

Sabbath School Lesson Quarterly



We Worship God
1972
First Quarter

Lesson Titles for the Quarter

1. The Advent Message, a Call to Worship
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The Blessing of Daily Study

“Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson.”—*Counsels on Sabbath School Work*, page 53.

My Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath School lesson each day of the week.

.....
(signed)

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We Worship God

First Quarter, 1972

To worship God is man's greatest privilege. How can we make worship more effective? These lessons are designed to help the whole church enter into a richer and more joyful experience of worship and then to go out and share their joy with others.

When the prophet Isaiah saw "the Lord . . . high and lifted up," he also saw himself as "undone"—"a man of unclean lips." True worship uncovers the heavens and makes God real to man; but it also uncovers the soul of man, making him real to himself. Every service of the church should lead people into a consciousness of the presence of God. Both the order and the content of the service are important, but it is the progression and the appeal of each particular part that inspires true worship.

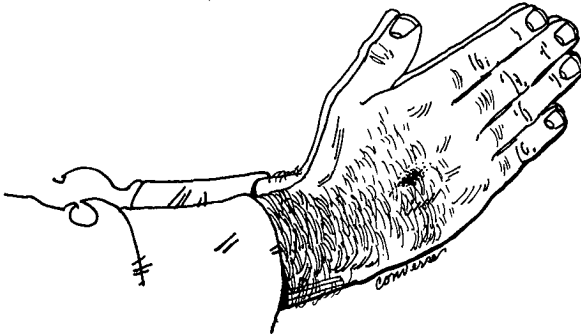
True worship does not necessarily have to follow a set pattern. In many cases it is the unusual that arrests the mind and makes man meditate. When Moses saw the burning bush and saw that it was not being consumed, it attracted his attention; and out of that experience he was led into his lifework. He heard God's voice in an unusual environment. But by contrast when Isaiah heard God's call, he was in the very environment of the temple. That of course was the usual place of worship. But that usual environment became the occasion of an unusual experience to him because of his mental attitude. "Our meetings should be . . . pervaded with the very atmosphere of heaven," is the counsel of the Lord's messenger (E. G. White, *Review and Herald*, November 30, 1886).

These words written so long ago should have challenged us to give more attention to the subject of worship. Although worship may take varied forms, yet for it to be a lasting experience the congregation must sense three things: (1) the presence of God, (2) a revelation of His purity and power, and (3) His call to a life of dedication and service.

Each of these lessons deals with a different aspect of the nature, purpose, and methods of true worship. We are not trying to lay down a definite form of worship, but to suggest ways of making the worship more meaningful. Ponder these inspired words: "The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship."—*Testimonies*, Vol. 9, p. 143.

"There is nothing more needed in the work than the practical results of communion with God."—*Ibid.*, Vol. 6, p. 47.

Worship can move on the level of public or private manifestation. The worship of God includes the province of salvation and grace and the consequent submission of one's will, returning gratitude and praise to God for His love and mercy.



THE ADVENT MESSAGE, A CALL TO WORSHIP 1

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.

Early Christian Worship

No perfectly detailed picture exists of the outward or liturgical forms of earliest Christian worship. The clearest indications are found in such scriptures as Acts 2:42, 46; 5:42 and 1 Corinthians, especially chapter 14 and 11:20. Putting such passages together with all the New Testament greetings, doxologies, and references in Revelation, we get a fairly clear picture of what the earliest Christian worship services were like.

The Gospel of John is valuable in this connection because it shows the historical life and teachings of Jesus, the incarnate *Logos* (Word) as the center of all early Christian thought and worship. There was reverence, godly fear, and vitality in all Christian worship.

In 1 Corinthians 14, Paul shows that the building up of the Christian community, "the body of Christ," was the great aim of Christian life and service.

The Nature of Our Worship Today

"Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying

the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship."—*Testimonies*, Vol. 5, p. 609.

LESSON OUTLINE

1. **Last-day Call to Worship**
Rev. 14:6, 7
2. **A Warning Against False Worship**
Rev. 18:2, 4
3. **Worship in Reverence and Humility**
Isa. 57:15
4. **Worship in Spirit and Truth**
John 4:23
5. **God's Greatness Inspires Worship**
Ps. 99:1, 9
6. **True Worship Inspires Service**
Luke 9:37

December 26

Part 1
LAST-DAY CALL
TO WORSHIP

Rev. 14:6, 7

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The Bible is a Book of worship. From the first chapter of Genesis to the last chapter of Revelation God is revealed as the One whom we should revere, adore, and worship. "God's claim to reverence and worship . . . is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. Thus it is presented in the Bible."—*Patriarchs and Prophets*, page 336.



How does the prophet Jeremiah contrast the living God with the gods of the heathen? Jer. 10:10-12, 14-16.

True worship is the most dynamic and creative experience possible to man. It embraces the whole personality of man—his thoughts, his emotions, his will, and his strength.



How did the psalmist express his joy in worship? Ps. 103:1.

"God calls upon His people to arise and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level and breathe in the clear, sunny atmosphere of heaven."—*Testimonies*, Vol. 5, p. 607.

THINK IT THROUGH

If God places value on our worship, should not I seek to make it more real in my own experience?

"Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their un-

cultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness."—*Testimonies*, Vol. 5, p. 500.

FOR FURTHER STUDY: "The Great Controversy," pages 311, 355, 450, 453, 611.

**Part 2
A WARNING
AGAINST FALSE
WORSHIP**

Rev. 18:2, 4

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Those who proclaim God's last gospel message to the world must know and interpret the great chronological prophecies of Daniel and Revelation. It is important to convince men that "the hour of God's judgment is come," yet that is but preliminary. They must also be led to heed God's call to separate from every form of idolatry and self-worship.



What warning did Isaiah give to the captives in Babylon? Isa. 52:10, 11.



What warning did Paul send to the Corinthian believers? 2 Cor. 6:17.

It is the Christian's duty to perfect holiness in the fear of God. 2 Cor. 7:1.

"The apostle's words of warning to the Corinthian church are applicable to all time and are especially adapted to our day. By idolatry he meant not only the worship of idols, but self-serving, love of ease, and gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ."
—*The Acts of the Apostles*, page 317.



How did the psalmist relate to false ways of worship? Ps. 119:126, 128.

THINK IT THROUGH

Have I learned to hate every false way? Or do I find some wrong things attractive?

"The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will

cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic inventions and falsehoods."—"Testimonies to Ministers," page 20.

FOR FURTHER STUDY: "Early Writings," page 277; "The Great Controversy," page 603.

Part 3
WORSHIP IN
REVERENCE AND
HUMILITY
Isa. 57:15

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

To help the men and women and boys and girls of this confused generation to look unto God the Maker of heaven and earth, the Author of all true science—this is the church's primary task. Every feature of the advent message, whether doctrine, precept, or prophecy, should lead to worship. He who "made heaven, and earth, and the sea, and the fountains of waters" is also the One who redeemed us by His blood and sanctifies us by His Spirit.

"There is nothing more needed in the work than the practical results of communion with God."—*Testimonies*, Vol. 6, p. 47.

"At the heart of worship lies a fundamental need—the need of God."—Marie Powell, *Guiding the Experience of Worship*, page 11.

▷ **With whom does He whose name is holy deign to dwell? Isa. 57:15. See also Ps. 34:18; 138:6.**

▷ **What should be the attitude toward God in "the assembly of the saints"? Psalm 89:7.**

A new power is felt in the church when the congregation becomes more conscious of the true spirit of worship. A new quality of fellowship unites the group, something akin to the experience of the apostolic church as recorded in Acts 4:32, 33. Enjoying that kind of experience brought power into their prayers. See verse 31. And that experience will be repeated before our Lord returns. True worship will help bring this about, for it produces true humility.

THINK IT THROUGH **Are my friends and I as reverent as we should be?**

"Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience

to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul."—"The Desire of Ages," page 189.

FOR FURTHER STUDY: "Testimonies," Vol. 9, p. 156.

December 29

Part 4
WORSHIP IN
SPIRIT AND
TRUTH
John 4:23

"But 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."

When the Lord Jesus spoke these words to the woman at the well, it revealed the interest God the Father has in our worship. He not only accepts our worship but is actually seeking sincere worshippers. While the Samaritans were a religious people, yet of these Jesus said: "Ye worship ye know not what." Verse 22.

The word "worship" occurs more than one hundred times in Scriptures, but sometimes it refers to something far removed from the true worship of God. For example, God says: "They worship the work of their own hands, that which their own fingers have made." Isa. 2:8.

This would naturally include images of wood, stone, and metal. Might it not include other things such as our homes, our businesses, our education, our dress, our social concerns, and our money? All too often these become objects of worship.



How did our Lord reply to the tempter who tried to lure Him into false worship? Matt. 4:10.

The Lord's counsel to us is very clear on this point. We read: "How much means are spent for things that are mere idols, things that engross the thoughts and affections?"—*Evangelism*, page 344. "Expel from the soul-temple everything that assumes the form of an idol."—*Testimonies*, Vol. 8, p. 53.



How does John describe those who accept and obey the three angels' messages? Rev. 14:12.

THINK IT THROUGH

Am I more concerned with the place of worship or even the day of worship than I am about the spirit of worship?

"Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with

them by His Spirit. But those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail."—"Prophecies and Kings," page 50.

FOR FURTHER STUDY: "Evangelism," page 377; "The Desire of Ages," page 189; "Counsels to Teachers," page 259.

Part 5
GOD'S GREATNESS
INSPIRES
WORSHIP
Ps. 99:1, 9

"The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved."

"Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy."

Worship is inspired by a sense of a power outside of and beyond the control of man. It had its beginning in human experience when the Creator communed face to face with man in Eden. Gen. 3:8. That intimate converse was broken by man's sin, but God invites us still to commune with Him, the high and holy God. Our knowledge of Him as Creator and Upholder of the universe inspires awe. And the more we know of God and His majesty, the greater and more intelligent will be our praise. No previous generation has had more reason to praise God than ours. Our expanding knowledge of the universe should lead us to honor the One who made heaven and earth.



How does the psalmist express his adoration of God, and what does he say of man? Ps. 8:3-6.

Worship is the response of the creature to the Eternal, not only here on earth but also in heaven. The twenty-four elders and the four "living creatures" (NEB) continued to voice their praise to God as they fell down before Him in adoration. John describes the scene, telling how they worship "Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:10, 11.

THINK IT THROUGH

Does a sense of the greatness and the holiness of God inspire me to bow in adoration of the Infinite?

"The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. . . .

"In Revelation 14, men are called

upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God."—"The Great Controversy," pages 436, 437.

The greatest service we can render a child or an adult is to help him sense the presence of God.

FOR FURTHER STUDY: "Patriarchs and Prophets," page 336.

December 31

Part 6
TRUE WORSHIP
INSPIRES
SERVICE
Luke 9:37

"And it came to pass, that on the next day, when they were come down from the hill, much people met Him."

Jesus had taken three disciples up the mountain to pray, and they had witnessed the spectacular transfiguration, eclipsed only by His resurrection. They had heard the voice of God saying: "This is My beloved Son: hear Him."

Peter was so moved that he suggested that they build three tabernacles and stay there. But there was work to do in the valley. A multitude was awaiting the warmth and comfort of the Saviour's love and compassion.

While activity is not worship, yet true worship naturally leads to activity. There is ever the tendency for us to let our service for God actually take the place of our worship of God.

"As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work."—*The Desire of Ages*, page 362.

Anything we permit to take the place of Christ in our lives is in reality the spirit of antichrist.



In view of God's activities in the earth, what is man called upon to do? Ps. 46:10.



Why would God not hear the prayers of Israel? What were they to do before offering their worship? Isa. 1:15-17.

THINK IT THROUGH

There is a great work to be done, but there is also a great God to be worshiped. Is it possible that the work of the Lord is keeping us from the Lord of the work?

"Religion must begin with emptying and purifying the heart, and must be nurtured by daily prayer.

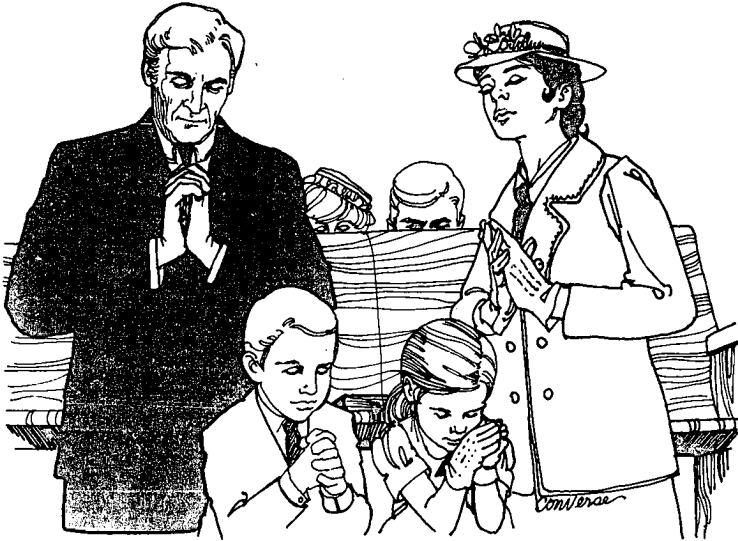
"The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul. Busy ac-

tivity in the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart."—"Testimonies," Vol. 4, p. 535.

FOR FURTHER STUDY: "The Desire of Ages," pages 426-431.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Multiple choice: The message of the first angel of Revelation 14 is called: (a) new; (b) rediscovered; (c) everlasting. _____
2. Multiple choice: Are God's people all: (a) in the SDA Church; (b) in "Babylon"; (c) in the world?
3. Complete: "I dwell in the high and holy place, with him also that is of a _____ and _____ spirit, to revive the spirit of the _____, and to revive the heart of the _____ ones."
4. Mention a text from this lesson showing that a true spirit and obedient service go together.
5. Complete: "Worship at His _____ hill; for the Lord our God is _____."
6. What danger exists when *service for God* takes the place of the *worship of God*? _____



THE EXPERIENCE OF WORSHIP 2

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6:7.

The Majesty of God and the Humility of Man

"Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. . . . How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service!"—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 4, p. 1139.

The same element of unworthiness can be seen in the cases of Moses, Habakkuk, and all the great saints called to worship and serve God. It comes to all true worshippers who see the King in all His glory.

LESSON OUTLINE

- 1. Place of Response in Worship**
Isa. 6:8'
- 2. Place of Prayer in Worship**
Hab. 3:2
- 3. Reverence for the Holy**
Ex. 3:4, 5
- 4. Reality in Worship**
Ps. 63:1-4
- 5. Praise in Worship**
Heb. 13:15, 16, RSV
- 6. Forgiveness and Worship**
Ps. 51:2

**Part 1
PLACE OF
RESPONSE
IN WORSHIP
Isa. 6:8**

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me."

It was while in the atmosphere of worship that Isaiah heard the call to service. He lived in a time of great international stress. Assyria was threatening to invade the land, and king Uzziah, sometimes called Azariah, who had ruled Judah for forty years, was dying of leprosy. He had been a good king, but success had made him proud. When he came to the temple to worship, he even disdained the services of the priests. He would offer his own incense. Eighty priests resisted him. Then all at once leprosy was seen to break out upon him, and he fled from the sacred building never to return; thus came the sad and tragic end of an otherwise great leader. But when the king, in whom the people's hope was centered, collapsed, God gave the young prophet a vision of another King—the Ruler of eternity.

Study carefully every feature of Isa. 6:1-5.



As Isaiah beheld this heavenly scene, how did it affect him? Isa. 6:5.

"As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator, and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah!"—*Prophets and Kings*, page 307.



Having the assurance of forgiveness and cleansing, what did the prophet then hear? And what was his response? Isa. 6:8.

THINK IT THROUGH

When I meet with God's people for worship, has my mind been closed to all the traffic of everyday interests?

These important features must not be overlooked:

a. The worship service should create the atmosphere for worshipers to experience the presence of God.

b. All roads to the soul must be cleared of the traffic of everyday interests.

c. The worshipers must be helped to see by faith "the Lord . . . high and lifted up."

d. They must be helped to discover personal need of cleansing.

e. Experiencing the joy of forgiveness, the worshipers are then prepared to hear God's call to service.

FOR FURTHER STUDY: "Prophets and Kings," pages 303-309.

January 3

Part 2
PLACE OF
PRAYER
IN WORSHIP
Hab. 3:2

"O Lord, I have heard Thy speech, and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Witnessing the awful inroads of wickedness, the prophet Habakkuk wondered why God permitted things to get so apparently out of hand. "Why dost Thou show me iniquity?" he said. And why is it that "wrong judgment proceedeth"?

▷ **What did God say to this concerned prophet? Hab. 1:5, 6.**

▷ **What was the description of the Chaldeans? Verses 6-11.**

▷ **How did Habakkuk reply? Verses 12, 13.**

▷ **Where did he go when he sought an answer to his questions? Hab. 2:1.**

THINK IT THROUGH **When I worship, do I listen for the voice of God to my soul?**

"Those that expect to hear from God must withdraw from the world, and get above it, must raise their attention, fix their thought, study the Scriptures, consult experiences and the experienced, continue instant in prayer, and thus set themselves upon the tower. . . . When we are tossed and perplexed with doubts concerning the methods of Providence, are tempted to think that it is fate, or fortune, and not a wise God, that governs the world, or that the church is abandoned, and God's covenant with His people canceled and laid aside, then we must take pains to furnish ourselves with

considerations proper to clear this matter; we must stand upon our watch against the temptation; that it may not get ground upon us, must set ourselves upon the tower, to see if we can discover that which will silence the temptation and solve the objected difficulties. . . . When we have been at prayer, pouring out our complaints and requests before God, we must carefully observe what answers God gives by His Word, His Spirit, and His providences, to our humble representations." —Matthew Henry's "Commentary," on Hab. 2:1.

FOR FURTHER STUDY: "Prophets and Kings," pages 384-389.

January 4

Part 3
REVERENCE FOR
THE HOLY

Ex. 3:4, 5

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Moses stands out as unique. He was a brilliant scholar, a literary genius, an army general, and a philosopher. He had already made the greatest decision of his life, having renounced the crown of Egypt. But he was ill-prepared for his great work until in the atmosphere of quiet meditation in the desert he heard the voice of God. As a scientist he was gripped by the phenomenon of the burning bush. While there he became aware of the divine Presence.



What was Moses' attitude when God spoke to him? Ex. 3:6, last part.

Forty years earlier he felt confident in his own ability to deliver Israel. He was eager for the task. Now he begs to be excused. His self-sufficiency has disappeared. Only as we humble ourselves before God can we be used. True worship always begets true humility.



What further discovery did Moses make? Ex. 4:6, 7.



What was in the hand of Moses when God appointed him his work? Ex. 4:2.

THINK IT THROUGH

Am I ready for whatever disclosure of self God has for me?

"Shut in by the bulwarks of the mountains, Moses was alone with God. The magnificent temples of Egypt no longer impressed his mind with their superstition and falsehood. In the solemn grandeur of the everlasting hills he beheld the majesty of the Most High, and in contrast realized how powerless and insignificant were the gods of Egypt. Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be

overshadowed by His power. Here his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, 'very meek, above all the men which were upon the face of the earth' (Numbers 12:3), yet strong in faith in the mighty God of Jacob."—"Patriarchs and Prophets," pages 250, 251.

FOR FURTHER STUDY: "The Ministry of Healing," pages 212, 508.

January 5

Part 4
REALITY IN
WORSHIP

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in Thy name."

Ps. 63:1-4

While we worship God, He is actually seeking us more than we are seeking Him. The ability to commune with God is life's highest attainment. Someone has said, "Worship is as simple as daylight, sensible as reason itself." That may be true, but to experience this we should recognize a few vital principles. First, that God is our Father, and it is natural that we, His children, should feel free to come to where He is. Second, that worship is simply focusing Godward. Third, that we must train ourselves to listen not only to the minister, but to God.



How does Paul describe the change that is wrought in the human heart? 2 Cor. 3:18.

"Christ is sitting for His portrait in every disciple. Every one God has predestinated to be 'conformed to the image of His Son.' Rom. 8:29. In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world."—*The Desire of Ages*, page 827.

True love for our fellowman grows out of our personal relationship to God who "hath made of one blood all nations of men to dwell on all the face of the earth." Acts 17:26. In worship we meet as the family of God where "there is neither male nor female, bond nor free."



What does the Lord require of His children? Micah 6:8.

THINK IT THROUGH

Are there barriers in my life that hinder God's revelation to me?

"Rest yourself wholly in the hands of Jesus. Contemplate His great love, and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm peace, and indescribable love. As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving

Saviour will strengthen and His character will appear more and more lovely. . . . We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence, we can call God our Father."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 3, pp. 1147, 1148.

FOR FURTHER STUDY: "Education," page 164.

