

(Worship) Session 5: The How of Worship

by Joseph Carroll

The sermon emphasizes the importance of worshipping God in spirit and truth, highlighting the conditions and practices necessary for a genuine worship experience.

Duration: 52:22

Scripture: Psalm 19:1-2, Psalm 27:4, Psalm 29:1-2, Psalm 36:5-9, Psalm 81:10, Psalm 103:8-13, Psalm 139:1-4, Matthew 6:6, Philipians 3:3, Revelation 22:1-5

Topics: "Worship", "Surrender to God"

Description

Joseph Carroll emphasizes the importance of worshipping God in spirit and truth, highlighting that true worship comes from a pure heart and clean hands. He explains that worship is not merely about asking God for things but is fundamentally an attitude of consecration and surrender to God. Carroll encourages believers to create a personal space for worship, relying on the Holy Spirit to guide their hearts in worship. He also discusses the significance of using Scripture and hymns to express worship, making it personal and heartfelt. Ultimately, he reminds us that worship is a continuous attitude of surrender and love for God.

Transcript

Heavenly Father, we praise Thee in anticipation of what Thou wilt do, Thou hast said, according to Your faith, so be it unto You. We would restfully trust Thee to speak Thy word, for Thy Spirit to take that word and use it to the glory of Christ. And this we pray in Jesus' name, Amen.

I'm reading from the book of the Revelation, chapter 22. The first five verses of the chapter, Revelation 22, verses 1 to 5. And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month.

And the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun.

For the Lord God giveth them light, and they shall reign forever and ever. Williams translates, His slaves shall worship Him. His slaves shall worship Him.

Worship is the better rendering. His servants shall serve Him. His slaves shall worship Him.

Beck also translates, His servants will worship Him. You must pardon me if I seem to falter in our last lecture on Revelation 4 and 5. And I did falter, I always do. I find even with the aid of the Spirit of God, it is completely beyond a human being to be able to comprehend and adequately exegete those two chapters in Revelation.

Even though they must be memorized, yet one always comes to them with a feeling of total inability. Even with the aid of the Spirit of God, it's beyond a human being. And then I can never think or speak about young Tom Walton without becoming emotional.

So you must pardon me. This is our last lecture on worship. And therefore we are going to deal with the how.

The how of worship. How do we worship? How do we go about it? What do we do? We have already considered the conditions of acceptable approach to God. The certain conditions of acceptable approach.

We must worship in spirit and in truth or in reality. And we have found that worship is worship with the whole heart. True worship is heart worship.

The first condition being a pure heart. Let us draw near with a pure heart. If that condition is not met, then of course there can be no acceptable approach to God in worship.

Then there must be clean hands. There must be no unconfessed sin. No sin that has not been dealt with.

We cannot walk in darkness and have fellowship with the one who is in the light. Or worship the one who is in the light. There can be no true worship without moral obedience.

The pure in heart see God. And it is because we are apt to think of prayer as merely asking for something. Now if you asked most people, what is prayer? Well, they would say prayer is asking God to do something.

It's petition, it's supplication, it's intercession and so on. Some might say it includes thanksgiving, but generally the opinion of most would be that when I come to pray, I come to ask God for something. And we have almost ignored the primacy of worship.

Therefore I have in your notes, if you will look carefully, listed seven various words and phrases associated with prayer in the word of God. In other words, they are all translated prayer, but they have different meanings. And we have listed seven in order that they might give you a sense of proportion and a sense of balance when you come to pray.

I want you to notice how many times each word is used and pay special attention to the last name. Firstly, prayer as a sense of need, 42 times. Prayer as a sense of need.

This is mentioned 42 times. Then prayer as an expression of desire. This also is prayer.

But basically it's an expression of desire. It's a different word. And this word is used 74 times.

Then prayer as a spirit of humility. Different word. Once.

Prayer as a privilege of fellowship. Two times. Prayer as a spirit of inquiry.

Once. Prayer as a bond of union. Once.

So I want you to notice prayer as an attitude of consecration. 125 times. 125 times.

