

Eight week Course for New Members

**Thursday's 5:45 PM-6:45 PM
February 1, 2018 - March 28, 2018**

Week Seven: 3/22/2018

Lesson Seven The Church In Worship

***NOTE:** Please take a notepad, read each scripture given, and make notes to yourself. This is important.*

I. Words Translated Worship.

- A. Hebrew.
- B. Greek.
- C. English word "worship."

II. Worship in the Old Testament.

- A. Altar.
- B. Temple.
- C. Synagogue.

III. Christian Worship.

- A. Different ways to worship.
- B. The elements of corporate worship.

IV. Worship In Spirit and In Truth.

- A. In truth.
- B. In spirit.

V. The purpose for Worship.

- A. Isaiah saw the Lord in all His Majesty and Holiness.
- B. Isaiah then comprehended his own sinfulness.
- C. Isaiah received forgiveness and strength to live for God.
- D. Isaiah was challenged to commit his life to God's service.

I. WORDS TRANSLATED WORSHIP

A. *Hebrew.*

The principal Hebrew word in the Old Testament for worship is *Shachah* meaning to "depress, bow down, prostrate oneself." Like Israel when they received word that God had sent Moses to lead them from Egypt, they "bowed their heads and worshiped" (Exodus 4:31; cf. Genesis 24:52, 27:29). This word is used 95 times in the Old Testament. It expresses a physical act as well as describing the altitude of mind and will toward God. It expresses the honor, reverence, and homage paid to superior beings; sometimes referring to men, but mostly to God.

B. *Greek.*

The main Greek word in the New Testament for worship is *proskuneo*, meaning "Fall down and worship, bow down to, show reverence to, welcome respectfully." It is "used to designate the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, etc.; the Persians did this in the presence of their deified king, and the Greeks before a divinity or some thing holy. An illustration of its use is **1 Corinthians 14:25 (NASB)**²⁵ the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

proskuneo is used 59 times in the New Testament.

Like its Hebrew equivalent *shachah*, *proskuneo* may be used for homage paid to men or to God. The idea of bodily prostration is less prominent in the New Testament, and the idea of humble submission of mind, soul and body is emphasized.

The verb appears most often in the Gospels of Matthew and John and in the Book of Revelation. Jesus himself, as well as the writings of Acts and the Revelation, emphasize that only God is to be worshiped.

Another Greek word for worship is *latreuo* meaning "serve" in the sense of carrying out religious duties. This is Paul's idea in **Acts 24:14 (NASB)**¹⁴ "But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers,

believing everything that is in accordance with the Law and that is written in the Prophets;

latreuo is used 11 times in the New Testament.

C. English word "worship."

The modern word worship comes from the Old English word *weorthscipe*. It is a combination of two words *weorth* meaning "worthy," and *scipe* meaning "shape, condition, or quality", so that the word originally meant "the condition of being worthy."

Worship is giving honor, adoration, thanksgiving, and praise to God, who is worthy.

11. WORSHIP IN THE OLD TESTAMENT

There are four stages in the development of worship in the Bible:

(1) The worship of the Patriarchs about the primitive *altars* (Genesis 12:7-8; 13:4);

(2) Organized worship in the Tabernacle, and later in the *Temple*, with a complex ritual and system of sacrifices;

(3) *Synagogue* worship; and

(4) *Christian* worship in the New Testament.

A. Altar.

The Hebrew word for altar is **mizbeah**, from a verbal root meaning "to slaughter." The Greek word is **thusiasterion**, "a place of sacrifice." An altar is a place where sacrifice is offered, even if it is not an event involving slaughter.

The place of worship for the Patriarchs was the altar. These altars consisted of a mound of earth or a pile of unhewn stones (Exodus 20:25). They had no fixed shape, but varied with the materials used. The altar might consist of a single rock or large stone (Judges 13:19; 1 Samuel 14:33-35), or a number of stones (1 Kings 18:31f). They were built on high places, with a ramp up to them. Steps were forbidden for purposes of modesty (Exodus 20:26). The worship at these altars might consist of animal sacrifice (Genesis 8:20) or a simple act like Jacob's pouring oil on the rock in worship

of Jehovah (Genesis 28:18; 35:14).

