

# WEEK 10 — OUTLINE

## The Worship of God

Scripture Reading: Rev. 22:9b; 14:7; 4:8-11; 5:9-14; Gen. 4:3-5; Exo. 20:22-26; 32:1, 4-6; 24:10-11; John 4:23-24

### << DAY 1 >>

#### I. “Worship God” (Rev. 22:9b):

- A. The last commandment in the New Testament is to worship God:
  - 1. God wants worship; God wants man to know that He is God and to declare that He is God (4:10-11).
  - 2. To worship God is to confess that He is God (John 20:28; 9:35-38):
    - a. The highest knowledge of God is of His Godhead.
    - b. Worship is the recognition that He is God and that we are men.
  - 3. Worship comes from seeing; it takes revelation to worship.
- B. The devil has been seeking worship (Matt. 4:8-10; Rev. 13:4, 8, 12, 15):
  - 1. God wants worship, and Satan also wants worship (14:6-7).
  - 2. God needs our worship of Him, and what Satan fears is our worship of God.
  - 3. The devil’s temptation of Jesus in the wilderness opens our eyes to see what Satan wants—the worship from man (Matt. 4:8-10).

### << DAY 2 >>

- C. In the book of Revelation we see a special line—the line of worship (4:8-11; 5:9-14; 13:4, 8, 12, 15; 14:7; 22:9b):
  - 1. In Revelation 4 we see that because of creation God receives worship; the picture in Revelation 4 shows us that from eternity to eternity God has His throne and continual worship; God has had this worship from before the foundation of the world.
  - 2. In Revelation 5 we see that because of redemption God receives worship.
- D. In the New Testament, serving God is actually the same as worshipping God (Rom. 1:9):
  - 1. In the Lord’s answer to Satan in Matthew 4:10, we see that to worship God is to serve God.
  - 2. We cannot serve God without worshipping Him; neither can we worship Him without serving Him.
- E. Today worship is realized in the Body of Christ (Eph. 3:20-21; Heb. 2:12):
  - 1. Apart from the Body, it is difficult to have the proper worship.

2. Worship in the New Testament is a corporate matter.

### « DAY 3 »

## **II. Whereas Abel worshipped God according to divine revelation, Cain worshipped according to his own opinion and concept (Gen. 4:3-5):**

- A. Cain did not follow the way of salvation through the anticipated redemption but presumptuously offered the fruit of his own labor to God (v. 3):
  - 1. Cain's way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11).
  - 2. Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion.
- B. According to Hebrews 11:4, Abel's offering, a sacrifice, was offered to God by faith, which comes by hearing the word of the gospel (Rom. 10:17, 14):
  - 1. Abel was the first priest of God, representing all the believers in Christ (1 Pet. 2:5, 9).
  - 2. In type, Abel offered Christ to God (Num. 18:17):
    - a. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God.
    - b. Abel's offering, corresponding exactly with what was later revealed in the Mosaic law (Exo. 20:22-26), proves that his way of worshipping God was according to God's divine revelation, not according to his own concept.

## **III. Exodus 20:22-26 reveals the statutes of the law concerning the worship of God:**

- A. In the worship of God no place should be given to riches, signified in Exodus 20:23 by silver and gold (cf. Acts 3:6; 1 Tim. 6:17); we cannot serve God and mammon (Matt. 6:24).

### « DAY 4 »

- B. The proper worship of God must include the burnt offering—Christ offered to God for His enjoyment and satisfaction—and the peace offering—Christ offered to God for our enjoyment and satisfaction mutually with God (Exo. 20:24).
- C. According to Exodus 20:24-26, the altar God requires for man's worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power (1 Cor. 1:17-25):
  - 1. The altar was erected with materials created by God, indicating that the cross has been prepared entirely by the work of God, with no place given to man's work (Exo. 20:24).

2. To erect an altar in this way means to receive what God has prepared, with no human work added.
- D. In the proper worship of God there should be no name other than the name of the Lord (v. 24; Deut. 12:5, 11; 14:23; 16:6, 11; 26:2).
- E. The proper worship of God invites God's visitation and blessing (Exo. 20:24).
- F. To add man's work to the worship of God is to bring in pollution (v. 25):
1. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16).
  2. Every fallen man who worships God must be terminated, with all his work and ways.
- G. Steps refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people (Exo. 20:26):
1. God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature.
  2. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed.
  3. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering.

