

## **We as Christians should worship Lord Jesus Christ**

For the entire fullness of God's nature dwells bodily in Christ ( Colossians 2:9)

"Very truly I tell you," Jesus answered, "before Abraham was born, I am!"(John 8:58)

For I have come down from heaven, not to do my own will, but the will of him who sent me (John 6:38)

And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him"(Hebrews 1:6)

1: Jesus is worthy of our worship because He is the Lamb of God who takes away our sin. John 1:29 says, "The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!" Jesus died the death we all should have died because the wages of death is sin. He suffered in our place and took the full wrath of God against our sin and secured our complete forgiveness.

2: Jesus is worthy of our worship because He is the bread of life. In John 6:35 Jesus says these words: "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." Jesus promises to satisfy our souls and that we will never go hungry or thirsty spiritually. He is the only true source of nourishment and life for sinners who need salvation.

3: Jesus is worthy of our worship because He is the Light of the World. John 8:12 reads, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." We live in a world of darkness and sin where people do evil deeds of wickedness. Jesus shines brightly into that darkness and provides hope for the hopeless and direction for the aimless.

4: Jesus is worthy of our worship because He is the Good Shepherd. John 10:11: "I am the good shepherd. The good shepherd lays down his life for the sheep." He voluntarily went to the cross on behalf of rebellious sinners because the only way we can be reconciled to a holy God is through the penalty of death. We are lost, helpless, hopeless and hell-bound sheep without a shepherd going our own way into sin and destruction, and Jesus reaches down into our depravity and chaos and brokenness and doesn't wait for us to get our act together or somehow earn His favor. No, instead, He takes the initiative as the good shepherd and lays down His life for the sheep.

5: Jesus is worthy of our worship because He is the resurrection and the life. In John 11:25–26 Jesus says, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die." Through Him, we can have eternal life and not have to suffer eternally for our sins. Because of Christ, we will not have to endure eternal conscious torment in hell, but will live forever with Him in heaven as our glorious home. Jesus Christ *is* the same yesterday, today, and forever.(Hebrews 13:8)

6: Jesus is worthy of our worship because He is the ONLY way of salvation. Listen to what Jesus says about Himself in John 14:6: "I am the way, and the truth, and the life. No one comes to the Father except through me." Jesus is not just one of many good or desirable ways to be accepted by God. He emphatically claims that He alone is the sole doorway or entrance into a relationship with God.

7: Jesus is worthy of our worship because He is the giver of indestructible joy. In John 15:11, Jesus desires that our joy be full and in John 16:22 tells us that no one can take away this joy. The joy Jesus' gives is that deeply rooted and settled confidence and peace in His sovereignty where we trust in His promises no matter what our circumstances.

8: Jesus is worthy of our worship because He has given us the gift of the Holy Spirit. John 14:16: "And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you." We have the promise from Jesus that the Holy Spirit will live in us forever and will never leave us nor forsake us.

9: Jesus is worthy of our worship because He is the resurrected Lord. Act 2:23-24 states, "This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it."

10: Jesus is worthy of our worship because He is the Coming King. We find the Second Coming of Christ in Revelation 1:7-8: " Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

In John 10:30, Jesus stated, "I and the Father are one". In John 17:5 Jesus prays, "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

John 20:27-28 states, "Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." Thomas answered him, "My Lord and my God!" His confession is none other than an absolute surrender to the Lordship of Christ as God! Thomas' confession is heartfelt worship in the presence of the risen Savior. Are we like Thomas who bows in worship and adoration of Jesus as our Lord and God? Why is Jesus worthy of all our worship? Why is Jesus more than just a good example for us to follow, but in fact, a sacrificial substitute who died in our place and is worthy of all our worship!

Should we follow Jesus? Absolutely. We should follow His example and walk in obedience to His commands and love our neighbor as ourselves and engage in ministries that help alleviate suffering in our world. Absolutely. We need more than just an example in Jesus. We need more than just do good works in Christ's name. We need a Savior. At the end of the day and into eternity, we need a sovereign King who is worthy of all our worship. One who alone is Lord of All!

Philippians 2:10-11 reads, " so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Revelation 5:12 reads, They sang with a loud voice, "Worthy is the lamb who was slain to receive power, wealth, wisdom, strength, honor, glory, and praise!"

Zechariah 14:9 reads, And the LORD will be king over all the earth. On that day there will be one LORD--his name alone will be worshiped.

Worship God, and God only deserves this, as Jesus says, quoting from Deuteronomy 6:13, "For it is written, 'You shall worship the Lord your God, and serve him only'" (Matthew 4:10) He has also commanded, "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength. To worship God is to give Him our love, reverence, service, and devotion. Worship not only shows our love for God and commitment to Him, it gives us strength to keep His commandments. Through worship we grow in knowledge and faithfulness. If we place any person or thing above the love of God, we worship that thing or person. This is called idolatry (see Exodus 20:3-6) Unless we are careful, we may do something unacceptable to God. For example, the apostle John fell at the feet of an angel "to worship him." But the angel warned: "Be careful! Do not do that! All I am is a fellow slave of you and your brothers who have the work of witnessing to Jesus. Worship God." (Revelation 19: 10) Do you therefore see the need to make sure that your worship is not contaminated by any kind of idolatry? — 1 Corinthians 10:14.