So that prayer as an attitude of consecration is by far the commonest word denoting prayer to God. Its root idea is consecration. And means the turning of ourselves to God in surrender.

It is an attitude of worship expressed in prayer. So prayer is much more than asking God to do something. What is this last? An attitude of consecration.

Of worship expressed in prayer. So that the normal attitude of the believer in prayer is that of a worshipper. Who has turned to God with all his heart.

How significant. This solves the problem of being able to pray always. Of course one can pray always.

Because one must maintain that attitude of surrender to and worship of the living Christ. The great Bishop Westcott. One of the truly outstanding biblical scholars of his time.

Whose works on the gospel of John. And the epistles of John in Hebrews and Ephesians are classics. Quite priceless.

Developed this attitude to a remarkable degree. He was a very humble man. And when he went in his carriage.

To the people of Durham. Where he had his bishopric. He would never face the people.

He would always ride with his back to the people. He said he was not worthy. And yet he was one of the great Greek scholars of his time.

A mighty man of God. A great scholar. And his son said of Westcott.

In his later years. My father obviously lived in two worlds at once. Whilst his feet were set in the earth.

His spirit was in the presence of God. Everything that came to him was met in that presence. Nothing could ever surprise him from that attitude.

Let me repeat that. I memorized it as a young Christian. And thank God that I did.

In his final years. My father obviously lived in two worlds at once. Whilst his feet were set in the earth.

His spirit was in the presence of God. Everything that came to him was met in that presence. Nothing could ever surprise him from that attitude.

How did he achieve this? You will recall earlier that I suggested our quiet time or our worship time. Is simply the tuning of the instrument to prepare us for the day. Our attitude does not cease when we rise from our knees in our time of worship.

It is to continue throughout the day. And it is possible to pray always. This word by far the commonest word.

Denoting prayer to God. One of the Puritans. A well known Puritan.

Trapp was his name. Quaintly had this to say about prayer. God respecteth not the arithmetic of our prayer.

How many they be. Nor the rhetoric of our prayers. How long they may be.

Nor the music of our prayers. How methodical they be. But the divinity of our prayers.

How heart strung they are. That's what God respects. Not how many they be or how long they be or how methodical they be.

But how heart strung they are. Are they prayers from the heart. Worship from the heart.

The total man giving himself. Now as to the how. This is very important because.

I've searched all literature available. For the how of worship. And strange to say none of the books.

There are not many on worship. Introduced us to the how. Now how do we go about this.

We enter our closet. And a closet you will recall is a closed place. Invariably.

It will be. Your bedroom or your study. Or that place in your home which you have put aside.

And it is there that you meet the Lord every morning. It may be in a woods maybe in a forest. But you are alone with the Lord.

Our Lord's first lesson on prayer. Matthew 6, 6. And if you read the verse. And study it.

You will notice how very personal it is. Thou when thou prayest enter into thy closet. And when thou hast shut thy door.

Pray to thy father which is in secret. And thy father which seeth in secret. Shall reward thee openly.

It's very personal. It's very intimate. It's very much of aloneness with God.

Now that's the first lesson we must master. And let me say in passing. That if the Lord leads you into marriage.

Or if you are married. Do not permit your family devotions to displace. That time of aloneness with God.

Very often when young people marry. They pray together. Well this is a wonderful thing.

You should pray together. But you must never neglect Matthew 6, 6. That is the first lesson on prayer to be mastered. And it is never to be ignored.

So you enter into your closet. You have come with a pure heart. You have come with no unconfessed sin.

I do not believe that you should wait. Until your quiet time to deal with unconfessed sin. Sin should be dealt with immediately.

If you are conscious of having grieved the spirit. Or quenched the spirit. Or you have done that which has not been pleasing to the spirit.

Then you must stop wherever you are. And you must confess your sin and go on. And let me say.

It should not take more than 30 seconds. But please do not leave. The confession of your sin.

For that time when you are alone with your Lord. D. L. Moody had an excellent practice. Every evening before he laid his head on his pillow.

He would go quietly before the Lord. And he would ask the Lord to take him through the day. And show him if there was anything during the day that had displeased him.

