

♪ Worship Notes ♪

Volume 1, Number 9 ♪ September 2006

THEME: Another Helper

THE HOLY SPIRIT AND WORSHIP

CHRIST AND THE SPIRIT

Association. There is a strong association between Christ's ministry and the Holy Spirit. Isaiah says that the Spirit will be "upon" the coming Messiah in a special way (11:1-2; 42:1-2; 61:1). And the Holy Spirit is closely associated with the coming of Jesus into the world: He is said to either be "upon" or to be "filling" Mary (Luke 1:35), Elizabeth (1:41), Zechariah (1:67), Simeon (2:25), and John the Baptist (1:25) (Sinclair Ferguson, *The Holy Spirit*, 32-33).

Likewise the Spirit is powerfully active at Christ's conception (Matt 1:18,20; Luke 1:35), baptism (Matt 3:16; John 1:32-34), and temptation (Matt 4:1; Luke 4:1); and in His ministry (Matt 12:15-21,28; Luke 4:18-19; 10:21), death (Heb 9:14), and resurrection (Rom 1:4; 1 Tim 3:16) (Ferguson, 71-72).

Continuation. Jesus hints at a continuation of His earthly ministry, after His ascension, through the coming Holy Spirit. He promises the disciples that He (John 15:26) and the Father (14:16) would send *another* (of the same kind) Paraclete (Comforter/Counselor/Helper, as it is variously translated). The Holy Spirit will bear witness about Christ (John 15:26) and bring to the disciples' remembrance what Jesus said (14:26). As Ferguson puts it:

The ministry of the Spirit stands in total continuity with that of the Son. Like Jesus, the Paraclete is sent by the Father and comes from

the Father. Jesus is the truth, the Paraclete is the Spirit of truth who leads Christians into the truth (John 14:6, 17; 15:26; 16:13); Jesus is the teacher of his disciples (14:23, 26); the Paraclete comes to teach them further. Jesus is the witness God has sent; the Paraclete is sent into the world to be a witness (18:37; 15:26). The world does not know or accept Jesus (5:43; 12:48); nor does the world recognize the Paraclete (14:17). In all of these senses the Paraclete is the one who "takes what belongs to Jesus" (cf. 16:14) (Ferguson, 56).

Biblical Principles of Worship*

#7 Our response of worship is enabled, motivated and empowered by the Holy Spirit.

Identification. As a result the Spirit's ministry is inseparably intertwined with the Person and work of Christ. Paul and Peter even refer to the Holy Spirit as "the Spirit of Christ" (Rom 8:9; 1 Pet 1:11). Ferguson explains that when the Spirit "comes to Christians to indwell them, he comes as the Spirit of Christ in such a way that to possess him is to possess Christ himself, just as to lack him is to lack Christ. . . . To have the Spirit of Christ is to be indwelt by Christ" (Ferguson, 37,54).

The practical outworking of the Spirit's close identification with Christ is that He is "thus qualified to reshape us to be 'like Christ', from one degree of glory to another (2 Cor 3:17-18). This is the central function of the Holy Spirit in the life of the Christian believer" (Ferguson, 56). To which adds Gregory Dix, "'To walk after the Spirit' and for 'Christ to live through me' means for St. Paul the same thing" (*The Shape of the Liturgy*, 260).

Glorification. Amazingly, the Spirit takes on a role of subordination within the Godhead: "He will not speak on His own authority," but rather medi-

ate the Father's and Son's teaching (John 16:13); and He will glorify Christ rather than draw attention to Himself (John 16:14). Von Allmen emphasizes that

the Holy Spirit does not take our attention away from Jesus; quite the contrary (John 16:13) . . . It is through the Spirit that we are baptized into Jesus (1 Cor 12:13). It is through the Spirit that Jesus is recognized (1 Cor 12:3). It is the Spirit who enables us through the sacraments of Baptism (1 Cor 12:13) and of Holy Communion (cf. John 6:22-65; 1 John 5:7) to participate in his death and resurrection" (Worship: Its Theology and Practice, 125).

