

# (The Chief End of Man - Part 6): The Entireness of Worship

by A.W. Tozer

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*The all-entireness of worship involves a total commitment of the whole person, including faith, love, obedience, loyalty, and conduct in life, and requires nothing in us displeasing to God.*

**Duration:** 46:15

**Scripture:** Genesis 2:24, Exodus 34:6, Psalm 45:2-3, Matthew 6:33, Romans 3:10, Ephesians 1:7

**Topics:** "Chief End of Man"

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## Description

In this sermon, the preacher emphasizes the importance of honoring God in every aspect of our lives. He reminds the audience that their time, spending, and living should all be done in a way that brings glory to God. The preacher also shares a personal anecdote about someone who remembered something he had told them, highlighting the impact of his teachings. He concludes by acknowledging that while there may be advancements in science and knowledge, it is important to remember that all people are sinners and in need of God's grace.

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## Transcript

In that forty-fifth song, where we have been, more or less, over the last week's song, forty-five, which I habitually attribute to David, but which the commentators say was written by Hezekiah, at least some of them do. Personally, I don't care who wrote it. It's wasn't it that matters.

He says, My heart is indicting a good matter. I speak of the things which I have made touching the King. My tongue is the pen of a ready writer.

Then he addresses the King. Thou art fairer than the children of men. Obviously, this is a Messianic song, and he is addressing the Messiah.

Thou art fairer than the children of men. Grace is poured into thy lips. Therefore, God hath blessed thee forever.

Gird thy sword upon my thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness. Thy right hand shall teach thee terrible things.

And arrows are sharp in the heart of the King's enemies, whereby the people fall under thee. Thy throne, O God, is forever and ever. The scepter of thy kingdom is a right scepter.

Thou lovest righteousness and hatest wickedness. Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. O thy garments smell of myrrh and aloes and cashew out of the ivory palaces, whereby they have made thee glad.

King, whose daughters were among thy honorable women, on their right hand did stand the Queen in gold of Ophir. Hark, O daughter, and consider and incline thine ear. Now he is addressing Church, the daughter.

Hark, O daughter, and consider and incline thine ear. Forget also thine own people and thy Father's house. So shall the King greatly desire thy beauty.

For he is thy Lord, worship thou him.' Now, we have been trying to define and otherwise get to the root of worship as near as we could over the last weeks. Tonight, for a bit, I want to talk about two things. One, who the object of worship is, and the other, the all-entireness of worship.

Now, there can be only one. We cannot worship whom we will, for there is only one to worship. In the 45th of Isaiah, God says, I am Jehovah, and there is none else.

There is no God beside me. I guarded thee, though thou hast not known me. That they may know from the rising of the sun and from the west, that there is none beside me.

I am Jehovah, and there is none else. I form the light and create darkness. I make peace and create evil.

I, the Lord, do all these things. Drop down the heavens from above, and let the skies pour down righteousness. Let the earth open, and let them bring forth salvation, and let righteousness spring up forever.

I, Jehovah, have created it, so that there is only one object of worship, and that object is God. I wish that I were worthy and able to talk about him to you. I wish I could adequately set forth the glory of the object whom we are to worship.

If we could set forth his thousand attributes, dwelling in unapproachable life, whom no man can see and live, holy and eternal, omniscient and omnipotent and sovereign, and believe that if we could see these things, we would be globally humbled. God's people are not as humble as they ought to be, and they are not as militant as they ought to be. And I believe that one reason that we are not as humble as we ought to be is that we do not see God in his sovereignty here.

But David sees him, or the writer here sees him. Certainly David does in many of his psalms. Isaiah does, Daniel did, Jeremiah, Ezekiel.

They saw God, and now we see him here in the incarnation. Whoever wondered how it could be that we Christians could fall on our knees before a man and say, Thy throne, O God, is forever and ever. Now, our Jewish friends hold that against us.