Any Israelite could build one and offer certain sacrifices without the assistance of a priest. Moses gave instructions as to the materials and use of these altars (Exodus 20:24-26). The Tabernacle and the Temple had altars that were different from those altars built for individual usage. They were called "horned altars, because of the horns of bronze or copper on the corners. They were ministered to by priests.

The first altar mentioned in the Old Testament was the one built by Noah after the flood (Genesis 8:20). Subsequent altars were built by Abraham (Genesis 12: 7-8; 13:4, 18; 22:9), Isaac (Genesis 26:25), Jacob (Genesis 35:1-7), Moses (Exodus 17:15), and Joshua (Josh. 8:30-31). The importance of these altars is seen in that the word "altar" is used over 380 times in the New American Standard Bible (NASB).

B. *Temple.*

The second development in the worship in the Old Testament was the Tabernacle, later superseded by the Temple. The worship now became national instead of individual. The Jews assembled in great numbers to worship God (1 Chronicles 29:20). The temple was the center of the religious life of ancient Israel. The Psalms abound in references to it (42:4; 66:13, 84:1-4; 122:1, 9). Jews from all over the Mediterranean world flocked to Jerusalem to worship (Psalms 122:1-4; Acts 2:5-11).

In this public national worship the devout Jew found his greatest delight. In it were "interwoven together, his patriotism, his sense of brotherhood, his feeling of solidarity, his personal pride and his personal piety." Here the Jew participated in the great sacrifices in the temple, the ceremonial acts of reverence and intercession. He joined in the praises to Jehovah led by the Levite singers and musicians.

During the feasts (Passover, Pentecost, Tabernacles, etc.) the Jew relived the great moments of his nation's history and taught his children of God's mighty acts and mercy. On the Day of Atonement he joined in the national penitence and seeking of God's forgiveness. Prayer was a vital part of worship in the temple.

C. Synagogue.

Two words are used for an assembly of believers, whether Jewish or Christian. One is *ekklēsia*, the other is *sunagōgē*, and both convey the idea of Place of assembly, a gathering place, a congregation. **Matthew 4:23 (NASB)** ²³ Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

The synagogue was the name applied to the Jewish place of worship in later Judaism and outside Palestine. It is supposed to have originated during the Babylonian Exile. In an effort to keep alive the worship of Jehovah, the Jews in Babylon met together to read the Law and to teach it to their children.

Its traditional functions are reflected in three Hebrew synonyms for *synagogue*: “**house of prayer,**”, “**house of assembly,**” and “**house of study.**”

When the Jews returned to Palestine, they built synagogues in Palestine. During the time of Jesus there were synagogues in every major town or city. Ten Jewish men could start one. They continued to worship in the Temple also.

The appeal of the Synagogue was its informality, and emphasis on the study of the Old Testament. The services were simple, presided over by a man called a ruler, or elder. It became the educational and social center of the community as well as the religious center. It was a tremendous force in teaching the Jews as well as spreading the teaching of Jehovah to the Gentiles.

The synagogue service consisted in the recitation of the Jewish creed or **Shema, Deuteronomy 6:4 (NASB)** ⁴ "Hear, O Israel! The LORD is our God, the LORD is one! The **Shema** is one of only two prayers that are specifically commanded in Torah (the other is grace after meals). It is the oldest fixed daily prayer in Judaism, recited morning and night since ancient times. It consists of three biblical passages, (Deuteronomy 6:4-9, Deuteronomy 11:13-21, Numbers 15:37-41,) two of which specifically say to speak of these things "when you lie down and when you rise up." The

Hebrew word **Shema** is the first word in 6:4 "Hear."

The **Shema** is followed by a ritual prayer, and concluding with a period of silent prayer by the people. Then a reader read the scriptures, some from the Pentateuch and some from the prophets. A sermon followed the scripture. The service was closed with a blessing, if a priest were in attendance, if not, a prayer was substituted for the blessing.