Shadrach, Meshach and Abednego replied to him, "King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up."(Daniel 3:16-18)

Do not forget the covenant I have made with you, and do not worship other gods. Rather, worship the LORD your God; it is he who will deliver you from the hand of all your enemies." 2 King 17:38-39

All the nations you have made will come and worship before you, Lord; they will bring glory to your name. For you are great and do marvelous deeds; you alone are God.(Psalm 86-9-10)

"Stand up and praise the LORD your God, who is from everlasting to everlasting." "Blessed be your glorious name, and may it be exalted above all blessing and praise. You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.(Nehemiah 9:5-6)

saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and **worship** Him who made heaven and earth, the sea and springs of water." (Revelation 14:7)

Each of the four living creatures had six wings and was covered with eyes all around, even under its wings. Day and night they never stop saying: " 'Holy, holy, holy is the Lord God Almighty,' who was, and is, and is to come." Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."( Rev 4:8-11)

Psalm 96:13 declares, "Let all creation rejoice before the LORD, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his faithfulness."

## Jesus Christ the Creator God

The Bible says that all things were created by Him and for Him:

*For by Him [Jesus] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him (Col 1:16).*

The Bible affirms in several places that Jesus Christ is the Creator God. For example, 'All things were made by him [the Word, in Greek  $\acute{\omicron}$   $\lambda\acute{o}\gamma\omicron\varsigma$ , = Jesus Christ]' (John 1:1,3), and 'For by him [Jesus Christ] were all things created' (Colossians 1:16).

If this is true, we should expect to see some parallelism between what happened at creation and the works of Jesus during his ministry on earth. What do we find? First let us consider what kind of evidence we are looking for. Some of the essential and distinctive elements of creation, as revealed in Genesis chapter I, as well as elsewhere in the Bible, are:

Creation involved the act of God in bringing into being immediately and instantaneously matter which did not previously exist, without the use of pre-existing materials or secondary causes; for example, in the creation of the heavens and the earth, as recorded in Genesis 1:1. Creation also involved the shaping, combining, or transforming of existing materials, as when God created Adam from the dust of the ground (Genesis 2:7), and Eve from Adam's rib (Genesis 2:21-22).

Creation involved the imparting of life to otherwise lifeless matter. The mechanism of creation, or the means whereby the above aspects were accomplished, was by the Word of the Lord, that is, God said (God willed it to happen) and it happened. The purpose or motive of God in creating was to display His glory, to make known His power, His wisdom, His will, and His holy name, and that He might receive glory from His created beings. Note: We should not expect to find exact parallels between the miracles of Jesus and what happened at Creation, as Jesus did not come to re-create the universe, but 'to seek and to save that which was lost', and 'to give his life a ransom for many.' With this in mind, let us compare these four aspects of creation with the works of Jesus.

### 1. Creation out of nothing and/or from existing materials

Several of Jesus' miracles involved the creation of new material. Whether this was out of nothing or from existing materials is not spelt out by the Gospel writers, as they major on the fact of the miracles and the effects they produced (John emphasizes the teaching that Jesus drew from them), rather than on any analyses of the *modus operandi*.

Jesus' first *miraculous sign to His disciples* involved the creation of wine (His first *miracle* recorded in the Gospels is actually the creation of the universe (John 1:3), as mentioned above). At a wedding breakfast, Jesus instructed the waiters to fill six stone water-pots with water, and then to take them to the master of ceremonies of the wedding banquet. When they arrived, the water had been turned into wine,<sup>7</sup> that is, there had been the instantaneous creation of the carbon atoms and chemical molecules that made up the grape sugar, carbon dioxide, colouring matter, etc., of the wine.

Other examples are the two times when Jesus fed a multitude: on the first occasion more than 5,000 people from five loaves and two fish,<sup>8</sup> and on the second occasion more than 4,000 people from seven loaves and a few little fish.<sup>9</sup>

Here there were bread and fish to begin with on both occasions. Jesus either caused these original items to multiply, or He may have dispensed all the original food and then created new loaves and fishes until everyone was fed. Either way, Jesus created sufficient extra bread and fish, not only to feed many thousands of people, but also to provide 12 basketfuls of leftovers on the first occasion and seven basketfuls of leftovers on the second. This involved not just the creation of the appropriate carbohydrate, protein and other molecules, but their immediate arrangement into the complex forms and structures needed to make baked bread and fish (albeit dead and cooked).

Some of Jesus' miracles of healing, for example, of lepers,<sup>10</sup> the blind,<sup>11</sup> and paralytics,<sup>12</sup> involved the instant repair of tissues, nerves, muscles, etc., and the instantaneous growth or regrowth of healthy cells. The net result was the creation of healthy functioning parts of the body to replace diseased, non-functioning or atrophied parts.

