

How To Remain in Christ: You Must Be Satisfied With Christ (Worship) John 15:11

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John 15:11 I have told you this so that my joy may be in you and that your joy may be complete (NIV).

John 15:11 These things I have spoken to you, that my joy may be in you (lit. “the joy that is mine”), and that your joy may be (progressively) full (ESV).

Intro.

Jesus wants his disciples to enjoy the same joy that is the mainspring of His life (Heb. 12:2). He intends that His joy be placed in us (An objective act in the same way we might place a seed in the soil. The seed is real. The soil isn't asked to imagine a seed. In the same way Christ's joy is an objective reality. When He places His joy in you, you don't have to try to imagine it's there. You know it's there.). And just as a seed grows when placed in the ground, Jesus intends that His perfect joy will grow and grow in us until we are filled to complete fullness with His joy.

Three important facts.

1. You can't have Jesus' joy apart from having Jesus in your life.
2. His joy in you will grow in proportion to your knowledge of God and your satisfaction in Him. (True knowledge and true satisfaction are inextricably inter-twined)
3. Satisfaction in God is *always* evidenced in worship. You can tell how much people know about God by how much they worship God. You can tell how much people are satisfied with God — His love, His saving grace, His sovereignty, His will, His knowledge, His word, His sustaining grace, His creative power, His plan — by how much and how often they worship Him.

Example: Abraham knew how to worship; he knew God and was satisfied with God.

Genesis 22:5 Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and *worship* and come again to you.

How could Abraham speak that way in light of God's command to sacrifice his son? Well, let's look at Hebrews 11.

Heb 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son,

Heb 11:18 of whom it was said, "Through Isaac shall your offspring be named."

Heb 11:19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

This passage shows us how Abraham could worship God in such circumstances. His view of God

was so big that he didn't even hesitate to sacrifice his son. He understood that God had promised him offspring through that son. So instead of questioning God's command, he accepted that God could both order Isaac's sacrifice and keep His promise that Isaac would be the father of a multitude. Not even the death of his son could prevent Abraham from worshipping God.

Example two

Psalm 52 David knew how to worship because he knew God and was satisfied with God.

Title: *To the choirmaster. A Maskil of David, when Doeg, the Edomite, came and told Saul, "David has come to the house of Ahimelech."*

Maskil: (13 psalms) "It denotes a song enforcing some lesson of wisdom or piety, a didactic song." The lesson in this case is how to behave when someone has betrayed you. And the point David wants to make is that betrayal is to be met with praise and worship toward God.

Psalm 52

Psa 52:1 Why do you boast of evil, O mighty man? The steadfast love of God endures all the day.

Psa 52:8 But I am like a green olive tree in the house of God. I trust in the steadfast love of God forever and ever.

Psa 52:9 I will thank you forever, because you have done it. I will wait for your name, for it is good, in the presence of the godly.

David was able to worship God, to trust in Him and be thankful to Him, because He was convinced that God would not lie and could keep all His promises.

Principle: True worshippers especially worship God in the midst of testing times. Anybody can be grateful when all is well, but only the man or woman who possesses a heaven-born faith can praise God while in pain or afraid.

What is worship?

Worship: "acknowledging that someone or something else is greater — worth more — and by consequence, to be obeyed, feared, and adored...Worship is the sign that in giving myself completely to someone or something, I want to be mastered by it. (Harold Best, *Music Through the Eyes of Faith*, pg. 143)

"Worship is the submission of all our nature to God. It is the quickening of conscience by His holiness; the nourishment of mind with His truth; the purifying of imagination by His Beauty; the opening of the heart to His love; the surrender of will to His purpose - and all of this gathered up in adoration, the most selfless emotion of which our nature is capable and therefore the chief remedy for that self-centeredness which is our original sin and the source of all actual sin".

William Temple (1881-1944) *Readings in St. John's Gospel*.

