

Worshippers That God Seeks

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Turn in your Bibles to John 4.

Worship is vitally important to God, and we were created to worship. So, it's essential that we continue to discuss it and challenge ourselves in this.

If you look at definitions, they generally emphasize giving honor to a superior being. In the Bible, worship is not used exclusively for God; it's used negatively when people worship other gods. For example, Deuteronomy 4:19 warns the Israelites not to worship the sun and moon, and Deuteronomy 29 states that the Israelites "went and served other gods and worshipped them—gods whom they had not known and whom He had not allotted to them. Therefore, the anger of the Lord burned against the land to bring it upon it every curse which is written in this book."

People worshipped false gods like Molech, the god associated with child sacrifices. There's even a somewhat comical example where a man uses a piece of wood to both warm himself and bake bread, then bows down to the other half to worship it—an inanimate object. People worship nature, but God commanded us to worship only Him. Exodus 34:14 says, "You shall worship no other god, for the Lord, whose name is Jealous, is a jealous God."

This "jealousy" isn't the scorned or petty jealousy we think of today. It's protective—a longing for what God loves. He's jealous for the Israelites going after other gods, which repeatedly led to their downfall. There is only One worthy of worship. For our purposes today, I'll define worship as:

"Giving honor and praise to God for who He is and trading my plans, hopes, desires, and will for His because of what He has accomplished for me, and trusting Him to guide my life in all situations for my good."

In John 4, we have the account of Jesus and the woman at the well. We'll do a quick overview of verses 1 through 22. It's noon, and Jesus is on His way to Galilee, stopping in Samaria. He's tired, sitting by Jacob's well, when a Samaritan woman arrives, and He asks her for a drink. Normally, Jews don't associate with Samaritans, who are of mixed Jewish-Gentile descent and thus looked down upon. Also, this meeting isn't by chance: women usually collected water earlier in the day to have it ready, so her noon arrival suggests she may have wanted to avoid others, possibly because of a past the text hints at.

Jesus tells her, "If you knew who was asking you for a drink, you'd ask me for living water," explaining that His water quenches spiritual thirst. They discuss this, and she eventually says, "Please, give me some of this water." Jesus responds, "Go get your husband," and she replies, "I don't have a husband." Jesus acknowledges her honesty, noting she's had five husbands, and the one she's with now isn't her husband. She correctly perceives He's a prophet and shifts the conversation to worship, questioning whether it should be on the mountain or in Jerusalem. Jesus explains worship isn't about location; it's about worshipping in spirit and truth. In verse 23, He says, "The hour is coming, and now is here, when true worshippers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him."

"Spirit" here means the inner person, not outward rituals. Worship comes from the heart and soul, while "truth" means worshiping God as revealed through His Word and Jesus Christ. Today, I want to share eight aspects I see practiced by the worshippers the Father seeks.

Aspect 1: Worshippers the Father seeks worship God because of who He is—our transcendent, incomprehensible God. R.C. Sproul calls this "Theology 101: The Incomprehensibility of God." The idea of transcendence here means that God is not subject to the limitations of the material universe. Our God is transcendent and incomprehensible. We, in our finite minds, cannot come close to fully understanding God.

How can we try to understand a God who has no beginning? I sometimes try to think about this. I might picture a time before Genesis 1:1, before the

foundation of the earth—maybe it's dark but peaceful. Then I think, "But what about before that?" It's a futile exercise; it's beyond us because God has no beginning. A.W. Tozer, in *The Knowledge of the Holy*, explains it this way: "The creature must be told that God has no origin, and he will find this hard to grasp, as it contradicts the bent towards origin-seeking so deeply ingrained in all intelligent beings." God, being self-existent, means that the word "origin" applies only to created things, not to God Himself.

Aside from the attributes that you know—He's always self-existent and all those that we really can't wrap our minds around—there are those we can sort of grasp: mercy, grace, forgiveness, faithfulness, and even somewhat holiness. But what we can't do is plumb the depths of what those mean with God.

We can extend grace, mercy, forgiveness, faithfulness, and in tiny ways display holiness. But with us, they are so imperfect, so basic. They do not come near the height and breadth of these attributes demonstrated by God.