This was his practice. And he would wait there quietly in the Lord's presence. And the Lord might reveal to him.

Well Moody you spoke rather harshly to this person. Or your attitude to this person was not 1 Corinthians 13. And that great and dear man of God would confess it.

He never laid his head on his pillow. Until he was absolutely certain. There was nothing between himself and his Lord.

So such a man is prepared for worship in the morning. Don't leave confession of sin. For that time when you meet alone with the Lord in the morning.

Now we come with dependence on the Holy Spirit. He is going to draw out your heart in worship. We come with dependence on the Holy Spirit.

We are going to speak about means a little later. Aids to worship. But there must be that total unceasing dependence on the Holy Spirit at all times.

And most certainly when we come to the worship of Jesus Christ. Now in Philippians 3.2. We have an important verse here. Which reveals to us that the Spirit of God calls out our hearts in worship.

Philippians 3.3. For we are the circumcision which worship God in the Spirit. And rejoice in Christ Jesus and have no confidence in the flesh. Now Williams translates.

For we are the true circumcision who by the Spirit of God worship Him. A better translation. We are the true circumcision who by the Spirit of God worship Him.

The only way you can worship God is by the Spirit. Monod's great word gives us light here. All in Christ by the Holy Ghost for the glory of God.

All else is nothing. So whether it be witnessing, teaching, preaching, praying, worshiping. It must be by the Spirit.

And then Beck translates. We who worship by God's Spirit. So we enter our closet.

We shut the door behind us. We are alone with our Lord. We kneel.

We close our eyes. To concentrate all our attention and affection on the Lamb of God. So we are alone on our knees.

Forgetting all else. In order not to forget Him. Because we come to commune with God and to worship God.

On the basis of the mercy seat. Our mercy seat is Jesus Christ. And you will recall I shared with you the great discovery I made.

In my quiet time when it truly became a quiet time. When I began to concentrate all my attention and all my affection. Upon my mercy seat.

The slain Lamb of God. Be still in His presence. Now when you first attempt this.

You may find turmoil within. All sorts of thoughts are racing through your mind. And there are a dozen things you should attend to.

And you haven't got a great deal of time for this aloneness with the Lord. But you will come back sometime later. No you won't.

Trust the Spirit of God. To enable you to concentrate all your attention and affection on the Lamb of God. Don't give up.

Don't give up. Then the ascriptions of worth to Him audibly. Audibly.

Pray audibly. What is worth ship? Ascribing worth to the one you worship. Use the words of scripture.

And make them your own. For example. In that wonderful verse we considered yesterday.

Revelation 5.9 Thou art worthy to take the book and to open the seals thereof. For thou was slain. And has redeemed us to God by thy blood.

Now how would you adapt that to worship? Use the words as your own. Lift your heart to the Lord and say to Him. Thou art worthy to take the book and to open the seals thereof.

For thou was slain and has redeemed me to God. By thy blood. The word must be intensely personal.

And adapted for your own use. Then in verse 12. Thou art worthy to receive power and riches and wisdom and strength and honor and glory and blessing.

Use the words of scripture. Making them your own. Then the Psalms of course abound with worship.

And I want to give you some examples. Firstly in Psalm 18. Various statements.

O Lord, our Lord, how excellent is thy name in all the earth. That's worship. But how would you adapt it? The Psalmist says.

O Lord, our Lord, how excellent is thy name in all the earth. O Lord, my Lord. My Lord.

How excellent is thy name in all the earth. Who has set thy glory above the heavens. When I consider the heavens.

The work of thy fingers. The moon and the stars which thou hast ordained. What is man that thou art mindful of him and the son of man that thou visitest him.

O Lord, our Lord, no. O Lord, my Lord. How excellent is thy name in all the earth.

See it must be adapted and made intensely personal. Because you are pouring out your heart to the one you love. You are actually cultivating your love for Christ.

In worship. Then in Psalm 19. Verses 1 and 2. The heavens declare the glory of God.

Now how are you going to adapt that? The heavens declare thy glory. It's personal. And the firmament showeth his handiwork.

