

# The True Worshipper 3- The New Testament Doxology

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 April 2020

Preacher: David Antwi

[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Last Thursday I was talking about the previous one and last I spoke about, actually last Thursday I spoke about the true worshipper.

And I want to continue the true worshipper three. The true worshipper three. And today I have a very interesting subtitle.

My subtitle for today is the New Testament Doxology. Yes, that's why I said the New Testament Doxology.

It's a word. It's an interesting word. The New Testament Doxology. The New Testament Doxology. Now, I'll explain it in a minute.

[ 0 : 59 ] When you read the Bible very carefully, as I said in our previous stream teachings, that worship is central. Worship has always been central and is important to God.

So in the Old Testament, their lives were built around their worship. And then in the New Testament, it is now not just similar to the Old Testament.

It's slightly deeper and further in the sense that in the New Testament is an entire lifestyle. So I spoke about worship means true worship and acceptable worship.

What kind of worship God accepts? Some worship God does not accept. It's worshipping the true God, him as God alone. That's what he accepts. And when you worship him in the way he has said we should worship him, that is true worship.

When you worship acceptable worship, when you worship God in the way he has said, with a right attitude, when you worship the true God with the right attitude, it's an acceptable worship.

[ 2 : 05 ] Now, it's very interesting to understand that, like I said in the previous broadcast, people can speak worship with their mouth, but their lifestyle doesn't support it.

All right. So true worship is when you are bringing honor to God through your thoughts, your words, and your actions. Bringing honor to God through your words, thoughts, and actions.

True worship. Worship is to give to God the respect he deserves. Okay. True worship is to give to God the respect he deserves.

It's very important for us to understand that God deserves worship. But how can you give to God the respect he deserves when you actually don't even know what he deserves? So the more you understand God, the more you get to know God.

That's why they that know their God shall be strong and do exploits. The more you get to know God, the more you are able to worship truly or the deeper your worship, the stronger your worship.

[ 3 : 15 ] Worship is an overflow of what is the insight, the understanding, the encounters a person has had with God. So long as the depths of revelation of God is concerned, it's an overflow of that which manifests through our emotions and our bodily actions and everything we do.

And so worship is an overflow of the insight a person has about God. And the person, therefore, lives his entire life, dedicates his or her entire life, yields his life as a dedication in honor and in respect to this God is found under any circumstance, anywhere, any day, any time, under any situation.

All right. So worship has to do with and is an overflow in the book of some some. I think I read from this version. Some 45. Yeah.

In the book of some 45, verse one, he says that my heart over is overflowing with a good theme. Some translations that can just say a good matter. Right. But you can use it.

My heart is overflowing with a good team, a good theme. I recite my I recite my composition concerning the king. My tongue is also a pen of red.

[ 4 : 39 ] I said my heart is overflowing. True worship is an is out of the overflow of your heart. First of all. So that is why you cannot artificially generate true worship just by music.

It cannot be artificially induced. It is an overflow. And so our emotions then express what has hit our hearts.

We express it with our emotions. An informed mind will end up producing a burning heart. Jesus in Luke chapter four, verse 32 said, did the apostles, the disciples, they said, did our hearts not burn in us when he spoke to us?

When he was teaching them the scriptures, the beginning, their eyes were open. Oh, wow. Oh, wow. The Bible studies is called Bible studies with Jesus himself from Genesis to Malachi.

One day, Jesus took them through the Bible study. And the Bible says that when they saw him, they saw who Jesus was from scriptures. Their eyes, they were so enlightened.

[ 5 : 48 ] Their hearts were burning. So can you imagine the genuine worship that comes as a result of this enlightened minds through scriptures?

All right. So it's so important that we understand that worship is an overflow. That is why you cannot afford not to give yourself to the scriptures. Give yourself to the scriptures.

Give yourself to the scriptures. Now, as a Christian, your entire lifestyle should be a lifestyle of worship. So your thoughts, your words, and your actions should bring glory to God.

It's so important and it's so fundamental that when you look through the scriptures, people of scriptures were worshipers. And so if you're going to be a true worshiper, then true worship requires your thoughts, your ways, and engagement of your thoughts, your ways, and your corresponding actions.

That is what makes a person a true worshiper. And it's so important for us to understand that and flow with God in that light.

[ 6 : 58 ] Praise God. Now, today, as I said, let me start by reading John chapter 4, our anchor scripture. John chapter 4, verse 21.

Jesus said unto her, woman, believe me, the hour comes or cometh when ye shall neither worship in this mountain nor yet at Jerusalem.

All right. Let me read it again. Jesus said unto her, woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father.

Please take notice of the word the Father. You worship. You worship. You know not what. We know what we worship.

For salvation is of the Jews. You are worshiping what you don't know, but we know what we worship. Because salvation is of the Jews. So you realize that what you know influences your worship. As I said in the previous teaching.

[ 8 : 03 ] You worship. You know not what. We know what we worship. For salvation is of the Jews. When it says salvation is of the Jews, I think Romans chapter 3, verse 2, not 2, verse 3.

It says that unto them belongs the oracles of the Lord, the oracles of God, the things, the teachings, a certain level of understanding of God, which was given to humanity, came through them.

So the oracles of God has to do with the things concerning God. They are very important. The Jews were. And then all the things concerning God, so long as salvation and what he was going to do in the Old Testament was committed to the Jews.

So it says that salvation is of the Jews. It's us. It's us. We know what we worship. We don't know what you are worshiping. Then look at the verse. The next verse.

It says, okay, for salvation of the Jews, verse 23. But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth. For the Father seeks such to worship him.

