

The Cycle of Worship

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[0:00] Well, again, we're going to open our time with the inspired words of John.

! When we're through, there's going to be a test. Make sure you guys have this memorized. But John 4, our fathers worshipped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.

Jesus said to her, woman, believe me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know. A whole lot of people do that on earth, don't they?

We worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth.

For such people the Father seeks to be his worshippers, God is spirit. And those who worship him must worship in spirit and truth. Worship is a result of redemption.

[1:15] We have been called and saved to worship. Worship is at the very heart of all Christian activity.

It's all centered on worship. The very word worship, which we studied in our first lesson many weeks ago, eight lessons ago, comes from an ancient Anglo-Saxon word meaning worth-ship. Worship is giving glory to God, honoring his name. And there is a sense in which the word worship can be translated from the original language to boil over.

In that regard, true followers of Christ, and I must stress, true followers cannot help but worship.

We can't help ourselves. Life's circumstances do not dictate our desire to worship. I had the privilege of personally knowing Richard Wurmbbrand, founder of Voice of the Martyrs.

[2:33] Reverend Wurmbbrand spent 14 years in a Romanian prison. Most of those years he spent in solitary confinement. He spoke often, and I've heard him with my own ears, speak of the sweet fellowship and the amazing worship that he was privileged to participate in as a prisoner of Christ.

He spoke to me personally about being on his knees in a basement cell in Romania. He was in the basement of the prison.

And while on his knees worshiping, he looked, and in his eyes he said, to me the cell glowed with beautiful diamonds and other precious stones.

Now, that may tamper with our theology a bit, but it is a beautiful picture of the Lord ministering to one of his own. Until I have been where Richard was, I'm not going to question his description.

I heard just a few months ago at a VOM board meeting, I'm on their board, and several years ago they were with Richard, and they were in an airport store, and he spotted a guy, and he went over, and they just embraced and shook hands and talked for a little bit.

[4:00] In Romanian, and when Richard came back to the group, they said, is that someone you served in prison with in Romania?

He said, no, that's the man that beat me. He was the guard that beat me in prison. And he said, the Lord allowed me to lead him to Christ. God allowed me to lead him to Christ. I knew quite well the late Tom White, executive director of VOM.

Tom served 18 months of a 25-year sentence for smuggling Bibles into Cuba. In fact, I saw the prison he was in about three years ago when I was down there.

I once asked Tom, did you ever feel abandoned by the Lord? That the Lord had forsaken you?

You know, he turned his back on you? You're on your own? He told me actually the very opposite was true. Prison time for Tom, he said to me, was a period of continual worship.

[5:05] Now, mark this thought down, guys. Our circumstances do not determine our desire or ability to worship.

It's not determined by circumstances. It's like saying, well, there's no such thing as prayer in school now. Really? Guarantee I prayed every time I had an exam.

Let me pass or don't let my dad find out. You know, I've voiced all kinds of prayers. You can't stop a man from praying. Unless you kill him.

Then what do you do? You send him to the Lord. I think of the topic of prayer, which of course is a high form of worship.

And we speak of prayer being banned. You can't ban prayer. We can always pray. The worship of God is the most important activity that men and women can be engaged in.

[6:10] Did you think in those terms when you came to church yesterday? Are you thinking of that now as we're entering into the worship of God through the proclamation of his word?

And we've been talking throughout this study. And again, this is lesson eight. About the importance of worship throughout this whole study.

And one of the reasons worship is so important is because scripture is full of truths about worship. It's all centered on worship.

Wherever you look in your Bible, you will find details concerning worship. If you weren't here last time, there are, I think, some copies up here from the last week's lesson.

And if you weren't, then in that handout, there were many passages in both the Old and New Testament that spoke of worship.

[7:09] It spoke of worship.

It encompasses a whole lot more. It encompasses really the totality of your life. Another reason for the importance of worship is that it affects our destiny.

It's really part of our destiny. Think about all of the world's religions. And boy, there's a lot of them. And think about true Christianity. How a person worships is an infallible indicator of their eternal destiny.

You know, human religion is man's efforts to reach God. They always fall short. Christianity is God reaching down to man.

And when he does that, he succeeds. He succeeds. So it is the indicator of our relationship with God and our eternal destiny.

