

# (Worship - Part 1): He Is Lord, Worship Him

by A.W. Tozer

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*A.W. Tozer emphasizes the importance of worshiping God in truth and spirit, highlighting the types of worship that God rejects and the necessity of sincere worship in fulfilling our created purpose.*

**Duration:** 43:05

**Scripture:** Leviticus 8:12, Psalm 147:3, Psalm 148:1, Matthew 6:33, John 1:9, John 4:24, 2 Thessalonians 1:10, Revelation 5:9

**Topics:** "Worship"

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## Description

In this sermon, the preacher emphasizes the purpose of God creating man, which is to worship Him. However, due to the fall of man through sin, humanity has failed to fulfill this purpose. The preacher compares this failure to various objects that are unable to fulfill their intended purpose, such as a cloud without rain or a tree without fruit. The preacher expresses his excitement about teaching young college students about worshiping God and encourages them to turn away from worldly distractions. The sermon also references Bible verses, such as Psalm 45, which speaks of the King's desire for worship and the anointing of God's chosen one. The preacher concludes by emphasizing the importance of learning how to worship and expressing his intention to continue teaching about worship in Norfolk, Virginia.

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## Transcript

In the 45th Psalm, Psalm 45, here's a man of God so delighted with God and his relation to him. It doesn't say David wrote it, but I think I can smell David's garment here and sense David's presence. Whoever it was, he was a great worshipper, and he says, My heart is indicting a good matter.

I refer to things I have made touching the king. My pen is the pen of a ready writer. That's introductory.

Then he turns to God himself and says, Thou art fairer than the children of men. Grace is poured into, or some versions say, poured forth by thy lips. Therefore God hath blessed thee forever.

Now it becomes king, son of God. Gird thy sword upon thy 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. Forsake thy throne, O God, is forever and ever. The scepter of thy kingdom is a right scepter.

Now loveth righteousness, and hateth wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy pillows. All thy garments smell of myrrh and aloes and cashew out of the ivory palace, whereby they have made thee glad.

Kings' daughters were among thy honorable women. Upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider and incline thine ear.

Forget also thine own people and thy father's house. For our ties that are closer than the ties of blood. So shall the king greatly desire thy beauty.

For he is thy Lord. Worship thou him. Here is the truth upon which we build.

Simply this, that God made everything for a purpose. And the purpose in making man was to have somebody capable, properly and sufficiently, to worship him. To satisfy his own heart.

But that man fell by sin, and now is failing to carry out the creative purpose. He is like a cloud without water, gives no rain. Like a sun that gives no heat, or a star that gives no light.

Or a tree that no longer gives any fruit. Or a bird that no longer sings. Or a harp that is silent and no longer gives off music.

Now that is the thesis which I am developing. And I want to go on from there and talk about worship tonight. He is thy Lord.

Worship thou him. Now here is something that we want to settle. And that is that God wants us to worship him.

The devil would like to tell us, or our own unbelieving minds, that God does not particularly want us to worship him. We owe it to him, but that God isn't concerned. But the truth is that God wants us to worship him.

We are not unwanted children. God wants us to worship him. I repeat, why else would it be when Adam had sinned and broken his fellowship, and the harp of Adam had become unstrung, and the voice of Adam had died in his throat, why was it that when God came in the cool of the day to talk with Adam, he couldn't find him and cried, Adam, where art thou? It was God seeking worship from an Adam that had sinned.

And our Lord in Luke 4 says, Thou shalt worship the Lord thy God, and him only shalt thou serve. It is not only desired that we worship God, but that he has commanded us to do it. And have you noticed in the Psalm 45 here, So shall the king greatly desire thy beauty.

God finds something in us. It is something that he put there, but it's there. My friends, unbelief is of several kinds, or rather there are several phases or facets to unbelief.

And one of them is that we don't think we're as bad as God says we are. That's one. And if we don't have faith in God's word concerning our badness, we'll never repent.

Then there is another facet of faith. It is this, that we don't believe that we're as dear to God as he says we are. And we don't believe that we're as precious, nor that he desires us as much as he says he does.

If everybody listening to me tonight, and myself included, could suddenly have a baptism of pure, cheerful belief that God wanted me, and that God wanted me to worship him, and that God wanted me to pray and admire him and praise him, it could transform this Christian fellowship and change us overnight into the most radiantly happy people on the North American continent. So shall the king greatly desire thy beauty, and he is thy Lord, so worship thou him. And it's written in 2 Thessalonians about when the king shall come, when Jesus shall come, to be glorified in his saints and admired in all that believe.

