

The Four W's 03 the Worship of God

by Stan Ford

The sermon emphasizes the significance of worship in the life of a believer and the necessity of recognizing God's greatness in our worship practices.

Duration: 54:50

Scripture: Genesis 22:8, Genesis 46:13, Revelation 1:6, Revelation 5:12, Revelation 13:8

Topics: "Worship Of God", "Christian Stewardship"

Description

In this sermon, the preacher starts by mentioning a recent travel experience and a conversation with a woman who was excited about reading the last book of the Bible. The preacher emphasizes that God is too big for a solo or a quartet, and instead, the twenty-four elders in the Bible sing a powerful song of worship. The preacher highlights the importance of giving and how we only see what we give away. He encourages the audience to be friendly and generous, using the Bible verse 'he that would have friends, would show himself friends.' The sermon concludes with the congregation learning and singing a hymn together.

Transcript

Sir, chapter two. Therefore, laying aside all malice and guile and hypocrisies and envies and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious, to whom cunning as unto a living stone, disallowed indeed of men, but chosen of God and precious.

Ye also, as lively stones, are built up a spiritual house and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore, also, it is contained in the scripture, Behold, I lay in Zion a chief cornerstone elect, precious, and he that believeth on him shall not be confounded. Unto you, therefore, which believe, he is precious.

But unto them which are disobedient, the stone which the builders disallowed, the same is made the head of the corn. And a stone of stumbling, and a rock of offense, even to them which stumble at the Word being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

May the Lord just add his blessing to these so familiar words on his own precious word. Sir, we're glad to see you back in your seat of honor again. You had a good time in prison last night? I was most concerned as to whether they let you out.

It's good to know the man with the key, isn't it? Oh, you have one. He is the man with the key. So, let's turn to our core sheet, and we're all going to sing.

Let's turn to our core sheet, please, and do you know what I'd like us to sing? Number seven. 1 Timothy 1 17. Now unto the King eternal, immortal, invisible, the only wise God, the honor and glory forever and ever.

Amen. If you haven't a core sheet, please raise your hand. Our good steward at the door will hand one out.

There's one on the back row needed, sir. Thank you very much. And a very good singer that young fellow is, too.

I might have him up the front in a moment. Well, here we are. Chorus number seven, but it's 1 Timothy 1 17.

So, as long as you read from the authorized version, you know, you can read it from your Bible, sing it from your Bible. Of course, if you've got one of those, you've handled that. Don't fret.

But 1 Timothy 1 17. Thank you. Now unto the King eternal, immortal, invisible, the only wise God, the honor and glory forever and ever.

Are you singing that one? It's the only time I get you to say amen. And you say it three times. Look, it's, you know, Revival Friday night, isn't it? Ah, so all together once again, please.

Thank you. Now unto the King eternal, immortal, invisible, the only... Lord Jesus, Lord Jesus, what a wonder you are. Do we know this one, sir? Don't we? Well, we'll have to learn it, won't we? You sisters know it on the front row? Don't you? Your education's been neglected.

You know, you're a lot of head noddors here, really. Are we ready then, please? Number eight, and our pianist will play it right the way through. We'll remind ourselves or learn the tune, and then we'll sing it together.

Thank you, sir. Well, I thought... Oh, isn't it awful? I say, where's my friend from Sunday at morning? He's hiding in the back somewhere, I say. Oh, well, there we are.

We'll try it together. Thank you. Number eight, and if you're not certain, well, it doesn't matter if you make a mistake.

You'll soon learn it. I know this. It's got thumbs, that.

Thumbs. Now, actually, the chorus says, Jeeva, Jeeva, but I like to sing Lord Jeeva, don't you? Lord, Lord Jeeva, what a wonder you are. You're brighter than the morning star.

You're fairer, much fairer, than the lily that grows by the wayside. Precious, more precious than gold. That's what the Bible says in every line.

So, come away. That's really fine. Thank you.

Lord Jeeva, Lord Jeeva, what a wonder you are. I tell them what we'll do. We'll have just the ladies.

Are you ready, ladies? Come on, more if you like. Are you ready? Just the ladies. Ready to go.

Lord Jeeva, Lord Jeeva. Now, let's try just one other thing. You have a favorite.

Call out the number. Well, thank you, sir. Number 12.