## « DAY 5 »

### **IV. While Moses was receiving the divine revelation concerning the worship of God, Aaron made a golden calf, and the children of Israel worshipped it as if it were the true God (Exo. 32:1-6):**

- A. The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God (vv. 2-4).
- B. Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (vv. 4-6, 8).
- C. God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23).

### **V. To see God is to worship Him, as revealed in Exodus 24:1, 10-11:**

- A. "They beheld God and ate and drank" (v. 11):
  1. While they were beholding God, they ate and drank.
  2. As they were experiencing a most wonderful sight, they were refreshed by eating and drinking.
- B. God wants us to enjoy Him and to worship Him out of this enjoyment.
- C. The worship of God here consists of beholding God and of eating and drinking; this is true worship, the worship God desires.

## **VI. The divine dispensing of the Divine Trinity is the supply to the believers in their worship of the Father in the dispensing of God (John 4:14, 23-24):**

- A. The genuine worship of God the Father is in spirit and in truthfulness; the divine reality, experienced and enjoyed by us and constituted into us, becomes the truthfulness in which we worship God with the worship that He seeks (vv. 23-24).
- B. The Lord's word in John 4 shows us the worship of the Father in the dispensing of God:
  - 1. The worship that the Lord spoke of is the worship of the Father in the Son and in the Spirit; this is a worship in God's dispensing, the worship by the divine dispensing (Eph. 2:18; 3:14-21).
  - 2. If we would have true worship, we need God in His Divine Trinity to be dispensed into our being (2 Cor. 13:14).
  - 3. The worship of the Father in the dispensing of God is related to drinking the living water (John 4:10, 14):
    - a. To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God (v. 24).
    - b. In order to worship the Father in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being (v. 14; 1 Cor. 10:3-4; 12:13).
  - 4. We practice this kind of worship mainly in the Lord's table meeting, where, after we partake of the bread and the cup, the Lord brings us to the Father in the Spirit, and we worship the Father in the divine dispensing of the Divine Trinity (Matt. 26:30; Heb. 2:11-12; Eph. 2:18).
  - 5. The more we experience the divine dispensing of the Divine Trinity, the more we will be the kind of worshippers whom the Father is seeking and we will have the kind of worship that the Father is seeking—worship in the dispensing of God (John 4:10, 23-24).

## << WEEK 10 — DAY 1 >>

### Morning Nourishment

Rev. 4:10 The twenty-four elders will fall before Him who sits upon the throne and worship Him who lives forever and ever; and they will cast their crowns before the throne...

14:7 Saying with a loud voice, Fear God and give Him glory...and worship Him who has made heaven and earth and the sea and the springs of waters.

Satan's happiest day will be when Antichrist calls himself "God" (2 Thes. 2:4). This is what Satan has wanted throughout the past six thousand years. The worship of the beast is the worship of Satan. Revelation 13 shows that the beast wants worship. The message of the "eternal gospel" in 14:6 and 7 is to "worship Him." In Revelation 22 the last commandment in the New Testament is to worship God. (CWWN, vol. 46, p. 1309)

### Today's Reading

Jesus is God. How precious this fact is! God wants man to declare that He is God. The Lord's prayer is connected with the Ten Commandments. He told the disciples what God wanted. "Your name be sanctified" (Matt. 6:9). This tells us the first thing God hopes to see. What does it mean for the Lord's name to be sanctified? The word holiness or sanctification means to be set apart for God. For example, if I buy a Bible, it becomes mine. It is set apart for me, and I can say that it has become holy unto me. The name of God is set apart for God; it can be used only by God. This is the meaning of "Your name be sanctified." Now the name is being used by others; now it is general. One day it will be specific. Only Jehovah will be called God; nothing else will be called God.

God's demand of men is that they know Him as God. The Lord said to Mary after resurrection, "My Father and your Father, and My God and your God" (John 20:17). The word Father speaks of an individual relationship, whereas the name God speaks of a universal relationship.

Worship is confessing that He is God. Deuteronomy is the epistle of the Old Testament. It is Moses' epistle to the Israelites. In Deuteronomy he told them to worship God and nothing else. If they worshipped something else, they would be stoned to death.

Revelation 21:1-3 speaks of His people, which relates to God's position, His Godhead. Verses 4 through 7 say that God will be God to these ones and they shall be His sons. In order to know Him as God, we must know Him as Father, but the highest knowledge of God is not of His Fatherhood but of His Godhead.

