

# **SYCHAR'S LESSONS**

## **ON**

# **WORSHIP.**

### **ADDRESSES ON JOHN IV.**

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# Sychar's Lessons

ON

## Worship.

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Notes of Three Addresses on John IV.

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### ADDRESS I.

**T**HIS portion of God's Word is so attractive, so divinely attractive, that I cannot keep from dwelling upon it again and again. May we all get into the spirit of it this morning. Assuredly the Spirit of God is here ready to teach us. What is there more attractive than the blessed Lord Jesus moving about in such circumstances as those with which we are familiar in this story? Does one ask, "What would God do in such circumstances?" I refer him to the fourth chapter of John. God was there. He was moving about in the circumstances of

human sin—Himself without sin, inwardly or outwardly—the SINLESS ONE in a world of sin. He moved about, as a man should do, in humble dependence upon God. Oh the holiness, the blessed humility that characterised Him ! He was chased, as another has well said, by the jealousy and enmity of the leaders of Israel, out of Judea. He goes into Galilee. When He comes a great light springs up for those who sit in darkness. In journeying the Jews usually chose another route, but for Him at least “He *must needs* go” the way He took. The Father was “seeking worshippers.” There were many (see verse 41). But there was specially one He was seeking that day,—a poor lost sheep—a Samaritan. “He *must needs* go through Samaria,” where she was. So blessedly was all arranged with a view to that poor guilty woman meeting her Lord there that day ! No one must be present while the Lord reveals Himself to a lonely heart. She is alone, for no one cares to be with her. And surely they were right, for “Evil communications corrupt good manners.” *The Lord* is alone in pure grace to the wanderer. The disciples are sent away to buy meat. No one

must intrude while the Judge of the quick and dead speaks to the heart of a poor sinner in her sins. Yet He speaks not as Judge, but as Saviour. And oh, what gentle grace is His! It is not as the One who "fainteth not, neither is weary." No, it is the meek and lowly One, self-humbled in grace, Who "sat thus on the well" at an unlikely hour when women are not wont to draw water. She takes Him for a Jew, and such He was. The features on which she looked we shall one day behold in the excellent glory! but they shut her up in her Samaritan prejudice. Yet He makes Himself a debtor for water that sprang up at His bidding. "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" He would give her the water of life; but she thought only of the water that perishes, and refers everything He says to her water-pot and her daily toil. He would turn her thoughts to the free giving of God. "If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldest" have seized the happy moment, and "have asked of Him, and He would have given thee living water." We may well thank God

for such a word. It is our warrant "to ask and receive." He was "asking," He was "seeking," He was Himself God's great gift to sinful man. Yet does He say : "Thou wouldest have asked and He would have given thee living water." Yes, without a claim, if that poor guilty woman had asked she would have received "abundance of grace" from its very Source sitting "thus on the well." I wonder if all before me this morning have drunk of that living water. He waits to give. "As though God did beseech by us" expresses God's present attitude towards the sinner. Yet this is simple and certain—"He would have given thee." Oh for the cry of need ! It is heard upon the throne of glory where Christ sits, the Christ of Sychar. Yes indeed, that cry—thy cry—would reach His ear and bring down here and now the water that springeth "up into everlasting life." This was the water to which He would turn her thoughts. Alas, she does not understand anything of which He speaks, but casts another glance at her water-pot and talks of the water of which "our father Jacob" drank. Oh the patient grace that will win first her confidence, and

then bring her conscience into the presence of God. He who knew that nothing was truly done for eternity till the conscience was reached was sitting near her in lowly grace, "wearied with His journey." What a meeting it was! What a Saviour have we!

