

## **GOOD MORNING/INVOCATION – Bobby Schuller**

BS: Amen. This is the day the Lord has made. We will rejoice and be glad in it. Today is our day of worship. Who's ready to worship today? Maybe you didn't know; we're still going to preach today, but it's going to be a little bit different Sunday. We're going to do a long set of worship. I'll be giving a sermon. After the sermon, we'll dismiss but we'd like for you to stay, if you're willing.

During that time, we're going to pray for the sick, pray for anyone who needs deliverance, pray for all of these things, and we're believing for a great move of God. We really, in the first service, just had an awesome touch from God, and we had to kind of just stop it to get ready for this service.

But there are some Sundays when you might come tired or might come just kind of out of energy, and I would say, just relax where you are. Today is not one of those, right? Come on in, guys. Today is a day where we want to pour out our hearts before the Lord, where we're lifting our hands, where we're crying out, where we're shouting, where we're quoting scriptures, we're praying for one another, where we're singing loudly. If you can't sing in key, sing out of key. It doesn't matter. You can talk real loud and that's fine with me.

But who here knows that the Hebrew word for worship is Avodah. Avodah - it also means work. That means worship is work. Who knows that if you raise your hands, your shoulders get a little sore? But if you raise your hands and your shoulders get sore, you're going to get stronger shoulders, both literally and metaphorically in life. Who knows that if you shout to the Lord, praise, that when you shout at the enemy, that praise is going to have more authority. Who knows when you are low before the Lord on your knees in worship that that's one of the safest and strongest positions you can be in in your fight. Amen?

We're going to believe, we want to create an atmosphere of worship for the Holy Spirit here, and then after the sermon, we're going to have people come down. If you need prayer first for any kind of healing or anything, if you want to receive the Lord, if you need to come back to the Lord, I want you to prepare your heart that after the service to come down. If your kids are in children's ministry, you can grab them and bring them back, but we're going to begin now.

Who's ready to press in? Thank you, Lord. I'm ready. Lift your hands with me. Father, we come into your house. We are your people. We are the sheep of your flock. How you love us, Lord. And today we're choosing not to worry about a thing, not to be discouraged or in despair, but to say thank you, Lord, that you have the victory. Today we're standing on the word, we're trusting in you, and we thank you, and Lord, it's in Jesus name we pray, all God's people said "amen".

## **MESSAGE – Bobby Schuller "The Kind of Worshipers God is Looking For"**

Today we're going to talk about worship. Worship should always be rooted in God's Word. I want to talk about worship is the path into God's presence. It's how we get close to God. I'm amazed at how often people will have this immense and incredible worship experience, and then they don't ask God for anything. Many of us, we have this sort of like shopping list of things that we want to ask God for, and we just kind of begin right there, but it's so much better. Who here knows it's better to begin with worship? Worship is how you get close to God.

And more than that, the Bible tells us that God is looking for a type of worshiper. Did you know that? God's looking for a kind of worshiper. That means that not any worship will do. There's a specific type of worshiper He's looking for. Who knows what that worshiper is? And choir doesn't count. That's cheating. (AUDIENCE – heart for God) Heart for God, yes. (AUDIENCE – His Spirit) His Spirit. He's looking for worshipers who worship in (AUDIENCE – Spirit) Spirit and in truth.

If you have your Bibles, open to John chapter 4. Isn't that interesting that God's looking? John chapter 4, verse 21. Now there's a lot we can say about this important passage. It's interesting, I can't talk about it today, but this Samaritan woman is actually flirting with Jesus. But I can't make that argument today, unfortunately. Just trust me.

There's an argument between Samaritans and Jews. Samaritans are kind of like half Jewish, half Assyrian. And the way this happened was when the Assyrians conquered the northern kingdom, they kind of married with the Jews, and so the women, in particular, who were left over from that group, wanted to preserve their religion. And so they had this kind of like sort of Jewish religion where they have a Samaritan Bible and they have a Samaritan mountain that they worship on, and that becomes the Samaritan.. very similar to Jewish religion. She's talking to Jesus about which one's the right mountain, which one's the right scripture, which is the right way to worship. And this is Jesus reply. John 4 verse 21. It says, "Woman, Jesus replied, believe me, a time is coming." Who knows that time is right now? Yes! A time is coming. It's right now. It's right now. "A time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know. We worship what we do know for salvation is from the Jews. Yet a time is coming and has" what (AUDIENCE – now) "has now come when the true

