

# "Worship the Father in spirit and in truth"

Part I: [Psa 113:1-3](#)

**Psa 113:1** Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

**Psa 113:2** Blessed be the name of the LORD from this time forth and for evermore.

**Psa 113:3** From the rising of the sun unto the going down of the same the LORD'S name is to be praised.

**Psa 113:4** The LORD is high above all nations, *and* his glory above the heavens.

**Psa 113:5** Who is like unto the LORD our God, who dwelleth on high,

**Psa 113:6** Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

**Psa 113:7** He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

**Psa 113:8** That he may set *him* with princes, *even* with the princes of his people.

**Psa 113:9** He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

We may not think of praising God as part of a process of coming to have a right relationship with our Father and Christ and each other while we were in the midst of singing or worshipping him in spirit and truth ([Joh 4:23](#)), but if we consider that the Psalms or any other part of God's word that talks about praise still comes under the category of "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness" ([2Ti 3:16](#)), then it becomes clear that praising the Lord is more for our sakes "That the man of God may be perfect, thoroughly furnished unto all good works" as it says in ([2Ti 3:17](#)).

However, even if we speak the truth or sing the truth, if what we do in the flesh is not accompanied with charity, "spirit and truth" ([Eph 4:15](#)), our praise of God or our gift of prophecy is then likened unto a "clanging gong" in the ears of our Father and each other as it is then not being done "to the glory of God" because it is not done charitably ([1Co 13:1](#)). Everything we do must eventually be centred around knowing that "[the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him](#)" [[Joh 14:20](#)]. We are growing together in that love and patience, as we worship our Father "[in spirit and in truth](#)" and that worship is connected to our learning to bear each other's burdens as God brings us to a place where we are truly glorifying Him with our actions: "[the Father seeketh such to worship him](#)". We are blessed to be putting off childish things that we are told to put away, and to acknowledge that it is via the grace and faith of Christ that this is even possible ([Rom 15:1-2](#) , [Gal 6:2](#) , [Eph 2:8](#)).

**Eph 4:15** But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

**1Co 13:1** Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

**Rom 15:1** We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Rom 15:2 Let every one of us please *his* neighbour for *his* good to edification.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* **the gift of God:**

God must show us where we come short in regard to what we are lacking in charity ([1Co 13:4-8](#)), and it is his goodness that is leading his children unto a repentance ([Rom 2:4](#)), that we should give thanks and praise to Him for! Our Father's charitable mind is being formed within the body of Christ to create a "bond of perfectness" ([Col 3:14-15](#)) within His body (temple [1Co 3:16](#)). That temple knows in part and understands that our prophecy is in part to the end that "when that which is perfect is come, then that which is in part shall be done away" ([1Co 13:9-13](#), [Eph 4:14-16](#)).

What charity does in order to become "the bond of perfectness":

Suffereth long ([1Co 13:4](#) - [Rom 2:4](#))

Envieth not ([1Co 13:4](#) - [Pro 14:30](#))

Vaunteth (*boasts*) not itself ([1Co 13:4](#) - [Rom 3:27](#))

Is not puffed up ([1Co 13:4](#) - [1Pe 5:6](#), [Mat 23:12](#), [Luk 14:10](#))

Doth not behave itself unseemly<sup>G807</sup> ([1Co 13:5](#) - *uncomely*<sup>G807</sup> toward his virgin [1Co 7:34-40](#))

Seeketh<sup>G2212</sup> not her own ([1Co 13:5](#) - [Mat 6:33](#), [Heb 11:6](#), [Mat 7:7-8](#), *asking*, *seeking* and *knocking* all our life so we do not become conceited and rest on our *laurels* [Rom 11:23-25](#), [1Co 9:25](#))

Is not easily provoked<sup>G3947</sup> ([Act 17:16](#) *positive use* - *provoke* unto <sup>G3948</sup> [Heb 10:24-25](#))

Thinketh no evil ([1Co 13:5](#) - [Luk 23:22](#), [Joh 18:23](#))

Rejoiceth not in iniquity<sup>G93</sup> ([1Co 13:6](#) - [Joh 7:18](#))

Rejoiceth in the truth<sup>G225</sup> ([1Co 13:6](#) - [Joh 1:14](#), [Joh 4:24](#))