"Whosoever drinketh of this water shall thirst again." Who has not had this experience? Who has not found that the passing, fleeting joys of earth fail to *satisfy* the heart of man? I have proved it many a time, and I confidently appeal to your own experience. Has not many a day of enjoyment ended with "Vanity of vanities; all is vanity?" Has not the heart often yawned its melancholy—"Who will show us any good?" "But whosoever drinketh of the water that I shall give him shall *never* thirst." Now this is the point I want to speak about this morning. I would ask you if you have found this verse true in your experience? If you have, thank God, for it is true. If not, is it not time for you to correct your experience by this word—blessedly true as it is? For you is it true that Christ gives water that leaves NO thirst? Thank God a thousand times, IT IS

TRUE. This verse speaks of satisfaction, and if there be a subject upon which it is necessary to dwell in these days, it is this. Do our faces, does our deportment bear a true testimony to our blessed Master? People judge of our Lord, Whom they have not seen, by His followers, whom they do see. I said just now that the water which Christ gives leaves no thirst, in other words, no longing that Christ does not satisfy. The soul can say :—

“ My heart is at the secret source  
Of every precious thing.”

It may desire to know more of the wealth of blessing it possesses in Christ, but outside Him it wants nothing. It no longer wanders through dry places seeking rest and finding none. At length it has *enough*. You need not run a weary eye over a newspaper for “relaxation.” What more entrancing when you are fresh in the morning, beginning your day, than to follow Christ in the Gospels, and what more restful when the toil of the day is over than to trace some of His footprints there. Such contemplation leaves the favourite “novel” far behind.

But what is the water which Christ

gives? It is salvation in its highest expression. It is nothing less than the Holy Ghost as an indwelling Person to minister Christ in all His freshness. This is one characteristic of Christianity. In John vii. we are told "The Holy Ghost was not yet given (or out-poured); because that Jesus was not yet glorified." There was then a fresh and greater privilege that waited for the glorifying of the blessed Lord. When God's will was fully done, His name fully glorified, His answer to that work which had so glorified Him was the pouring out of the Holy Ghost in a way entirely new. He had come upon people for special purposes—even upon the soothsaying Balaam. But now He is an indwelling Person and power; an intelligent spring of joy and blessedness. Not so, alas, with Balaam: "I shall see Him, but not *now*; I shall behold Him, but not *nigh*." The man who loved the wages of unrighteousness shall ever "be filled with his own devices," content to be for the moment a vessel of inspiration for his own ends, careless of regeneration! Oh the grace that has made us to differ, that has taught us our need of a new life, and has given it to us in Christ



Jesus! the grace that has made of our "body the temple of the Holy Ghost"! It is worthy of remark, that the word here translated "temple" includes only the "Holy places" in contradistinction to the "outer court" buildings (such as Solomon's porch). Blessed privilege! Solemn responsibility! It is that of every believer in the Lord Jesus Christ, i.e., of every sinner that comes to God in the confession of his sins and in the faith of the Gospel. "After that ye believed, ye were sealed with that Holy Spirit of promise." Not a higher attainment of some, but the common portion of every believer in the Person and Work of Christ. This is the water that He gives. It *springs*—not a reservoir, however abundant—not standing water! It cannot be such, for God is there, the spring, the fountain of all blessing. "Thy gifts, alas, will not suffice, unless Thyself be given." Our blessing is the BLESSER, "We joy (boast) in God through our Lord Jesus Christ."

My dear fellow-believer, have you received the Holy Ghost? You have. Has God come into His temple? He has. Does God speak to the soul in His temple? He

does. Does He make the place of His feet glorious? He does. It is a real thing. Perish anything that hinders this reality from making itself felt through the whole man! Are you prepared that God should discover to you anything that hinders or mars the action of the blessed Spirit of God, the Holy Ghost within you? Oh that He may work mightily in us discovering whatever hinders the action of that good Spirit! He would take of the things of Christ and reveal them to us, making our faces shine with this oil of gladness, and making the soul to be green in the year of drought, and to bring forth fruit in old age. It is blessedly possible even for you and for me. "Whosoever drinketh of the water that I shall give him shall never thirst." Thank God we have proved it true. I want to know more of THIS WATER, but outside what He gives I have not a want. O my God, Thou art my Portion. David triumphed by faith over the dispensation in which he lived:—"O God, Thou art my God." Shut out from the sanctuary, he had the God of the sanctuary! Is it the wilderness of Judah? God is there—MY God! The blessed Master speaking in