What is worship? It is a recognition that He is God and that we are men. We were saved when we saw He was the Father. We are finished when we see that He is God; we can only fall down and worship....Worship comes from seeing; it takes revelation to worship. Praise is objective, whereas thanksgiving is subjective. When we know God, our hearts will be filled with glory. When we know the Father, our hearts are filled with joy.

For six thousand years the devil has been seeking worship....All of the worship of idols is actually the worship of Satan. Satan fears for men to be saved because they will worship God. This is why he hates for men to be saved....Satan wants to obtain on earth what God is receiving above. Satan's motive is not only just to make man sin but to make man worship him.

Since God's motive is to obtain worship and Satan's motive is to obtain worship, what is the duty of a Christian?...What will satisfy God? It is not enough to just pray or preach. God needs our worship of Him, and what Satan fears is our worship of God.

Matthew 2 records the wise men coming to worship. Only those who had the eyesight could see that the small child was God. The greatest revelation of the New Testament is found in the temptation in the wilderness. It opens our eyes to see what Satan wants—the worship of man. We have what God wants and what Satan wants; what heaven wants and what hell wants. Both heaven and hell are fighting for worship. (CWWN, vol. 46, pp. 1307-1308, 1319, 1310, 1308-1310)

Further Reading: CWWN, vol. 46, ch. 200; CWWL, 1963, vol. 1, pp. 235-243

## << WEEK 10 — DAY 2 >>

### Morning Nourishment

**Matt. 4:9-10** And [the devil] said to Him, All these will I give You if You will fall down and worship me. Then Jesus said to him, Go away, Satan! For it is written, “You shall worship the Lord your God, and Him only shall you serve.”

Worshipping is giving God that which one day will be exclusively His. Christ is the firstfruit. We give Him now what one day the world will give Him. We should not wait for the new heaven and new earth to come before we worship God. Now in the old creation, we can worship Him. At this time we want to give special worship to God, because Satan is getting worship for himself more and more. If we are defeated in worship, we will be defeated in other things. (CWWN, vol. 46, p. 1309)

### Today's Reading

Since the sphere is the universe, the twenty-four elders [in Revelation 4] are the twenty-four elders of the universe. The church is “the brothers of the Lord”! David set up twenty-four groups to minister to God, so the twenty-four elders are a band who serve God. They are kings and priests, and they represent the angels. They are a special group who serve God.

The living creatures represent all of God's creation, including man. This picture shows us that from eternity to eternity God has His throne and continual worship.

God rests on His throne and that is the place of our rest too. Men of the world say, “Where is your God?” He is on His throne receiving worship. Revelation 4 is a picture of eternity. In Revelation 5 time enters in. John saw the Lamb come. Who can obtain for God what He wants? Only the Lamb can restore what God is after. God's throne is from eternity to eternity in the heavens.

In Revelation 5 we see a throne. Around the throne there are representatives of the physical and spiritual creation, and in the midst of it the Lamb comes upon the scene. Philippians 2 is the Lamb in time. Revelation 5 is the Lamb's return to heaven. In Revelation 4 we see that because of creation God receives worship. In Revelation 5 we see that because of redemption God receives worship. Revelation 5 is the coronation of the Lord.

Revelation 22:8-9 contains the last reference to worship. When John saw all these wonderful things, he fell down to worship the angel. The tendency to worship something other than God is always in us. “Worship God” is the last command in the Scripture. Genuine worship is acknowledging our limitations and acknowledging that God has no limitations. We must bow before Him; He is beyond us in everything. (CWWN, vol. 46, pp. 1317-1319)

In the New Testament serving God is actually the same thing as worshipping God. You cannot serve God without worshipping Him. Neither can you worship Him without serving Him. For instance, in Matthew 4 the Lord Jesus was tempted by the devil concerning worship. Referring to the kingdoms of the world and their glory, the devil said to Him, “All these will I give You if You will fall down and worship me” (v. 9). The Lord Jesus answered, “It is written, ‘You shall worship the Lord your God, and Him only shall you serve’” (v. 10). Here we see that to worship actually means to serve. Hence, to worship God is to serve God. Without serving God we cannot render real worship to Him. (The Conclusion of the New Testament, pp. 1828-1829)

The Old Testament temple is also a type of the New Testament church. In the Old Testament, no one could worship outside the temple. The temple was the container of God. Today worship is realized in the Body of Christ. Apart from the Body, it is difficult to have the proper worship. Worship in the New Testament is a corporate matter. (CWWN, vol. 46, p. 1315)

Further Reading: CWWL, 1965, vol. 2, ch. 6; The Conclusion of the New Testament, msg. 168

## << WEEK 10 — DAY 3 >>

### Morning Nourishment

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

Heb. 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.