### 2. The giving of life

Jesus gave life to the dead on three occasions: to a widow's son,<sup>13</sup> to Jairus' daughter,<sup>14</sup> and to his friend Lazarus.<sup>15</sup>

In the case of Lazarus, the body had been in the grave for four days, and Martha's words are recorded for us: '...by this time there is a bad odour, for he has been there four days.'<sup>16</sup> This shows that the process of decomposition whereby a dead body eventually becomes dust had already begun. So here we have a parallel with what happened on the sixth day of creation when God formed Adam from the dust of the ground and breathed into his nostrils the breath of life, and Adam became a living being.<sup>17</sup> Jesus called Lazarus back to life, and the molecules of matter that were in the process of becoming dust became, again, a living human being. In the case of the widow's son and of Jairus' daughter, death was more recent, that is, probably on the same day that Jesus gave life to their dead bodies. The principle still applies.

### 3. The method Jesus used

Jesus appeared to use a variety of means in performing His miracles. These included touching lepers, the blind, and the deaf; the use of saliva to heal a deaf mute and a blindman; the use of clay (with instructions to wash) to heal a blind man; and the word of command to heal, to raise the dead, and to exorcise demons.

*What happened in these and in all of Jesus' miracles was that Jesus willed the event to happen and it did.*

However, what happened in these and in all of Jesus' miracles was that Jesus willed the event to happen and it did. This is nowhere better illustrated than in the healing of the nobleman's son. Jesus was at Cana in Galilee and a certain royal official asked Him to travel to Capernaum to heal his son who was close to death. The Apostle John records what happened, as follows: 'So He came again to Cana in Galilee, where He had made the water wine. And at Capernaum there was an official whose son was ill.' 'When this man heard that Jesus had come from Judea to Galilee, he went to Him and asked Him to come down and heal his son, for he was at the point of death.' 'So Jesus said to him, "Unless you see signs and wonders you will not believe.'" 'The official said to Him, "Sir, come down before my child dies.'" 'Jesus said to him, "Go; your son will live.'" The man believed the word that Jesus spoke to him and went on his way.' 'As he was going down, his servants met him and told him that his son was recovering.'

'So he asked them the hour when he began to get better, and they said to him, "Yesterday at the seventh hour the fever left him." 'The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household.' (John 4:46–53).

Capernaum was about 27 kilometres (17 miles) from Cana as the crow flies, which means there was no way that the sick son, or anyone else in Capernaum, could have heard Jesus or been influenced by His physical presence in Cana. Jesus willed the sick boy to recover, at a distance of 27 kilometres, and he did so. Similarly, Jesus willed the water to become wine, as it was being taken into the wedding feast in Cana, and it did so. He willed the bread and fish to form and they did, and He willed the 10 lepers to become well after they had left Him and were on their way to the priests, and they were healed.

It is interesting that a Gentile centurion recognized this authority of Jesus. The centurion had sent servants to request Jesus to come and heal his servant, as Luke records: 'And Jesus went with them. When He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof.' 'Therefore I did not presume to come to you. But say the word, and let my servant be healed.'" 'For I too am a man set under authority, with soldiers under me: and I say to one, "Go," and he goes; and to another, "Come," and he comes; and to my servant, "Do this," and he does it.'" 'When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, "I tell you, not even in Israel have I found such faith.'" 'And when those who had been sent returned to the house, they found the servant well.' (Luke 7:6–10)

The centurion recognized that the voice of Jesus could not be heard by his sick servant, but the result, brought about by the exercise of Jesus' authority, would be no less effective because of this.

### 4. Jesus' glory seen in his miracles

After narrating Jesus' first miraculous sign to His disciples—the turning of water into wine—the Apostle John says, He 'manifested forth his glory; and his disciples believed on him.'<sup>23</sup> When Jesus heard that Lazarus was sick He said, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified'. And then, after Lazarus had died and before Jesus raised him to life, He said to Martha, 'Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?' John calls Jesus' miracles' signs'<sup>25</sup> and in his Gospel John shows which way the signs point:<sup>26</sup> 'these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' (Hebrews 1:8–9).

### Conclusion

Jesus Christ is the Creator God. Not only does Scripture affirm it, but during His earthly life and ministry He did the very things we would expect the Creator God to do. He did them in the way that we would expect the Creator God to do them—by His word of authority and the exercise of His will. And the doing of them displayed His glory. This is a source of praise and inspiration for those who believe the Word of God, and at the same time it is a reproof of the doctrine of theistic evolution. The thought that Jesus might have used evolutionary chance random processes to heal the sick or give life to the dead is as unsustainable as the idea that He used such processes to create and give life to all things 'in the beginning.

We should expect Satan, the adversary of God and the father of lies, to advance many variants of the person of Jesus Christ. Satan would want all the false views to succeed in some measure to lead people away from the true Jesus. One may recall the temptations of Jesus by Satan in the wilderness (*Matthew 4:1–11*). The great deceiver even attempted to use Scripture to trick Jesus into sinning (*Matthew 4:6*). The tactic of the serpent in the garden was to deceive the woman by distorting the plain meaning of the Word of God (*Genesis 3:1–6*). Satan, through the serpent, quoted the words of God and abused their meaning. We must be aware of the devil's devices (*1 Cor 2:11*).