With the destruction of the Temple by Titus in 70 AD, the Jews no longer had a sacred altar and place of worship. The Synagogues became their place of worship.

The synagogue was a transition between the elaborate ritualism of the temple service and the simple but meaningful worship of the Church. The synagogue furnished the Lord's apostles and preachers a place to speak and was a great help in preparing the Gentiles for Christianity by the teaching of the one true God.

So, the synagogue was a pattern for our Christian assemblies.

III. CHRISTIAN WORSHIP

Man was created to worship and glorify God. **Isaiah 43:7 (NASB)** ⁷ Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made."

Peter writes: **1 Peter 2:9 (HCSB)** ⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.

Viewing the Christian as a priest worshiping God, Peter writes: **1 Peter 2:5 (HCSB)** ⁵ you yourselves, as living stones, are being built into a spiritual house for a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. (cf. Hebrews 13:15-16; Philippians 4:18). This involves the surrender of the entire life to God through Christ.

Every act, and thought of the Christian should be worship. **Colossians 3:17 (NASB)** ¹⁷ Whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father. (cf. 1 Corinthians 10:31). How is this to be done?

A. *Different Ways to Worship.*

Worship can be divided into at least three categories:

- (1) Private devotions,
- (2) Corporate worship, and
- (3) Daily service.

1. Private Devotions.

This primarily means prayer and Bible study. In prayer the Christian speaks to God. Through the Word, God speaks to man. Man brings his praise and thanksgiving to God through prayer. He adores the One who has blessed him. **1 Timothy 6:17 (GW)**¹⁷ Tell those who have the riches of this world not to be arrogant and not to place their confidence in anything as uncertain as riches. Instead, they should place their confidence in God who richly provides us with everything to enjoy.

As he meditates on the Word, he is paying reverence and homage to Him whose Will this book contains. Here the soul is bared to its Creator for forgiveness and comfort and strength. This warm, personal communion between saint and Savior can be the sweetest and richest of worship.

Jesus enjoyed and practiced private prayer and meditation. Mark writes: **Mark 1:35 (GW)**³⁵ In the morning, long before sunrise, Jesus went to a place where he could be alone to pray. (cf. Luke 5:16; 6:12; Matthew 14:23). He set the example for us!

2. Corporate Worship.

The word "corporate" has reference to a body of persons united for some purpose. In this case it refers to the church, the *ekklēsia*, assembled for worship. The New Testament teaches corporate or public worship. Luke records: **Acts 2:42 (GW)**⁴² The disciples were devoted to the teachings of the apostles, to fellowship, to the breaking of bread, and to prayer.

This was the public or corporate worship of the church that we see in **Acts 20:7 (GW)**⁷ On Sunday we met to break bread. Paul was

discussing {Scripture} with the people.

All worship in the New Testament is centered on God, The Father, God, The Son, and God, The Holy Spirit. Its focus is Christ, and centers on God's saving work in Jesus Christ. It is by God's design that the church meet on the first day of the week, the Lord's Day to worship (Revelation 1:10).

God intends for Christians in this New Covenant age to assemble for worship on a specific day of the week, and that this day is the Lord's Day, Sunday, the first day of the week. The New Testament practice shows something special about the first day of the week. This is when the Christians at Troas "gathered together to break bread" (Acts 20:7), providing an occasion for Paul to preach. "On the first day of every week" was also the convenient time for the Corinthian Christians to add a sum of money to the collection being amassed for the poor saints in Jerusalem (1 Corinthians 16:1-2).

Several early post-New Testament Christian writers testify that Christians observed the first day of the week as their special day. Ignatius of Antioch, who was born just after God created the church, and was martyred just after the death of John the Apostle, in his letter "To the Magnesians," says "9:1 If then those who had walked in ancient practices attained unto newness of hope, no longer observing sabbaths but fashioning their lives after the Lord's day, on which our life also arose through Him and through His death which some men deny -- a mystery whereby we attained unto belief, and for this cause we endure patiently, that we may be found disciples of Jesus Christ our only teacher."