Number 12, who can move the mountain? Thank you. Who can move the mountain? Thank you for volunteering like that. Very kind of you.

Are you ready? We've time for one more. Someone else has a favorite. Number 9. 13.

I beg your pardon, sir. Number 13. Ah, he is Lord.

And what better one for tonight. He is Lord. He has risen from the dead and he is Lord.

Number 13, please. Don't we have a music partner? Oh, well, you can play without music, I'm sure. That's very kind of you.

Well, that's something. Let's get in there for a moment. Right.

They're all there, the notes. It's just a matter of sorting them out, you know, putting them in order. Are we ready? Thank you.

He is Lord. He is Lord. He has risen from the dead and he is Lord.

Just a word of prayer. O God and Father, we do rejoice that there is coming a day when every knee shall confess. No, every knee shall bow and every tongue confess that Jesus Christ is Lord.

But we very simply want to say tonight, that there are many of us, if not all of us in this service, who would own him as Lord now. Grant, we pray thee, that we may be able together to grasp something of the wonder of the Lord Jesus. For we ask it in his name.

Amen. Amen. Those of you that have been with us in the past evenings know that we are dealing with one or two rather simple, and yet I believe very important, subjects.

In the first evening, we dealt with the word of God and how to read it. Of course, we did not exhort that. We never will.

But I trust we may have, as it were, set alight a thought that will give to all of us a desire to become more earnest in the reading of the word of God. And then we dealt not only with the word of God and how to read it, but last evening we thought a little of the will of God and how to know it. And we found out that the will of God was not some mystical thing that we can't know, not something that appertains to one or two little problems that meet our life.

But the will of God is something that is written about in the word of God. And it affects our motivation, and it affects our morals, and it affects our manner of life, it affects everything. It's the will of God.

And we are not left without a definite recording as to what the mind of God and the will of God is, in most of the things that encircle our lives. Tonight, I want to talk a little about the worship of God and how to present it. And you will appreciate, from my last remark last evening, that I believe this to be one of the most important of all subjects.

For you will remember, as we were leaving last evening, I made this statement, that there are many, many, many verses that tell us that God can serve in prayer. I could give you now 50 verses, almost just like that, that tell us that God can serve in prayer. But please remember, there is not one verse that tells us that God can worship.

You and me is given the most important, the greatest of all privileges, that we must worship the Father in spirit and in faith. You and I is given that privilege of worship in spirit. And where I think that we will see tomorrow night, when we deal with the work of God and how to do it, where I think that the service of God is a most important thing, never let us forget that worship always precedes service.

It is important that we shall be worshiped. Now I have a conviction that where worship starts, and where service starts, I will have it very difficult to observe. I know there is a sense in which we serve as in our worship, and we worship as in our service.

But because the Word of God speaks of the two as separate things, separate things they must be, although the two run together, those very things may be used sometimes for that worship. Maybe from his heart, when he cried out in the words of 2 Samuel chapter 7, he cried, Wherefore thou art great, O Lord? For there is none unto thee. Oh, what a thing! We sang this evening, and maybe we entered a little into worship, we sang this evening, how great thou art.

I didn't know we were going to sing that hymn, and it was a requested hymn. Whoever requested it was right in the line of what the Spirit has laid on my heart today. Wherefore, cried David, wherefore thou art great, O Lord? For there is none.

Have we come to realize that? Have you and I come to realize that there's none like unto our God? For there are many gods in the world that men worship, not many gods in the world, please, please, but many gods in the world that men have made and worship. But never let us forget this, that as far as the Word of God is concerned, we are left in no doubt whatsoever that God is, and that God is love, and God is a consuming fire, and God is life, and God is life. It is not what God has, it's what he is.

It is not an attribute of God, it is the very character, the personification of God, and a God that alone can descend. I have come across many so-called gods in my traveling in the world. I want to say this of them, that I've come across gods that are corrupt gods, and cruel gods, and cursing gods, when I think of the one and only God, none of those things in effect.

I remember the first time I ever had to face, in a very real way, Buddhism. I was away in Kuala Lumpur, in Malaysia, and I had to face, really, for the first time in my life, a vast number of people who were Buddhists. And there were many things I found very difficult, extremely difficult, to take.

