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# Do Christians Worship Jesus?

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(George Battey)

## Questions:

- 1) Is the communion an act of worship?
- 2) What does Philippians 2:10 mean, "*At the name of Jesus every knee should bow*"? What is meant by the word "*bow*"?
- 3) When Jesus said, "*There is none good but One, that is God,*" was Jesus denying His divinity?
- 4) When Cornelius tried to worship Peter, what did Peter say?
- 5) Who was rebuked for trying to worship an angel?
- 6) Is it wrong to pray directly to Jesus?
- 7) What does "*calling on the name of the Lord*" mean?
- 8) What are psalms and songs?

## Introduction

This study is about whether Christians as individuals and the church as a group should worship Jesus.

If Christians were asked, "*Do Christians and the church worship God?*" most would probably answer, "*Yes, of course.*"

But if Christians were asked, "*Do Christians and the church worship Jesus?*" some would answer either, "*No,*" or "*I don't know.*"

This present study will present the belief that Christians and the church should worship Jesus.

## **The Godhead**

The subject before us is a question about the Godhead. The God of the Bible is not just one person. The God of the Bible is a trinity: *The Father, Son, and Holy Spirit.*

### **Matthew 28:19**

<sup>19</sup> "Go therefore and make disciples of all the nations, baptizing them in the name of **the Father** and of **the Son** and of **the Holy Spirit**."

### **1 Corinthians 12:4-6**

<sup>4</sup> There are diversities of gifts, but the same **Spirit**.

<sup>5</sup> There are differences of ministries, but the same **Lord**.

<sup>6</sup> And there are diversities of activities, but it is the same **God** who works all in all.

## **2 Corinthians 13:14**

<sup>14</sup> The grace of the Lord **Jesus Christ**, and the love of **God**, and the communion of the **Holy Spirit** be with you all. Amen.

## **Ephesians 4:4-6**

<sup>4</sup> There is one body and one **Spirit**, just as you were called in one hope of your calling;

<sup>5</sup> one **Lord**, one faith, one baptism;

<sup>6</sup> **one God and Father** of all, who *is* above all, and through all, and in you all.

Sometimes the word "God" can refer only to God the Father. But the word "God" can also encompass all three members of the Godhead: *Father, Son, and Holy Spirit*:

## **Genesis 1:26**

<sup>26</sup> Then **God** said, "**Let Us** make man in **Our** image, according to **Our** likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

Because the word God can encompass all three members of the Godhead, when the New Testament requires worship of God, it is at the very same time requiring worship of the Lord Jesus and the Holy Spirit.

Worship to God cannot be limited to only the Father at the exclusion of the Son and Holy Spirit.

# Jesus is God

Because Jesus is God, He must be worshipped.

## Isaiah

Isaiah the prophet prophesied:

### Matthew 1:23

<sup>23</sup> "Behold, the virgin shall be with child, and bear a son, and they shall call his name Immanuel," which is translated, "**God with us.**"

- If Jesus name is "*Immanuel*,"
- And if "*Immanuel*" means "*God with us*,"
- **Then Jesus must be God.**

If Jesus is God (and He is), then He must be worshipped.

### Matthew 4:8-10

<sup>8</sup> Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

<sup>9</sup> And he said to Him, "All these things I will give You if You will fall down and **worship** me."

<sup>10</sup> Then Jesus said to him, "Away with you, Satan! For it is written, '**You shall worship the LORD your God, and Him only you shall serve.**' "

This is not a suggestion. This is a command. Since Jesus is God, He must be worshipped.

## **Thomas**

When was Jesus resurrected, Thomas was not present when Jesus revealed Himself to the other apostles.

- Thomas has been nick-named "*Doubting Thomas*" because he didn't believe the reports.
- He said he would not believe unless he put his fingers into the nail prints of Jesus' hands and thrust his arm into the side of Jesus where the spear had been.

Now watch:

### **John 20:26-28**

<sup>26</sup> And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"

<sup>27</sup> Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

<sup>28</sup> And Thomas answered and said to Him, "**My**

**Lord and my God!"**

Thomas was never rebuked for talking like this. Jesus is God.

## **Paul**

The apostle Paul is especially vocal about the deity of Jesus:

### **Philippians 2:5-6**

<sup>5</sup> Let this mind be in you which was also in Christ Jesus,

<sup>6</sup> **who, being in the form of God, did not consider it robbery to be equal with God,**

What does this mean?

"**Robbery**" is better translated "grasped."