worshippers will worship the Father in spirit and in truth. For they are the kind of worshippers the Father seeks." He's looking for them. He's looking for them, right? "God is spirit and his worshippers must worship in spirit and in truth." Declare with me right now: I worship you, Father (AUDIENCE – I worship you, Father) in spirit and in truth (AUDIENCE – in spirit and in truth) in Jesus name (AUDIENCE – in Jesus name), amen (AUDIENCE – amen). Now let's talk about what you just said. Let's talk about what you just signed up for. What does that mean? What's that mean spirit and in truth? To worship in spirit and in truth. Let's start with spirit. To worship from the spirit means not just the soul and the body. Worship in spirit means from your spirit. We talked a bit about this last week and we talked about this before. You have a spirit, a soul, and a body, right? We worship with our soul, we worship with our body, but God wants us to also worship with our spirit. Your spirit is your true, deepest, truest self. The soul is made up sort of your mind, your emotions, your will. The soul is your personality, really. It says I think, I feel, I want, I will. And the body, which is what we talk about when we talk about the flesh, is very often the negative part of your spiritual walk. It's a good thing. Your body is a blessing. But both the soul and the body are supposed to come under the authority of the spirit. The spirit part of you is the part of you that's identical to Jesus. Isn't that amazing? On the inside, I'm identical to Jesus. So are you. Isn't that great? That's what He did. And that part of you, that spirit that's identical to Jesus is like a nuclear isotope on the inside of you. Just full of the whole power of the universe just ready to muscle out; God's glory and power, wanting to come out, but the soul is in the way. The soul, your emotions, your thoughts, your will, your old nature. And a big part of being a disciple is transforming the mind and the will and the heart and all of that into the subservience of the spirit, which is like Christ. Does that make sense? This is why, actually, music is really important in worship is because when the soul is in the way, the music kind of helps the soul get out of the way a little bit, sometimes. And so do we worship with the soul? Absolutely. Love the Lord with all your mind, right? Do we worship the Lord with our body? We did it today. You're raising your hands, you're moving your mouth, you're raising your eyes, bowing your head. Is that important to do? So that's what you're doing. You're saying my body is yours, Lord. My soul is yours. But it's when the spirit, when the spirit is worshiping God, that is worshiping in spirit and in truth. And that's kind of a hard thing to do, is to get the spirit out and up and in to God. The spirit, in many ways, it's kind of like your battery pack. Anybody have a cell phone?

Amazing how much we worry about our cell phone being charged, but don't worry at all about our spirit being charged. I mean, people get real anxiety about their cell phones. Your spirit! This is the part of you that heals your body and other people.

The spirit is the part of you that's led by the Holy Spirit into all victory. This is the part of you that delivers you, that leads you and gives you the words to say when you need to preach the gospel to someone, it's your spirit. That thing needs to get out and it needs to plug in. Is that right? (AUDIENCE – yes) So we got to plug it in. How do we plug it in? We worship. Worship the Lord. Amen? First Corinthians says, "But whoever is united with the Lord is one with him in spirit." Wow. Plug it in, right? Plug it in, plug it.. you got to plug it in. As David says, deep cries out to deep. Deep cries out to deep. That's worshiping in spirit. Okay? You got it. What does truth mean? Worship in spirit and in truth. To worship in truth. Well, the whole law, in many ways, is telling us how to worship in truth. The truth basically means no phoniness. It means honest, true, humble, no pride. Pride does not have a good place in the kingdom. Amen? Especially pride. In Leviticus, and for time constraints, we won't go there. And I know all of you were praying that I would preach from Leviticus this morning but Leviticus, when it's talking about how worship is to be done in the temple, many, many times it mentions the kinds of offerings that are placed on the altar. And remember that the items that are talked about in the Old Testament are a type for the New Testament. So wine in the Old Testament is joy, right? And various things. One of the things that you see over and over in Leviticus is no leaven, which is yeast, like using bread. No leaven, no honey, all the frankincense. And it's very common. There will be other offerings that are placed, but very often, don't you dare use leaven, don't use honey, and I want not a little bit of the frankincense, I want all the frankincense. What is the frankincense a symbol for? It's a symbol for worship, for true worship. Amen?