We can show love, but I would venture to say that our love is displayed or given to those we are drawn to. Maybe it starts with an attraction of some sort, for some reason—a desire to get to know that person more. Then we spend more time with that person, and over time we might love that person, or at least really, really like them.

But do we do that with those we aren't attracted to? With an enemy? With someone who is weak or helpless? God did, through Christ. Paul writes in Romans 5:6-8, "For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows His love for us in that while we were still sinners, Christ died for us."

We may extend forgiveness, but for how long? How many times? What conditions do we put on it? Maybe we're more patient with those we know better, like family members, but we're likely at some point to say, "This is the last time; don't do it again." We tend to put limits on our forgiveness. But God's forgiveness does not have those limits.

I mentioned patience a moment ago. For me, my patience doesn't compare at all to God's forbearance. God is patient beyond anything we can fully understand. And grace—His unmerited favor toward us—is so different from our concept of grace, which often has limits or conditions. You may receive a grace period on a bill, where you're given extra time to pay, but there's still a due date. Aren't we glad that God's grace doesn't work that way? There's no debt we must repay; Jesus has paid it in full. The only deadline we face is our last day, and we don't know when that will be. So we should accept this gift of grace without delay.

All these attributes—God's incomprehensible love, mercy, and grace—are things we cannot repay and should lead us to worship. And beyond His attributes, God is worthy of worship because He is the Creator of everything. Isaiah 45:12 says, "I made the earth and created man on it; it was My hands that stretched out the heavens, and I commanded all their hosts."

We didn't contribute anything; our existence itself is due to God's sovereign choice to create us. Job got a glimpse of this greatness when God questioned him in Job 38 and 39, asking, "Where were you when I laid the foundation of the earth?" and "Can you send forth lightnings that they may go?" Job had no answer because all of creation and existence are due to God's work alone.

So God is worthy of worship because of who He is—His transcendence, His incomprehensibility, His self-existence, and His perfect, boundless attributes of mercy, grace, forgiveness, and love.

Aspect 2: Worshippers the Father seeks are humble. Worshippers must come before God with a true sense of humility, not a show of humility meant to look good in the eyes of others. This is not a false humility, where we say, "It wasn't me," while inwardly thinking, "Yes, that was pretty good." God sees through that.

Humility is a correct understanding of one's place in relation to God, and, in worship, it's the proper recognition of who we are in light of who God is. We see this in Job's story. Job's friends accused him of wrongdoing, insisting that his suffering was punishment for sin. At first, Job maintained a healthy perspective, declaring to his wife, "Shall we receive good from God, and shall we not receive evil?" But as he defended himself to his friends, he began to

insist on his own righteousness, even accusing God of being unjust. In Job 9:20, he says, “Though I am blameless, he would prove me perverse,” and in Job 13:23-24, he cries, “How many are my iniquities and my sins? Make me know my transgressions and my sin. Why do you hide your face and count me as your enemy?”

Isn't this how we can be? When things don't go the way we think they should, we may start telling others about our troubles, often seeking sympathy from those who will agree with us. And if someone suggests we might be at fault, we start embellishing the story, trying to insist on our own righteousness. It's okay to share our struggles, but we must be cautious not to place ourselves at the center, as if our righteousness entitles us to better treatment.

Our only righteousness is Christ's righteousness. The humility God seeks in worship puts Him at the center, where He belongs, acknowledging that we bring nothing to the table. The opposite of humility is pride, which places us at the center. Pride credits us with what we've done, robbing God of His glory, when, in reality, all we have comes from Him.

Voddie Baucham put it well: “I am not a Christian because I was raised to be one, nor am I a Christian because I was smart enough to figure it out, good enough to find my way, or lucky enough to meet the right people. I am a Christian because of the grace of God. God's miraculous intervention in my life found me when I wasn't even looking.” We have nothing to boast about apart from God's grace.

Paul warns the Gentiles against becoming conceited in Romans 11. Speaking of Israel's unbelief and the Gentiles' inclusion, he uses the imagery of an olive tree. “Remember, it is not you who support the root, but the root that supports you. You will say, ‘Branches were broken off so that I might be grafted in.’ That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. For if God did not spare the natural branches, neither will He spare you.” Pride has no place in worship, as we are entirely dependent on God's grace and kindness.