To these definitions I want to add something of my own. Based upon John 15:11, I believe worship cannot happen until we are joyful in regard to God Himself; that is, when we are satisfied with Him and all He does, apart from circumstances.

More than that, we must be exhilarated by all that God is, and all that He does to us and through us, and we must be prepared to tell Him so. Just as importantly, we must be prepared to tell the universe of our abiding satisfaction and joy in the God and Father of our Lord and Saviour Jesus Christ.

- Worship is the very centre of the Christian life, now and forever. The book of Revelation shows us that. God's people are forever involved in worship. Worship is the ultimate goal of the church, not evangelism, not discipleship, not social justice, not body life. And why is worship the ultimate goal? Because God is ultimate. These other things may be temporary necessities, but worship abides forever!
- Worship is focussed on God, and is a response to His infinite, glorious person. It is not enough to appreciate His external manifestations. ("I worship God in nature." No, you don't. You may appreciate nature, just as a man may appreciate his wife's cooking. But neither is the same as personal worship and appreciation.)

It is one thing to say, "the stars are beautiful tonight." It is something else entirely to say, "When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him?" (Ps. 8:3-4).

- When you read the Bible properly you will find your heart is automatically lifted up in worship of the Living God.

David said, "while I meditated (on God's word), the fire burned; then I spoke" (Ps. 39:3)

Jeremiah said, "When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O Lord God Almighty" (Jer. 15:16).

Luke 24:32 "They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us."

- Prayer must begin with worship, or at the very minimum include a significant element of worship.

Mat. 6:9-10 "This, then, is how you should pray: 'Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.'"

- Worship must be done in Spirit *and* truth.

John 4:22-23 "You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshippers will worship the Father in Spirit and in truth."

Jesus is plainly teaching that 1) We must be enabled by the Holy Spirit to have a true and abiding

appreciation for God before we can worship properly (This is the New Birth: to get outside ourselves, be in a truly repentant state, actually know that God alone is worthy of praise; all these depend upon the enabling presence and power of the Holy Spirit) and 2) that our worship must be based upon an appreciation of God as He is, that is, as He is described for us in Scripture. “Thy Word is truth,” Jesus says in John 17:17.

Balance must be maintained between spirit and truth: all spirit? You tend to burn up. All truth? You tend to dry up. But when spirit and truth are kept in balance you tend to grow up.

A word about what worship is not. It is not merely a heightened state of emotion, or a display of physical activity such as clapping or dancing, or any formal position of the body, such as bowing the head, raising the hands or kneeling, although all these manifestations may accompany true worship. Nor is worship an aesthetic appreciation of fine music or elaborate ceremony.

Worship must arise out of a Holy Spirit-inspired vision of God as described in the Bible.

- Worship is a duty, but it must not be done as mere duty.

Four hundred years before the birth of Christ Malachi condemned the Jews because they had grown tired of worship. “What a weariness it is,” they said (Mal. 1:13), and they “sniffed” at the sacrifices as being beneath them. They were too cultivated and refined to enjoy worship. What was it that God wanted them to do? He commanded them to “‘set your heart to honour my name,’ says the Lord Almighty” (Mal. 2:2). In other words, do your duty, but do it in a joyful way.

Explanation:

So what does a sincere husband do if he finds that he is no longer as excited about his wife as he ought to be? Or what does a wife do if she finds her heart has grown cold? He checks to see what is pulling him away from his duty and devotion and he eliminates that thing from his life. The same goes with God.

- Worship is a discipline to be cultivated.
- Worship is an appetite to be whetted.
- Private and public worship are dependent upon one another, and strengthen one another.

Conclusion: Hebrews 10

19 Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus,

20 by a new and living way opened for us through the curtain, that is, his body,

21 and since we have a great priest over the house of God,

22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

23 Let us hold unswervingly to the hope we profess, for he who promised is faithful.

24 And let us consider how we may spur one another on toward love and good deeds.

25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.