January 6

Part 5
PRaise IN
WORSHIP
Heb. 13:15, 16,
RSV

"Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God."

Christianity is not essentially a meditative religion. Neither is it a ritualistic religion. It is an intensely practical religion. The ancient Hebrews' religion by contrast was definitely ritualistic and included many different sacrifices. And in addition to these there was in the courtyard of the tabernacle, and later at the temple at Jerusalem, the "continual burnt offering" which pointed forward to the coming Redeemer.

"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah."—*Patriarchs and Prophets*, page 352.

The apostle Paul wrote: "By Him let us offer up the sacrifice of praise to God continually." Then immediately following this was his instruction: "Do not neglect to do good and to share what you have." As Christians we have very much to share. Not only the truth concerning our Lord's sacrifice and the "blessed hope" of His soon return, but also a life of joyful service to others. When worship is genuine it always carries over into the home, the office, the farm, the workshop, the classroom, the playground.



What did the Master say He had come to do? Luke 4:18.

Helping those wounded by sin and setting at liberty those bound by wrong habits is one of the outcomes of worship. To have attended a worship service and then leave the meeting in a spirit of criticism or impatience is evidence that one had not truly worshiped. Good works always follow good worship. The better our worship, the better our service to God and our fellowmen.

THINK IT THROUGH

Does my life indicate that I have truly worshiped? Am I different in my home, my work, my recreation?

"Praise God More. Would it not be well to cultivate gratitude, and to offer grateful songs of thanksgiving to God? As Christians we ought to praise God more than we do. We ought to bring more of the brightness of His love into our lives. As by faith we look to Jesus His joy and peace are reflected from the countenances. How earnestly we

should seek so to relate ourselves to God that our faces may reflect the sunshine of His love! When our own souls are vivified by the Holy Spirit, we shall exert an uplifting influence upon others who know not the joy of Christ's presence."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 3, p. 1148.

FOR FURTHER STUDY: "Medical Ministry," page 184.

Part 6
FORGIVENESS
AND WORSHIP
Ps. 51:2
See Isa. 6:6, 7

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Nothing is more important in the experience of worship than a new sense of forgiveness and cleansing. David sought cleansing from his heinous sin. Isaiah's sense of human unworthiness is an explicit worship experience.

▷ **What proof is there that God's people were included in Isaiah's need for cleansing? Isa. 6:9.**

▷ **Are forgiveness, cleansing, and true worship of vital necessity in Christ? Rev. 1:5, 6.**

▷ **What is said of "the great multitude" of the redeemed standing before God's throne? Rev. 7:14.**

Only a coal from God's altar is sufficient to cleanse the soul. "Strange fire" can never accomplish this. Once cleansed, the worshiper can then join with the angels in ascribing full praise to the Lord of Hosts who alone is holy.

To be cleansed from all bitterness and disappointments over what might have been is for many the greatest forgiveness of all.

▷ **How does God plan to cleanse His people and purge their iniquity? Isa. 4:4; Matt. 3:11.**

THINK IT THROUGH

Does worship, both private and public, renew my gratitude for forgiveness, cleansing, and joy in Jesus Christ?

"The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities 'by the spirit of judgment, and by the spirit of burning.' The word of the Lord to Israel was, 'I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.' Isa. 4:4; 1:25.

To sin, wherever found, 'our God is a consuming fire.' Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them."—"The Desire of Ages," page 107.

FOR FURTHER STUDY: "The Acts of the Apostles," page 208; "Testimonies," Vol. 7, pp. 241, 251.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Multiple choice: (a) A man works for God and then gets God's call; (b) a man worships God in spirit and truth and then hears God's call to service.

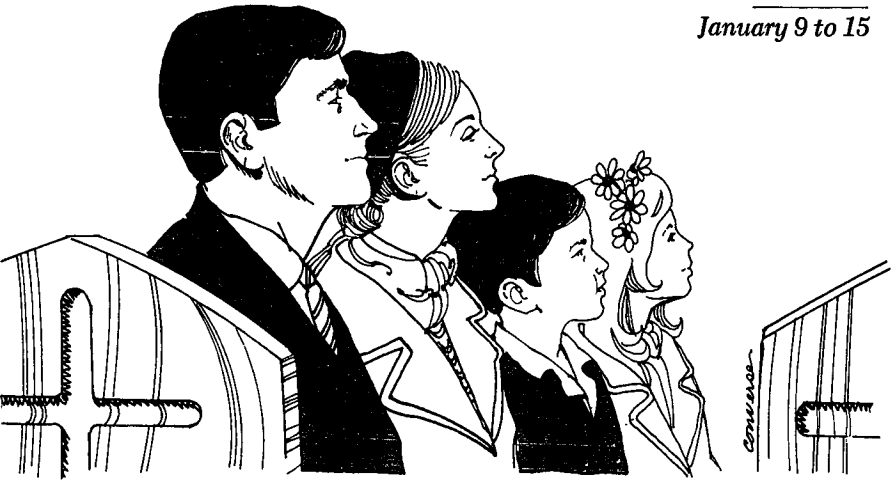
2. Multiple choice: Is the prevalence of wickedness evidence of: (a) God's failure to act in time? (b) the triumph of evil over good? (c) the unhurried, unfailing, but inevitable plan of God for evil to demonstrate itself before final judgment? _____

3. How was Moses' native ability and self-confidence used by God? _____

4. Complete: "Christ is sitting for His _____ in every disciple. . . . In _____ Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be _____ to the world."

5. What should be the result of true worship? _____

6. If worship is to be effective in bringing man into God's presence, how should man feel as he approaches God? _____



CREATING THE ATMOSPHERE OF WORSHIP **3**

"But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee." Ps. 5:11.

Joy in the Spirit

True spiritual joy is a "fruit of the Spirit." Gal. 5:22. This joy pervades every department of life, and it includes God's Word, His worship, and His service. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus." Phil. 3:3.

Reverence in the Church

"Teach them [children] to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is His house. I must have pure thoughts and the holiest motives. . . . This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life.'"—*Testimonies*, Vol. 5, p. 494.

LESSON OUTLINE

- 1. Joyfulness in Worship**
Ps. 96:9-13
- 2. Reverence and Response in Worship**
Ps. 99:1, 2, 5
- 3. Humility, a Prerequisite to Worship**
James 4:8, 10
- 4. Learning to Wait on God**
Isa. 30:18
- 5. Right Mental Attitudes to Worship**
Eccl. 5:1, 2
- 6. The Healing Virtue of Silence**
Isa. 30:15; Ps. 46:10

**Part 1
JOYFULNESS
IN WORSHIP**

"O worship the Lord in the beauty of holiness: fear before Him, all the earth. . . . Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

Ps. 96:9-13

"That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom.

"Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work. God would not have His children, for whom so great salvation has been provided, act as if He were a hard, exacting taskmaster. He is their best friend; and when they worship Him, He expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires His children to take comfort in His service and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

"We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion."—*Steps to Christ*, pages 103, 104.



In what way did the psalmist say God should be worshipped? Ps. 96:9.



What did He call upon nature to do? Ps. 96:11-13.

THINK IT THROUGH

Do I really enjoy the hour of worship, or is it just a routine appointment?

"When the Holy Spirit is breathing upon the soul, the will and the powers of the man must respond to Its influence. Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips; for it is wafted from the throne of God. . . . A stubborn and rebellious

heart can close its doors to all the sweet influences of the grace of God and all the joy in the Holy Ghost; but the ways of wisdom are ways of pleasantness, and all her paths are peace. The more closely we are connected with Christ, the more will our words and actions show the subduing, transforming power of His grace."—"Testimonies," Vol. 4, pp. 625, 626.

Part 2
REVERENCE AND
RESPONSE IN
WORSHIP

Ps. 99:1, 2, 5

"The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and He is high above all the people."

"Exalt ye the Lord our God, and worship at His footstool; for He is holy."

The expression "the beauty of holiness" (1 Chron. 16:29) implies arrangement, order, art, and even architecture; but it also includes the inner beauty of fellowship where consecrated personalities and dedicated lives unite in approaching God. Worship is the primary and eternal activity of the redeemed. It is man's response to the nature and action of God. True worship springs only from the Holy Spirit.

► **What promise is made to those who enter into reverent worship? Isa. 30:15.**

Quietness is one characteristic of true worship climate. The healing quality of silence is something we all need. Many of God's people are today compelled to live amid noise, confusion, and ungodly competition. Never did a generation need so desperately the fortifying experience of quietude and confidence.

"Our meetings . . . should be pervaded with the very atmosphere of heaven."—*Testimonies*, Vol. 5, p. 609.

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Ps. 46:10. Here alone can true rest be found. And this is the effectual preparation for all who labor for God."—*The Desire of Ages*, page 363.

THINK IT THROUGH

Can we say that our worship services are "pervaded with the very atmosphere of heaven"?

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . .

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They

should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. . . . If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence."—*Testimonies*, Vol. 5, p. 492.

FOR FURTHER STUDY: "Prophets and Kings," pages 28, 175.

January 11

Part 3
HUMILITY, A
PREREQUISITE
TO WORSHIP
James 4:8, 10

**"Draw nigh to God, and He will draw nigh to you."
"Humble yourselves in the sight of the Lord, and He shall lift you up."**

"As reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—*Prophets and Kings*, page 49.

▷ **How only can we serve God acceptably? Heb. 12:28, last part.**

Irreverence during worship is not usually the result of a defiant spirit of wickedness; it is more often the result of a lack of understanding. Should we not, as individuals and as a congregation, develop a spirit of reverence and godly understanding?

▷ **When one has true understanding, what does it become to him? Prov. 9:10; 16:22.**

"The success or failure of a worship service may be measured by three questions: First, is it a sincere outreach toward God and an act of real self-dedication on the part of the leader and the worshipers? Second, does it hold attention and command respect and participation by the congregation? Third, has it inherent qualities of beauty, dignity and artistry which will appeal to all in proportion to their ability to judge and appreciate?"—A. W. Palmer, *The Art of Conducting Public Worship*, pages 4-7.

▷ **What characteristics are prominent in the heavenly sanctuary? Ps. 96:6.**

THINK IT THROUGH

When visitors come to our services, what impressions do they take away with them? Do I do my part in creating a spirit of reverence?

"It is God's will that all parts of His service shall be managed in an orderly, becoming manner, which will impress those strangers who may attend, as well as the regular attendants, with the elevated, ennobling character of the truth and its power to cleanse the heart.

"In His providence God impresses

people to attend our . . . services. Some come from curiosity, others to criticize or ridicule. Often they are convicted of sin. The word spoken in the spirit of love makes a lasting impression on them. How carefully, then, should these meetings be conducted."—"Evangelism," pages 207, 208.

FOR FURTHER STUDY: "Testimonies," Vol. 4, p. 245; Vol. 5, p. 163.

January 12

Part 4
LEARNING TO
WAIT ON GOD
Isa. 30:18

"And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him."

If the Creator of the universe is waiting to be gracious to His people, should not we be willing and eager to wait for Him that we may be renewed mentally, physically and especially spiritually?

▷ **What promise is given to those who wait on God? Isa. 64:4.**

Marginal readings and modern translations give the idea that no one has ever heard of or seen "a God besides Thee, who works for those who wait for Him." RSV.

▷ **Under what circumstances did the Lord communicate with Elijah? 1 Kings 19:12, last part.**

▷ **What convulsions of nature had preceded this experience? Verses 11, 12.**

"He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. While Elijah waited for the revelation of the Lord, a tempest rolled, the lightnings flashed, and a devouring fire swept by; but God was not in all this. Then there came a still, small voice, and the prophet covered his head before the presence of the Lord. His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need."—*Prophets and Kings*, pages 168, 169.

THINK IT THROUGH

Am I learning to wait on God? Am I prepared to hear the still small voice?

"Nothing else in this world is so dear to God as His church. He will work with mighty power through humble, faithful men. Christ is saying to you today: 'I am with you, cooperating with your faithful, trusting efforts, and giv-

ing you precious victories. I will strengthen you as you sanctify yourselves to My service. I will give you success in your efforts to arouse souls dead in trespasses and sins.'"—"Testimonies," Vol. 7, pp. 242, 243.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 495.

January 13

**Part 5
RIGHT MENTAL
ATTITUDES TO
WORSHIP**

Ecll. 5:1,2

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimonies*, Vol. 5, p. 491.



According to the wise man, with what attitude should worshipers approach the house of God? Ecll. 5:1, 2.

Worship is essentially an attitude of the mind and heart. We must do more than merely attend a place of worship and be content to go through the motions as a ritual—singing, repeating the Bible, and saying prayers. These important and essential acts of worship can be performed in such a way as actually to destroy the spirit of worship. To attempt to worship while in an attitude of carelessness or indifference is an insult to God.



In his prayer at the dedication of the temple, how did Solomon extol the majesty and greatness of God? 1 Kings 8:27.

THINK IT THROUGH

What is my attitude as I enter the place of worship?

In his book "Creative Worship," page 63, Dwight Bradley says: "'Atmosphere' is the invisible, intangible, and yet completely surrounding environment in which our physical organisms live. We are unconscious of it except when it becomes either rarefied or heavy. It is, indeed, the 'breath of life'; and is almost the only element essential to our physical existence for the enjoyment of which the expenditure of conscious effort is not necessary. The atmosphere is to land-dwelling creatures what water is to the sea-dwellers.

In it, physically speaking, 'we live and move and have our being.'

"Applying the term, therefore, to our spiritual life, we are led to understand that 'atmosphere' must be some completely surrounding element without which we cannot live, and by means of which our spiritual nature is nourished. It is a pervasive 'something' of which, spiritually, we are unconscious except when it is lacking or when it is unwholesomely over-weighted."

FOR FURTHER STUDY: "Testimonies," Vol. 5, pp. 491, 498.

January 14

Part 6
THE HEALING
VIRTUE OF
SILENCE

Isa. 30:15; Ps. 46:10

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

"Be still, and know that I am God."

To this admonition from God's Word let us add a brief statement from the spirit of prophecy.

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats."
—*Testimonies*, Vol. 5, p. 492.



What does it mean that our places of worship should be "pervaded with the very atmosphere of heaven"? How can we help to create worship "atmosphere"?



Through what means does God offer salvation and strength? Isa. 30:15.

It will help us if we remember that the dedicated church building is God's house. We go there not so much to meet our friends as to meet Him.

"When every other voice is hushed, when every earthly interest is turned aside, the silence of the soul makes more distinct the voice of God. Here rest is found in Him. The peace, the joy, the life of the soul, is God."—*Fundamentals of Christian Education*, page 441.



How did God through His prophet describe the spiritual condition of ancient Israel? Isa. 29:13.

THINK IT THROUGH

When I come to the worship service, have I prepared my heart to commune with God? Do I set the right example by my demeanor?

Nothing can mean so much to the child of God, mentally, spiritually, or physically, as that which results from real worship, when the soul is laid bare before the all-seeing eye of the Almighty. To help the congregation, individually and collectively, to enter into such an experience is the privilege and responsibility of those who are called to lead out in the worship services. There is a healing virtue in si-

lence. That is why God says, "Be still, and know that I am God." Let us try to build worship atmosphere through: (1) silence, (2) appropriate music, (3) reflective prayer, and (4) removal of all irrelevancies.

"As reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—"Prophets and Kings," page 49.

FOR FURTHER STUDY: "Testimonies to Ministers," pages 282, 516.

Answers: (1) godly fear, rejoicing, praise, thanksgiving; (2) Holy Spirit, quietness and atmosphere of heaven; (3) to God, draw nigh to, humble, sight of the Lord, lift you up; (4) False; (5) When finite man is humble before the infinite God, God's house is as the gate of heaven; (6) b.

God, (c) to enjoy entertainment? _____

6. Do we go to the sanctuary (a) to visit with our friends, (b) to wait on _____

5. How does man's mental attitude affect his enjoyment of worship? _____

4. True or False: God always speaks to man when we want Him to. _____

“_____ yourselves in the _____, and He shall _____”

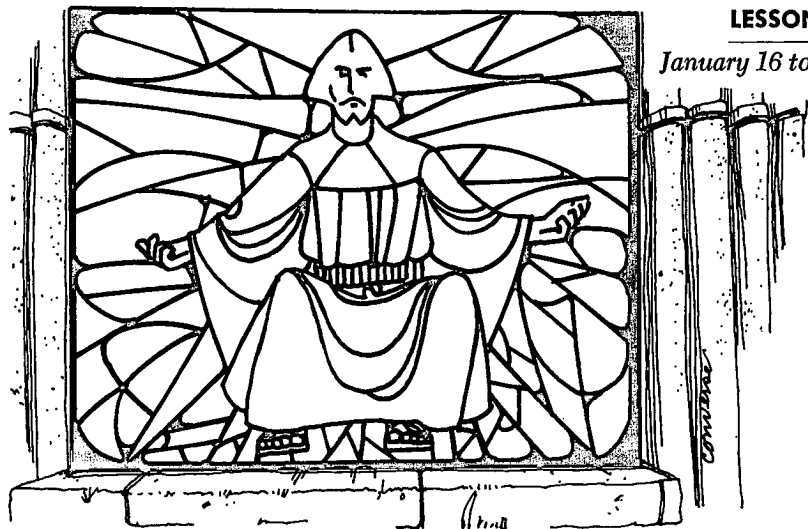
3. Complete: “Draw nigh _____, and He will _____ you.” _____

_____ sphere? _____

2. From what source does true worship spring, and what is its essential atmo- _____

1. Name three characteristics that accompany true worship. _____

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**



THE HOUSE OF WORSHIP 4

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

Simplicity and Beauty in Worship

The chief adornment of the church is not its physical, esthetic beauty, important as this is. The real beauty of any church community is the spirit of its members.

"In the early church Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the devise of men. The church revealed the spirit of Christ and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members."—*Testimonies*, Vol. 5, p. 166.

Reverence and Godly Fear

"Christ's followers today should guard against the tendency to lose the spirit of reverence and godly fear. The Scriptures teach men how they should approach their Maker—with humility and awe, through faith in a divine Mediator."—*Prophets and Kings*, page 48.

LESSON OUTLINE

1. **The Sanctuary in the Wilderness**
Ex. 25:8; 36:1
2. **Private Homes and Synagogues**
Philemon 1, 2
3. **Making God's House Attractive**
Ps. 84:1, 4, RSV
4. **Reverence in God's House**
Lev. 19:30; Heb. 12:28
5. **Building a House for God**
Hag. 1:7, 8
6. **When God's Glory Fills the House**
2 Chron. 5:13, 14, RSV

Part 1
THE SANCTUARY
IN THE
WILDERNESS

Ex. 25:8; 36:1

"Let them make Me a sanctuary; that I may dwell among them."

"Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded."

This sanctuary, later known as the "house of the Lord," was not to shut God away from His people, but to permit Him to dwell in their midst.

"The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation."—*Testimonies*, Vol. 5, p. 491.



When Israel was about to enter Canaan, what did Moses say they should do concerning the idols in the land? Deut. 12:1-3.



Because God chose to identify Himself with His habitation, what was to be the attitude of His people? Verse 5.

While it is true that the heaven of the heavens cannot contain God, it is also true that He loves to dwell with His people. Consequently He gave the clearest instruction for the building of a place He called His "habitation."

With the advent of Christianity, worship in the temple lost its significance. Now, instead of having one central temple, worshipers have thousands of church buildings dedicated to God's honor.

THINK IT THROUGH

Do I help the members of our congregation to reverence God's house?

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people."—*Testimonies*, Vol. 5, p. 491.

"To the humble, believing soul, the house of God on earth is the gate of

heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Ibid.*

FOR FURTHER STUDY: "The Great Controversy," pages 411, 413; "Prophets and Kings," page 62.

January 17

Part 2
PRIVATE HOMES
AND SYNAGOGUES
Philemon 1, 2

"Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, . . . and Archippus our fellow soldier, and to the church in thy house."

Special buildings for Christian worship were unknown during apostolic times. Not until the latter part of the second century is there any record of church buildings.



Where did Aquila and Priscilla conduct their worship? 1 Cor. 16:9; Rom. 16:3-5.

In apostolic times services of worship were often conducted in the homes of certain members. The architecture of the Middle East of that day permitted many people to congregate in the homes of the more well-to-do in the community. Large rooms opening off a central patio made it possible for sizable groups to gather together. Many congregations were thus accommodated during the first century of Christian history.



Where else did the congregations of that time meet? Acts 17:1, 2; 13:14; 14:1.



What interesting custom was followed by the rabbis when important visitors attended the meeting? Acts 13:14-16.

Christian worship, growing as it did out of both the temple and the synagogue patterns of Hebrew worship, naturally retained certain basic principles. While the two divisions of the temple—"the holy" and "the most holy"—passed out of existence when the temple in Jerusalem was destroyed, yet in the synagogues around the world the place where the scroll of the prophets is kept still corresponds to the "most holy" place of the temple. In the Christian church the pulpit and especially the table on which we celebrate the Lord's Supper are particularly sacred. This is a principle we do well to recognize.