### **NASB**

<sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be **grasped**,

Jesus "*existed in the form of God*" (He was God).

But He did not consider His "*equality with God*" as something to be "*grasped on to*."

**ILL:** Give a little kid a piece of candy and then try to take it back. That little kid will fight you. He's going to grasp onto that candy and not let it go.

Jesus was not like that. He did not consider His equality with God as something to be "*grasped on to and never let go of.*"

He was willing to give up His glory and splendor and come to the earth to live and die like a man in order to save us.

The point: ***Jesus was God.***

Now let's finish reading the passage in Philippians 2:

### **Philippians 2:5-11**

<sup>5</sup> Let this mind be in you which was also in Christ Jesus,

<sup>6</sup> who, being in the form of God, did not consider it robbery to be equal with God,

<sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

<sup>8</sup> And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

<sup>9</sup> Therefore God also has highly exalted Him and given Him the name which is above every name,

<sup>10</sup> that at the name of Jesus every knee should **bow** (**κἀμπτω**), of those in heaven, and of those on earth, and of those under the earth,

<sup>11</sup> and that every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father.

Verse 10 says every knee should "bow" to Jesus. What does this mean?

**"bow" (κάμπτω)** = a Hebrew idiom meaning *worship* (Friberg).

This word (κάμπτω) is found only 4x in the NT. We have already noticed one of those occurrences. Now let's look at the other occurrences:

### **Romans 11:4**

<sup>4</sup> But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not **bow** (κάμπτω) the knee to Baal."

To "bow" to Baal means to bow in worship.

### **Romans 14:11**

<sup>11</sup> For it is written: "As I live, says the LORD, Every knee shall **bow** (κάμπτω) to Me, And every tongue shall confess to God."

Like Phil 2:10, this also is a quotation from Isa 45:23 and it means every knee should bow in worship to God. Remember two things:

- We have already seen that the word "LORD" or "God" can include all three members of the Godhead.



- Phil 2:10 explicitly applies this prophecy about the "LORD God" to include Jesus.

Here, there are two verses (Phil 2:10; Rom 14:11) which command Christians and the church to worship Jesus.

The final passage using "bow" (κάμπτω) is:

### **Ephesians 3:14**

<sup>14</sup> For this reason I ***bow (κάμπτω)*** my knees to the Father of our Lord Jesus Christ.

Obviously this verb is a command to worship and we see this command applied to the Lord Jesus in Phil 2:10 and Rom 14:11.

## **προσκυνέω**

There is another word translated "*worship*" in the NT:

### **Luke 24:52**

<sup>52</sup> [The disciples] ***worshipped (προσκυνέω)*** [Jesus], and returned to Jerusalem with great joy.

Here is an example of disciples worshipping Jesus after He has ascended into heaven.

This word for "worship" (προσκυνέω) is found 60x in the NT and is used often in reference to Jesus. I wish to offer the following suggestions:

- It is a mistake to study about the worship of Jesus and limit oneself to studying only the word προσκυνέω. Obviously, other words also mean worship as we saw in the word "bow" (κάμπτω) in Phil 2:10 and Rom 14:11.
- It is also a mistake to assume that the word προσκυνέω is never used in the imperative mood in reference to Jesus.

The word προσκυνέω is actually used in the imperative mood (the "command form") 4x in the NT (Heb 1:6; Rev 14:7; 19:10; 22:9). You will notice that the very first imperative usage of this verb is in reference to Jesus:

### **Hebrews 1:6**

<sup>6</sup> But when He again brings the firstborn into the world, He says: "Let all the angels of God **worship** (**προσκυνέω**) [Jesus]."

After quoting this command to worship Jesus, the scripture says this:

### **Hebrews 1:8-9**

<sup>8</sup> But to the Son He says:  
"Your throne, O **God**, is forever and ever;  
A scepter of righteousness is the scepter of Your Kingdom.

<sup>9</sup> You have loved righteousness and hated lawlessness;  
Therefore **God**, Your God, has anointed You  
With the oil of gladness more than Your companions."

Obviously, Jesus is God and the church and Christians are required to worship Him.

## **Did Jesus Deny His Deity?**

There is a passage which many claim denies the deity of Jesus.

### **Matthew 19:16-17**

<sup>16</sup> Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"

<sup>17</sup> So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."

It is believed by many that Jesus was denying He was God. Is this true?

No ... it's just the opposite.

- This man came to Jesus and called Him "*good*" in a very casual way.