spirit in Psalm xvi. says, "The lines are fallen unto Me in pleasant places." Where? Others went to their own homes. "The foxes," He says, "have holes, the birds of the air have nests; but the Son of Man hath not where to lay His head." But hearken while He Himself tells us the secret:—"Jehovah is the portion of Mine inheritance and of My cup: Thou maintainest My lot." He had a satisfying portion that gladdened His heart although He was indeed the Man of sorrows. In this He is a model for us. Oh for the power of the Spirit of God morning, noon and night! Oh to go forth in it to my daily toil—that even while some may be saying "What miserable weather," my heart may be keeping its feast above, and so "the lines have fallen to me in pleasant places!" Yes, it is a power to maintain us all the day, and take us back to our homes without a grumbling face or a grumbling voice. Surely the child of God should always be a messenger of peace, a ray of sunshine wheresoever he turns, but especially in his own home. It would be a happy idea that our children would gain of Christ (Christ in us the hope of glory) if "this thing were true not only in Him but

also in us," 1 John ii. 8. O my brethren let us not settle down without the knowledge and experience of what "the water that I shall give" really means. There cannot be at the same time in the soul a springing well of living water and *thirst*. The two cannot go together—satisfaction and thirst! A springing well that is ever with you, ever *in* you! It finds its own level "into everlasting life." Imagine a soul that is really there and having a want! "No good thing will He withhold from them that walk uprightly." Do you believe it? What does it mean? It means that we are brought to a Father of infinite resources, who perfectly loves us. He will assuredly give us everything that will really do us good. "And hast loved them as Thou hast loved Me." We are more than back again to where man once walked with God in the garden of Eden. Yes, God is my Father, with infinite resources. Gold and silver and cattle upon a thousand hills are His. The heart is back to the heart of God. The Lord grant that it may be so with you and me practically day by day!

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## ADDRESS II.

It is not easy to leave an incident so divinely attractive. It would be easy to speak upon it every day in the year. It is the living Lord Who died for you and for me Who sits there on the well, the revelation of God and "the express image of His Person." He is at work for His Father, and His Father is at work in His Person. In chap. v. of this Gospel the Lord says, "My Father worketh hitherto, and I work." According to His counsels of grace it is the Father that seeks that lone woman. It was Christ that found her for Him, and He, too, was *alone*—an outcast. Strange, but lovely scene! An outcast by her own sin meets an outcast by His own divine grace. It was grace that chose this route, this unwonted hour and this privacy. It was grace that stooped to ask her for water to quench His thirst and at the same time to win her confidence. It was grace that lingered in pity and compassion when she misunderstood Him and turned from such words as His to her poor water-pot. Grace it was—pure grace—that continued His deep teaching (though for the time little understood)

as to "the water that I shall give" and its satisfying the thirst of the soul.

Last Lord's Day we saw that he who drinks of the water that Christ gives "shall never thirst." This has presented great difficulties to some, who have said, "But we must go on drinking." This is to miss the special teaching of the passage and of a kindred one in John vi. There, to truly partake of Christ in death *once*, see verse 53, and here, to drink of the water He gives once for all brings eternal life into the soul. It is a definite work for eternity: "springing up into everlasting life." Thirst is a figure in Scripture for the urgent soul-need which God alone can satisfy. We know little of thirst in this country, except in fever, but in Bible lands it was not unfrequently the cause of death; hence they were able to take in its full force. The human heart cannot be fully satisfied short of God Himself. When God breathed into man's "nostrils the breath of life, and man became a living soul," God became essential to the happiness of man. When he drinks of "the water that I shall give him" the heart has found its rest! It is back with its God. The Psalmist cele-

brates it in Psalm lxxiii., and the Lord holds out the full blessing to the poor woman at the well.