THINK IT THROUGH

Do we feel a kinship with the apostolic church and the Christians of all the centuries as we fellowship together?

"Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the

Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts."—"Testimonies," Vol. 5, pp. 491, 492.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 496; "Evangelism," page 133.

Part 3
MAKING GOD'S
HOUSE
ATTRACTIVE
Ps. 84:1, 4, RSV

"How lovely is Thy dwelling place, O Lord of hosts!"
"Blessed are those who dwell in Thy house, ever singing Thy praise!"

Everything about the church building should be expressive of the spiritual awareness and forms of worship of those who meet there.

"Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference."—*Testimonies*, Vol. 5, p. 491.

▷ **What was the psalmist's deepest desire? Ps. 27:4.**

▷ **How did Jacob consecrate the stone he had used for a pillow and set it up for a pillar? Gen. 28:18.**

▷ **What name did he give to the place? Verse 17.**

("El" is one of the names of God, and "beth" means house. Beth-el therefore means the "house of God." Verse 19).

God's house does not have to be a Gothic structure, but it should be made appropriate and attractive. The Pilgrim Fathers spoke of the church building as a "meetinghouse," and the Quakers still use the same term today. It is that, because it is where God meets with His people and they meet one another. But there is danger that it will degenerate into a social center and the spirit of true worship be lost.

"It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions."—*Testimonies*, Vol. 5, p. 494.

THINK IT THROUGH

Is our church a real "Bethel"—a place where we meet God?

"We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His pres-

ence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the Word of God, that it may have due weight and suitably impress the heart."—*Testimonies*, Vol. 5, p. 492.

FOR FURTHER STUDY: "Patriarchs and Prophets," pages 350, 375, 752, 753.

January 19

Part 4
REVERENCE IN
GOD'S HOUSE
Lev. 19:30;
Heb. 12:28

"Reverence My sanctuary."

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear."

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers."—*Testimonies*, Vol. 5, p. 492.



How did Moses react to God's self-disclosure? Ex. 3:6.



What should be our attitude as we enter God's house? 2 Cor. 10:5.

"I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."—*Testimonies*, Vol. 5, p. 494.

THINK IT THROUGH

When I attend the house of worship, do I help others to realize that we are there to meet the high and holy God?

"It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. . . . God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that

we who have the light of the glorious truth shining upon us many imitate their reverence for the house of God? We have abundant reason to maintain a fervent, devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship."—*Testimonies*, Vol. 5, pp. 495, 496.

FOR FURTHER STUDY: "Messages to Young People," page 265; "My Life Today," page 286.

January 20

Part 5
BUILDING A
HOUSE FOR GOD
Hag. 1:7, 8

"Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

"Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this."—*Evangelism*, page 376.



What question did God put to His people at the time they were called to rebuild the temple? Hag. 1:3, 4.

"'But,' some say, 'if the Lord is so soon to come, why do you urge our builders to put the best material into the buildings they erect?' Would we dare to dedicate to God a house made of cheap material, and put together so faultily as to be almost lifted from its foundation when struck by a strong wind? We should be ashamed to put worthless material into a building for the Lord."—*Ibid.*, p. 378.



When Moses was about to build the sanctuary in the wilderness, what was God's command? Ex. 25:2, 8.

"Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High."—*Patriarchs and Prophets*, page 343.

"All who love the worship of God and prize the blessing of His sacred presence will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the Lord an offering of the very best that they possess."—*Ibid.*, p. 344.

THINK IT THROUGH

Is our house of worship such as God would approve? Would He take pleasure in meeting there with us?

"Those who build a house for God should manifest as much greater interest, care, and taste in its arrangement as the object for which it is prepared is higher and more holy than that for which common dwelling houses are prepared."—*"Testimonies,"* Vol. 2, p. 257.

"The house where God is worshiped should be in accordance with His character and majesty. There are small

churches that ever will be small because they place their own interests above the interests of God's cause. While they have large, convenient houses for themselves, and are constantly improving their premises, they are content to have a most unsuitable place for the worship of God, where His holy presence is to dwell."—*"Ibid.,"* Vol. 5, pp. 268, 269.

FOR FURTHER STUDY: "Prophets and Kings," page 575.

January 21

**Part 6
WHEN GOD'S
GLORY FILLS
THE HOUSE**

**2 Chron. 5:13, 14,
RSV**

"And it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord, 'For He is good, for His steadfast love endures forever,' the house, the house of the Lord, was filled with a cloud, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of God."

The Lord took possession of His temple, enveloping it in a cloud of glory at the moment when, with one consent, the singers were voicing their praise for His everlasting goodness and mercy. And He is as surely present with a few humble worshipers in an obscure corner as with tens of thousands assembled in His name.



At the time of the dedication of the temple, what was done unstintingly? 2 Chron. 5:6.

Animal sacrifices, rightly understood, represented the Lamb of God who, in the fullness of time, was to pay the penalty of our sins, and not only the sins of good people but the sins of the whole world. 1 John 2:2.



What was the experience of "the multitude of them that believed" when the place where they were assembled was shaken? Acts 4:31, 32.

THINK IT THROUGH

Am I aware of God's holy presence in my own life?

"Every true turning to the Lord brings abiding joy into the life. When a sinner yields to the influence of the Holy Spirit, he sees his own guilt and defilement in contrast with the holiness of the great Searcher of hearts. He sees himself condemned as a transgressor. But he is not, because of this, to give way to despair; for his pardon has already been secured. He may re-

joice in the sense of sins forgiven, in the love of a pardoning heavenly Father. It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation."—"Prophets and Kings," page 668.

FOR FURTHER STUDY: "Prophets and Kings," page 38.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. If heaven is God's dwelling place, why did He ask His people to build houses of worship on earth? _____
2. Where could the first Christians worship God when they had no church buildings? _____
3. Multiple choice: Should the sanctuary be attractive (a) spiritually, (b) physically, or (c) both? _____
4. Multiple choice: Which of the following are involved in genuine reverence in God's house? (a) the mind, (b) the heart, (c) the words, (d) the actions, or (e) all four. _____
5. Multiple choice: Should a permanent sanctuary be (a) as cheap as possible, (b) the best we can afford, (c) as beautiful as we can make it? _____
6. True or False: God's acceptance of worship depends on the joyful sincerity rather than the number of worshippers. _____

Answers: (1) to let them know His desire to be among them; (2) in private homes; (3) c; (4) e; (5) b, c; (6) True.



THE PLACE OF MUSIC IN WORSHIP 5

"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel." Isa. 30:29.

Music in Ancient Worship

The ancient Hebrews were fond of music. It was used in private rejoicing, at weddings (Isa. 5:12), and in their mourning (2 Chron. 35:25). When they made their journeys to Jerusalem three times a year to the obligatory festivals, they cheered themselves along the way with songs of joy, such as Psalms 84; 122; Isaiah 30:29, and other portions of the Psalms. These songs have made the book of Psalms an inexhaustible treasury of inspiration for all generations.

Singing as a Part of Worship

"Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion."—*Evangelism*, page 505.

"Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God."—*Ibid.*, p. 506.

LESSON OUTLINE

1. Music in Antediluvian Times
Job 38:4-7
2. Music in Ancient Israel
Ex. 15:1, 2
3. Music in the Time of David
1 Chron. 15:16
4. The Psalms in Worship
Eph. 5:19
5. Specialized Functions of Music
1 Sam. 10:5, 6
6. Patterns of Worship in
Pre-Christian Times
1 Chron. 25:6

January 23

**Part I
MUSIC IN ANTE-
DILUVIAN TIMES**

Job 38:4-7

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

While our knowledge of life in antediluvian days is very limited, yet we do know that music had its place in the culture of the ancients. We read of Jubal who "was the father of all such as handled the harp and the organ." Gen. 4:21. Moffatt's translation reads: "The ancestor of all who play the lyre and the pipe."



What was the response of the sons of God at the time this world came from the Creator's hand? Job 38:4-7.

"When the morning stars were singing, and all the angels chanted in their joy." Moffatt.



What is Adam called in Scripture? Luke 3:38.

One who accepts the Bible story and senses that the antediluvians were greater in stature and intellect than men now living, finds no difficulty in recognizing that God Himself was man's first instructor in the art of music.



In view of what God had done, what were men encouraged to do? Isa. 12:5.

THINK IT THROUGH

Are we as thankful as we should be for God's revealed Word and the inspired comments of the spirit of prophecy?

"For nearly a thousand years Adam lived among men. . . . He had been commanded to instruct his posterity in the way of the Lord; and he carefully treasured what God had revealed to him, and repeated it to succeeding generations. To his children and children's children, to the ninth generation, he described man's holy and happy estate

in Paradise."—"Patriarchs and Prophets," page 82.

"There perished in the Flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 1, p. 1089.

FOR FURTHER STUDY: "Early Writings," page 217; "The Great Controversy," page 455.

Part 2
MUSIC IN
ANCIENT ISRAEL

Ex. 15:1, 2

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him."



How does the psalmist describe the passing of God's ancient people through the Red Sea? Ps. 77:16-20.

"As Moses stretched out his rod the waters parted, and Israel went into the midst of the sea, upon dry ground, while the waters stood like a wall upon each side. The light from God's pillar of fire shone upon the foam-capped billows, and lighted the road that was cut like a mighty furrow through the waters of the sea, and was lost in the obscurity of the farther shore."—*Patriarchs and Prophets*, page 287.



What was Israel's high note of praise on this occasion? Ex. 15:11.

"Their emotion found utterance in songs of praise. The spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving, the earliest and one of the most sublime that are known to man."—*Ibid.*, p. 288.



Who led the response to that mighty anthem? Ex. 15:20.

The musical ability of Moses and Miriam may better be understood when we remember that Moses, "learned in all the wisdom of the Egyptians," had doubtless studied in the school of music of his day. And among the ancient nations, Egypt was the foremost in musical development.

THINK IT THROUGH

Am I preparing to join in the final song of Moses on the sea of glass?

"Moses was fitted to take preeminence among the great of the earth. . . . His intellectual greatness distinguishes him above the great men of all

ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer."—*Patriarchs and Prophets*," page 246.

FOR FURTHER STUDY: "Early Writings," page 70; "Education," page 162.

Part 3
MUSIC IN THE
TIME OF DAVID
1 Chron. 15:16

"And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy."

David was the next great national figure after Moses. He too was a great songwriter. But more, he organized schools of music. Many of the psalms were written by David, and these great expressions of praise were sung by the people, led by priests and Levites. The Hebrews apparently had some form of music for every important occasion. It was David who led out in the development of music for their worship. We read, "Four thousand praised the Lord with the instruments which I made, said David, to praise therewith." 1 Chron. 23:5.



Under what circumstance was the ark of the covenant brought back to the sanctuary? 1 Chron. 16:4-36.

"With reverent care the ark was now placed upon the shoulders of men of divine appointment. . . . The king had laid aside his royal robes and had attired himself in a plain linen ephod, such as was worn by the priests. . . . Upon that day Jehovah was to be . . . the sole object of reverence.

"Again the long train was in motion, and the music of harp and cornet, trumpet and cymbal, floated heavenward, blended with the melody of many voices."—*Patriarchs and Prophets*, pages 706, 707.



As King Solomon led in the great dedicatory service of the temple, what happened in response to the music? 2 Chron. 5:7, 12-14.

The Levite choir was robed—"arrayed in white linen." "The trumpeters and singers were as one." And God's acceptance of this worship was evidenced by His filling the temple with "the glory of the Lord."

THINK IT THROUGH

Do I face my trials with singing?

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift

to exalt self, instead of using it to glorify God! . . . Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, page 594.

FOR FURTHER STUDY: "Evangelism," page 501.

January 26

Part 4
THE PSALMS
IN WORSHIP
Eph. 5:19

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Many of ancient Israel's songs have been preserved in the book of Psalms, the product of many authors, as well as in other parts of the Bible. The service of worship, particularly in the second temple (the temple built after the Jews returned from Babylon), made praise a leading feature. They called the Psalms the "Book of Praise." And these were divided into five books, each book concluding with a benediction. The first three of these books closed with a repeated "Amen." (See Ps. 41:13; 72:19; 89:52.) The last two books closed with the expression "praise the Lord" or "hallelujah." (Ps. 106:48; 150:6). The five books of the Psalms are: (1) Psalms 1 through 41; (2) Psalms 42 through 72; (3) Psalms 73 through 89; (4) Psalms 90 through 106; and (5) Psalms 107 through 150.

Psalms 150 is really the doxology to the whole book, which psalm many believe might well have been the last psalm written.



For what reason did the psalmist call upon the nations to sing? Ps. 67:2, 4.

"The singing should not be done by a few only. All present should be encouraged to join in the song service."—*Evangelism*, page 507. "As often as possible, let the entire congregation join."—*Ibid.*



When King Hezekiah led out in the restoration of the worship at the temple, what accompanied the burnt offering at the altar? 2 Chron. 29:27-31.

THINK IT THROUGH

When I read the psalms, do I realize that these were the hymns of God's ancient people? Do they speak their message to my heart?

"The service of song was made a regular part of religious worship, and David composed psalms, not only for the use of the priests in the sanctuary service, but also to be sung by the people in their journeys to the national altar at the annual feasts. The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry. Many of the surround-

ing peoples, beholding the prosperity of Israel, were led to think favorably of Israel's God, who had done such great things for His people."—"Patriarchs and Prophets," page 711.

"How precious are the lessons of this psalm [147]. We might well devote study to the last four psalms of David."—"Fundamentals of Christian Education," page 371.

FOR FURTHER STUDY: "Patriarchs and Prophets," pages 288, 289.

January 27

**Part 5
SPECIALIZED
FUNCTIONS
OF MUSIC**

1 Sam. 10:5, 6

"After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

Saul, a handsome, attractive man, was "head and shoulders above all in Israel." He looked like a leader, but something needed to happen in his life. Samuel had just anointed him king over Israel; then he made the prediction of our text.



What came upon Saul when he met the company of prophets, and with what result? 1 Sam. 10:10, 11.



What experience came to the prophet Elisha when the minstrel played for him? 2 Kings 3:15.

"Music, properly used, is an effective weapon in the hand of the church. We must remember, too, that it was the only weapon used by Jehoshaphat on that memorable day. . . . Music can confound the enemy before he even starts. It can be used as an effective weapon to soften up the enemy. It is to be used to strengthen the minds and hearts of God's people and prepare them for their Christian warfare. . . . The singing church is the conquering church. The choir and music forces of the church are to aid in the battle against sin. Music is not to be merely an auxiliary which can be used in the various services or omitted from them, depending solely on personal preference or whims of the moment. It is to lend support and prepare the way for the teaching of the Word."—Paul McCommon, *Music in the Bible*, pages 20, 21.

THINK IT THROUGH

Does praise mean as much to me as it should? If not, why not?

"From the earliest times the faithful in Israel had given much care to the education of the youth. The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as

revealed in His law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind."—"The Desire of Ages," page 69.

FOR FURTHER STUDY: "Selected Messages," Bk. 1, p. 344; "The Great Controversy," page 542.

Part 6
PATTERNS OF
WORSHIP IN PRE-
CHRISTIAN TIMES
1 Chron. 25:6

"All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order."

Under the leadership of King David music began to have a very much more prominent part in the worship of the ancient people of God. While Moses had established the form of worship in the ancient tabernacle, no particular program had been outlined for music and singing. But during the reigns of both David and Solomon choirs and orchestras became a regular part of the worship program.

"From David's time on, music was used in connection with the morning and evening sacrifices, with Sabbath worship, and with the celebration of the new moon and set feasts such as the New Year and the Day of Atonement. . . .

"The music for the dedication of the magnificent temple must be of matching magnificence. David's preparation for it was threefold: the composing, collecting, and revising of the psalms of praise, including the tunes to which they should be sung; the making of the musical instruments to be used; and the actual training of players and singers."—Grauman, *Music in My Bible*, page 76.



What did David say concerning the house of the Lord which Solomon was to build? 1 Chron. 22:5.



In what way did David receive the plans for the forthcoming house of the Lord? 1 Chron. 28:19.

During the next four centuries the music of the temple worship continued. But with the destruction of the temple by Nebuchadnezzar their temple worship ceased. Even after the Jews returned and rebuilt the temple, the worship was never again so elaborate.

THINK IT THROUGH

Are our churches just places of meeting, or are they centers of praise?

"A congregation may be the poorest in the land. It may be without the attraction of any outward show; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will

unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation."—"Christ's Object Lessons," page 298.

FOR FURTHER STUDY: "Evangelism," page 505; "Testimonies," Vol. 5, p. 609.

Answers: (1) Gen. 4:21; (2) immediately after crossing the Red Sea; (3) psalteries or stringed instruments like zithers, and harps, cymbals, cornets, tabrets, pipes, and trumpets; (4) True; (5) b, d, e; (6) King David.

- Part 7 ◊ SUMMARY QUESTIONS ◊ A TEST OF YOUR STUDY POWER
1. What evidence is there that music was known in early Bible times? _____
 2. How early is joyful singing recorded among the children of Israel under Moses' leadership? _____
 3. In addition to vocal music and trained singers, what instruments are mentioned in David's time? _____
 4. True or False: All the people were involved in worshipping God and not just the trained singers. _____
 5. Multiple choice: The true object of sacred music is (a) to excite the passions, (b) to stir the emotions, (c) to create excitement, (d) to lead to dedication, (e) to provide genuine pleasure in religious exercise. _____
 6. What great Old Testament leader did more than any other to increase the use of music and to introduce choirs and orchestras into regular religious services? _____

January 30 to February 5



MUSIC IN THE CHRISTIAN CHURCH 6

"I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." Heb. 2:12.

Music in Hebrew-Christian Times

"Psalms and hymns and spiritual songs" were heard in the earliest Christian communities (Eph. 5:19; Col. 3:16), but they were probably unaccompanied by musical instruments, especially during times of persecution. However, the Jewish temple had elaborate choirs and orchestral accompaniments, and doubtless the converts to Christianity would soon endeavor to provide music of some sort in their meetings.

Music in Heaven

"I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there."—*Evangelism*, page 505.

Factors in Effectual Music

"Music can be a great power for good; yet we do not make the most of this branch of worship. . . . Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—*Ibid.*

Singing From the Heart

"The human voice that sings the music of God from a heart filled with gratitude

and thanksgiving, is far more pleasing to Him than the melody of all the musical instruments ever invented by human hands." —*Ibid.*, p. 506.

LESSON OUTLINE

1. **Heaven's Message Impressed by Music**
Luke 2:10-14, Phillips
2. **Hymns and Spiritual Songs in Worship**
Eph. 5:18-20
3. **Singing the Gospel With Joy**
Ps. 98:3-6
4. **Apostolic Use of the Psalms**
Rom. 15:5, 6, 9-11, 13, NEB
5. **Our Singing Must Exalt Christ**
1 Tim. 3:16, Moffatt
6. **God's Goodness Inspires Our Songs**
Ps. 96:1-3

**Part 1
HEAVEN'S
MESSAGE
IMPRESSED
BY MUSIC**

"The angel said to them: 'Do not be afraid! Listen, I bring you glorious news of great joy which is for all the people. This very day, in David's town, a Saviour has been born for you. He is Christ, the Lord. . . . ' And in a flash there appeared with the angel a vast host of the armies of heaven, praising God, saying, 'Glory to God in the highest heaven! Peace upon earth among men of good will!'"

Luke 2:10-14, Phillips

That message of the angel which was accompanied by the heavenly choir over the hills of Bethlehem will climax when the redeemed of all ages sing the song of Moses and the Lamb on the sea of glass. Rev. 15:2, 3.



In what is believed to be the first recorded Christian hymn, what is particularly evident? Acts 4:24-30.

The words, "Thy Holy Child Jesus," are deeply significant, for here we see the Old Testament hymns being applied to Christ Jesus.

When Peter and John were released from prison, they came to "their own company" and rehearsed what the Lord had done. Little wonder the whole company broke out into song. And they related the second psalm definitely to Christ. The psalms were not merely read or repeated; they were sung. A few weeks earlier many in that group had joined in the songs of praise when Jesus entered Jerusalem in triumph, for they recognized a definite fulfillment of prophecy, and they expressed their feelings in the hymn of praise.

"If there was much more praising the Lord, and far less doleful recitation of discouragements, many more victories would be achieved."—*Evangelism*, page 499.



What admonition are we given in James 5:13?

THINK IT THROUGH

Do I realize that the spirit of praise reacts upon my health?

"Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. . . . Song is a weapon that we can always use

against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing."—"The Ministry of Healing," page 254.