[ 9 : 06 ] I want you to take notes of the repetition and the appearance of the word, the Father. It appeared, first of all, in verse 21.

21, I read it again. Jesus said to her, woman, believe me, the hour comes when ye shall neither in this mountain nor at Jerusalem worship the Father.

Now, verse 23. But the hour comes, and now is, when the true worshippers shall worship the Father. Did you see the first time he said, worship the Father. Here, verse 23. Worship shall worship the Father. Worship the Father. Shall worship the Father. He was trying to point worship to the Father.

The object of our worship is the Father. The object of our worship is the Father. The Father should be the chief object of our worship. Our worship must be central and the most influential aspect of our living.

[10:06] And the Father must be the object of our worship. The source of our worship is the work of the Father in producing redemption for us.

That is the source of our worship. I will explain it. So, when you become born again, you have a relationship with the Father, then you can be a true worshipper.

Then you can be a true worshipper. So, when you come to know the Father, when he saves you, his work of redemption, his work of justification, his work of salvation, his work of regeneration inside you is the source of true worship.

So, that means that if you are not in Christ, you can't give the Father true worship. And the time for giving the Father true worship has come. The times of not giving the Father true worship and doing what you want to do or people doing their own things, even though God punished most of them, those times are completely over.

Now, the time has come. And now is. So, as Jesus was speaking, he said, from this time on, as I'm coming to die, from this time forward, the true worshippers shall worship the Father in spirit and in truth.

[11:20] So, remember, he says that we worship the Father, verse 21, worship the Father, verse 23. But the hour comes and now is when the true worshippers shall worship the Father, shall worship the Father, verse 21.

Worship the Father, verse 23. We shall worship the Father in spirit and in truth. Watch this. For such seeks, or for such, sorry, for the Father seeks such to worship.

The Father seeks such to worship. Did you notice that worshiping goes with the Father? And when the Father, so you can't be a true worshipper if the Father has not sought you.

It's the Father who came. So, it's so important that worship. He says that God's the Father. He said, the Father seeks worshippers. Look at verse 24. God is a spirit.

He said, God is a spirit. And then that worship, this God who is a spirit, who happens to be the Father. God is a spirit and the spirit is the Father.

[12:36] And this God who is a spirit is the Father. So, the Father is seeking a certain type of people to worship Him.

There's people who can worship Him in spirit and in spirit and in truth. All right. Now, this leads me to talk about the New Testament doxology.

What is doxology? Doxology is made up of two Greek words. Doxa and Logia or Logos.

Where we get. So, doxa is glory. All right. So, doxa is a very ancient Greek word translated as glory. Which means glory. Glory. All right. Glory. So, doxa is glory. And doxology.

[13:42] Logia comes from Logia. Comes from Logos. You know, in John 1, it says, in the beginning was the word. In the beginning was the Logos. Logia.

Logia. Idea. Understanding. Saying. So, Logia. Like I was teaching in church some time ago about homologia. Homologia. Homo and Logia.

Homo means same. All right. Same is homo. Homo. So, homologia means same. Same. Same word. That is what is translated in English as confession.

So, when we confess something. The confession of faith has to do with confessing. Saying the same thing as God has said. That is homo. Logia. Now, we have doxology.

Doxa. Logia. It is glory speaking. Glory sayings. Glory word. All right. So, what does that mean? When we come with sayings and words to bring glory to God.

[14:42] Sayings and words. So, we say things. We honor him. We are saying something and declaring something to his glory. To elevate him to his majesty.

That is doxology. Doxa and Logia. Doxa. Glory speaking. Glory saying. And now, why am I saying this thing?

Because glory saying. Seem. Oh, it is true. You see throughout the scripture. Particularly the New Testament. But every time they talk about the goodness of God.

The majesty of God. The power of God. The glory of God. The grace of God. All the attributes of God. Which depicts who he is. And the things he has done. So, how he delivered. How he saved. How he chose. How he called. How he forgave. All these things that he has done. Actually, true worship. Or worship. Is to honor God for the things.

[15:40] Who he is. And what he has done. And giving him praise for both. Okay. So, that's worship. Worship is to honor God for who he is. And what he has done. And to give him praise for both.

Alright. So, in the scriptures. When they talk about. Oh, this is our God. God. The majesty of God. The grace of God.

The power of God. The mercy of God. The forgiveness. All these are attributes. Who he is. It points to who he is. And not just that. The works of God. So, through the Old Testament.

You will see. The Old Testament. You will see. Particularly in the book of Psalm. Psalm. So, when they speak about all these things. They end it with doxology. So, God is good.

God has delivered us. I've been through this. I've been through that. I've been through that. Then they end it. To the praise of your glory. Or to him be glory forever. So, they just. After everything.

[16:36] They just bring God glory. That's what doxology is about. And doxology is so important. That is why. When we go to church. Usually. When church is closing.

Those. Churches that give benediction. Usually. We say unto. That's doxology. Now. As soon as you hear. Unto him. You're talking. You've entered into doxology realm.

Or doxology realm. That's my own coined word. Doxology. So. Unto him. Who by his power.

Talking about. Who he is. Created the heavens and the earth alone.

And what he has done. Unto Jesus Christ. Our savior. Unto the Holy Spirit. Our teacher. The magister veritatis. The only one who can teach. The master of the truth.

Unto the Holy Spirit. Our teacher. We ascribe all honor. Praise. Dominion. Power. That's doxology. You see. That's doxology. It's dotted throughout the. Scripture. Especially.

[17:33] The New Testament. Doxology is all. So. It says that. Unto him. We give glory. And honor. And power. Even now and forever. Before we go on to the benediction. So. Benediction is not full.

