

**TRUE  
WORSHIPERS**

SEEKING  
WHAT MATTERS  
TO GOD

**BOB KAUFLIN**

FOREWORD BY **MATT REDMAN**

“This important book will inform, instruct, and inspire. Bob reminds us there’s a reason behind our rejoicing, and there’s substance beneath our singing. He patrols the theological borders of this book like a trusty Doberman who won’t allow you to trespass into unhealthy attitudes and approaches in worship. But for all the *patrolling*, there’s even more *pastoring*. As you read the pages of this book, be open to the whispers of the Holy Spirit. Be ready for him to guide you, remind you, realign you, or surprise you—for your greater good and his greater glory.”

**Matt Redman**, recording artist; songwriter; Worship Leader,  
Brighton, United Kingdom

“This book brings together years of experience, prayer, study, and discovery in a way that informs and inspires. For those passionate about growing deeper in their understanding of worship, this book is a fantastic and thought-provoking read!”

**Tim Hughes**, singer-songwriter; Director, Worship Central

“*True Worshipers* is an incredibly helpful book for understanding what it means to worship God. It goes beyond our sanctuaries and stages, but it always starts with God. And it always starts with our hearts. I am grateful for Bob Kauflin’s refreshing honesty and humility as he shares from his experience. This book will be my first recommendation for those wanting to lead worship, as well as anyone seeking to deepen his or her relationship with God.”

**Lauren Chandler**, author; songwriter; Worship Leader,  
The Village Church, Flower Mound, Texas

“Bob Kauflin helps us prepare here and now for what we will spend an eternity doing in heaven—worshipping in spirit and in truth the One seated on the throne, singing the song of the Lamb. Nothing could be more important than this ‘dress rehearsal’ of worship.”

**Nancy Leigh DeMoss**, author; radio host, *Revive Our Hearts*

“Bob Kauflin presents a balanced, mature, biblical understanding of worship. He is concerned above all for the heart—for the depth and authenticity of our relationship with God—which so often gets lost in the controversies over styles and traditions. I profited from this book, and in it Bob challenged the quality of my worship.”

**John M. Frame**, J. D. Trimble Chair of Systematic Theology and  
Philosophy, Reformed Theological Seminary, Orlando, Florida

“With simplicity and clarity, Bob Kauflin tackles issues he has seen Christians struggle with in the years he has been a pastor, many of which relate to our gatherings. Bob confronts misconceptions about worship in an engaging way, relating everything to Scripture and incorporating helpful insights from other writers. Here is a book to put into the hands of any believer who is searching for answers about this vitally important topic.”

**David Peterson**, former Principal, Oak Hill College;  
Senior Research Fellow and Lecturer in New Testament,  
Moore Theological College

“At a time when we so casually label all manner of products, conferences, and ministries with the modifier ‘worship,’ Bob’s clear, practical, inspiring, and thoroughly biblical book brings us back to the heart of what it means to be a worshiper of God. Highly recommended.”

**Stuart Townend**, Christian songwriter

“I am so thankful for the guidance Bob Kauflin gives us in *True Worshipers*. Bob writes as a pastor who understands what’s at stake when we talk about worship, connecting our practices as the church gathered to the much bigger, all-of-life reality of worship. *True Worshipers* is a book for all Christians who want to deepen their practices as worshipers and deepen their intimacy with God.”

**Mike Cospser**, Pastor of Worship and Arts, Sojourn Community  
Church, Louisville, Kentucky

“It’s sad but true: while few things are more fundamental in our lives than worship, few things are more misunderstood. What *Worship Matters* did for worship leaders *True Worshipers* does for the rest of us—it draws our attention to what is most important when we think about worship. As a pastor, I’m grateful for the role this book will play in cultivating true worship in our church. As a Christian, I’m grateful this book challenges me to live my entire life delighting in, exalting, and serving the Savior. And as Bob’s friend for the past four decades, I can tell you he is a compelling example of what is written on every page of this book.”

**C. J. Mahaney**, Senior Pastor, Sovereign Grace Church of  
Louisville, Louisville, Kentucky

“Brilliant. Freeing. Needed. Worship is often limited to the walls of the church. In *True Worshipers*, Bob Kauflin reminds us that worship isn’t a Sunday morning routine but rather an everyday lifestyle.”

**Louie Giglio**, Pastor, Passion City Church, Atlanta, Georgia;  
Founder, the Passion Movement

“Bob Kauflin is a good friend who is always quick to encourage all that is good about writing, singing, and living the gospel. We encourage you to read anything he writes!”