Let's talk about those three symbols before we talk about this pathway. First of all, no leaven. No leaven. What is leaven? The leaven of the Pharisees. What is that? A lot of times we think of it as hypocrisy, which is kind of true, or maybe sin, which is kind of true. Here's a better way of saying it: leaven is a symbol for something hidden, pervasive, and influential, usually religious pride or vanity. Usually religious pride or vanity. The leaven looks like this. Somebody that's always done it this way. And look at how I worship. I want you to be careful here, because a lot of times when we think about leavened in this way, we picture the person that's really pouring out their heart to God like that. The leaven I see in the church today is usually coming from men, and it usually looks like this. This is the leaven of the Pharisees, too. They both are. This is someone saying, I got it all together. This is worship, too. But this is pride. Somebody's like oh, no I'm just crossing my arms today. No, no I don't want you coming here.. I'm saying like as like a posture of the heart, like obviously you can worship, but I'm saying that there is another type of leaven is propriety - being proper. Who thinks when we get to heaven and we're before the throne of glory and God and His majesty and all His light and power, with angels singing that are like nine feet tall and flying around us, we're going to be like. Right? We're not going to do that. We're not going to do that. Propriety is like gone. It won't be there. And in fact, it's not a very Jewish way to worship, actually. When you visit, even today, many Jewish places in Israel, people are jumping up and down and hollering and kissing the Bible. I'd love to see that in a Presbyterian church. What does Stephen say in Acts chapter 7? Here's the leaven of the Pharisee. It's resisting the Holy Spirit. Stephen says to the Pharisees, you always resist the Holy Spirit. You resist Him. You resist the spirit. It's one of the last things he says before they kill him. Don't resist the spirit of the Lord. (AUDIENCE – amen) Resist who? The devil! Amen? (AUDIENCE – amen) The leaven of the Pharisees is any kind of show or protection. Here's a great way to say it: the protection of your ego.

Yes, Jesus said, for example, they stand on the corners and they blow the trumpets, and they dance around for everybody to see them, and you don't want to do that, but there's also another version. Daniel. Daniel was told not to worship and three times a day he worshiped in his window so everyone could see him. That's hard to do when there's a lion's den at the other side of that act of obedience. If you're wondering, and you're trying to check your heart, here's how you check your heart. Which one is harder on your ego?

Whatever is the hardest on your ego, that's probably the best thing to do in worship, because you want to go from being proud people to being humble people. Amen? So the leaven of the heart says this. The leaven of the heart in worship says no new wine. Wine is a symbol for joy. No new wine.

Jesus told us that the reason they say no new wine is that the old wine is better. And He doesn't argue the point, by the way. How many here know in California, old wine is better than new wine? Is that true? Is that true? (AUDIENCE – yes) You got some Baptists here that have no idea. But I will tell you, old wine is better than new wine. Amen?

But here's the problem. If all you have is old wine, the old wine runs out. It runs out. So this is your choice: new wine or no wine? New wine or no wine? Amen? Who wants new wine? Raise your hand. Let me see. Who knows new wine can become old wine? You just got to hold on to it for a while. And who knows that if you want new wine, you need to have a new wineskin. What's new wineskin? It's a new heart. You might have old wineskin, but God wants to give you a new heart for new joy. Amen? (AUDIENCE – amen)