That is, God is admired. Not the people admired, but God is admired. And then more than these proof texts that I have given, is, and more convincing, the whole import and substance of the New Testament, of the Bible, of all the Bible is, that God made us to worship him.

And when we are not worshiping him, we're failing in the purpose for which we were created, that we're stars without light and sun without heat and clouds without water and birds without song and harps without music. We simply are failing and falling short. But I want to be very clear about this, and I want to say now that we cannot worship him as we will.

The one who made us to worship him also has decreed how we shall worship him. We cannot worship God as we will. God does not accept just any kind of worship.

He accepts worship only when it is pure and when it is indicted, to use the scriptural term, by the Holy Ghost. You see, God has rejected almost all the worship of mankind in our present condition. Though God wants us to worship him, and commands us to, and asks us to, and obviously was anxious and hurt when Adam failed to worship him, yet nevertheless, God condemns and rejects almost all the worship of mankind for reasons which I am going to show you now.

Let us break up the worship of man, the rejected worship, the worship that God won't receive. Let us break it up into Cain worship and Samaritan worship and pagan worship and nature worship, for there are at least those four kinds of worship that are brought in the earth, and God rejects all of them. There is Cain's worship.

You know well what that was, I assume you are a Bible reader, and you know that while Abel offered unto God a sacrifice of blood, Cain offered no sacrifice of blood, he came with a bloodless sacrifice and offered flowers and fruit and of the growth of the earth to the Lord. And this attempted worship rested upon three errors. It rested upon a mistaken impression of the kind of God God is.

Cain was born of fallen parents, and Cain had never heard the voice of the God in the garden, and when Cain came to worship God, he came to a God other than God, he came to a God of his own imagination. And then the second error is that man occupies a relation to God other than what he does. You see, a lot of religious people are mistaken.

They assume that we humans, as humans, that we occupy a relation to God which we do not occupy. They think we are God's children, and we talk about, oh God and Father of mankind. When the Bible does not teach that God is the Father of mankind, then the third error is that sin is less serious than it is in fact.

So that Cain made all of these mistakes. He thought God was a different kind of God from what he is. He thought he was a different kind of man from what he was, and he thought sin was less vicious and serious than God said it was.

So he came cheerfully bringing his sacrifice and offered God worship, which we simply call Cain worship. It was the worship without atonement. So always keep this in mind, that while God says, He is thy Lord, worship thou him.

And while he calls, where art thou? And while he commands we must worship him in spirit and in truth, he bluntly and summarily rejects worship that is not founded upon redeeming blood. And then there is Samaritan worship. You know about the Samaritans.

How under Omri and Ahab and others, the city of Samaria became a religious center, and Jerusalem was rejected as the place. God said, In this temple, in this place, I will put my name, and there you shall come, and there you shall, I shall reveal myself, and turn this way, and hear, said Solomon, from thy place in heaven, O God, and forgive. And the temple in Jerusalem was set up as the place where men should worship.

But the Samaritans were heretics, and they were heretics in the right sense of the word, because heretical doesn't always mean that we are false. A man can be a heretic and not teach anything particularly false. Did you know that? A heretic is not necessarily one who teaches, say, that there is no trinity, or that God did not create the earth, or that there is no judgment.

They are heretics too. But heresy doesn't mean to teach wrong. The very word heretic means one who picks and chooses.

So that the Samaritans were heretics in that they chose certain parts of the Bible, the Old Testament. They had a Pentateuch, the Pentateuch, and they said, Now we accept the Pentateuch, but we reject David, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and 1st and 2nd Kings, and the Song of Solomon, or they named all of the rest of the scripture except the Pentateuch. And they said, We believe, and then they did some translating.

You know you can translate anything and prove what you have to prove. Anybody can do that. All you have to do is to say, I know the Greek, or I know the Hebrew, and after that they are on their own.

So they translated the Old Pentateuch in a manner that made Samaria the place of worship. And they said, Here is Samaria the place of worship. And of course they were hostile to the Jews who said, No, no.

Our fathers worshiped in Jerusalem. God gave them this hill Moriah. And here on this hill, this hill, David took this Zion hill, and there he made the temple.

Lord Solomon, his son, built the temple, and there is the place where people should worship. There Christ came. They said, No, no.