Even when they are friendly with us, they still hold it against us. They have been taught, and they should have been taught, that there is only one God. I suppose they say, if I have the truth, they say more than any other verse of scripture, they say, Hear, O Israel, the Lord thy God is one Lord.

And they keep repeating that. That's basic to them. That's great basic truth to them.

They say, Hear, O Israel, the Lord thy God is one Lord. But we say, I want to introduce you to the Son of God, a man born of the Virgin Mary in your land of Palestine, in the little town of Bethlehem. And I want you to kneel with me and worship this man.

And they properly and rightly say, No, we appreciate your kindness and all that, but we cannot worship a man. And I agree with them. I can't either.

That man doesn't exist. That man never drew the birth of life. Before whom I will kneel and say, God, with the lone supreme exception of the man Christ Jesus, the man whom the prophet saw in his vision, and who blessed this man, the King, and said, Thy throne, O God.

How is it then? How can we get out of this state of confusion if there is one God and none other? And we say Jesus Christ is a man, and we say we should never worship man whose breath is in his nostrils. And how can we say, O soul, get down on your knees before him and worship? Here is the great mystery, and I stand bareheaded before it. I kneel and take my shoes off my feet before this burning bush, and I do not understand it.

But it is what the old theologians call the theanthropy, that is, it is God and man united in one person. Not two persons, but two natures. The old English, old American poet, now he was from England, but he went to New England, and he wrote these words.

He said, addressing God, he said, And is thy Godhead as not satisfied? Married my manhood, making it thy bride? So the nature of God and the nature of man are united in that man Christ Jesus. All that is God and all that is man are there fused eternally and inextricably and inseparably fused, so that as the fire burned in the bush and the bush was not consumed, and Moses had not hesitation to dwell but to kneel before the bush and worship God, he might have been charged by those who could not see the fire in the bush and did not know the fire was there. Suppose that there had been some Jew who knew the teaching of the Jews, but from Abraham on that there was one God alone.

Suppose they had seen this man kneeling before a bush with his face in his hand, hiding his face, and they had not been able to see the fire. They would have said, What do you mean? You are worshiping a bush. You are an idolater.

But he would have known better, because he knew that the bush and the fire were united and fused there, and the bush was not consumed, and the man worshiped not the bush but the God who dwelt in the bush, and so he knelt before that bush. Yet that is an imperfect and inadequate illustration, for as soon as the fire departed from the bush, it was but a bush again, and no man could kneel and worship that bush, for it was but a bush again, and still, and perished and rotted away, a bush finally. But that man, Christ Jesus, into whom God entered with all of the full charge of Deity, bringing him to incandescence and light heat, there was never any departure there, except for that awful moment when he said, My God, my God, forsaken me.

He took your sins, all of the putrefying, terrible mass of your sin, unto his very self and died there. God turned his back for a moment, but the Deity and the humanity never parted, and they remain today united in that one man. So when you kneel before that man and say, My Lord and my God, thy throne, O God, is for ever and ever, we are talking to God, for by the mystery of the theanthropic union, he has become

God, and God has become man in the person of the Son.

And so the old writers saw this. If I didn't believe the Bible, for any other reason, I'd believe it for the 45th Psalm and the 53rd of Isaiah. I would see how the prophets foresaw down the centuries, they saw farther than you can see with the great electric telescopes and great electronic telescopes.

You can see into the light years, and they could see still further, and they saw all this. Now this one they saw and called God, this one they saw, they saw him in his beauty. And I ask you to notice the description of him here.

They described him as radiantly beautiful and romantic, and they described him as a limbsome being. They said that he was fair, that he was loyal, that he was gracious, that he was majestic, that he was true, that he was meek, that he was righteous and loving and glad and fragrant. Now, if I were going to flash about in the dictionary to find words to describe something or somebody that I would be glad to kneel before, here it is.

Here is the description. He is fair, and he is kingly, and he yet is gracious. Not the king who stands in his dignity and looks down his nose at the world, but this king is a gracious king.

