

(Worship - Part 3): Worship the Lord in Glory and Meekness

by A.W. Tozer

A.W. Tozer emphasizes the importance of worshiping God in both His glory and meekness, calling for a return to reverence in the Church.

Duration: 42:46

Scripture: Exodus 19:9, Exodus 19:16, Psalm 45:3-4, Psalm 45:6, Psalm 45:11, Matthew 6:9-10

Topics: "Worship"

Description

In this sermon, the preacher emphasizes the fallen state of humanity and the loss of the vision of God's glory. He highlights that despite our fallen nature, God desired us because He made us in His image. The preacher encourages gratitude towards God for the ability to respond to Him, even in our fallen state. He then references the story of Abraham and how God revealed His glory to him, emphasizing that an eclipse does not diminish the light or glory, but rather signifies something blocking our view. The preacher concludes by emphasizing the majesty of Jesus and the importance of seeking to know Him in order to understand our fortunate position.

Transcript

Now, I've been preaching on worship over the last week, submitting last Sunday when I was in New York, of course. And my, as they say, overall text has been Psalm 45:11. So shall the King greatly desire thy beauty, for he is thy Lord, worship thou him.

Tonight I want to add these words, at least. Tonight's sermon is going to be chiefly Scripture, so if you are allergic to a lot of Scripture, you'd better stay home. These words from the 45th Psalm.

And 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. Now, that's strange.

Glory and majesty and meekness here altogether. But here they are. Now, previously, I have talked to you over the last night, Sunday nights, about worship.

We were created to worship God, that's why we were born. We fell, lost the glory and the worship. Christ came to redeem us that we might worship, that's why we were redeemed.

Then I went on from there to talk about the Lord. And I reminded you of the text where Peter said, He is Lord of all. And David said, He is thy Lord, worship thou him.

Then I talked on the Lord of all being, and the Lord of all life. Tonight I want to talk about the Lord of glory, if I get to it, the Lord in meekness. Now, the inspired psalmist here wrote, and I want to give you what the Holy Ghost said through the mouth of a psalmist.

He said, Jehovah-Rena, Jehovah-Rena, let the earth rejoice, and let the multitude of the isle be glad thereof. Clouds and darkness are around about him, righteousness and judgment are the habitation of his throne. Wonderful to know that somewhere in the universe there is something that's sound and right.

I often quote with a bit of good humor the saying of the serious-minded old man of God, who said, If you would be peaceful and have peace in your heart, don't inquire into people's lives too closely. The idea is you'll be shocked if you do. And I suppose there isn't a throne but what there's a rat gnawing somewhere in the throne.

Maybe he's got the crown on his head. But here's a throne that's filled with righteousness and judgment. And a fire goes before him, and lightning enlightens the world.

The hills melt like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness. And you can search till you die, and search for a million years beyond, and you'll not find anything wrong there.

The throne of God stands right, and the God who sits on that throne is right. He is the God of righteousness. And the heavens declare his righteousness, and all the people shall see his glory.

For thou, Lord, art high above all the earth. Thou art exalted far above all gods. Now that's part of what the 97th Psalm says about him.

And after man had fallen and lost the vision of the glory, and lost it. That's what's the matter with us, my friends, that's what's the matter with us. We've lost the vision of the glory.

But after we'd fallen and lost it, the man of God, the martyr Stephen, said and began his great sermon, the God of glory appeared unto Abraham. The God of glory appeared unto Abraham, and God began to reveal the glory that had been in eclipse. Now, you know that when a thing is in eclipse, it doesn't mean that its light has diminished any, nor that its glory has in any way diminished.

It means merely that there is somebody between us and that shining frame there that is said to be eclipsed. When the sun is eclipsed, the sun is not one degree cooler than it was before, nor does its flames flash out from its surface one inch shorter than it did before. It's still as hot and still as big and still as powerful and free as before it went into eclipse, because it's not the sun that's eclipsed, it's us that's eclipsed.