- Jesus used this man's statement to provoke a thought in his thinking.

Jesus is saying:

- *"Do you realize what you're saying when you call me 'good'?"*
- *Do you realize there is no one who is good except One – and that is God?"*
- *Do you realize that by calling Me 'good' you're calling me God?"*

Jesus is using the word "good" in its absolute sense: There is no one absolutely good (absolutely perfect) except God and if someone calls Jesus "good" they're calling Him "God."

## **Jesus is Worshipped**

Because Jesus is God, He was worshipped as God when He came to earth.

### **The wise men**

#### **Matthew 2:11**

<sup>11</sup> And when they had 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 gifts to Him: gold, frankincense, and myrrh.

Argument: *"Yes ... some men worshipped Jesus here, but these were ignorant men who didn't know better and Jesus was a baby who couldn't stop ignorant men from sinning."*

Perhaps ... but let's go on.

## **The rich-young-ruler**

### **Matthew 8:1-2**

<sup>1</sup> When He had come down from the mountain, great multitudes followed Him.

<sup>2</sup> And behold, a leper came and **worshipped Him**, saying, "Lord, if You are willing, You can make me clean."

Jesus did not rebuke this worshipper.

When Cornelius tried to worship Peter, Peter rebuked him:

### **Acts 10:25-26**

<sup>25</sup> As Peter was coming in, Cornelius met him and fell down at his feet and worshipped him.

<sup>26</sup> But Peter lifted him up, saying, "Stand up; I myself am also a man."

When the apostle John tried to worship an angel, the angel stopped him:

### **Revelation 22:8-9**

<sup>8</sup> Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

<sup>9</sup> Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. **Worship God.**"

But when the leper in Mt 8 bowed down and worshipped Jesus, Jesus didn't rebuke him.

Jesus accepted worship because He is God and worshipping God is the appropriate thing to do.

## **Jairus**

### **Matthew 9:18**

<sup>18</sup> While He spoke these things to them, behold, a ruler came and **worshipped** Him, saying, "My daughter has just died, but come and lay Your hand on her and she will live."

Again: No rebuke from Jesus for this worship.

## The disciples of Jesus

### **Matthew 14:33**

<sup>33</sup> Then those who were in the boat came and **worshiped Him**, saying, "Truly You are the Son of God."

Again: No rebuke from Jesus for this worship.

## **Jesus is Worshipped in the Church**

Not only was Jesus worshipped by His disciples while He was on the earth, but Jesus was worshipped after He returned to heaven.

## After the ascension

### **Luke 24:50-53**

<sup>50</sup> And He led them out as far as Bethany, and He lifted up His hands and blessed them.

<sup>51</sup> Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.

<sup>52</sup> And they **worshiped** Him, and returned to Jerusalem with great joy,

<sup>53</sup> and were continually in the temple praising and blessing God. Amen.

Here the disciples worshipped Jesus after He returned to heaven.

Notice carefully:

- V51 = He was parted from them and carried up into heaven.
- V52 = They worshipped Him (after He ascended).

## **The church worships Jesus**

### **1 Corinthians 1:1-2**

<sup>1</sup> Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

<sup>2</sup> To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, **with all who in every place call on the name of Jesus Christ our Lord**, both theirs and ours:

Notice carefully: "*[Those] who in every place call on the name of Jesus Christ our Lord.*"

To call on the name of the Lord is an OT expression:

### **Genesis 4:26**

<sup>26</sup> And as for Seth, to him also a son was born; and he named him Enosh. Then **men began to call on the name of the LORD.**



This means men began to worship the Lord publicly and openly.

H. C. Leupold:

**NOTE:** This is part of the *Barnes Notes Commentary on the OT*. You may have this set. Albert Barnes didn't write every volume of that set. H. C. Leupold wrote the volumes on *Genesis*.

Since this calling out by the use of the name definitely implies public worship, we have here the first record of *regular public* worship. Private worship is presupposed as preceding. The great importance of public worship, both as a matter of personal necessity as well as a matter of public confession, is beautifully set forth by this brief record. This act bears eloquent testimony to the courage of this group, who wanted to be known as such whose hope was placed only in Yahweh. It is not enough to say that "Yahweh's religion began with Enoch." It began with Adam and developed into regular public worship in three generations.<sup>1</sup>

### **Genesis 12:8**

<sup>8</sup> ... [Abram] moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and **called on the name of the LORD.**

Notice first the altar that was built.