J. I. Packer expresses beautifully the essence of this wonderful truth:

*Think of it this way. It is as if the Spirit stands behind us, throwing light over our shoulder, on Jesus, who stands facing us. The Spirit's message is never, 'Look at me; listen to me; come to me; get to know me,' but always, 'Look at **him**, and see his glory; listen to **him**, and hear his word; go to **him**, and have life; get to know **him**, and taste his gift of joy and peace.' The Spirit, we might say, is the matchmaker, the celestial marriage broker, whose role it is to bring us and Christ together and ensure that we stay together" (J. I. Packer, Keep in Step with the Spirit, 66).*

There is no worship directly ascribed to the Holy Spirit anywhere in the New Testament (Geoffrey Wainwright, *Doxology*, 93). Yet the Spirit is fully God, and is therefore worthy of worship—"with the Father and the Son together is worshiped and glorified," in the words of the Nicene Creed: so hymns and other expressions of worship which honor Him, especially when the entire Trinity is being praised, are certainly appropriate. However, it would seem clear that a church which focuses on the Spirit and His work to such an extent that there is not a primary emphasis on Christ and His work, is *not* truly being led by the Spirit, nor honoring Him and His own desires. When a church is lifting up the Person and work of Christ, that is a sure sign that the Spirit is at work!

OUR WORSHIP AND THE SPIRIT

The bottom line to all the above is that the Holy Spirit is committed to actualizing our worship in

and through Jesus Christ in the Body of Christ and in our personal lives.

Enabled by the Spirit. As we have seen, the Holy Spirit's ministry may be seen as an extension of what Christ has done and is doing. The same holds true for worship. "Worship, through the presence and action of the Holy Spirit, is a meeting . . . between Jesus Christ and his people" (J.-J. von Allmen, "Worship and the Holy Spirit," *Studia Liturgica* 2.2.130).

In last month's *Worship Notes* we looked at Christ's role in leading our worship: in His humanity He is the one Mediator between us and God in our response of worship; He is "in the midst of the congregation," leading us in singing the Father's praise (Heb 2:12). Yet in His humanity He is physically present at the Father's right hand, interceding for us (Heb 7:24) and serving as the minister in the true sanctuary in heaven (8:1-2). So how can He be present among us as well? (He is omnipresent in His deity, of course, but not in His humanity.) Reggie Kidd suggests that "the union between the Son and the Holy Spirit within the Trinity and the functional . . . representation of the Son by the Holy Spirit mean that when the Holy Spirit ministers among us, Christ Himself is present. . . . Christ

sings in the church by means of the Holy Spirit . . . and that's why Christ [in His humanity] can 'be in two places at once' " (email correspondence). Gerrit Dawson explains this mystery thus:

The glorified, ascended, still incarnate Jesus is in the Holy Place, within the true tabernacle (Hebrews 8:2) of which every earthly house of worship is at best a shadow. Yet in the Holy Spirit he is not removed from us. The Spirit is the Spirit of Jesus, and brings his presence to us in worship, most especially in the preaching of the Word and the administration of the sacraments. And the Spirit lifts us up, spiritually, in our worship to the throne of God where Jesus serves as our advocate, priest, intercessor and worship leader. Through the Spirit, then, the ascended Jesus comes to be in our midst and through the same Spirit we are brought in Christ our High Priest into the Father's welcoming presence. (Jesus Ascended, 136)

So, we might say, Christ is the WAY, and the Holy Spirit is the GUIDE.