Beareth<sup>G4722</sup> all things ([1Co 13:7](#) - [1Co 9:12](#))

Believeth all things ([1Co 13:7](#) - [Mar 9:23](#), [Joh 3:12-16](#))

Hopeth all things ([1Co 13:7](#) - [Rom 8:24-25](#))

Endureth all things ([1Co 13:7](#) - [Mar 13:13](#))

Never faileth ([1Co 13:8](#) - [Mar 13:24-25](#))

[1Co 13:4](#) Charity **suffereth long**, and is kind; charity **envieth not**; charity **vaunteth not itself**, **is not puffed up**,

[1Co 13:5](#) **Doth not behave itself unseemly**, **seeketh not her own**, **is not easily provoked**, **thinketh no evil**;

[1Co 13:6](#) **Rejoiceth not in iniquity**, but **rejoiceth in the truth**;

[1Co 13:7](#) **Beareth all things**, **believeth all things**, **hopeth all things**, **endureth all things**.

[1Co 13:8](#) **Charity never faileth**: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Col 3:14 And above all these things *put on* **charity**, which is **the bond of perfectness**.

Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

1Co 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

1Co 13:12 For now we see through a glass, darkly; but then face to face[1Jn 3:2]: now I know in part [Eph 1:14]; but then shall I know even as also I am known.

1Co 13:13 And now abideth faith, hope, charity, these three; but **the greatest of these is charity**.

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* **Christ**:

Eph 4:16 **From whom the whole body fitly joined together and compacted by that which every joint supplieth**, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

God's elect pray with thanksgiving (Php 4:6). And with this prayer and supplication with thanksgiving, we are given the peace of God which passes all understanding as we interact with the world around us (Rom 12:18, Mat 6:13, Mat 10:16). This prayer for the peace of Jerusalem above (Psa 122:6, Gal 4:26) "rules in your hearts" and is a necessary ingredient "in [this] one body" that is "thankful" (Col 3:15). **God's peace can be given to us**, a peace that passes all our human understanding (Php 4:7) and that makes it possible for us to overcome "thy hardness and impenitent heart" that would otherwise just naturally "treasure up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom 2:5). We don't want that to be the case, so we have the solution to overcoming that spirit within us by doing what is written in the following verses of (Col 3:16-17). Paul talks about the word dwelling richly within us, in the same context of "psalms and hymns and spiritual songs" and that we should sing with "grace in your hearts to the Lord" thankful for the favor He has shown us. The words we sing can be convicting us and used to lift us out of darkness or spiritual bondage which is what "grace in your hearts" will do. The shadow of that happening is with the example of how David played music to drive away evil spirits from Saul and Saul was refreshed as it says in (1Sa 16:23).

Php 4:6 Be careful for nothing; but in every thing by prayer and supplication **with thanksgiving** let your requests be made known unto God.

Php 4:7 **And the peace of God**, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Col 3:15 And let the **peace** of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

**Rom 2:5** But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

**Col 3:16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

**Col 3:17** And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

**1Sa 16:23** And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp [*the harp represents the instrument that we are in God's hands being used to send the word that will bring healing (Psa 107:20)*], and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

There is a harmony that God is forming within the body of Christ via His spirit that is explained in great detail in ([Col 3:1-13](#)) as well as these parallel verses of ([1Co 13:1-13](#)). God's spirit works in the lives of those who are worshipping Him in spirit and truth, and part of that worship is found in "psalms and hymns and spiritual songs" that we are blessed to share with one another to the glory of God. That sharing and worshipping of God is connected to the sacrifice of praise that we want to have on our lips "continually" as it says in ([Heb 13:15](#)).

**Heb 13:15** **By him** therefore let us offer the sacrifice of praise to God continually [*"do all in the name of the Lord Jesus"*], that is, the fruit of *our* lips giving thanks to his name.