[8:37] We have spoken at some length over the last couple of weeks about worship that is acceptable and worship that is unacceptable. God rejects those who offer unacceptable worship.

Worship, first of all, that's not based on the Lord Jesus Christ and his person, his sacrifice. We actually listed some unacceptable forms of worship last time.

The worship of false gods. The worship of false gods. The worship of the true God in a wrong manner. The worship of the true God in a self-styled manner.

In other words, will God as I perceive him to be? And then the worship of the true God with a wrong attitude. And that touches a lot of us, doesn't it? All of these are unacceptable forms of worship.

And the Bible is filled with examples of unacceptable worship offered in all four of these manners, both Old and New Testament.

[9:46] And unacceptable worship reflects a destiny apart from God. It's apart from God. Probably the most widespread kind of unacceptable worship on earth, again, is those who say, Well, God as I perceive him to be.

And I've had people tell me that. I know, they say, I know that you think of God this way, but I just think he's like a doting grandfather ready to give us candy. And, you know, make up all kinds of stuff.

The bottom line is, it doesn't matter how we perceive God to be, does it? What matters is, who is God?

Who is he? And what does he require of us? Worshipping God as we perceive him to be is a form of worshipping a false god.

And world religions all have their perceptions of God. The Muslims have theirs. The Buddhists have theirs. The Hindus have their many gods. Confucianism, you can go right down the line.

[10:54] New Age. You can cover them all. Paul had to deal with this in the book of Acts when he came upon a monument in the Greek world dedicated to the unknown god.

They had all these monuments to their false gods, but they were afraid they might have left one of them out, so they just built a monument to the unknown god. The unknown god to the Greeks was a false deity.

The unknown god to the Greeks was a false deity. And any worship offered to the unknown god in the Greek world was unacceptable. It was unacceptable. But what about the matter of true and acceptable worship?

We are marked out as believers in the Lord Jesus Christ by engaging in acceptable worship.

So who can qualify to be a true worshiper of God? That's a central question. Who has a right to come into the presence of God?

[11:58] And again, that's vitally important. David said, who may ascend into the hill of the Lord and who may stand in his holy place.

That's what we're talking about. He who has clean hands and a pure heart. Who has not lifted up his soul to falsehood. Has not sworn deceitfully.

He shall receive a blessing from the Lord and righteousness from the God of his salvation. This is the generation of those who seek him, who seek your face, even Jacob.

There we have a description of a true worshiper of God. It depicts a person who has been washed. Who has been made clean.

And that is precisely what the atonement of Christ did. It made us clean. It washed clean all who would ever believe in him.

[13:01] Totally clean. I had an old time in his church. He struggled. He understood. Christ died for my sins up to the point I was saved. But after that, and I would tell him, all your sins were future when Christ died.

He died 2,000 years ago. He never could come to grips with that. Only the pure, clean, holy, and washed ones can enter into the presence of God and offer acceptable worship.

But let me tell you, there's a lot of times, and probably the majority of times, I don't feel pure, clean, holy. Just the way I live my life. And I'm ashamed of a lot of what I do.

So who are they talking about there? Who's the Lord talking about? Those who have been redeemed by God through the blood of the Lamb. Because Jesus is pure, clean, holy.

And he will wash his children with his blood. Dip their robes in the blood of the Lamb. Redemption then produces true worshipers who worship acceptably before God.

[14:10] That's what true worship is. Listen to Hebrews chapter 12. Whoever wrote this. That's an inside joke here in this church. I do know that he didn't write Samuel.

If you weren't here last night, that doesn't mean anything to you. But if you were here last night, that will mean something to you. Hebrews chapter 12. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude by which we may offer to God an acceptable service with reverence and awe for God is a consuming fire.

Everything we do for God, worship, service is to be acceptable in his sight. In the New American Standard Version, it says we are to offer to God acceptable service.

That word service in the Greek is the same word for worship. So you can interchange those two. God wants his children to offer acceptable worship to him on a continual basis.

It's in the continuous form of the Greek language. It goes on and on. And he lists two key ingredients to achieve acceptable worship.

[15:37] One, it is to be done in reverence. We are to reverence God. You know, the Bible speaks of the fear of the Lord and fearing God.

And you know, for the unbeliever, that's a guy cringing in the corner, yelling out from the rocks and mountains, fall on me, hide me from the wrath of the face of the wrath of the Lamb.

