

“With All That Call”

1 Corinthians 1:2b-3; John 4:24

Two weeks ago, we looked at “the will of God” (from verse one) and how the Lord has a plan for our lives and we are to follow that plan. Last week, we looked at the “church of God,” and how the assembly, the congregation is more than a building – it is an organism that has a job to do outside the walls of the church, and that the purpose of assembling together in a building is to get equipped to be the church everywhere else.

This week we will look into what makes us able to follow His will, and what makes us willing to assemble together for equipping.

The last clause of verse two is worded in a way that can lead to some confusion, and many theologians have their view of what the passage says. The word order in the original language that this letter was written in (Greek) is a bit different than what is translated in our English. Originally, it reads, “with all those calling on the name of our Lord Jesus Christ in every place” – placing “every place” at the end rather than in the middle. There is no real significance in this other than putting it at the end, we can see the emphasis of calling on the Lord more clearly. And, putting it at the end of the clause will help clarify what the last phrase means – “both theirs and ours” (both their place – the church that assembles in other regions and cities, along with Corinth – as well as in our place, wherever the Apostle was)

Some have that last phrase referring to the Lord – some versions of the Bible have it read “their Lord and ours” – but that doesn’t fit the content and context of the verse itself. The verse is referencing the church, and the fact that it is made up of

sanctified saints, both in Corinth as well as the greater region of Achaia (of which Corinth was the principle city), and then, by extension and application (especially for First Corinthians), it refers to the church of God that is found in every place, in every time. The first verse of Second Corinthians reads in a similar way, to emphasize this point as well.

2 Corinthians 1:1

(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

The issue of calling on Him is one of not just prayer, but one of worship as well. The reason this word is used seems to be to emphasize that the church is called out of the world, unto Christ, for a purpose – the purpose being that of living a holy life (“called to be saints”) in order to bring the lost to Christ. When we are living right then worship will be natural, and when worship is natural and “organic” (not engineered or motivated by outside influences) then those around us will see it and will be drawn to Christ through our worship – both in a church service and outside of the church building.

What is worship? “Worship,” as defined in Webster’s 1828 Dictionary, is “to adore; to pay divine honors to; to reverence with supreme respect and veneration.” The ISBE gives it as “honor, reverence, homage, in thought, feeling, or act...” Easton Bible Dictionary says, “homage rendered to God which it is sinful (idolatry) to render to any created being.”

Spiros Zodhiates says this of worship:

“To worship, do obeisance, show respect, fall or prostrate before. Literally, to kiss toward someone, to throw a kiss in token of respect or homage. The ancient oriental (especially Persian) mode of salutation between persons of equal ranks was to kiss each other on the lips; when

the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground or prostrated himself, throwing kisses at the same time toward the superior. It is this latter mode of salutation that is meant by worship.”

“Worship isn't listening to a sermon, appreciating the harmony of the choir, and joining in singing hymns! It isn't even prayer, for prayer can be the selfish expression of an unbroken spirit. Worship goes deeper. Since God is spirit, we fellowship with him with our spirit; that is, the immortal and invisible part of us meets with God, who is immortal and invisible.” Erwin W. Lutzer (1941-)

To consider worship the way they did in the part of the world from which the Bible was written, and the culture of that time, one would not even consider going against the one they worshipped – at least the true followers, true believers, wouldn't. That's a lesson we need to learn again today in our worship of the Lord.

I. OBJECT OF OUR WORSHIP – “JESUS CHRIST OUR LORD

A. We are to worship no other – the first three of the Ten Commandments show this

Exodus 20:2-5a

(2) I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

(3) Thou shalt have no other gods before me.

(4) Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

(5) Thou shalt not bow down thyself to them, nor serve them:

B. Although it is not an accurate translation, and there are numerous problems with it, the ancient Ethiopic version of the Bible (from the 4th or 5th century) has this phrase reading, "God, our Lord Jesus Christ" – "for none but God is to be invoked; nor can any but a divine person, one that is truly and properly God, without idolatry, be regarded as the object of religious worship and adoration." (John Gill)

C. Consider the issue of Jesus Christ being "our Lord"

1. The word "Lord" in the New Testament is one that means might, power, master, owner
2. The Lord Jesus Christ, because of His might and power (as the God of gods) is to be recognized, and worshipped, by us, as our master and owner
3. That doesn't sound politically correct today but that is how the Bible teaches us we are to consider Him

Someone once said, "When we recognize Jesus' kingship, we'll give Him our worship"

1 Corinthians 8:6

(6) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Romans 14:8-9

(8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

(9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Philippians 2:9-11

(9) Wherefore God also hath highly exalted him, and given him a name which is above every name:

(10) That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

(11) And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Revelation 19:16

(16) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

D. Why do we come to church? Why do we assemble together as saints of God? If it is to worship, then why is it most people that call themselves "Christians" don't, in any way, recognize Jesus Christ as their Lord, as their God, in their everyday living? They may not have a problem worshipping in church, but they sure don't act like they have a Lord, a Master, outside of church? And then we wonder why people don't want to go to church!