One would have thought that immediately she would have taken her eye from her water-pot and begun to see that the Lord was plainly talking of a spiritual thirst. But no ! Had she felt the burden of her sins she would have thought less of her toil. "Sir, give me this water that I thirst not, neither come hither to draw," tells its own tale, not only of thirst, but of incapacity to understand the marvellous grace of Him Who speaks. She would have been glad to be saved her daily toil, but her sins gave her no trouble at all, she lived in them and was apparently indifferent to them. The moment is come, and with skill all divine the Searcher of hearts put His finger on the plague-spot. "Go, call thy husband, and come hither." She was "naked and opened unto the eyes of Him with Whom we have to do." How little prepared was she for all this ! Yet He knew exactly her life ; He had seen her come that day from her cottage door, had watched her with the eye of pity and compassion. He was going to save her that day, and make

her so independent of her water-pot that she would leave it behind without a thought. What do we want with a water-pot when we have a springing well inside? What a change—observable to all—when one is really converted to God. Have I passed from death unto life, and is it not at once seen? From guilt to justification, from pollution to holiness? “Go, call thy husband.” Nicodemus came to be *taught*; he is at once met by “Ye must be born again.” This woman has come, a poor sinner, but utterly careless about it. Now her Saviour has won her confidence; He knows all about her, yet does not repel or despise her. She is evidently a sinner and a rebel against God; she wallows in defilement, yet He pities and loves her. When He touches a leper He contracts no stain; when He converses with a woman in her sins, the infinitely Holy One has love for the sinner, and can “devise means that His banished be not expelled from Him.” I wonder if you all know my Saviour? Would God you did! “The woman saith unto Him, Sir, I perceive that Thou art a prophet.” She did not yet know the dignity of the One Who was speaking to



her. She knows, however, that it is someone who has the Word of God, and is behind the scenes, and with divine knowledge could tell her all things that ever she did. He brings before her the sad panorama of her godless, careless life. Solemn moment ! " The day of Salvation " for her ! But oh what a lovely instance is this of God in Christ reconciling !

And now she has some questions, for she is not without religious questionings, although living such a life. They fill her Christless heart. How solemn that so many are thus filled in the present day ! All sorts of idolatry, yet beneath the form of godliness, a religion without Christ. May He Himself be our religion ! May it be His blessed Person, a personal Christ dwelling in our hearts by faith, Christ Jesus my Lord ! She was disposed to think Gerizim as good as Jerusalem. " Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." He answers, " Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what

we worship : for salvation is of the Jews." What a testimony to the truth ! The forms of worship He does not enter upon; they did not know there what they worshipped. It was a fact. Compare 2 Kings xvii. 28, 29. They worshipped their own gods; yet they offered to Jehovah "worship" because of wild beasts desolating the land. The blessed Lord recognized what God was doing, that He had a people in this world, and although that people was about to be definitely set aside, they never ceased to be the people of Jehovah. The Jew is Jehovah's special treasure and will soon be manifested as such. "We know what we worship," the ONE Jehovah, the triune God. All knew it in the letter, and some knew it as taught of God. "The hour cometh and now is." He had come to introduce the hour "when the true worshippers" should "worship the Father in spirit and in truth."

Let us look at that a little more closely. Beloved brethren, no one knows what worship is who does not know the Father now that He is revealed in Christ. "I have declared unto them Thy name." He declared that name here amongst men—"Our Father, which art in heaven." "And