Abel worked and lived for God. He also lived by God. Day by day Abel lived for God and by God; he was “a tender of sheep” for God....During Abel’s time sheep were primarily for God. He did not work and live for himself as Cain did, but for God’s satisfaction as God desired. It seems that the purpose and interest of his life was to satisfy God in God’s way. (Life-study of Genesis, pp. 310-311)

### Today’s Reading

Cain did not follow the way of God’s salvation through the anticipated redemption by the bleeding sacrifice (Gen. 3:21; Heb. 9:22) but continued man’s fall by presumptuously offering the fruit of his own labor to God. Cain’s way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11 and footnote 1), which were motivated by Satan, the subtle one (Gen. 3:7...). Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion. (Gen 4:3, footnote 1)

According to Hebrews 11:4, Abel’s offering, a sacrifice, was offered to God by faith. Faith comes by hearing the word of the gospel (Rom. 10:17, 14). This indicates that Abel’s parents, Adam and Eve, must have proclaimed to their children the glad tidings that God had announced to them (Gen. 3:15, 21). Like his father and mother, Abel believed the gospel and presented his offering to God according to God’s revelation in the word proclaimed by his parents. Thus, the first family on earth was a family of the gospel, a family of believers.

Abel was the first priest of God, representing all the believers in Christ (1 Pet. 2:5, 9). In type, Abel offered Christ to God. According to Numbers 18:17, the firstling of a cow or sheep or goat, a type of Christ, had to be offered to God. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God. Hence, Abel’s offering, corresponding exactly with what was later revealed in the Mosaic law, proves that his way of worshipping God was according to God’s divine revelation, not according to his own concept. (Gen. 4:4, footnote 1)

Like the religious Jews, Cain sought to establish his own righteousness, ignoring God’s righteousness and not submitting to it (Rom. 10:3). Thus, his offering was an insult to God, and God rejected it. (Gen. 4:5, footnote 1)

The ordinances are a supplementary part of the law and add details to the Ten Commandments. It is correct to regard the Ten Commandments as the main section of the law. But this main section needs to be supplemented and spelled out in detail. In the second part of Exodus and in Leviticus, Numbers, and Deuteronomy we have the supplement to the law and the details of the law. In this message, the first on the ordinances of the law, we shall consider the ordinances concerning the worship of God.

In Exodus 20:22-26 God unveils to His redeemed people how they should worship Him. This had not been revealed previously, not even to Abraham, one who was called the friend of God. Only after His people had been brought into face-to-face fellowship with Him at the mountain of God did God reveal the way for them to worship Him. If we get into the depths of these verses, we shall see that they give us the main points of how we should worship God. The revelation here is in keeping with that found not only in the rest of the Old Testament, but also in the New Testament. (Life-study of Exodus, pp. 781-782)

In the worship of God no place should be given to riches, signified here by silver and gold (cf. Acts 3:6; 1 Tim. 6:17). We cannot serve God and mammon (Matt. 6:24). (Exo. 20:23, footnote 1)

Further Reading: Life-study of Genesis, msg. 22-23

## << WEEK 10 — DAY 4 >>

### Morning Nourishment

**Exo. 20:24** An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen...

**Phil. 3:9** And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

Of the five major sacrifices, only two—the burnt offering and the peace offering—are mentioned here in Exodus 20. The burnt offering is for God's satisfaction, and the peace offering is for the people's enjoyment with God mutually. To present a burnt offering means that we offer Christ to God for God's enjoyment and satisfaction. To present the peace offering means that we offer Christ to God for our enjoyment and satisfaction mutually with God. The proper worship of God must include the burnt offering and the peace offering, something of Christ offered to God for His enjoyment and satisfaction and something of Christ which we enjoy with God. (Life-study of Exodus, p. 787)