FOR FURTHER STUDY: "Early Writings," page 153; "The Great Controversy," page 314.

Part 2
HYMNS AND
SPIRITUAL SONGS
IN WORSHIP
Eph. 5:18-20

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Moffatt renders verse 19: "Converse with one another in the music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music." The apostle Paul was appealing to the church to develop real Christian fellowship through the use of hymns and songs. And he recognized the difference between hymns and songs. Generally speaking, a hymn is an ascription to God; it may be praise, prayer, or deep devotion. But a gospel song, on the contrary, is often addressed to our fellowmen.



What similar instruction did the apostle Paul give to another church concerning the use of hymns and spiritual songs? Col. 3:16.



What did our Lord Jesus say will happen when He is lifted up? John 12:32.

While this refers primarily to His being lifted up on the cross, we must also lift Him up in our worship. The spirit of prophecy says, "Do not strike one dolorous note; do not sing funeral hymns."—*Evangelism*, page 180.

We do not understand this as counsel not to sing hymns at a funeral service, for hymns can be a great blessing in the time of sorrow. But "funeral hymns" as used here are those that fail to exalt the living God, hymns that are gloomy and sepulchral.

THINK IT THROUGH

Does our congregation enter heartily into the singing of the great hymns of the centuries? Do the songs I sing lift up Jesus?

"Let the science of salvation be the burden of every sermon, the theme of every song."—"Gospel Workers," page 160.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, be-

wildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' . . . Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—"Ibid."

FOR FURTHER STUDY: "The Ministry of Healing," page 246; "My Life Today," pages 90, 153.

Part 3
SINGING
THE GOSPEL
WITH JOY

Ps. 98:3-6

"All the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with . . . the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King."

A new note of joy came with the Christian message. The angel said to the shepherds, "I bring you good tidings of great joy, which shall be to all people."



How did David react to God's revelation of the "way of life"? Acts 2:28.



How did Peter say the Christian should respond to the love of God? 1 Peter 1:8.



When we truly love the Lord, what should be our response? Ps. 5:11.

Our singing should not be reserved just for those days when everything seems to be going right. Jesus said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy." Luke 6:22, 23. That surely was the new way of looking at life, and how wonderfully the disciples entered into that experience. When persecution was raised against Paul and Barnabas and they were expelled from the city, the record says they were "filled with joy, and with the Holy Ghost." See Acts 13:50-52.

THINK IT THROUGH

If I found myself in prison, would I sing as did Paul and Silas, or would I give way to discouragement?

"With astonishment the other prisoners heard the sound of prayer and singing issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking the silence of the night; but never before had they heard words

of prayer and praise ascending from that gloomy cell. Guards and prisoners marveled and asked themselves who these men could be, who, cold, hungry, and tortured, could yet rejoice."—"The Acts of the Apostles," page 214.

FOR FURTHER STUDY: "Evangelism," pages 510-512.

**Part 4
APOSTOLIC
USE OF THE
PSALMS**

"And may God, the source of all fortitude and all encouragement, grant that you may agree with one another after the manner of Christ Jesus, so that with one mind and one voice you may praise the God and Father of our Lord Jesus Christ."

"As Scripture says, 'Therefore I will praise Thee among the Gentiles and sing hymns to Thy name'; . . . 'Gentiles, make merry together with His own people'; . . . 'All Gentiles, praise the Lord; let all peoples praise Him.'"

**Rom. 15:5, 6,
9-11, 13, NEB**

"And may the God of hope fill you with all joy and peace by your faith in Him, until, by the power of the Holy Spirit, you overflow with hope."

The place the psalms had in the worship of the early church is revealed in Paul's letter to the Romans. These hymns become their inspiration as peoples of all nations assembled for worship. The Hebrew hymnbook forecasted this gathering in of the Gentiles. The apostle's prayer was that the God of hope would fill them with all joy and peace and that through the power of the Holy Spirit their lives would overflow.



What are the characteristics of the kingdom of God? Rom. 14:17.



What was the Lord's objective in giving His final instructions in the upper room? John 15:11.



When fleeing from Saul, what did David say he would do? Ps. 57:7-9.

The spirit of confidence and joy expressed by the early Christians under trial greatly influenced the unbelieving world. And in the final test through which God's remnant people must pass, these psalms of confidence will again be sung.

THINK IT THROUGH

Does my life overflow with joy?

"Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the

sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' Psalm 46:1-3."—"The Great Controversy," page 639.

FOR FURTHER STUDY: "Testimonies," Vol. 1, p. 324; Vol. 2, p. 319.

February 3

Part 5
OUR SINGING MUST
EXALT CHRIST

1 Tim. 3:16, Moffatt

"And who does not admit how profound is the divine truth of our religion?—it is He who was 'manifest in the flesh, vindicated by the Spirit, seen by angels, preached among the nations, believed on throughout the world, taken up to glory.'"

The hymn, Hebrew or Christian, is the child of its age. Christian hymns centered largely in Christ as Creator and Redeemer. New hymns and songs appeared because the Hebrew psalms were insufficient to express praise to Christ as Lord. The "Jehovah of the Jews" was hailed as "the Lord of all nations" by the Christians. Christians sang the Old Testament psalms and hymns but also added new hymns and songs to express their victory in Christ.



What was Paul's admonition to those who were "risen with Christ"? Col. 3:15-17.

Congregational singing practically ceased for a thousand years, the singing being done only by the monks. This continued until the beginning of the fifteenth century when John Huss of Bohemia, a musician as well as a great preacher, wrote hymns for his people. This was actually one cause of his martyrdom in 1415. A century later Martin Luther with his enlightened colleagues changed the whole pattern of worship in Europe. His famous hymn, "A Mighty Fortress Is Our God," based on Psalm 46, became the watchword of the Reformation.



In remembrance of God's holiness, what should His people do? Ps. 30:4.

THINK IT THROUGH

Do I appreciate as I should the opportunity of singing with the congregation?

"Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly

courts because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne, the streams that make glad the city of our God. Oh, that we could all realize the nearness of heaven to earth!"—"Testimonies," Vol. 6, p. 366.

FOR FURTHER STUDY: "Christ's Object Lessons," page 134; "The Desire of Ages," page 24.

Part 6
GOD'S GOODNESS
INSPIRES OUR
SONGS
Ps. 96:1-3

"O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people."

The call to sing "a new song" inspired Isaac Watts to begin a new hymn pattern in the English language. He is sometimes called "the father of English hymnody." The early English and French Reformers maintained that we should sing only the inspired words of Scripture. But Watts contended that to sing only the words of the Old Testament was to put a veil over the mind as did the Jews in Paul's day. Why should we close our eyes to the reality of Jesus Christ? So he began to paraphrase the Hebrew hymns into Christian language.



In what words did John the Baptist call the people to behold Christ? John 1:29, 35, 36.

The eighteenth century was marked by a great evangelical revival. John and Charles Wesley were prominent leaders in this movement, which was characterized by "an outburst of song." The great doctrines of free grace and universal atonement which they emphasized naturally called for new songs of faith, hope, and love.

Charles Wesley, the poet of the movement, wrote more than 6,500 hymns, many of which emphasized the mercy and judgment of God, such as "Jesus, Lover of My Soul" and "Lo! He Comes With Clouds Descending." Wesley seemed to cover the whole message of the Bible in his hymns.

THINK IT THROUGH

When I sing, am I pondering the wonderful thoughts of God and His saving grace expressed in our hymns, or do I just sing words?

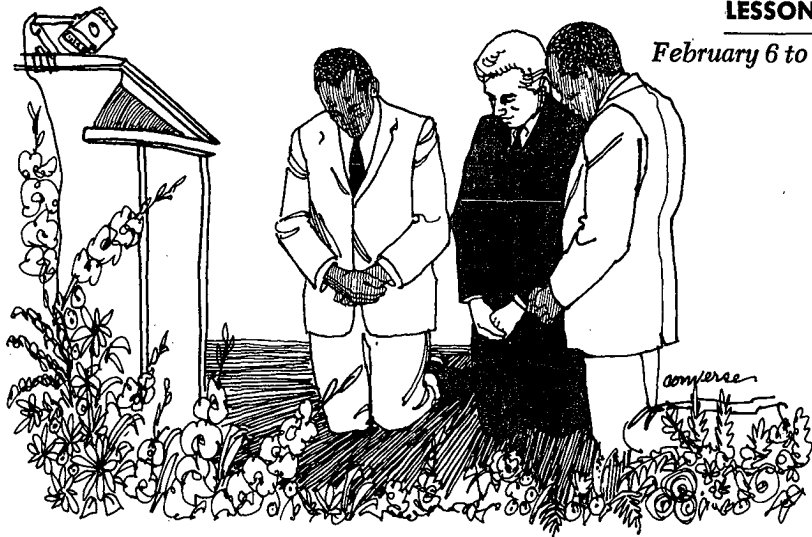
"If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise Him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell

you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, oh, so much clearer, the love and compassion of your heavenly Father."—Ellen G. White, "Review and Herald," Aug. 5, 1890.

FOR FURTHER STUDY: "Prophets and Kings," page 313; "My Life Today," page 288.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. With what was the Christian gospel announced, and with what will it reach a grand climax? _____
2. How can the saints communicate with each other apart from ordinary conversation? _____
3. Multiple choice: Did Jesus introduce into religion (a) more sincerity, (b) more sadness and gloom, (c) more joy and gladness? _____
4. Multiple choice: Since the earliest Christian churches had no hymns of their own, they (a) immediately wrote some, (b) used the psalms and other portions of the Old Testament in a Christian context while adding new ones gradually. _____
5. Multiple choice: Christian hymns and church music in general should (a) provide exhibitions of technical skill, (b) exalt Jesus Christ and lead people nearer to God. _____
6. True or False: The bases on which we are exhorted to sing praises to God are His moral attributes, and not our personal desires or abilities. _____



THE PLACE OF PRAYER IN WORSHIP

7

"Let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

Vital Prayer

"Prayer is the Christian's vital breath, the Christian's native air." If this is true in personal life, obviously prayer is vital in public worship.

Public Prayer

"What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength."—*Testimonies*, Vol. 2, p. 578.

"A common meeting to worship God is not the place to open the privacies of the heart."—*Ibid.*

LESSON OUTLINE

1. **The Privilege of Prayer**
Isa. 56:6, 7, RSV
2. **The Nature of Prayer**
Heb. 11:6
3. **Congregational Attitude in Prayer**
Ps. 95:6, 7
4. **The Language of Prayer**
John 14:13, 14; 16:23, 24
5. **The Content of the Public Prayer in Worship**
1 Tim. 2:1-4
6. **Praying in the Spirit**
Eph. 6:18

Part 1
THE PRIVILEGE
OF PRAYER

Isa. 56:6, 7, RSV

"Everyone who keeps the Sabbath, and does not profane it, and holds fast My covenant—these I will bring to My holy mountain, and make them joyful in My house of prayer; . . . for My house shall be called a house of prayer for all peoples."

Prayer is as old as man, who was created to commune with his Maker. The Greek word for man, *anthropos*, is said by some scholars to mean "the being with the upturned face." Man by nature is religious, and prayer is the natural impulse of the soul. While different religions approach prayer in different ways, yet all pray. These words by Augustine are significant: "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee." Prayer is, therefore, a vital part of worship.



What request did the disciples make of Jesus? Luke 11:1.

"Teach us *to* pray," not "*how* to pray." They had seen and heard the Master at prayer, and they were reaching out for the experience He enjoyed with His Father. Christ's answer is revealing. He did not say, "Well, just ask God for what you want." Instead He gave them the model prayer which we call the Lord's Prayer. In this prayer only one third is *petition*; the rest is *adoration, worship, and praise*.



What kind of person has his prayer heard by the Lord? Prov. 15:29.

We need not be righteous *before* we pray. We come to God just as we are. The prayer of the publican was, "God be merciful to me a sinner." That man's prayer was heard. He went home justified. He had been made righteous through the gift of God's grace. Having received pardon for his sins, he was now in God's sight righteous. The other man went back as he came—condemned.

THINK IT THROUGH

Does prayer have first place in my life?

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring

of life, and strengthens the sinew and muscle of the religious experience. . . .

"It is only at the altar of God that we can kindle our tapers with divine fire."—"Gospel Workers," pages 254, 255.

FOR FURTHER STUDY: "The Desire of Ages," page 668; "The Great Controversy," page 210.

Part 2
THE NATURE
OF PRAYER
Heb. 11:6

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

"It is a wonderful thing that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this—to be linked with the Infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We may utter words that reach the throne of the Monarch of the universe. . . .

"True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love."—*Gospel Workers*, pages 258, 259.



Can we be sure the Lord will hear us? Ps. 34:15.



What is God's promise to those who call upon Him? Ps. 145:18, 19.



What assurance do we have that God will hear us? 1 John 5:14, 15; 3:22.

While real prayer is individual communion with God, yet when a congregation gathers together for worship and one is designated to lead in the public prayer, he must realize that his voice is really the voice of the whole group; he expresses *their* praise, *their* needs, *their* desires. Instead of using the personal pronoun, "I pray Thee," it should be "*we* pray Thee," or "hear Thou *our* prayer," not "*my* prayer." The prayer must become congregational. The expression of praise to God, the confession of sins and enmities, the petition for the assuaging of griefs that corrode the soul, all of these should be expressed in the plural, not the singular form.

THINK IT THROUGH

Am I learning really to intercede for others as Daniel did?

Am I as concerned about the straying and lost as I should be?

"It is our privilege to pray with confidence, the Spirit inditing our petitions. With simplicity we should state our needs to the Lord, and claim His promise with such faith that those in the congregation will know that we have

learned to prevail with God in prayer. They will be encouraged to believe that the Lord's presence is in the meeting, and will open their hearts to receive His blessing."—"*Gospel Workers*," page 177.

FOR FURTHER STUDY: "The Desire of Ages," page 126; "Early Writings," page 115; "The Great Controversy," pages 74, 436.

February 8

Part 3
CONGREGATIONAL
ATTITUDE IN
PRAYER
Ps. 95:6, 7

"O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand."

Prayer is God's method for man's communion with Him, but we should come to Him in the way He directs. The psalmist said, "Let us kneel before the Lord our Maker."



What was Paul's and Daniel's attitude in prayer? Eph. 3:14; Dan. 6:10.



When the people were assembled before Ezra, what was his posture in prayer? Ezra 9:4-7.

"Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Of His disciples it is recorded that they, too, 'kneeled down, and prayed.' . . .

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. 'Holy and reverend is His name,' the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!"—*Gospel Workers*, page 178.



What was the Lord's command to Moses at the burning bush? Ex. 3:5.

THINK IT THROUGH

Do we realize as we should the importance of kneeling when we pray?

"And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of Truth. . . .

"We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of

God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker—with sacredness and awe through faith, not in themselves, but in a Mediator."—"Selected Messages," Bk. 2, pp. 314, 315.

FOR FURTHER STUDY: "The Great Controversy," page 437; "Testimonies," Vol. 5, p. 216.

February 9

Part 4
THE LANGUAGE
OF PRAYER

John 14:13, 14;
16:23, 24

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

"Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full."

When Jesus gave the model prayer, He began with the words, "Our Father which art in heaven." It is *God the Father* who promises to heed and hear the petition of His children. It is *God the Son* who by His sacrificial death provides access to Deity, and it is *God the Holy Spirit* who indites true prayer. For "we do not know how to pray as we ought, but the Spirit Himself intercedes for us." Rom. 8:26, RSV.



How did Jesus say we should come to the Father?
John 14:6.



What was the prophet Hosea's appeal to his people?
Hosea 14:2.

The wording of our public prayers is important. To address the God of the universe in the language of the street or the ballpark or the shop is not only inappropriate; it is sacrilegious. It has been well said, "The way a man prays in public shows people the sort of Person he worships, and the way he regards that Person." The tendency to address the High and Holy God in the same way as we would address one another is something to be deplored. We must remember that all the worshipers, including the one who is offering the prayer, are helpless sinners, and the only reason that we are enabled to speak in the holy presence of God is His free and unmerited grace. It behooves us, then, that our language be marked by dignity, humility, and reverence.

THINK IT THROUGH

Do my prayers reveal reverence both in language and in my posture?

"Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. . . .

"High-flown language is inappropriate in prayer, whether the petition be offered in the pulpit, in the family circle, or in secret. Especially should the one offering public prayer use simple

language, that others may understand what is said and unite with the petition.

"It is the heartfelt prayer of faith that is heard in heaven and answered on earth."—"Gospel Workers," pages 176, 177.

FOR FURTHER STUDY: "Christ's Object Lessons," page 111; "The Ministry of Healing," page 226.

February 10

Part 5
THE CONTENT OF
THE PUBLIC PRAYER
IN WORSHIP

1 Tim. 2:1-4

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

In the service of worship there are usually a number of prayers before the closing prayer. Let us now think particularly of the general or main prayer. No feature in the service is more important than this, for it concerns every person present.

C. H. Spurgeon, the outstanding pastor-evangelist of his generation, declares, "Prayer is one of the most weighty, useful, and honorable parts of the service, and . . . it ought to be even more considered than the sermon. . . . Let the Infinite Jehovah be served with our best; let prayer addressed to the Divine Majesty be carefully weighed, and presented with all the powers of an awakened heart and a spiritual understanding."—*Lectures to My Students*, pages 93, 94.



Against what kind of praying has our Saviour warned us? Matt. 6:5, 6.

The prayer of the hypocrite, which is only a pretense, does not count with God. Such expressions as "the closet," "the inner chamber," and the "closed door" are deeply significant. The one who truly senses what congregational prayer really is will have disciplined himself to close his mind to all other thoughts and attractions while he speaks to God on behalf of the worshippers.

THINK IT THROUGH

Do I use a lot of repetitions when I pray? Is it possible to take the Lord's name in vain by repeating it too often?

"Every promise in the Word of God furnishes us with subject matter for prayer, presenting the pledged word of Jehovah as our assurance. Whatever spiritual blessing we need, it is our privilege to claim through Jesus. We may tell the Lord, with the simplicity of a child, exactly what we need. We may state to Him our tem-

poral matters, asking Him for bread and raiment as well as for the bread of life and the robe of Christ's righteousness. Your heavenly Father knows that you have need of all these things, and you are invited to ask Him concerning them."—"Thoughts From the Mount of Blessing," page 133.

FOR FURTHER STUDY: "Christian Service," page 144; "Testimonies," Vol. 7, p. 14.

February 11

Part 6
PRAYING IN
THE SPIRIT
Eph. 6:18

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The expression "praying in the Spirit" is arresting. Through prayer we contact the Creator. Prayer is the mightiest force in the world, and this the enemy knows. This is why "Satan trembles when he sees the weakest saint upon his knees." But only when prayer is Spirit-imbued is it effective.



**Of what are we assured in our relationship to God?
Gal. 4:6, 7.**

When the Spirit of God takes possession of the soul, He becomes in truth the Spirit of intercession and "is at once the Guide of prayer and the Guarantor of its success." Both the desire and the ability to pray are made possible through the Spirit of God. Merely to say prayers is not enough. Our minds and hearts must be Spirit-possessed. Note the apostle's clear statement: "He that searcheth the hearts knoweth what is the mind of the Spirit." Rom. 8:27.

There are two divine Intercessors. Christ Jesus intercedes for us before the throne in heaven, and the Holy Spirit intercedes at the throne of our hearts. We could put it this way—the One who prepares our case is the Holy Spirit—the "Chamber Advocate"; while the One who presents our case is Christ Jesus our High Priest—"The Court Advocate."

THINK IT THROUGH

Am I learning to pray in the Spirit?

"As we ought. Literally, 'as it is necessary.' Because of the dimness of our limited human vision, we do not know whether the blessing we request will be best for us. Only God knows the end from the beginning. Therefore, in our prayers we should always express our complete submission to His will for us. Jesus set the example in this when He prayed, 'Nevertheless not as I will, but as Thou wilt' (Matt. 26:39; cf. John 12:27, 28). . . .

"It is the work of the Holy Spirit to move us to pray, to teach us what to say, and even to speak through us. . . .

"God knows the desires the Holy Spirit inspires in our hearts. He does not need to have these deep emotions expressed in words. He does not need the eloquence of language to induce Him to hear. He understands the anxious longings of the heart and is ready to aid and to bless."—"SDA Bible Commentary," on Rom. 8:26, 27.