Christ is
the
WAY;
the Holy
Spirit is
the
GUIDE

Motivated by the Spirit. As Christopher Cocks-worth puts it, “The new humanity of Christ in which we share by the Spirit, is doxological by nature. He gives glory to the Father in the Spirit. To enter the realm of Christ’s humanity is to step into a life of worship” (*Holy, Holy, Holy*, 185). Von Allmen adds, “Worship is the automatic outcome of the outpouring of the Holy Spirit upon the Church” (“Worship and the Holy Spirit,” 130). To be in Christ (2 Cor 5:17; 1 Pet 5:14), and to be indwelt by Him (John 14:20; 17:22-23), thus means to be a worshiper; and it is the Holy Spirit who baptizes us into Christ and energizes the process of sanctification by which we grow progressively in Christlike-ness—becoming as part of that process more willing and wholehearted worshipers.

The role of the Spirit in worship is to open our hearts to Christ—to take what we know in our heads and drive it into our hearts; to engender thankfulness and praise for His grace, His love and His presence; and then through and in Christ to lift our praises to the Father. “The Son eternally gives glory to the Father in the Spirit. . . . Christian worship is participation in this . . . life of God through the presence and activity of the Holy Spirit in the life of the believer and in the midst of the fellowship of the Church” (Cocksworth, *Holy, Holy, Holy*, 189-90).

As William Nicholls explains it:

If the objective basis of our worship is the work of Christ, its subjective basis is the work of the Spirit in the individual members of the Church, enabling them to hear Christ’s Word as God’s Word, and to participate personally in His response to the Father” (Jacob’s Ladder: The Meaning of Worship, 58).

In other words, we *CAN* come into God’s presence in worship because of the (objective) work of Christ (Heb 10:19-22); but we *WANT TO* come into God’s presence because of the (subjective) work of the Holy Spirit in our hearts. The Spirit completes in us the biblical cycle of *Revelation and Response* (*Worship Notes*, May 2006), taking the *revelation* of God and driving it home to our hearts, thus drawing forth our *response* of worship.

Empowered by the Spirit. The true power of New Covenant worship rests not in our own efforts to lift up to God an appropriate and worthy response of praise; but rather in the continuing mediating ministry of Christ, who offers to the Father as our Representative and High Priest a perfect response of praise. (*Worship Notes*, July 2006). And the Holy Spirit empowers our worship thus as He connects us to that perfect offering: by identifying us with Christ (Rom 8:9-11); by assuring us that we are children of God (Rom 8:14-17) and brothers of Christ (Rom 8:17; Heb 2:11); by encouraging us to therefore come boldly into the Father’s presence (Heb 10:19-22); and by filling us that we might sing to, praise and thank the Father through Christ from our hearts (Ephes 5:18-20).

The Spirit also empowers our worship by giving gifts to promote the growth, unity and love of the body (Ephes 4:1-16). Ferguson states: “*The correlation between the ascension of Christ and the descent of the Spirit signals that the gift and gifts of the Spirit serve as the external manifestation of the triumph and enthronement of Christ [cf. Ephes 4:7-*

8]. . . . Gifts of the Spirit are given to equip the people of God and to enable them to set on display the glory of God, the fullness of Christ, in the temple of God (Ephes 4:12,16)” (Ferguson, 207-8).

Here again we see the Christ-centeredness of all the Spirit’s doings, even in His most distinctive (and debated) contributions. As controversial as this whole subject is in the Church today (far beyond the scope of this article!), let us remember two defining and limiting qualifications which Ferguson points out (208-9): (1) the primacy of *God’s revealed Word* in the ordering and exercise of spiritual gifts (revelation always logically and theologically precedes response; *Worship Notes*, May 2006); and (2) the goal of *love* (the “more excellent way” of 1 Cor 12:31 and chapter 13). The Spirit’s gifts, as all His work, will always seek to glorify Christ and bring honor to the Father.

**“Biblical Principles of Worship” (treating twelve principles, of which the seventh is dealt with here) may be downloaded at www.worr.org/articles.*

We CAN come to the Father because of the work of Christ; we WANT TO because of the work of the Spirit.