Until it is started with doxology. Like Paul did in Ephesians chapter 1. Verse 3. He said. Blessed be God. And father. The God and father of our Lord Jesus Christ.

Who has blessed us. Before he put focus on him. We. Us. Now. True worship. Never makes man the focus. You don't come to worship God.

Thinking. Primarily. About what you are going to get. Some may think about. As I said earlier. On maybe. Honorarium. Or. Renumerations. Others may think about.

Even the physical things. And opportunities. God will bring their way. Because of what they are doing for God. That all happens. And that is acceptable. But. First of all.

[18:30] Anytime we are worshiping God. We are doing anything for God. Especially. In ministry. We count. We should count ourselves. Privileged. To be able to engage. In such.

An honorable. Act. Or actions. Act. Of worship. All right. That it. And we should. Do it. With fear. And trembling. That. This. Our worship.

Will be acceptable. To him. That we should do it. Wholeheartedly. So. Do it. It. So. Now. Listen to this. In worship. In worship.

We. Give. We. By the Holy Spirit. Through Jesus Christ. Give God glory. In ministry.

The Father. Ministry flows from the Father. Through Jesus Christ. By the Holy Spirit. Through man. Unto man. So. In ministry. When you are ministering.

[19:26] First of all. You should be a worshiper. The quality of your worship. Is what determines. The nature of your ministry. Ministry flows from God. Through Jesus.

By the Holy Spirit. And then. To men. So. From man. To man. By start from God. Whilst worship. Is starting.

From man. Through the. By the Spirit. Through Jesus Christ. To the Father. So man. By the Spirit. Through Jesus Christ. To the Father. Ministry. God. Through Jesus Christ.

By the Spirit. Unto us. And so. In any of these things. The one who is ministering. Is not. Shouldn't see himself. As very powerful. And very important. It comes from God. The one who is giving God worship.

Shouldn't think he's doing God a favor. Or something. But. As you give God worship. And you. There's no way you can worship God. In spirit. And in truth. Genuine worship.

[ 20 : 22 ] And you will be blessed on earth. No. You. You. You. You will. Bishop. You. Push it this way. You cannot. Put God. First. In life. And be last. In life. He said.

When you. Put God. First. You will not be last. In life. You can't. Put God. First. In your life. And you'll be last. In life. No. It doesn't happen. Matthew 6. 23.

Seek ye first. The kingdom of God. Make worship. Make God. Make church. Make the things that concern God. A priority. Without neglecting the others. Seek ye first.

He didn't say seek ye only. Seek ye first. The kingdom of God. And his righteousness. And all these things. Shall be added to you. So as I said. Doxology is dotted through the scriptures.

And in actually. There's a major concentration. In the Old Testament. Of praising God. And honor to God. In the Psalms. All right. So when you read Psalms. Psalm is made up of 120 chapters.

[ 21 : 17 ] All the 120 chapters. Much of it. Has to do with praising God. And bringing honor to God. Actually from the beginning to the end. There are times people are crying. Talking about what they've been through.

But fundamentally. And primarily. It is giving glory to God. So watch this. In the book of Psalm. The book of Psalm. Is divided into five blocks. Five blocks. All right.

So. First block. Second block. Third block. Fourth block. And fifth block. It's like a book. First book. Second book. The way. The Pentateuch. Or the books of Moses. Five. The same way.

Psalm. Is divided into five blocks. All right. First one. And even in the New Testament. When Jesus came and he was teaching. The teachings of Jesus. Is divided into five blocks. Very interesting.

Five stands for grace. So. Psalm. So from Psalm. Psalm 1. All the way to Psalm 41.

[ 22 : 12 ] One block. From Psalm 42. All the way to Psalm 72. Psalm 72. Is another block. From Psalm 73.

All the way to Psalm 89. Is another block. Then from Psalm 90. All the way to Psalm 106. Another block. Then from Psalm 106.

From Psalm 107. To the end. Is another block. So. But this is the beauty of it. Every time. They are about to end one block. They ended it.

With doxology. So. For example. When you look at Psalm. 41. Psalm 41 verse 13. Says that. Blessed be the Lord God of Israel.

From everlasting. And to everlasting. Amen. And amen. Hallelujah. That's how they finish. They always finish. Blessed be. Blessed be. Amen. And amen. Then you.

[ 23 : 06 ] The next one is Psalm 72. Let's look at Psalm 72. Psalm 72 verse 18. It says. Psalm 72 verse 18.

It said. Blessed be the Lord God. The God of Israel. Who only does one. One draws things. The only one who does one. Blessed be his name. So. That's Psalm 72 verse 18.

Now. The third block. In Psalm 89 verse 52. Psalm 89 verse 52. Says that. Blessed be the Lord. Blessed be the Lord. Forevermore. Amen. And amen. That's the third block. And then the fourth block. Ends. With Psalm 60. 106. 106 verse 47.

And 106 verse 47. Says that. And 47 and 48. Actually. Save us. O Lord our God. And gather us from amongst the heathen. To give thanks unto thy holy name.

[ 24 : 08 ] And to triumph in thy praise. Do you see that? In praising you we are triumphant. I see you triumphant. I see you triumphant. I said. I see you triumphant.

As you give God praise. Even through these difficult times. Things that have happened in your life. Things that you haven't been happy about. Things that have tried to push you down. Pull you down. You are still giving praise to God.

I see God. Making you triumph. In the name of Jesus. Verse 48 says. Blessed be the Lord God of Israel. From everlasting to everlasting. And Lord. All the people say.