About 150 AD, in his letter to "To the Emperor Titus Aelius Adrianus Antoninus Pius Augustus Caesar," Justin Martyr says "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings,

according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

Later in "The Epistle of Barnabas," the writer says that our focus is no longer on the Sabbath or seventh day, but on the eighth day. "Barnabas 15:8 Finally He saith to them; *Your new moons and your Sabbaths I cannot away with.* Ye see what is His meaning; it is not your present Sabbaths that are acceptable [unto Me], but the Sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day which is the beginning of another world. Barnabas 15:9 Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens."

These writers are very clear that Christians observed the *first* (or eighth) day rather than the seventh, and they are clear that the *reason* for doing so was because this was the day on which Jesus rose from the dead. This connection between Christ's resurrection and the first day of the week makes it appropriate to call it "the Lord's day" (see Rev 1:10).

As the early Christian writers noted, the *first* day is the day Jesus was raised from the dead. All four Gospels begin their accounts of the resurrection events by saying it was the first day of

the week (Matt 28:1; Mark 16:1–2; Luke 24:1; John 20:1). It is only fitting that we honor the Savior on the day when he won his victory. That the resurrection occurred on the first day of the week is not accidental. The resurrection of Jesus was a monumental event comparable only to the original creation of the world (Rom 4:17). Ever since the Fall of Adam the first creation has been corrupted by sin (Romans 8:20–22) and has been under the reign of death (Romans 5:17). But Christ's resurrection was in fact the beginning of a *new* creation, and a new age. Christians live not in the old creation but in the new (2 Cor 5:17). It is again fitting that the mighty act which *inaugurated* the new creation should occur on the *first* day of the week, and also that the *birthday* of God's New Covenant people, the church, should be on Pentecost—also the *first* day of the week. This was the day of Christ's resurrection.

The Lord's Supper was the focal point of the worship, reminding them that Jesus loved them and gave Himself for them. They prayed to the Father in the name of Jesus (John 15:13-14; 16:24). If someone came to confess Christ and be baptized, then the church witnessed the drama of Christ's death, burial, and resurrection (Romans 6:1-5).

3. Worship through daily service.

The body of the Christian belongs to God the same as the soul. Paul said: **Romans 12:1 (GW)**¹ Brothers and sisters, in view of all we have just shared about God's compassion, I encourage you to offer your bodies as living sacrifices, dedicated to God and pleasing to him. This kind of worship is appropriate for you.

The body is the temple of the Holy Spirit, and can be used to serve God the same as the mind and spirit.

Real worship is the offering of everyday life to God. Real worship is not something which is transacted in a church; real worship is something which sees the world as the temple of the living God, and every common deed an act of worship. As Whittier wrote: For he whom Jesus loved hath truly spoken The holier worship which He deigns to bless, Restores the lost, and binds the spirit broken, And feeds the widow and the fatherless.

In the parable of the Sheep and the Goats, the basis for acceptance or rejection was whether or not they had fed the hungry, given drink to the thirsty, clothed the naked, helped the sick, and visited those in prison. This is true worship the same as meeting about the Lord's Table on the Lord's Day. Benevolent works alone will not save. But none can be saved without these fruits of faith and love (cf. John 15:1-8; Isaiah 58:6-8). A person will say, "I am going to church to worship God." He should also say, "I am going to the office, the mill, the mine, the school, the field to worship God."

Paul encourages us: **1 Corinthians 10:31 (GW)**³¹ So, whether you eat or drink, or whatever you do, do everything to the glory of God.

B. The elements of corporate worship.

Acts 2:42 (NASB)⁴² They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Acts 2:42 lists four elements of the church's worship.

Apostles' Teaching.

The teaching was done orally by the inspired Apostles in the early years of the church. Later they wrote down their teaching and we have it in the New Testament. This teaching is the spiritual food for the Christian's soul, because it is the Word of God (John 6:53, 63). When we study the Word of God with reverence for the Author, striving to learn and obey His will, we are worshiping.

Fellowship.

The word means "sharing", "communion", or "participation in". They shared their lives together in the church. They shared their material blessings (Acts 4:32-34; Romans 15:26); their joys and sorrows (Acts 5:40-42; Romans 12:15); their faith, work, and love. It was a tremendous sharing fellowship. This is worship as we glorify God the Father, by living and working together as His children.