We are to worship in Samaria. But yet they accepted the Pentateuch. They accepted as much of the Bible as they wanted.

Now, I don't think that I will have to spell it out and mark it in red ink for you to see how much heresy there is these days, believing what we want to believe, emphasizing what we want to emphasize, and following along in one path but rejecting another, doing one thing but refusing another, and thus become heretics in that we are pickers and choosers among the truths of God. And that is Samaritan worship, and then there is pagan worship. It would take a five-foot shelf of books for me to attempt, even if I were able to do it.

I could do the way the rest of them do, take a course of reading for a year and then write the book. They all do that. But I could go back, if I wanted to, and search into the worship of the early Egyptians.

In fact, I do have their books, the Egyptian Book of the Dead and the Upanishads and the writings of Zoroaster and Buddha. You know he didn't write, others wrote for him. And the Laws of Manu and all the rest.

If we wanted to do it, we could make a case and preach for two weeks, if anybody would listen, about the worship of the pagans, the heathen worship. Paul talks about it, and Paul hasn't a kind thing to say about it. He condemns it outright and downright, and says, When they knew God deglorified him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened.

And down they went from God to man, and from man to bird, and from bird to beast, and from beast to fish, and to creeping things that wriggled on the earth. That was man's terrible trip downward in his worship. And then there is nature worship.

I admit and frankly say to you that I have more sympathy with this than I do liberalism. But at the same time it won't do. For nature worship is but the poetry of religion.

You know, religion does have a lot of poetry in it. And it properly does have, and should have. We sang a lot of poetry tonight, didn't we? A lot of poetry.

And most everybody smiles and shrugs and says, Oh, I'm no poet, I don't care for poetry. But they do. They do.

You get a fellow excited, and let him tell you something he's seen, and instantaneously you'll fall into metaphors and similes and figures of speech. He's a poet, and he, as they say, doesn't know it. And we're all poets.

We're all poets. And religion brings poetry out more than any other occupation that the mind can be engaged in. And there's a lot that is very beautiful about religion.

There is a high enjoyment in the contemplation of the divine and sublime. And the concentration of the mind upon beauty always brings a high sense of enjoyment. Well, that's nature worship.

And some mistake this nature worship, this rapt feeling, for true worship. You remember that Emerson said, and Emerson was an old Christian, Emerson said that once he had on occasion, walking across a field at night after a rain, with the sun shining on the little puddles of water out over the meadow, he had suddenly been, his mind had been elevated to a place of such happiness that he was full of fear. He said, I was so happy I was afraid.

He was simply a pagan poet is all. And a lot of, a whole lot of worship that's going on these days is nothing else but pagan poetry. Nature worship.

Some mistake the music of religion as true worship, because music elevates the mind. Music raises the heart to near rapture. Music can lift our feelings to ecstasy.

Music has a purifying, a purging effect upon us. So that it's possible to fall into a happy and elevated state of mind with a vague notion about God. And imagine that we're worshipping God when we're doing nothing of the sort.

We are simply enjoying where it is that which God put in us and which even sin hasn't been able yet to kill. I don't think there's any poetry in hell. I can't think there's any poetry in hell.

I can't believe that among the terrible sewage of the moral world, there's going to be anybody break into similes and metaphors. And I can't conceive of anyone breaking into song in that terrible hell. We read about it in heaven because it belongs there.

But as far as I know my Bible, we never hear about it in hell. We hear about conversation in hell. But we don't hear about song because there's no song there.

There's no poetry there. There's no music there. But there's plenty of it on earth.

Even among the unsaved persons because they were once made in the image of God. And so while they have lost God from their mind, they still appreciate the sublime. Certain men have written books.

Edmund Burke wrote a book on the sublime. Another fellow with a long name that sounds like a watch, an old Latin, wrote a great book on the sublime. And there's much that's sublime in the world and beautiful.

For beauty, you know, the sublimity is beauty of the mind. In contrast, distinction too, to use a long word, beauty of the eye and ear. Music is the beauty that the ear recognizes.

And certain other beautiful things the eye recognizes. But when the heart hears nothing and sees nothing but only feels, then it's the music of the heart. It's beauty within the spirit.

And so we can have that and still not worship God at all or be accepted of God. I repeat that we can be nature lovers and nature worshipers and music worshipers and poetry worshipers and pagan worshipers and Samaritan pickers and choosers and Cain worshipers without blood. And God Almighty sternly rejects it all and says, I'll have nothing to do with it.