**Q:** What did men do at altars?

**A:** They worshipped.

Abram was worshipping the Lord when he "*called on the name of the Lord.*"

### **Genesis 26:23-25**

<sup>23</sup> Then [Isaac] went up from there to Beersheba.

<sup>24</sup> And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake."

<sup>25</sup> So he built an altar there and **called on the name of the LORD**, and he pitched his tent there; and there Isaac's servants dug a well.

Conclusion: "*Calling on the name of the Lord*" means to worship the Lord. Therefore:

### **1 Corinthians 1:1-2**

<sup>1</sup> Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

<sup>2</sup> To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, **with all who in every place call on the name of Jesus Christ our Lord**, both theirs and ours:

The church of Christ (in the Bible) worshipped Jesus.

## **"Honor" the Son**

### **John 5:23**

<sup>23</sup> that **all should honor the Son** just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

If we do not worship Jesus, we are sinning.

He must receive the same honor as the Father.

## **We Sing to Jesus**

One way the church worships Jesus is by singing to Him.

### **Ephesians 5:19**

<sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, **singing and making melody in your heart to the Lord**,

We are to sing to the Lord and when we do this we are worshipping Jesus.

Think of the songs we sing:

Brother Lynwood Smith wrote this song which we often sing:

### **"We Believe"**

*Again, O precious Savior,  
In memory we have met,  
For naught of life could tempt our heart,  
Thy love to e'er forget;  
'Twas long ago, dear Savior,  
The debt was paid for sin,  
Yet now, O Savior, we believe  
Thy love's as pure as then.*

*We cannot touch Thy body,  
So mangled, torn and scarred,  
**Yet we believe and worship Thee,**  
Who for our sin was marred;  
Our eyes cannot behold Thee,  
As we commune today,  
We have not seen, yet we believe  
That Thou are here today.<sup>2</sup>*

Brother Lynwood believed the church worships Jesus.

### **The Lord's Supper**

When the Lord's supper is observed, we are worshipping Jesus.

- The Lord's supper is an act of worship.

- It is scripturally done only in the assembly of the church (cannot be done privately – outside the assembly).
- When it is observed, our minds are to be focused upon Jesus and what He did.

### **1 Corinthians 11:27-29**

<sup>27</sup> Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

<sup>28</sup> But let a man examine himself, and so let him eat of the bread and drink of the cup.

<sup>29</sup> For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

Some deny that we are worshipping Jesus when we commune, but this seems illogical for several reasons:

- First: The church is commanded to worship Jesus (1 Cor 1:2).<sup>3</sup>
- Second: Communion is an item of worship.
- Third: It focuses specifically upon Jesus.

The Lord's supper is more than a memorial. It is worship to the Lord.

## Praying to Jesus

Finally, if Jesus is God and should be worshipped, can Christians pray directly to Jesus?

Prayer is certainly an act of worship.

### **Daniel 6:6-9**

<sup>6</sup> So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever!

<sup>7</sup> All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that **whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.**

<sup>8</sup> Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter."

<sup>9</sup> Therefore King Darius signed the written decree.

Praying to Darius was tantamount to worshipping the emperor and Daniel refused to do this.

So prayer is an act of worship and we're asking the question: *Can a Christian pray to Jesus?*

Many brethren say: "No, you can't pray to Jesus directly. This is wrong."

When they say:

- "You can't."
- "It's wrong."

That sounds like they're saying it's sinful.

Is this right?

**ILL:** Doug Edwards told me of his grandmother. She got lock-jaw. Hospital. Verge of death. She was crying out, "*Help me Lord Jesus; Oh Lord Jesus help me.*"

**Q:** Was she wrong for doing this? Is it wrong to pray to Jesus like this?

- I don't believe grandmother sinned when she prayed to the Lord Jesus directly.
- I don't believe a Christian should say to the old woman, "*Now Grannie, you shouldn't talk like that.*"

I was having a conversation with a brother who thinks it's wrong to pray to Jesus. He said: "*I've never heard anyone in the church pray to Jesus my entire lifetime.*"

I said: "*Yes you have, you just don't realize it.*"

Then I reminded him of an old song we sing:

**My Faith Looks Up To Thee**

*My faith looks up to Thee,  
Thou Lamb of Calvary,  
Savior divine!*

***Now hear me while I pray:***

*Take all my guilt away;  
O let me from this day  
Be wholly Thine!<sup>4</sup>*

If it's wrong to pray to Jesus, we're going to have to stop singing a lot of our old songs.

