

Worshipping Christ

by Pastor Murray

One of the first things members with a Worldwide Church of God background will notice when they join us for services is that we use a different hymnal. As they get familiar with our hymnal, they will notice many hymns that praise Jesus Christ. This may feel unfamiliar, and consequently, they may believe it is wrong to do.

Rather than compare what we do to their previous experience, we ask that they compare what we do to the scriptures. Here are some scriptures to consider:

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”
([Philippians 2:9-11](#) KJV)

This scripture shows that God the Father has exalted Christ above everything. And that every tongue will confess that Jesus Christ is Lord and in doing so, it will be to the glory of the Father. The word Lord is translated from the Greek ‘Kurios’ and it means supremacy. The same word is used throughout the Greek version of the Old Testament as the translation for YAHWEH. In other words, every tongue will confess and every knee will bow to YAHWEH, who is Jesus Christ.

Those Christians familiar with the Septuagint, would know that Paul was referencing [Isa 45:23](#):

“I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”
([Isaiah 45:23](#) KJV)

Every knee bowing to Christ is another way of saying that all creation will worship him. [Revelation 5:8-9](#) demonstrates how Christ will be worshipped and how songs of praise will be sung about Him.

“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 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;” ([Revelation 5:8-9](#) KJV)

Verses 11-14 show the fulfillment of [Isaiah 45:23](#) and [Philippians 2:9-11](#).

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and

honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.” ([Revelation 5:11–14](#) KJV)

[Revelation 4:10,11](#) show that even the elders call him ‘Kurios’ and worship Him.

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” ([Revelation 4:10–11](#) KJV)

We certainly praise and worship God the Father. We also acknowledge God’s desire for Christ to be praised and worshiped.

The unity that Christ speaks of in [John 17](#) (esp vs. 20-26) means that we do not drive wedges between them when we praise either One of them.

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” ([John 17:20–26](#) KJV)

Verse 24 notes that we are expected to behold Christ’s glory and that when we do that, we automatically acknowledge the Father. Verses 25-26 speak of this inherent unity between them from the foundation of the world. It is OUR UNDERSTANDING of this that gives us confidence that **when praising One, we praise Both.**