Jesus our Lord said, God is spirit and day that worship him must. Now I want you to see that word, that imperative there. God is spirit and day that worship him must.

The word must clears away all mist of obscurity and takes worship out of the hands of men. You know, man wants to worship God, but he wants to worship God the way he wants to worship God. So did Cain, so did the Samaritans, and so have they down the years, and God rejected it all.

And our Lord Jesus said, God is spirit and day that worship him must. Now there's your imperative. There's no tolerance.

There's no broad spirit. There's the sharp pinpointing of fact so that every man in his own way fallacy is completely rejected. I thought I would like to read in your hearing.

Now I don't think, don't brace yourself and say, I wish I'd stood and stayed home because it won't be long. I think there are only nine verses, eight or nine lines. I picked this out because I said I'd like to have these friends of mine know what I'm talking about when I talk about the worship that God rejects, the worship that God doesn't receive, the every man in his own way kind of worship.

Now here it is at its purest. This was written by Edwin Markham. Edwin Markham was a Western man, an American.

He's dead now. He wrote The Man with a Hoe and Lincoln and a few other great poems. But when he started talking about God, he talked just like Cain and just like the Samaritans and just like everybody else who hasn't been renewed by the Holy Ghost.

Here's what he said. I choose this as symbolic of, or typical of rather, typical of a whole world of poetry. I have big books of religious poetry.

It goes way back into the beginning when man first began to write poetry about his gods and comes down the years. Now here we have an American who lived over, lived in the 20th century and was brought up where churches' steeples were everywhere, jumping up into the clouds and where church bells could be heard every morning. And here's what this fellow wrote about his search for God.

And this indicates what the human mind can do, even surrounded by Bibles and church bells. He said, I made a pilgrimage to find the gods. Now this is an American talking, mind you.

And I say that every man in his own way, every time our dear friend in the White House has any occasion to mention religion, he's always careful to grumble before everybody and say, not every man in his own way. Remember, every man in his own way. God bless him, he's a good man.

But he's in a tight spot there. So it's every man in his own way worship. That's the religion of Washington and I suppose most everywhere else.

I made a pilgrimage to find the God, he said. And I listened for his voice at holy tombs. I might comment here, if you'll allow, that it seems an odd place to go to hear God.

But he was looking for the God, he says. And he listened for his voice at holy tombs. I don't know where there's any holy tombs.

And there's nobody in the tomb that could say anything. I think you'd get less conversation in the tomb than anywhere else. But we'll pass that up.

I searched for the print of his immortal feet in dust of broken altars. Yet turned back with empty heart. Now this is typical of about a thousand poems that have been written by more or less frustrated frustrated women.

And men who came up to Kadesh Barney and wouldn't cross over. People who came to the altar and wouldn't die. So they write themselves plain few poems about how they searched for what they called the God.

But he says, now it always turns out this way. I could finish with the last lines of these poems. It always turns out this way.

But he says, on the homeward road a great light came upon me. And I heard God's voice singing in a nestling lark. First place nestling lark don't sing.

But in the second place, in the second place, he said he heard God singing like a bird. And then he said I felt his sweet wonder in a swaying rose. And received his blessing from a wayside well.

And looked on his beauty in a lover's face. Saw his bright hand send signals from the sun. Now there you have it, brethren.

Now that I'm no crazy man. And that was no medicine man from New Guinea. Here's a man whose poetry is in every anthology.

He writes among the minor poets of the world. And he goes out looking for God. The God, he says.

And he searches for him first place in graveyards. Didn't find him there. And then he looked at broken altars.

Didn't find him there. Then on the way back he hears a bird sing and says, that's God. And he sees a happy-faced lover holding hands with his girlfriend and says, that's God.

And he sees a rose waving in the wind and he says, that's God. And so he comes home and writes himself a poem. Now that, my dear friends, is what you call nature worship.

That's finding God everywhere and, incidentally, finding God nowhere. For that is Cain worship. That is the worship without blood.

That's worship without knowledge. Jesus said, they that worship him must. And he settled forever that he's going to tell us how we should worship God.

And here's a man who said, God formed the living flame and he gave the reasoning mind. Then only he may claim the worship of mankind. So that instead of our worship of God, worshipping God, every man after his own fashion.

Now remember, there's only one way to worship him. I am the way, the truth, and the life, and no man cometh unto the Father but by me. And so instead of being kindly and charitable, by allowing an idea to stand, that God accepts worship from anybody anywhere, I am injuring, jeopardizing the future of the man that I allow to get away with that.