No. The firmament showeth thy handiwork. Day unto day uttereth speech.

Night unto night showeth knowledge. There is no speech nor language where their voice is not heard. That's worship.

The spirit of God is going to use the word of God. To draw out your heart in worship. Then in Psalm 36.

Verses 5 to 9. Thy mercy, O Lord, is in the heavens. And thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains.

Thy judgments are a great deep, O Lord. Thou preservest man and beast. That's worship.

You are ascribing worth to God. How excellent is thy loving kindness, O God. Therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house. And thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life.

In thy light shall we see light. No. In thy light shall I see light.

Now, if you use these passages of scripture. Simply read them to the Lord to begin with. But memorize them.

Set yourself the task of memorizing just one verse a week. And when you come to your time of worship. You will find the Spirit of God drawing out that verse.

That passage of scripture that he wants you to use. To worship the Lamb of God. Or to worship the one who is on the throne with the Lamb.

Then in Psalm 29 verses 1 and 2. Give unto the Lord, O ye mighty. Give unto the Lord glory and strength. Now how would you adapt that? Not so simple.

I give unto thee, O Lord. For thou art mighty. I give unto thee, O Lord, glory and strength.

Do you see that? It must be personal. I would give unto thee, O Lord, the glory due unto his name. No.

Thy name. Thy name. Then the richness of his person.

In Psalm 36 verses 5 to 9. Thy mercy, O Lord, is in the heavens. And thy faithfulness reacheth unto the clouds. What a tremendous worshiper of God David was.

He was a man. Who surely unceasingly worshipped his God. And what was the key to it all? It was the one thing that he desired.

And the one thing that he sought after. And he sought after it. Do you remember that verse in Psalm 27? One thing have I desired of the Lord, that will I seek after.

That I may dwell in the house of the Lord all the days of my life. To behold the beauty of the Lord. And to inquire in his temple.

Only such a man could give us these Psalms. Then again in Psalm 81, 84 rather. In verse 1, 73, 25 and 27, 4. Taking some extracts from these Psalms.

Certain statements. Putting them together. How amiable are thy tabernacles, O Lord, of hosts.

Whom have I in heaven but thee. And there is none on earth that I desire beside thee. Now that's the language of a true lover of Christ, is it not? Yes.

Use those words as your own. Whom have I in heaven but thee. Heaven to me, Lord, is thee.

You are heaven to me. And on earth there is none that I desire beside thee. Then in Psalm 91 and 2. Lord, thou hast been our dwelling place in all generations.

How are you going to adapt that? Very simple. Thou hast been my dwelling place. Are you going to say in all generations? No.

Thou hast been my dwelling place, wondrous Lord. Since that first day when my chains fell off. And my heart was free.

Tell him that. Before the mountains were brought forth, or ever thou hadst formed the earth and the world. Even from everlasting to everlasting, thou art God.

Now what do you notice about these passages of Scripture in which you worship the Lord? This, you are occupied with Him. The true lover is occupied with the one he loves. And the first great commandment is that we should love the Lord our God with all our heart.

In worship you are completely occupied with the one you love. You are unmindful of self or anybody else or anything else. This is essential in true worship.

Then in Psalm 93, 1 and 2. The Lord reigneth. He is clothed with majesty. How are we going to adapt that? The Lord reigneth, thou art clothed with majesty.

The Lord is clothed with strength. How do we adapt that? Thou art clothed with strength. Wherewith he hath girded himself? No.

Wherewith thou hath girded thyself? It must be intensely personal. Then Psalm 103, 8. 11 to 13, 17 and 18. The Lord is merciful and gracious.

How are you going to adapt that? Thou, O Lord, art merciful and gracious. Slow to anger and plenteous in mercy. For as the heaven is high above the earth, so great is his mercy.

No, so great is thine mercy toward them that fear him. No, toward them that fear thee. As far as the east is from the west, so far hath he.

No, so far hast thou removed my transgressions. From us? No, from me. Like as a father pitieth his children, so the Lord pitieth them that fear him.