But in our world, fear is reverential trust. It's reverence for a superior being, namely the Lord Jesus Christ.

And that word awe comes in. The word awe means godly fear. And again, for the believer, that's reverence. Why is it important to worship in this manner?

Because it tells us God is a consuming fire. I wish every unbeliever understood that. He's a consuming fire. Now, I think as believers, we must strike a balance between reverence and fear.

[16:43] Reverence is a positive by which we affirm the value and worthiness of God. Fear is looked at as a negative that affirms judgment, punishing, consuming fire aspects of the true God.

So true worshipers worship out of a sense of reverence and fear. But again, we worship as children. We're not cringing in the dark, saying, hide from me.

The writer in Hebrews also said we can come boldly to the throne of grace, there to receive mercy and grace in our time of need. I think I've said it here before.

I know I said it Sunday. I never had to fear my father calling me in for the night. A little nine-year-old boy out here playing, getting chiggers in the summertime.

He called me home. I was never afraid to go into my father's home. And I'm not going to be afraid to go into my heavenly father's home. If we are redeemed, we must worship God in an acceptable manner.

[17 : 50] Let me put it another way. If we have been redeemed, we will worship God in an acceptable manner. We have living in us a resource that will guide and direct us, right?

The Spirit of God, the very Spirit of God who's taken up residence, made His abode with us, will never leave us and never forsake us.

Now, we will not worship at that high level all the time. The world crowds in and we battle the world of flesh and the devil.

We know that. And so to maintain that high level constantly is not going to happen. Nor will we do it as often as we should.

Again, we battle unredeemed flesh. We still have a sin nature in us, warring against the new creation in us. And let me tell you, that sin nature will raise its ugly head at the worst possible time.

[18 : 54] And it will inhibit our true worship. There's going to be times of failure. There will be times of failure. That's when the Lord picks you up, dusts you off, might have to give you a swat on your diaper and say, Now go after it.

Get after it. But there will not be a pattern of failure because the true Christian is a true worshiper.

This is the thing you need to guard against and that is patterns of sin where you can't break it.

I mean, I'm a believer so I can do this. That's never taught in Scripture. That's antinomian behavior. Anti-against, nomian, the moral law. And there are people out there that say, you know, you can go murder and you'll go to heaven.

That's not taught in Scripture. The murderer never inherits the kingdom of God. Brothers, the call is to worship God acceptably.

And that is acknowledging Him in all His glory and remembering that He is a consuming fire, that He will not be worshipped in an acceptable manner.

[20 : 10] And we've looked at this in previous lessons. But just ask, Nadab and Abihu, who worshiped unacceptably, the reality of unacceptable worship.

Ask Uzzah if God is a consuming fire. These three found out after it was too late. You know, I'm listening in the notes, but I'm always...

Every now and then I go back to Leviticus. That's the book you never want to read when you're in bed because you'll get a nosebleed. The Bible will come. But really, chapter 16 on worship is amazing.

Now, you've got to picture the Jew. They wanted to worship the true God. They wanted to worship acceptably. God had told them how to do it. And the high priest, representing the people, had to go in once a year, this elaborate 24-hour ceremony.

Like seven baths, seven changes of clothes, animal sacrifice, bloody. Josephus talked about how the blood was above the ankles of the high priest from all the animals being killed.

[21 : 22] All of that pointing to Christ. All of that pointing to Christ. And the people were outside living in fear that the high priest would make a mistake.

And so afraid were they, they tied a rope on him because if he did something wrong and God killed him, like he did Uzzah, Nadab, and Abihu, they couldn't go in after him.

They couldn't go in. They would die. So they would reel him out like a fish. If he ever did something wrong and God killed him.

So what is acceptable worship? Oh, by the way, let me have this. Where I was headed with that.

The same God we sometimes worship flippantly is the same God that the Jew worship.

You know, just totally gripped by let's make sure we honor him and not do anything wrong. Now we have people kind of skip in, like I told you in a previous lesson, playing with a feather, you know, and standing before the true God and not giving him our attention.

[22 : 30] Let's listen to Paul. Romans 14. He did write Romans. For he who in this way serves Christ is acceptable to God.

Now what way is Paul talking about? That's Romans 14. The entire 14th chapter of Romans is about not making a brother stumble, not grieving a brother, not destroying a brother, and so on.