For instance, I found it extremely difficult to take their attitude to action. I saw these Buddhists who had their feet to burn, mostly ashes, junkies, and upon their back they would lay one such weight that no normal junkie could be expected to carry it. And I would see them as they beat them, and beat them, and kick them.

I wondered how anyone could do that. Still, dear Mr. Adams, he served God for so many years, 47 years in Malaysia. He said to me by the sound of a snail's words, don't forget this, what they're doing is because of their God.

It is part of their religion. They believe that when a man dies, as he has lived, so he will come back into this scene. If he has lived a poor, evil life, he will come back with a creature, he'll come back with an animal.

If he's lived a decent life, there's a chance he'll come back as a man, maybe someone higher in society than he is today. When you see them kick their feet more than they do in shame and pain, I am doing what my God desires of me, that I shall punish the man that now is in that seat for us. So don't tell me it's unimportant.

Who you worship, it affects your whole life. That's why you need to be right about who is God, who is God. And my Bible tells me that that God is the God, the God, the creator of heaven and earth, who is love, who is light, who is life, who is the consuming fire.

But that God, is God that desires from us, not just us, but our worship. The Lord Jesus says, the father seeks a son to worship, to worship. I am indebted to a day, dear friends, away in the town of Rye, on the west coast of Scotland.

I have a very dear friend, somewhat aged today, Willie Whitewell. I know not a man, I don't think I have met a man, blessed is friendship, the Lord has just called home to me. But I don't know if I've ever met a man who could meet God, as I am indebted to him for what now I'm going to say.

One Lord's Day morning, as we were gathering large around the entrance, the cattle was pulled. Very, very much larger cows than we have the other day. And suddenly, dear Willie Whitewell rose to his feet, a little female in body now.

And he said, brethren, I've been thrilled this week, as I've been reading again, the last book of the Bible. I noticed that it started off with a solo, as John sings, unto him who loves us, and loots us from our kins in his own blood. He said, wonderful, but our God is too big for a solo, and so next we find there's a quartet.

There are four living creatures who are singing, and they're singing unto him, and they're singing wonderful acts, but our God's too big for a quartet. And so he tells us of four and twenty elders. I suppose there ought to be a junior choir, wouldn't it? He tells us of four and twenty elders who join their voices, and they sing the same wonderful acts, but our God's too big for that.

You need more than a solo, and you need more than a quartet, and you need more than a junior choir. So he tells us of ten thousand times ten thousand. I say that was a real command beginning.

Why, here are ten thousand times ten thousand, and thousands of thousands singing with a loud voice. What a beautiful man to proclaim, and I can see it now. He looked at us, and in his quaint, solid voice, he said, ah, but brethren, ah, but brethren, our God's too big for that.

He needs more than a solo, and more than a quartet, and more than a junior choir, and more than a commander granny. Although he didn't use that for that well. He said, but then he goes on, and he tells us of all creation singing the same song, worthy is the Lamb of the King.

Oh, brethren, this is whatever else we remember. Remember this, that our God is worthy of our life. He's big enough for the praise of everyone.

Worthy is the Lamb that was slain. I was stirred, and I'm sure you were as I was disturbed. Sang the lovely words of the fifth chapter of Revelation.

Worthy is the Lamb that was slain to receive power. And Richard, you've noticed this, of course you have. You've noticed this, thrilled with it, haven't you? That every piece that Jesus is worthy to receive, is what he gives.

May I please remind you of this, we only keep what we give away. You think of that in any sphere, we only keep what we give away. You young folk want to have friends, well I'll tell you how to get them.

He that would have friends must show himself friendly. You know, it's a bit of a job to be friendly with someone who says blah blah blah, you know, all the time, isn't it? The Bible says, he that would have friends must show himself friendly. You give away friendship, and you all get it.

You know, when I went, when I went to one of the boys in a class, you know, and it's like, I hear some of these poor people today, they're not that old, are they? They have about 20 in a class, and they grumble about two bigger classes. You imagine 50 boys in a class like me, you, you, you. There's no need to laugh like that, no need to laugh like that.

But there were, there were. And you know, we used to find out this, that the way you learn is by giving things away. We had to learn our, our tables, you know.

Twice two is four. Twice three is six. I'm no good at mathematics.