**Keith and Kristyn Getty**, hymn writers; recording artists



# TRUE WORSHIPERS

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To my children,

*Megan, Jordan, Devon, Chelsea, Brittany, and McKenzie.*

It has been one of the greatest joys of my life  
to watch each of you become a true worshiper.

PROVERBS 23:24



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## FOREWORD

I first met Bob Kauflin at a UK seaside vacation resort, well over a decade ago. That might sound like a really nice setting to meet a new worship-leader friend, but believe me, it wasn't the place to be if you were looking for anything remotely resembling beach weather! The sea winds were howling, and I think the English rain was making fun of us. Fortunately, neither of us was there for a vacation. Instead, we were part of a gathering of several thousand worship leaders and their teams, and it was a powerful and profound conference.

I think what struck me most upon meeting Bob was his pursuit of *truth*. It comes as no surprise to me therefore that this new book has the title *True Worshipers*. On our first meeting, I remember Bob talking to me about the importance of biblical truth in our worship songs, and how essential it is for them to be full of God-honoring and Word-carrying lyrics. And Bob's passion for our worship to be biblically astute and our worship expressions to be theologically correct has shown up in so many different ways since.

I remember another conference we happened to be at together, and a question-and-answer session that followed the speaker's message. Bob's hand kept going up—and time

## *Foreword*

after time he offered a passionate and purposeful comment or question around the theological theme we were discussing. As I look back on that day, it's almost like Bob was a crossbreed of theological Doberman and pastoral Labrador (which I mean as a huge compliment!). He went hard after biblical revelation and the defense of truth, but did so with much grace and love.

Bob does exactly the same in the pages of his excellent new book. He makes plain what worship is and what it isn't. He points us strongly in the right direction. But throughout every chapter, he does so with humility and care. If you're new to the topic of worship, you'll find some fantastic foundations to build your learning upon here. If you've been around this theme for a while, you'll find some timely reminders, and insights into age-old glorious truths. And all laid out in a helpful and well-thought-through way.

Worship is one of the ultimate themes of this life, but it is never a question of whether worship will or won't occur in the heart of a human being. It's more a case of whether that worship will travel in the proper direction and end up in the right place. It's guaranteed that everyone on this planet will be an extravagant worshiper of some kind, sacrificially spending themselves in a life of desire and devotion. But it's by no means guaranteed that their worship will travel along the right paths. People will find a way to worship anything and everything. But all the time, God is calling us back to himself, back to being the God reflectors and image bearers we were meant to be. He is the only One worthy of our worship. As C. S. Lewis reminded us, idols inevitably break the hearts of their worshipers. But not so when we worship

Jesus—of course the complete opposite occurs, and we find ourselves in a place of fulfillment and satisfaction.

One of the most reorienting passages in Scripture when it comes to the theme of worship is Revelation chapters 4 and 5. Here we see things set up as they were ever supposed to be. There in the center is the throne of God, and everything else (as Harold Best described it) arranges itself around that throne. We see a rainbow encircling that throne, and encounter a multitude of angels doing exactly the same thing—encircling the throne of Jesus. That is a picture of how our lives should look here on earth, just as is in heaven. We are meant to gather ourselves around the throne of God and make sure Jesus is absolutely central to the way we arrange our lives.

Some will read this book and realize that Christ has recently been placed a little off-center in their lives. They'll see how, perhaps in subtle ways, some other person or factor has started to take too central a place. There'll be some re-arranging of the furniture to do, with Jesus and his throne being moved back to the very heart of who we are. Others will have a similar epiphany in terms of how they see the worship-music ministry God has entrusted to them. Perhaps outward things have become too dominant and there's a call to readjust and find a renewed heart of worship. As you read the pages of this book, be open to the whispers of the Holy Spirit. Be ready for him to guide you, remind you, realign you, or surprise you—for your greater good and his greater glory.

This important book will inform, instruct, and inspire. Bob reminds us there's a reason behind our rejoicing, and there's substance beneath our singing. And ultimately he encourages

## Foreword

us to back up anything we sing or say with a life of exuberant and God-focused worship. Back to my (hopefully not offensive!) dog analogy—Bob patrols the theological borders of this book like that trusty Doberman who won't allow you to trespass into unhealthy attitudes and approaches in worship. But for all the *patrolling*, there's even more *pastoring*—Bob's Labrador side accompanying all this teaching with gentleness, humility, patience, and much care.