If we serve Christ with this in mind, we will be worshiping acceptably. In other words, part of acceptable worship is how we treat fellow believers.

You can't divorce yourself from that. I've got family members say, well, I love the Lord. Yeah, I like Jesus. I just don't like his church. Well, it's like, you know, walking up to any one of us married guys and say, I really like you.

Come over to our house and I'm going to have dinner. But leave your wife at home. Don't like her. We're the bride of Christ. Can you imagine? We can't divorce ourselves from fellow believers and from Christ.

[23 : 44] If we serve Christ with this in mind, we will be worshiping acceptably. Part of acceptable worship is how we treat one another and how we treat others is the way we honor or dishonor God.

You can't hate your brother and love God. It's very simple. You can't, it won't work. Now the next chapter, Romans 15, but I have written very boldly to you on some points so as to remind you again because of the grace that was given me from God to be a minister of Christ Jesus to the Gentiles ministering as a priest the gospel of God so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

Paul makes here a sacrificial offering of Gentiles to God in the hope that they will be acceptable to Him. And I mean, his Jewish brother is saying, the Gentiles, those dogs, that's how they looked at Him.

Us. I imagine all of us are Gentiles here. Paul sees his converts as an acceptable offering to the Lord.

If we adopt that attitude, it takes personal evangelism to a whole new level, doesn't it? I mean, ask yourselves. Don't burn down an answer. When's the last time you really sat down and shared Christ with someone?

[25 : 21] And yet here we see Paul says, it's an acceptable offering to the Lord. Gaining a soul who will then worship God is an act of pure and acceptable worship.

So then worship is not only how we treat fellow Christians, it also consists of sharing the good news to non-Christians about the Lord.

That's part of worship. We worship when we are doing it. In the fourth chapter of Philippians, we have some great counsel. In part, this passage was written to thank the Philippian church because they had given Paul a gift of money when he was incarcerated.

Paul had received this money from a church courier, a man that I have great respect for, Epaphroditus. There's not a whole lot on him in the Bible, about five verses, but I love Epaphroditus. I've taught on him. I love that guy. Paul has some wonderfully inspired words in this note of gratitude to his Philippian supporters. By the way, that was the only church that supported him financially.

[26 : 35] Remember all the churches he founded? This is the only one. Philippians 4.18, But I have received everything in full and have an abundance.

I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

You know why I love Epaphroditus? You know, probably none of us are going to be Paul. Only a few of us, like Mike Dersham, are going to be Timothy.

But we can all be Epaphroditus. Every person here, young and old, can be Epaphroditus. Young guys, you can be Epaphroditus the rest of your life. Supporting great ministries that bring the Word to the lost.

Paul saw this gift as an act of love, as a fragrant aroma, as an acceptable sacrifice. He knew that these things were well-pleasing to God.

[27 : 42] And this is amazing. Their gift of money used to sustain Paul passed through the nostrils of God and was to him a sweet smell.

Can you imagine? Have we ever offered such a gift to the God of the universe? Worship can be giving money to meet needs, and it is a storing up in the heavenly treasure things that are going to last for eternity.

Things that will last for eternity. I had the opportunity one time to meet Haddon Robinson. Probably not a name most of you are familiar with. He is the dean of professors of homiletics.

Now, what the heck is homiletics? It is teaching preachers how to preach. And he's the very dean of it. And I heard him in a room this size, and he's a great guy, and I got to talk to him a couple of times

personally.

And he was preaching this, and he had a dream that he had gone to heaven, and he was standing before the Lord, and the Lord was going through various things with him, and he said, Haddon, do you remember at seminary, there was this young family, husband and wife, and they were living in the married students' housing, and they had a \$25 paycheck in a 30-day day.

[29:11] And five days, they had no money, no food, and you and your wife, Bonnie, put some little money together, in an envelope, and you went over there at midnight, and you slipped it under their door with a little note, just said, God bless you, and you all went back home.

Do you remember that? Well, Haddon Rums is preaching this, and he says, Lord, I don't remember that. Bonnie remembers those better than I do. He said, Oh, come on, Haddon, you surely remember that, don't you?

He said, Lord, I don't remember doing that. He said, Well, I remember it. He said, I will never forget that for eternity. Boy, that really struck me.