I've seen so often that worship is at the heart of people who are full of youth and joy and vigor. I picked on Gary last service. Sorry, Gary, I'm picking on you again. I don't know where he went, but, and others in our choir. We have people.. up there, Hi, Gary, Pastor Gary. We have people here who are on the older side that are so young and so vibrant. And then I see people all the time in their 20's and 30's and I'm like, grandpa, let's go worship the Lord. Come on. There's something about when your spirit is plugged into the Lord, it brings a vibrancy to you. Amen? It actually physically, I think, keeps you younger, too. I want to always be, even as an old man, I want to be a young man with new skin in my heart that's ready for new wine. Amen? Let's just declare this with me: Create in me a clean heart, oh God (AUDIENCE – create in me a clean heart, oh God) and renew a right spirit within me (AUDIENCE – and renew a right spirit within me). Cast me not away from your presence (AUDIENCE – cast me not away from your presence) and take not your Holy Spirit from me (AUDIENCE – and take not your Holy Spirit from me). Restore to me (AUDIENCE – restore to me) the joy of your salvation (AUDIENCE – the joy of your salvation). And grant me a willing spirit (AUDIENCE – and grant me a willing spirit) to sustain me (AUDIENCE – to sustain me). What's a willing spirit? Willing, a willing spirit. Did you catch that? It's the willing spirit that sustains you when you say, I will, I will. I'm willing, I'm willing. Who here is willing? Oh, that's a lot of hands. Thank you, Lord. Bless your name, Lord. No leaven. No honey. What's honey? Honey looks like frankincense. There's nothing wrong with honey. Honey is good. The rabbis use honey all the time to teach their children. It was like candy back then. There's nothing wrong with honey, but it's not good for worship. Honey in the Middle East, it crystallizes into like a crusty candy. You might see that, like, if you ever had honey in your closet, you open it there's like a crusty candy. It looks gross, but if you eat it, it actually tastes pretty good. I know. But honey and frankincense look similar. They look like hard candy, kind of. Here's what honey is. It's sweet and it's good, but when it's burned, that means when it goes through the fire, it becomes a black, sticky mess. See there's a type of worship that on the outside looks like frankincense. It looks good, it tastes good, but when it's under the fire, it turns into something gross. I'll just leave that to the Lord to show you what that means.

But this is what frankincense does. Frankincense, that looks just like honey when it's burned, it turns into a sweet aroma. Frankincense: fire turns it into a sweet aroma. And this is the kind of worshiper the Lord is looking for.

Who knows that when Job's whole family died, the first thing he did is he fell on his knees and he worshiped the Lord. That's frankincense worship. Endures the fire. Amen?

(AUDIENCE – amen) Thank you, Lord. And so we want to be frankincense people. And that's what the Lord wants. No honey, no leaven, humble people, full of life, plugged into the spirit. Frankincense people. Amen? (AUDIENCE – amen) Thank you, Lord. That's what the Lord wants, and that's what I want.

And you know what else I want is for you to subscribe to YouTube, if you're watching, okay? You don't have to, but it's great if you do.

I want to talk about, finally, the path of worship. I already said it, but worship is how we get close to God. I'll show you. If you have your Bibles, open up to one of my favorites - Psalm, chapter 100. Turn with me in your Bibles to Psalm 100. It's a short one. NIV says, "Shout to the Lord!" What does shout mean? (AUDIENCE – SHOUT) Yes! Finally! That was the choir, wasn't it? Because you guys have sit in the pews. I said, one of these days I'm going to say what does shout mean, and people are going to shout. What does shout mean? (AUDIENCE – SHOUT) That's right! Shout doesn't mean anything else in Hebrew or Greek. And this is not a shout, right? We shout!

That's NIV. ESV, let's bring it up: "Make a joyful noise to the Lord all the earth. Serve the Lord with gladness. Come into.." how do we come into His presence? (AUDIENCE – with singing) That's a promise. "Come into his presence with singing." Do you know God doesn't care if you're on key or not? He doesn't. I do, but He doesn't. "Come into his presence with singing. Know that the Lord he is God. It is he who made us, and we are his. We are his people and the sheep of his pasture." Amen? (AUDIENCE – amen) Enter. So you want to get into His presence? "Enter his gates with thanksgiving and his courts with praise." That's how you get close to Him - with thanksgiving and praise. "Enter his gates with thanksgiving and his courts with praise. Give thanks to him. Bless his name for the Lord is good. His steadfast love endures forever, and his faithfulness to" most or some generations. "All generations." Amen? That's our generation. He's faithful to us. Amen? You cannot get close to God without thankfulness and without praise, actually. That might be a surprise to some of you. You cannot get close to God without praise and thankfulness. Worship is how you get close to God. Amen? (AUDIENCE – amen) Instead of bringing your laundry list of needs and wants and just coming right out of the gate with that and shouting at Him, give a little thanks and praise first, then you won't need to shout your request. You can whisper it because He'll be right there next to you. Amen?