And we ought to get that straight. The eclipse of the sun means the eclipse of us. The sun is all right, and so the great God Almighty.

I have a book, I haven't read it yet, written by the great Jewish theologian Buber, and it's called The Eclipse of God. I haven't read it, so there's nothing I'm saying tonight out of it. Someday when I get time, I'm going to read it, I hope.

The Eclipse of God. All he could mean, being a Jewish theologian and knowing his Old Testament, is that there has been a shadow between us and God. God is not in eclipse.

The glory of God shines as bright as ever, and the God of glory began to appear to people. He appeared unto Abraham. And in the development of his redemptive purpose, he began to show what he was.

See, we were in pretty bad shape. Read the 1st chapter of Romans if you want to know how bad we were, the world was. We had gotten down to where we not only worshiped a man, which was bad enough, but we worshiped a beast, which was worse.

Not only did we worship beasts as a human race, but we worshiped birds and fish, and serpents, serpents, crawling, slithery serpents. We worshiped them. Now, that wasn't bad enough.

We worshiped bugs and beetles. We worshiped clear down as far as anything that could wriggle or crawl. They got down on their knees and said, Now, that was how bad our minds were in eclipse, for it was our minds and not God.

Then God began to appear out from behind the cloud, and the God of glory appeared to Abraham. And he revealed his oneness. Now, that was the first thing God revealed about himself.

He didn't reveal his holiness first. He revealed his oneness first. It was an insult to the great God Almighty to think that there were two or three God Almighty's.

Did you ever stop to think, and this reminds me, I've got to get around to writing on the attributes of God before I die, so I'll leave this to remind the people that there can't be two Almighty's, and there can't be two infinites, and there can't be two omnipotence. Did you ever think about that? Shake your head a little bit and see if you can't get the cells to come to me. And think about it.

Is it possible for two beings to be Almighty? For if one being had all the power there is, then where would the second being come in? He couldn't have all the power there is. He couldn't have two beings having all the power there is. Then when we come to infinitude, infinitude means boundless, limitlessness, in its complete, absolute sense.

So how could there be two beings who were absolute? There could be one, but there couldn't be two. You see, it is metaphysically impossible even to think of two beings who were absolute, who were infinite, who were Almighty, who were omnipotent, or any of the other attributes of God. But we didn't know that, and so we worshipped everything that would move.

And if it didn't move, we got down front of it and worshipped it anyway. They worshipped everything. They worshipped trees, and they worshipped the sun and the stars, and they had gods everywhere worshipping them.

It seems strange and almost humorous to you and me, but it was a long way from being humorous when God Almighty told the people, that here, O Israel, the Lord thy God is one Lord, in him only shalt thou worship. That was the oneness. Now, the scholars call that monotheism, of course.

That is their way of hiding the meaning of it from the people, and giving the people the impression that they are very learned. But all monotheism means is there is one God, and there is one God, and we thought there were many. The human race thought there were many.

I have a book on the gods by Cicero. A great book on the gods, but Cicero, mighty man he was, thought that there was more than one god. So God said, now, the first thing you're going to have to get straight is that I've got no rival.

There is no other god but me. Here, O Israel, here, O Israel, the Lord thy God is one Lord, in him only shalt thou worship. Centuries later, a Christian sang this.

You can't sing it. I don't think anybody could write music to it, but he sang it anyhow, and it hurt, and I sing it in mine. One God, one majesty, there is no god but thee, unextended, unbounded unity.

Awful in unity, O God we worship thee, more simply one because supremely free. Unfathomable, see, all life is out of thee, and thy life is thy blissful unity. The Christians knew this.

All things that from thee run, all works that thou hast done, thou doest in honor of thy being one. Blessed be thy unity, all joys are one to me. The joy that there can be no god but thee.

Now, this was what the Christians sang, and this is what Christians believed. See, this is what Jesus taught. And little by little, God came out, from behind that eclipse.