TEXTS

on the Holy Spirit and Worship

For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” (Rom 8:15)

In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words. (Rom 8:26)

My speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God. (1 Cor 2:4-5)

Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. (1 Cor 2:12-13)

Do you not know that you are God’s temple and that God’s Spirit dwells in you? (1 Cor 3:16)

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? (1 Cor 6:19)

Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit. (1 Cor 12:3)

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. (1 Cor 12:4-7)

So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church. (1 Cor 14:12)

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (2 Cor 3:17-18)

And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” (Gal 4:6)

Through Him [Christ] we both [Jew and Gentile] have our access in one Spirit to the Father. (Ephes 2:18)

In him [Christ] you also are being built together into a dwelling place for God by the Spirit. (Ephes 2:22)

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (Ephes 4:1-5)

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord. (Ephes 5:18-19)

With all prayer and petition pray at all times in the Spirit. (Ephes 6:18)

For we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh. (Phil. 3:3)

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God. (Jude 20-21)

PRAYERS, HYMNS AND SPIRITUAL SONGS

testifying to the Spirit's ministry

*Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid;
Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit,
that we may perfectly love thee, and worthily magnify thy holy Name;
through Christ our Lord. Amen.*

(Book of Common Prayer, Holy Communion)

O HOLY SPIRIT,
As the sun is full of light, the ocean full of water,
Heaven full of glory, so may my heart be full of thee.
Vain are all divine purposes of love
and the redemption wrought by Jesus
except thou work within,
regenerating by thy power,
giving me eyes to see Jesus,
showing me the realities of the unseen world. . . .
I bewail my coldness, poverty, emptiness,
imperfect vision, languid service,
prayerless prayers, praiseless praises.
Suffer me not to grieve or resist thee.
Come as power,
to expel every rebel lust, to reign supreme and keep me thine;
Come as teacher,
leading me into all truth, filling me with all understanding;
Come as love,
that I may adore the Father, and love him as my all;
Come as joy,
to dwell in me, move in me, animate me;
Come as light,
illuminating the Scripture, moulding me in its laws;
Come as sanctifier,
body, soul and spirit wholly thine;
Come as helper,
with strength to bless and keep, directing my every step;
Come as beautifier,
bringing order out of confusion, loveliness out of chaos.

(from *The Valley of Vision:
A Collection Of Puritan Prayers And Devotions*, 28)

Let us joyfully taste of the sober drunkenness of the Spirit.
(Benedictine hymn)

Spirit of Truth, come down,
Reveal the things of God,
Make Thou to us Christ's Godhead known,
Apply His precious blood.

His merits glorify,
That each may clearly see
Jesus, Who did for sinners die,
Hath surely died for me.

No man can truly say
That Jesus is the Lord,
Unless Thou take the veil away
And breathe the living word.

Then, only then, we feel
Our interest in His blood
And cry with joy unspeakable,
"Thou art my Lord, my God."

O that the world might know
The all-atoning Lamb;
Spirit of faith, descend and show
The virtue of His Name.
(Charles Wesley, 1746)

*Come, Thou everlasting Spirit,
Bring to every thankful mind
All the Saviour's dying merit,
All His sufferings for mankind.*

*True Recorder of His passion,
Now the living faith impart,
Now reveal His great salvation,
Preach His gospel to our heart.*

*Come, Thou Witness of His dying;
Come, Remembrancer divine,
Let us feel Thy power, applying
Christ to every soul, and mine.
(John and Charles Wesley)*

The Father gave the Son;
The Son gave the Spirit;
The Spirit gives us life
So we can give the Gift of love.
And the Gift goes on . . .