Our ultimate example of humility is Jesus Christ Himself. Philippians 2 tells us that Jesus “emptied Himself” by taking on human form, though He did not relinquish His deity. He set aside certain privileges, submitting Himself to the

Father's will. In ultimate humility and obedience, Jesus went to the cross, giving up His life for our redemption.

There's a hymn we often sing around Christmas, "Thou Who Wast Rich Beyond All Splendor," which captures this beautifully: "Thou who wast rich beyond all splendor, all for love's sake becamest poor. Thrones for a manger did surrender, sapphire-paved courts for stable floor. Thou who wast rich beyond all splendor, all for love's sake becamest poor."

Scripture calls Jesus our example, and if He, as the God-Man, humbled Himself while on earth, then how much more should we humble ourselves in worship of Him?

Aspect 3: Worshippers the Father seeks worship because of what God has done. We just highlighted the most important thing that has been done for us: Christ going to the cross to bear our sins upon Himself and to pay the price that had to be paid—one that we could never pay.

When God gave the law to Moses, He didn't say, "Moses, this is going to be hard, but with some hard work and dedication, I think they can do it." No, He gave the law knowing that no one could fulfill it. It was not given to be kept perfectly by anyone. Especially when you look at the intent—the letter of the law versus the spirit of the law.

One might argue, "Well, that's terrible. You're setting everyone up to fail." It would be, if God didn't already have a plan in place. The law was meant to show us our need for a Savior. It showed us what sin is and its devastating effect: separation from God. The law was given to show us that we could never be righteous on our own and that we needed the Savior.

We were already behind from the start—Adam and Eve had us behind the eight ball. We were born in sin. But God provided Jesus Christ, fully God and fully man, who came to live on earth and fulfill the law perfectly. He became the acceptable sacrifice for our sin, paying the debt we could never pay. We were all headed toward, and deserving of, hell. But God saved us, not because of anything we did, but because of His great mercy. He made us alive together with Christ. By grace, we have been saved.

And with our salvation come many other benefits. Psalm 103 tells us, and I'll just list a few:

- Verse 3 says He "forgives all your iniquity."
- Verse 4 says He "redeems your life from the pit" and "crowns you with steadfast love and mercy."
- Verse 9 tells us that "He will not always chide, nor will He keep His anger forever."
- Verse 10 reminds us, "He does not deal with us according to our sins, nor repay us according to our iniquities."

2 Corinthians 5:21 says that God made Jesus, who knew no sin, to be sin on our behalf, so that we might become the righteousness of God in Him.

Ephesians 1 says we have been blessed with every spiritual blessing, redeemed, forgiven, and given grace that is "lavished" on us. Galatians 4 tells us that we have been adopted, no longer slaves to sin, and if adopted, then heirs.

Romans 5:1 tells us that because of Christ's work on the cross and God's gift of faith, we have been justified—a legal term meaning declared righteous—and now have peace with a holy God, no longer estranged from Him.

It is all God. He moved first. We were unable to respond because of our spiritual deadness. But God made us alive. This reiterates the need for humility in worship. Again, we bring nothing; it's all God. This should humble us, knowing that all we are, and all we have, are because of His grace.

There is also an important truth we should remember whenever we hear someone ask, "How does a so-called loving God send people to hell?" That question comes from a wrong starting point. Imagine two pens—large pens, each big enough to hold every person who has ever existed. Some people assume that the larger pen is heaven, as if everyone starts there and only a few are sent to hell. But that's not how it works.

The truth is that we all start in the pen labeled "hell." We are born in sin, and, spiritually speaking, that's our default place. Yet God, in His mercy, has made a way for us to be moved from hell to heaven through Christ. Those who stay in

the “hell” pen are there by their own choice, by choosing to reject His offer of salvation. It’s not that God sends people to hell; it’s that He has provided a way out, and those who refuse it remain where they were headed already.