And we learnt it by letting it be, by giving it away, by telling them how to answer it, by keep repeating it. When it came for all poets, you know, four is eleven poets. Do you think I've any answers yet? Because you know, I can still stand up and say, great course you've got.

It's not in a class, it's what you take away. Have you ever met that mother, who, who, who's an good member of her family? Have you wondered how he got there? I'll tell you how he got there. He'll read a verse, and maybe the verse not fit for the family.

Verbiage of a land that was claimed to receive power and riches. And he reads it, he goes, never. And he reads it again, never.

And then down the road he goes, and he pokes across someone, and he says, do you know, I wouldn't believe him, that this capsule's revelation today. Verbiage of a land that was claimed to receive, he gives it away. He makes it his own, he never makes it his own before.

He goes down the street a bit further, and he bumps across someone else, and he says, do you know I was really in Revelation five today? Verbiage! And by the time of the end of the day, he's given that verse away about 20 times. He's made it his own, so he never ever forgets it. If you want to remember the word of God, you give it away.

You give it away. He gives it away, and you'll never forget it. And isn't it remarkable that in the verse not fit for the family, everything that Jesus received, worthy is the land that was claimed to receive, is what he gave away.

Worthy is the land that was claimed to receive power. Doesn't your Bible say, to a generous received person, to them gave he power. He can't be a gluttony son.

Riches! Worthy is the land that was claimed to receive riches. Doesn't your Bible say, though he were rich, for our sake he became poorer, that we through his poverty might, worthy is the land that was claimed to, what was the third one did you say? Worthy. And I was wondering whether you forgot.

Oh, I said, worthy is the land that was, of course I never embarrass anyone in the life of Jesus. Worthy is the land that was claimed to receive riches. Doesn't your Bible say, Christ is made unto us with it.

And when James took his hand, didn't he write, if ye lack wisdom, ask of God who giveth. Oh please, you go through the sevenfold worthiness of the Lord that our sister's family, and everything she's done about it, is what Jesus gave to those of his family. And it's probably David who's going to receive it.

Here, I suggest we have the secret of worship. Here, I suggest we have the secret of birth. And appreciation of what Christ has given us.

And we return to him. Remember when he met the woman at the well. He looked at her and said, give me to drink.

Isn't it remarkable how quickly he turned away from earthly water, and began to speak of water that was not earthly water at all. So would I not be right in suggesting to you that behind his first request for earthly water, there was a further request for heavenly water. Give me to drink.

Isn't it remarkable how we spend so much time in telling people what God will give to them. I said to someone over the past week, now please I don't know where it was or who it was, because I say all sorts of things to all sorts of people. But I said to someone just over the course of a week, as we were looking at the 23rd psalm or talking a little about it, I said this, tell me, is it the shepherd's work to look after the sheep, or the sheep's work to look after the shepherd? You know this good person immediately said, well it's the shepherd's work to look after the sheep.

Well I want to tell you, you see I come from a county where we grow sheep. Well that's something you don't grow every day. You know all the times I've been here I've never had a leg of lamb when I've been out to the woods with them.

But oh if you came with us you'd have a leg of lamb every week in the woods. I said let me tell you something about sheep. I've never yet come from a county where we grow sheep.

No need to take them out mom, no need to take them out, you'll be all right. If you can't manage them, pass them up to me and I'll treat them. Now let me make something very clear, if you bring the children and they cry, I don't bother.

It doesn't bother me at all. Now I mean that, I'm not being funny, I mean that. Mary I tell you, I've preached many a time with children in the house.

Only the first time I've done that. So children don't bother me, I've just made an account. They're saying amen, no one else says it.

It's the background. There's no better place in the world to bring your children than the chapel. You bring them, the Lord wants to see them.

So let's go back to Dorothy. I said we come from a county where we grow sheep. Well I'll tell you something about sheep.

I've never yet met a shepherd who keeps sheep as a whole. I'll tell you why they keep sheep, because they like a nice wool suit on their back. I'll tell you why they keep sheep, because when Sunday comes down they like a leg of lamb.

Please, the sheep keeps the shepherd, as well as the shepherd keeps the sheep. Very sincerely, I want to say this. I have a shepherd, blessed be his name, and he gave life to the sheep.