And I tell you, I like to go back to the book of Exodus if I feel I mount anything, or I get awestruck a little by a queen or a president or somebody. I like to go back here to the book of Exodus where it says, The Lord said unto Moses, Lo, I come in a thick cloud. I'm coming in a thick cloud, that the people may hear what I speak unto thee, and believe thee forever.

Moses told the people, and the Lord said to Moses, Go unto the people and sanctify them today. Get them all clean and ready. Didn't come rushing in to that awesome presence.

You had to get ready and get sanctified, he said. And let them wash their clothes and be ready the third day, for the third day Jehovah will come down in the sight of all the people upon Mount Sinai. Brethren, I don't know what Life magazine would have done about this.

I suppose they'd have wanted to photograph it. But thou shalt set bounds unto the people round about, saying, Take heed, dear selves, that ye did come not near the mount, nor touch the border of it. Whosoever toucheth the mount shall be surely put to death.

What a contrast between this great God and the gods that they could handle and lug around and put them under their pillow and put them up in the front part of their automobile to keep them out of accidents, which they don't. And there shall not a hand touch it, he said, but he'll surely be stoned or shot through. For in shall a beast or a man shan't live.

And when the trumpet soundeth long, then you come up to the mount. Now, my friend, there was something. There was something.

When the trumpet soundeth long, you come up to the mount. When anybody is presented before a queen or a king, they practice for days and days exactly how to say and how to approach. But here, he says, this great God, you're coming up before him and nobody else can come.

And if he comes and even touches this mountain, he'll drop dead and shrivel. Moses went down and sanctified the people and they all washed their clothes. And he said, Now be ready.

It came to pass in the third day in the morning. Do you ever stop to think how many things God did in the morning? He said in the morning that there was thunder and lightning and a thick cloud upon the mountain, the voice of the trumpet exceeding loud. And all the people that was in the camp trembled.

And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace. And the whole mount quaked greatly.

And the Lord said unto Moses, Go down, charge the people, lest they break through and gaze. And many of them perish. And let the priests also which come near to the Lord sanctify themselves, lest the Lord break through on them.

There was God coming out from behind, coming out from behind that cloud. Then he began to reveal other things about himself. And listen now.

He said, The Lord your God is one Lord, and he is the Lord of Lords, and he is a great God, and he is the God of Gods, and he is mighty and he is terrible. You know what we've done? You know what we've done? We've brought God down until nobody can respect him anymore. We've brought him down.

In New York City, I said once last week when I was preaching there, I said, I'm on a quiet little crusade, not as big as the one over at Madison Square Garden, but a quiet little crusade to bring worship back to the Church. And a fine-looking English gentleman said to me, as we were moving out of the Church, he said, Brother Tozer, I want to be a member of your crusade. He said, For 27 years I've been a missionary in the Far East.

He said, I'm home now, and I see, and I think we ought to get back to worshiping God again, that mighty and that terrible God. And the gospel has gone down now to the place where it's only good for what you can get out of it. When we forget that the Lord said, When you pray, say, Our Father which art in heaven, hallowed be thy name.

And I don't hesitate to say this to you, sir, that God Almighty would rather glorify his name than save a world, that God would rather that his name should be hallowed before all the myriads of created intelligences, that a sinner should be saved, or that a world should be redeemed. In the mercy and wisdom of God, he so arranged things that he can redeem the world and magnify his own glory. But you and I have the first duty and obligation to honor God, not the first duty and obligation to help people.

That's modernism, and they've had that thrown in on us. And our Puritanic forefathers and our Dutch and Scotch fathers who said, Let God do right if the world, or let God be right if the world falls, they have been shoved aside now. And they tell us that God is so very kind and lowly and humble and meek and approachable that we've taken all the meaning out of it.

Think of this. Hear this glorious and fearful name, Jehovah thy God. Shall not his excellency make you afraid and his dread fall upon you? And with God is a terrible majesty.

