

WORSHIP



**Oh come, let us worship and bow down;
let us kneel before Jehovah, our Maker!
Psalm 95:6**

Embry Hills
July-September 2017

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Class Goals

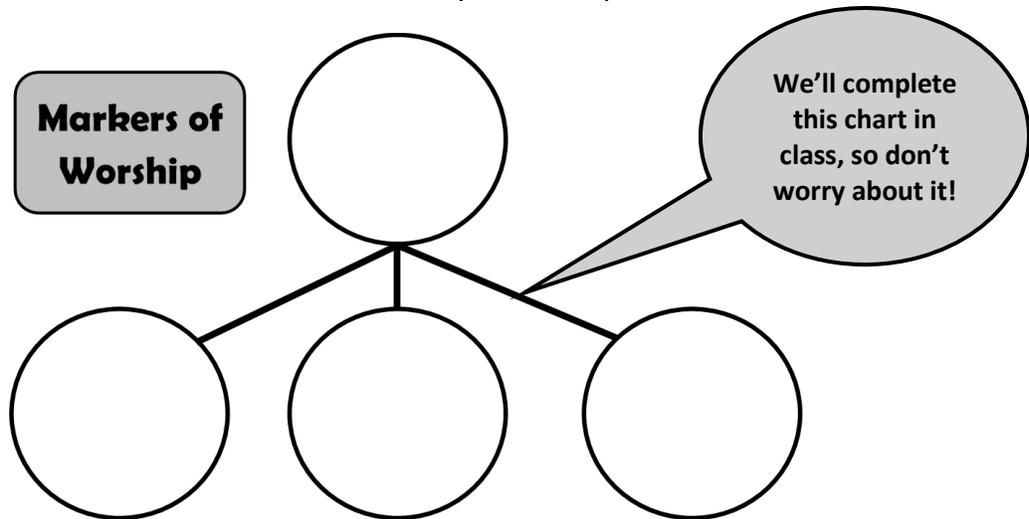
- Comprehend more fully what God has revealed about Himself, and explore how that knowledge impacts our worship
- Evaluate worship and our parts in it using reason, not emotion
- Improve the external and internal processes of worship in our lives
- Understand better why we worship and who benefits from our worship

Class Schedule

Lesson	Class Date
1. History and Definition of Worship	23-Jul
1. History and Definition of Worship	26-Jul
<i>Lesson 1 or 2 Spillover</i>	30-Jul
2. Worshiping in Spirit and in Truth	2-Aug
2. Worshiping in Spirit and in Truth	6-Aug
3. Covenant Service and Worship	9-Aug
NO CLASS – CARL BALLARD SPEAKING	13-Aug
4. Decorum in Worship	16-Aug
5. Worship in Scripture Reading & Preaching	20-Aug
6. Worship in Song	23-Aug
7. Worship in the Lord's Supper	27-Aug
8. Worship in Prayer	30-Aug
9. Worship in the Collection	3-Sep
10. Review	6-Sep

Lesson 1

Definition and History of Worship



Scriptures

[2] At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. [3] And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. [4] Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. [5] From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, [6] and before the throne there was as it were a sea of glass, like crystal. And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: [7] the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. [8] And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" [9] And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, [10] the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, [11] "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created." (Revelation 4:2-11)

[19] For what can be known about God is plain to them, because God has shown it to them. [20] For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. [21] For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. [22] Claiming to be wise, they became fools, [23] and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. [24] Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, [25] because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. (Romans 1:19-25)

[23] If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? [24] But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, [25] the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you. (1 Corinthians 14:23-25)

[20] Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. (Job 1:20)

[11] For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. (Leviticus 17:11)

[2] And the LORD said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat.

[3] But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. [4] He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. (Leviticus 16:2-4)

[11] Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. [12] These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted... (Jude 1:11-12)

Textual Questions

1. Based on the passages above, list some reasons and occasions that we might worship God.

2. In Romans 1, what two human actions does Paul trace the corruption of?

3. Find a passage in the Bible that demonstrates when humans first began to worship God. What ritual action is often associated with worship in the Old Testament especially?