That really, in fact, when I was through, I saw him in the airport, we were walking to the gate, and I said, Dr. Robinson, I said, I loved your message yesterday. He said, Well, thank you. He said, I'm going to steal it and use it.

In my church, I actually did one Sunday, and he said, Hey, I'll give you the bullets if you'll shoot the gun, you know, which is an Adrian Rogers deal. So, acceptable worship is supporting the saints and the work of Christ by giving money.

[30:21] It's sharing with others. It could be sharing of love. It could be sharing the gospel. It could be sharing others' our resources. It's worship. This type of worship honors and exalts God.

It brings God glory because it put God on display in the life that we live. It shows our obedience. It also proves that we love what He loves because He loves the saints.

He loves the lost. He loves the needy. That brother is acceptable worship. When my son Rob, who's now 37, was about 8, Wesleyan Christian School, was selling something, you know, to raise money.

He went around. I hated it. I said, Look, I'll just buy everything. No, no, I want to go around the block. He went around the block. He got to this one house. Dr. Rose, an older man. He said, Son, I wish I could buy something for you.

I don't have any money until my Social Security check comes here. I don't have a penny. Well, my wife told me he came running home.

[31:23] She knew he was up to something. He went up to his room and now he's leaving again. And she said, Wait a minute, Rob. What are you doing? No, nothing, nothing. No, come here. He had taken all his money, \$10. Not the searcher's money, his money.

He put it in an envelope and wrote on there and said, This is from Jesus. And Diane said, I didn't know what to do. And he went to that man's house.

He taped it on the door, knocked, and ran. And then when I got home, Diane told me, and she said, What if that man was lying to him? I said, That's between that man and God.

Rob did the right thing. That man, he better hope he wasn't lying to that little boy, you know, after that. We give God glory because our giving to the needy puts God on display in the life that we live. It shows our obedience. It proves that we love what Christ loved because He loved the saints. He loves the lost. He loves the needy. And that is acceptable worship.

[32:27] So worship that is acceptable God is how we treat fellow Christians and even how we treat the lost. The winning of non-Christians, of giving sacrificially to meet the needs of fellow believers.

And there's always needs. In fact, we can summarize all this by saying that worship is sharing. It's sharing. We share our love.

We share the gospel. We share our resources. We share. Listen to Ephesians 5, verse 10. Proving what is acceptable unto the Lord.

How can we prove that our worship is acceptable to the Lord? We can do that by looking at that verse that immediately precedes verse 10, which by the way, mathematically is verse 9, because verse 9 says, For the fruit of the light consists in all goodness and righteousness and truth.

That's how we know. There you have the proof that your worship is acceptable to God. It is acceptable if the fruit of your life manifests goodness, righteousness, and truth.

[33:45] There's another word that we like to use and that's personal holiness. We're to strive to live lives of personal holiness. And I always have to add, it is not unto perfection in this life, but it is to be the direction of our life.

We're going to fail. We live in unredeemed flesh. We fight the world of flesh and the devil. I know that. We all know that. Again in Philippians, chapter 1, verse 9 to 11, And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ, having been filled with the fruit of righteousness, which comes through Jesus Christ to the glory and praise of God.

And again, we see Paul here, as he often does, speaking of the fruit of righteousness. You know, Paul is huge on godly works.

Godly works don't save you. Godly works are the evidence you've been saved. Out of fruit flows true and acceptable worship. Paul wrote in 1 Timothy 2:3, This is good and acceptable in the sight of God our Savior.

So the question is, what is good and acceptable in the sight of God our Savior? Well, tell us, Paul, because we want to know. So Paul gives us an answer in verse 2. Leading a tranquil and quiet life in all godliness and dignity.

[35:31] Quiet and godly and dignified. And we could summarize then this question, what is true worship this way? Worship is the life that manifests the goodness, righteousness, holiness, truth, godliness, sharing, and honesty.

When we do these things, we are worshiping the true God in an acceptable manner. Worship is the life lived in righteousness, holiness, and loving the brethren so much, we share with them from our own resources to meet needs.

That is true worship, brothers. Now, who has ever done all that? Well, only one person, the Lord Jesus Christ. And we're to strive to be like Him, but remember, even when you fail, you are hidden in Him.

If indeed you're one with Him, you're in Him. But He's the one that has lived up to that perfectly. So let me summarize all that we've said and heard by turning to Hebrews 13.