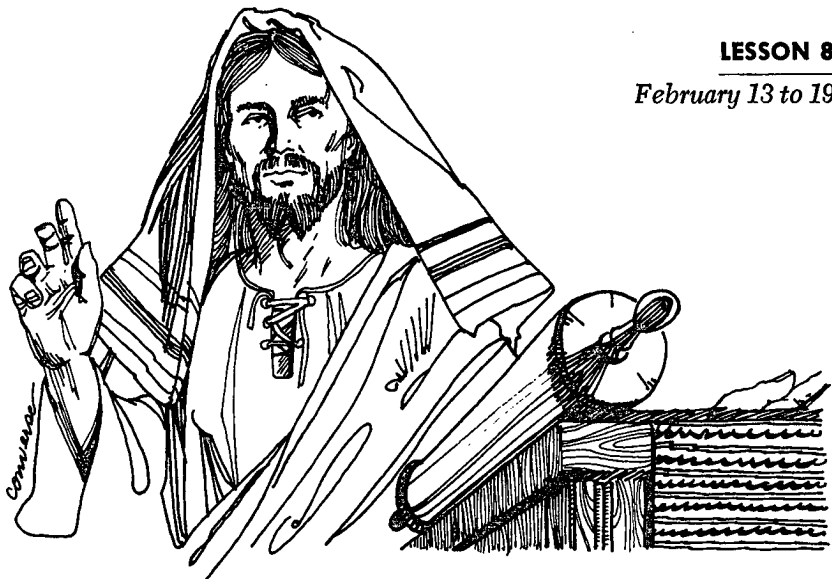
FOR FURTHER STUDY: "Counsels to Parents and Teachers," page 479; "Testimonies," Vol. 2, p. 321.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Name the constituent parts of true prayer as seen in the Lord's Prayer.
_____, _____, _____, _____.
2. True or False: Confession, faith in God and His promises, petition, and praise are all involved in true prayer. _____
3. Wherever it is possible, what position should the worshiper assume in prayer? _____
4. Would a devout Christian presume to address God in the language of the street, or would he choose words that are dignified and respectful? _____

5. Multiple choice: Should the main prayer in public worship be (a) long, (b) short, (c) in flowery or highbrow language, (d) concerned with personal matters, (e) dignified, (f) audible to all worshipers, (g) moderate in length? _____
6. How are our heartfelt prayers indited and made effective? _____

Answers: (1) petition, adoration, worship, praise; (2) True; (3) kneeling; (4) dignified and respectful; (5) e, f, g; (6) in, or inspired by, the Spirit.



OTHER ASPECTS OF THE WORSHIP SERVICE 8

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8.

Reading and Praying in Public

The word translated "distinctly" in the above text probably means both *clearly* and conveying the meaning. Speaking clearly is a blessing because all can hear, and conveying or interpreting meaning in exposition is equally a blessing to all. "Gave the sense" may mean translation from Hebrew to Aramaic, but it again was for the purpose of making all to understand the Scriptures.

Making Public Worship More Attractive

If we could have (1) clearly enunciated, short public prayers, (2) beauty of thought and meaningful expression in both prayer and reading, (3) choice music that glorified God, (4) dignity, reverence, and meetings that were not unduly long, (5) cheerful, liberal, and widespread participation in orderly collection of tithes and offerings, what an improvement we might find in attendance and interest in many more of our churches!

LESSON OUTLINE

1. **Public Reading of Scripture**
Luke 4:16-19
2. **The Offering, an Act of Worship**
Mark 12:41
3. **Promises to the Faithful**
Mal. 3:10, 12
4. **The Opening Invocation or Prayer of Adoration**
Isa. 6:1, 3
5. **The Call to Worship**
Ps. 100:1, 2, 4, 5
6. **Closing the Service of Worship**
Jude 24, 25

**Part 1
PUBLIC READING
OF SCRIPTURE**

"As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Luke 4:16-19



How did the Nazareth congregation react to Jesus' readings? Luke 4:20.

Reading a portion of Scripture in public is an art, and like any other art it requires real preparation. While the Bible is the Word of God, it must be read *as* the Word of God.

"By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."—*Christ's Object Lessons*, pages 335, 336.

"The science of reading correctly and with the proper emphasis, is of highest value. No matter how much knowledge you may have acquired in other lines, if you have neglected to cultivate your voice and manner of speech so that you can speak and read distinctly and intelligently, all your learning will be of but little profit. . . .

"A proper presentation of the Lord's truth is worthy of our highest efforts."—*Evangelism*, page 666.

"To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing and that the respiratory organs are unrestricted. . . . Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery."—*Education*, page 199.



On the occasion of the reading of Scripture by Ezra and his companions, what three important things are noted? Neh. 8:8.

THINK IT THROUGH

When I hear the Scripture read during worship, do I sense that it is God who is speaking?

"If your students, besides studying God's Word, learn no more than how to use correctly the English language in reading, writing, and speaking, a great work will have been accom-

plished. . . . Many have not learned to give the right emphasis to the words they read and speak."—"Counsels to Teachers," pages 207, 208.

FOR FURTHER STUDY: "Welfare Ministry," page 170.

February 14

Part 2
THE OFFERING, AN
ACT OF WORSHIP
Mark 12:41

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."

The spirit in which the people were making their gifts was important to Jesus. The Lord does not need our money, for all the silver and the gold are His, and the cattle upon a thousand hills. But we need the blessing of the partnership.



Who gives us the ability to get wealth? Deut. 8:18.

God does not give us wealth to squander on ourselves. "Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God. . . . All we possess is the Lord's, and we are accountable to Him for the use we make of it."—*Christ's Object Lessons*, page 351.



What should be our attitude in giving to the cause of Christ? 2 Cor. 9:7.



If we give willingly and joyfully, what is the Lord's promise? Verse 6.

Commenting on the widow's gift at the treasury, we read, "Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love to God and the interest in His work that had prompted the deed."—*The Desire of Ages*, page 615.

"Christ called the attention of the disciples to this woman, who had given 'all her living.' Mark 12:44. He esteemed her gift of more value than the large offerings of those whose alms did not call for self-denial."—*The Acts of the Apostles*, page 342.

THINK IT THROUGH

When I give my tithes and offerings, do they represent the giving of myself?

"It is God who blesses men with property, and He does this that they may be able to give toward the advancement of His cause. He sends the sunshine and the rain. He causes vegetation to flourish. He gives health and the ability to acquire means. All our blessings come from His bountiful hand. In turn, He would have men and women show their gratitude by

returning Him a portion in tithes and offerings—in thank offerings, in free-will offerings, in trespass offerings. Should means flow into the treasury in accordance with this divinely appointed plan,—a tenth of all the increase, and liberal offerings,—there would be an abundance for the advancement of the Lord's work."—"The Acts of the Apostles," page 75.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 150.

February 15

**Part 3
PROMISES TO
THE FAITHFUL**

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Mal. 3:10, 12

"And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

"The bringing of an offering has always formed part of religious devotions. . . . A gift is an expression; it is a kind of language. . . . Presumably, the person who gives expresses through his gift the willingness on his part that his life be used on behalf of the person or cause for which he gives. . . .

"Among the Hebrews of the Old Dispensation the offering to God was an expression of attitude toward God. The sincere and intelligent worshiper, approaching the altar, said in deeds that spoke louder than words, 'My life, O Lord, does not belong to myself; it belongs to Thee, my Maker. All that I possess I have received from Thy gracious hand. Thou hast made me a steward of it. I can give Thee nothing but myself. Here I rededicate myself to Thee, and this my humble gift is the token of my unconditional self-surrender.' This principle must forever abide in our giving."—Gerrit Verkuyl, *Devotional Leadership*, pages 115, 116.



What promise does the Lord make to the liberal giver? Luke 6:38.



How does the Lord regard one who holds back tithes and offerings? Mal. 3:8. What results? Verse 9.

THINK IT THROUGH

Am I receiving the blessing of God in my life, or am I being deprived because of my unfaithfulness?

"Men are tempted to use their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects many church members do not hesitate to spend freely and even extravagantly. But when asked to give to the Lord's treasury, to carry forward His work in the earth, they demur. . . . What marvel that the Christian life of such ones is but a dwarfed, sickly existence!

"He whose heart is aglow with the love of Christ will regard it as not only a duty, but a pleasure, to aid in the advancement of the highest, holiest work committed to man—the work of presenting to the world the riches of goodness, mercy, and truth. . . .

"The spirit of liberality is the spirit of heaven. This spirit finds its highest manifestation in Christ's sacrifice on the cross."—"The Acts of the Apostles," pages 338, 339.

FOR FURTHER STUDY: "Testimonies," Vol. 5, pp. 272, 281.

February 16

Part 4
THE OPENING
INVOCATION
OR PRAYER
OF ADORATION
 Isa. 6:1, 3

"I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

"And one cried unto another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

The spirit of worship in the heart means that worshipers will be expecting a blessing. An attractive house of worship, with suitable music, immerses them in an attitude that uplifts the soul. All should feel that God is present. The spirit of Ps. 46:10 should pervade the house of worship: "Be still, and know that I am God."

Possibly the Sabbath School has already been conducted in the church building. If so, then special thought must be given to the change from the informal study of God's Word and the promotion of worthy activities, to quiet, worshipful reflection. To bring all, old and young, into such a spirit of worship is not easy.

Experience has proved the wisdom of making the announcements and all necessary offering and campaign-promotion *before* the actual worship begins. All the King's business justly requires our attention, but the service of worship is to exalt the Lord our Maker. From the first call to worship to the final benediction everything must be on the high plateau of communion with God.

An example of an appropriate short prayer of adoration can be found in these words taken from Ps. 145:3, 17, 19: "Great is the Lord, and greatly to be praised; and His greatness is unsearchable." "The Lord is righteous in all His ways, and holy in all His works." "He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them."

Many other such calls will be found in the Psalms; here are a few: Ps. 46:1, 10, 11; 95:1-3; 96:1, 7-9; 99:1-3, 9; 100:1, 2, 4, 5. Other passages of Scripture are equally appropriate, such as Luke 1:68, 77, 78: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." "To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the Day-spring from on high hath visited us."

THINK IT THROUGH

When the invocation is offered at the beginning of worship, am I truly prepared in heart to commune with my Maker?

Concerning this invocation, J. R. Schlater says, "Its delivery should never be hurried; each phrase should be quietly emphasized; so that all the worshipers may be touched with a sense of the magnitude of their re-

quest, as they appeal to God to cleanse the thoughts of their hearts that they may worthily magnify His holy name." —"The Public Worship of God," page 33.

FOR FURTHER STUDY: "Testimonies," Vol. 1, p. 143.

February 17

Part 5
THE CALL TO
WORSHIP

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing."

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

Ps. 100:1, 2, 4, 5

The call to worship should be very real, for many that come to a meeting are not prepared to enter into the experience of worship. The apostle Peter says, "Gird up the loins of your mind." It is very easy for our minds to wander. On the way to the church the conversation may not have been always in a devotional setting. Something must grip our hearts if we would worship God "in spirit and in truth." An appropriate call will be given in the words of Scripture, such as Psalm 99: "The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and He is high above all the people. Let them praise Thy great and terrible name; for it is holy." "Exalt ye the Lord our God, and worship at His footstool." Verses 1-3, 5.

If a different scripture is chosen from week to week, it will prevent the call to worship from becoming just a form. Some New Testament passages are also excellent, such as Heb. 4:14-16 or Luke 1:68, 77, 78. When such a call to worship is followed by a doxology, it will do much to unify the spirit of worship.



What are we admonished to do? Ps. 100:4, 5.

If such a call is given in a tone of joy and gratitude, all will want to respond in an expression of praise.

THINK IT THROUGH

Have I emptied my mind of all worldly thoughts when the call to worship is given?

"Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be

made interesting and attractive and not to be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, His love will be in our hearts, welling up like a spring in the desert, refreshing all, and making those who are ready to perish, eager to drink of the waters of life."—"Testimonies," Vol. 5, p. 609.

FOR FURTHER STUDY: Psalms 66; 95; 135.

Part 6
CLOSING THE
SERVICE OF
WORSHIP
Jude 24, 25

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

These words conclude the brief epistle of Jude, and they set forth some of the most wonderful truths concerning salvation. As a benediction, this scripture is unsurpassed.

The benediction should come as the climax to all that has gone before. From the beginning of the organ prelude through all of its features the worship service should be leading up to this point.



How did the Lord instruct Aaron and his sons through Moses to bless the children of Israel? What were these priests to say? Num. 6:24-26.

While the benediction seems to belong with the prayers of the church, it is not actually a prayer. This is not always understood by those who conduct the Sabbath worship service. Sometimes the meeting closes with a prayer, even a commentary on the preacher's message. That of course is not a benediction in this sense. The people have already joined in the singing and the prayers, and through the ministry of the Word have been led to look to God for His manifold blessings. Then it is fitting if the service closes with a benediction.

There are a number of wonderful benedictions to be found in the Bible. These should be studied and memorized. One of the most simple yet most beautiful of the many benedictions we find in God's Word is 2 Corinthians 13:14. We can do no better than to choose such a scripture, preferably from memory, to close the meeting.



What example of a fitting benediction is given in the book of Hebrews? Heb. 13:20, 21.

THINK IT THROUGH

As I leave the worship service, is it with a sense of having met God?

"Paul wrote to these brethren [Hebrews 13] as 'saints in Christ Jesus;' but he was not writing to those who were perfect in character. He wrote to them as men and women who were striving against temptation and who were in danger of falling. He pointed them to 'the God of peace, that brought again from the dead our Lord Jesus,

that Great Shepherd of the sheep.' He assured them that 'through the blood of the everlasting covenant' He will 'make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.'—"The Ministry of Healing," page 167.

Answers: (1) Jesus did it and held the attention of all, Luke 4:20. It should be done intelligently, with clear, distinct enunciation and correct emphasis. The reader should practice or prepare carefully; (2) c; (3) True; (4) It should be a brief invocation of God's presence and produce reverence in all that follows; (5) b; (6) a.

6. The benediction should be: (a) a short parting blessing unadorned with oratory, (b) a final long prayer, (c) the reading of a prayer or exhortation.

(c) another long prayer.

5. Multiple choice: The call to worship should be: (a) a sermonette, (b) a short appeal, preferably in the words of Scripture, for all to worship God,

4. What can you say about a good opening invocation?

supporting God's work.

3. True or False: Tithes and offerings are the divinely appointed ways of

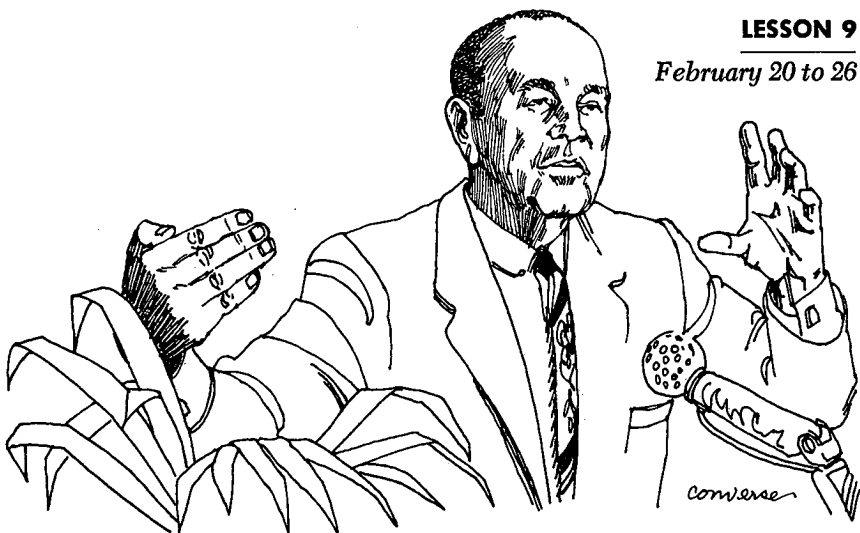
amount, (b) the ostentatious presentation, (c) the spirit of the giver.

2. Multiple choice: The important thing about an offering is: (a) the

interest?

1. What does this lesson teach us about the public reading of the Holy Scrip-

Part 7 ♦ **SUMMARY QUESTIONS** ♦ **A TEST OF YOUR STUDY POWER**



THE SERMON IN THE SERVICE OF WORSHIP 9

"Then Philip opened his mouth . . . and preached unto him Jesus." "And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:35, 37.

The Wonders of Redemption

"The wonders of redemption are dwelt upon altogether too lightly. We need these matters presented more fully and continuously in our discourses and in our papers." —*Counsels to Writers and Editors*, page 80.

Ellen G. White lists many vital topics for sermons (see *Evangelism*, page 187, for some essential subjects), and she adds that, along with all other means, "God's appointed means of saving souls is through 'the foolishness of preaching.'" —*Testimonies*, Vol. 5, p. 300.

Decorum in Worship

There is a twofold aspect to this subject. The preacher is to preach vital material, delivered with dignity and in the power of the Spirit. The worshiper is to remember he is in God's house listening to the words of eternal life. Whoever is preaching, we must cultivate a warm and receptive heart, avoiding a critical or a wandering mind, and all our actions should be decorous and worshipful.

LESSON OUTLINE

1. **All True Preaching Centers in Christ**
Mark 16:15, 16
2. **What God Expects of a Preacher**
2 Cor. 5:11; Gal. 1:10, NEB
3. **Decorum of Worship Leaders**
1 Tim. 4:12
4. **The Lay Preacher and the Worship Service**
Luke 10:1, 2, 9
5. **The Purpose of the Sermon**
Acts 2:37
6. **Delivering the Message**
1 Cor. 2:1, 2, 4

Part 1
ALL TRUE
PREACHING
CENTERS IN CHRIST
Mark 16:15, 16

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The Christian church was commissioned to proclaim a very definite message. Christianity spread to the whole world under the power of Spirit-filled preaching. A true sermon is not a lecture or an oration; it is not a political or informative speech. Rather it is a setting forth of the living Christ and His saving gospel. It must be delivered in the power of the Holy Spirit.

▷ **To what did Paul attribute his power in the winning of souls? 1 Cor. 1:18.**

▷ **What wonderful example did he give to the church in this respect? 2 Cor. 4:5.**

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Evangelism*, page 190.

The sermon is not the only part, perhaps not even the most important part, of the worship service. Other parts such as the reading of Scripture and the prayers are also important. When Jesus read the Scriptures, we notice, "the eyes of all were fastened upon Him." Having heard His voice in the reading, they were ready for God's message.

Every feature of worship that leads up to the sermon is a part of the preparation of the soil of the heart to receive the precious seed of God's Word.

THINK IT THROUGH

Do the other features of the worship service—the prayers, the Scripture reading, the singing of the hymns—prepare my heart for the seed of the word in the sermon?

"It is the efficiency of the Holy Spirit that makes the ministry of the word effective. When Christ speaks through the minister, the Holy Spirit prepares the hearts of the listeners to receive the word. The Holy Spirit is not a servant, but a controlling power. He causes the truth to shine into minds, and speaks through every discourse

where the minister surrenders himself to the divine working. It is the Spirit that surrounds the soul with a holy atmosphere, and speaks to the impatient through words of warning, pointing them to Him who takes away the sin of the world."—*"Gospel Workers,"* page 155.

FOR FURTHER STUDY: "Gospel Workers," pages 156-160.

Part 2
WHAT GOD
EXPECTS OF
A PREACHER

2 Cor. 5:11, NEB;
Gal. 1:10, NEB

"With this fear of the Lord before our eyes we address our appeal to men."

"Does my language now sound as if I were canvassing for men's support? Whose support do I want but God's alone? Do you think I am currying favor with men? If I still sought men's favor, I should be no servant of Christ."



What was the urge behind Paul's preaching? 2 Cor. 5:11.

To interest or entertain people is not sufficient. The preacher must *persuade* men. Sometimes arguments will convince men of certain ideas, but convincing speech is not as great as persuasive speech. Convincing speech appeals to the mind; persuasive speech appeals to the heart. And only as men's hearts are reached are their wills affected.

"It should be the burden of every messenger to set forth the fullness of Christ. . . . Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory."—*Evangelism*, page 186.

"There should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John and with touching simplicity, their hearts aglow with the love of Christ, say, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*Ibid.*, p. 188.



What did Paul say was his message? 2 Cor. 4:5.



What was his declaration to the Athenians on Mars' Hill? Acts 17:31.

THINK IT THROUGH

Is the Word of God a hammer breaking up wrong ideas in my life?

"The word is the preacher's light, and as the golden oil flows from the heavenly olive tree into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of

sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them."—"Testimonies to Ministers," pages 339, 340.

FOR FURTHER STUDY: "The Acts of the Apostles," chapter 34.

Part 3
DECORUM OF
WORSHIP LEADERS
1 Tim. 4:12

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The worshipers are vitally affected by the attitude of those who lead the service. Very specific instructions were given to Israel's priests concerning their dress and deportment.



What words were worn by the high priest on his miter as he ministered? Ex. 28:36-38.

While we do not now have such specific instructions, yet the principle established in ancient times is just as real today.

"Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity."—*Testimonies*, Vol. 6, p. 96.



How did the apostle Paul express his concern to Timothy? 1 Tim. 3:14, 15.

"Decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well-chosen."—*Ibid.*, Vol. 1, pp. 648, 649.