4. What boundaries or rules did God establish about coming into His presence in Leviticus 16?

5. Based on the passages above, what are some benefits of proper worship for the worshippers?

Thought/Application Questions

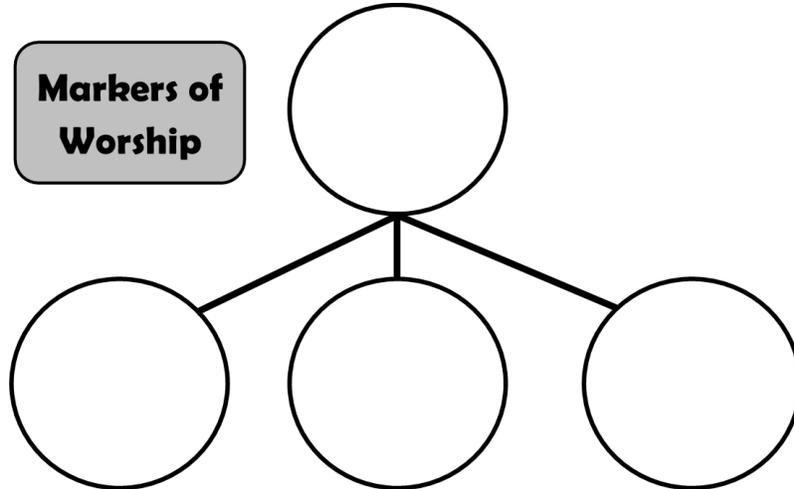
1. What do you think causes the living creatures and the elders to worship as they do in Revelation 4? How do they worship so continuously and devotedly? Why is God described in the terms He is?

2. How are moral corruption and corruption of worship connected to one another? Which influences the other? Which comes first? Consider also Genesis 4:3-8.

3. What do Cain's way, Baalam's error, and Korah's rebellion have in common? Why would Jude choose these examples? In the context of the book, what point is he making?

Lesson 2

Worshiping in Spirit and Truth



Scriptures

[21] Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. [22] You worship what you do not know; we worship what we know, for salvation is from the Jews. [23] But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. [24] God is spirit, and those who worship him must worship in spirit and truth." (John 4:21-24)

[2] The LORD our God made a covenant with us in Horeb. [3] Not with our fathers did the LORD make this covenant, but with us, who are all of us here alive today. [4] The LORD spoke with you face to face at the mountain, out of the midst of the fire, [5] while I stood between the LORD and you at that time, to declare to you the word of the LORD. For you were afraid because of the fire, and you did not go up into the mountain. (Deuteronomy 5:2-5)

[27] And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. [28] Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking. (Ezekiel 1:27-28)

[1] Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. [2] And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. [3] And behold, there appeared to them Moses and Elijah, talking with him. [...] [5] ...a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." [6] When the disciples heard this, they fell on their faces and were terrified. (Matthew 17:1-6)

[14] The Word became flesh and dwelt among us, and we have seen his glory, as of the only Son from the Father, full of grace and truth. [15] (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") [16] For from his fullness we have all received, grace upon grace. [17] For the law was given through Moses; grace and truth came through Jesus Christ. [18] No one has ever seen God; the only [begotten] God, who is at the Father's side, he has made him known. (John 1:14-18)

[12] Since we have such a hope, we are very bold, [13] not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. [14] But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. [15] Yes, to this day whenever Moses is read a veil lies over their hearts. [16] But when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. [18] And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (2 Corinthians 3:12-18)

[25] Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. [26] For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. [27] He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. [28] For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever. [8:1] Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, [2] a minister in the holy places, in the true tent that the Lord set up, not man. (Hebrews 7:25-8:2)

Textual Questions

1. List some similarities and differences in the appearance of God in Exodus 18-19/Deuteronomy 5, Ezekiel 1/Isaiah 6, and the Transfiguration (Matthew 17/Mark 9/Luke 9)

