

# The Wonderful Works of God

by G.W. North

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*True worship requires abandonment to a power greater than self, resulting in the pouring out of the self in ecstatic realization and the co-operation of the entire self with the Holy Spirit.*

**Scripture:** Psalm 95:6-7, Luke 7:36-38, John 12:3, Acts 2:4, Romans 12:1, 1 Corinthians 12:12-13, Ephesians 5:18-20, Colossians 3:16, Revelation 4:6-11, Revelation 5:11-14

**Topics:** "Surrender to the Holy Spirit", "Worship"

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## Description

G.W. North emphasizes the necessity of recognizing Christ as the Head of the body, urging believers to abandon themselves to the Holy Spirit for true worship. He contrasts past idolatrous practices with the spiritual worship that requires complete surrender to a higher power, leading to a profound experience of God's glory. North illustrates that genuine worship is not merely emotional but a deep, spiritual engagement that results in self-forgetfulness and ecstatic adoration of Christ. He highlights the importance of the Holy Spirit in guiding worshippers to express their hearts in powerful declarations of faith, as seen in the early Church. Ultimately, true worship reveals the wonderful works of God and transforms the worshipper's life.

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## Transcript

However, before proceeding further with this particular line of investigation, we will follow Paul's thoughts and first examine the necessity of the Head to the body. In connection with the function of the Spirituals, he first reminds the Corinthians of a basic principle of which they must not be ignorant, 'ye were carried away ... ye were led'. In the past when they were idolaters, they had been quite content to abandon themselves to their leaders without question. They knew quite well that in order to exercise themselves fully in their heathen worship and to extract from it the satisfaction that they sought in the past, it had been necessary for them to allow themselves to be carried away by some evil power.

Paul and they knew by experience that worship is an exercise which lies beyond self. It is only possible to those who abandon themselves to a power other and greater than their own. Men must be carried away into realms where worship is properly known and exercised in outpourings of the spirit upon the object of worship in sensible adoration. Worship does not consist of, nor can it exist in cool, calm, withdrawn self-containment. Truest worship is extravagance; it is the spending of self upon someone other, greater, higher than self, (see Luke 7.36-38 and 47; John 12:3; Rev. 4:6-11 and 5:11-14, as examples of true worship). It requires abandonment to the degree where the whole inward self is now subjected to and

controlled by the indwelling Spirit to the point where it is borne up, strengthened and carried away, and is poured out in pure ecstatic realisation of glory in union with the life of Christ before the Father, where it is sustained in self-bestowal to the point of self-forgetfulness.

This worship, though not a demonstration of emotionalism, is nevertheless emotive loving in the Spirit of purity and holiness; it is the height of spirituality. Once known it enlightens us forever as to the reason for the use of the word Spirituals. For the accomplishment and enjoyment of this highest human glory, the entire self must co-operate with the Holy Spirit's leading, for it cannot otherwise be achieved.

When this blessed state is reached, as with those on the day of Pentecost, though not necessarily in an unknown tongue nor yet for the same purpose, the blessed Spirit will give utterance to the being, so that we speak unto Jesus, saying as here recorded, 'Jesus, Lord' (lit.). The Greek word translated 'utterance' in Acts 2:4, really means 'to utter in short pithy sentences' -- weighty, meaty statements which express the essence of truth in power: in short, the felt appreciation of the Lord's working in the life, or the Church, or the universe. Whatever be the theme or subject of worship, the worshippers' hearts are poured out of their lips. 'They heard them speak ... the wonderful works of God'. That is when and where and how and why it all begins.

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