But his graciousness does not take away from him his majesty, and then he is true and he is meek. Meekness and majesty. I'd like to write a hymn about it, or a book about it, or I'd like to paint a picture about it, or compose music about it.

The meekness and the majesty of Jesus. You don't find meekness and majesty united very much. The meekness was his humanity, the majesty was his beauty.

You will find them united, everlastingly united. So meek he was that he nursed at his mother's breast and belched and threw up like any baby, and milk ran down his little chin. He was a human being like any other human being.

But he was God, and in his majesty he stood before Herod and before Pilate. In his majesty. And when he comes down the sky it will be in his majesty, and the majesty of God, and yet it will be the majesty of the man who is God.

Majestic and meek, this is our Lord Jesus Christ. Before his foes he stands in majesty, before his friends he comes in meekness. You can have either side you want.

If you do not want the meek-sided Jesus, you'll know the majestic-sided Jesus. The harlots came to him, and the babies came to him, and the publicans came to him, and the sick came to him, and the bleeding woman came to him, and the devil-possessed man came to him. And they came to him from everywhere, and they touched him, and they found him so meek that his power went out to them and healed them.

But when he comes in majesty, they will find him majestic. Then here is the Lord, it says, Worship thou him. I think this call to worship bears a thousand pairs of wings.

I do not think you have to be very fanciful or poetic to know that when you talk about worshiping the Lord and the duty of holiness, that you are talking about something that will please the heavenly host. I wonder why it is that always we think of worship as something you do when you go to church. God's poor, stumbling, bumbling people, how confused we can get, and stay confused for a lifetime and die confused.

And then write books to confuse us further, and write hymns to confound the books, and confuse us further, and we are doing it all the time as if the only place you could worship God. We come into God's house that is dedicated to him, it is made out of bricks and linoleum and stuff, and we come to the house of the Lord, and we say, The Lord is in his holy temple, let us all kneel before him. Very nice.

I think it's nice to start a service that way once in a while. But any of you may come into your office Monday morning at 9 o'clock, if you can't walk into that office and say, The Lord is in my office, let all the world be silent before him, then you are not worshiping the Lord on Sunday. If you can't worship him on Monday, you didn't worship him on Sunday.

And if you don't worship him on Saturday, you are not in a very good shape to worship him on Sunday. This idea that God is in the box, they say is a Catholic idea, but we just enlarge the box here, and God is in this place. And when you leave and drive down the avenue, you have a faint homesick feeling that you are leaving God in the big box.

No, God isn't there any more than God is in your car. God isn't there any more than he is in your home. God isn't there any more than he is in your factory.

I used to work for the D. F. Woodridge Company, making rubber tires, and I used to work for another company, I can't think of it for the moment, a smaller company in North Acton, Ohio. They made tires, too, and I guess still do, but I passed out of there 10 years ago. But I remember that I used to work there and worship God until I had tears in my eyes.

Nobody ever saw the tears or asked me about it, but I wouldn't hesitate to tell them why, because I went along there. After you have worked a while at something, it gets automatic. You can think about something else.

So I got so I could do my work with the passing skill, and then I could worship God. If God isn't in your factory, if God isn't in your store, if God isn't in your office, then God isn't in your church when you go there. I wish we could keep that in mind.

I believe that when we worship our God, the breath of the Lord is in us. That's why we have been staying in heaven above. Now, I want to talk a little bit to you about the time I have left about the all-entireness of worship, and I'd like to say to you that the total length, the whole man, the whole woman who has got to worship God, faith and love and obedience and loyalty and conduct in life, all of these are to worship God, and if there is anything in you that doesn't worship God, then there isn't anything in you that does worship God very well.

If you departmentalize your life and let certain part of you worship God, but other parts of you do not worship God, then you are not worshiping God as you should. It is a great delusion that we easily fall into the idea that in church or in the presence of death or in the midst of serenity, a great storm. I have grown around with fellows that always had to have a storm or a mountain peak or something, or a deep valley stir them up.