As we sing to the Lord with grace in our hearts, praising the Lord will help us in all other relationships that God has given us in this life. Right after ([Col 3:16-17](#)) tells us how we are to "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father **by him**", the very next verses speak of this harmony in all those relationships ([Col 3:18-22](#)):

### ***Harmony of the family of God explained:***

**Col 3:18** Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

**Col 3:19** Husbands, love *your* wives, and be not bitter against them.

**Col 3:20** Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

**Col 3:21** Fathers, provoke not your children *to anger*, lest they be discouraged.

**Col 3:22** Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

In this Psalm 113, we will look at how God's people are called to "**Worship the Father in spirit and in truth**" and how that praise is very helpful in bringing us to understand and appreciate the greatness of God as we look outside of ourselves and think on those things that are true, honest, just, pure, lovely, good report, any virtue, and any praise ([Php 4:8](#)).

**Php 4:8** Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely,

whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

**Psa 113:1 Praise<sup>H1984</sup> ye the LORD. Praise<sup>H1984</sup>, O ye servants of the LORD, praise<sup>H1984</sup> the name of the LORD.**

To be clear, to "praise<sup>H1984</sup> ye the LORD" does not specifically mean to sing a song, or play an instrument before the LORD, but it does mean is to let your light shine before all men so that our Father in heaven is glorified.

1Ch 16:10 Glory<sup>H1984</sup> ye in his holy name: let the heart of them rejoice that seek the LORD.

1Ch 16:11 Seek the LORD and his strength, seek his face continually.

1Ch 16:12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

1Ch 16:13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

Jer 9:24 But let him that glorieth<sup>H1984</sup> glory<sup>H1984</sup> in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

**Praise<sup>H1984</sup> Verses Glory<sup>G2744</sup>**

1Co 1:29 That no flesh should glory<sup>G2744</sup> in his presence.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1Co 1:31 That, according as it is written, He that glorieth<sup>G2744</sup>, let him glory<sup>G2744</sup> in the Lord.

Gal 6:14 But God forbid that I should glory<sup>G2744</sup>, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Eph 2:9 Not of works, lest any man should boast<sup>G2744</sup>.

Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

**Praise H1984 *hâlal haw-lal'*: A primitive root; to *be clear* (originally of sound, but usually of color); **to shine**; hence to *make a show*; to *boast*; and thus to *be* (clamorously) *foolish*; to *rave*; causatively to *celebrate*; also to *stultify*: - (make) *boast* (self), **celebrate**, commend, (deal, make), fool (-ish, -ly), glory, give [light], be (make, feign self) mad (against), give in marriage, [**sing**, be worthy of] **praise**, rage, renowned, shine.**

**Glory G2744** From some (obsolete) base akin to that of *αὐχέω* *aucheō* (to *boast*) and G2172; to *vaunt* (in a good or a bad sense): - (make) *boast*, glory, joy, rejoice.

**Psa 113:2 Blessed<sup>H1288</sup> be the name of the LORD from this time forth and for evermore.**

**H1288** *bârak baw-rak'*: A primitive root; to *kneel*; by implication **to bless God** (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to *curse* (God or the king, as treason): - X abundantly, X altogether, X at all, blaspheme, **bless, congratulate**, curse, X greatly, X indeed, kneel (down), **praise**, salute, X still, thank.

Gen 2:3 And God blessed<sup>H1288</sup> the seventh day [*Christ is our rest typified by the seventh day* (Heb 4:3-11)], and sanctified it [Joh 17:17]: because that in it he had rested from all his work which God created and made.

Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Heb 4:4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

Heb 4:5 And in this *place* again, If they shall enter into my rest.

Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Heb 4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

Heb 4:9 There remaineth therefore a rest to the people of God. [Luk 12:32]

Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

Heb 4:11 Let us labour therefore to enter into that rest,[1Co 15:58] lest any man fall after the same example of unbelief.

Gen 9:1 And God blessed<sup>H1288</sup> Noah and his sons [*types of the elect*], and said unto them, Be fruitful, and multiply, and replenish the earth.