And darkness is around him and his pavilion round about were dark waters and thick clouds of the sky. And who is this King of glory? Jehovah, strong and mighty, the Lord mighty in battle. He's the King of glory.

And blessed be his glorious name forever. And when you pray, say, Our Father which art in heaven, hallowed be thy name. Honor and majesty are before him.

Strength and beauty are in his sanctuary. And the glory of the Lord shall endure forever. And I will speak of the glorious honor of thy majesty and thy wondrous works.

I'm just giving you what the Bible says about it. God's coming out from behind the cloud. Or bringing us out from behind the cloud to show how great he is.

A glorious voice, he said, shall cause to be heard and shall show the lightning down at his arm with the indignation of his anger and with the flame of a devouring fire. Now, that's Old Testament. But somebody says in the New Testament we have the meek and lowly Jesus.

Well, we do. And I want to talk in closing about the lowly Jesus, too. And the meek Jesus.

But I want you to know that the meek Jesus is a long way from being the Jesus of Solomon, bearded, feminine head. Now, I'll tell you this. I don't know why I preach like this.

I don't know. I preach my congregation down to the bone. And nobody comes here unless he's dead in earnest to do the will of God.

Everybody else passes us by and goes somewhere else. But anyhow, I'll say this to you, that I don't believe in these feminine heads of Christ. I wouldn't have one in my home anymore than I'd have a statue of the Virgin Mary.

Wouldn't have one around because that's not Jesus, that bearded, weak-looking, plaintive fellow that's looking around for somewhere to hide or somebody to bless. At the name of Jesus, says the Holy Ghost, every knee shall bow of things in heaven and things in earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. And our Lord Jesus Christ, which in his times he shall show who's the blessed and only potentate, the King of kings and Lord of lords, and only hath immortality dwelling in the light which no man can approach unto and whom no man has seen nor can see, to him be honor and power everlasting.

Amen. That's New Testament, brother. The only wise God, our Savior, be glory and majesty to him both now and ever.

Amen. That's New Testament. And this Jesus Christ of whom we speak, he is Lord of all.

He is Lord of all being and he is Lord of all life, and he is the Lord of all majesty and all glory. And I understand the Quakers perfectly well when they had what they called an opening. The Quaker believed in an opening.

Do you know what an opening is? It meant that there had been an opening in that the light of God had flashed into their hearts and that they had seen something. We don't now. We take a course.

But in those days they had an opening. They got an opening from God. Some older brother would get up and say, Well, I was in prayer last evening and I think I had an opening.

And I saw the scripture says this about God. And he gave his little testimony and sat down, rearranged his beard and sat quiet. And we make fun of them, but they had openings, my brethren, and Heaven's closed to the average one of us now.

Because this mighty God who makes the lightning down in his arm to be heard is gone completely and in his place we have a streamlined sack of weakness. And we call that God. But God says when you pray, say, Hello, be thy name, thy kingdom come, thy will be done in earth as it is in Heaven.

That's first. That's more important, my friends. It's more important that the Church of Christ should honor the God of glory than that they should even preach the gospel to the heathen.

But it is so in the will of God that preaching the gospel to the heathen and getting them saved will, as Paul said, bring more people to praise him so that we glorify God by winning more people. But if you had to take your choice, honoring God would be first. And I don't know who's going to do it.

I talked with James Stewart of the European Missions and with Stacy Woods of the InterVarsity and with some of the other brethren, and we pretty much agreed. We stood around there and looked at each other and said, Well, when is this thing going to get together and start to flow? And when is there going to be enough of these people who see as we do and believe in the high honor of God and the need for the exalting of God and the bringing of worship back to the world again? When is there going to be enough that we can be more than a little puddle here and a little puddle there? When can we get together and become a flowing river? Nobody had the answer yet. But one of these days, God's going to give us the answer, all right? And if there's anything that we've got to have in the Church of Christ, it is that we should get back to the God of our fathers, known of old, Lord of our far-flung battle line.

