

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2020: *Education*

Lesson 7 “Worship *in* Education”

Read for this week’s study

Daniel 3; Revelation 14:6–12; Psalm 78:1–17; John 4:7–26; 1 Chronicles 16:1–36; Mark 7:1–13.

Memory Text

“Give to the Lord the glory due His name; bring an offering, and come before Him. Oh, worship the Lord in the beauty of holiness” (1 Chronicles 16:29, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. We All Worship Something
- III. And Declare Them to Their Children
- IV. In Spirit and in Truth
- V. The Beauty of Holiness
- VI. Idolatry in Education
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read 1 Chronicles 16:29. Why does the Lord request an offering here? Is it so the people can buy His favor? The lesson suggests that we were “created for worship.” Do you believe that? What insight might that give us regarding Lucifer’s original sin? (Sabbath afternoon)
2. Everyone throughout history has worshiped something or someone. So Christian education needs to include the question of worship: what it is, who we worship, how we do it, and why it is important. What is your understanding of worship? What are some of today’s equivalents of the idolatry of ancient Israel? What does the story of Daniel 3 teach us about the importance of true worship? Read Revelation 14:6-7. What do these texts tell us about the importance of worship to the issues in the final crisis of earth’s history? (Sunday’s Lesson)
3. Read Psalm 78:1-17. What is the essential message here, and how does it fit in with the whole question of education and worship? What is it that elicits praise from us?

What were some of the specific lessons that the Israelites were to teach their children? What was the ultimate goal of this education? How do these goals echo Revelation 14:12? How do we discover that God's commandments are not arbitrary and severe? (Monday's Lesson)

4. Read John 4:7-26. What does Jesus say to the Samaritan woman about worship? How did she and Jesus get onto the topic of worship in the first place? What does it mean to worship "in spirit and in truth"? Are there times when one should emphasize one more than the other? (Tuesday's Lesson)
5. Read 1 Chronicles 16:1-36. How do you picture the scene? Do you imagine it as solemn and fearful or as festive and joyous? What can we learn from this passage about worship, and how we should teach worship? Read 1 Chronicles 16:29 again. What might the phrase "beauty of holiness" mean? (Wednesday's Lesson)
6. Read Mark 7:1-13. What principle do we find in this passage that could apply today in the context of Christian education? What are some current popular beliefs that clash with Scripture, and how can we as a church protect ourselves from incorporating them into our own educational system? (Thursday's Lesson)
7. We learned from Mark 7 that the underlying issue of false worship is a heart problem. God does not regard worship with our lips if this worship is not springing forth from our hearts. How does the gospel open our heart to true worship of God? (Friday's Lesson)
8. What does it mean for "our hearts to be right" in order to truly worship God? Do you have to wait until you are totally connected to God before you can truly worship? (Friday's Lesson)

Thoughts from Graham Maxwell

Lou: But what difference does it make what kind of person I believe God to be? Now that's a bit of a different question, but it's related. So long as I submit to his authority. If I just say, "God has said it; I believe it; that's it."

Graham: Well, I think of two illustrations that come quickly to mind since we've talked of Saul. The conception of God that Saul had led him to conduct his evangelism the way he did before the Damascus road. In God's name he imprisoned people and he had them stoned to death. When he got the true picture of God on the Damascus road so dramatically (and by the way, it suggests it didn't have to take a lifetime), I think Saul proceeded from the foot of Sinai to the mouth of the cave in a few minutes. He really grew up in a hurry there. Paul changed his picture of God and he changed his whole method of evangelism.

Lou: So you're saying that the picture inevitably affects everything.

Graham: Everything: the way we worship, the way we witness to others, the way we behave. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #7 with Lou Venden, "The Question of Authority" recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/7MMCAG>

But all heaven watched the incredible scene of those who claimed to love God's law, denouncing the Lawgiver as a lawbreaker. It must have puzzled the angels a great deal. So Jesus ventured to suggest that while they were working so hard to obey, that actually they were obeying for the wrong reason. Because they were obeying for the wrong reason, they really were not obeying at all. You can imagine how offensive this was to them. In fact, he went further and suggested that if only they knew the God who had given the law, they would keep the law for an entirely different reason: a reason that would make it possible for them to be obedient and free at the same time.

The Old Testament prophets had dealt with this, centuries before. Just to mention two, you will remember Amos and Isaiah had chided the people for their very reluctant Sabbath keeping. Amos records, "Oh, when will the Sabbath be past that we may buy and sell and get gain?" Isaiah deplores their mechanical unthinking obedience, particularly on the Sabbath. Jesus quoted those words of Isaiah and commended him for telling the truth. Look at Isaiah 29:13:

The Lord said, "These people claim to worship me, but their words are meaningless and their hearts are somewhere else. Their religion is nothing but human rules and traditions, which they have simply memorized." (GNB)

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #12, "God's Law Is No Threat to Our Freedom" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/12MMCAG>

It is inevitable that we will become like the person or the object we worship and admire. If we regard God as arbitrary, exacting, vengeful, unforgiving, and severe, we too will become the same. History has borne out the truth of that, hasn't it? Think of the cruelty of many people who have claimed to worship God, but having the Devil's picture of God, have been incredibly cruel in their treatment of other people, even as Paul was before the Damascus road.

But if we see God as he really is and as his Son proved him to be, and all the testimony of scripture, and if we like what we see, we admire what we see, and we even worship the one we see, then it is a law that we will become like him. How absolutely essential then that we have a

true picture of our God. The hazard of a false picture, if we prefer it, is that we will become like that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14, "God Can Completely Heal the Damage Done" recorded May 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/14MMCAG>

But God is saying now, "Don't bring me any more dead sheep or dead pigeons, but please bring yourselves. And bring yourselves in the best condition possible. This will be an act of intelligent worship. Because I have so much to tell you, if you could just listen. But some of you are in such miserable health; you find it very difficult to listen. So please, even this far from the tree of life, look after yourselves. Be living sacrifices, and listen." "Do not be conformed to this world but be transformed by the renewal of your mind," so look after it, please, "that you may prove what is the will of God, what is good and acceptable and perfect."