Amen. Praise ye the Lord. Alright. So. That is the fourth block. They end it with. Praise ye the Lord. And then the fifth block. When you come to the fifth block. Boy.

I like the fifth block. How did he end the fifth block? Psalm 150. The whole chapter. Is the ending of the entire thing. It says that. Praise ye the Lord. Praise God in the sanctuary.

[ 25 : 03 ] Praise him in the firmaments of his power. Praise him for his mighty acts. Praise him according to his excellent greatness. Praise him with the sound of the trumpets.

Praise him with the psaltery and harp. Praise him with the timbrel and a dance. Praise him with strings, instruments and organs. Praise him.

Praise him upon the loud cymbals. Praise him upon the high sounding cymbals. Let everything that has breath. Praise the Lord.

Praise ye the Lord. That's how he ended psalm. This is one of the biggest doxologies in the Old Testament. Hallelujah. Praise ye the Lord. Praise the Lord. Oh, I wish we are having church.

I would have said somebody just clap and let's have some good time in the Lord. Hallelujah. It's all how my heart overflows with matter. My heart is overflowing with matter.

[ 26 : 03 ] I can be composed when it comes to glorifying the name of this our God who has been good to us. He has kept us. He has preserved us. Bible says we are the sheep of his pasture. In Psalm 95.

Look at this. You need to see this. Psalm 95. Thank you, Jesus. Thank you, Holy Spirit. Thank you, Jesus. Doxology. Doxology.

We will always remember to give you what you deserve. Hallelujah. Which we know. Psalm 95 said, Oh, come, let us sing unto the Lord.

Let us make joyful noise to the rock of our salvation. Who told you you'd be a victim in this time? Who told you? You will not be a victim. She will not be a victim. Oh, come. God is the rock of our salvation.

Magadosh. Magadosh. I'm getting excited. Anytime it comes to the word of God, it's just so exciting. Hmm. That's why. Now, listen. He said, let us come before his presence with thanksgiving and make a joyful noise unto him with psalms.

[ 27 : 08 ] As we are singing, we are making joyful noise. Make a joyful noise unto him. Let us come. This is talking about congregational worship. Let us come. For the Lord is a great God and a great King above all ghosts.

In his hands are the deep places of the earth. The strength of the hills is his also. Hmm. That's amazing. The sea is his and he made it and his hand formed the dry land.

Oh, come. Let us worship and bow down. Let us kneel before the Lord, our maker. For he is our God and we are the people of his pasture and the sheep of his hand.

Hallelujah. He's our God. Let us worship him. Let us glorify him for the things he has done. So, when you consider, in fact, I think the psalmist somewhere says that when I consider this thing, it is too great for me to understand.

When I consider this thing. That leads me into Romans chapter 11. In the book of Romans, Paul heavily majored on doctrine.

[ 28 : 15 ] So, he was teaching them how we have been saved, how we have judicial salvation through the Lamb of Christ, the Lamb of God who is Christ. We have judicial forensic justification, judicial salvation through the Lamb of God.

So, Romans was kind of, let me use the New King James Version. Romans was a kind of illegal book. So, from verse chapter 1, chapter 2, chapter 3, chapter 4 through to chapter 11, he spoke heavily about doctrine.

How we have been saved and how God appointed us by his grace and all that. Then chapter 12, he goes to duty. He said, I beseech you, therefore, by the mercies of God, beginning to tell them how they should behave in this newfound life and in this lifestyle of worship.

But when he was about to finish the doctrine, the things God has done, when he's teaching on what God has done and for which reason we have to also take some action.

When he was about to end that teaching in Romans, as I said, two aspects. The first aspect. When he was about to end the first aspect.

[ 29 : 29 ] Let's look at the way he ended it. It's so beautiful. Romans chapter 11. Before you came to Romans chapter 12, I beseech you, therefore, by the mercies of God, that ye present your bodies as a living sacrifice.

Romans chapter 11, verse 33. He says that, All the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out.

You can't trace his ways. He said, all the depths of the riches, both of the wisdom and knowledge of God. It's so deep.

It's interesting. Human beings can say, I'm trying to figure God out. You can never figure God out. Because he's too deep. And verse 34 says that, For who has known the mind of the Lord or who

has become his counselor?

Oh, God should he have done this. Why should he allow this? Today you want to advise God. Have you been able to sort out your own life? Let alone to try and help God sort out the globe or the universe or the world?

[ 30 : 46 ] You know, so sometimes it's easy for people to think, oh, okay, I know better than God. Oh, God should have done it. Oh, I could have advised God. I could have done that. He says that for who has known the mind of the Lord or who has become his counselor.

That is why I am a strong advocate of the fact that or a strong proponent of the fact that or a strong teacher and believer and preacher of the fact that in times like this, let's focus more on knowing God.

Knowing God, because when you know God, then you don't try to trace his hand. When you know God, he will reveal his intentions or his ways to you. He revealed his ways to Moses, Psalm 105. All right. So he will reveal his ways to you and not just his acts. And so it's important to understand that when you walk with God, you begin to get at least what he's doing with your life and in our times and all that.

So back to the text, verse 35, or who has first given to him and it shall be repaid him.

[ 31 : 57 ] This is what he's trying to say. God doesn't owe anybody. Let me use American English. God does not owe anybody nothing. God doesn't owe anybody anything.

He doesn't owe you. He doesn't owe me. He doesn't owe me the responsibility or he doesn't owe me giving me money. So if I don't get money, God, you haven't tried for me.

Or if I wasn't feeling well or if I lost, that is why we have to walk with God from the point of view that he is wiser. He is higher.