You carry worship inside your heart, you can have your worship with you. I have been with fellows who got awfully spiritual when they stood on a curve on the mountain and looked down. I remember we were caught in a storm one time in the mountains in Pennsylvania, and you could see out there, for I forget how many miles they told us it was, I think it was 50 from where we were, but you could see right out over.

We huddled up against a rock while a storm hit us, and the hailstones, I won't say how big they were, because I'd be exaggerating, they seemed bigger than they were, they came rattling and roaring down on us, and we huddled against the car, against the rock. That great storm meant quite surely we broke over the mountain. The beautiful thing, and occasionally I'm in a position like that, and I get with some fellow, and we begin to yell, Hooray for Jesus, or some other corny expression at a time like that.

My brother and sister, I don't have to see a storm on a mountain to make me know how glorious he is. The stars in their courses tell about it, and the babe that cried yonder in the gallery tells about it, and the flower that blooms by the way tells about it, and the fine snow that sifted down the day tells about it. We don't have to have it dramatically brought home to us, because that's true.

It's a great delusion to think that because we feel suddenly expansive and poetic in the presence of storm, or stars or mountains that we're spiritual. No, that's not necessarily true at all, because murderers and tyrants and drunkards feel like that. There never was a drunkard yet, but when he came to himself, he didn't have such feelings, and there never was a tyrant yet, after he had been given the command to slay a dozen men.

Glorious idols on his way home might see something of an old poetic worship or fancy in him. Let's not imagine that as worship, my brethren. There is no worship wholly pleasing to God until there is nothing in me displeasing to God.

I want you to write that down. I've never written on this subject. I want to, but I haven't yet.

In case I don't get to it, I want you to at least remember that. That there is no worship wholly pleasing to God until there is nothing in me displeasing to God. I cannot departmentalize my life and worship God on Sunday night, worship him on Monday, worship him in my songs and displease him in my business engagements.

I can't do it. I cannot worship God in silence in the church on Sunday to the sound of hymns, and then go out and serve the next day or the next that I'm displeasing to him. No worship is wholly pleasing to God until there is nothing in us displeasing to God.

Now, does this discourage somebody? I never had a deeming much to encourage people in the flesh. They listened to me long enough to get some encouragement in the spirit. But I never had very much faith in people.

Now, really, I trust people, of course, and I love people. I think as much as the average person, maybe a little more than the average. But I never trusted them very much.

I believe that we're all singers and we're all alike and we're all down, we're all in the mist, we're all in the valley of sorrow together, and our breath is in our nostrils, and the dearest friend we'll have will say, I'll see you Monday morning in London, on his way to people's engagements, he'll pitch a button and put them out to the Lord. I say, I don't trust people. I trust their good intentions, I know they mean well, but they can't fulfill it.

You're not overlapping that much, but I remember one time I wrote something to the effect that the world was in a fix and everybody was no good, and a woman wrote me a letter. Oh, she said, how long will you get? Why, she said, look, look at the advances science has made, look at our wonderful young people, look how much they know these days, look at what they learn from television, look at how many college

students we have. And she went on and she really writes, well, that's subject in her description of, first of all, the young people, how marvelous they were.

Well, nobody likes young people any more than I do. I could be completely happy surrounded by 49 of them all the time, but I know what they are, I know what they are, they're just young people and people are bad, and there's nothing in any body that can be made good until Jesus Christ comes and changes that person and lives in that person and unites the nature of that person by the mystery that united him in philanthropic endowment with God the Father Almighty. Then you get a good man, and the Bible doesn't hesitate to say you get a good man and full of the Holy Ghost.

But without Jesus Christ there is no goodness, and so I don't apologize at all for what I say to you, that your worship has to be all-entire, that it has to take you all in, and that if you're not worshiping God in all your life, you're not worshiping him acceptably in any body of life, that discourages you, and I will only say that you've got to prepare yourself to worship God. I remember Dr. Buswell, who was then President of Wheaton College, said, We are suffering from a rash of amateurism in religion. Well, I know how he meant it, and I mean it to you a little more than he did.