God is not obligated to save anyone, but out of His love and mercy, He offers salvation. This incomprehensible mercy should be the reason we worship God for what He has done. He has taken us from eternal punishment and offered us a place in heaven with Him, despite our sinfulness. This, too, should lead us to worship.

Aspect 4: Worshippers the Father seeks worship with emotion. I recently heard John Piper say in a sermon something that I really had to think about, because in many Reformed churches, it’s often all about doctrine, doctrine, doctrine—truth upon truth, which is essential and important. But Piper said something that caught my attention: "The mind serves the heart in worship."

His point was that doctrine, while extremely important and indispensable, is not the ultimate goal. Worship is the goal. Right feelings toward God are the goal of right doctrine about God. So, truth from Scripture should ultimately drive us to worship.

This principle is evident throughout Scripture. For example, we looked at Psalm 103 earlier, which begins with an emotional expression: "Bless the Lord, O my soul, and all that is within me, bless His holy name." This expression of blessing and worship flows out of recalling God’s benefits—forgiveness, redemption, and His not dealing with us as our sins deserve.

Psalm 100 also captures this emotion. It says, "Enter His gates with thanksgiving, and His courts with praise. Give thanks to Him and bless His name." Why? "For the Lord is good; His steadfast love endures forever, and His faithfulness to all generations." There’s an emotional response driven by the truths of who God is and what He has done.

Turn with me to 1 Peter 1:3-9, where we see another example of how truth fuels worship and emotional expression. Peter begins with, "Blessed be the God and Father of our Lord Jesus Christ!" He praises God for His mercy in causing us to be born again to a living hope through the resurrection of Jesus Christ. This hope is described as an imperishable, undefiled, and unfading

inheritance kept in heaven for us. Verse 6 says, "In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials." Despite these trials, believers rejoice because their faith, tested and refined, results in "praise, glory, and honor at the revelation of Jesus Christ."

Verse 8 continues, "Though you have not seen Him, you love Him. Though you do not now see Him, you believe in Him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls." Here, Peter describes an emotional, joyful response to salvation—a response that stems from understanding and embracing the truth of God's promises.

We find examples like this all through Scripture. Jude 24-25 offers an emotional benediction, celebrating the One who keeps us from falling and presents us faultless with great joy. Ephesians 1, which Jason preached on, also starts with blessing: "Blessed be the God and Father of our Lord Jesus Christ," celebrating the spiritual blessings we have in Christ.

Now, I'm not saying that every time you hear a song, a sermon, or a Scripture reading, you'll feel a rush of emotion. But if there's no emotion at all—if you're never moved with joy, thanksgiving, awe, or wonder—then something might be missing. Worship can't be purely intellectual or ritualistic; it has to involve our hearts.

For instance, every time we hear the gospel, it should stir something within us. We've heard it many times, but doesn't it still amaze us, fill us with wonder, or move us to thanksgiving? Think about Jesus on the cross—our innocent Savior bearing the punishment we deserved. Isaiah describes His appearance as marred beyond recognition, and He drank the full cup of God's wrath. Yet, in return, we receive complete forgiveness, mercy, and peace with a holy God. We were rescued from eternal punishment and are now citizens of heaven. We were far away, but now we're brought near. This reality should impact us every time we consider it.

For me, sometimes a truth I know very well is presented in a new way, and it hits me like the first time. I'm overwhelmed with what Christ has done for me. One song that does this for me is "His Robes for Mine," which says, "His robes for mine: such anguish none can know; Christ, God's beloved, condemned as

though His foe. He, as though I, accursed and left alone; I, as though He, embraced and welcomed home."

The chorus continues, "I cling to Christ and marvel at the cost: Jesus forsaken, God estranged from God. Bought by such love, my life is not my own; my praise—my all—shall be for Christ alone."

If you have never been driven to tears, or joy, or overwhelmed with thanksgiving over what God has done, ask yourself why. Worship involves faith, and if we don't believe in God or what Christ accomplished, we won't truly worship Him. But if we are believers, there should be moments where the truths and promises of Scripture fill us with emotion and bring us to worship.

Aspect 5: Worshippers the Father seeks worship no matter the circumstances.