He knows what he's doing. Even Job said, even if he slays me, yet I will trust him. Even if God slays me, yet I will trust him. He told the wife, you are talking like one of the foolish women who should accept only good from God.

So sometimes you might even be on her sweet little bed and you are wondering, God, so why me? Why should I go through? Is it because I didn't have enough faith? Is it because I didn't trust you? Please, just trust him from wherever you are.

[ 33 : 01 ] It will always be in your interest. Just trust him from wherever you are. And let's stop making demands that, God, you owe me. Look at what I've done.

You owe me this. Look at how much money I've given. Look at how God does not owe anybody. He said, who has paid him anything that God should repay him? He says, that's Romans.

Then he goes on to say that, verse 36, that's where I want to come. For of him and through him and to him are all things. Of him and through him and to him are all things.

To whom be glory forever. Amen. This is doxology. Did you see that? He ended with doxology. To him be glory forever. Whatever you are doing, let your life be full of doxological junctions.

Doxological breaks. When you go to work and come. Or when you finish a project. Or when you come from the labor world. Or when you have finished, I mean, won a court case.

[ 34 : 04 ] That must always be. Or when you begin to even know something about God. When you discover something about God. Sometimes after your Bible study, you should, oh God, I thank you. I give you praise that you have revealed these things to me.

Even after now. We should be grateful to give God doxology. Doxology. To speak well of him that be glorified. Be praised. Hallelujah.

And so, Paul, when he finished Romans chapter 11. He says that for of him and through him and to him are all things. To whom be glory forever and ever.

Amen. So, they were always giving God doxology and honor and glory. But I want you to notice something. In Ephesians, just quickly.

Ephesians chapter 1 verse 3. In Ephesians chapter 1 verse 3 said, Blessed be the God and Father of our Lord Jesus Christ. This is doxology coming here. Let me just take a little bit of time to talk about the doxology in Ephesians.

[ 35 : 09 ] Ephesians is made up of two sections. Six chapters. First section is salvation worked into us.

Second section is salvation worked out. First section is what God has done for us. Second section, what we are to do for God. First section is about doctrine.

Second section is about duty. Your duties. Your first section is about privileges we are enjoying in God. Second section is about the responsibilities. So, with every privilege comes responsibilities. So, you see, salvation worked in, then salvation worked out. That's why I say work out your salvation. Right? It's God. You didn't get involved in your conception. In your being born. You didn't play a role. But after you have been born and you become, when you grow to a wage of awareness and accountability, you are supposed to also begin to take responsibilities.

[ 36 : 05 ] In the same way. So, Ephesians is divided into two in that sense. Now, the first one is chapter one. It starts with chapter one. And I noticed something very interesting.

In chapter one, it starts with, Blessed be God, the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places.

Then he continues to speak. Then verse six is that, verse five. Let me just go to verse five. It says that, have you predestined us unto adoption as sons by Jesus Christ himself, according to the good, according to the good pleasure of his will.

Look at verse six. To the praise of his glory, the praise of his grace by which he made us accept. So, to the praise of his grace. After saying what God has done, blessed be God.

Verse three. Blessed be God to the praise of his grace. And then he goes from there. He goes to the next part of the writing. Verse seven. In him. Talking about Jesus Christ.

[ 37 : 06 ] In him, we have redemption through his blood. Okay. So, Jesus Christ. And then he kept saying the things Jesus Christ has done. Kept saying, kept saying, kept saying. So, he gets to verse 11. Let's look at verse 11. Verse 11 said, in him also, we have obtained and in Christ, we have obtained an inheritance, being predestinated according to the purpose of him, who works all things according to the counsel of his will.

Watch this verse 12. And that we who first trusted in him should be to the praise of his glory.

Another doxology over there. So, after mentioning the father, he said to the praise of his grace and glory.

So, after mentioning the father, doxology. After mentioning the son, doxology. And guess what?

Then the next point, he says that in him you have trusted after you heard the word of truth, the gospel of your salvation, in whom also, having been sealed with the Holy Spirit of promise.

Having been sealed with the Holy Spirit of promise, who is the guarantee of our inheritance? Until the purchase possession, who is the guarantee of our inheritance?

Until the redemption of the purchase possession. To, watch this, to the praise of his glory. So, there you see the Trinitarian formula there.

[ 38 : 25 ] The Trinity appears there. So, first he said, it's mentioned that God the father to the praise of his glory. God the son to the praise of his glory. God the spirit to the praise of his glory.

This is so essential because there you can tell the Trinity appears.

If God the father, God the son, God the Holy Spirit, all can are equal and equal in essence and can and should be worshipped alike. This is very important.

That's the core of my message. The New Testament doxology. They must be worshipped alike.

God the father because he is one. He's God the father.

He's God the son. And he's God the Holy Spirit. Amen. Amen. So, as I said in Ephesians. And when you read down, actually, I'll come back to that. But when you read down, when he was finishing the second part, oh sorry, the first part in chapter 3.

Many Christians like quoting this. But chapter 3, when he was finishing, because chapter 4, he starts duty. Chapter 3, he talks about the end of chapter 3, verse 20. And now, anytime you come across the word now, it's a doxology.

[ 39 : 29 ] It's coming to enter. And now, unto him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us.

To him, verse 21. To him be the glory in the church by Christ Jesus. By Christ Jesus. To God be the glory in the church by Christ Jesus.

To all generations forever and ever. To God be the glory by Christ Jesus. To God be the glory by Christ Jesus. To all generations forever and ever. Amen. So, he finished the first part and then he goes to the second part.

Because of that, I won't go further. But watch this. I won't go further into that. But watch this. He introduces something very essential. He introduces because when it comes to doxology.