II. OPPORTUNITY FOR WORSHIP – VS. 3A – "GRACE BE UNTO YOU"

A. The issue of grace is often seen only in relation to salvation, and although that's

the primary aspect of it, there is more to grace for the believer, for the saint of God, than just that of salvation

B. This isn't speaking of what are called "grace gifts" either – that being, the spiritual gift(s) that we may have – those are already ours with salvation and not something we are to pray for ourselves nor pray for for others

Romans 12:3

(3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

1 Corinthians 3:10

(10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

C. The point here in relation to the opportunity for worship is that, because of grace in salvation, and grace in Christian living, we have an ongoing, ever-present opportunity to serve the One we worship, and in so doing we have the opportunity to bring people to Christ, to the One we worship

D. The "grace" mentioned here, and in the introduction and benediction in most of the Apostle Paul's letters, is one that is referring to the "favor, blessing, good, as proceeding from God the Father and the Lord Jesus Christ" (Zodhiates)

...an increase of grace, as to its degrees, acts,

and exercise; every grace is imperfect in this respect, and those who have the most stand in need of more; there is such a thing as growing in grace, which is very desirable, and may be expected from God, who is able to make all grace to abound, and has promised to give more... (Gill)

2 Peter 3:18

(18) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

C. I. Scofield said of this verse:

Grace is not only dispensationally a method of divine dealing in salvation, (John 1:17), but is also the method of God in the believer's life and service. As saved, he is "not under the law, but under grace". (Rom. 6:14). Having by grace brought the believer into the highest conceivable position. (Eph. 1:6). God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces. (John 15:4); (John 15:5); (Gal. 5:22); (Gal. 5:23).

Grace, therefore, stands connected: with **service**; (Rom. 12:6); (Rom. 15:15); (Rom. 15:16); (1 Cor. 1:3-7); (1 Cor. 3:10); (1 Cor. 5:10); (2 Cor. 12:9); (2 Cor. 12:10); (Gal. 2:9); (Eph. 3:7); (Eph. 3:8); (Eph. 4:7); (Phi. 1:7); (2 Tim. 2:1); (2 Tim. 2:2); (1 Pet. 4:10); with **Christian growth**; (2 Cor. 1:12); (Eph. 4:29); (Col. 3:16); (Col. 4:6); (2 Thess. 1:12); (Heb. 4:16); (Heb. 12:28); (Heb. 12:29); (Heb. 13:9); (James 4:6); (1 Pet. 1:2); (1 Pet. 3:7); (1 Pet. 5:5); (1 Pet. 5:10); (2 Pet. 3:18); (Jude 1:4); and with **giving**; (2 Cor. 4:15); (2 Cor. 8:1); (2 Cor. 8:6); (2 Cor. 8:7); (2 Cor. 8:19); (2 Cor. 9:14).

III. OUTCOME OF WORSHIP – “PEACE, FROM GOD OUR FATHER, AND FROM THE LORD JESUS CHRIST”

A. “Peace”

1. The definition of the word in this verse literally means to “set at one again”
2. It is translated a couple different ways (other than the 89 times it is translated peace)

Acts 7:26

(26) And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

Acts 9:31

(31) Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Acts 24:2

(2) And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3. Speaking of nations, it is the opposite of war or conflict
4. Speaking of the believer, it is both our standing with God through Christ (we are “set at one again” – the definition of atonement) and our ability to deal with whatever trials we may have in this life because of the peace we have with God

5. The Old Testament word for peace is very similar to the one in the New Testament – it is the word that Hebrew-speaking people still use – “Shalom” – wholeness, soundness, hence health, well-being, prosperity
6. There are many believers today that don't seem to have peace – and one of the reasons is because they are not content where they are and with what they have

B. "From God our Father, and from the Lord Jesus Christ"

1. This is another time in the Bible where the text demonstrates that the Jesus Christ is not only the Lord, but He is God our Father as well
2. Grace and peace both come from Him

Conclusion: Strange things are happening all around us in Christian circles because we are truly not worshipers. For instance, any untrained, unprepared, unspiritual empty rattletrap of a person can start something "religious" and find plenty of followers who will listen and promote it!

Beyond that, it may become very evident that he or she had never heard from God in the first place. ... Because we are not truly worshipers, we spend a lot of time in the churches just spinning our wheels; making a noise but not getting anywhere. ... [I would rather worship God than do any other thing I know of in all this wide world!

– A. W. Tozer in *Renewed Day by Day*. Christianity Today, Vol. 36, no. 7.