In the Lord's Prayer, it's interesting if God said to me, Pastor Bobby, I want you to write the ideal prayer that everyone can pray perfectly, and I want it to be like a paragraph like 30 seconds, how would you make it? Probably the first thing I would say would be forgiveness of sins in Jesus name. But in the Lord's Prayer, forgiveness of sins is one of the last things He says. What's the first thing He says? Our Father who art in heaven, hallowed be thy name. Holy is your name. Right? What is that? That's worship. Jesus is showing us that the way you begin every prayer is first beginning by acknowledging the holiness and the splendor and the wonder of the Lord. Just start there. Start with our Father. He belongs to all of us. Holy is your name. You fill the heavens. Amen? (AUDIENCE – amen) So important what we worship and that we worship. Whatever we worship gains control of us. The more you worship it, the more like it you become. Can we just look at that one more time? If you have a cell phone, you can take a picture of it. You can think about this. The most important thing I'm saying today: whatever we worship gains control of us. The more you worship it, the more like it you become. I'm almost done, and we're going to go back into worship. You're like he's been talking about worship, let's actually do worship! Okay, we'll get there. This is a little bit simplistic, and there's many other ways to worship, and many other signs of worship. There's three that stand out to me that I'm pulling from this Psalm, and that is thanksgiving, praise and worship. Derek Prince, who's in heaven now, said it this way: thanksgiving is talking about the goodness of God, praise is talking about the greatness of God, and worship is talking about the holiness of God. So one more time, thanksgiving is talking about the goodness of God. Thank you God, you're so good. Praise is talking about the greatness of God. Hallelujah! God has the victory. And worship is talking about the holiness of God. It says holy, holy, holy. And they all help each other. Let's start. Thanksgiving is the key, I believe, the key that unlocks supernatural power. It's an essential component to a life that's pleasing to God. Essential.

Thanksgiving looks like clapping and hopping up and down and high fiving your friend, if you do that in some churches. Right? Singing. It's the wine of worship. And it's a bit soulish, in a way. It comes from the soul. It's good. It's a good thing. And it's a way of just saying thank you, God for the trees. Thank you for my house. Thank you for my family. Thank you for my car. Thank you for my salvation. Thank you for my socks! What are you thankful for? You tell Him, and it actually, that's how you enter His gates, right? With thanksgiving. That's how you get close to God. If there's a personality type that annoys God in the Bible, I think it's this person. It's the person who's grumbling. The biblical word is grumbling or muttering. Muttering. Right? 'We always stuck in this desert. It's so hot out here. We have nothing to drink. Did you bring us out of Egypt to kill us?' That's grumbling. And even though they're eating manna that's literally keeping them young and healthy, that's what Psalm says, they're complaining. That's what grumbling is, right? The modern word for grumbling is complaining. Think about this with thankfulness. When Jesus feeds the 5,000, He doesn't pray over the bread. He doesn't even pray to God, He just thanks God for the little that He has, the five fish and the two loaf.. oh I got that backwards; two fish and the five loaves. Thank you, Lord. And then it multiplies. Who here knows thankfulness multiplies? Isn't that right? Complaining. What's the opposite of multiplies? Divides. Shrinks? What does thankfulness do? It multiplies. Amen? And before Jesus raises Lazarus from the dead, He doesn't really pray, He just says one thing: "Father in heaven, I thank you that you always hear me." And then He says, "Lazarus, come forth." You know that's true for us. Let's declare that together. Repeat after me: Father in heaven (AUDIENCE – Father in heaven), I thank you that you always hear me (AUDIENCE – I thank you that you always hear me). Hallelujah (AUDIENCE – hallelujah). Isn't that good news? Thank you, Lord. Amen. Actually, of the ten lepers, ten go to the temple, and they're healed on the way. Nine are Jewish, one's a Samaritan. It's the Samaritan one that comes back. And then it says that when he comes back to Jesus, he's saved. His thankfulness actually saves him, which in the language makes sense because in Greek the word "charis," which is for "grace," is directly the same word for "thankfulness," charis or cheris? I think we have a Cheris here. Caris. And actually it happens in other languages, too. All Latin languages the same. Anybody here speak Spanish? Let me just ask you, anybody here know how to say thank you in Spanish? (AUDIENCE – gracias) I can't hear you. What was it? (AUDIENCE – gracias) Who knows that "gracias" is the same as "gracia?" Thank you is the same as grace. If you're under the thankfulness, you're under the grace. Amen? Grace, thankfulness is the same word in Greek and in Spanish. Okay. That's enough. You get it. We got to thank the Lord, amen? (AUDIENCE – amen) Number two - praise. Thankfulness, then we're going deeper. We go deeper from thanksgiving into praise. Praise acknowledges God's greatness, His majesty and His victory over Satan and the world. Hallelujah. (AUDIENCE – hallelujah) Thank you, Lord. Great is the Lord, the psalmist says, and greatly to be praised. That's the only way to praise the Lord is greatly. Greatly, or nothing. Isn't that right? Great is the Lord, and greatly to be praised. Amen? (AUDIENCE – amen) It's good to do it that way. And that's because that's where the victory is.