THINK IT THROUGH

Do we in our church show by our decorum that we are in God's house?

"The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor."—"Evangelism," page 674.

"The minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by Him to do a work the influence of which is to endure throughout eternity. It should not be any part of his object to call attention to himself, his learn-

ing, or his ability. His whole aim should be to bring sinners to repentance, pointing them, by both precept and example, to the Lamb of God that taketh away the sin of the world. He should speak as one conscious of possessing power and authority from God. His discourses should have an earnestness, a fervor, a power of persuasion, that will lead sinners to take refuge in Christ."—"Gospel Workers," pages 172, 173.

FOR FURTHER STUDY: "Evangelism," pages 145-147.

Part 4
THE LAY
PREACHER AND
THE WORSHIP
SERVICE

"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Luke 10:1, 2, 9

"And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

From its beginning the Christian church has been blessed and forwarded by the ministry of laymen. The seventy whom Jesus sent out were not ordained preachers, but they were definitely a part of the ministerial workers used by the Lord.



When the apostle Paul set forth the different types of leaders God gave to the church, what did He say was their work? Eph. 4:11, 12.

Various types of workers such as evangelists, pastors, teachers, prophets, and apostles have been called of God. And these are to combine their services for the perfecting of the saints. The Berkeley Version reads: "To make the saints fit for the task of ministering."

The work of ministry, even the preaching of the word, is not always to be done by ordained ministers. One of the greatest sermons recorded in the New Testament was preached by Stephen, a deacon. Thus the pattern of lay preaching was set.



How did Peter say the gospel should be preached? 1 Peter 1:12.

THINK IT THROUGH

Am I doing my part by my life and my words to proclaim the gospel of Christ?

"The preaching of the word is of no avail without the presence and aid of the Holy Spirit; for this Spirit is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. . . .

"Christ promised the gift of the Holy Spirit to His church, and the promise

belongs as much to us as to the first disciples. . . .

"The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose lives the Christ-life is manifested, can stand as true representatives of the Saviour."—
"Gospel Workers," pages 284, 285.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 498-508.

Part 5
THE PURPOSE OF
THE SERMON
Acts 2:37

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

Every service of worship should move toward a definite goal, and the sermon, being a vital part of that worship service, can and should, more than any other part, lead to that goal. And it should begin at the point where the people are and carry them forward.

The one who breaks the bread of life for the people must have a singleness of purpose. Peter's message on the day of Pentecost reached a focal point and the response was immediate. Someone has said, "From too many worship services, the people go away 'almost persuaded'—but *not quite*." The Pentecost sermon took a passage from the prophet Joel, focused it upon the immediate present, set Christ in the center, emphasized His ministry, His death, His resurrection, and His ascension, and climaxed with His priesthood in heaven. This was indeed a Christ-centered sermon.



What did Peter say his hearers must do to receive the gift of the Holy Spirit? Verse 38.

He expected the people to make a decision. Good preaching, whether by an ordained minister or a layman, should always lead to decision and dedication. Be a sermon ever so eloquent or philosophical or psychological, it fails if it does not lead people to salvation. A sermon is not just *saying* something; it must *do* something.



In what way were the people convicted under the preaching of Peter on the Day of Pentecost? Acts 2:37.

THINK IT THROUGH

Is my heart pricked as I listen to the preaching of God's Word?

"We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made re-

ceptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character."—"Evangelism," page 291.

FOR FURTHER STUDY: "Evangelism," pages 279-282.

Part 6
DELIVERING
THE MESSAGE

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified."

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

1 Cor. 2:1, 2, 4

Preaching is not easy, and woe be to anyone who tries to make it so. Someone has said, "Preaching is the transmission of a Person *through* a person *to* a company of persons." And the Person transmitted is the eternal Word (Greek, *logos*, John 1:1) the Creator, who was made flesh and dwelt among us. Could it be said of all our sermons, those we preach and those we listen to, that they are filled with Christ the living Word?

"He [Paul] claimed no wisdom of his own, but acknowledged that divine power alone had enabled him to present the truth in a manner pleasing to God. United with Christ, the greatest of all teachers, Paul had been enabled to communicate lessons of divine wisdom, which met the necessities of all classes, and which were to apply to all times, in all places, and under all conditions."—*The Acts of the Apostles*, page 303.



How did Peter say he preached the gospel? 1 Peter 1:12.

The Holy Spirit comes not to glorify the preacher, but to glorify Christ. John 16:14. That makes the sermon different from a lecture, an oration, or a political speech. If it is prepared in the atmosphere of prayer and deep Bible study, then it should bear the evidence of spiritual illumination. The most important part about a sermon is not "the man *behind* it" but "the Man *within* it"—the Person preached rather than the person preaching.



How did the apostle say the gospel came to the believers in Thessalonica? 1 Thess. 1:5.

THINK IT THROUGH

Do I sense that the preacher is God's spokesman? Do I listen as I would if Christ Himself were speaking?

"Great truths that have lain unheeded and unseen since the Day of Pentecost, are to shine from God's Word in their native purity. To those who truly love God the Holy Spirit will

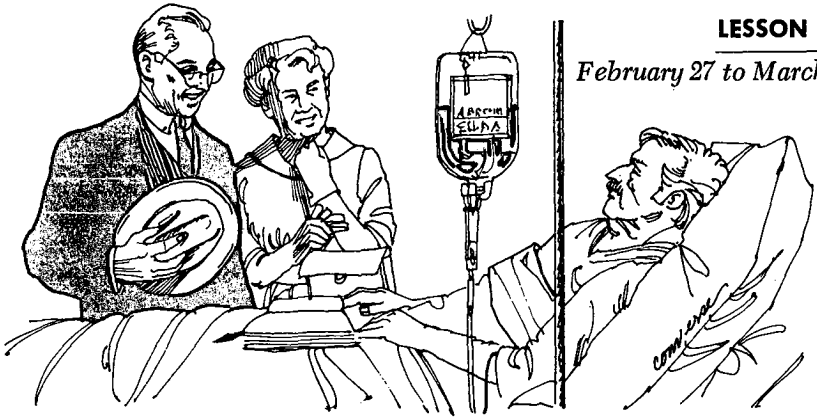
reveal truths that have faded from the mind, and will also reveal truths that are entirely new."—Ellen G. White, "Review and Herald," August 17, 1897.

FOR FURTHER STUDY: "Testimonies," Vol. 4, pp. 393-395.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Multiple choice: Real preaching: (a) centers in the gospel of Jesus Christ, (b) is an inspiring philosophical treatise, (c) conveys the latest scientific discoveries of the day, (d) interprets the latest political news and signs of the times. _____
2. True or False: A preacher's work is to persuade men to accept Jesus Christ and to put Him above all else. _____
3. What six words are used by Paul to describe the exemplary life of Christian leaders? _____
4. If we include laymen and ministers today, are the Lord's words still true that "the laborers are *few*"? _____
5. Multiple choice: Which of the following is true? (a) The sermon should be entertainment of some kind; (b) The sermon should be humorous; (c) The sermon should be a philosophical dissertation for the intellectuals; (d) The sermon should focus the attention of all on the life and work of the divine Saviour. _____
6. Multiple choice: The most important part of a sermon is (a) the striking illustrations used, (b) a precise line of logic, (c) a powerful emotional appeal at the end, (d) allowing the Holy Spirit to glorify Christ. _____

February 27 to March 4



THE EFFECTS OF TRUE WORSHIP 10

"I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou hast magnified Thy word above all Thy name." Ps. 138:2.

Various Kinds of Fellowship

Fellowship is mentioned in the Scriptures in various contexts. For example, Enoch and Noah "walked with God" (Gen. 5:22; 6:9); Moses could not go forward without God's presence (Ex. 33:14). This was fellowship with God.

Then there was the fellowship with Christ that is the dominant theme of the New Testament. This is coupled with fellowship with God. Luke 8:21; John 14:20. Paul adds to this the fellowship of the Holy Spirit. 2 Cor. 13:14; Rom. 8:9. All this is coupled with the fellowship of the saints or the righteous. Ps. 55:14; Matt. 23:8; John 13:34. This is called the communion, or fellowship, through which the Holy Spirit works for the church and the world.

Fellowship in an Awakened Church

"An Awakened Church.—When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Evangelism*, page 699.

When we have the true worship and fellowship of an awakened church, then "multitudes will . . . join the armies of the Lord."—*Ibid.*, p. 700.

LESSON OUTLINE

1. **The Joy of Christian Fellowship**
Acts 4:31, 32
2. **True Worship Develops Fellowship**
1 Cor. 12:25, 26
3. **Building the Brotherhood**
1 Peter 3:8, 9
4. **Fifty Framed Together**
Eph. 2:19-22
5. **True Worship Inspires Evangelism**
Isa. 6:8, 9
6. **The Evangelized Must Become Evangelists**
Luke 5:4

Part I
THE JOY OF
CHRISTIAN
FELLOWSHIP
Acts 4:31, 32

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul."

We are linked together by indissoluble ties which override all national barriers and nominal differences. We are no longer separate and self-contained but individual units in a new and wonderful creation—the church of Jesus Christ. Fellowship is inherent in the Christian message. We become part of each other as cells in the body—the body of Christ; an organic unity, not a mere collection of individuals.

Our worship services when properly understood become a divinely ordained way of exhibiting our gratitude to God for His mercy.

▷ **What was the result of Philip's preaching in Samaria? Acts 8:8.**

▷ **Under what figure does Paul speak of the church? Eph. 2:19.**

The dictionary definition of "household" is "a social unit comprised of those dwelling under the same roof." The "household of God" is another name for the family of God referred to in Eph. 3:15.

▷ **In what other way does the apostle Paul illustrate the close union of the members? Eph. 4:16.**

THINK IT THROUGH

Do I sense that I am part of a spiritual world brotherhood? Am I truly a part of God's international, interracial family?

"We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God. Our perceptive faculties need sharpening. Fellowship with one another should

make us glad. With such a hope as we have, why are not our hearts all aglow with the love of God?"—"Testimonies," Vol. 6, p. 362.

FOR FURTHER STUDY: "Medical Ministry," pages 316, 317.

Part 2
TRUE WORSHIP
DEVELOPS
FELLOWSHIP
1 Cor. 12:25, 26

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

When worship is conducted rightly, the effect upon the worshippers is very real. No stranger will remain ungreeted, no invalid unvisited, no unfortunate member unbefriended, no needy person unassisted, no missing Sabbath School member neglected or unassisted. When bereavement strikes a family, all the members feel the stroke. When one member or one family is honored, all the rest should rejoice. This admonition to rejoice in another's success is often more difficult to carry out than the counsel to sympathize with those who mourn.

Fellowship is one of God's choicest words. And unless the church enters into such fellowship, we come far short of God's purpose for us.

The effect of true worship will be seen in the home, in the office, in the classroom, on the farm, in our business and social relationships. The one who comes home from the worship service and scolds the family or kicks the dog has not really worshiped. The effects of true worship are seen in every act of life.

A church that is rich in money, in ideas, in apparatus and numbers, but poor in love, comes far short of Christ's standard. One of our old-time leaders once passed on a remark that revealed much thought. He said, "If only our members would live up to the religion in their hymnbooks, it would be wonderful." Yes, our hymns express Christian love. And we often sing these lustily, but to live out the theology and Christian admonition in these hymns is not always easy. But by God's grace we can.



What did Jesus say should be the measure of our love for the church? John 15:12.

THINK IT THROUGH

Do I truly love my church? Can my friends feel the love of God emanating from my life?

"Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a wellspring that never fails. . . . Under the education and discipline of the Holy Spirit, the children of God love one another, truly,

sincerely, unaffectedly—'without partiality, and without hypocrisy.' And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 5, p. 1140.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 547-549.

Part 3
BUILDING THE
BROTHERHOOD

1 Peter 3:8, 9

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

"Brotherhood" is the apostle Peter's name for the church. John also regarded the church as a band of brothers. He said: "He that loveth his brother abideth in the light." And again, "We know that we have passed from death unto life because we love the brethren." "We ought to lay down our lives for the brethren." The watchword in John's epistle is love; not love in a sentimental sense; but love of the brethren—*agapé* love; love which springs from a divine source.



What was Peter's admonition, especially to the church?
1 Peter 2:17.

Paul, another of the master builders of the church, emphasizes the same great truth. Note his counsel to the Thessalonian believers in 1 Thess. 4:9, 10.

This was a love that must "increase more and more." It was not just a one-time experience. In fact the distinctive note of the Christian life is love for our fellow Christians. A man's Christianity is revealed not merely by loving men in general, but by his attitude to his brethren in Christ. (The world will not be convinced and converted by reasoning or philosophy or eloquence, but by the love of believers one for another.)

True fellowship is not just a high ideal. It is a distinct command of our Lord. It is more than love for the community, although that is implied; or love for humanity in general, and that surely is our privilege; but in a specific sense it is love for one's fellow Christians, which opens the door of the world's heart to understand the message of salvation. The apostolic church revealed this, and the pagan crowds stood amazed, saying, "Behold how these Christians love one another!"

THINK IT THROUGH

Would I be willing to lay down my life for my church?

"Everyone should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment,

that you may know God, and Jesus Christ, whom He has sent. Communing together in regard to Christ will strengthen the soul for life's trials and conflicts. Never think that you can be Christians and yet withdraw yourselves within yourselves."—"Testimonies," Vol. 6, p. 362.

FOR FURTHER STUDY: "The Acts of the Apostles," page 238; "The Ministry of Healing," page 496.

Part 4
FITLY FRAMED
TOGETHER

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Eph. 2:19-22

When one turns from the world and as a born-again Christian enters the church, he becomes immediately a part of a unique fellowship—the family of God. Eph. 3:14, 15.

▷ How does the apostle Paul emphasize this? Eph. 2:12, 13.

▷ How does Paul illustrate the failure of the Jews and the subsequent establishment of the Christian church? Rom. 11:17-22.

▷ In what definite language does Peter describe the church? 1 Peter 2:9.

It is the work of church leaders to plan areas of service for *all* of the members. The church is a place where persons *study* together, *work* together, and *worship* together. In doing this they fulfill the purpose of God through them individually and as a group.

▷ What did Paul say the church becomes? 1 Cor. 1:9.

THINK IT THROUGH

Is the Spirit of God welding me into the spiritual temple of Christ?

"We have to work with . . . men who are really intelligent, just as we worked with them one by one in the infancy of the Seventh-day Adventist work; separating from these precious souls their unsanctified ways and manners; talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the workshop of

God where they will be hewed and squared, and all the rough edges removed, and they be polished under the divine hand until they will make precious stones in the temple of God and shall be living stones emitting light. Thus they may grow up into a holy temple for God."—"Evangelism," page 573.

FOR FURTHER STUDY: "The Desire of Ages," pages 597-600.

March 2

Part 5
TRUE WORSHIP
INSPIRES
EVANGELISM
Isa. 6:8, 9

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me. And He said, Go."

Having seen the Lord high and lifted up, having heard the heavenly choir singing, "Holy, holy, holy, is the Lord of hosts," and having experienced forgiveness and cleansing, the prophet then heard the call to go and tell what he had seen and heard and experienced. This "carry-over" of worship is vital. Nothing is more disappointing than a congregation that gives only lip service, whose hearts are not inspired to bring the gospel to their fellowmen.

▶ **Looking out upon the great unsaved world, what did Paul say? Rom. 10:14, 15.**

▶ **When the Lord gave the word, what did He say about those who published it? Ps. 68:11.**

To proclaim or publish the good news requires more than evangelistic specialists. It is the work of an enthusiastic, consecrated congregation. An evangelistic church must be inspired literally to boil over with the good news of salvation.

▶ **To how many of earth's inhabitants must the good news of salvation go? Rev. 14:6.**

"Christ's work in behalf of man is not finished. It continues today. . . . His ambassadors are to preach the gospel and to reveal His pitying love for lost and perishing souls. . . . The evangelization of the world is the work God has given to those who go forth in His name. . . . God calls for thousands to work for Him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy."—*Welfare Ministry*, page 57.

THINK IT THROUGH

Am I inspired to go and share my faith? If not, why not?

"To everyone who becomes a partaker of His grace the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, 'Here am I; send me.' Isaiah 6:8. Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian, whether he be

merchant or farmer, professional man or mechanic—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end."—"The Ministry of Healing," page 148.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 207-210.

March 3

Part 6
THE EVANGELIZED
MUST BECOME
EVANGELISTS
Luke 5:4

"Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught."

A congregation that has truly worshiped becomes a net let down into the great sea of humanity. Then, having witnessed the ingathering of souls, the evangelistic church like Peter of old is ready to fall down at the feet of her Lord under a convicting sense of individual need.



What was the Lord's promise to Peter? Verse 10.

Catching men is the real work of the entire church, not of a few specialists. Now let us change the figure from a net to a fire. Both of these symbols are Biblical. Jesus said, "I am come to send fire on the earth." Luke 12:49. On the Day of Pentecost a small group of believers were set on fire, and before the day was out the whole city felt the effects. When the church is set on fire, the world will feel the warmth of it. But there can be no fire in the church until the fuel is brought together. It was united when the disciples were of one accord, of one soul, of one mind. It was then and not till then that they were ready to bear their witness to the risen Lord. For ten days they had been searching their hearts, catching a new vision of the Lord high and lifted up. The spirit of true worship had gripped their hearts. That experience must and will be repeated before the return of our Lord. The church of Jesus Christ exists for one purpose, that of kindling the fire of God's love in the hearts of those in the community.



Having caught a new vision of his risen Lord, how did John conclude his account of the revelation of Jesus Christ? Rev. 22:17.

Through the ministry of the church, the Holy Spirit says to the community, "Come," and the bride of the Lamb is also heard to say, "Come." But the Patmos prophet goes even farther when he says, "Let him that heareth say, Come."

THINK IT THROUGH

Is the work of winning souls to Christ a joy or a burden?

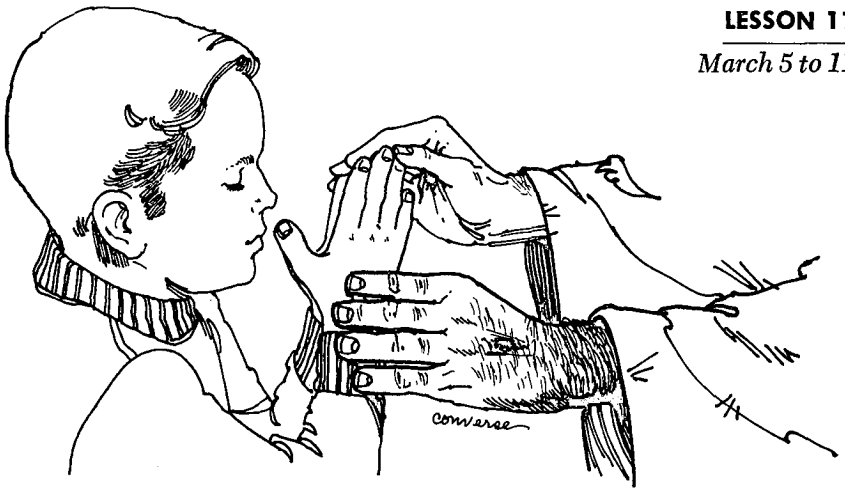
"All who commune with God will find abundance of work to do for Him. Those who go forth in the spirit of the Master, seeking to reach souls with the truth, will not find the work of drawing souls to Christ a dull, uninteresting drudgery. They are charged with a

work as God's husbandmen, and they will become more and more vitalized as they give themselves to the service of God. It is a joyous work to open the Scriptures to others."—"Testimonies," Vol. 9, p. 118.

FOR FURTHER STUDY: "The Desire of Ages," pages 349-358.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Multiple choice: Could "of one heart and one soul" mean (a) absolute uniformity in every realm of thought, (b) unity in Christian love and fellowship, (c) unity in the fundamentals of Christian belief? _____
2. Multiple choice: A worship service reaches all, through (a) a personal greeting, (b) remembrance and a personal contact with all absent members as far as possible, (c) a more consistent subsequent life. _____
3. Multiple choice: The Christian brotherhood came about through (a) authoritarian leadership, (b) a common love for God and truth brought to them by the Holy Spirit. _____
4. Multiple choice: Do you think that "fitly framed together" means that all the stones, or saints, were to be (a) identical in every respect, (b) different but each filling exactly a designated place? _____
5. Multiple choice: Does Christian fellowship mean (a) a closed society that excludes the uninitiated, or (b) those united by a compulsive urge to go out and seek the unsaved? _____
6. Multiple choice: Soul winning is expected of (a) those with special education, (b) those with evangelistic training, (c) those who have no specialized ability but who love God and man. _____



LEARNING TO WORSHIP 11

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Heb. 13:15.