I'm glad to have met Bob all those years ago and to have benefited from his wisdom, experience, and passion for exalting Christ. I know by the end of this book you will feel exactly the same way.

Matt Redman

## ACKNOWLEDGMENTS

I owe a significant debt of gratitude to many people whose lives, directly or indirectly, influenced and shaped what I wrote in this work.

To Lane Dennis, for the privilege of writing another book for Crossway, still one of my favorite publishers. The books you've produced have been a huge means of grace to my life.

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To D. A. Carson, David Peterson, John Piper, and Harold Best, for writing books that helped me appreciate

## *Acknowledgments*

the importance of understanding God, engaging with God, desiring God, and knowing how to use music to glorify God.

To the staff of Sovereign Grace Churches, whose unseen, faithful labors are being used by God to advance the gospel, build churches, and encourage true worshipers throughout the world.

To Joseph Stigora, Matthew Williams, Walt Alexander, Erik Schmaltz, Jason Hansen, Tim Payne, Jon Bloom, and Doug Plank, for helping me equip Sovereign Grace Churches in knowing how to use music in the church to exalt Christ.

To my fellow pastors in Sovereign Grace Churches, who every week seek to teach, equip, and deploy the true worshipers under your care to make a difference for the gospel in your community and beyond.

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To Brittany, my daughter/assistant, who keeps me on schedule, tries to keep me from over-scheduling, and has been gifted with seemingly endless creativity. Because your

life sings with the joy of the gospel, you make me one of the happiest bosses and dads I know.

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To C. J. Mahaney. This book (and my first one) wouldn't exist apart from your example, teaching, and friendship. You are one of the finest examples of a true worshiper I know. You walk humbly with your God, exult in grace, are continually in awe that Jesus died in your place, and live in the power of the Spirit. Thank you for poring through the pages of this book with me and suggesting so many ways it could be better. It's eternally significant that you're a true worshiper, but I thank God that you're also a true pastor and a true friend.

To my children and their spouses—Megan and James, Jordan and Tali, Devon and Kristine, Chelsea and Jacob, Brittany, and McKenzie. Thank you for your desire to bring glory to Jesus Christ not only through your songs but through your lives. May you experience the unspeakable blessing of having your children, too, grow up to be true worshipers.

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## *Acknowledgments*

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Finally, to the God and Savior whom I grew to know and love more deeply while writing this book. Any words I write are inevitably inadequate to express the praise you're due. Your majesty is unparalleled, your beauty unsurpassed, your wisdom unmeasured, your goodness unimaginable, your steadfast love unchanging, and your greatness unsearchable. I consider it the greatest end of my existence to find myself numbered among those worshiping the One on the throne and the Lamb. I pray that as a result of reading this book, many more will say the same.

# TRUE WORSHIPERS *MATTER*

## WORSHIP AND REALITY

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

JOHN 4:23

The year was 1975. I was standing in an open field next to my future wife, Julie, in Front Royal, Virginia. Along with a few thousand other people, we had come to experience Fishnet, one of the first outdoor “Jesus festivals.” More specifically, we had come to experience the music.

Converted rock bands, singer-songwriters, and folk musicians had started singing about Jesus without missing a beat. And their songs were making their way into the church. “Worship,” as we started calling it, became almost indistinguishable from what was being played on the radio. Traditionalists questioned and feared it. Young people devoured it.

Fishnet and festivals like it were the first signs that a worship tidal wave was about to crash upon the shores of the church. Conversations about worship then were relatively few. In just a few years, “worship” would hit the big time.

## **IT'S A WORSHIP WORLD**

Decades later, an ever-increasing number of books, magazines, websites, and blogs are devoted exclusively to the topic of worship, or at least worship music. Worship has become a *thing*, if not *the* thing. It's a movement, a phenomenon, and in many places, an industry.

There have been undeniable benefits. This heightened focus on worship has produced resources that help us think about it in a more biblical and comprehensive way.<sup>1</sup> The outpouring of new worship songs has been astounding. Although most will be forgotten, some modern hymns show signs of being around for decades, if not centuries. Congregational singing has been revitalized, and a new generation of musicians are being raised up to use their gifts for the church. Young people now fill large arenas to worship God with songs that unabashedly proclaim a passion for Jesus Christ.

