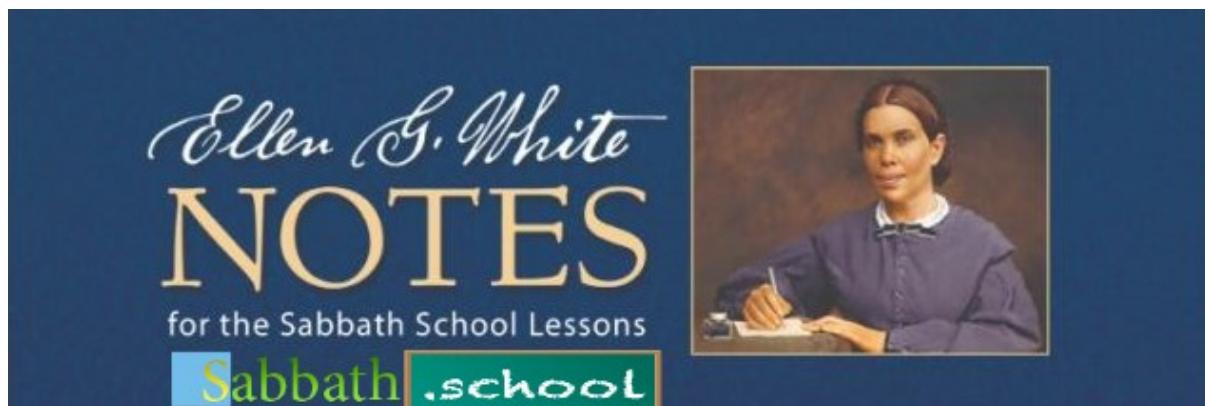


EGW Notes - Lesson 12

Worship That Never Ends



Sabbath Afternoon, March 16

“Who can utter the mighty acts of the Lord? Who can show forth all His praise?”

“Call upon His name; Make known among the peoples His doings. Sing unto Him, sing praises unto Him:” “Talk ye of all His wondrous works. Glory ye in His holy name: Let the heart of them rejoice that seek the Lord.” Psalm 106:2; 105:1, 2 A.R.V., 2, 3. . . .

The gospel invitation is not to be narrowed down and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. When God blesses His children, it is not alone for their own sake, but for the world’s sake. As He bestows His gifts on us, it is that we may multiply them by - imparting.—*The Ministry of Healing*, pp. 101, 102.

My meditation of him shall be sweet: I will be glad in the Lord. Psalm 104:34.

Why not keep your minds fixed on the unsearchable riches of Christ, that you may present to others the gems of truth? In the Word of God there are rich mines of truth that we may spend our whole lifetime in exploring, and yet we shall find that we have only begun to view their precious stores. Sink the shaft deep, and bring up the hidden treasures. . . .

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you—His Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words. Your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the Sun of Righteousness.—*Our High Calling*, p. 115.

It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. . . . The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of

salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.” Psalm 116:12-14.—*The Desire of Ages*, p. 348.

Sunday, March 17

Lift Up Your Hands in the Sanctuary

God’s claim to reverence and worship, above the gods of the heathen, is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. Thus it is presented in the Bible. Says the prophet Jeremiah: “The Lord is the true God, He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:10-12. The Sabbath, as a memorial of God’s creative power, points to Him as the maker of the heavens and the earth. Hence it is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater.—*Patriarchs and Prophets*, p. 336.

[The] church is the sanctuary for the congregation. . . . Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations

must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.—*Testimonies for the Church*, vol. 5, p. 491.

[Here is] the same truth that Jesus had revealed to Nicodemus when He said, “Except a man be born from above, he cannot see the kingdom of God.” John 3:3, margin. . . . The religion that comes from God is the only religion that will lead to God. In order to serve [God] aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit’s working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters.—*The Desire of Ages*, p. 189.

Monday, March 18

Sing to the Lord a New Song

The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving. He says, "Whoso offereth praise glorifieth Me." Psalm 50:23. The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. And in Canaan as they met at their sacred feasts God's wonderful works were to be recounted, and grateful thanksgiving was to be offered to His name. God desired that the whole life of His people should be a life of praise. Thus His way was to be made "known upon earth," His "saving health among all nations." Psalm 67:2.—*Christ's Object Lessons*, p. 298.