("The Gift Goes On" by Ron Harris
and Claire Cloninger
© 1983 Ron Harris Music)

*O GOD THE HOLY SPIRIT,
That which I know not, teach thou me,
Keep me a humble disciple in the school of Christ,
learning daily there what I am in myself,
a fallen sinful creature,
justly deserving everlasting destruction;
O let me never lose sight of my need of a Saviour,
or forget that apart from him I am nothing, and can do nothing.
Open my understanding to know the Holy Scriptures;
Reveal to my soul the counsels and works of the blessed Trinity;
Instil into my dark mind the saving knowledge of Jesus;
Make me acquainted with his covenant undertakings
and his perfect fulfillment of them,
that by resting on his finished work
I may find the Father's love in the Son,
his Father, my Father,
and may be brought through thy influence
to have fellowship with the Three in One.
O lead me into all truth, thou Spirit of wisdom and revelation,
that I may know the things that belong unto my peace,
and through thee be made anew.
Make practical upon my heart the Father's love
as thou has revealed it in the Scriptures;*

*Apply to my soul the blood of Christ, effectually, continually,
and help me to believe, with conscience comforted,
that it cleanseth from all sin;
Lead me from faith to faith,
that I may at all times have freedom to come to a reconciled Father,
and may be able to maintain peace with him
against doubts, fears, corruptions, temptations.
Thy office is to teach me to draw near to Christ with a pure heart,
steadfastly persuaded of his love,
in the full assurance of faith,
Let me never falter in this way.*

(from *The Valley of Vision:
A Collection Of Puritan Prayers And Devotions*, 32)

QUOTABLES

The Holy Spirit and Worship

“The Holy Spirit, through whom we participate in the Person and Ministry of Christ, exercises a two-fold ministry, corresponding to the twofold priestly ministry of Christ—namely, of *representing God to man* and of *representing man to God*.

(a) Through the Holy Spirit *God comes* to meet us in worship in the ministry of Word and Sacrament, and summons us to respond in faith and obedience and thanksgiving, in offering ourselves as a living sacrifice to God, which is our reasonable service.

(b) In our human—frail, broken, unworthy—response the Spirit helps us in our infirmities, lifting us up to Christ. Christ in His ascended *humanity* is our God-given Response, the Leader of our Worship, the pioneer of our Faith, our Advocate and High Priest, who through the eternal Spirit presents Himself for us to the Father. In and through the mediatorial ministry of the Spirit, we worship the Father in the name of Christ.”

(James B. Torrance, “The Place of Jesus Christ in Worship,” in *Theological Foundations for Ministry*, 359)

“The essence of worship is a double movement of the Holy Spirit. The initiative is, as always, on the side of God. His gracious approach to us through Christ is mediated to the believers by the Spirit declaring, effecting and renewing their

status as free sons of God. In their response of faith there is a movement of the Spirit back, as it were, from the human side to the Father, taking up into itself the penitence, adoration and self-offering of the worshippers. . . .

It is this twofold movement of the Spirit which it is the purpose of liturgical worship to embody and express. It therefore consists on the one hand of the proclamation and commemoration of the saving acts of God in Christ, the setting forth in Word and Sacrament of the supernatural gospel. On the other hand it expresses the carrying up of the response of human worship to the Father through Christ in the Godward movement of the Spirit. . . .

This pattern of worship is discernible in all liturgical worship soundly based on the New Testament.”

(G. W. H. Lampe, “The Inner Meanings of Word and Sacrament: Anglican,” in *Ways of Worship*, 197-98)

“Martin Luther . . . told of a time when he was focused intently on the person and work of Christ. The Holy Spirit was there as if in the form of a dove, gently alight on his shoulder, and when Luther turned his attention to the Spirit and away from Christ, the dove flew away.” (Harold Best, “Charismatic Worship: A Traditional Worship Response,” in *Exploring the Worship Spectrum*, 158)

“The role of the Holy Spirit in worship is . . . the glorification of Christ and the leading of men to share in His human worship of the Father.”
(William Nicholls, *Jacob’s Ladder: The Meaning of Worship*, 65)

“If therefore it is impossible to understand the work of Christ, and to receive it as revelation and one’s own salvation, except through the work of the Holy Spirit in one, it is also impossible to understand the work of the Spirit, and to know it for God’s work, except in the fact that it reveals Christ to us as God’s Word.”
(William Nicholls, *Jacob’s Ladder: The Meaning of Worship*, 57)