Back again to the Holy, Holy, Holy God of Abraham, Isaac, and Jacob. And not to the God of our imagination, not to the weak God whom we push around, but to the great God Almighty. Well, he's that great God.

And if I had to stop, I'd stop right there. But I'm glad to tell you also that in this 45th Psalm, there is not only majesty, but there is meekness here. And thy majesty, in thy majesty ride prosperously because of truth and meekness.

He meeked himself. That's no verb anymore. Meek is an adjective now, and meekness a noun.

But there's no verb anymore. Meek isn't a verb. But it ought to be a verb, and it used to be, and from now on it's going to be.

And he meeked himself down. He meeked himself down. Listen while I show you what the Holy Ghost said about him.

Christ Jesus, who being in the form of God, thought not his position in the form of God something to be hung on to, but made himself of no reputation. You see, the only person that dare make himself of no reputation is somebody who's sure of his reputation. He could void his reputation because he knew it was safe.

The fellow who isn't sure of himself has to defend it all the time, run about defending his reputation. And if he hears anybody saying anything about him that might sully his reputation, why, he writes a hot letter. But he made himself of no reputation.

Why? Because he knew who he was. He knew that he was this mighty Lord God that made the mountain to quake. He knew he was this mighty Lord God whose pavilions round about him were dark water and thick cloud of the sky.

He knew he was the King of glory and the Lord of majesty and blessed be his glorious name forever. He wasn't afraid to void his reputation for the sake of redeeming a lost world. So he made himself of no reputation.

Now that's one thing, but it's quite another thing to take on himself the form of a man the form of a servant first, really. And that's something. Look, the great God who had given orders all his life, all his life, and he had lived before the world was and had being before creation was, and now he becomes a servant.

Not only no reputation but a servant and was made in the likeness of men. And after he'd become a man he humbled himself still further and became obedient unto death. And then that was not low enough so he died even the death of the cross.

If he had come from glory down and had lived his lifetime out and gotten old and died in his bed surrounded by weeping friends, it would have been terrible to think that the great Lord God Almighty whose strength and beauty were in his sanctuary, that that great God Almighty should die. But he died in the worst form known to the times. He died on a Roman cross, nailed up there on a Roman cross to wriggle and sweat and his bones pull out of joint and his lips crack and his eyes glaze.

He died like that. Even, says the Holy Ghost, the death on the cross. What wondrous, wondrous condescension that he should be so meek.

My dear friend, I want to tell you this. If you ever get saved, if you ever move into that heaven of God and walk through those holy gates and look upon the silver sea, it will not be because of anything you are. And it won't be because he changed his mind or because he lost his crown or his power.

It will make some of you mad, I suppose, but you'll get over it. But you know this nice little housewife that's running around over in Washington? They've trimmed her down and trimmed her down and trimmed her down and taken away her dominion. She has no power.

She's a nice little woman. I like her like her two kids. But they've trimmed her sails.

And she's not the old King George and the rest that could say, have his head off. She never says, have his head off. She said, I'm so glad I'm here.

And you see, the majesty is gone, brethren. The majesty is gone. The glory is gone.

And they keep pumping it up. And it's all right. It's all they've got.

They might as well make the most of it. But brethren, brethren, I said to you that nobody has ever trimmed down the majesty of the great God Almighty. And when Jesus Christ became a man, he didn't lose anything.

The theologian Lightfoot said he veiled his glory, but he did not void it. The man who walked about in Jerusalem with dust-covered teeth and disheveled hair walking in the wind from one place to another was the same Lord God who could make the mighty lightning down of his voice to sound throughout the world. This is our Christ.

This is our Jesus. And I recommend to you, my friend, that you seek to know him as he is in his majesty in order that you might know how mighty fortunate you are. If he had stood by his majesty and had not been willing to meet himself down, you'd have been in bad shape.

You'd have been along with the angels that sinned and the demons that sinned and left their first habitation. You'd have gone down and there wasn't anything in you that could save you. When you started down toward the pit, there wasn't an angel voice raised round the throne of God.