It is only when we have Christ within us as our hope of glory that we can truly say "**Blessed**<sup>H1288</sup> **be the name of the LORD from this time forth and for evermore**". As our hope of glory within us (Col 1:27), we can glorify our Father as we are sanctified by His word (Joh 17:17) and Christ is giving us the ability to understand with a spirit of power, love and a sound mind how we can bless or glorify God on this earth (2Ti 1:7). The rest that we have been blessed to enter into is Christ, who is working in us both to will and to do our Father's good pleasure (Luk 2:49, Php 2:13, 1Jn 4:17) that will have us labouring to enter into that rest, as we build the body of Christ up in love. Christ's body is typified by "Noah and his sons" who are building that ark, or temple in troublesome times (Heb 11:7, Dan 9:25, Job 14:1, 1Pe 4:17)

**Psa 113:3 From the rising of the sun unto the going down of the same the LORD'S name is to be praised.**

God's name is glorified through the judgement that we endure our entire life: "from the rising of the sun unto the going down of the same". That judgement takes place in the firmament as we see in Psalm 19, and it is a life-long process that God is working in the lives of those who have been predestined to be those kings and priests ordained of God (Psa 19:1-14, Rev 1:6,

[Heb 12:1](#)).

**Psa 19:1** *To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork.*

**Psa 19:2** Day unto day uttereth speech, and night unto night sheweth knowledge.

**Psa 19:3** *There is* no speech nor language, *where* their voice is not heard.

**Psa 19:4** Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

**Psa 19:5** Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

**Psa 19:6** His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

**Psa 19:7** The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

**Psa 19:8** The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

**Psa 19:9** The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

**Psa 19:10** More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

**Psa 19:11** Moreover by them [the law and testimony of the LORD v7, the statutes and commandment of the LORD v8, the fear and judgements of the LORD v9] *is* thy servant warned: *and* in keeping of them *there is* great reward.

**Psa 19:12** Who can understand *his* errors? cleanse thou me from secret *faults*.

**Psa 19:13** Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

**Psa 19:14** Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

**Rev 1:6** And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

**Rev 1:7** Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

**Heb 12:1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

**Heb 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

**Heb 12:3** For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

**Heb 12:4** Ye have not yet resisted unto blood, striving against sin.

Christ is likened unto the groom ([Psa 19:5](#)) whose "going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" ([Psa 19:6](#)), to destroy the man of perdition little and little, and by the brightness of his coming ([Deu 7:22](#) , [2Th 2:8](#)). This destruction occurs as "thy servant" is forgiven of all our iniquities and healed of all our diseases ([Psa 103:3](#)) being made ready through this judgement ([Rev 19:7](#)) so that we

can become Christ's bride and see our husband face to face at the marriage supper ([1Co 13:12](#) , [Rev 19:9](#)).

"**The LORD'S name is to be praised**<sup>H1984</sup>" and is, from start to finish, what we are being shown in this Psalm, as we learn to run this race with joy and peace in our hearts, thankful that our Father provides all that we need to make that possible by Christ ([Php 4:19](#) , [3Jn 1:2](#) , [Luk 12:32](#))

[Php 4:19](#) But my God shall supply all your need according to his riches in glory by Christ Jesus.

[3Jn 1:2](#) Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

[Luk 12:32](#) **Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

**H1984** *hâlal haw-lal'*: A primitive root; to *be clear* (originally of sound, but usually of color); **to shine**; hence to *make a show*; to *boast*; and thus to *be* (clamorously) *foolish*; to *rave*; causatively to *celebrate*; also to *stultify*: - (make) *boast* (self), *celebrate*, *commend*, (deal, make), *fool* (-ish, -ly), *glory*, *give* [light], *be* (make, feign self) *mad* (against), **give in marriage**, [sing, be worthy of] **praise**, *rage*, *renowned*, *shine*.

Next week, Lord willing, we will look at the next few verses in our study entitled "Worship the Father in spirit and in truth" where we will see more reassuring verses that confirm God's plan to prepare Christ's bride, to go from being a barren woman ([Gal 4:26-27](#)) to one who will take care of the affairs of God's house bringing in many children unto Christ with great joy "**to keep house [God's house], and to be a joyful mother of children [God's children]. Praise ye the LORD.**"

[Gal 4:26](#) But Jerusalem which is above is free, which is the mother of us all.

[Gal 4:27](#) For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

**Psa 113:4** The LORD *is* high above all nations, *and* his glory above the heavens.

**Psa 113:5** Who *is* like unto the LORD our God, who dwelleth on high,

**Psa 113:6** Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

**Psa 113:7** He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

**Psa 113:8** That he may set *him* with princes, *even* with the princes of his people.

**Psa 113:9** He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.