Similarities

Differences

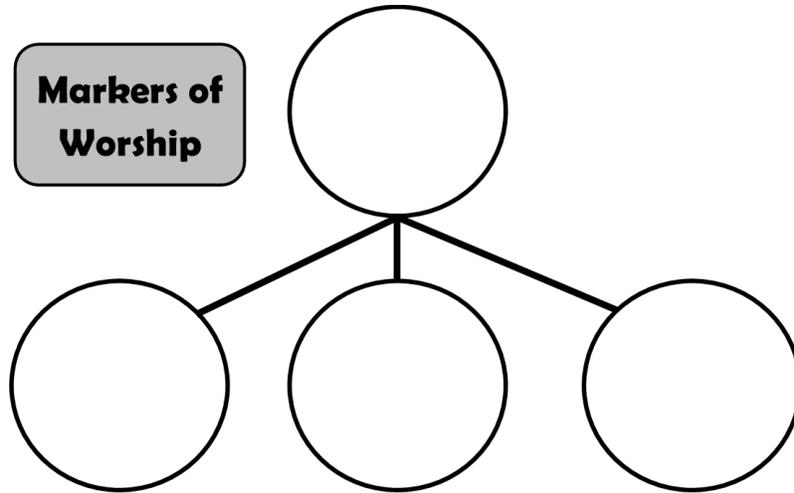
2. What does 2 Corinthians 3 say Christ came to remove from the Jews' hearts? What do you think this represents?
3. What does John 1 say Christ came to earth to make known to us?
4. What is the function and purpose of a priesthood?
5. What is *the word of the oath, which came later than [or was after] the law*? Consider Hebrews 7:15-22.

Thought/Application Questions

1. Compare Israel's access to and knowledge of God to ours. What has changed?
2. Find some passages in the Old Testament where God asked for whole-hearted (i.e.-not hypocritical) worship, and passages where God emphasizes the need for worship that is according to the pattern He ordained.
3. What do you think Jesus means when He says that *true worshipers will worship the Father in spirit and in truth*?

Lesson 3

Covenant Service and Worship



Scriptures

[1] I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship [or, *reasonable service*; or, *spiritual service*]. [2] Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Romans 12:1-2)

[11] But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent... [12] he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. [13] For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, [14] how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. [15] Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. (Hebrews 9:11-15)

[14] For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall [15] by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, [16] and might reconcile us both to God in one body through the cross, thereby killing the hostility. (Ephesians 2:14-16)

[5] Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." (Genesis 22:5)

[9] He said to him, "All these I will give you, if you will fall down and worship me." [10] Then Jesus said to him, "Be gone, Satan! For it is written, 'You shall worship the Lord your God and him only shall you serve.'" (Matthew 4:9-10)

[48] If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. (Exodus 12:48)

[21] You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. [22] Shall we provoke the Lord to jealousy? Are we stronger than he? (1 Corinthians 10:21-22)

[23] So if you are offering your gift at the altar and there remember that your brother has something against you, [24] leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. (Matthew 5:23-24)

[19] Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, [20] by the new and living way that he opened for us through the curtain, that is, through his flesh, [21] and since we have a great priest over the house of God, [22] let us draw near with a true heart in full assurance of faith, with our hearts sprinkled

clean from an evil conscience and our bodies washed with pure water. [23] Let us hold fast the confession of our hope without wavering, for he who promised is faithful. [24] And let us consider how to stir up one another to love and good works, [25] not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. (Hebrews 10:19-25)

Textual Questions

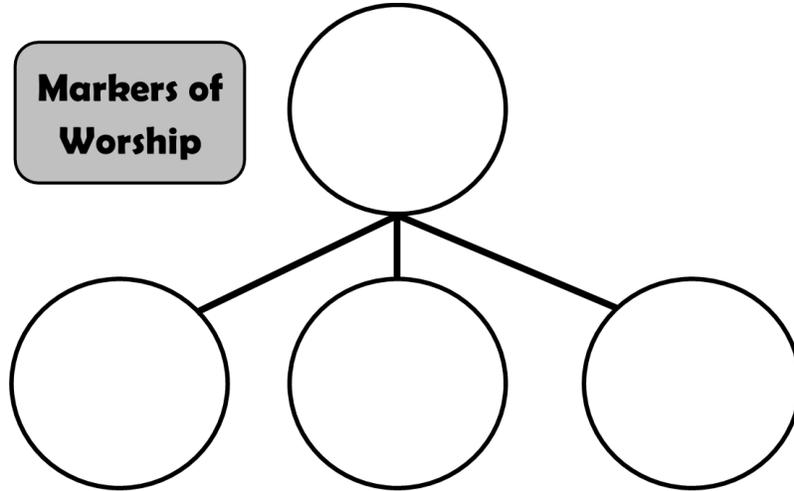
1. In Romans 12, Hebrews 9, and Hebrews 10:19-23, are the writers speaking specifically of worship, or of something else? What might they be talking about?
2. Using any outside resources, write down some possibilities of what Paul may be referring to in Ephesians 2:14 when he talks about *the dividing wall* or *the middle wall of partition* (NKJV).
3. In Genesis 22, what task was Abraham in the middle of when he spoke to his servants in v.5?
4. What does Jesus tell His listeners to do if they find themselves in the middle of worship and they realize that there is a sin in their life?
5. What did a foreigner among the Israelites need to do before he could observe the Passover feast?
6. What does Hebrews 10:24-25 suggest ought to be a consequence of our assembling together?
7. Using any outside resources, look up the Greek words that are translated *spiritual worship*, *reasonable service*, or *spiritual service* in Romans 12:1. Write down the most literal translation you can find.