I realize and I said this last week that praise embarrasses Satan. It's embarrassing to him. Isn't that great? It embarrasses the enemy. When we're praising God for the victory, when we're thanking Him for what He accomplished in the resurrection and the cross, when we're declaring the scripture over our life. Satan believes it more than you do. He knows it's true, and for him it's embarrassing. It's embarrassing.

Actually, I just want to point out that if you're in worship and a part of you is embarrassed, that might be the enemy. I've said this before, but if that happens to you and you're feeling embarrassed during worship, you can leave with the devil, or the devil will leave and you can stay and he'll go without you. Amen? He's going to leave either way. He's going to leave either way. Thank you, Father.

If you have your Bibles.. I'll just read it. It's 2<sup>nd</sup> Chronicles 20, verse 21. Jehoshaphat is overwhelmed, and God gives him a word through the prophet. "Do not be afraid or discouraged because of this vast army." Now, this vast army was much, much larger than Jehoshaphat's army. "For the battle is not yours, but it belongs to God." That's a word you can stand on. Amen? And so in 2<sup>nd</sup> Chronicles, chapter 20, verse 21, he says, "after consulting the people, Jehoshaphat appointed men" and normally when it says, appointed men, that would be a captain, a soldier. "He appointed men, but not to go to war in the flesh, but rather to go to war in the spirit." He appointed men to "sing to the Lord and to praise him for the splendor of his holiness. As they went out at the head of the army, saying, give thanks to the Lord, for his love endures forever."

Who knows that won the battle for them. God destroyed the enemy army, and when they arrived, all they had to do was collect the plunder. Is that a good way to fight? With praise? All right. Finally: worship. Worship is the only response that we have to the real presence of God. It's the only response to the Lord and His holiness. Many of you, you've been in worship times. We just sort of had one now; I think we're going to experience it again, but there's been times when you go for a long time that you find yourself going like deeper and deeper into water, almost. Or you find yourself sinking, but in a good way into the heaviness and the life of God. And that heaviness causes a type of fear that comes over us. And that fear is not like "phobos" fear, like the enemy wants, not the spirit of fear, but it's a thing of being like, oh my gosh, God is here. The presence of God is here. Remember what Isaiah said? He was a good religious guy. He's literally at church when this happens, so he's doing all the religious festivities, and the Lord appears and he says, woe unto me, I am undone for I am a man of unclean lips and a people.. He just immediately becomes aware of his shortcomings and his sin.

That's why very often when you're in this deep time of worship, you find yourself on your face, on your knees, bowing down, crunched down. It's the heavy presence of the Lord. But who knows that where that holy presence of the Lord is, He will not tolerate sickness. He will not tolerate unclean spirits. He will not tolerate that stuff. He washes over us like a cleansing wave. Amen? That is where the power is and our prayer is in the real presence of the Lord. And of course, because of the cross, we don't need to feel any shame. We can come boldly before His throne. Amen? (AUDIENCE – amen)

How do we get close to God? We enter His gates with (AUDIENCE – thanksgiving) thanksgiving, enter His courts with (AUDIENCE – praise) praise. And then when you're in His courts, you worship because you're in the holiness of the Lord. Amen? (AUDIENCE – amen)

Stand with me. If you need to go, I want to go ahead and dismiss you to go. If you want to go get your kids and bring them back, you can. And this is not normal for Sunday. We're going to go into a time of prolonged worship.

I want to invite the prayer team to come forward, please now. As we're in worship, and there's already a spirit of worship here, if you need a breakthrough, a prayer for sickness, deliverance, if you want to receive the Lord, you want to become a Christian today. If your toe hurts, whatever. Why wouldn't you bring it before the Lord?

If you need a breakthrough. Or maybe you're going into ministry, a job, I want to encourage you to come down and pray. And if you're leaving or you've been here, remember to sign up for baptisms next week, but we're just going to go into worship now. I want to invite you if need prayer for anything, these people are faith people. These people know the Lord, they hear from God, they are conductors of the spirit, we would say. I want invite you to come down and let's enter into worship now. Amen? We'll do that now.