“God Himself is the agent behind all worship. Man only receives these gifts of God that so abundantly stream upon him from the Cross and through the Holy Ghost. Here is the great mystery, that even when man thinks he is active in worship, it is God and His Holy Ghost that are working in him (Rom 8:15 f.; cf. Phil 2:12b-13a).”
(Bo Reicke, “Some Reflections on Worship in the New Testament,” in *New Testament Essays: Studies in Memory of Thomas Walter Manson 1893-1958*, 207)

“Without the operation of the Spirit Christian Worship would be a merely human act, like heathen . . . worship—human effort and self-exertion before God. Through the Spirit *Christian Worship is the act of God in the community.*”
(Gerhard Delling, *Worship in the New Testament*, 23-24)

“Neither stylized charismatic exuberance nor Anglican Prayer Book correctness nor conventional music-sandwich Sunday-morning programs provide any magic formula for this rediscovery. It can occur only when the Holy Spirit is taken seriously as the One who through the written word of Scripture shows us the love and glory of the Son and the Father and draws into personal communion with both.”
(J. I. Packer, “What about Jacuzzi Worship?” in *Celebrating the Saving Work of God: The Collected Shorter Writings of J. I. Packer*, Vol. 1, 207)

“Genuine worship must be prompted, energized, and brought to fulfillment by the presence and sanctifying power of the Holy Spirit. Without the Holy Spirit worship by human beings remains merely a human activity which has no guarantee of reaching the Father.”
(Peter Toon, *Our Triune God*, 32-33)

“Apart from the action of the Holy Spirit, God’s self-disclosure in Christ, crucified and risen, is simply religious information that we may take or leave. God moves toward us in Christ, and by the Spirit connects with us, lifting us into God’s own life, which is, at its very heart and center, relational Holy Trinity. Worship that is profoundly Christian will be shaped in form and content by a Trinitarian faith.”
(Ronald P. Byars, *The Future of Protestant Worship*, 63)

“Worship is an event. It is rooted in the event of God. God’s being is an eternal event in which the Father eternally gives glory to the Son in the Spirit and the Son eternally gives glory to the Father in the Spirit. This is how God is God. Christian worship is a participation in this eventful life of God through the presence and activity of the Holy Spirit in the life of the believer and in the midst of the fellowship of the Church.”
(Christopher Cocksworth, *Holy, Holy, Holy*, 189-90)

“Neither you nor I could ever know anything of Christ or believe in him, or have him as our Lord, except as this is offered to us by the Holy Spirit through the preaching of the Gospel.”
(Martin Luther)

“For Paul the gathered church was first of all a worshiping community; and the key to their worship was the presence of the Holy Spirit. Thus, in Philippians 3:3, in his strong attack against the ‘mutilators of the flesh’ (through circumcision), Paul begins by asserting that ‘we are the circumcision, who serve/worship by the Spirit of God.’ Their worship is a matter of a religious rite performed in the flesh; ours is a matter of Spirit.
(Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, 884)

“The distinctive, constant, basic ministry of the Holy Spirit under the new covenant is so to mediate Christ’s presence to believers—that is, to give them the knowledge of his presence with them as their Saviour, Lord, and God—that three things keep happening: (1) *personal fellowship with Jesus*; (2) *personal transformation of character into Jesus’ likeness*; (3) gratitude, delight, hope, and confidence—in a word, *assurance*—through *the Spirit-given certainty of being loved, redeemed, and adopted* through Christ into the Father’s family.”