What is it that you fear? What brings you anxiety? Is it health-related? Financial worries? Persecution? We mentioned Job earlier, and I want to revisit his story because he is an example of worshipping God through unimaginable trials.

In one day, Job faced incredible losses. The Sabeans came and took his oxen and donkeys, killing his servants. Fire from heaven fell and burned up his sheep and the servants watching over them. The Chaldeans raided, taking his camels and killing his servants. Finally, a fierce wind caused the house where Job's children were feasting to collapse, killing all his children. Job's response? "The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

How would we react? Would we have this attitude of worship and trust in God? Or would we start asking, "Why me?" Job's story doesn't end there. Another day came when he was struck with painful sores from head to toe. His wife even suggested he "curse God and die." Yet Job continued to worship, though he struggled and questioned.

Another example of worship in difficult times is the prophet Habakkuk. He served in Judah during a time when the people had fallen back into idolatry, and he wondered if God would act against their sin. God responded that He would use a foreign, pagan nation—Babylon—to judge Judah. This shocked

Habakkuk, who questioned how God could use a nation even more unrighteous than Judah for judgment. Yet in Habakkuk 3:17-19, he responds in faith:

"Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord; I will take joy in the God of my salvation. God, the Lord, is my strength; He makes my feet like the deer's; He makes me tread on my high places."

Habakkuk expresses trust in God even if everything else fails. And verse 19's imagery—God making his feet like the deer's—means that God will give us sure footing in the rough, rocky places. Just as deer are stable on steep cliffs, God helps us endure tough times with confidence in Him.

In the New Testament, we find similar encouragement in Matthew 5:11-12, where Jesus says, "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you." Even in persecution, we can worship because we know our reward is in heaven.

Persecution may be the price Christians pay for eternal gain. Despite difficult times, worshippers know that the end of life here is not the end but the beginning of eternal life. When we worship even through trials, it frustrates Satan, who wants us to blame God and turn away from Him. But by trusting God, we overcome the enemy's schemes and prove that our faith is genuine.

Let's also remember that worship is not only for difficult times. When blessings come, when unexpected good things happen, are we as quick to thank and worship God as we are to cry out to Him in trouble? Worship should be a response to both the highs and lows of life, showing that we trust Him in all circumstances.

Aspect 6: Worshippers the Father seeks may include sacrifice. Worshiping God will, at times, require sacrifice. Paul instructs us in Romans 12:1, "I appeal to you, therefore, brothers, by the mercies of God, to present your

bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” This verse calls us to give ourselves completely over to God.

Jim Elliot, a missionary who gave his life sharing the gospel, famously said, “He is no fool who gives what he cannot keep to gain what he cannot lose.” This perspective captures the essence of sacrifice in worship. Worshipers that the Father seeks are those willing to lay aside their personal desires, putting God's will and purposes first. This means we don't do the things we used to do. There are worldly pursuits and pleasures that may seem appealing but ultimately don't satisfy. These things are temporary, and giving them up for something eternal is not foolish but wise.

Sometimes, sacrifice in worship may be relatively minor, like abstaining from activities or events that are incompatible with a Christian life. We may give up certain things that others enjoy because they would distract us from living in alignment with God's will. At other times, the sacrifice may be more significant. For instance, we may face social rejection, or even conflicts at work or in our families, because of our faith. Sometimes, following God's call can come at the cost of career advancement or personal relationships.

Division is not the ultimate goal of Christ's ministry, but in a world where Satan, the “god of this world,” has blinded the minds of unbelievers, division can be an inevitable result. Paul tells us in 2 Corinthians 4:4 that the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. This means that, as we pursue God's will, we may encounter opposition and challenges that require sacrifice.

John MacArthur comments on this truth, noting that while the gospel ultimately leads to peace with God, its immediate result often brings conflict with the world. Choosing to follow Christ may put us at odds with those around us, especially in a world that resists God's authority.

A hymn by Chris Anderson, titled “To Live or Die,” captures this mindset of sacrificial worship beautifully: “To live is Christ; I long to spend my time and mind to worship Him. I'll give my all for Him who died to bring a rebel to His side. To die is Christ's eternal gain, to wake and never sleep again. I will not fear the feeble grave—the pathway to my Savior's face.”