In the Old Testament, it was God. Blessing God. But in the New Testament, watch this. You can't give God worship without. Then you begin to see the trend that they kept mentioning Jesus Christ. [ 40 : 30 ] Watch this. I repeat, Ephesians chapter 1, verse 3. Remember this. Blessed be the God and Father of our Lord Jesus. Jesus Christ. Begins to bring Jesus Christ in.

Remember what I said earlier on. The time is coming now. It's when the true worship shall worship the Father. He said, a time is coming. Neither in this mountain nor in Jerusalem shall ye worship the Father.

Worship the Father. The Father. Now, here in Ephesians chapter 1, verse 3. He said, blessed be God. Blessed be the God and Father of our Lord Jesus Christ.

I want to draw attention to something very interesting in the New Testament worship. Now, in the book of Romans. Yeah. Romans chapter 15.

Romans chapter 15, verse 25 to 27. Thank you, Jesus. Romans chapter 15, verse 25 to 27.

[ 41 : 29 ] It's, I'm sorry, chapter 16. Romans chapter 16, verse 25 to 27. It says, now to him. You see that now again. Now, to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began, but now made manifest and by the prophetic scriptures made known to all nations, according to the commandments of the everlasting God for obedience of faith.

Watch this verse 27. To God alone, to God, to God alone wise, be glory through Jesus Christ forever.

Amen. So, in the New Testament, they did not doxologize. I hope you understand. It's my own coin word. Give doxology. They didn't doxologize without Christ.

So, you realize that Christ became an important and central feature in doxology, in doxologizing, or in giving God doxology.

It's very important. So, in the New Testament, Christ suddenly becomes an essential and a central feature. In the book of Galatians chapter 1 verse 3, Galatians 1 verse 3, it says, and then we will check in Philippians, then move to something else.

[ 42 : 56 ] Galatians chapter 1 verse 3 says that, Grace to you and peace from God the Father. God the Father. God, the time is coming when the true worshippers shall worship the Father.

For the Father seeks such. God the Father. So, blessed be God, the Father of our Lord Jesus Christ. Christ who has given us.

The first Peter. Okay, let's go to first Timothy. I like the first Timothy. It's quite amazing and beautiful. First Timothy chapter 1 verse 15 to 17.

It talks about how. Oh, hallelujah. First Timothy chapter 1 verse 15. This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief. However, for this reason, I obtained mercy. But in, sorry, that in me first Christ, Jesus Christ, my show, my show all long suffering as a pattern to those who are going to believe on him for everlasting life.

[ 44 : 04 ] Watch this. Now to the king, eternal, immortal, invisible, to God who only is wise, be honored. King James said to the only wise God, be honored.

That's doxology. In the middle of his teaching, he dropped after speaking about, watch this, how he is a sinner. Christ came to save sinners of whom he is chief. After speaking about the redemptive work of Christ, right away, then he goes on to, and now, on to the king, eternal, immortal, invisible, the only wise God.

You see, he spoke about the work of Christ and linked it to unto the group. So, so in the new Testament, doxology was always connected and related to Christ. They will always bring Christ in. Now, in Hebrews, okay, I've already, Hebrews chapter 13, in Hebrews chapter 13, verse 20, it says that, Now, may the God of peace, who brought up our Lord Jesus Christ, you see that, from the dead, and the great shepherd of the sheep, that's Jesus Christ, through the blood of the everlasting covenant, the blood of Jesus, make you complete in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

Amen. 1 Peter chapter 1, verse 3. 1 Peter chapter 1, verse 3. Blessed be God and Father of our Lord.

[ 45 : 34 ] 1 Peter chapter 1, verse 3 says that, Blessed be God and Father of our Lord Jesus Christ, who, according to his abundance, he has become to. So, blessed be God and Father. Anytime they gave doxology now, Jesus featured, was a main feature.

In 1 Peter chapter 4, verse 11, if anyone speaks, let him speak as of the oracle of God. If anyone ministers, let him do it with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom be glory.

To whom belong the glory and the dominion forever and ever. So, he said, even when we are giving God glory, it should be done through Jesus Christ.

So, he realized doxology in the New Testament was Christological or Christocentric, was Christocentric doxology. The New Testament doxology.

I like that word. That's another word, isn't it? The New Testament doxology. The New Testament act of giving God glory and praise and good speaking was centered and hinged around Christ.

[ 46 : 42 ] That time is coming. And now is when the true worshippers. Kadaba shagadaya. When the true worshippers shall worship their Father. By the instant, shall worship Christ.

I'm coming. I have to get ready to. And now, 1 Peter chapter 5 verse 10 and verse 11. Oh, hallelujah, hallelujah, hallelujah.

But may the God of all grace, who called us to his eternal glory by Christ Jesus, after you have suffered a while, perfect and established and strengthened and settled you, to him be the glory and dominion forever and ever.

Did you see that? May the God who called us to his eternal by Christ Jesus. They didn't give God, bring doxology to Christ, God, without making it Christocentric.

So, that's Christ-centered. Christocentric simply means Christ-centered. Philippians chapter 4 verse 19. I know we normally quote it a lot.

[ 47 : 55 ] My God shall supply all my needs according to his riches in glory through Christ. Hallelujah! All right.

And may God, may my God, and my God shall supply all your needs according to his riches in glory by Christ Jesus. Now, to our God and Father be glory forever and ever.

To our God and Father. Now, to our God by says, may he supply through Christ. So, the doxology was always related or tied to Christ. Now, this leads me, as I bring, I begin to round up to where we started from.