He's my faith. I want to be able to say Lord, I want to give my worship to you, that you will see the travail of your soul, and be satisfied. That you'll get something out of the sheep.

We spend our days telling what the shepherd will do for us. Isn't it nice to spend just a few moments to think of what we can do next. We are here that we might offer our sacrifice of praise to God continuously.

You know, the first mention of worship in the bible, you know it don't you? Well everyone knows it, you were taught it in Sunday school. The first mention of worship in the bible is Genesis 22. When Abraham said to his servant, hurry here while I and the lad go yonder to worship.

And it's Mariah's man. It's the darkness that this man Abraham had never entered before. When God says Abraham, I want you to lay your son Isaac upon an altar.

There there was an altar. There there was to be a sacrifice. And there Abraham was to learn that God would supply himself a lamb for a sacrifice.

Now let us forget for a minute that that's the first mention of worship in the whole of the bible. If you and I will know anything about worship, we will come to appreciate an altar. We will come to appreciate a God who's given us a lamb for a sacrifice.

Oh I have said this so many times and every god will put them like this, and you young folk never need to forget that when Abraham stood and answered his son Isaac's question, where is the lamb? He said God shall supply himself a lamb. But never forget he didn't do it. Never forget.

If you forget that you will never understand the old testament fully. You were taught in your Sunday school class, you were taught in your bible class, that that is the fundamental truth of 22nd chapter of Genesis. That God didn't do it.

No need for me to tell you people here, I know you don't go to here. No need for me to tell you the difference between a lamb and a ram. It was a ram that was caught by a coin from the picket and died in the stead of Isaac.

Not a ram. But the promise of God to supply himself a lamb. The old testament in every sacrifice, whether it was a morning sacrifice, an evening sacrifice, a Passover sacrifice, whatever it was, this was the passion.

Is this the lamb of God before me? And every one of them were lambs of man before him. One day looking upon Jesus as he walked, would you mind me stopping and telling you how it is? One day looking upon Jesus as he walked, John the Baptist said, behold the lamb of God. God kept his word.

It's true! A thousand years is a day, and a day is a thousand years. Behold the lamb of God, who bears away the sin of the world. The first mention of worship is a statement that if that's the case, God shall supply himself a lamb, and you will never be able to worship God until you know the lamb of God as your own.

That's the foundation of your worship. It has to be true. You will remember, as you turn with me in your thoughts, the first chapter of Revelation again, that great sixth verse, is it, he hath made of kings and priests unto God, and, oh blessed be his name, he hath made of kings and priests unto God and his father, and to him be glory and dominion forever and ever.

Oh how important it is for us to remember that it springs from an appreciation of Christ. There is a little verse that is often used, and I want to use these verses that we're all familiar with, there is a little verse that is often used of a Lord's signal. You must have heard it in opposing times like that.

Now maybe that's not exact, but nevertheless I want to use it. It comes from the Old Testament, there is a sense in which it is not associated with worship, and yet I want to use it. There is a little verse that's tucked away in the Old Testament, and this is what it simply says, the 13th verse of the 45th chapter of Genesis, when Joseph looked at his brethren, having revealed himself to them, he said, go tell my father of all my glory that is in Egypt.

How many times have you heard brethren use that verse? God, I was told of a plague in Egypt, my father thought I was dead, go tell my father of all my glory, for a man that worships as a father of all his glory is sending Jesus Christ. In the verses that we have read in the epistle of Peter, you will remember we were told that we were holy priests, and we were told we were royal priests. And is not that remarkable as well? Ye also as lively sons are built up a spiritual house, a holy priesthood, to offer spiritual sacrifice and expect no more than God by Jesus Christ.

Are we doing that? A holy priesthood, I like those words don't you? He did not say, please, please, no, he did not say, but they, Paul, and Peter, and Apollo, and Bartholomew, and he did not say, we are a holy priesthood, he's writing to all the believers and he says, we are. And is it remarkable that there are holy priesthoods, not an educated priesthood, not a trained priesthood, a holy priesthood? You see, just previously, in the previous verses, he speaks of them as newborn babes. But although they're newborn babes desiring the sincere work of the milk of the word, he says, but we are a holy priesthood.

Listen you young people, never you forget this, that before God you are a holy priesthood. Priesthood is not something that is shut up. The curse of Christendom is what they term laity and curses.