Breaking of Bread.

This refers to the Lord's Supper. Luke states that "they continually devoting themselves" in this as well as the other parts of public worship. In **Acts 2:46 (NASB)** ⁴⁶ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart., The breaking of bread mentioned is not the same as that mentioned above at verse 42, for the reference is to bread for food, as is seen in the qualifying clause, "they were taking their meals together with gladness and sincerity of heart." After the church was fully established, the Holy Spirit seems to have directed the church to weekly worship which included weekly Communion. This is proven in Acts 20:7, where it states: **Acts 20:7 (NASB)** ⁷ On the first day of the week, when we were gathered together to break bread, Paul *began* talking to them.

Most Christian leaders throughout history have believed that the Bible teaches weekly communion. For example, **John Calvin** wrote: "Let us remark, that the Lord's Supper might be most properly administered, if it were set before the church very frequently, and at least once in every week . . . **Jonathan Edwards** wrote: "It seems plain by the Scripture, that the primitive Christians were wont (accustomed) to celebrate this memorial of the sufferings of their dear Redeemer every Lord's Day: and so I believe it will be again in the Church of Christ in days that are approaching." Once a Christian has truly tried weekly communion he/she is not satisfied with anything less.

Prayers.

Prayer, both private and public, is emphasized in the New Testament (Luke 18:1; 1 Thessalonians 5:17; 1 Timothy 2:1). Prayer was a vital part of the worship of the first Christians. It was also a key to their success (Acts 3:1, 4:23-31; 12:5; 14:23). In Acts 6:4, when the apostles listed their primary work as preaching and praying, they listed praying *first*. Prayer is the spiritual lifeline between earth and heaven. In prayer we adore God in thanksgiving and praise for His wonderful gifts, and through our petitions we acknowledge our need of Him. This is worship. Singing. Praising

God through song is not mentioned in Acts 2:42 as a part of the public, corporate worship. However, Ephesians 5:19 speaks of singing psalms, hymns, and spiritual songs. This could be either private or public worship and was undoubtedly both. Paul speaks of singing with the spirit and the understanding (1 Corinthians 14:15). Worshiping God through song was done in the Old Testament, it is being done in the Christian Age, and will be done in heaven (Revelation 5:9; 15:3-4). Obviously, this is pleasing to God who inspired the Psalmist to write: **Psalm 67:3 (NASB)** ³ Let the peoples praise You, O God; Let all the peoples praise You.

Preaching.

Preaching God's Word for the edification of His people is worship. It is for the preacher, and will be for the people if they listen humbly and obey what is preached. In Acts 20:7, the church met for the Lord's Supper, and Paul preached to them. Justin Martyr in describing the worship in his day (150 A.D.) states that after the reading the writings of the Apostles and Prophets, that the leader instructed the people and "exhorts to the imitation of these good things." Teaching a lesson is also worship of God.

IV, WORSHIP IN SPIRIT AND IN TRUTH

A. *In Truth.* (John 4:24). To worship "in truth*" is to worship according to the truth of God's Word. Since God is the one we worship, He has a right to prescribe how it should be done. If we expect to please Him, we must follow His instructions.

B. *In Spirit.* (John 4:24). This has a three-fold meaning.

First, since "God is a Spirit" (literally "God is Spirit"—John 4:24), we must worship Him as Spirit—the original Spirit, and one from whom all spirits come (Acts 17:28; Psalms 135:15-18).

Secondly, we worship Him with our spirits (Romans 1:9). A man is a spirit dwelling in a physical body. The real person, or spirit of man, is composed of the mind, emotions, and will or decision making power. Worship must then be a conscious, intelligent action (1 Corinthians 14:15). When one worships with the

mind, emotions and will—this is worshipping with one's spirit.

Thirdly, we worship God with the aid of the Holy Spirit. Paul wrote: "For we are the circumcision (Jews), who worship by the *Spirit of God*. . ." (Philippians 3:3). He wrote the Ephesians: "For through him (Jesus) we both have our access *in one Spirit* unto the Father" (Ephesians 2:18).