### Today's Reading

John 4:24 is a development of the word in Exodus 20:22-26. According to the Lord Jesus, we must worship the Father in spirit and in reality. This reality includes Christ as the burnt offering and the peace offering....With the mention of the sacrifices, the basic principles of genuine and proper worship are revealed in 20:22-26,...[which] refers to the worship of God before the children of Israel entered the good land. As they were on the way to the good land, they had to worship God according to the principles in these verses. (Life-study of Exodus, pp. 787-788)

The altar and the sacrifices for the worship of God provide a gateway for fallen man to enter into the economy of God. They indicate that in order to worship God, fallen man must be redeemed and terminated by the cross and replaced by Christ in resurrection. The worship God desires is through the altar and by the sacrifices, that is, through the cross (Heb. 13:10) and by Christ as the reality of the sacrifices (Heb. 10:5-10). A true worshipper is one who worships God in the virtue of Christ as the burnt offering (Lev. 1) for God's satisfaction and the peace offering (Lev. 3) for the mutual satisfaction with God and with his fellow worshippers (John 4:23-24 and footnote 4 on v. 24). (Exo. 20:24, footnote 1)

The altar God requires for His worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power (1 Cor. 1:17-25). It was to be erected with materials created by God, either earth or unhewn stone (Exo. 20:25). This indicates that the cross has been prepared entirely by the work of God, with no place given to man's work. Thus, to erect an altar in this way means to receive what God has prepared, with no human work added. An altar made of earth or stone also points to the availability of the cross. (Exo. 20:24, footnote 2)

To add man's work to the worship of God is to bring in pollution. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16). Thus, every fallen man who worships God must be terminated, with all his works and ways. (Exo. 20:25, footnote 1)

"Steps" [in verse 26] refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people. The altar (cross) prepared by God is not elevated but is close to the ground, eliminating the need for steps and making it possible for anyone to approach it. (Exo. 20:26, footnote 1)

Man's nakedness denotes the shame of fallen man (Gen. 3:7). God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering. (Exo. 20:26, footnote 2)

Further Reading: Life-study of Exodus, msgs. 66-67

## << WEEK 10 — DAY 5 >>

### Morning Nourishment

Exo. 24:1 Then He said to Moses, Come up to Jehovah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship at a distance.

11 And He did not stretch out His hand upon the nobles of the children of Israel. And they beheld God and ate and drank.

While Moses was tarrying on the mountain, God's people began to worship the golden-calf idol....What is happening on earth among Christians while the Lord Jesus is tarrying in the heavens? Golden calves are being fashioned and worshipped by God's people. The situation at the time of Exodus 32 and the situation among God's people today are very similar. In fact, today's situation is almost a copy of what happened in the Old Testament. (Life-study of Exodus, p. 1846)

### Today's Reading

It is important for us to see that the worship of the golden calf in Exodus 32 was a mixture. It was an idol that was worshipped, but it was worshipped in the way that God's people were supposed to worship God. This is a common practice among many Christians today. Christians may worship in the way that is suitable to the worship of God, but actually the object of their worship may be something other than God....Something that pretends to be God is worshipped as if it were actually God Himself. (Life-study of Exodus, p. 1847)

The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (Exo. 32:4-6, 8). Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God. (Exo. 32:4, footnote 1)

The scene in Exodus 19 was dark and threatening. But suddenly, in chapter 24 the thick cloud passes away, and the sky becomes clear and beautiful. Exodus 24:9 and 10 say, "Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up. And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness." Beneath God's feet they saw something that had the appearance of a large transparent stone. Because human words cannot describe this scene, verse 10 says that they saw "something like a paved work of sapphire, even like heaven itself for clearness." The words something like indicate that human language cannot adequately describe this marvelous sight. Moses could only liken what they saw under God's feet to a transparent sapphire stone, which was like the body of heaven in clearness.

Verse 11 goes on to say, "They beheld God and ate and drank." While they were looking upon God, they ate and drank. As they experienced a most wonderful sight, they were refreshed by eating and drinking. Those on the mountain saw something no one had ever seen before. God's redeemed, terminated, and replaced people were given a wonderful view of Him, even of His feet.