But it hasn't all been good. Heated arguments about worship-music styles have divided or destroyed congregations. Performance is often valued over participation, and technology over truth. Many songs have been written by musicians who don't know their Bibles very well, resulting in songs that lack gospel and theological clarity. Worst of all, worship has been reduced almost universally to what happens when we sing.

Whether you see the “worship phenomenon” as a good thing, a bad thing, or somewhere in between, this much is certain: the worship of God matters. It’s never irrelevant. It’s never unimportant. The worship of God should *always be* a hot topic. And from God’s perspective, it is. There is nothing more foundational to our relationship with God and to our lives as Christians.

And not surprisingly, we’re not the first generation of Christians to think about it.

## **THE END OF OUR EXISTENCE**

“We should consider it the great end of our existence to be found numbered among the worshipers of God.”<sup>2</sup> These words first appeared over 450 years ago, penned by the French theologian and pastor John Calvin. He wasn’t imagining a guitar-driven band playing the latest worship hits, or a pipe organ accompanying a choir. I don’t think music was even on his mind. But his words are as relevant to us today as they were to his original audience. And they sum up why I wrote this book.

Most of us don’t give “the great end of our existence” much thought. The duties, distractions, joys, trials, and temptations of this life are more than sufficient to keep our minds occupied every waking moment. Consider eternity? We don’t have the time.

When we do think about the afterlife, we often look forward to things like being reunited with loved ones, singing our favorite worship songs endlessly, devouring all the chocolate we want without gaining weight, or playing unlimited rounds of golf on the perfect course. Atheists say we’re simply

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going to cease to exist, so there's nothing "great" about it. We just die.

As a Christian, I believe Calvin's words are true for all of us, religious or not. He isn't saying that everyone *will* be found numbered among the worshipers of God. Rather, he's encouraging us to see this as our highest goal, our loftiest aim—the great purpose of our existence. Better than having all the power, wealth, talent, intelligence, or pleasure you could ever imagine is being a worshiper of God forever.

I suspect worshipping God is at least on your radar, given that you're reading this. More likely, your relationship with God has only stirred your desire to know him in deeper ways. Your love for God has only made you want to love him more.

Maybe you've been unexpectedly overcome with gratefulness while singing with your church. Perhaps you've sensed God's presence so strongly at times that you wanted to kneel down in silent awe. Or in the middle of reading your Bible one morning it struck you how amazing Jesus is, and you were undone. Maybe while you were studying, working hard, or caring for a friend, you realized you were doing it for God's glory, not your own, and it felt oh so good.

I've experienced all these things and more. When I do experience them, I'm grateful that at least for the moment, I'm wholly focused on the God who redeemed me. And at those times, I think, yes, it *is* the great end of our existence to be numbered among the worshipers of God. For all eternity.

## **WORSHIP THEN . . . AND NOW**

But being numbered among the worshipers of God *then* and being numbered among them *now* are two very different

things. In this life, worship isn't always what it could be. And you might be thinking, *In my experience, it's never what it could be!*

I get it. I've been a Christian for more than forty years and have known the highs and lows of what it means to be a worshiper of God. I'm also aware that the idea of worship, depending on who you ask, can sound incredibly exciting, unspeakably boring, mildly confusing, or at best, irrelevant. For some, the word *worship* is pregnant with eager expectation; others have to stifle a yawn.

However you define it, we can all struggle with worshipping God this side of heaven. Maybe you can identify with some of these perspectives:

- Worshipping God is difficult, if not impossible, due to your challenging circumstances, unfulfilled hopes, or ongoing suffering. Your experience seems to contradict God's goodness.
- You're not totally clear on how Sunday morning worship relates to worship in everyday life.
- You've seen tensions rise because of the music we connect with worship. Conflicts erupt, musicians seek the spotlight, churches split. You wonder if music is overblown.
- You've seen the music we connect with worship affect unbelievers, strengthen the impact of biblical truth, and deepen people's responses to God. You wonder if music is undervalued.
- The "great end of our existence" seems insignificant when it comes to the pressures, demands, and responsibilities you face every day.

I'm sure you can add to this list. But even with all these challenges and questions, John Calvin was right. We can have no higher goal than to take our place among those who revel—unceasingly, joyfully, wholeheartedly, and eternally—in our great and awesome God. That's where every Christian is headed, according to the Bible's last chapter: "No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him" (Rev. 22:3).

So if eternal worship is where we're headed, what does it mean for us now? Does it make any difference? What does it even mean to be a worshiper of God? I hope to answer these questions and more in this book. And to start, I want to drop in on a familiar conversation that took place two thousand years ago.