Thy mercy, the mercy of the Lord, thy mercy of the Lord, or the mercy of the Lord, is from everlasting to everlasting upon them that fear him, and so on. And then again in Psalm 104, 1 to 5, and see also 1 to 13, 4 to 6. Bless the Lord, O my soul, O Lord my God, thou art very great. Now how would we adapt that? I would bless thee, wondrous Lord, or dear Lord, O my soul, for thou art my Lord and my God.

Thou art very great, thou art clothed with honour and majesty, who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind, who maketh his angels spirits his ministers a flaming fire, who laid the foundations of the earth that it should not be removed forever. Now that one will take a little adapting. Work at it.

Work at it. Adapt it to worship, which is intensely personal, and a direct ascription of praise to the one you worship. And again in Psalm 139, 1 to 4. O Lord, thou hast searched me and known me.

Thou knowest my down, sitting up, and mine uprising. Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but lo, O Lord, thou knowest it all together. Just a few examples from the Psalms. There are, of course, many more.

But study them. Take the verses that the Spirit of God impresses you with. Adapt them to your own use, that you might worship the Lord in the words, and being drawn out by the Spirit of God, memorize them so that he can call upon them in your worship.

And endeavor to memorize at least one verse a week. Then hymns are a wonderful aid. I use two hymnals, the InterVarsity Fellowship Hymnal, a rather small hymnal, but almost adequate.

A better hymnal, if you can obtain it, is the Keswick Hymnal. Not that the selections are superior, but it's a much larger selection. But now let us consider some of the great hymns of worship together.

And let's remember, they must be a direct ascription of praise. They must be intensely personal. One that we all know, it's in 42, in IVF Hymnal, Holy, Holy, Holy, Lord God Almighty.

Now this is a hymn of worship. Holy, Holy, Holy, Lord God Almighty, early in the morning, my song shall rise to thee. Holy, Holy, Holy, merciful and mighty, God in three persons, blessed Trinity.

That's worship. Memorize the hymn. Make the words your own.

And tell the Lord. Holy, Holy, Holy, Lord God Almighty, it is now early in the morning and my song is rising to thee. Holy, Holy, Holy, thou art merciful and mighty, thou art God in three persons, blessed Trinity.

Some of the happiest moments of my life were spent in Japan when with our first daughter, Elizabeth, when she was about three and a half years old, I would often take her with me up to the local town and we would bump together in our little Volkswagen over the rough road and I taught her to make a sign and she memorized this hymn. This was the first hymn she memorized. The first hymn or chorus was not Jesus loves me, this I know, for the Bible tells me so.

It was Holy, Holy, Holy, Lord God Almighty. Why? Because even as a small child, three and a half years old, she must learn one thing, that she was created to worship God. And she must never forget it.

And I can still hear that little voice, cherubim and seraphim. What music to a father's ears. And what music to the Lord's ears.

Cherubim and seraphim falling down before thee which were to not and evermore shall be. A wonderful hymn of worship. Then there is another great hymn.

It's the last hymn in this hymnal, 163, Fairest Lord Jesus. It's a beautiful hymn. Fairest Lord Jesus, ruler of all nature, O thou of God and man, the Son, thee will I cherish, thee will I honor.

You see, that's worship. Thou my soul's glory, joy and crown. Tell the Lord that.

Tell him. That's worship. It's a worship hymn.

Fair are the meadows, fairer still the woodlands robed in the blooming garb of spring. Jesus is fairer, Jesus is purer, for thou hast made my woeful heart to sing. Hallelujah.

That's worship. Memorize it. Then there is a hymn, not quite as direct, but a beautiful hymn.

It's 140 in IVF. Thee will I love my strength, my tower. Thee will I love my joy, my crown.

Thee will I love with all my power. In all my works and thee alone thee will I love till sacred fire fills my whole soul with pure desire. Now you can adapt it.

You can adapt it. How would we adapt that? Precious Lord, thou art worthy of all my love, all my strength, all my power. Thou art worthy to be loved and loved alone above all others.

For thou art my joy, thou art my crown. You can adapt it. It's too great a hymn to let pass by.