The Holy Spirit is especially helpful in prayer (Romans 8:26). Paul exhorts: "praying at all seasons *in the Spirit*" (Ephesians 6:18). May we thank God for the power of the Holy Spirit which enables us to worship acceptably.

V. THE PURPOSE FOR WORSHIP

The purpose for true worship is perhaps best illustrated in the story of Isaiah's worship experience in the temple (Isaiah 6:1-8).

A. *Isaiah saw the Lord in all His Majesty and Holiness.*

In the vision, Isaiah "saw the Lord sitting upon a throne, high and lifted up" (Isaiah 6:1). He was made aware of God's presence and power. He realized His holiness when the Seraphim sang: "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3-KJV).

Amidst this vision of kingly majesty and holiness, Isaiah's eyes could not linger on the divine face but fell instinctively to the train or long flowing robes which covered the floor or "filled the temple." Isaiah then looked at the heavenly creatures, the Seraphim which surrounded the throne. They had six wings. Two wings were used to cover the face to screen it from the unbearable brightness of the divine presence (cf. Exodus 3:6; 1 Kings 19:13). One pair of wings was used to modestly cover the feet (probably meaning the body), from the divine eye (Exodus 20:26; 28:42f). They flew with the third pair of wings. Isaiah knew he was in the presence of the Lord.

The first purpose for worship is: To make the worshiper aware of the Presence, Power, and Perfection of God. Through the Lord's Supper the Christian is to discern the Lord's body and be fully conscious of His presence (1 Corinthians 11:29).

B. *Isaiah then comprehended his own sinfulness.*

When the prophet saw God clearly, he then looked at himself. He did not like what he saw. He cried out, "Woe is me! for I am undone; because I am a man of unclean lip?, and I dwell in the midst of a people of unclean lips" Then he tells why he feels that way -"for mine eyes have seen the King, Jehovah of hosts!" (Isaiah 6:5). No man will ever see himself truly as he is, until he first sees God as He is.

The vision of God brought humility and repentance to Isaiah. He saw that he was sinful like other men. He was not as great, nor as good as he had thought.

The second purpose for worship is: To help man see himself as he is—a sinner who needs God's forgiving grace. This brings humility and repentance.

C. Isaiah received forgiveness and strength to live for God.

When Isaiah cried out in confession and repentance, one of the seraphim flew through the temple to the great altar where the fire burned. With tongs it took a live coal from the fire and touched it to the prophet's lips and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven" (Isaiah 6:7). When Isaiah saw himself and repented he was forgiven and strengthened.

A further purpose for Christian worship on the Lord's Day is to bring the believer to repentance and renewal before God. This means facing one's sins, and through repentance receiving the forgiveness of sin. Thus, cleansed and strengthened, he goes forth to serve Christ, knowing that the power and grace of God go with him.

D. Isaiah was challenged to commit His life to God's Service.

Worship that does not result in greater service to God has failed in its final purpose. With a true vision of God, and having been purified from sin, Isaiah is now ready to hear and understand God's will. He hears God saying, "Whom shall I send, and who will go for us?" (Isaiah 6:8). Immediately, Isaiah volunteers. "Here am I; send me!" (Isaiah 6:8).

True worship ends in commitment of life. Worship is not working for God. It is like eating a nourishing meal in preparation for work. It is a spiritual "filling station", where the Christian is filled, strengthened, and challenged logo into the harvest field and reap for the Master.

When the church learns to *Worship* God and Christ acceptably, then it will be ready to *work* for God and Christ acceptably.

REVIEW QUESTIONS—WORSHIP

1. What is worship? _____
2. List the four stages in the development of worship in the Bible.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
3. Man was created to _____ and _____ God.
4. List three ways to worship God:
 - a. _____
 - b. _____
 - c. _____
5. Explain these statements:
 - a. "Worship in Spirit" _____
 - b. "Worship in Truth" _____
6. List three things to be accomplished in worship.
 - a. _____
 - b. _____
 - c. _____