Exhortations to Worship

Worship is enjoined upon man. Gen. 35:1; Heb. 10:25. It is to be offered to God only. Ex. 20:3; Rev. 22:9. Only the worship of one who looks to Christ for righteousness is acceptable to God. Gen. 4:2-5. True worship comes only from the heart that comes to Him for cleansing from iniquity. Ps. 66:18.

The Value of Corporate Worship

"The Lord desires . . . that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

"We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the

cross for us."—*Steps to Christ*, pages 103, 104.

LESSON OUTLINE

1. **The Meaning and Purpose of Worship**
Ps. 50:14, 15
2. **Christ, the Revelation of the Father**
2 Cor. 4:6, NEB
3. **Learning the Ways of Worship**
Ps. 27:4, 11
4. **Making Worship Vital**
Acts 4:10
5. **Therapeutic Value of Worship**
Matt. 11:28, 29
6. **How Can We Improve Our Worship?**
Isa. 1:11-13

March 5

Part 1
THE MEANING
AND PURPOSE
OF WORSHIP
Ps. 50:14, 15

"Offer unto God thanksgiving and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

If we are to pay our "vows unto the Most High," we must learn all we can about Him. The attributes of God as revealed in the Old Testament are *majesty, holiness, justice, love, and mercy*. But in the New Testament we have a fuller revelation—that of a *loving Father*. That was our Lord's central message to the Jewish people. While other great religions pay homage to "the Great Spirit" or "the Supreme Power," the Christian recognizes a filial fellowship with God. He is not only our Creator; He is also our Redeemer, and He is "our Father."

The Hebrew word most frequently used for "worship" is *shachah*, which means to bow down. When Abraham's servant recognized the guidance of God in leading him to Rebecca, he "bowed down his head, and worshiped the Lord." Gen. 24:26.



What was our Lord's reply to the tempter? Luke 4:8.

Worship belongs to God alone, said Jesus. In the New Testament the word most frequently used for worship is *proskun*, and it also means to pay homage by bowing down as when the mother of James and John came to Jesus "worshipping Him, and desiring a certain thing of Him." Matt. 20:20. "She bowed low and begged a favor." NEB. The RSV reads, "Kneeling before Him she asked Him for something." The English word comes from an old Anglo-Saxon word "weorthscipe," which meant worthship. Sometimes dignitaries of state such as the mayor are addressed as "Your Worship." Recognizing the majesty and holiness of our God, our natural attitude in worship should be one of humility.



To whom did the apostle Paul pray? What was the burden of his prayer? 2 Cor. 13:7.

THINK IT THROUGH

Do I have a true sense of the majesty and holiness of God?

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the

feeling that inspires it will be deepened. 'Holy and reverend is His name,' the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!"—"Gospel Workers," page 178.

FOR FURTHER STUDY: "The Desire of Ages," page 189.

March 6

Part 2
CHRIST, THE
REVELATION OF
THE FATHER
2 Cor. 4:6, NEB

"For the same God who said, 'Out of darkness let light shine,' has caused His light to shine within us, to give the light of revelation—the revelation of the glory of God in the face of Jesus Christ."

▶ **When Philip said to Jesus, "Lord, show us the Father, and we shall be satisfied" (John 14:8, RSV), how did Jesus reply? Verse 9.**

All we need to know about the Father is revealed to us in Jesus Christ. We often say of a son, "He is just like his father." The New Testament picture of the Son thus shows the character of the Father.

▶ **What was the apostle Paul's great desire for the believers in Rome? Rom. 15:6.**

Paul's expression "in the face of Jesus Christ" is full of meaning. When John saw Jesus in vision, he said, "His countenance was as the sun shineth in his strength." When he saw his Lord on the mount of transfiguration, "His face did shine as the sun." But he had also seen his Master's face etched in agony, both in the Garden of Gethsemane and on the cross. John saw Him, as "a Man of sorrows, and acquainted with grief," sweat great drops of blood, fulfilling the prophecy of Isaiah that "His visage was so marred more than any man." Isa. 52:14. In all this the Father was also suffering with His Son.

▶ **How did the apostle Paul say our Lord learned? Heb. 5:8.**

THINK IT THROUGH

Do I truly sense that Christ, one of the Godhead, became a social outcast for me?

"To save the transgressor of God's law, Christ, the One equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart."—"Fundamentals of Christian Education," page 179.

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a

distinct person, yet One with the Father."—Ellen G. White, "Review and Herald," April 5, 1906.

"He assures us that there never was a time when He was not in close fellowship with the eternal God."—Ellen G. White, "The Signs of the Times," August 29, 1900.

FOR FURTHER STUDY: "The Desire of Ages," pages 288, 289.

March 7

Part 3
LEARNING THE
WAYS OF WORSHIP

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

Ps. 27:4, 11

"Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies."

David's prayer could well be the prayer of each of us. He recognized his need to be taught. Sensing his perilous condition, he said, "Lead me on a level path because of my enemies." RSV.



Where did the psalmist say the way of God could be found? Ps. 77:13.

The sanctuary to Israel of old was the focal point of their worship. Here God revealed the whole plan of salvation. While we do not have the same form of earthly sanctuary today, yet in the heavenly sanctuary the way of salvation is even more completely revealed; for the High Priest who officiates there is the One who sacrificed Himself for us. When Jesus died, He occupied "the double position of offerer and of offering, of priest and of victim."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 933.



What cleansing was given to Isaiah? Isa. 6:7.

This redemptive element must be a vital part of our worship or it will mean little. Sinners must be helped to find salvation and Christians a new purification and infilling. But worship is also educative. It is sometimes said that "worship is an art." One does not have to be a college graduate to worship truly. On the other hand, certain types of education may even imperil worship by undermining confidence in God's Word.

THINK IT THROUGH

Do I realize the need of being taught of God to worship? Am I willing to learn?

"Instead of choosing the work most pleasing to us, and refusing to do something that our brethren think we should do, we are to inquire: 'Lord, what wilt Thou have me to do?' Instead of mark-

ing out the way that natural inclination prompts us to follow, we are to pray: 'Teach me Thy way, O Lord, and lead me in a plain path.' Psalm 27:11." —"Testimonies," Vol. 7, p. 252.

FOR FURTHER STUDY: "Education," pages 125-127.

March 8

Part 4
MAKING WORSHIP
VITAL
Acts 4:10

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole."

This miracle was not something that had been planned by Peter and John. These men were going into the temple at the hour of prayer (Acts 3:1) when the crippled man was healed. He then entered with them into the temple, and the people saw him walking, leaping, and praising God. The miracle could not be denied.

When the religious leaders saw what had happened, they challenged Peter and John, and this gave the apostles another opportunity to bear witness of their living Lord. This was not a Sabbath morning meeting, but "the hour of prayer." What better time could there be to study ways of making our worship more vital than the prayer meeting? While prayer is not the whole of worship, it certainly is the heartbeat and lifeblood of the church.



When the Jewish leaders began to examine Peter and John, what did they discover? Acts 4:13.

Nothing will make a worship service so real as the consciousness that the one leading out has "been with Jesus." The whole congregation will feel the impact of that experience. A sense of God's presence in a leader's life can lead even little children to respond with reverence and love. Children of primary age are naturally eager to be led into a deeper experience of worship. And nothing that primary workers do is of more significance than to teach these young minds the meaning of fruitful worship.

THINK IT THROUGH

Are all the different age groups of our church being led into the experience of genuine worship week by week?

"Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing

and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God."
—"The Desire of Ages," page 189.

FOR FURTHER STUDY: "The Desire of Ages," pages 191-195.

March 9

**Part 5
THERAPEUTIC
VALUE OF
WORSHIP
Matt. 11:28, 29**

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Ours is a restless generation. All over the world men and women with hungry hearts, thirsting minds, and broken spirits stand hopelessly with searching eyes and listening ears, longing for soul rest that seems to elude them. In an age when God is anathema and worship is regarded as a superstitious practice, heaven's message is going to all the world: "Fear God, and give glory to Him . . . : and worship Him." Rev. 14:7.



How does Isaiah express God's lament? What does God say about the wicked? Isa. 48:18; 57:20, 21.

Professor Jung, of Zurich, in his book, *Modern Man in Search of a Soul*, page 264, says: "During the past thirty years, people from all the civilized countries of the earth have consulted me. . . . Among my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. . . . And none of them has really been healed who did not regain his religious outlook."



What was the counsel given to Job in the midst of his trial? Job. 22:21.

The real purpose of worship is to deepen one's knowledge of God. "In a knowledge of God all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate."—*Education*, page 14.



What was our Lord's reply to Satan when tempted to satisfy His material needs? Luke 4:4.

THINK IT THROUGH

Is the peace of God filling my life? Am I really giving glory to God by living a life of contentment and joy?

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases

from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—"The Ministry of Healing," page 241.

FOR FURTHER STUDY: "The Desire of Ages," pages 295-297.

Part 6
HOW CAN WE
IMPROVE OUR
WORSHIP?

Isa. 1:11-13

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord. . . . When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meetings."

When Isaiah brought that message of rebuke to his people, it was really a challenge to their whole routine of worship, which was a meaningless insult to God. He called their worship "an abomination." It was nothing more than a hollow ritual.



What does the Lord say about those who do His work carelessly or negligently? Jer. 48:10, margin. (Or see RSV.)



What did the apostle Paul say about both his praying and his singing? 1 Cor. 14:15.

Peter said, "Gird up the loins of your mind." 1 Peter 1:13. It is possible to sing the hymns, kneel in prayer, and listen to the reading of God's Holy Word while our minds are far away. With David we should say, "Bless the Lord, O my soul: and all that is within me, bless His holy name." Ps. 103:1.

"Well would it be for young and old to study and ponder and often repeat those words of Holy Writ that show how the place marked by God's special presence should be regarded."—*Education*, page 243.

THINK IT THROUGH

In fervency of worship am I an example to my family, my friends, and my fellow members?

"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light

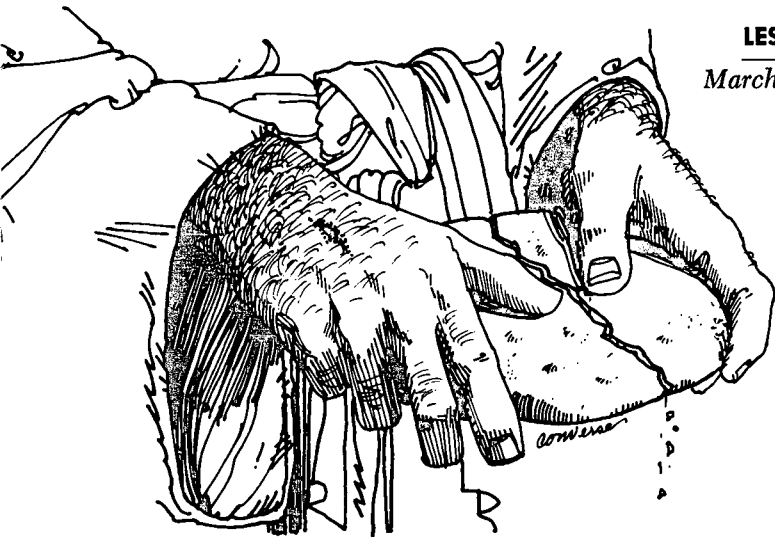
unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces."—"Patriarchs and Prophets," page 252.

FOR FURTHER STUDY: "The Desire of Ages," pages 590-592.

Answers: (1) majesty, holiness, justice, love, mercy; (2) c; (3) all five; (4) The religion that comes from God; (5) all three; (6) True.

1. Five attributes of God which should make worshippers reverent in His house are: _____, _____, _____, _____, _____.
2. Multiple choice: The fullest revelation of God is seen in: (a) nature, (b) science, (c) Jesus Christ as portrayed in the Bible. _____
3. Multiple choice: Which of the following basic elements in salvation were taught in the ancient sanctuary services? (a) reverence, (b) confession, (c) forgiveness, (d) justice, (e) cleansing. _____
4. What kind of religion will lead to God? _____
5. Multiple choice: True worship has a therapeutic effect on mind and body because (a) it inspires trust in divine guidance, (b) it brings assurance and peace of mind, (c) it brings the mind of man into communion with the mind of God. _____
6. True or False: True worship consists of much more than reciting prayers, mouthing hymns, or observing prescribed forms. _____

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**



THE LORD'S SUPPER—THE CROWNING SERVICE OF WORSHIP 12

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:13, 14.

Special Strength From the Communion Service

"To the holy Communion this scripture [John 6:54, 56, 57] in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God."—*The Desire of Ages*, page 661.

"Afterward You Will Understand"

In John 13:7 Jesus told Peter: "What I am doing you do not know now, but afterward you will understand." RSV. This indicates that while the Last Supper was a memorial of a past act, it was also prophetic of future events not understood at that time.

LESSON OUTLINE

1. **A Service of Remembrance**
1 John 4:9-11
2. **A Sacramental Feast**
John 6:53, 54
3. **A Service That Points Backward and Forward**
1 Cor. 11:26
4. **Our Victory in Christ**
John 13:7,8
5. **The Crowning Service of Worship**
1 Cor. 11:27, 28
6. **Our Liberty in Christ**
Gal. 5:1, 13

Part I
A SERVICE OF
REMEMBRANCE

1 John 4:9-11

"In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

No other service in the church brings us into closer communion with our Lord and with each other than does the Lord's Supper. It is both a memorial and an anticipation.

Every service of worship must lead people into the consciousness of the presence of God. Not only the order and content of the service, but also the progression and dynamic appeal of each part, should inspire the spirit of true worship.

"The ordinances of baptism and the Lord's Supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God."—*Evangelism*, page 273.

▷ **What was the purpose of the disciples' continuing to break bread? 1 Cor. 11:24.**

▷ **How did the two disciples from Emmaus recognize their Lord? Luke 24:35.**

The Communion service is designed to preserve the inner unity of fellowship so characteristic in the early church. Those first Christians assembled together in private homes, in catacombs, in the caves of the earth. And at times they met before the break of day. In that fellowship of faith they met around the table of the Lord. Not only did they belong to *something*, they believed in *Someone*. Theirs was not only a fellowship of faith, it was a fellowship without frontiers. The spirit of unity kept them in the bonds of peace.

THINK IT THROUGH

Do I really enjoy the Communion service? Is it a privilege or a duty?

"On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour

yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type."—"Patriarchs and Prophets," page 539.

FOR FURTHER STUDY: "The Desire of Ages," pages 652, 653.

Part 2
A SACRAMENTAL
FEAST

John 6:53, 54

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."

The Latin word *sacramentum* was used in connection with the oath taken by Roman soldiers. The early Christians adopted it, relating it to the secret of God's revealed grace to His people. Later, when the simplicity of the gospel was lost, this word became attached to a number of elaborate services in the church. But the two sacraments our Saviour particularly emphasized were the Lord's Supper and baptism. In these Christ pledged Himself to be our Redeemer. Through the new covenant we become the children of God and joint heirs with Christ. And every blessing that heaven can bestow in both this life and the life to come is ours through the blood of Christ.

"The administration of the Sacrament [the Lord's Supper] was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity."—*The Desire of Ages*, page 659.

It is possible, however, for us to be partakers of the emblems of our Lord's broken body and yet receive no blessing from it. "Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood." Yet all the time he "cherished his sullen, revengeful thoughts."—*Ibid.*, p. 653.



What does God promise to make known to those who fear Him? Ps. 25:14.



How enduring is the Lord's mercy to those who keep His covenant? Ps. 103:17, 18.

THINK IT THROUGH

Am I spending time each day in the contemplation of God's love? Or do I just take it for granted?

"Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death

of Christ could make His love efficacious for us. . . .

"Our senses need to be quickened to lay hold of the mystery of godliness. It is the privilege of all to comprehend, far more than we do, the expiatory sufferings of Christ."—"The Desire of Ages," page 660.

FOR FURTHER STUDY: "The Great Controversy," page 399.

Part 3
A SERVICE THAT
POINTS BACKWARD
AND FORWARD
1 Cor. 11:26

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

"The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how 'He took the cup, and gave thanks.'" —*The Desire of Ages*, page 659.

▷ **How did the apostle Peter, writing years later, refer to Christ? 1 Peter 1:19.**

▷ **What specific instructions were given to Israel concerning the kind of animals that were to be sacrificed? Lev. 22:18-21.**

▷ **What was one of the causes of the Lord's condemnation of His people in the days of the prophet Malachi? Mal. 1:7, 8.**

The record of these spiritual lapses of God's ancient people has been preserved for our learning that we might sense the sacredness of the Communion service, which points backward to His death and forward to His second coming. Looking forward to that time, Jesus said: "Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37. Think of Jesus serving us as He served the disciples of old! When rightly understood, the Communion service speaks more clearly to our understanding than does any other worship experience.

THINK IT THROUGH

When I partake of the Communion, do I really commune with my Lord?

"To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water

spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."—"The Desire of Ages," page 660.

FOR FURTHER STUDY: "Evangelism," pages 273, 274.

Part 4
OUR VICTORY
IN CHRIST
John 13:7, 8

"What I do thou knowest not now; but thou shalt know hereafter. . . . If I wash thee not, thou hast no part with Me."

The Communion service has been given to the church to develop our faith in God and a deeper fellowship with one another.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.

"He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character."
—*The Desire of Ages*, page 661.



How did Paul say we should keep the feast? 1 Cor. 5:8.

The preparatory service, "the lesser baptism," was given us by Christ to wash away "the leaven of malice and wickedness." That is why fermented wine and bread made with leaven are out of place as symbols of Christ's body. Fermentation is the symbol of sin and death, and there was nothing in Christ deserving of death. He was a "Lamb without spot and without blemish." Therefore, in celebrating this memorial of our Lord's suffering, we should use unleavened bread and unfermented wine.



How did the apostle Paul describe the cup and the bread? 1 Cor. 10:16.

THINK IT THROUGH

Do I regard it as a privilege to serve a fellow member of Christ's body? Do I sense that to serve another in the place of Christ is not humiliation but exaltation?

"Christ gave His disciples the ordinance of washing feet for them to practice. . . . He connected this ordinance with the supper. He designed that this should be a season of self-examination, that His followers might have an opportunity to become acquainted with the true feelings of their own hearts toward God and one another. . . .

This ordinance was designed to result in mutual confessions to one another, and to increase feelings of forbearance, forgiveness of each other's errors, and true love, preparatory to engaging in the solemn ordinance of commemorating the sufferings and death of Christ."—"Spiritual Gifts," Vol. 3, p. 226.

FOR FURTHER STUDY: "Evangelism," pages 275, 276.

Part 5
OUR PERSONAL
PREPARATION FOR
PARTICIPATION
1 Cor. 11:27, 28

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup."

To be of greatest blessing, every detail of the Lord's Supper arrangements must be given special attention.

"Everything connected with it [the service] should suggest as perfect a preparation as possible. Every ordinance of the church should be uplifting. They should not be made common or cheap, or placed on a level with common things."—*Evan-gelism*, page 277.

"Our churches need to be educated to a higher order of reverence and respect for the sacred service of God."—*Ibid.*



What did Jesus say the disciples ought to do for one another? John 13:13-16.

While this ordinance, like baptism by immersion, began to fall into disuse with the growth of apostasy, yet it never completely disappeared. Ambrose, bishop of Milan, one of the strong leaders of the fourth century, taught that Christ's command concerning this ordinance was literal. The Celtic churches of ancient Britain as well as the churches in Gaul continued to practice feet washing, which was frequently called "the lesser baptism."

Bernard of Clairvaux, one of the outstanding leaders of the medieval church, says, "Feet washing is a cleansing of those daily offenses which seem inevitable for those who walk in the dust of the world."—*International Standard Bible Encyclopedia*, Vol. 5, p. 3073. The Waldenses, the Wycliffites, and the Hussites, as well as the Moravian brethren and the Anabaptists, the Mennonites and the Glasites, all carried out this ordinance.

THINK IT THROUGH

When I meet at the Lord's table, have all feelings of envy, jealousy, and pride been washed from my life?

"This ceremony [ordinance of feet washing] means much to us. God would have us take in the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows

that the entire life should be one of humble, faithful ministry. . . . He instituted a memorial service, in the ceremony of feet washing, and the sacramental supper, to be observed by His followers through all time and in every country."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 5, p. 1139.

FOR FURTHER STUDY: "Early Writings," pages 116-118.

Part 6
OUR LIBERTY
IN CHRIST
Gal. 5:1, 13

"Stand fast therefore in the liberty wherewith Christ hath made us free."

"Only use not liberty for an occasion to the flesh."

In carrying out our Lord's command in this "ordinance of service," plans should be laid to make it a truly worshipful experience. Just as our Lord came "not to be ministered unto, but to minister," having left us an example that we should follow His steps, so we should gladly serve one another, remembering that in so doing we are following "His steps." 1 Peter 2:21. To do service for a king is an honor. To serve in the place of a king is exaltation.