will declare it." Risen from the dead, He said to Mary Magdalene at the side of the empty grave, "Go to My brethren"; He had never spoken of them so before. He is free now, because the work of redemption is accomplished. It is for Him to say "brethren," for us to call Him "Lord." "I ascend unto My Father, and your Father; and to My God, and your God." It is the child's place to worship in the consciousness of the relationship; not only God, but God as *Father*. Oh how great the privilege of that tender relationship that carries love with it! When all goes smoothly we scarcely know *how* we love our children, but let the finger of disease touch them, and we soon find how much we love them. And our God, infinitely above circumstances, always loves. And you know it, my friends, as you daily commit your cares into His hand in the simplicity of a child. Our God loves as a Father, yea even as a mother: "as one whom his mother comforteth." You have seen a child hurt his finger and cry bitterly. He runs to his mother, who kisses him tenderly. The tears are gone. Oh, that we might go to our Father in that simplicity! It ought to

be thus, for it belongs to our relationship. God is my Father and never ceases to be such. If, alas ! I wander, He is there with a Father's love. "These things write I unto you, that ye sin NOT. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Never lose sight of this.

But here in the verses before us it is not a question of confession, but of worship. And what is worship? It is a satisfied heart pouring itself out to the One who has satisfied it and ascribing worth to the all-worthy One. This is true worship. It is not prayer. Some people pray in the attitude and spirit of worship, and it does one good to hear them. They always worship, whether they pray or read the Word; you feel it is the heart going up to the Father of the Lord Jesus. But in itself to ask God for something is not worship. Worship is bringing something *to* God, prayer is asking something *from* Him. If the soul wants a thing he asks his Father for it; but if the heart is full of the blessing that God has given, it pours itself out in praise and delight in GOD. "Of Thine own have we given Thee." This is worship. What

we read in Rev. iv. and v. is a sample of heavenly worship; there is not a single petition there. The heart worships conscious of the fullest heavenly blessing.

“God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” Worship in spirit is in direct contrast with all mere form and ritual. The Apostle warns the Philippians—“Beware of dogs.” He loved the flock of God, and could not bear that Judaizing teachers should drag it back to empty Christless forms. “Beware of evil workers,” for an evil work it was to drag people down to forms and ceremonies when the full light of the Gospel shone from the Face of Jesus Christ. “Beware of the concision,” using the word in contrast to circumcision. We are already linked to God by spiritual circumcision, as Israel was by natural circumcision. Tabernacle and temple worship are over, now God is worshipped in the Spirit. The place of worship is where Christ is,—where God dwells. The Epistle to the Hebrews treats very fully of this, as we shall see later. Let me now close with a reference to a beautiful scene in which worship in its most touching

form is introduced. The Lord is just on His way to the Cross. Lazarus, the risen one, is there, and Martha with her sister Mary. Martha is the one who serves, and this time without rebuke. "But Lazarus was one of them that sat at the table with Him." One might have said that Christ sat at the table with Lazarus, because He was the guest. Yet Lazarus would have been the first to say that it was his unspeakable privilege to sit at the table with his Master. But it was Mary who brought Him the blessed worship of her love. In Martha we have service, in Lazarus communion, in Mary the worship that fills the house "with the odour of the ointment."

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### **ADDRESS III.**

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." This is the greatest privilege accorded to any creature, and it is yours, my fellow-believer, and mine; to be exercised not at set intervals only, not on Lord's Day or any particular

day, only. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." These simple words set aside all pretensions to a *place* or particular *form* of worship. We "must worship Him in spirit and in truth." There is no doubt a time to gather together, but no time restricted to worship; the time for worship is every hour of every day; and the place of worship is the Holy of Holies where God is. It is the great—the surprising—fact of Christianity that that place is always open to faith. It was not so when the Lord spake these words to the woman at the well: it is now. Saints then had not the liberty of free approach, for the veil was not rent. But the hour was "come," for He was there! "The veil of the temple was rent from the top to the bottom" when He "yielded up the ghost." "The way into the holiest of all" was then and thus "made manifest." Now, thank God, the veil is gone. To sew it up and to pretend that it still subsists between God and the believer is sheer profanity. For a priest to come in and offer his services to bring me, the feeblest believer, into the presence of God is an affront to the Son of

God. We have "a great priest over the house of God," we need no other (save as we are priests unto God). We have "boldness to enter into the holiest by the blood of Jesus" and no veil to hinder our approach : Oh let us draw near !