(adapted from J. I. Packer, *Keep in Step with the Spirit*, 47,49)

“We don’t deserve to worship God. . . . But God graciously invites us to worship and then provides us with the means to receive communion with and revelation from God—the very presence of Christ, by the power of the Holy Spirit. This is Trinitarian mystery, hospitality, and gift.”
Leanne Van Dyk, “Proclamation/Revelation, Christology,” *A More Profound Alleluia*, 63-64)

“Christ was raised to heaven, but his presence has been granted and maintained by the power of the Holy Spirit.”
(Janos Pasztor, “Calvin and the Renewal of the Worship of the Church,” *Reformed World* 40:2 [June 1988]: 912)

FATHER: God *before* us, receiving our worship
SON: God *alongside* us, perfecting our worship
SPIRIT: God *within* us, prompting our worship
(John Witvliet, “Visions of Divine Splendor: Toward Inculturated Trinitarian Worship,” sermon)

“There is no doubt from passages such as 1 Corinthians 12:3; Ephesians 2:17-22; Philippians 3:3 that the Holy Spirit facilitates the worship of the new covenant era.”
(David Peterson, “Worship and Ethics in Romans 12,” *Tyndale Bulletin* 44.2 [1993]:275)

“What I mean by authentic worship is worship which originates in the Holy Spirit (in the believer), is given up to and in Christ Jesus who then perfects and beautifies it offering it up to the Father.”
(Greg Roig)

“The fuel of worship is a true vision of the greatness of God; the fire that makes the fuel burn white-hot is the quickening of the Holy Spirit; the furnace made alive and warm by the flame of truth is our renewed spirit; the resulting heat of our affections is powerful worship.” (John Piper, “God Seeks People to Worship Him in Spirit and Truth,” sermon April 8, 1984,
<http://www.desiringgod.org/library/sermons/84/040884.html>)

“No re-presentation of God’s saving acts will in fact draw forth the response of real worship unless their truth ‘comes home’ to men and women; and that can only happen through what the Reformers called ‘the inward testimony of the Holy Spirit.’”
(Raymond Abba, *Principles of Christian Worship*, 7)

“*Question 53: What dost thou believe concerning the Holy Ghost?*

First, that he is true and coeternal God with the Father and the Son; secondly, that he is also given me, to make me by a true faith, partaker of Christ and all his benefits, that he may comfort me and abide with me for ever.”
(Heidelberg Catechism)

“That the Word may not beat your ears in vain, and that the sacraments may not strike your eyes in vain, the Spirit shows us that in them it is God speaking to us, softening the stubbornness of our heart, and composing it to that obedience which it owes to the Word of the Lord. Finally the Spirit transmits those outward words and sacraments from our ears to our soul.”
(John Calvin, *Institutes of the Christian Religion*, 4.14.10)

“The Spirit makes known the personal presence in and with the Christian and the church of the risen, reigning Saviour. . . . He empowers, enables, purges, and leads generation after generation of sinners to face the reality of God. And he does it in order that Christ may be known, loved, trusted, honored and praised. . . . The distinctive, constant, basic ministry of the Holy Spirit under the new covenant is . . . to mediate Christ’s presence to believers.”
(J. I. Packer, *Keep in Step with the Spirit*, 47,49)

“Bread and wine are nothing, apart from the Holy Spirit; baptism is nothing, apart from the Holy Spirit; our worship and our liturgies are nothing, apart from the Holy Spirit. But they’re *everything* in the power of the Spirit, because in the power of the Spirit *Christ* is there to baptize and *Christ* is there to make the bread and wine a communion in the body and blood of Christ. We’re utterly dependent on the Spirit.”
(James Torrance, audiotape “The Priesthood of Christ”)

It is not only *because of Christ* that we come to know the Spirit more fully, but actually *in Christ*. Indeed, it is apparently a principle of the divine Spirit’s working that he declines to disclose himself in any other way (John 16:13–15). He will not be known as he is in himself apart from Christ. Before the Spirit rests permanently on all the faithful children of God, he first must rest on the uniquely faithful Son of God (cf. John 1:33).
(Sinclair Ferguson, *The Holy Spirit*, 30)