"The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others."—*The Desire of Ages*, page 650.

Feet washing is not an "ordinance of humiliation" as some have wrongly expressed it, but rather an "ordinance of service."

"This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another."—Ellen G. White, *Review and Herald*, May 31, 1898.



What did Jesus say would be the experience of those who follow His example? John 13:17.

"His disciples, in performing the same rite, pledged themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry."—*The Desire of Ages*, page 651.

THINK IT THROUGH

Can I truly say that the Lord's Supper is the crowning service of worship in my life and in my church?

"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Cor. 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? . . .

"When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince

of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. . . . There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene."—*The Desire of Ages*, page 656.

FOR FURTHER STUDY: "Evangelism," pages 277, 278.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. The most intimate worship and fellowship Christ had with His disciples was at the Last Supper. (a) Was this a solitary event, or is it commended to Christians in the New Testament? _____ (b) Is the Communion service just formal worship, or is it so important that severe condemnation is pronounced on those who engage in it unworthily? _____
2. True or False: The Communion service keeps the true believer mindful of the supreme truth that Jesus died for him as an individual, as for every other individual. _____
3. To what event does the Communion service point forward? _____
4. In what sense does the believer partaking worthily of the Lord's Supper, preach a sermon? _____
5. Under what circumstances would it be better for a member not to partake of the Lord's Supper? _____
6. Complete: The Lord's Supper service is to encourage _____, but should never be thought of as _____.

Answers: (1) a. Commended; b. important; (2) True; (3) second advent; (4) "Ye do show the Lord's death till He come"; (5) if he harbors feelings of envy, jealousy, or pride; (6) "Ye do show the humiliating.



WORSHIP IN ETERNITY 13

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:11-13.

The Final Call to Worship

1. As the proclamation of the everlasting gospel becomes God's last appeal to men, it contains the words "worship Him." Rev. 14:7. Have we given the right emphasis always to this word? Does it mean too often just *fear* and *obey* without the background of loving adoration?

2. "In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments."—*The Great Controversy*, page 437.

3. The word "holy" is often associated with worship. There are a holy sanctuary, a holy altar, holy priests in holy garments offering unblemished sacrifices, holy vessels, holy oil, holy water, and holy ointment. In Ex. 40:10 the marginal reading for the most holy altar is "holiness of holiness." Arising from all this is the objective of a *holy people*, for only such can worship God "in spirit and in truth," now and eternally.

LESSON OUTLINE

1. A Victorious People
Rev. 19:1, 5, 6
2. The Songs of the Angels
Rev. 7:11, 12
3. The Song of the Elders
Rev. 5:8, 9
4. God's Search and Long Wait Ended
Luke 15:20, 22, 24
5. God's Self-revelation in Christ and Creation
Isa. 40:26
6. Worship in the Earth Made New
Rev. 21:5, 6

March 19

Part 1
A VICTORIOUS
PEOPLE

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God."

"And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

Rev. 19:1, 5, 6

No other passage in all of Scripture is more sublime than these verses in the Revelation. This is the climax of all worship offered by human beings to the Eternal God. All such songs are based on the victorious redemption provided by Christ Jesus. Compare Rev. 5:9. From the day of Adam's disobedience down through all the tragic centuries of history, man has been a wanderer from God.

▷ **What is noted among the first recorded questions in the Bible? And what was the reply? Gen. 3:9, 10.**

▷ **What has been God's constant invitation since the days of Adam? Isa. 1:18.**

▷ **What is the special reason for jubilation? Rev. 19:7.**

"Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. 'The whole earth is at rest, and is quiet: they [the righteous] break forth into singing.' Isa. 14:7. And a shout of praise and triumph ascends from the whole loyal universe. 'The voice of a great multitude,' 'as the voice of many waters, and as the voice of mighty thunderings,' is heard, saying: 'Alleluia: for the Lord God omnipotent reigneth.'"—*The Great Controversy*, page 673.

THINK IT THROUGH **Is my life one of continual victory in Christ?**

"Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, 'Blessing, and honor, and glory, and power, be unto

Him that sitteth upon the throne, and unto the Lamb forever and ever.' Rev. 5:13.—"The Desire of Ages," page 835.

FOR FURTHER STUDY: "The Great Controversy," pages 646-648.

March 20

Part 2
THE SONGS OF
THE ANGELS
Rev. 7:11, 12

"And all the angels stood round about the throne, . . . saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

The angels of God love to sing His praises, to declare His power, and to prostrate themselves before Him in adoration. And someday, if faithful, we too will join with the angelic choir. If we would voice our praise then, we must begin now. When the angels offer their worship, they use the word "amen," which means "so let it be," or "we want it so." Can we say "amen" to everything God permits to come into our lives?

To say "amen" while being flogged for Christ's sake; to say "amen" when being dispossessed of all that life holds dear; to say "amen" when we lose our employment for Christ's sake; to say "amen" when loved ones turn upon us in ridicule, even influencing others to reject us—this is not easy. But as the hymn writer says: "It is the way the Master went. Should not His servants tread it still?"

▷ **How did the apostle Paul express his confidence in the outworking of God's plan for those who love the Lord? Rom. 8:28.**

▷ **After having been stoned and having nearly lost his life, how did Paul react? Acts 14:22.**

▷ **What did he say to the Romans about tribulation? Rom. 5:3.**

THINK IT THROUGH

Am I preparing to take part with the angels in the anthems of heaven?

"All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discover only confusion and broken promises, we shall see the most

perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory."—"Testimonies," Vol. 9, p. 286.

FOR FURTHER STUDY: "The Great Controversy," pages 650-652.

March 21

Part 3
THE SONG OF
THE ELDERS

Rev. 5:8, 9

"And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

Nothing is more sublime than the worship offered by these elders as they voice the praise of the redeemed.



Where are they situated? Rev. 4:4.

These that take their place around the throne are associated with Christ in His work of ministry in the heavenly sanctuary. They are twenty-four in number, corresponding with the twenty-four courses of priests in ancient Israel.



What is the theme of the twenty-four elders' song? Rev. 5:9.

This chorus of redemption is followed by the angels' chorus, which is a sevenfold doxology. Then the whole creation sings the praises of the victorious Lamb.

Another description of this praise session is found in Rev. 7:9-12. Here the redeemed, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Verses 9, 10.



Who joined in this song? What did they say? Rev. 7:11, 12.

THINK IT THROUGH

Can I join with the elders in their song of praise for redemption?

"It is the great victory in suffering and death which inspires the song, and makes them sing, 'Thou art worthy'; and so they speak of that work of Christ as a work truly done. . . . The suffering Saviour has died, has broken the bond of the oppressor, has claimed,

by right of purchase, mankind as His own; and the price was His blood. It is well to notice the harmony between this passage and the statements of other apostles: 'Ye are not your own'; 'bought with a price.'"—Ellicott's "Commentary," on Rev. 5:9.

FOR FURTHER STUDY: "Early Writings," pages 250-252.

March 22

**Part 4
GOD'S SEARCH
AND LONG
WAITED ENDED**

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

"For this my son was dead, and is alive again; he was lost, and is found."

Luke 15:20, 22, 24

The Bible is primarily the record of the movements of God in human history. It is clearly demonstrated that He is seeking us. When one learns of God's attitude toward him, it leads to a change in his attitude toward God.



How did the apostle John express this? 1 John 4:19.

Love demands expression. The psalmist said: "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." Ps. 107:2, 1.

We express our love to God in our worship. How different the world appears when viewed through the eyes of those who understand the moral nature of God! We then can take the long view of history. No longer do we see the universe, or the myriad universes, as a great impersonal system chained by the laws of astronomy, biology, geology, and anthropology. Instead we see creation as the handiwork of a personal God, who loves us and has redeemed us by great sacrifice.



What did Paul say about the creation? Rom. 8:22.

THINK IT THROUGH

Do I stop to think why I have been privileged to be a part of God's redeemed creation? Do I sense that in eternity I can become one of those who "follow the Lamb whithersoever He goeth"? Rev. 14:4.

"The beautiful parable of the lost sheep Christ repeated. And He carried its lesson still farther, as He told of the lost piece of silver and the prodigal son. The force of these lessons the disciples could not then fully appreciate; but after the outpouring of the Holy Spirit, as they saw the ingathering of the Gentiles and the envious anger of

the Jews, they better understood the lesson of the prodigal son, and could enter into the joy of Christ's words, 'It was meet that we should make merry, and be glad;' 'for this my son was dead, and is alive again; he was lost, and is found.' Luke 15:32, 24."—"The Desire of Ages," pages 495, 496.

FOR FURTHER STUDY: "Christ's Object Lessons," pages 198-211.

March 23

Part 5
GOD'S SELF-
REVELATION IN
CHRIST AND
CREATION
Isa. 40:26

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth."

The whole universe reveals the Creator. Whether we study astronomy or theology, the science of the stars or the science of salvation, we are led to worship Him who is "before all things" and by whom "all things consist" for we realize that "in Him we live, and move, and have our being."

There is much neglect of public worship today in some circles, the reason being, in the words of Dr. John Kennedy: "Men have in their minds antiquated conceptions of God. . . . They have had in their childhood some rudimentary religious instruction. The God they were taught to believe in was a child's God, and they have never advanced in religion beyond the teachings of their childhood. . . ."

"A man would think shame of himself if in other fields of knowledge he did not advance beyond the conceptions of his childhood. Yet some men . . . are still in the religious nursery with infant pictures on its walls."—*The God Whom We Ignore*, pages 156, 157.

No generation before us in all history has had such scientific evidence of God's power.



How does the apostle Paul say that men can understand the invisible things of God? Rom. 1:20.

The words "His eternal power and Godhead" are deeply significant. There is abundant evidence to convince anyone, even the unbeliever, that God exists. Through the prophet Isaiah God says, "Lift up your eyes on high, and behold who hath created these things." Isa. 40:26. These mighty constellations did not come into existence by a mere inanimate force. They were created by a personal God.

THINK IT THROUGH

Is mine only a childish comprehension of God? Or do I encourage thoughts of God's greatness, His majesty, and His eternal love?

"God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revela-

tion. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the Written Word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His Word."—"Patriarchs and Prophets," pages 115, 116.

FOR FURTHER STUDY: "Patriarchs and Prophets," pages 111-115.

March 24

**Part 6
WORSHIP IN THE
EARTH MADE NEW**

Rev. 21:5, 6

"And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. . . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

► **In order to be partakers of all that God has in store for His people, what must we be? Rev. 21:7.**

► **How did Paul regard the sufferings of this present life as compared with what awaits the overcomer? Rom. 8:18.**

► **How does John describe the worship of those who are victorious over the world? Rev. 15:2.**

The people in this victorious group are not just standing in mute adoration of the glories of God. They are singing.

► **What is the theme of their song? Rev. 15:3.**

What a paean of praise will ascend to God when the redeemed of all the ages meet together to sing the song of Moses and the Lamb! The angels of God cannot join in this song, for they have never experienced the slavery of sin and the joy of deliverance. All God's creatures worship Him, but the worship of redeemed men throughout eternal ages will be different.

THINK IT THROUGH

As I have reseen God in the experience of study and worship, have I been remade by the Holy Spirit?

"The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. . . .

"The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of ilimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—"The Great Controversy," page 678.

FOR FURTHER STUDY: "The Great Controversy," pages 675-677.

Answers: (1) praise; (2) ascription of praise and glory to God; (3) 24 elders; (4) the prodigal son; (5) b; (6) False.

1. When the redeemed gather before God, what is the dominant characteristic of their reactions? _____
2. In what way are the songs of the angels similar to those of men redeemed from the earth? _____
3. What special group in heaven is named as singing praise to God? _____
4. The outgoing, searching love of God for men is seen in His church, as taught in the parable of _____
5. Multiple choice: Which is correct? (a) Many men never have the opportunity to know even the most rudimentary things about God, or (b) the whole universe reveals the Creator. _____
6. True or False: Worship will come to an end when sin comes to an end. _____

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

The Commentary Reference Series is one of the most essential helps for YOUR lesson study



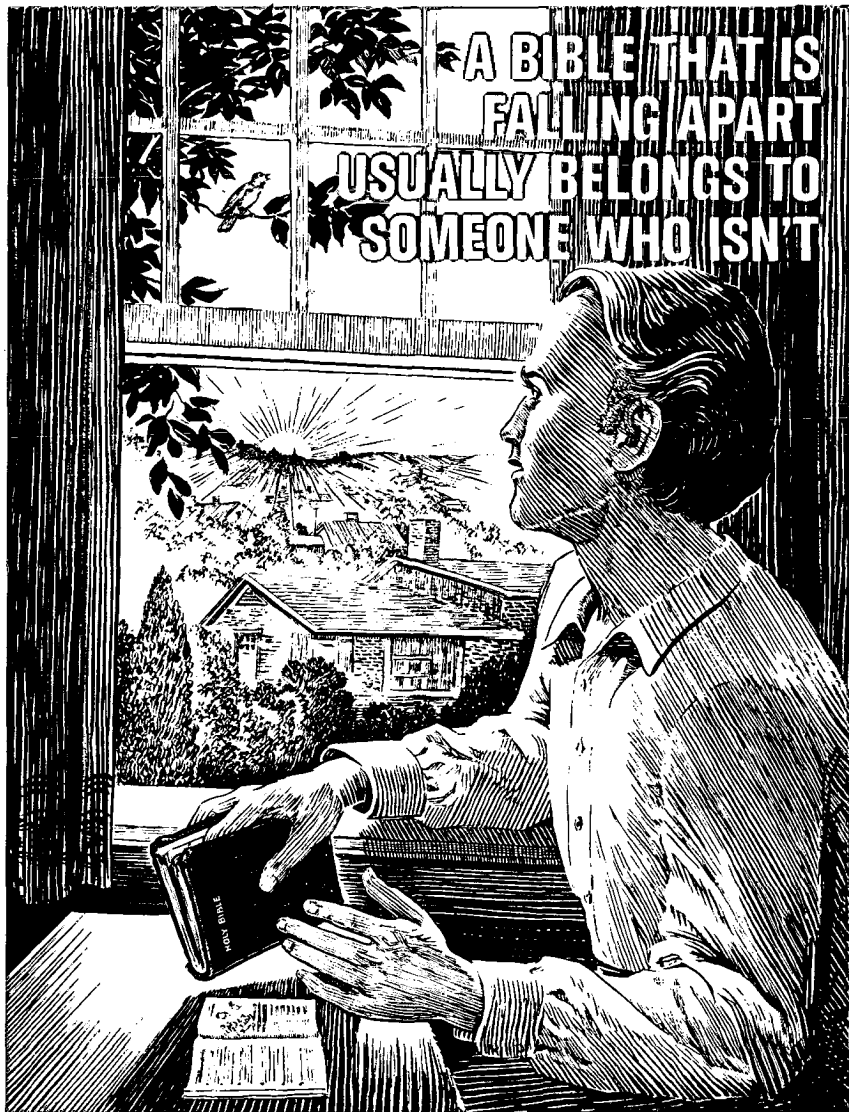
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AT YOUR BIBLE HOUSE!

**A BIBLE THAT IS
FALLING APART
USUALLY BELONGS TO
SOMEONE WHO ISN'T**



SIGN THE DAILY STUDY PLEDGE / SEARCH OUT GOD'S SPECIAL MESSAGE TO YOU!

"There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue."
Testimonies, Vol. 4, page 148.

"Study to shew thyself approved unto God." — 2 Timothy 2:15.



**Put first things first.
Study your Bible and
your Sabbath school
lesson every day**

Thirteenth Sabbath Offering

South American Division

In behalf of more than a quarter of a million Sabbath School members in the South American Division, I wish to express our gratitude for the Thirteenth Sabbath Offering Overflow in the second quarter of 1969. It represented more than \$100,000. It provided funds for new dormitory space on the campus of our Theological Training College in Chile; dormitory provisions at the Espirito Santo Academy in Brazil; and benefits for our Northeast Brazil College.

Again this quarter, we plan to provide additional facilities:

1. New dining room, Uruguay Academy.
2. Completion of Loma Linda Sanitarium, Argentina.
3. New girls' dormitory, Ecuador Academy.

In some of our dormitories there are five and six students in one small room. Many times the need for space is so great that worthy students are unable to find a place in our institutions. South America has 125,000 young people, only 25,000 of whom are in Adventist schools.

This is the golden hour to channel every youthful talent into the mold of Christian education. Your liberality will make it possible to open the door for many of our boys and girls who have been denied an opportunity of Christian education for lack of facilities.

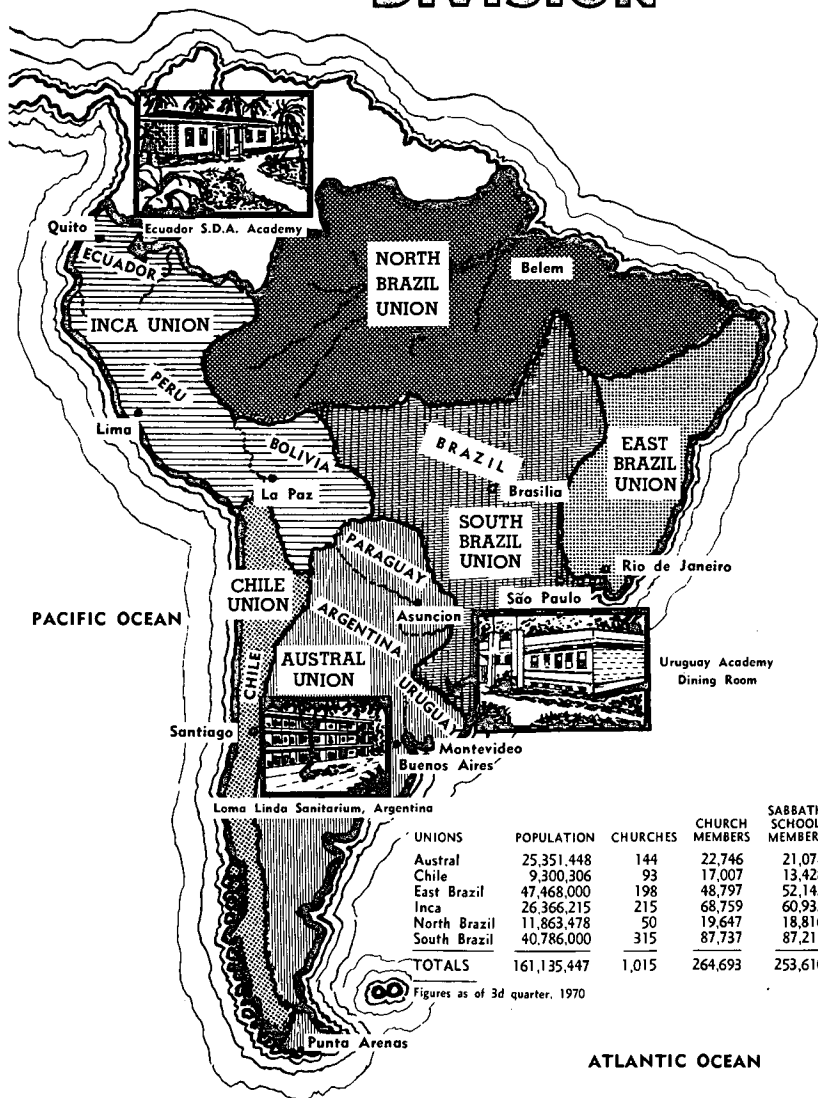
R. A. Wilcox, President
South American Division

Lessons for the Second Quarter of 1972

Sabbath School members who have not received a *Lesson Quarterly*, Adult Division, for the second quarter of 1972 will be helped by the following outline in studying the first lesson. The title of the series is "God's Way of Setting Men Right" (Studies From the Book of Romans). The title of the first lesson is "God's Righteousness in Judging Sin." The memory verse is Romans 1:16.

The outline is as follows: (1) Messenger of the Gospel. Romans 1:1, 2. (2) The Divine Purpose. Romans 1:5, 6. (3) The Church in Rome. Romans 1:7-10. (4) Theme of the Epistle. Romans 1:16. (5) Sinners Without Excuse. Romans 1:18. (6) Results of Apostasy. Romans 1:23-25.

SOUTH AMERICAN DIVISION



UNIONS	POPULATION	CHURCHES	CHURCH MEMBERS	SABBATH SCHOOL MEMBERS
Austral	25,351,448	144	22,746	21,078
Chile	9,300,306	93	17,007	13,428
East Brazil	47,468,000	198	48,797	52,142
Inca	26,366,215	215	68,759	60,933
North Brazil	11,863,478	50	19,647	18,816
South Brazil	40,786,000	315	87,737	87,213
TOTALS	161,135,447	1,015	264,693	253,610

Figures as of 3d quarter, 1970

ATLANTIC OCEAN