And I was not, I could not possibly be a politician. I could not. When they met in Chicago here, who met? The Democrats met in Chicago.

They had different preachers open with prayer every day, you know. And I confess that my heart curled up in scorn when I heard these preachers' prayer. They were so afraid that they were going to insult a Jew or make a Mohammedan feel bad, that they picked as carefully as though they were walking among apes, for fear they'd hurt somebody's feeling, and mention Jesus in their prayer.

But when they got out to San Francisco in the cow barn, and they asked a Presbyterian preacher to pray, I could, I think I was lying down listening to the radio, listening to a rebroadcast at night. And I almost jumped out of bed with joy. That Presbyterian preacher ended, This we ask in the name of Jesus Christ our Lord, Amen.

You Jews can take it, you Mohammedans can take it, you atheists can take it, you pussyfooters and every man in his own way, you can take it, says the Presbyterian preacher. This I ask in the name of Jesus Christ our Lord. And I'd never make a politician, never.

Because if I have to scratch the back of every Samaritan, I can't do it. And if I have to scratch Cain's back and say, you'll make it too, boy. And if I have to pick up the nature lover and the music and poetry lover, thinking he's worshipping God because he feels good inside, and pat him on the back and say, it's all right with you, I would be violating my commission as a child of God and a prophet of the Most High.

So I could never stand and deliver a whole speech. I'd get something in there about the blood and the Redeemer. I'd do like Isaac Watts did when he tried to put the Psalms in the meter.

He'd just get into a psalm where there wasn't anything about Jesus, he'd put a verse in it. Remember that? He'd always have a stanza in there before he'd get through. Well, amen.

And now, God is spirit, and they that worship him must. And these altars of Baal, these churches where they pray in the spirit of Jesus, and in the spirit of good, and in the name of the great All-Father, and in the name of brotherhood, they even pray in the name of brotherhood. Well, it's too bad.

And here now, the truth, the truth itself, the truth himself, incarnated, says, God is spirit, and they that worship him must worship him in spirit and in truth. The worshiper must submit to truth, or he can't worship God. He can write poems, and he can get elevations of thoughts when he sees the sunrise.

He can hear the fledgling lark sing when fledgling larks don't sing. And he can do all sorts of things, but he can't worship God acceptably. Because to do so means that he's got to submit to the truth about God.

He's got to admit God is who he says he is, and God is what he says he is. And he's got to admit that Christ is who he says he is, and what he says he is. And he's got to admit the truth about himself, that he's as bad a sinner as God says he is.

And he has to admit the truth of atonement, that the blood of Jesus Christ cleanses and delivers from that sin. And he has to come God's way. He must have been renewed after the image of him that created him.

Only the renewed man can worship God acceptably. Only the redeemed man can worship God acceptably. So these people who have churches and pray in the name of the All-Good and the All-Father, I'd rather go out and walk in the park with my New Testament in attendance.

I don't know how you feel about it. But I could find my God, not the God in a rose, but I could find the God who sits enthroned on high, and by his side sits one whose name is Jesus, having all power in heaven and in earth. And I could commune with God walking out on the street rather than worshiping at the altar of Baal.

Man must have been renewed. He must have had an infusion of the spirit of truth. Somebody prayed somewhere tonight.

I heard it in one of the meetings. Somebody prayed and said that if the Holy Ghost doesn't do these things, it will be wood, hay, and stubble. And he's certainly right.

Wood, hay, and stubble. My worship will never reach higher than the top of my own head. And the God in heaven will refuse it as he refused the worship of Cain.

For the effort to worship, Cain's effort to worship, though created to worship God, sin has made it impossible for me to know how to worship God except truth enlightens me. And I have in my hand a book that enlightens me. Here is the light that lighteth every man that will read it.

And Jesus Christ is the light that lighteth every man that comes into the world. And the light of the human heart and the light of the book harmonize. And when the eyes of the soul look to the book of God and to the living word of God, then we know the truth and we can worship God in truth.

And we can worship God in spirit. Well, remember that in the Old Testament, no priest could offer a sacrifice until he had been anointed with oil. He had to be anointed with oil symbolic of the spirit of God.

No man can worship out of his own heart. Let him search among the flowers. Let him search among bird's nests and tombs and wherever he chooses to worship God.