Thought/Application Questions

1. Why do you think the New Testament writers use the language of worship to describe our relationship to God and our behavior in the new covenant?
2. In your experience, what is the relationship between moral (godly) behavior and edifying worship? Which comes first? Which produces the other?
3. Based on the passages above, and any others you want to incorporate, make a list of some of the ways our relationship with God is strengthened by assembling for worship.

Lesson 4

Decorum in Worship



Scriptures

[7] If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? [8] And if the bugle gives an indistinct sound, who will get ready for battle? [9] So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. [10] There are doubtless many different languages in the world, and none is without meaning, [11] but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. [12] So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church. (1 Corinthians 14:7-12)

[26] What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. [27] If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. [28] But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. [29] Let two or three prophets speak, and let the others weigh what is said. [30] If a revelation is made to another sitting there, let the first be silent. [31] For you can all prophesy one by one, so that all may learn and all be encouraged, [32] and the spirits of prophets are subject to prophets. [33] For God is not a God of confusion but of peace. As in all the churches of the saints, [34] the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. [35] If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. (1 Corinthians 14:26-35)

[16] As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart. [...] [20] And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, "How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' female servants, as one of the vulgar fellows shamelessly uncovers himself!" [21] And David said to Michal, "It was before the LORD, who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the LORD—and I will celebrate before the LORD. [22] I will make myself yet more contemptible than this, and I will be abased in your eyes. But by the female servants of whom you have spoken, by them I shall be held in honor." (2 Samuel 6:16, 20-22)

[2] For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, [3] and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," [4] have you not then made distinctions among yourselves and become judges with evil thoughts? (James 2:2-4)

[4] Every man who prays or prophesies with his head covered dishonors his head, [5] but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. [6] For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. (1 Corinthians 11:4-6)

[24] The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, [25] nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. [26] And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, [27] that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us. (Acts 17:24-27)

Textual Questions

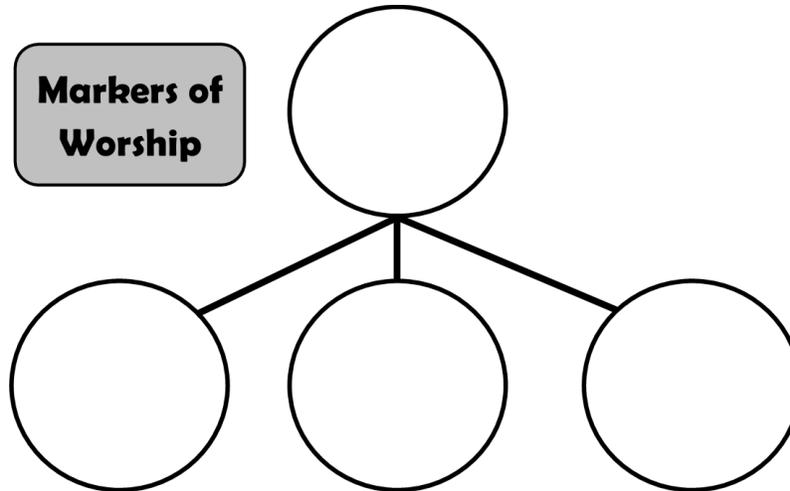
1. What miraculous activities does Paul compare to playing a flute, harp, or bugle? What might be some equivalent actions in our (non-miraculous) worship?
2. What does Paul say are the goals of exercising any gift (miraculous or otherwise) in worship?
3. What is Michal's objection to David's dancing before the Lord? Is it a valid objection? Why or why not?
4. What is the obvious application of James 2:2-4?
5. Does God need our worship? Why does God act in the world and guide history and human behavior, according to Acts 17?
6. What is the ultimate goal of all the instructions about hair length and head coverings in 1 Corinthians 11? What does Paul want the Corinthians to avoid?