**Psalms are Prayers**

But what are psalms?

Psalms are prayers set to music.

In fact, many of the psalms in the Bible are explicitly called "prayers."

**Psalms 102:25-27**

<sup>25</sup> Of old You laid the foundation of the earth,  
And the heavens are the work of Your hands.

<sup>26</sup> They will perish, but You will endure;  
Yes, they will all grow old like a garment;  
Like a cloak You will change them,



And they will be changed.  
<sup>27</sup> But You are the same,  
And Your years will have no end.

First, I point out that this psalm is a song being sung directly to the Messiah.

### **Hebrews 1:10-12**

<sup>10</sup> ... "You, LORD, in the beginning laid the foundation of the earth,  
And the heavens are the work of Your hands.  
<sup>11</sup> They will perish, but You remain;  
And they will all grow old like a garment;  
<sup>12</sup> Like a cloak You will fold them up,  
And they will be changed.  
But You are the same,  
And Your years will not fail."

- Here the NT is applying this psalm to the Lord Jesus.
- So Ps 102 is a psalm of praise to the Lord Jesus.

Second, I point out that this psalm is also called a "*prayer*":

### **Psalms 102:1**

<sup>1</sup> [The heading:] **A Prayer** of the Afflicted, When He is Overwhelmed and Pours Out His Complaint Before the LORD.

**Hear my prayer, O LORD,**

And let my cry come to You.

Get a concordance and look up the word "*prayer*" and notice how often the psalms are called prayers.

When we sing to the Lord, we are praying to the Lord.

Consider the words of this old song:

**More Love To Thee, O Christ**

*More love to thee, O Christ,  
More love to Thee!  
Hear Thou the prayer I make,  
On Bended knee;  
This is my earnest plea,  
More love, O Christ to thee,  
More love to Thee!  
More love to Thee.<sup>5</sup>*

**Speak Rather Than Sing?**

Look at the words of this old song:

**My Jesus, I Love Thee**

*My Jesus, I love Thee,  
I know Thou art mine,  
For Thee all the follies of sin I resign;  
My gracious Redeemer,  
My Savior art Thou;*

*If ever I loved Thee,  
My Jesus 'tis now.*

One brother arguing with me saying Christians could not pray directly to Jesus. I asked him if Christians could sing the above song to Jesus.

Brother: "*Yes, Christians can sing this song.*"

Me: "*Could a Christian stop singing this and just say the words? Would it be sinful to simply say these words?*"

Brother: "*Maybe.*"

I will admit:

- We cannot just stop singing all our songs and just speak the words.
- God wants singing (Eph 5:19).
- Neither can we have women speaking in the assembly of the church (1 Cor 14:34-35), so women can't just speak the words of a song in an assembly.

But my question involves the wording of this song – the content of the words.

My argument is:

- If these words are *inappropriate to speak*,

- They are also inappropriate to sing.
- But if they ARE appropriate to sing,
- They are also **appropriate to say**.

Brother Lynwood Smith himself wrote the words to this song published in his songbook, Glory Gates:

**Only A Prayer Away**

*1. O my friend are you weary and filled with despair?  
Is there nothing that brightens your day?*

*Jesus tenderly waits.*

*He now offers His care.*

*He is only a prayer away.*

*He's only a prayer away.*

*He's only a prayer away;*

*Let Him come and relieve you with His tender touch.*

*3. Just a prayer when I need Him will carry me thru.*

*Just a prayer when I'm tempted to stray;*

*Jesus promised to hear me.*

*He'll answer me, too.*

*He is only a prayer away.*

*He's only a prayer away.*

*He's only a prayer away;*

*Let Him come and relieve you with His tender touch.<sup>6</sup>*

Obviously Brother Lynwood believed men could pray to Jesus or he would not have written these words.

## **Direct Discourse: "OK"?**

A brother argued with me.

He said: *"If men are having a direct, two-way conversation with Jesus, then it is permissible to speak directly to Jesus, but that doesn't happen now. Therefore, Christians may not pray directly to Jesus."*

I'm not sure where he got this rule of interpretation from, but let's examine this rule.

Are there passages where disciples prayed directly to the Lord without being involved in a two-way conversation with the Lord?

### **NT Passages**

#### **Acts 1:24-25**

##### **Acts 1:24-25**

<sup>24</sup> And [eleven apostles] prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen

<sup>25</sup> to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."

Here the apostles are praying to Jesus directly.

Jesus chose the original apostles and they're now praying for Him to choose a replacement for Judas.