To see such a vision of God is to worship Him. Exodus 24:1 says that those who went up the mountain with Moses were to worship at a distance. But in the following verses nothing further is said about the worship of God. If we read this chapter carefully and thoughtfully, we shall wonder when they worshipped Him. The worship in this chapter consists of beholding God and of eating and drinking. This is true worship, the worship God desires. God does not want us to worship Him by prostrating ourselves before Him. He wants us to enjoy Him and to worship Him out of this enjoyment. Have you ever been in a chapel or cathedral where the people worshipped God by eating, drinking, rejoicing, and enjoying the Lord? This kind of worship is altogether contrary to our religious concept. Yet this is the worship described in verse 11: "They beheld God and ate and drank." This was the way they worshipped Him. (Life-study of Exodus, pp. 938-939)

Further Reading: Life-study of Exodus, msgs. 173-174

## << WEEK 10 — DAY 6 >>

### Morning Nourishment

**John 4:14** But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

**24** God is Spirit, and those who worship Him must worship in spirit and truthfulness.

To worship the Father with the Son and in the Spirit is the true worship in the divine dispensing of the Divine Trinity....In the Gospels there is only one chapter in which the Lord talked about the worship of God. When He talked about the worship of God in John 4, He was referring specifically to the worship of the Father. The Samaritan woman spoke of worship, but she did not use the term Father. Then the Lord Jesus told her, "An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him" (v. 23). This meant that the age had changed. Even when the Lord Jesus was talking to her, the age had changed, so the Lord used the term Father, saying that we need to worship the Father. When we use John 4:24, we usually neglect verse 23. The Lord did not say that we worship God but that we worship the Father. The Father seeks after this worship. (Basic Lessons on Service, pp. 49-50)

### Today's Reading

According to the context of John 4 and the entire revelation of John's Gospel, truthfulness in verse 24 denotes the divine reality becoming man's genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14) and as the fountain of the living water, the life-giving Spirit (4:7-15), partaken of and drunk by His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

In John 4 the worship to the Father, the worship in the dispensing of God, is related to drinking the living water (vv. 10, 14). To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God. To expound John 4:24 we need John 4:14. We need to drink of the living water to worship the Father in spirit and in truthfulness. If we do not drink the living water, we do not drink of the Spirit (1 Cor. 12:13), we have no experience of God, and God is not dispensed into us.

Without drinking the living water, we cannot have a subjective worship in the divine dispensing. We can have only the Jewish kind of objective worship to an objective God as the Creator. Today our worship is subjective in the dispensing of God. Our worship is our experience of drinking the living water, the Spirit. In order to have the worship in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being. This is the new worship revealed in the New Testament.

This kind of [subjective] worship can be practiced mostly in the Lord's table meeting, because in the Lord's table meeting, after we partake of the bread and the cup, the Lord takes the lead to bring us to the Father. The Lord leads us back to the Father in the Spirit. Here we must remember Ephesians 2:18, which reveals that our worship is through the Son, in the Spirit, and to the Father. This is fully portrayed in Luke 15 with the parables of the shepherd, the woman, and the father. It is through the Son's seeking as the Shepherd and through the Spirit's enlightening as the woman that the prodigal son comes back to the Father. Therefore, this coming back to the Father is in the divine dispensing of the Divine Trinity. The Son and the Spirit are wrought into the returning son. This is the true worship in God's dispensing.

We have to experience the dispensing of the Triune God—the Father, the Son, and the Spirit. Then we can have the kind of worship that the Father seeks. (Basic Lessons on Service, pp. 50-51, 55)

Further Reading: Basic Lessons on Service, lsns. 5-6

## << WEEK 10 — HYMN

### Hymns, #865

1

In spirit and in truth, O Lord,  
We meet to worship here;  
As taught by Christ, the Son of God,  
We now in Him draw near.

2

Thank God, He is a Spirit true,  
So near, so dear to us;  
That we may contact Him in life,  
In truth to worship thus.

3

A spirit God has made for us  
That we may worship Him,  
Not striving, serving outwardly,  
But seeking from within.

4

Regenerated by the Lord,  
Renewed in mind and heart,  
He dwells within us as our life  
True worship to impart.

5

We worship here according to  
The inner consciousness,  
Anointed by His Spirit now  
His fulness we express.

6

In truth we serve and worship too,  
In shadows nevermore,  
In Christ, the one reality,  
The Father we adore.

7

To God we offer Christ the Lord  
Whom we experience;  
With God we too delight in Him,  
His light and sweetness sense.

8

In spirit and reality  
Together here we meet,  
To worship, praise, and fellowship  
Around the mercy-seat.