Thought/Application Questions

1. Why do you think James has to warn the brethren about judging people based on how they are dressed?
2. Why do we wear clothes at all?
3. From a previous lesson, who benefits when we worship? How might our appearance and behavior in worship enhance or detract from this benefit?

Lesson 5

Worship in Scripture Reading and Preaching



Scriptures

[18] Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off [19] and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." [20] Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." [21] The people stood far off, while Moses drew near to the thick darkness where God was. [22] And the LORD said to Moses, "Thus you shall say to the people of Israel: 'You have seen for yourselves that I have talked with you from heaven. [23] You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold. [24] An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause my name to be remembered I will come to you and bless you. (Exodus 20:18-24)

[2] So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. [...] [6] And Ezra blessed the LORD, the great God, and all the people answered, "Amen, Amen," lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. [7] ...the Levites helped the people to understand the Law, while the people remained in their places. [8] They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading. (Nehemiah 8:2, 6-8)

[24] "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. [25] And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. [26] And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. [27] And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it." [28] And when Jesus finished these sayings, the crowds were astonished at his teaching, [29] for he was teaching them as one who had authority, and not as their scribes. (Matthew 7:24-29)

[40] And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." (Acts 2:40)

Textual Questions

1. List various attitudes demonstrated by people towards God's word in these passages.

2. Read the context of Nehemiah 8. Why was it so important for the priests to make sure the people understood the meaning of the Law as it was read?

3. What do you think the priests were doing when they “gave the sense” and “helped the people understand the Law”? What might this have looked like?

4. What does Jesus say is the measure of whether a person understands the sermon that has been preached to them? Does this same standard apply to scripture readings?

5. Look through Psalm 119 and find the verses that DO NOT use a synonym of the word “Law.” What ideas do they contain that are equivalent?

Thought/Application Questions

1. Why does Moses say that God speaking to Israel was to test them? What are some applications of this concept for our scripture reading and preaching?

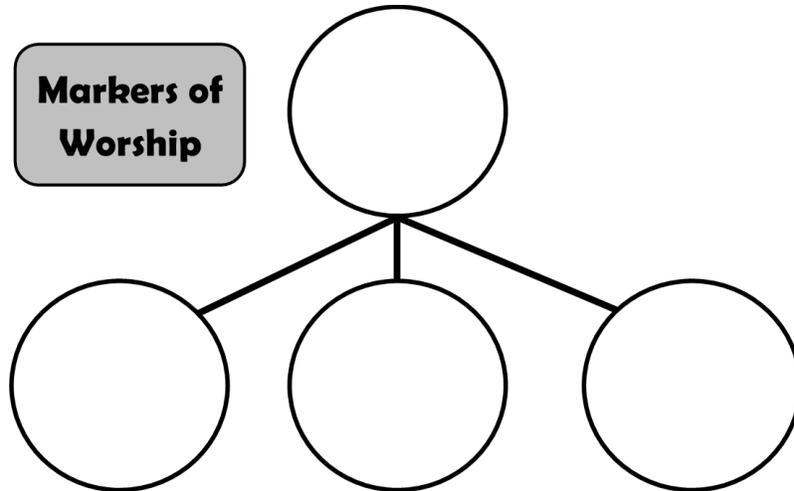
2. What should we be thinking about during the scripture reading portion of our services?

3. Based on these passages (and any others you want to incorporate), what do you think is the purpose of the sermon? What criteria should we use to determine if a sermon is “good” or “bad”?