When I say that we are suffering from a rash of amateurism, we'd like to have just everybody, any time, anywhere, worship God. You've got to prepare yourself to worship God, you see, my friend. And that preparation is not always a pleasant thing.

There must be some revolutionizing changes made in your life. There must be some things destroyed in your life. You give an invitation in the church and say, Everybody go into the inquirer room.

If you'd like to get something more, you can fill the building. If you say, Go into the inquirer room, all of you who would like to get rid of something, you'll get very few people that will come, because they don't like to admit they have anything they ought to be rid of. But the gospel of Jesus Christ is not only constructive, it's destructive.

It destroys certain elements in you that shouldn't be there. Now, what is there then to do? Worship thou him, and if every hour of my life has to worship him, let me point out that there is no magic in faith, there is no magic in the name. Somebody says, Yes, but I worship in the name of Jesus.

You don't worship in the nature of Jesus, for name and nature are one, and the Bible don't know. Name and nature are alike. He that asketh anything in my name doesn't mean the name J-E-S-U-S.

It means his nature. And whoever asks after his nature, who is like him and asks in accordance with his will, that man can get what he wants, and so we must worship him. And when we come to him, it isn't enough if I live like a tramp on Monday, and Monday night I have a crisis, and I get on my knees and call on the name of Jesus, and think that there is some magic in that name, I'll be disappointed and disillusioned.

For if I am not living in that name, I cannot pray properly in that name. If I am not living in that nature, I cannot pray rightly in that nature. So we cannot live after our nature and worship after his.

It is when his nature and our nature begin to harmonize, that the power of his name begins to be felt. Don't misunderstand me. I know that the name of Jesus Christ is far above all the names of all kings and queens and archangels and presidents and prime ministers, above Moses and Aaron and all the rest that I have ever had honoring all the wide world.

I know that. And I know that at the name of Jesus every knee shall bow and every tongue confess that he is Lord, to the glory of God the Father. And he will adore his kingdom, and he will ride down the sky, and he will call to the nations of the earth, and they will come before him, and he will be their God supreme.

He will say that he is God of left, and he will say that he is God of right. I know that. I also know that we cannot take advantage of that name by any twist of religious magic.

We have got to live in that name. We have got to live in it. So I say to you, the name is not rest until every era in our total life is rest in God.

Everything in us honors God. Now, I'm asking you, does your business honor God? Does it honor God? Are you living so? Now, I don't know what you do, and I don't know if it's my knowledge of business, other than to speak at the ministry of the sanctuary and ask you, is your business such that it honors God? If it doesn't honor God, then I can't see how you can honor God. And worship is honoring God.

If your business doesn't honor God, you can't honor God. You are buying and you are selling. You know that cynical expression in the book of Father Adamson.

It is not, it is not, says the buyer. But after he buys, he says, aha, I have bought it. So he talks it down, meaning when he is buying it, meaning he gets a bargain and pulls it out of the shiny case.

You smile at that. But I wonder if that fellow can get on his knees and say, holy, holy, holy Lord God Almighty, and get a witness from God as a layman that his sacrifice is accepted. When you cut corners, you curse and you curse and you curse, you cannot possibly please God.

Now, I want to mention that simply as a symbol, the relation to the opposite sex. How can we worship God if our relation to the opposite sex is such that God is displeased with it? Now, I am not opposed, but I believe that our relation with each other ought to be right, ought to be pure. And God said to the young man, if you fall, treat the younger one as sisters.

And I believe that if we treat them any other way, we are displeasing God. And no man who is careless in his approach to the opposite sex can get on his knees and worship the Father Almighty, for the Father Almighty is displeased, and the displeased God isn't accepting worship from any man. And I wonder if the relation in your home life, in your school life, in your tithing, in your use of money, is always pleasing to God.

What you do with your time. Some of us imagine our time is our own, we can do with it as we please. No, sir, your time isn't your own.