Hallelujah! I'm getting very, very excited about this. The word of God. Hallelujah. Okay, we don't have time. Let's go.

John chapter 4 verse 21. Thank you, Lord Jesus. Jesus said to her, Woman, believe me, the hour is coming.

[ 49 : 09 ] When you will neither on, I'm reading King James this time, when you will neither on this mountain nor in Jerusalem worship who? The Father. Jesus said, He is the Father.

Verse 23. But the hour is coming and now is when the true worshippers will worship the Father in spirit and in truth.

It says that for the Father seeks such. Father has been repeated three times in these two verses we've read. Three times.

In relation to worship. What's the point here? When Jesus said the Father here, it's not the same as when we are praying and we say, Our Father who art in heaven.

God is our Father. But when Jesus referred to the Father here, he was not necessarily, it's the same God. He was not referring God to God in his capacity as our Father.

[ 50 : 17 ] But he watched this. He was referring to God in his Trinitarian position. In other ways.

Jesus said in Matthew chapter 28, Go into the world, verse 18, All power is given to me in verse 19. Therefore, go into the world and preach the gospel, teaching them what I've taught you, baptizing them in the name of the Father.

That Father. That Father. That Father is what he was talking about. That Father. In the name of the Father, the Son, and the Holy Spirit. Now watch this. I said something earlier on. That the Father, the Son, and the Holy Spirit, all they are equal in essence.

So if God deserves worship, then Jesus deserves worship, and then the Spirit of God deserves worship. You can't separate that. So in the New Testament doxology, they embedded Christ was a major feature in praise and genuine worship.

I'll explain it. So when Jesus said, A time is coming when the true worshipers shall worship the Father, for the Father seeks. When he said the Father, he's talking about God the Father, who is equal to God the Son.

[ 51 : 31 ] So then, if you are giving God, the kind of worship the Father accepts, is the worship, oh, oh, oh, oh, watch this, is the worship that includes the Son.

Yeah. Worship that includes, so the Son is equally worshiped. He said the time is coming when we shall worship God, the Father, the Son, and the Holy Spirit.

So then, you can never look at this. John, let me show you a few scriptures to just clarify it. John chapter 5, verse 17, verse 19, 20, 21, 22, and verse 23.

John chapter 5, verse 17, 19, 20, 21, 22, 23. All right. John chapter 5, verse 17.

It says, But Jesus answered them, My Father, that Father, My Father, My Father, My Father has been working until now, and I, and I have been working.

[ 52 : 33 ] Watch this. Verse 19, Then Jesus answered and said unto them, Most assuredly I say to you, The Son, the Son can do nothing of Himself, but what He sees the Father do, for whatever He does, the Son also does in like manner.

For, verse 20, For the Father loves the Son, and shows Him all things that He Himself does, and He will show Him greater works than these, that ye may marvel.

Verse 21, For as the Father raises the dead, and gives life to them, even so the Son gives life to whom He will. Have you noticed that there's no separation between the Father and the Son?

Actually, I'm reading to verse 23. Verse 22 says that, For the Father judges no man, but has committed all judgment to the Son. That all should, watch this, that all should honor the Son, just as they honor the, You see, when they talk about the Father, the times when you are worshiping the Father, you can honor the Father differently from the way you honor the Son.

That's what Jesus was talking about. The New Testament genuine worship is Christ-centered. That is why they said, doxology was you can always see Christ in that. Watch this. So the time is coming.

[ 53 : 57 ] Sorry. It says that, Anyone who honors the, verse 23, that all should honor the Son, just as they honor the Father. For he who does not honor the Son, does not honor the Father who sends Him.

You can never give God true worship and not give equal worship to Christ. Any worship you can give to God, you can give to Christ, cannot be true worship that goes to the Father.

You cannot worship God separate. In other words, you can honor God the Father in a way that you can honor the Son. And any honor you give to the Son is the same honor you give to God the Father.

It is impossible to worship God without worshipping Christ. Oh, wow. So when he said that the two worshipers shall worship the Father, he's not talking about how God, Christ, God has saved us and we have become His children.

Not that Father, even though He's the same person, but in His capacity as the Father within the Trinity where they are all the same. Watch this. Watch this. John, we are in John.

[ 55 : 06 ] Okay, let's just stay in John. Let me just show. John, chapter 17. I think after this point. John chapter 10. All right, let's do John chapter 10, verse 29.

Then we'll go to John chapter 17. John chapter 10, verse 29. It says that, My Father, who has given them to me, is greater than them all, and no one is able to snatch them out of my Father's hand.

I, verse 30, I and my Father are one. So, when He spoke about the Father, He's talking about Himself. He and, you can't treat the Father, you can't worship the Father and not worship Christ. Watch this. The soul of, the soul of true worship is what I'm talking about. When you worship the Father through the Son, that's the soul of true, genuine, Christian worship in spirit and truth.

So, anybody who does not worship God through Christ is not worshipping the true God or is worshipping Amis. John, in fact, John chapter 1, verse 1, says that, In the beginning was the Word, the Word was with God, and the Word was with God.

[ 56 : 20 ] The same was, verse 2, the same was in the beginning of God, and the Word became, verse 40, and the Word became flesh. So, the Christ was with the beginning. He is the only one who existed before He was born.

Christ existed before He was born because He was not a, He is not a creature. He is the Creator. The Creator became the Creator. So, before He came, He was.

In the beginning was the Word, the Word was with God, and the Word was with God. All things were created by Him, and without Him was not anything that was created, anything created that was created.

In, in, in, in 1st John, sorry, in John chapter 1, in John chapter 1, verse, John chapter 1, verse 17, it says that, verse 16 actually talks about, for, through Him we have received fullness.