4. How do each of our markers of worship apply to our sermons and scripture readings?

Lesson 6

Worship in Song



Scriptures

[1] Shout for joy in the LORD, O you righteous! Praise befits the upright. [2] Give thanks to the LORD with the lyre; make melody to him with the harp of ten strings! [3] Sing to him a new song; play skillfully on the strings, with loud shouts. (Psalm 33:1-3)

[15] Look carefully then how you walk, not as unwise but as wise, [16] making the best use of the time, because the days are evil. [17] Therefore do not be foolish, but understand what the will of the Lord is. [18] And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, [19] addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart. (Ephesians 5:15-19)

[16] Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. (Colossians 3:16)

[13] Therefore, one who speaks in a tongue should pray that he may interpret. [14] For if I pray in a tongue, my spirit prays but my mind is unfruitful. [15] What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. [16] Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say "Amen" to your thanksgiving when he does not know what you are saying? [17] For you may be giving thanks well enough, but the other person is not being built up. [26] What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. (1 Corinthians 14:13-17, 26)

Textual Questions

1. What are three reasons or purposes for singing mentioned in these passages?

2. What condition is contrasted with being *filled with the spirit*?

3. Define *psalms*, *hymns*, and *spiritual songs*. How are they different from one another?

4. What should our singing accomplish for our unbelieving visitors?

5. What connection does the psalmist make between morality and worship?

Thought/Application Questions

1. Do Paul's instructions about the use of tongues in 1 Corinthians 14 apply to singing? Why or why not?

2. How do each of our markers of worship apply to our singing in public or private worship?

3. Based on these passages (and any others you want to incorporate, list some criteria for "good" hymns for worship.

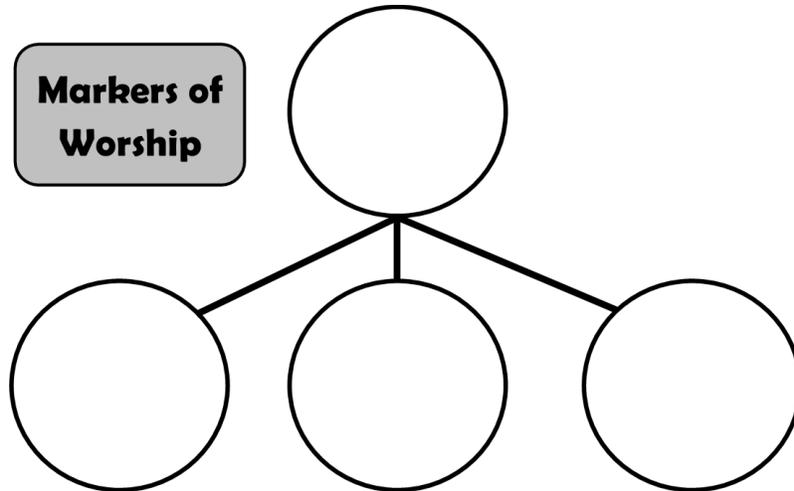
4. What, in your opinion, makes a particular hymn or a song service edifying or not edifying?

5. Using any outside resources, try to find examples of the words of 1st century hymns recorded in the text of the New Testament.

6. What can the psalms (and descriptions of Old Testament musical worship) teach us about our worship in song?

Lesson 7

Worship in the Lord's Supper



Scriptures

[20] When you come together, it is not the Lord's supper that you eat. [21] For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. [22] What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. [23] For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, [24] and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." [25] In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." [26] For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. [27] Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. [28] Let a person examine himself, then, and so eat of the bread and drink of the cup. [29] For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. [30] That is why many of you are weak and ill, and some have died. [31] But if we judged ourselves truly, we would not be judged. (1 Corinthians 11:20-31)

[6] We sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days. [7] On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. [11] And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. (Acts 20:6-7, 11)

[42] And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. [43] And awe came upon every soul, and many wonders and signs were being done through the apostles. [44] And all who believed were together and had all things in common. [45] And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. [46] And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, [47] praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. (Acts 2:42-47)

[16] The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? [17] Because there is one bread, we who are many are one body, for we all partake of the one bread. [18] Consider the people of Israel: are not those who eat the sacrifices participants in the altar? [19] What do I imply then? That food offered to idols is anything, or that an idol is anything? [20] No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. [21] You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. (1 Corinthians 10:16-21)