Not one. When you started down toward the pit the day you took your first step or before you started down toward the pit, not an angelic voice said, God, what are you doing? Don't let that fellow perish. Don't let that woman die.

Not a one where justice, justice and glory and majesty demanded that we all perish together and go to the hell where the devil and the fallen angels are. And to save us from that, God would not have voided his majesty. Keep that in mind, sir.

To save us from that, God would not have diminished his glory by one candle power. To save us from that, God would never have unhallowed his hallowed name. And that's why he taught us to say the very first thing when you pray, sir, hallowed be thy name.

And if you're having time to pray anything else, pray hallowed be thy name, thy kingdom come and go. If you don't have time, at least pray that. To rush into God's presence and begin to beg, I think, is a shoddy thing.

When the great God Almighty meeked himself, such majesty meeked itself downward. So shall the king greatly desire thy beauty. Why did he do it? Because he greatly desired thy beauty.

And the beauty in you is not the beauty you have, but the beauty that he could make you and put in you. It was what Shakespeare called the borrowed majesty. The borrowed majesty that belonged to you.

Even the poor tramp who stumbles tonight, blear-eyed and unshaven on skid row, has within him buried some of the borrowed majesty where God made us in his own image. That doesn't save us. But there was something there that God called beauty, and so he came down.

And he didn't come down because he had to. Never think you can put God in a fix or get God in a tight spot. Never, never.

God never gets into tight spots and God never allows himself in any way to be taken over by a man. Get into a tight corner and have to do something because he doesn't want to do. Never.

The great God came down because he desired us. And he desired us because he made us in his image. That's all.

He made us in his image. And he saw the poor, tattered relics of the family resemblance. And he knew that there was that in us which could respond.

He knew that though fallen and lost and certainly doomed, there was that in us which could respond. And that you ought to thank God for every day you live. If anybody here grumbles and complains and doesn't keep thanking God, I'm sorry for you and I hope you'll repent.

For no matter what happens to us, we ought to be able to thank God that there was something in us that could respond. Aren't you glad there was something in us that could respond? And I'm not even sure that if God hadn't put it there in the first place, it could have responded at all. Because if I understand the book of John correctly and the book of Romans correctly, I think I do, I don't believe there's anything in mankind

that can respond except that it's first been moved upon by the Holy Ghost.

Brother, I believe in the prevenient workings of the Holy Ghost. If that isn't election predestination, I don't know what it is, but it must be. Although I'm not supposed to teach either.

But Jesus, my Lord, said that no man can come to me except the Father drawing. No man can come. And we say, come on, come on, come on.

And he said, no man can come except the Father drawing. And if the Father drawing, he'll come and I'll give him life and I won't cast him out. And he said, he said, you believe not because you're not my sheep.

And he didn't say, you're not my sheep because you don't believe. We've turned it around because we're scared. We're afraid to face up to the sovereign majesty of the God of our fathers.

So we say, the reason you're not God's sheep is you don't believe. But he said, the reason you don't believe is because you're not my sheep. I have not chosen.

Now I realize that there has been an awful lot of abuse. As the Queen said, O Liberty, what sins have been committed in thy name. We can only say, John Calvin, what crimes have been committed in thy name.

But nevertheless, my brethren, we're a snooty bunch of self-satisfied sinners. We think when we get good and ready and whatever God thinks of it, we'll come back home and it'll be God's business to receive us and He can't help Himself. We'd better get away from that.

You can walk out of here and down the steps and sin against the Holy Ghost and be as cold as an icicle from this time until you die. God doesn't owe you one thing. We so preach the gospel as to make grace cheap and God cheap and make God owe us something.

A man in this church years ago, he's not here now, was quite put out because I said God didn't owe us anything. Came down to the front and argued with me and said God did. What does God owe you except damnation? What does God owe me except damnation? What is He going to owe the Archbishop of Canterbury or the Pope except damnation? We have sinned.