- There is no two-way conversation here.
- There is no indication here that these apostles did anything inappropriate.

### Acts 7:59-60

#### **Acts 7:59-60**

<sup>59</sup> And they stoned Stephen as he was calling on God and saying, "**Lord Jesus, receive my spirit.**"

<sup>60</sup> Then he knelt down and cried out with a loud voice, "**Lord, do not charge them with this sin.**" And when he had said this, he fell asleep.

- There is no two-way conversation here.
- There is no indication Stephen sinned here in his last moments on earth.

### 2 Corinthians 12:7-9

#### **2 Corinthians 12:7-9**

<sup>7</sup> And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

<sup>8</sup> Concerning this thing **I pleaded with the Lord three times that it might depart from me.**

<sup>9</sup> And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Paul prayed to the Lord Jesus three times for help.

**NOTE:** This is equivalent to Doug's grandmother.

### **Other passages:**

#### **John 14:14 (NKJV)**

<sup>14</sup> [Jesus speaking to His disciples] If you ask anything in My name, I will do it.



#### **John 14:14 (NASB)<sup>7</sup>**

<sup>14</sup> **If you ask me** anything in my name, I will do it.

Many Christians believe Jesus was here speaking about the future – after He would have died and ascended back into heaven.

### **1 Corinthians 16:22**

<sup>22</sup> If anyone does not love the Lord Jesus Christ, let him be accursed. **O Lord, come!**

### **1 Timothy 1:12**

<sup>12</sup> And **I thank Christ Jesus our Lord** who has enabled me, because He counted me faithful, putting me into the ministry,

### **Revelation 5:8-9**

<sup>8</sup> Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down **before the Lamb**, each having a harp, and golden bowls full of incense, which are **the prayers of the saints**.

<sup>9</sup> And they sang a new song, saying:  
"You are worthy to take the scroll,  
And to open its seals; For You were slain,  
And have redeemed us to God by Your blood  
Out of every tribe and tongue and people and  
nation.

Here are the prayers of the saints symbolized as censors filled with incense. These prayers are being offered to the Lamb (Jesus).



## **The Model Prayer**

**Q:** What about the model prayer (Mt 6:9)? Didn't Jesus teach disciples to pray, "*Our Father which art in heaven*"? Doesn't this restrict us from praying to Jesus?

**A:** We need to be careful and not make the same mistake a Baptist makes concerning Jn 3:16. He reads Jn 3:16 and sees "*believing*" in Jesus, but he doesn't see anything about baptism in that verse. He concludes that believing without baptism saves the sinner.

What do we tell the Baptist?

We tell him Jn 3:16 is only one verse. It's not the whole story about salvation. Belief is, indeed, necessary, but other passage also teach baptism is necessary (Acts 2:38).

In the same way, Mt 6:9 teaches us to pray to the Father, but this is not the only verse about prayer in the Bible. There are other verses which we have noticed in this study.

Also, Mt 6:9 was taught before Jn 14:14:

### **John 14:14 (NASB)<sup>8</sup>**

<sup>14</sup> **If you ask me** anything in my name, I will do it.

## **Conclusion**

Do Christians worship Jesus? Does the church of Christ worship Jesus?

Absolutely. In fact, if we do not, we cannot scripturally claim to be the church of Christ.

### **John 5:23**

<sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

## End Notes

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<sup>1</sup> H. C. Leopold, Exposition of Genesis, Barnes Notes, Baker Book House, vol. 1, p. 228. Emphasis in the original.

<sup>2</sup> M. Lynwood Smith, Blessed Fountain, M. Lynwood Smith Publications, 1996, song #200.

<sup>3</sup> The command to worship the Lord is implied in the statement that the church *did* worship the Lord.

<sup>4</sup> Ray Palmer, *My Faith Looks Up To Thee*, Ceaseless Praise, Legacy Music Publishing, edited by Kevin Presley, Song #86.

<sup>5</sup> Elizabeth Prentiss, W. H. Doane. *More Love To Thee, O Christ*. Blessed Refuge. Wesson, MS (M. Lynwood Smith Publications). 2004. Song #197.

<sup>6</sup> M. Lynwood Smith. *Only A Prayer Away*. Glory Gates. Wesson, MS (M. Lynwood Smith Publications). 1981. Song #171.

<sup>7</sup> The NIV, ESV, NET, NRSV all agree with this translation.

<sup>8</sup> The NIV, ESV, NET, NRSV all agree with this translation.