SONG SEARCH

Over the last few years many churches across North America have been using *Let the Nations Rejoice*, a 32-song book and CD resource for meetings with a missions emphasis. Songs are now being sought for Volume Two, to be published in 2007. The criteria for selecting the songs is that they should be 1) short - not many verses or words; 2) singable as a congregation, not solos; and 3) themes that celebrate the Lord’s global reign or challenge God’s people to involvement. Send a lead-sheet (melody, chords and lyrics) to Frank Fortunato, PO Box 444, Tyrone, GA 30290. A demo CD or cassette of your submissions is not required, but preferred. Or, you may send a music notation score by PDF attachment with mp3 to ffort2@aol.com. Submissions must be received by October 1, 2006. Send email to find out how to get final copies of Volume One at near-giveaway prices. Regrettably no more CDs are available.

THE LIGHTER SIDE

A man was stranded on a deserted Pacific island for years. Finally one day a boat comes sailing into view, and the man frantically waves and draws the skipper’s attention. The boat comes near the island and the sailor gets out and greets the stranded man.

After a while the sailor asks, “What are those three huts you have here?”



“Well, that’s my house there.”

“What’s that next hut?” asks the sailor.

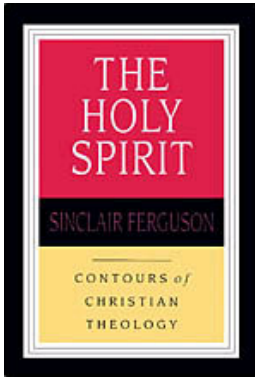
“I built that hut to be my church.”

“What about the other hut?”

“Oh, that’s where I used to go to church.”

BOOK NOOK

The Holy Spirit



The Holy Spirit

by Sinclair Ferguson (InterVarsity Press, 1996)

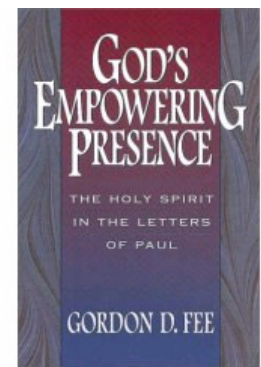
Ferguson is a highly respected Reformed theologian, and his approach is rigorously biblical and insightfully theological as he brilliantly summarizes and synthesizes Scripture's teaching on the Spirit's Person and work..

God's Empowering Presence

The Holy Spirit in the Letters of Paul

by Gordon D. Fee (Hendrickson Publishers, 1995)

Fee is a thorough exegete, and though his charismatic conclusions are quite different from Ferguson's, he likewise makes a careful biblical case for his views.

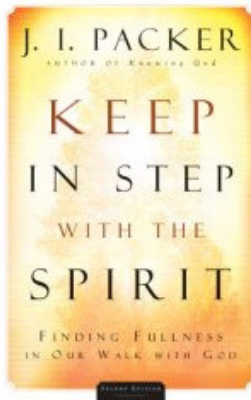


Keep in Step with the Spirit

Finding Fullness in Our Walk with God

by J. I. Packer (Baker, rev. ed. 2005)

Packer's moderating perspective is warmly pastoral and irenic as he fairly examines and evaluates the strengths and weaknesses of various contemporary views on the work of the Holy Spirit.



Holy, Holy, Holy

Worshipping the Trinitarian God

by Christopher Cocksworth (Darton, Longman & Todd, 1997)
(out of print, but often available through used bookstores online)

Cocksworth "looks at the Trinity through the lens of worship and worship through the lens of the Trinity" (back cover). His approach is biblical, historical and practical.

HOLY,
HOLY, HOLY
Worshipping the Trinitarian God



CHRISTOPHER COCKSWORTH
Series Editor: Stephen Sykes
TRINITY & TRUTH SERIES

WORSHIP EVENTS



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www.calvin.edu/worship/sympos

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April 18-21, 2007 Malenovice, Czech Republic

for more information please see ewl.shorturl.com

or contact Ron Man at RMan@gemission.com

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