Then that wonderful hymn, number 79 in this hymnal, And can it be that I should gain an interest in the Saviour's blood. Tremendous hymn. One of the greatest hymns of all time.

Now how would you adapt that? And can it be, dear Lord, that I should gain an interest in thy precious blood? Did you die for me who caused your pain? For me? Who pursued you to death? Amazing love, how can it be that thou, my God, shouldst die for me? Tell him that. It's a great hymn. Now you're going to have to adapt this hymn.

But work at it. Work at it. It's not a simple hymn to adapt, but it can be done.

The third stanza, Here, thou didst leave thy father's throne above, so free, so infinite, thy grace, his grace, thou didst empty thyself of all but love, and bled for Adam's helpless race. Wondrous Lord, tis mercy all, how merciful thou art, so immense, so free, and all, dear Lord, it found out me. Do you see that? That's worship.

Take the hymns and adapt them and use the words as your own. Then a hymn that is my own favourite, a hymn by Binney, that I invariably use in my time of worship. Eternal light, eternal light, how pure the soul must be, when placed beneath thy searching sight it shrinks not, but with calm delight can live and look on thee.

It is a tremendous hymn. And whenever I am perhaps a little tired, and tiredness can be an enemy to true worship, and I slowly use the words of this hymn to tune my heart, it never fails. The spirits that surround thy throne may bear the burning bliss, but that is surely theirs alone, for they have never, never known, dear Lord, a fallen world like this.

It's a tremendous hymn. Memorise it, that one you must memorise. Use hymns.

Now a book of hymns, or as it is titled, *The Christian Book of Mystical Verse*, by A.W. Tozer, a very important book to meditate on and to use in your time of worship. It's an aid to worship. As far as I can determine in our day, no man understood worship as Tozer did.

He knew what it was to worship God. In the early 1950s, 1952, Dr. Tozer was invited to take a series of meetings at Wheaton College. And I was asked to do the counselling for the students.

And I said, well why can't Dr. Tozer do the counselling? It's much better for the preacher to counsel. And I was told he must preach two times, and for every hour that he preaches, he must spend, he says, two and a half hours in the presence of his Lord. So he used to preach for two hours each day, so he needed five hours alone with his Lord, worshipping, praying, meditating, receiving the message from the Spirit of God.

So I said, well of course, I will counsel the students. What a privilege. What a privilege.

Perhaps unfortunately he did not give us a large volume on worship, but there is a small volume, a series of his messages. It's entitled *Worship*, and it's most inspiring. Then there is one book which you must obtain.

It's *The Knowledge of the Holy* by the same man, Dr. Tozer. It's a small volume on the attributes of God. I'm sure we would all agree that one of the great lacks in our time is a true knowledge of God.

What is he like? This wonderful being, we cannot even define him, but as we study his attributes, we can see even as through a glass darkly, something of the wonder of this wonderful person whom we worship. And there is no book in print that will give you an introduction to the attributes of God as this book will. My strong recommendation is that you purchase it, and that you read it through if possible once every month in quietness, in quietness.

And then summarise each chapter until you are able to grasp the meaning of each chapter. There is no book, I believe, that will bring you as quickly into a knowledge of what God is like as *The Knowledge of the Holy* by Tozer. Then another little book, *The Pursuit of God*, also by Tozer.

These two books are essential, but *The Knowledge of the Holy* is imperative. Then there is another volume on worship by A.P. Gibbs. The title of the book is *Worship*.

It's a rather large book, perhaps not the penetration or the challenge of Tozer, but an excellent book to study as far as worship is concerned. Then there is a good chapter on worship in John Stott's *Christ the Conversationalist*, or *Christ the Controversialist*. One chapter on worship, a small chapter, but excellent.

Now in the closing moments, I want to give you six hindrances to worship. You may know the how of worship, you may meet the conditions of worship, but somehow you're not getting through. Somehow it isn't real.

No, you can get through immediately. That teenager that I spoke to in the city of Manila, you will recall, got through in one day. But of course she had a perfect heart toward God.

She had a pure heart. She lived a holy life. She really loved the Lord.