He cannot worship out of his own heart. Only the Holy Ghost can worship God acceptably. And he must in us reflect back the glory of God.

The spirit comes down to us and reflects back to God. And if it does not reach our hearts, there is no reflection back and no worship. Oh, how big and broad and comprehensive and wonderful the work of Christ is.

That's why I can't have too much sympathy for the kind of Christianity that makes it out that the gospel is to save a fellow from smoking. Well, I think so too. Anybody smoking, he's on fire.

And I think that we ought to put that out. Or that it saves a man from drinking. And I think that any man that will take into his stomach what will knock brains out of his head ought to quit that.

So I don't believe in drinking either. But my friends, is that all Christianity is? To keep me from some bad habit so I won't play the pony, beat my wife, or lie to my mother-in-law? Of course regeneration will clean that up. Of course a new birth will make a man right.

But the purpose of God in redemption is to restore us again to the divine imperative of worship. So that we can hear God say again, So shall the King greatly desire thy beauty. Psalm 45.

For he is thy Lord, worship thou him. We're to be worshippers, my friends. Methodists conquered the world with their joyous religion because they were worshippers.

When they ceased to be worshippers, their religion ceased to have the same effect and power that it used to have. But how big and broad and comprehensive it is. God wants you to be regenerated in order that you might be capable of worship.

And on these succeeding nights I want to tell you what worship is. I want to tell you how worship is admiration. How worship is adoration.

How worship is fascination. But I'll close tonight. I read in your hearing about that man who looked for God everywhere and didn't find his print of his immortal feet among the broken altars for the simple reason God isn't running around there.

And there's a whole lot more like it. But it all goes the same way. But listen to this man.

Glory be to God the Father. Glory be to God the Son. Glory be to God the Spirit.

Great Jehovah three in one. Glory, glory while eternal ages run. He knew his worshiping, didn't he? He knew how.

He knew why. Glory be to him who loved us, washed us from each spot and stain. Glory be to him who bought us, made us kings with him to reign.

Glory, glory to the Lamb that once was slain. Who wrote that? Wesley didn't write that. Horatio Bonar wrote that, the Scotch preacher.

Glory, blessing, praise eternal. Thus the choir of angels sings. Honor, riches, power, dominion.

Thus it prays, creation brings. Glory, glory, glory to the King of kings. There's worshipping.

He knew what it was all about. They that worship him must worship him in spirit and in truth. When you begin to talk about the Lamb that was slain, and the blood that was shed, and God the Father, God the Son, and God the Holy Ghost, then you are living in truth.

You are worshipping in truth. When the Spirit of God takes over, we worship in spirit. So we worship in spirit and in truth.

O friends, God created you to worship him. And when fundamentalism lost her power to worship, she invented religious clap-clap to make her happy. And that's why I have hated it, and preached against it, and condemned it all down these years.

And they're coming around to my position now by the dozens and scores who used to be afraid to say, or open their mouths, or used to be afraid to stand against this clap-clap. They're interloquists with wooden dummies on their knee and wood on top of their necks. Worshipping God, supposedly.

Worshipping God and claiming to serve the Lord. And having the only joy they have is the joy that is of the flesh. Elvis Presley is a happier man after he gets through with a number than a lot of Christians are after they've worked themselves up for half an hour.

You don't have to do it, brother. The well of the Holy Ghost is an effervescing, artesian well. And you don't have to prime the pump.

They that worship him must worship him in spirit and in truth. And the silver waters of the Holy Ghost flooding up out of the redeemed and cleansed heart of a worshipping man is as sweet and beautiful to God as the loveliest diamond that studs his throat. We need to learn how to worship.

I'm going down to Norfolk, Virginia one of these times. Not too long. I'll only be gone a short time.

But I'm down there for two days. And they tell me that the Indra Varsity in three states are going to converge on Norfolk. And you know what they're coming? They want you to teach us to worship.

Oh, brother. God will never bless me for that. That is, he'll never reward me for that because I have a theory God doesn't reward you for doing something you like to do.

And I'll never get any reward for going down there and preaching about something I love to do. But to talk to young college people about worshipping God. What archangel wouldn't want to do that? What cherubim before the throne wouldn't envy me? Happy past.

Trying to turn our young people away from nonsense to worship the living God. So shall the king greatly desire thy duty, for he is thy Lord. Worship thou him.

Audio: <https://sermonindex1.b-cdn.net/2/SID2188.mp3>

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