

He is thy Lord, worship thou Him

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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 garments. Here, we sense David's presence. Whoever it was, he was a great worshiper. And he says, My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue 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 thy lips: therefore God hath blessed thee for ever. 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; and thy right hand shall teach thee terrible things. Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable 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; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

Here's 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 that 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's silent and no longer gives off music. Now, that is the thesis which I'm 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 mind, that God does not particularly want us to worship Him. It's we owe it to Him, but that God isn't concern. But the truth is that God wants us to worship

Him. We're 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 heart 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 if 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 and Jesus shall come to be glorified in His saints and admired in all that believe. That is, that 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 indited, 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'm going to show you now. Let us break up the worship of man. They 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 abroad in the earth and God rejects all of them.

There's 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 the 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 "O 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's 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 then 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 the Pentateuch and they said, Now, we accept the Pentateuch, but we reject David and Isaiah and Jeremiah and Ezekiel and Daniel and 1 & 2 Kings and the Song of Solomon, and they named all of the rest of the Scripture except the Pentateuch and they said, we believe and then they did some translating. Did you know, you can translate anything and prove what you're out to prove. Anybody can do that. All you have to do is to say, I know the Greek and I know the Hebrew and after that, they're 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, or Solomon, his son built the temple, and there is the place where people should worship. There, Christ came. They said, no, no, we're to worship in Samaria. And but yet, they accepted the Pentateuch. They accepted as much as the Bible, the Bible as they want.

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 were pickers and choosers among the truths of God. And that is Samaritan worship.

And then, there's 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 it the way the rest of them do, to 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, they glorified Him not as God, neither were thankful, but became vain in their imagination. Their foolish heart was darkened. And down they went from God to man, and from man to bird, from bird to beast, from beast, to fishing, 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 he'll fall into metaphors and similes and figures of speech. He's a poet and they say, he 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 no Christian; Emerson said that he once he had on occasion walking across a field at night after a rain, with the sun shining on the little puddles of water all 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; it is that which God put in us in 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 an odd name that sounds like 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 contradistinction to, to use a long word, beauty of the eye and the ear.

Music is the beauty that the ear recognizes. And certain other beautiful things the eye recognize. But when the heart hears nothing and sees nothing, but only feels, then it's the music of the heart. It is 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 rejected all and says, I'll have nothing to do with it. And Jesus our Lord said God is Spirit and they that worship Him must, now, I want you to see that word, that imperative there. God is Spirit and they 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 they that worship Him "must." Now, there's your

imperative. There is no tolerance. There is no broad spirit. There is the sharp, pinpointing effect, so that the every man in his own way policy is completely rejected.

I thought I would like to read in your hearing. Now, don't brace yourself and say I wish I had stood and stayed home. because it won't be long. I think there are only 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 work. Now, here it is at its purest. This is written by Edwin Markham.

Edwin Markham was a western man and he's American. He's dead now. He wrote, "The Man with the 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 or rather, typical of the whole world of poetry. I have big books of religious poetry that goes way back into the beginning when men first began to write poetry about his gods and it comes down the years.

Now here we have an American who lived in the 20th century, and who was brought up where a church's steeples were everywhere were 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 God. Now, this is an American talking, mind you, when I say that, every man in his own way. Every time our dear friend in the White House who has an occasion to mention religion, he's always careful to grovel before everybody and say, now it's 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 will allow, that it seems an odd place to go to hear God. When he was looking for the God he says and he listened for his voice at holy tombs. I don't know where there is any holy tombs and there's nobody in a tomb that could say anything. I think you'd get less conversation in a 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 1000 poems that have been written by more or less frustrated old, frustrated women, and men who came up to Kadesh-Barnea and wouldn't cross over. People who came to the altar and wouldn't die. So they write themselves plaintive poems about how they searched for what they call "the God." But he says now it always turns out this way. I could finish the last lines of these poems It always turns out this way. But he says, "on the homework road, a great light came upon me, and I heard God's voice singing in a nestling lark." In the first place,

nestling larks 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 and 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 wasn't 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 said. And he searches for him the first place in graveyards. He didn't find him there, and he looked at broken alters. He didn't find him there. Then, on the way back he hears a bird singing and says, that God. And he sees a happy face lover holding hands with his girlfriend and says that's God. And he sees a rose waving in the wind. 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 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'm injuring, jeopardizing the future of the man that I allow to get away with that.

And I could not possibly be a politician. I could not. When they met in Chicago here, the Democrats met in Chicago, they had different preachers open with prayer every day you know. And I confessed in my heart, curled up in scorn when I heard these preachers pray. They were so afraid that they were going to insult a Jew or make the Mohammedan feel bad, that they picked as carefully as though they were walking among men for fear they'd hurt somebody's feelings and mention Jesus in their prayers.

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, listen to a rebroadcast at night, and I was dumbfounded 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 is 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 into meter. He would just get into a Psalm where there wasn't anything about Jesus, he'd put a verse in. Remember that? You would always have a stanza in there before he would 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 hear now the truth, the Truth Himself. The Truth Himself incarnated says, God is Spirit and they that worship Him must worship Him in Spirit and in Truth. A worshipper must submit to truth, or you can't worship God. He can write poems and he can get elevations of thought when he sees a sunrise. He can hear the fledgling lark sing, and 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. As 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 than attend them. I don't know how you feel about it, but I can 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. I could commune with God walking out on the street, rather than worshiping at an altar of Baal. A Man must have been renewed. He must have had an infusion of the Spirit of Truth.

Somebody prayed somewhere tonight, I heard 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, the 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 cometh 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, into the Living Word

of God, then we know the truth, and we can worship God in truth. And we can worship God in Spirit, for 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 birds nests, in 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's no reflecting 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. If anybody is smoking, he's on fire, and I think that they 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 the 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 habits; so I won't play the ponies, beat my wife, or lie to my mother in law? Of course, regeneration will clean that up. Of course, the 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 worshipers, my friend. The Methodists conquered the world with their joyous religion because they were worshipers. When they ceased to be worshipers, 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. In all 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 the 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 who he was worshipping, 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 you bought us and 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 His praised creation brings; glory, glory, glory to the King of Kings. There's worship. He knew what it was all about.

They that worship Him must worship Him in Spirit and in truth. And 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're living in truth. You're worshiping in truth. And when the Spirit of God takes over, we worship in Spirit. So we worship in spirit and in truth.

Oh, friends, God created you to worship Him. And when fundamentalism lost her power to worship, she invented religious claptrap 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 they'll open their mouths, or used to be afraid to stand against this claptrap. Ventriloquists with wooden dummies on their knee and wood on top of their necks, worshiping God supposedly. Worshiping God and claiming to serve the Lord. And having the only joy they have is the joy that is of the flesh. And Elvis Presley is a happier man after he gets through with a number, and a lot of Christians are after they work 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 a throne. We need to learn how to worship. I'm going down to Norfolk, Virginia one of these times, not too long. I will be gone a short time, but I'm down there for two days, and they tell me that the Intervarsity from three states are going to converge on Norfolk. And you know what they are coming for? We want you to teach us to worship.

Oh, brother, God will never bless me for that, that is, He will 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 worshiping God, what archangel wouldn't want to do that. What cherubim before the throne wouldn't envy me. The happy task of trying to turn our young people away from nonsense, to worship the living God. So shall the King greatly desire thy beauty, for He is thy Lord, worship thou Him.