Your time belongs to the God who created time. Your God belongs to the one who gave you a few years of jewels or of money to spend. God said to you, here are a few years, here are seventy dollars, take it, take it.

You take it, according to some, seventy years over, a year over. I know there are some people who go beyond that. I don't say us now, but I say some have gone beyond that.

But we do go beyond it. But remember, if God gives you a little bonus, you are seventy years old, and the Lord smiles and says, I'll give you a little bonus. He gives you a few more years, very well, good, fine.

But remember, this is yours. As long as you get to thinking it's yours, you'll have it. Your time must honor God.

Your home must honor God. Your spending must honor God. Your eating must honor God.

I read you this morning, you remember, didn't you? He said, I remember something you said to me. I'm back to that place now where everybody is coming and going. I remember something you told me.

It's tripping back there. I was about finished, but I don't know. He said, I remember you told me, watch it.

When you get into middle life and beyond, you're likely to get careless and backslide. It was Philpott, that great preacher, who prayed, Oh God, don't let me live to be a wicked old man. I think he was quoting somebody that's coming to the line when you get older, get lazy, get into a rut, get ill.

There'll be more deception long before the doctors arrive and leave themselves out of house and home. I've seen old fellows. I wonder why they can't keep their work done.

Well, they sit back, put on a hat and a toga, and when they touch a quidditch, they'll be a little more laid down. Well, anyhow, we can get fat and sloppy and lazy, and we can reminisce, we can bore people with our stories, and we can do all that and not leave a very big testimony for Jesus Christ. I'll talk about my good friend, Max Reich.

Max Isaac Reich, I didn't pronounce Reich right, you German-speaking people know that, but that's the way I pronounce it. And he was a Jew, and he was a Jew, a Hebrew of the Hebrews, son of a rabbi, an Oxford man, converted under me in London. Pinched like an angel.

Stained up with his elbows on the desk, which no preacher ever should do. Wrapped one leg around the other, which no preacher ever should do, and pinched like an archangel. Do you want what he called a son or Isaiah? Oh, you can hear the angels clapping their wings.

Oh, what they told about the Messiah of the world. Bless you. I remember, that's the way it was.

I said to him one day on the train, I said, Brother Reich, your being here is not scriptural. He said, why? And I said, well, the Bible says an ox and a mare shall not be hitched up together. And he said, which of these three will be one and which will be the other? Well, I said, what I mean is, I said, there is a very rigidly Calvinistic in his reading, you're a quaker.

Oh, and he said, don't give me my head and let me go, and don't bother me, that's all he wanted. He didn't argue with anybody, he just wanted to talk about Isaiah seeing the Lord. And they were two of his desks shut, and he had a boomer in his mouth.

He had an old wife, you know, he was very old, and he had an old wife, and he always talked to his king before the bus, and he said to some of the men around him, he said, well, you didn't remember seeing the pin-up girl? And the pin-up girl, the pin-up girl was his old Gentile wife. And he went back to Princes, and the men lay down and died. He was carried by the angels into Abraham's abode.

That's the way to die, brother, and that's the way to live. And if you want to die right, you've got to live right, and if you want to be right when you're old, you have to be right when you're young. And he said to him, because he was shameful of how old people are to go, and how they ought to be, keeping pure as they were old, we must not rest ourselves until every area of our total life begins to honor God.

There isn't any department that's secular. There isn't any department anywhere outside of our lives that's not worshiped. We say, God, I worship you in this room and this room and this room, but that room I can't worship you in.

Why? Well, that's not a consecrated room. That part of my nature belongs to me and Adam, and I can't worship you there. You're not worshipping him right in this place until you're worshipping him in every place.

And I repeated, you can't worship him in the kitchen. You can't worship him adequately in the church. Now, is all this attainable? The end of the cooperation between God and the soul.

In God's part, there's love and grace and atonement and obedience on your part. Obedience and yielding and keeping on your part. Grace and atonement on his part.

So shall we do something? You've been coming to hear these talks on worship. One day a day. And I hope it's inspired somebody.