We have sinned. We have veiled the glory of God and we've taken our place with the fallen cruel and the black bats and the squirming serpents. And if we're ever saved, it'll be because majesty nicked itself down to find us.

And majesty didn't have to do it because majesty wasn't afraid of itself. We rushed to defend God. I wouldn't write one line in defense of God.

When old Jeroboam, was it? When Gideon tore the altar down, wasn't his father's name Jeroboam? If I'm wrong, excuse me, names, you know. A name by any other name would be just as bad. But when Gideon pulled the altar down, somebody said, Kill Gideon.

Kill Gideon. He's pulled down the altars of Baal. And Gideon's father said, that's a weird one.

He said, if Baal's a god, why doesn't he look after himself? He said, you have to run out there and defend him. He said, let Baal pay. And if Baal is what he claims he is, let him punish my son.

He said, I'm not going to defend him and I won't defend God. I won't write a line in defense of God. A God I have to defend can't take me across the dark river.

He can't save my soul from the magnetic tug of hell. A God I have to defend can't deliver me from the machinations of the devil. Can't do it.

Oh, my God doesn't need my defense. He's the Lord of glory, mighty and great is he. And he nicked himself down.

You ought to thank God every day and red-faced chagrin that you ever sinned and God had to nick himself down to help you. He became meek because he was majesty. And why did he do it? Listen, I'll read these few verses and close.

I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it. The city had no need of the sun neither of the moon to shine in it for the glory of God did lighten it. And the Lamb is the light thereof.

I have no doubt that there are many Christians running around over the country right now that believe that when they go to heaven there will be a brass band a mile long to meet them. But I see here that they didn't even need moon or sun but the glory of God lightened all heaven and the Lamb is the light thereof. And as the poet said, before thine ever-blazing throne we ask no luster of our own.

The nations of them which are saved shall walk in the light of it and kings of the earth do bring their glory into it. The kings of the earth bring their glory, throw down their crowns, toss their scepters, take off their purple robes, and throw them at the feet of the one who was majesty and is majesty but in his infinite love meeked himself to save us. And the gates of it shall not be shut at all by day and there is no night there and they shall bring the glory and honor of the nations into it.

Isn't it awful that this passage like this has been given to funerals and nothing else? Never, never read it. Nobody ever reads it unless he's at a funeral. And I, Jesus, have sent mine angel to testify unto you that these things in the churches.

I am the root and the offspring of David, the bright and the morning star. When you look up, brother, don't look for the sputnik. I am the root and the offspring of David, the bright and the morning star.

And the Spirit and the bride say come and let him that heareth say come and let him that is athirst come and whosoever will let him come. Here's the root of David and the offspring of David and the bright and morning star making himself down to call you to him, you to him. You deserve nothing but death but he died that you might be called to him.

Wonderful, wonderful. Was it any wonder that David said my heart is indicting a good matter. I speak the things which I have made touching the king.

Thou art fairer than the children of men. Grace is poured forth by thy lips. Was it any wonder? What a wonderful, gracious God he is.

He's a God of sovereignty before he's the God of grace. And if the church in America would restore again the teaching of the sovereignty of God back into the churches, sinners would be converted, but not half converted. This that the missionaries told us, I believe in it.

I believe in it. They said they postponed their baptism till they get delivered from their temple. They postponed their baptism till they can't find a sin in their life.

But we stampede the baptism of waters careless and unconcerned because our God is not the sovereign God of our fathers. He's a homemade God put together out of pieces of poetry and stories and ideas preached to us by people who don't know that. The God and Father of our Lord, Jesus.

When he said, Jesus said, when you pray, say, Father, first of all, help us. Thy name should be helped and thy kingdom should come. Thy will should be done all over the universe.

Down here as it is up there. Let that be first. And the other things fall in line.

Blessed be God and blessed be his Holy Son, Jesus Christ. This we ask in Jesus' name.

Audio: <https://sermonindex1.b-cdn.net/2/SID2190.mp3>

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