## **A WOMAN AND A WELL**

It's a sweltering, dusty day somewhere in the Middle East, and Jesus is thirsty. He sits down at a well to wait for a woman from Samaria he's never met.<sup>3</sup>

*Give me a drink.*

It's a simple request. But those four words cross religious, ethnic, and moral lines that have been in place for generations. The woman is dumbfounded.

*How is it that you, a Jew, ask for a drink from me, a woman of Samaria?*

She has good reason to wonder. In the eighth century BC, Assyria conquered the Samaritans and brought in idolaters from other nations to intermarry with them. Since that time, the rest of the Jews have viewed Samaritans as half-breeds,

religious mutts. They are people you avoid, not pursue. They use an edited Bible and worship God at a different temple.

On top of that, Jesus is a man. Jewish men are never to be overly familiar with women, and speaking to a woman alone would look very suspicious. Jesus is undeterred.

*If you knew the gift of God, and who it is that is saying to you, "Give me a drink," you would have asked him, and he would have given you living water.*

Jesus doesn't answer the woman's question. He's not even asking her for a drink anymore. He's offering her one. He wants her to see that she's the one who needs water. Living water. Jesus goes on to make an uncomfortably perceptive comment about the woman's home life.

*You have had five husbands, and the one you now have is not your husband.*

It's not often a man you just met unveils the scandalous details of your life. She discerns that Jesus must be a prophet. Maybe he even knows the answer to a question that has divided Jews and Samaritans for centuries. A question about worship.

*Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.*

At this point the woman may be trying to turn the spotlight away from her personal affairs. Maybe she genuinely wants to resolve the ongoing debate. It's even possible she holds out hope she can somehow deal with her sin. But it doesn't matter. This time, Jesus answers her question.

*Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews.*

## *True Worshipers Matter*

Jesus tells the woman her knowledge of worship is woefully deficient. Earthly geography is a fading category. She doesn't even know the one she claims to worship. And that's after he's already introduced the disconnect between her life and her professed religion. He goes on.

*The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.*

Spirit and truth? The Father seeking? It's a typical Jesus response—unexpected, enigmatic, and containing implications far beyond what the woman could have dreamed. Implications that reach to you and me.



The fact that Jesus had this conversation with an immoral woman in an obscure village should tell us something. God isn't seeking worshipers only among the significant and popular people, the successful and powerful ones. The Maker of the universe is seeking true worshipers among us all.

But why is God *seeking* something? Surely the all-knowing, all-seeing One doesn't lose things. And it's not as though a self-sufficient God has any needs. Why would God seek anything?

We seek what's important to us. We seek what has value. And God is seeking true worshipers—because true worshipers matter to God.

## **WHAT'S AHEAD**

For those of us who think of worship primarily in terms of musically driven emotional experiences, Jesus's conversation

with the Samaritan woman should be eye-opening. Jesus is talking about “true worshipers” and he doesn’t reference music once. Not a whisper of bands, organs, keyboards, choirs, drum sets, guitars, or even lutes, lyres, and timbrels.

Can we find out what it means to be a true worshiper and not talk about music? Apparently. We’ll get to music, but we don’t start with it. Music is a part of worshiping God, but it was never meant to be the heart of it.

“True worshipers,” Jesus told the woman, are those who “worship the Father in spirit and truth.” He went on to say more emphatically that “God is spirit, and those who worship him *must* worship in spirit and truth” (John 4:24). Broadly speaking, worship in spirit and truth is worship that springs from a sincere heart and lines up with the truth of God’s Word. But there’s more to what Jesus was saying.

To worship God *in truth*, says New Testament scholar D. A. Carson, “is first and foremost a way of saying that we must worship God *by means of Christ*. In him the reality has dawned and the shadows are being swept away.”<sup>4</sup> And Jesus is the one who gives the life-giving Spirit, who produces rivers of living water in a believer’s soul (John 7:38–39). It’s the Spirit who brings life to our spirits and enables us to know, love, and worship God the Father through Jesus Christ.

In other words, it takes God to worship God.

So that’s where we’ll start. Jesus told the Samaritan woman not only that the Father was *seeking* true worshipers, but that he came to *make* her one. Her story is the story of every true worshiper. We begin by acknowledging our inability to worship God unless he draws us by his grace and reveals himself to us through his Word.