But just to hear about them doesn't help us too much, unless we do something about them. These are times of preparation now. Times of testing.

Our brother told us this morning, who had been in the far east, written. He told us that the Communists didn't believe that we were dedicated enough to him. And he talked about militant atheism.

Isn't that an awful expression? I was a girl that was an atheist somewhere, living in a little cottage by myself, in no box, and everybody went by, mean nasty fellow nobody wanted to approach, and they'd say about him, he's an atheist. Only one you know in every town he may have been. He was probably a phony, but he said he was an atheist.

Now they were organized and got done. Militant atheism. The real Christians are going to be saw, pussycat type of Christians.

Pussycats with our claws, too. Saw. They'll never get that.

See? Militant atheism. You can hear the march of their feet, the one, two, three, four, of the march, as they take one country after another, the Christians, serving God at our own convenience. How terrible, how utterly terrible, how awful.

If you came to be a follower of the one who had not, go ahead and lay his head, and then you'll lay it back against the cross and die. So these are times of preparation and testing and changing. And I'm glad there's time.

Thank God there's time. I don't know when time will be called on us one of these days, but there's time now. The game is still being played.

The fight is still on. The plow is still in the furrow. And God still loves us.

The Holy Ghost is still present. I wish that you'd be coming this way. I want you to come to the platform.

Please do. And I want you to pray a moment. But before you pray, I'd like you to pray a little bit, let's have a moment.

And when you pray for her, I'd like all of you here who have said, I want you to pray for me. My heart is stored, and I need to follow on. I'd like to have you pray for me.

Put your arms around me and say, Oh, Lord, I bless you. I bless you down here. Yes, in your name.

Let us up to you over here. Yes, I see you. Yes.

Again, our Father, we bow before thee in the name of our blessed Redeemer. We have sensed again this evening the moving of thy Holy Spirit in our midst, and we say, Oh, Lord, our Lord, how excellent is thy name. We have sensed, our Father, the awesomeness of thy presence, as God the Holy Ghost, exalting thee and working in the heart, brings us, Lord, before thy throne again.

We desire above all things, our Father, to exalt thee in the activities of each day. We desire to know within that we live and move and have our beings in thee. We have understood, dear Father, that in us, that is, in the flesh, there is no good thing.

But, Father, we rejoice to know that thou art God, and there is none like unto thee. We thank thee for the revelation of thy holiness. We bless thy name tonight, our God, that thou hast redeemed us from our sin by the blood of thy Son, Jesus.

Our Father, we pray for those who are gathered in this place. Each one has heard tonight. Many have indicated a desire to hold themselves entirely to thee and to the cause of thy blessed Son, Jesus.

O Holy Ghost of God, having convicted us of our sin again this month, of righteousness and of judgment, we pray that thou will graciously do a work in each life. Young or old, having indicated a desire, may they know that sweet coming upon of the Holy Ghost now, as there is full surrender made. Dear God for the student, where there is an intellect, and where that intellect is being yielded to thee now, sanctify it, we pray thee, to the glory of Christ.

To the businessman whose heart burns within him as he meditates upon thee in those things which be above. God take the business that is given to thee tonight. To the mother in the home whose responsibility is in her household.

May she look well after the ways of her household. May she sense that strangeness of the anointing of God for the many details and activities of the day that will bring her entire family to the saving knowledge of Jesus Christ. For the young or for the old, for the leader, for the educator, for those of us who name the name of Christ in our calling, dear Father, melt us afresh this night that Jesus Christ might be glorified through this gathering together.

Be pleased as we convene this gathering to move upon us in a way that will be unmistakably of thyself. Father, take us from this place either into the place of prayer within the building or into the closet as we return to our respective places. Bring souls to the saving knowledge of Christ this night as believers give themselves afresh to the Lamb of God, the one who taketh away the sin of the world in his blessed name we pray.

Amen.

Audio: <https://sermonindex1.b-cdn.net/2/SID2176.mp3>

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