If we consider the religious movements of the day, we find, on the one hand, infidelity more terrible than formerly, because it is taken under the wing of the professing church ; and on the other, the superstition which is equally opposed to God, leaving the believer at a distance from Him, and placing forms and ceremonies, priests and ministers between the soul and God. There is a ministry, God be praised, a ministry of the fact that there is free access to God through Jesus Christ, and free, holy worship in His presence. Any ministry that comes in between a soul and God is the re-establishment of Judaism, in one form or other, on the ruins of Christianity. We need not be occupied with what Satan is doing, but rather with what our God has done for us, in giving us the place of nearness in which He has set His people. What He has wrought, is wrought for all His people. He has set all in nearness



because He would have it so. This nearness is the consciousness of our place as children, for it is the *Father* that seeks worshippers. It is God Whom we know as Father Who has devised the whole priceless blessing. Christians are described in the passage quoted last week—Phil. iii.—as those who “worship God in the spirit.” It is not something done to get to God, it is rather a soul that has found its God, that bows before Him in the confidence of a child pouring itself out to the Father, now fully revealed. No forms, no ceremonies, are essential to that worship. There is no need of *candles*, for “God is light, and in Him is no darkness at all.” He has made us to be “light in the Lord.” If we are not in the light we have need of the Gospel and not candles! In revealing Himself He has brought us nigh, setting us as worshippers before Him. Worship is the adoration of a soul rendered to God because of what He is, and because of what He in grace has shewn Himself to be. Will you turn for a moment to 2 Cor. iii. 6. The law, i.e., the ten commandments, called also the letter, was written on stones. The “spirit” sums up the full revelation of

God in the Person of Christ. These are in contrast the one with the other. The law (the letter) killeth, the "spirit" giveth life. What is meant by "spirit" is fully unfolded in the parenthesis, verses 7-16. It is the perfect revelation of God in Christ and the ministry of the apostle unfolds it. The law could not give life, it was not given with that purpose. Man was a sinner, and God gave it to discover man's condition to himself, that he might know how God saw him, that indeed he was *lost*. What purpose does a plumbline serve? It is not to make a wall straight. It will shew if it is crooked, but something else must make it straight. The Gospel must do this. Is the law, then, of no value? Far be the thought. "The law is holy, and the commandment holy, and just, and good." It is not the law that passeth away. It is maintained in all its integrity, in all its divine authority; but it is death to the sinner. "The commandment, which was ordained to life, I found to be unto death." It is we who have died, not the law. It was the ministration of death, as inflexible, as hard, as the stones upon which it was written. But God has not left man there, blessed be His Name!

He has found a ransom, by which He is just and the justifier of the sinner. When every mouth is stopped and all the world guilty before God, then He can show what He is. If that was glorious which was only the ministration of death, how glorious the ministration of the Spirit. The ministry of condemnation, that was the law; the ministry of righteousness, that was the Gospel. At the close of the parenthesis, ver. 17, we read, "Now the Lord is that Spirit," which we may connect with "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Christ has come, Christ the blessed summing up of all the grace of God, and, indeed, the One who is here called the "Spirit" in contrast with the "letter." The letter brings condemnation and death; the Spirit brings life and righteousness. We have all in Christ.