She just wanted to know how to cultivate her love for him so that he would become a reality. She got through the next day. And you may get through the next day, but there are certain hindrances.

The first, of course, is an unsundered heart. There is no such thing as a once-for-all surrender. In other words, one surrender will do.

Oh no. Our Lord said, if any man will come after me, let him take up his cross, when? Daily. And follow me.

Let him take up his cross daily. But there will be the crisis. When does the crisis take place? If any man will come after me, let him deny himself, let him dethrone self and enthrone Christ.

That's a crisis. But it's followed by a process. And the process is the daily cross.

The daily dethroning of self that Christ may remain enthroned so that you never cease to surrender. That's what this message is all about. You are to maintain that attitude to and worship of Jesus Christ, your Lord.

Unsundered heart. You can drift away from that attitude. And you can be, you can yield to competing affections.

And suddenly you realise, not only are you not getting through to the Lord in your time of worship, but it may be that you don't really want to worship. Your heart is not pure. Jesus Christ is not now all to you.

He's just something, not everything. Keep your heart surrendered. Keep it tender toward the Lord.

The second hindrance, of course, is unconfessed sin. Unconfessed sin. Don't think because you do not confess sin that it's just simply going to go away.

It's not going to go away. It must be dealt with. It will no more go away than cancer will go away.

It has to be dealt with. Sin is a cancer. It must be dealt with.

Keep short accounts with confession of sin. Confess it immediately. Recognise it and deal with it and go on with the Lord.

Then the third hindrance to worship is a wrong attitude. A wrong attitude toward some other brother or sister in the body of Christ especially. One should not have a wrong attitude toward anybody on the face of the earth.

We're to love our enemies. But it's when we have wrong attitudes and wrong speech toward other members of the body of Christ that the Spirit of God is grieved. And when the Spirit of God is grieved, you cannot worship God by the Spirit.

It's impossible to worship Him without the Spirit. Watch your attitudes very carefully. This is where the devil will get you.

Then unbelief. You may come to worship the Lord. You've been trying but not getting through.

And your attitude now when you come is, well, I might get through. I hope I will get through. I don't know but I'll try again.

No. Believe God. Believe Him.

But you're going to have a wonderful time with the Lord. It was my privilege on one occasion to meet a wonderful woman of God in Scotland. Her name was Mrs. Stewart, a very humble woman of humble origin.

She sustained herself by cleaning offices. And there are places in Scotland where women still get down on their knees and scrub the floors. And she was one such.

Dear Mrs. Stewart, when I visited Scotland with my wife, I said, we must visit Mrs. Stewart because she's been praying for me for 15 years every day. We went to her humble dwelling, just two rooms and a little kitchen. And there was a mirror on the wall between the two rooms.

One was her bedroom, one was her living room. She was in her late 60s at the time of our visit. And as she was passing from her bedroom to the living room, she looked at the mirror and she said, you know, I worship my Lord in my living room.

But when I come out of my bedroom, before going into my living room, I pause by this mirror and I just pretty myself because I want to look my best for the Lord. She said, I just prepare myself, I do my hair, I just want to look my best for Him. She knew Jesus Christ, my friend.

She knew the Lord. I would have given much to hear that woman worship Jesus Christ. No doubt in her mind, she was going to see the Lord and she wanted to look her best.

Then enemy opposition, there would be times when a cloud will come upon you, oppression, refuse it in the name of Jesus. Submit yourself to God, resist the devil, he'll flee from you. Now this is much more common on mission fields, but you can experience it here in America too.

Enemy opposition, if you feel that heavy cloud of opposition, refuse it. And finally, physical tiredness, physical tiredness. Six hindrances to worship.

How wonderful it will be in eternity, as we read this morning, our service will be what? It will be beholding Him. It will be worship. His slaves shall worship Him and they shall see His face.

And dear King David will at last have his desire and so shall we. Shall we pray? Dear Father, we thank Thee for these precious moments together. May they be used by Thy Spirit to bring us to that place of acceptable worship of Thyself and Thy Son.

And this we pray in Jesus' name, Amen.

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