His dwelling place. That is the place where God chose for us to be when we worship Him.

That means the Christians worship all the time. There is not a time in which we are not to be bowing down in subjection to (worshiping) God in our inner man (in spirit) and in the words or instructions of Christ (the truth).

## Conclusion

Why isn't it possible for me to always have a deep respect for God? Why isn't it possible for me to always be in awe of God? Remember, these are definitions of *reverence*.

We read in Matthew, "And He said to him, ""YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND"" (Matthew 22:37).

My question is do you always love God? You answer: "Yes!" Are you always thinking about it? You say: "No." So why is it hard to believe that we can always have a deep respect in awe for God in our hearts, without always thinking about it?

Bowing down to someone is subjecting our self to that person. If we bow down to King Jesus, then we are subjecting ourselves to Him. Bow down in subjection to Him, how He says, or be forced to bow down at judgement (Romans 14:11).

It is possible, to bow down in subjection, before God, in our hearts, all the time.

## How do Christians worship?

In this chapter I want to go over some of the “how is this possible” questions, and some other ideas on Christian worship.

The first thing that someone in opposition will attack is, the idea that Christians worship all the time.

Maybe you are honestly wondering how this is possible.

Statements will be made like “How can I worship God when I am in the bathroom” or “In order to worship God you must be thinking about it”.

The first thing we need to do when this happens is nail down the true meaning of the Greek word for worship. The best thing to do is to get rid of the word *worship*, because what some people think is worship, really is not worship. We have plenty of other words that describe the Greek word *proskuneó* like bowing down or prostrating. Let me give you an example:

Our word *baptize* comes from the Greek word *baptizo* (bap-tid'-zo) and it means submerge, immerse, to dip under, sink.

I'm not going into major detail here, but it is important to know that some dictionaries now give the description of baptize meaning immerse, pour or sprinkle. I am not saying that all of them say that, just that some now do.

With that in mind I believe this Greek word would be better translated *immerse*. Some people really defend the Greek word *baptizo*, being translated *baptize*, and think it is just fine like that.

With reference to worship, people think it's translated correct as well, even though not all the Greek words fit the meaning of worship.

Now please hear me out. Why is it okay to create an English word from a form of a Greek word in some places in the Scripture, but other times we should use other words and not create words from a form of the Greek word?

Go ahead and keep baptize if you want, but why can't we do the same thing with *proskuneo*? We could take this form of the Greek word and translate it *prostrate*, which would in fact fit the definition of *proskuneo*.

I am not trying to be confusing or bring in some crazy doctrine, but explain to me how you can take things like taking the Lord's Supper, singing, praying, giving, or preaching and call it worship when the definition doesn't mean any of those. When Jesus used the word *proskuneo* in John 4 the woman wouldn't have thought of singing or praying, she would have thought of bowing down in awe or prostrating in awe before the Father.

Let's change the word *worship* in John 4 and use *prostrate* in its place.

"But an hour is coming, and now is, when the true people who prostrate shall prostrate themselves before the Father in spirit and truth; for such people the Father seeks to prostrate before Him. God is spirit, and those who prostrate before Him must prostrate themselves in spirit and truth."

You could do the same with the words *bow down*.

“But an hour is coming, and now is, when the true people who bow down shall bow down before the Father in spirit and truth; for such people the Father seeks to bow down before Him. God is spirit, and those who bow down before Him must bow down in spirit and truth”.

Both of these words fit the definition of the Greek word *proskuneo*.

The problem with the word *worship* is that people have such a wide view on what it means.

If you were to read the above verse using a word that fit the definition accurately, would you think of singing or praying? If we answer this honestly we would answer: “No.”

When you think of what Jesus said to do in spirit and truth, think of words that fit the definition of *proskuneo*. We must bow down or prostrate before the Father in spirit and truth.

Now, some people who still have trouble with the conclusion, might try to explain “worship in spirit and truth” a different way. They may say “We worship in spirit and truth when we have the right heart when we sing.” My question to them is where does the Scripture say that worship in spirit and truth means to sing with the right heart? How do you draw that conclusion? How do you draw the conclusion that singing, giving, praying, Bible teaching or taking the Lord’s Supper, with the right heart, is worship?

What should we call it when we assemble together to break bread and encourage one another if we don’t call it worship?

How about assembling together to break bread and encourage one another? The Bible calls it assembly or meeting together (Acts 20:7, 1 Corinthians 11:20, Hebrews 10:25, James 2:2).

Where does the Scripture say that we worship when we meet together? Where is the idea “we speak where the Bible speaks and silent where the Bible is silent?” If the Bible doesn’t say we worship when we meet together, why do people say that is what we do when we assemble? Please, if the Scripture says this let me know so that I can preach the truth.

But we do more than just assemble to break bread, we also have Bible class.

Do we not encourage one another in the Bible class? So why can’t that be part of assembling to encourage one another?

We assemble together to break bread and encourage one another, not to worship. The only reason people call it worship is because they are stuck on their man-made traditions (Matthew 15:1-9).

Let’s just take Christ’s words how He said them. We “...shall bow down before the Father in spirit and truth.” He didn’t say that we “... shall bow down before the Father in spirit and truth which is singing with the right heart.” Why do we want to add to the words Jesus said? He said to bow down in spirit and truth and that is what He means.