When God led Israel all His dealings with the people, to the foot of Sinai, were in pure and perfect grace. The path made through the Red Sea was a type of the death of Christ separating them from the world. They were brought to God on eagles' wings. All was pure grace without a condition. But then

God took occasion by man's self-confidence to put him to the test. "All that the Lord hath spoken we will do, and be obedient." God took them at their word. He would show man what it is to stand before a thrice Holy God, and how helpless he really is. "Set bounds about the mount," He ordered at once, "if a beast touch the mountain it shall be stoned, or thrust through with a dart." Thus was the legal economy introduced. Though a part of that economy consisted of a place of worship, it was a costly witness (and intended to be such) that God was hidden. There was a place of worship with everything that indicated approach to God. There was the *Shekinah*, God's own mysterious "Presence," the mysterious light that burned in the Holiest. No one was to enter except the High Priest once a year. The way into the Holiest was not manifest. What was the High Priest to do that one time in all the year when he had the liberty to enter? He had to fill the place with fumes of incense, that he might not be seen. He was then to sprinkle on and before the mercy seat the memorial of redemption. It was in type the blood of the Son of God "upon the mercy seat east-

ward ; and before the mercy seat . . . seven times." It was a testimony that there was no way to God but by the blood of atonement. God's relations with Israel were established by that blood. Study the epistle to the Hebrews, especially the 10th chapter, and you will find that on the day of atonement in Israel there was a remembrance made of sins. "But now once in the end of the world hath He appeared to put away sin (not to bring it to memory) by the sacrifice of Himself." For God and for faith sin is put away, the conscience of the believer is purged, and—foundation of all blessing, the will of God IS DONE. "Lo, I come to do Thy will, O God . . . by the which will we are sanctified." And what is the result? "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Yes, we have now liberty, confidence, boldness in God's own Presence. We are not only made His righteousness, but we are holy through the blood of Christ. "Let us draw near." We worship in the holiest, having entered "by a *new* and living way ;" *new* in the efficacy of a newly-offered sacrifice; *living*, in that He ever liveth the "great priest over the

house of God." This is the way of resurrection and we go in, in the full power of a Risen Christ. Our worship is "in spirit," not in empty forms; "in truth," the truth of the full revelation of Himself in Christ. And Christ is there in the full value of the blood. "Therefore doth My Father love Me, because I lay down my life, that I might take it again." He is all the delight of God. God has found more satisfaction in the Son of His love than He ever found of dishonour and shame in the way that sin came in. O God be praised! We are before our God in the savour of that sacrifice. He smells the sweet savour and finds delight in the work of His Hands. Whilst you are busy here—busy for Christ—your heart may be enjoying the sunshine of His Presence; God smelling the odour of the precious sacrifice. We share it by the Holy Ghost, as we read in 1 Cor. ii. 9, 10. We used to sing as children,—

"Eye hath not seen it, my gentle boy,  
Ear hath not heard its sweet songs of joy."  
This was very 'sweet, and carried our thoughts heavenward. Yet the Apostle is not speaking of heaven, unless indeed of heaven below, for he immediately adds:

**"God hath revealed them unto us by His Spirit." Priest and candle, out of the light !**  
**GOD HATH REVEALED ! "The Spirit searcheth**  
**all things, yea, the deep things of God."**  
As none know the things of a man but the spirit of a man that is in him, so none know the things of God but the Spirit of God, i.e., the Spirit that dwells in your body. By Him we "know the things that are freely given to us of God." No church, no order of priesthood ; the Spirit of God alone avails us here : "we have the mind of Christ." He has sought us as worshippers, for the Father, He has set us as children before Him, and He has given His Spirit to lead our worship. Oh, blessed place of the Christian brought nigh to God, set at liberty in His Presence ! Blessed sanctuary ! May we use it more constantly !

In Deut. vi. there is a beautiful illustration of this character of worship. The Israelite was to bring a basket of first-fruits, of the fruits that Canaan bears for the people of Jehovah, the fresh fruits of its fertile soil. They must be poured out before Jehovah, in the holy place. Ours are spiritual fruits—peace and liberty, and, ere long, likeness to Christ. Pour them out

before God and rejoice in them in His Presence. Sit there in that holy calm like David in 2 Sam. vii., and tell out your heart to Him in broken sentences like his. Oh may our God give us more of this every day—"Of Thine own have we given Thee." May He give us to guard against all going back to Judaism, all mere form and ritual! and may we worship Him in spirit and in truth.