## *True Worshipers Matter*

From that vantage point, we'll talk about the essence of worshipping God, which is exalting him in our hearts and actions. Any definition of true worship that denies or minimizes God's supremacy, authority, and uniqueness is unbiblical and will lead to idolatry.

While God calls us individually to be true worshipers, he has always planned to have a *people* who would bring him glory in this life and the next (Ex. 19:5–6; 1 Pet. 2:9–10). So we'll take time to talk about the history and benefits of gathering with those God has redeemed, the community of worship.

Worship is *ultimately* about God, but it's not *solely* about God. God wants to receive glory as we serve others with our gifts. In fact, that's one of the primary reasons we gather. As we exercise our gifts, God is in our midst building us up both as individuals and as a local church. So we'll spend time talking about the horizontal aspects of worshipping God.

One of those horizontal aspects is the sometimes troubling, often tempting, ever-timeless area of music, especially singing. Probably because I've been leading congregational song for thirty-five years, I'll spend two chapters on music. The first focuses on why God wants us to sing together, and the second addresses challenges that often arise.

Worshipping God is often associated with his presence. But what does it look like for God's Spirit to dwell among us? Should we expect in some way to be aware of what he's doing? How can we "seek his presence continually," as we're instructed to do in Psalm 105:4, without losing our biblical moorings and becoming driven by emotion? We'll look at those questions and more as we consider God's activity among us and what it means to encounter him.

Finally, we'll reflect on what Calvin encourages us to consider as the great end of our existence: to be found numbered among the worshipers of God in eternity. In his first letter, Peter tells his readers, "Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ" (1 Pet. 1:13). That's what we'll begin to do in the final chapter as we reflect on worship in the new age, both what we can see now and the unimaginable joys that await us.

## **WORSHIP RIGHT SIDE UP**

I have to confess I wanted to write a longer book. I wanted to explore how being a true worshiper relates to topics like prayer, evangelism, the sacraments, ministry to the poor, Bible study, spiritual disciplines, and more. But a longer book would probably mean fewer people would read it. So I resisted.

What I've tried to do is focus on areas I've seen Christians struggle with in the thirty years I've been a pastor, many of which relate to our gatherings. They happen to be areas I've struggled with as well.

In many ways we're a lot like the Samaritan woman Jesus encountered. She didn't know God as well as she thought. She had a hard time connecting gathered worship and her daily life. She struggled with where and how God could be worshiped. And she questioned who she was supposed to worship with.

The words Jesus spoke to her speak to us as well. He helps us see that worship begins with God's extravagant grace, not our earnest efforts. He shows us that he is the center of true worship, however much our thinking might be sidetracked

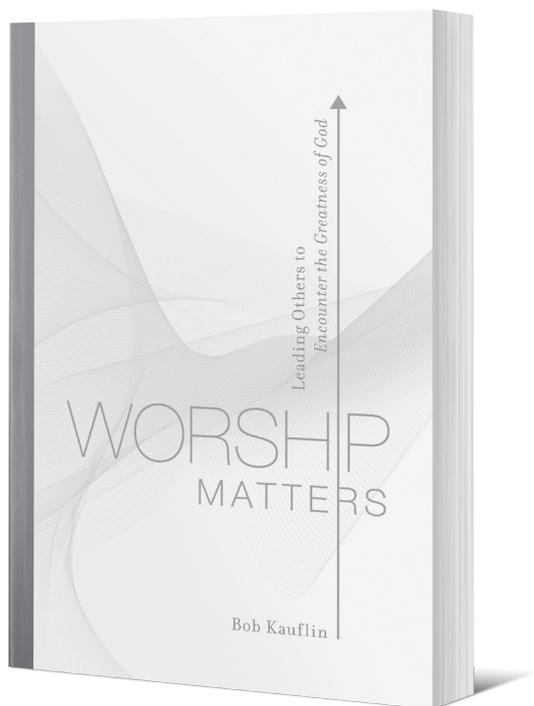
*True Worshipers Matter*

by personal preferences, emotional experiences, and religious traditions. He introduces us to unseen realities that fulfill us deeply and eternally, freeing us from bondage to things we can see that satisfy only temporarily.

The Samaritan woman thought she understood worship. But her understanding was radically altered by her encounter with Jesus at a well. How would we respond if Jesus wanted to alter *our* understanding of worship? To turn it upside down—or better, right side up? Is it possible that rather than looking for something *from* us, God first has something to *give* us?

Could it be that worship doesn't even begin with us?

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