In further answering the question, “how is this possible?” people might argue that we must be thinking about it in order to do it.

We are told to love the Lord with all our heart, soul and mind. Are we constantly thinking about that? Again if we are honest our answer will be “no we don’t”.

One doesn’t always have to be thinking about a certain thing in order for his heart to be set on that thing.

Example: If I am greedy and my heart is set on money or things, I won’t always be thinking about money or things. I will sleep, eat, go to the bathroom and watch television and **not** think constantly about money or things. But that doesn’t mean that my heart is not set on money or things.

The same is true for love. We can choose to love certain people or things more than others. When I got married I chose to love my wife, second only to God. Even though I sleep, eat and do other things, I always love my wife. My love for my wife is not something that I turn on and off. My heart is set on loving her even if I am thinking about other things.

The same would be true for loving God. Our heart can be set on loving Him and still not always be thinking that with our mind.

That can also be true for bowing before Him in spirit (our hearts) and truth. If I set my heart on that then I can do that without always thinking about it with my mind. It depends on the attitude of the inner man. I can be in awe of God all the time, because I subject myself to Him, and I want to do His will. It is possible to have a deep respect in awe for God at all times and not think about it.

If we were to bow to a king on earth, we would be subjecting ourselves to that king. That is what we do when we bow to King

Jesus. We are subject to Him in our hearts. In my heart I have a deep respect and awe for God, it is my inner man bowing before Him.

## Conclusion

Why can't I bow down, in subjection, before the Father, in my heart, all the time? Why is that so hard to believe? Is there any Scripture to contradict this belief?

Why do we still want to call our assembly *worship* when the definition doesn't fit what we do on Sunday? The Scripture never calls the assembly *worship*, nor does God even hint that He wants to call what we do on Sunday *worship*. Is there any Scripture to defend this belief?

Some people would say that I am defiling Christian worship, yet they are trying to say that singing is worship. They are trying to add to what Christ said in John 4 and say that worship is singing with the right heart. Is there any Scripture to defend this belief?

If there isn't any Scripture to defend these beliefs, then why do some people still believe that way?

Remember, that the Scripture says to be ready to give an account for the hope that is in you (1 Peter 3:15) and if you love someone more than Christ, then you are not worthy of Him (Matthew 10:35-38).

## **Conclusion**

Over the course of this study we have learned that the church is to be of one mind. Either Paul wasted his words and we should ignore all the rest of the Scriptures that say this or we must be of one mind.

We also learned that, unless we fall on the stone and break from our ways, the stone will fall on us and crush us to pieces.

We learned that the Father seeks true and genuine worshipers and just as it is necessary to be born again, it is necessary for us to worship the Father in spirit and truth.

We learned that the Father and Jesus and the Holy Spirit are one. It is God who we worship and we must worship Him how He says.

We learned that God told His people in the Old Testament that He would choose the place where He would dwell and they would go there. That place was eventually the temple in Jerusalem and the Jews would go there yearly and bow down to God in the temple.

We learned that the temple in the New Testament is the body of Christ (the church) and the church is the kingdom. The kingdom is not of the physical realm but of the heavenly realm, therefore Christians spiritually dwell in heaven now and are before God. Christian worship takes place in the temple, the temple is in heaven and our worship takes place in heaven.

We learned that there are only a few Greek words that fit our word *worship*. The Greek word that Jesus used in John chapter 4 means to do reverence to, or to do obeisance to, or to go down on one's knees.

It does not mean to take the Lord's Supper, sing, give, pray or preach. These actions are not worship.

We are to bow down in spirit (our hearts or inner man) and in truth (to who, when, where Christ says). The truth (Christ's words and instructions) is written on our hearts. We can't worship in spirit without worshiping in truth.

This is also not possible if we don't believe the truth, so people may think that they are bowing down in awe in their hearts, but they don't practice the truth, so they are not.

We learned that we have been raised up and seated with God in Christ Jesus in heaven, and the kingdom, the church, and the temple are all the same.

Jesus said that His kingdom was not of this realm, but of another realm (the heavenly realm) so the temple (the church) is in heaven and God dwells in it. Therefore we are always before God in spirit, so we are always bowing down in awe with our hearts.

We learned that someone who loves something or someone doesn't always have to be thinking about it in order to have his or her heart set on loving that person or thing.

With regard to bowing down in awe to God, we can have our heart set on it without thinking about it all the time. It is the

attitude of the inner man that can always have reverence for God without doing any physical action.

If what we have studied in this book is the truth and people are not doing it, then they are not in for a happy eternity.

Jesus is the one who said that they must bow down in awe in spirit and truth. That means that in order to keep their hope for eternal life they must do it. God won't change that just because we don't want to talk about it, or maybe we want to believe that people are okay.

If this is not what it means to "worship in spirit and truth" then I won't be spending eternity with Jesus. So if you have Scripture that proves these conclusions wrong, then please share it.

If you don't have Scripture then why do you still hold to your belief? Don't you know that faith comes from hearing and hearing from the word of Christ (the truth) (Romans 10:17), and that whatever is not from faith is sin (Romans 14:23)? So that means if you don't have Scripture to defend your idea on worship then you are sinning.

Remember, Matthew 21:44 says unless we fall on the stone and break from our way, the stone will fall on us and crush us. Let's do it God's way.

Thanks for reading and God Bless those who listen to Him and do what He says!