What I like about this is, the kind of worship God desires is described as rational, intelligent, spiritual worship; not mechanical, not ritualistic, not ceremonial. But we worship an intelligent God. He wants us to worship him in spirit and in truth, Jesus said. So to do something mechanical, learned by rote, is a terrible misrepresentation of the truth about God. Remember Isaiah? "Your worship of me is but the commandments of men learned by rote." You come into the temple, but your hearts aren't in it. Remember the Sabbath-keepers in Amos? All that kind of unthinking obedience suggests an unthinking God. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Romans, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/61MMPOGIA66> (Part 1) <http://pkp.cc/62MMPOGIA66> (Part 2)

Do we worship him in spirit and in truth? Well, those words call for interpretation. So let me give you five passages to judge ourselves by: Micah 6:1-8; Hosea 6:4-6; Amos 5:21-24; Isaiah 1:10-20 and Psalm 51, especially verses 6, 10, 16 and 17.

God says, "I know you're bringing me all your sacrifices and your singing and you're crowding into my courts but I can't stand it."

"Well that's worship, isn't it, God?"

And Micah says, "Shall I come with ten thousand rivers of oil; shall I give my own son for my sins?"

And David raises the same thing; I mean this is real worship, isn't it? You're even willing to sacrifice your own son. And God says, "No, you know what I want."

And you know what it says in every single case what God wants. And I think what he wants then is genuine worship and it's described clearly what it would mean to approach God in the right way and survive the judgment. It's interesting what's mentioned, in all those cases. {Graham Maxwell. Excerpt from the audio series, *The Three Angels' Messages*, #3, recorded October 1981, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MM3ANGELSM>*

What a contrast to the way Moses had behaved once earlier when God said, "I'm tired of these people. Step aside. Let me destroy them and I'll make a great nation out of you."

And Moses said, "God, you couldn't do that. Think what it would do to your reputation. What would the Egyptians think? They would assume that you couldn't take your people to the Promised Land!"

And God said, "I love that, Moses. Who knows me as well as you do? You really are my friend."

But now under pressure, Moses let God down. He misrepresented God as vengeful, unforgiving, and severe. And that was precisely Satan's sin in the beginning, the sin that is the most devastating of all.

God has honored his friend Moses ever since. He even personally buried him and resurrected him, and later sent him down to comfort his Son on the Mount of Transfiguration. But God had to go on record before the eyes of the onlooking universe as to the terrible seriousness of Moses' sin. It wasn't just that he disobeyed, or by smiting the rock he had "spoiled a symbol." He had, to be sure. But Moses had broken faith with God. He hadn't shown himself to be God's trusted, trusting friend. And that's the essence of sin.

How many of us have committed the same sin? How many of us have hurt our own children, and others who trust us to tell the truth about our God? Have you apologized lately to God for ever putting him in a bad light and suggesting that he's not the kind of person we know him to be?

Moses repented and became a better friend of God than ever before. But so many people have continued to mistrust. What happens—what are the results? Not "what are the penalties?" {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #2, "What Went Wrong in God's Universe?" recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMCAG>*

Further Study with Ellen White

To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890).

{7BC 979.4}

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward.

{GC 555.1}

When a man turns away from human imperfections, and beholds Jesus, a divine transformation takes place in his character. He fixes his eye upon Christ as on a mirror which reflects the glory of God, and by beholding, he becomes “changed into the same image, from glory to glory even as by the Spirit of the Lord” (2 Corinthians 3:18). {TDG 46.3}

God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures. {COL 60.1}

The mind is strengthened by becoming acquainted with God, by reading His attributes in the things which He has made. As we behold the beauty and grandeur in the works of nature, our affections go out after God; and though our souls are awed and our spirit subdued, our souls are invigorated by coming in contact with the Infinite through His marvelous works.

Communion with God through humble prayer develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things.—YI, July 13, 1893. {2MCP 732.3}

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. {RH, October 12, 1905 par. 22}

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship Him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the

character of God, and sought to impress upon men the paternal love of the Father, who “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them, who treated them despitefully. In this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted His teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. {FE 177.1}

God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds, and guard them from satanic deception. {4BC 1145.10}

God’s handiwork in nature is not God Himself in nature. The things of nature are an expression of God’s character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer; but the thing made is not the maker. It is not the work, but the workman, that is counted worthy of honor. So while nature is an expression of God’s thought, it is not nature, but the God of nature, that is to be exalted. {MH 413.2}

Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others (MS 33, 1911). {6BC 1076.2}

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan’s temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus (RH April 24, 1900). {7BC 943.2}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. {1T 340.2}

God’s ideal for His children is higher than the highest human thought can reach. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” This command is a promise. The plan of redemption contemplates our complete recovery from the power of

Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}

God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ; and what is the standard He has given for all who believe in Him? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. {CT 365.2}

The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. . . . {CT 365.3}

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. {COL 132.5}

The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. {CT 452.2}

The words, "A new heart also will I give you" (Ezekiel 36:26), mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. {CT 452.3}

All who come to Christ for a clearer knowledge of the truth will receive it. He will unfold to them the mysteries of the kingdom of heaven, and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a lamp on a dark path. {COL 35.3}

God is the author of truth. He enlightens the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed. {SL 49.1}

The evidence of the truth of God's word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God's word is unfolded to our minds by His Spirit. {8T 157.1}

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of

God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence. {MH 25.1}