Sacrifice is woven into the fabric of true worship. It requires laying down our personal desires and putting God's will at the center. Worshipers whom the Father seeks understand that true worship may require surrendering what seems comfortable, familiar, or even safe for the sake of pursuing God's higher purposes.

Aspect 7: Worshipers the Father seeks make worship a lifestyle.

When we talk about a lifestyle, we mean worship that is continuous and not confined to specific times or places. God is seeking worshipers who worship 24/7, in every aspect of life. So, the question we should ask ourselves isn't only, "How was my worship today?" but, more specifically, "How did I honor God in my life today?"

This question should be part of our daily reflection, not something we only think about on Sundays. Consider asking yourself each day, "How was my worship today?" before you go to bed. If you wait until Sunday to ask this, it's almost like a "gimme" in golf—a freebie—because Sunday worship should be easier when we are in church. But what about every other day?

Imagine you're heading to work early one morning, but you get hungry and stop for breakfast. You buy food, and as you're getting out of your car, your arm bumps the steering wheel, spilling the food onto your clothes and the floor. Now, not only are you hungry, but your clothes are dirty and sticky. How is your worship in that moment? How do you react? Speaking from personal experience, I didn't do very well.

Or think about how you would respond if you go to the doctor for a routine check-up and come away with news of a serious health issue. That may be one of the hardest moments to maintain a worshipful attitude, but it's part of making worship a lifestyle.

What about in the privacy of your own home, when you're truly yourself? It's easier to guard our emotions and responses when we're out in public, but at home, where we feel safe to let down our guard, is where our true character is often revealed. How are we doing with worship in those moments when things don't go well?

2 Corinthians 5:17 tells us, “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.” This transformation should affect every area of our lives, not just the parts we share publicly. We won’t be perfect, of course, but by the help of the Holy Spirit, we are in a process of sanctification—being set apart and separated from sin. Sanctification means that, as followers of Christ, we are being made more like Him, and this process will be completed when we are finally united with Him.

There’s a song that captures this idea of worship as a lifestyle well:

“Shall I take from Your hand Your blessings, yet not welcome any pain? Shall I thank You for days of sunshine, yet grumble in days of rain? Shall I love You in times of plenty, then leave You in days of drought? Shall I trust when I reap a harvest, but when winter winds blow, then doubt?”

This song reminds us that God is good in every season, not just in the good times. It challenges us to maintain an attitude of worship when life is difficult as well as when life is easy.

So, making worship a lifestyle means worshipping God in every season, in every circumstance, and in every situation—not only in church, not only when things are going well, but every day and in every area of our lives. True worshippers of the Father live this out year-round, day by day, moment by moment.

Aspect 8: Worshippers the Father seeks continue to learn more about God.

Even if we were to spend every waking hour for the rest of our lives studying God, we would never come close to fully comprehending Him. But that shouldn’t keep us from trying, because He has given us His Word to teach us and stir our worship. The more we know about God, the more we understand Him, and the deeper and richer our worship will be.

The Westminster Shorter Catechism asks, “What is the chief end of man?” The answer: “Man’s chief end is to glorify God, and to enjoy Him forever.” John Calvin said that we should consider it the greatest goal of our existence to be found among the worshippers of God. Worshipping and glorifying God should

be our highest aim and loftiest ambition. There is no greater honor or privilege than being a worshipper of God.

This calling to worship surpasses all wealth, power, intelligence, accomplishments, accolades, or pleasure that this world can offer. Our primary purpose and greatest reward is to worship God forever. And as we learn more about Him—His nature, His works, and His character—our worship becomes more informed, genuine, and heartfelt.

God's Word is the primary resource He has given us to know Him. In Scripture, we find the truths about who He is, what He has done, and what He has promised. The more we immerse ourselves in His Word, the more we fuel our worship. Knowing God better gives us greater cause for wonder, gratitude, and devotion.

The worshippers God seeks are those who continually strive to grow in their knowledge of Him, who are never content with a surface-level understanding. They desire to delve deeper into the mysteries of God, knowing that each revelation brings them closer to understanding His glory and majesty.