As the sinner is pardoned for his transgression through the merits of Christ, as he is clothed with the righteousness of Christ through faith in him, he declares with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." This is conversion. When the Spirit of God controls the mind and heart, it turns the hearts of the fathers to the children, and the disobedient to the wisdom of the just. The law of Jehovah will then be regarded as a transcript of the divine character, and a new song bursts forth from the heart that has been touched by divine grace; for he realizes that the promise of God has been fulfilled in his

experience, that his transgression is forgiven, his sin covered. He has exercised repentance toward God for the violation of his law, and faith toward our Lord Jesus Christ who has died for his justification.—*The Review and Herald*, June 21, 1892, par. 6.

There is a day just about to burst upon us when God's mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts. . . .

This is the theme, this is the song—Christ all and in all—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven.—

Testimonies to Ministers and Gospel Workers, p. 433.

Tuesday, March 19

Lord, Who May Abide in Your Tabernacle?

Always kind, courteous, ever taking the part of the oppressed, whether Jew or Gentile, Christ was beloved by all. By His perfect life and character, He answered the question asked in the fifteenth Psalm: “Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.” In childhood and youth His course was such that when engaged in work as a teacher, He could say to His disciples, “If ye keep My commandments, ye shall abide in My love: even as I have kept My Father’s commandments, and abide in His love.”

As Christ grew older, the work begun in His childhood went on, and He continued to increase in wisdom, and in favor with God and man. He did not take the part of His own family merely because they were related to Him by natural ties; He would not vindicate their case in a single instance where they had been guilty of injustice or wrong; but He ever vindicated that which He knew to be truth.—*Fundamentals of Christian Education*, p. 402.

What is it to be a Christian? It is to be Christlike; it is to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask

God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in.

God wants His people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing? Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried forward in the home. If the members of the family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. Sin always brings darkness and bondage; but right-doing will bring peace and holy joy.—*Lift Him Up*, p. 341.

My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.—*Early Writings*, p. 58.

Wednesday, March 20

Declare His Glory Among the Nations

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin. . . .

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To His disciples Christ said, You have been witnesses of My life of self-sacrifice in behalf of the world. You have witnessed My labors for Israel. Although they would not come unto Me that they might have life, although priests and rulers have done to Me as they listed, although they have rejected Me as the Scriptures foretold, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to Me, confessing their sins, I freely receive. Him that cometh to Me I will in nowise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, My disciples, I commit this message of mercy. It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.—*The Desire of Ages*, pp. 820,

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"—because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten."—J. N. Andrews, History of the Sabbath, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters."—*The Great Controversy*, pp. 437, 438.

Thursday, March 21

When God Does Not Delight in Sacrifices

The Pharisees sought distinction by their scrupulous ceremonialism, and the ostentation of their worship and charities. They proved their zeal for religion by making it the theme of discussion. Disputes between opposing sects were loud and long, and it was not unusual to hear on the streets the voice of angry controversy from learned doctors of the law.

In marked contrast to all this was the life of Jesus. In that life no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus desired the minds of the people to be directed, and their homage to be given.

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, "with healing in His wings." Malachi 4:2.—*The Desire of Ages*, p. 261.

God proves His people in this world. This is the fitting-up place to appear in His presence. Here, in this world, in these last days, persons will show what power affects their hearts and controls their actions. If it is the power

of divine truth, it will lead to good works. It will elevate the receiver, and make him noblehearted and generous, like his divine Lord. But if evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and evil passions.

The heart is deceitful above all things, and desperately wicked. Professors of religion are not willing to closely examine themselves to see whether they are in the faith; and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think that a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with Him. They will then draw divine strength from Jesus, and will grow up in Him, and be able with holy triumph to say: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." It would be more pleasing to the Lord if lukewarm professors of religion had never named His name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling block to unbelievers, and evil angels exult over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from Him.—*Testimonies for the Church*, vol. 1, p. 188.

Friday, March 22

For Further Reading

Sons and Daughters of God, “We Shall Have No Other Gods,” p. 56;

Our High Calling, “The Privilege of Assurance,” p. 76.