Textual Questions

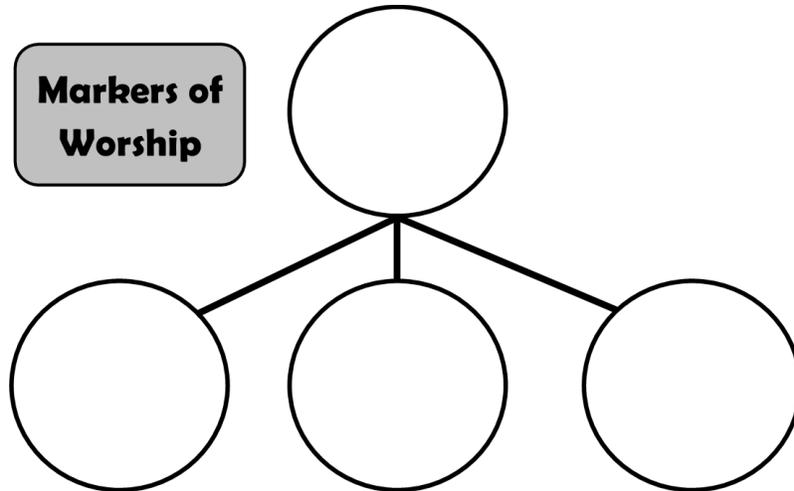
1. What are the purposes of the Lord's Supper as stated in these passages?
2. What does Paul say in 1 Corinthians 10 and 11 are some consequences of observing the Lord's Supper incorrectly?
3. What day of the week did the Christians partake of the Lord's Supper? How do we know this?
4. What is the difference between "the breaking of bread" in Acts 2:42 and "breaking bread" in v.47?
5. Is the Lord's Supper a part of our worship we can perform alone? How do you know?

Thought/Application Questions

1. What do you think it means to "discern the body" in 1 Corinthians 11:29?
2. What does it mean to partake in "an unworthy manner"? What are some ways we might avoid this?
3. How can we determine whether an example in scripture is authoritative—that is, that an example is one that we should imitate exactly in our worship or life?
4. How do each of our markers of worship apply to our observance of the Lord's Supper?

Lesson 8

Worship in Prayer



Scriptures

[5] And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ... [7] And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. [8] Do not be like them, for your Father knows what you need before you ask him. (Matthew 6:5, 7-8)

[5] And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. [6] These they set before the apostles, and they prayed and laid their hands on them. (Acts 6:5-6)

[2] While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." [3] Then after fasting and praying they laid their hands on them and sent them off. (Acts 13:2-3)

[23] And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed. (Acts 14:23)

[36] And when he had said these things, he knelt down and prayed with them all. [37] And there was much weeping on the part of all; they embraced Paul and kissed him, [38] being sorrowful most of all because of the word he had spoken, that they would not see his face again... (Acts 20:36-38)

[26] Likewise the Spirit helps in our weakness. For we do not know how to pray as we ought, but the Spirit himself intercedes for us with groanings too deep for words. [27] And he who searches hearts knows what is the mind of the Spirit, because he intercedes for the saints according to the will of God. (Romans 8:26-27)

[15] What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. [16] Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say "Amen" to your thanksgiving when he does not know what you are saying? [17] For you may be giving thanks well enough, but the other person is not being built up. ... [24] But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, [25] the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you. (1 Corinthians 14:15-17, 24-25)

[18] praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints... (Ephesians 6:18)

[1] First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, [2] for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in

every way. [3] This is good, and it is pleasing in the sight of God our Savior, [4] who desires all people to be saved and to come to the knowledge of the truth. ... [8] I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; [9] likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, [10] but with what is proper for women who profess godliness—with good works. (1 Timothy 2:1-3, 8-10)

[14] Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. [15] And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. [16] Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. (James 5:14-16)

[7] ...husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. (1 Peter 3:7)

[20] ...building yourselves up in your most holy faith and praying in the Holy Spirit, [21] keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. (Jude 1:20-21)