Of, of His fullness have we received grace to grace. Verse 17, for the law came, was given by Moses, but grace and truth came by Jesus. The law was given by, verse 18, it says, no one has seen the Father, except the Son, who is from the bosom.

[ 57 : 29 ] He has declared the Father. He has defined the Father. He has manifested the Father. All right. So, He, who was with the Father, has now come. So, He has always been with the Father.

He and the Father are one. Now, in, in the book of John chapter 14, verse 6, He said, I am the way, the truth, and the life. No one comes to the, how are you worshipping the Father, outside of Christ? That's not true worship. I am the way, the truth, and the life. The New Testament doxology, is Christ-centric. It's Christ-centered. You cannot do, you see, so that is why, first of all, to have, to be able to give God great worship, or deep worship, you have to get to know Him more.

So, that means, knowing God, or knowing about God, and knowing God, has a lot to do with your doctrine, or let me put it in theological, theology. Your theology is important. It will define, the quality of your worship.

How, and also, it's not only the theology, your Christology, Christ's word, Christ's studies, your Christology. So, it's not only your theology, what you know about God, the Father, but, Christ, the Son, who is equal, with God, the Father, what you know.

[ 58 : 46 ] So, your theology, and your Christology, will determine, the depth of your doxology, or the quality, of your doxology. Let me say that again. Your theology, and Christology, is what determines, the quality, of your doxology.

Hallelujah. Hallelujah. Let me just add, one more scripture. This, when I came, these scriptures, are powerful. In fact, I didn't even get the chance, to read from Revelation chapter 4. Maybe you can note that down, so you can read it later.

Revelation chapter 4, verse 8, 9, 10, 11, 12, 13. Amazing. They knelt down, and they worshipped God. Then chapter 5, from verse 9, they said, worthy is the Lamb, who was slain.

You have redeemed us, by your blood, and you have saved us, unto God, made us priests, and kings. And Bible says, to 13, from 9 to 13, they worshipped. But, in chapter 4, they were worshipping the Father.

In chapter 5, they were worshipping, the Lamb, and the Father. Together. because our worship, is to God, Christ, Jesus, and the, the, the, actually, I've opened it, but that's not what I'm going to read it.

[ 59 : 55 ] It's to the Lamb, and the Father. Now, watch this. This is very important. In, this Bible, I've opened to Matthew chapter, 11, verse 27.

Look at this. Look at this. Matthew 11, 27. What does it say? It says here that, all things have been delivered to me by my Father, and no one knows the Son, except the Father, nor does anyone know the Father, except the Son, and, and, and the one to whom the Son will reveal Him.

You can't access the Father. You want to know God? He can't do it without the Son. And so, when it says the time is coming, when the true worshippers shall worship the Father in truth, and in spirit, and in truth, that worshipping the Father, He's talking about worshipping the Father through the Son.

It must be, that is the kind of worship that God accepts, the kind of worship that is centered around Jesus Christ, the, the living God.

And let me add one more scripture, the scripture. I need to add the scripture. Hallelujah. Where have I opened that scripture? Philippians chapter 2. Bible says that, therefore, God has highly exalted Him, and given Him a name, that is above all names, that at the name of Jesus, every knee shall bow, every tongue shall confess, that Jesus is Lord, to the glory of God, the Father.

[ 61 : 22 ] Hallelujah. I just want to, I just want to get that quickly. Philippians chapter 2, verse, verse, verse, um, nine.

Therefore, God has also highly exalted, and given Him a name, that is, which is above every name, that at the name of Jesus, every knee shall bow, of, uh, of those in heaven, and of those on earth, and honor the earth, and, that every tongue should confess, that Jesus Christ is Lord, to the glory of the Father.

So, you see, our doxology is straight away, connected to the Father. Our doxology is connected, directly to the Father. So, when you give God, praise to Christ, through Christ, to the Father, when

you give the Father, genuine praise, and genuine worship, it must, it's only accepted, when it is coming, through Christ, or when you, it is, so, in other words, as I said earlier on, it's impossible to worship God, without worshipping Christ.

If you can't worship Christ, then you can't worship God. That's what, in effect, because the Father is talking about, God, the Father, Son, and the Holy Spirit. Jesus, Jesus, Jesus spoke these words, John chapter 17, verse 1, Jesus spoke these words, He lifted up His eyes to heaven, and said, Father, the hour has come, glorify Your Son, that Your Son, Your Son also may glorify You, as You have given Him authority, over all flesh, that He should give eternal life, to all, to as many as, as You have given Him.

Verse 3, watch this, and this is eternal life, that they should, that they may know You, the only true God, and Jesus Christ, whom You have sent.

[ 63 : 10 ] So, they can't know You, without Jesus. You can't worship God, without Jesus. It takes Christ, to give God, through worship, in the New Testament worship.

It takes Christ. 1 John chapter 1, verse 3, the Father, and Christ. Hebrews chapter, 13. Amazing text.

1, 2 Thessalonians chapter 1, verse, chapter 1, verse 12, amazing, verse 8, amazing scripture. 2 Corinthians chapter 1, verse 3.

All these things, we're pointing to the fact, that it is Christ, and the Father. Christ, and the Father. Christ, and the Father. We thank God, for using the servant, Reverend Dr. David Entry, to share this awesome word.

If this message, has blessed you in any way, please spread the word, by sharing it, and send us an email, to amen, at caris.org. Remember to stay connected, with us, on Facebook, Instagram, YouTube, and Twitter, for regular updates, on what God is doing here, at Caris Ministries.

[ 64 : 12 ] Stay blessed.