I wish Don was here. He'd be proud. I'm hanging out in Hebrews. Hebrews 13, 15. By Him, therefore, let us offer the sacrifice of praise to God.

[36:52] And Paul did say every now and then, he says, continually. Continually. That is, the fruit of our lips giving thanks to His name.

Worship is offering with our lips a sacrifice of praise to God. When and how often do we do this? Paul says, continually.

Fellas, never drift away from God, especially in your daily activities. I know, we all get consumed. Remember, He's still there. When the church comes together, what is it we do?

We sing. We praise God with our hearts. We give thanks to His name. But then in the next verse it says, but to do good and to share, forget not, for with such sacrifices God is well pleased.

Now, how do you do this continually? I mean, we've got to sleep, right? And we've got to work and we've got to do, you know, we recreate. Well, for me, it is having, living our lives with a God consciousness.

[38:02] Knowing He's always there. I wake up in the middle of the night and I'm thinking, you know, Christ is in this room. Christ is present. He's always there.

It's, I think, living with this God consciousness. God wants us to come together as the church and worship Him. He wants us to do it on Sunday, Monday, and Wednesday because we're Baptists. But He also wants it on all other days of the week whenever the church doors are open and even when they're locked, shut, closed, tight. He wants us here to praise His name.

We do it by singing, prayer, and proclamation. Some sing better than others. We sit under the proclamation of His Word which I think is the highest form of worship.

He wants us to bring glory to His name individually, individually, and collectively. He wants us to say thanks to Him for all that He has done and will do.

[39:04] And I coined a phrase. Can you believe this? Maybe I did. Maybe I stole this. Having an attitude of gratitude. Have you ever heard that?

Oh well, then I didn't. I really thought I... I heard it from you, Tom. Sorry. I heard it from you. Good. Mike didn't, so we better go with Mike. An attitude of gratitude.

But we must not forget that worship is a way of life. It's not that we get up in the morning and we have breakfast and then we do this and then we do...

we exercise unless we're me. And, you know, and then, okay, now I'm going to have to do some good deeds. It didn't work like that. It's a way of life in which we do good and which we share with others.

Now listen carefully because I'm going to close with this. If you and I think we can live any way we want and walk into this building on Sunday morning and engage in true worship, we are mistaken.

[40:10] We're sadly mistaken. Let me put it even stronger. People who believe they can do that as a pattern for their whole life are dead wrong. It cannot be done in that manner because worship never occurs in a vacuum.

I would say this. If you haven't worshipped on Saturday night, you're not going to worship on Sunday morning. An attitude of gratitude. Neither, this is important, neither can the church trick someone in into worshipping by coming up with a bunch of programs.

The church is not built on gimmicks. If we depend on gimmicks, it is not worship. Mark this thought down. When we come together to worship of the church, it must be an extension of what has gone on in our private lives when we are alone.

That's what this whole thing is about. How to worship the Lord. Worship, again, is a way of life. But let me also, as that Sunday serves, to stimulate our worship for the rest of the week.

You know, it's the old adage. You have a fire in the fireplace, you've got three logs burning good. Separate them, they go out. Put them back together, they go back, they ignite.

[41:32] That's the church on Sunday morning, on Sunday evening, on Monday night, on Wednesday night. It stimulates our worship for the rest of the week. I always say that's a refueling station.

Come to church on Sunday morning, I get my tank full, it just goes down a little bit. You come back Sunday night, it's back full. We have to go to work on Monday, and you know, we should never have been forced to work on Monday, you ought to get that day off, and Friday.

But, you know, the needle's starting to drift a little bit, we come here, we fill our tank, Tuesday comes and goes, needle's changing, Wednesday night, get our tank full.

Then we've got to make it for Wednesday, Thursday, Friday, Saturday, and we come in a church, we may come in dragging, but we've got to get our tank full.

We're going to get our tank full in church, and it's going to stimulate us to love one another, to share Christ with one another, and with lost people, to perform good works and acts of righteousness, and we need these in order to worship and live in this world.

[42:40] And whether you realize it or not, that was a cycle I just gave you. I call that the cycle of worship. Have you ever heard cycle of worship? I think I came over here. That is a cycle of worship.

Getting your tank filled several times a week as the corporate body so you can go out here and function as an individual. The cycle of worship.

Thank you.