Textual Questions

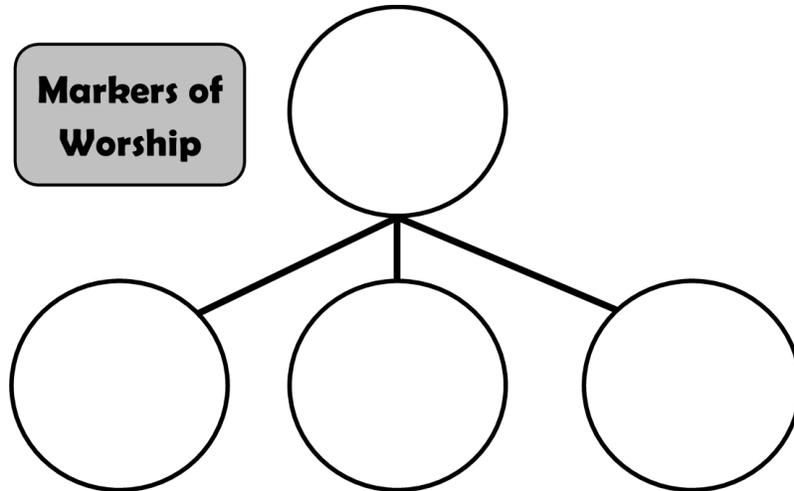
1. What are some of the things Christians in the New Testament prayed for publicly?
2. What are some of the circumstances in which Christians prayed publicly in the New Testament?
3. In 1 Timothy 3, what common goal should prayer and proper dress be aimed at?
4. Based on the passages above, what should those listening to a public prayer get out of this act of worship?

Thought/Application Questions

1. What is the relationship between prayer and faith? Which is a prerequisite of the other?
2. How do each of our markers of worship apply to our public prayers?
3. What can we do to increase the benefit we receive from public prayers?

Lesson 9

Worship in the Collection



Scriptures

[1] Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. [2] On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. (1 Corinthians 16:1-2)

[6] The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. [7] Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. [8] And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. (2 Corinthians 9:6-8)

[9] Honor Jehovah with your wealth and with the firstfruits of all your produce; [10] then your barns will be filled with plenty, and your vats will be bursting with wine. (Proverbs 3:9-10)

[41] And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. [42] And a poor widow came and put in two small copper coins, which make a penny. [43] And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. [44] For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on." (Mark 12:41-44)

[17] Not that I seek the gift, but I seek the fruit that increases to your credit. [18] I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. (Philippians 4:17-18)

[10] You shall give to Him freely, and your heart shall not be grudging when you give to Him, because for this Jehovah your God will bless you in all your work and in all that you undertake. (Deuteronomy 15:10)

[26] ...the righteous gives and does not hold back. (Proverbs 21:26)

[9] Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to Jehovah. David the king also rejoiced greatly. (1 Chronicles 29:9)

[24] No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money. (Matthew 6:24)

[17] You shall diligently keep the commandments of Jehovah your God, and His testimonies and His statutes, which He has commanded you. (Deuteronomy 6:17)

[35] In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive." (Acts 20:35)

[38] give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you." (Luke 6:38)

[32] "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. [33] Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. [34] For where your treasure is, there will your heart be also. (Luke 12:32-34)

[8] Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. [9] You are cursed with a curse, for you are robbing me, the whole nation of you. [10] Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says Jehovah of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. (Malachi 3:8-10)

Textual Questions

1. When was the collection taken up? What was done with it immediately?
2. What should we do in our hearts as part of our giving?
3. What kind of attitude does God desire toward giving? What is God able to make abound to us and what will that provide us and equip us to do?
4. Why were some people putting money into the treasury, according to Jesus' observations? What did the poor widow put in? Which did Jesus commend to His disciples?
5. What did the money that Paul received from the Philippians represent to God?

Thought/Application Questions

1. What can we do in advance to improve our worship toward God in our contribution? What can we do during the worship service?
2. Look through the New Testament and determine what the churches did with the money they collected. How do these uses benefit the church and the individual worshipers?
3. How do each of our markers of worship apply to our public prayers?

Markers of Worship

Communion with the Supernatural



Boundaries between Sacred and Profane



Sacrificial Offerings



Ritual (Correct Procedure)