There is nothing in the word of God that supports it. Not one verse in the scriptures. We all are holy priesthood.

All of us. And we are all to present our work. I sometimes put it this way, I've done it here before, but let me do it now.

As holy priests, and see the difference between royal priesthood and holy priesthood is obvious. Holy priesthood always is associated with our worship, addressing God. Royal priesthood, we go out into the world to represent him who was called Jesus.

And praise God, holy priesthood is associated with the throne of God. Royal priesthood is associated with our daily work and our daily lives. But as holy priests, there are three things we are ordered to present.

First, we are ordered to present our curse. Romans 12 and 1, present your body, the living sacrifice, holy and acceptable after God, which is said to revive birth and your intelligent worship. So we present our curse.

As holy priests, we present not only our presence, but as holy priests, we present our presence. He who serveth to sacrifice the praise to God continually. Isn't that important? That you and I shall continually praise the Lord.

And as holy priests, we not only present our presence and present our praise, but as holy priests, we present our curse. To communicate and do good, forget God, for we shall sacrifice God as well. Brethren, sisters, if we were to lift our giving onto the plane of our priesthood, there never would be a lack in the service of God.

Or how important it is for us to present our work and to present our praise and present our curse. As holy priests, as royal priests, we go forth. I beseech you, royal priests, that you'll go forth in this case, in this work, to represent him who has poured us out of nature's darkness into his glory.

I worship, and how to present it? First of all, it must be presented in absolute sincerity, out of a deep appreciation of the Lamb that was slain. It has not only to be presented with sincerity, it has to be presented with consistency. To sacrifice the praise continually is the fruit of our labor, and it's the fruit of our labor.

In other words, brethren, and I want to emphasize this, I believe that it takes as much time to prepare for our worship as it does to prepare for our prayer. There's not a brother here this evening who, if he were asked to stand here on the Lord's Day evening or Lord's Day morning and preach the gospel, there's not a brother here who would spend time in preparation and time in prayer. You stand here having spent maybe a whole week in preparing what you're going to say.

I want to ask you, how much time do you spend in preparing for your worship? When you come to the Lord's Day, my father in the faith used to say there are two things that ruin a prayer meeting. Long prayers and long pauses. There are two things that ruin our worship.

Long worship. You know where a brother's been during the course of a week of a Lord's Day morning. And you young men, please, you young men, don't you think that when these brethren stand up and lead us so willingly as so many of them did last that Lord's Day morning, what a thrill it would be with you last Lord's Day morning.

Really proud that the Lord was getting something out of our midst. But those brethren that took part last Lord's Day morning, don't you think that it's just spontaneous. Because they've been walking with the Lord in the week.

That they're able to take part in the Lord's Day morning. You young men, remember, you are believers. I wonder about that.

When was the last time some of you young folks talked to me? You see, when the Lord instituted this wonderful thing, this communion thing, this breaking of bread, the scripture says, and they sang a hymn. So we are quite scriptural in having our hymns. And godly men have written hymns that will lead us in our thoughts and our worship.

And it's important that we're familiar with our hymn book. It's not more familiar with our hymn book than with our voices, but to me. And there's many a young man here, who God is looking to, for a content for his own heart.

Maybe it's the presentation of a hymn. Maybe it's just standing to one speech in your community. Thank you for being such a wonderful people.

Remember, oh how I would love to tell you that the purpose of reality and peace is of worship and courage. That the Lord looks at you and says, thank you indeed. Yes, he does.

Dear Lord, again we bless thee for the wonder that you ever in your last came into this world to speak and to say the Lord. In the words of the old hymn we want to say, none of the ransom never knew how deep were the waters crossed. For how dark was the night that the Lord passed through where he found the sheep and was lost.

Said Lord Jesus we're so glad that you found the sheep and we're those who found the sheep. We want tonight to say thank you, please accept our thanks and give up of the days come and go such an appreciation of thyself that from our hearts there may flow to thee the acknowledgement of thy worthiness. We'll be asking it in the Saviour's name.

Amen. We wish you good night, wish you well. Please, if there's something I said you haven't fully grasped or understood, I'd love to talk to you.

If I can be a help in any way, either pointing you to Christ or helping you in your Christian life, if I can help at all, I'm your servant for Christ. The Lord bless you.

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