

Memory Text:

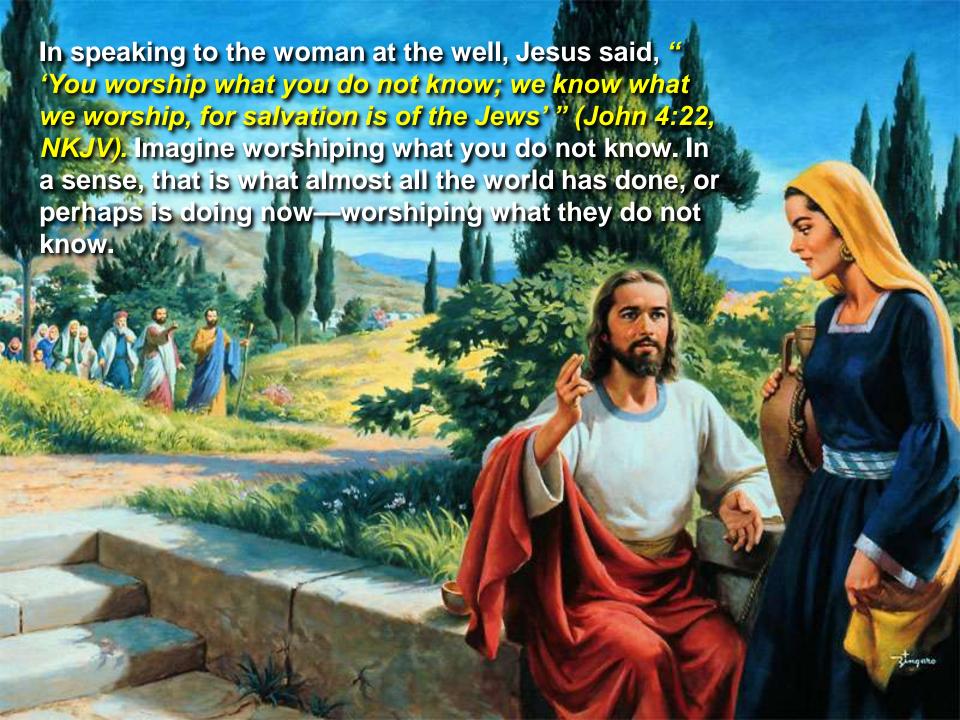
"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me' " (Exodus 20:2, 3, NKJV).

Read for This Week's

Study: Exod. 3:1-15; 12:1-36;

20:4, 5; 32:1–6; 33:12–23.









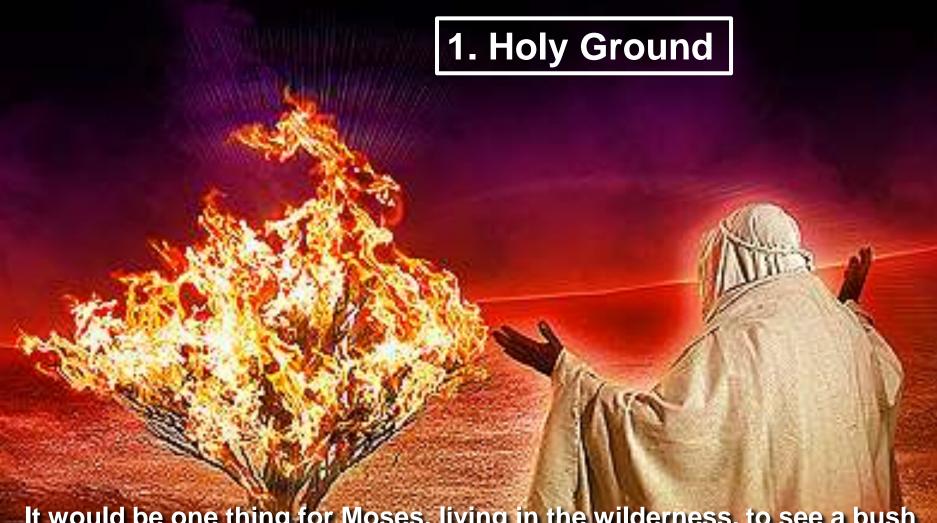
When you see someone bowing down and worshiping a block of stone, thinking it will answer their prayers, you are seeing people worshiping what they do not know. That is, they are worshiping what they think can bring them salvation but cannot. In a more modern context, people who make gods out of power, money, fame, and self are, likewise, worshiping what they do not know. They are worshiping that which cannot save them.

In the immediate Christian context, the question for us could be: do we know what we are worshiping? Do we know the Lord whom we praise and honor with our mouths? Who is He? What is His name? What is He like?





This week we will look at early accounts of the children of Israel and how their encounters with the Lord reveal to us more about the nature and the character of the God we profess to serve and worship. After all, what sense does it make to worship what we do not know?



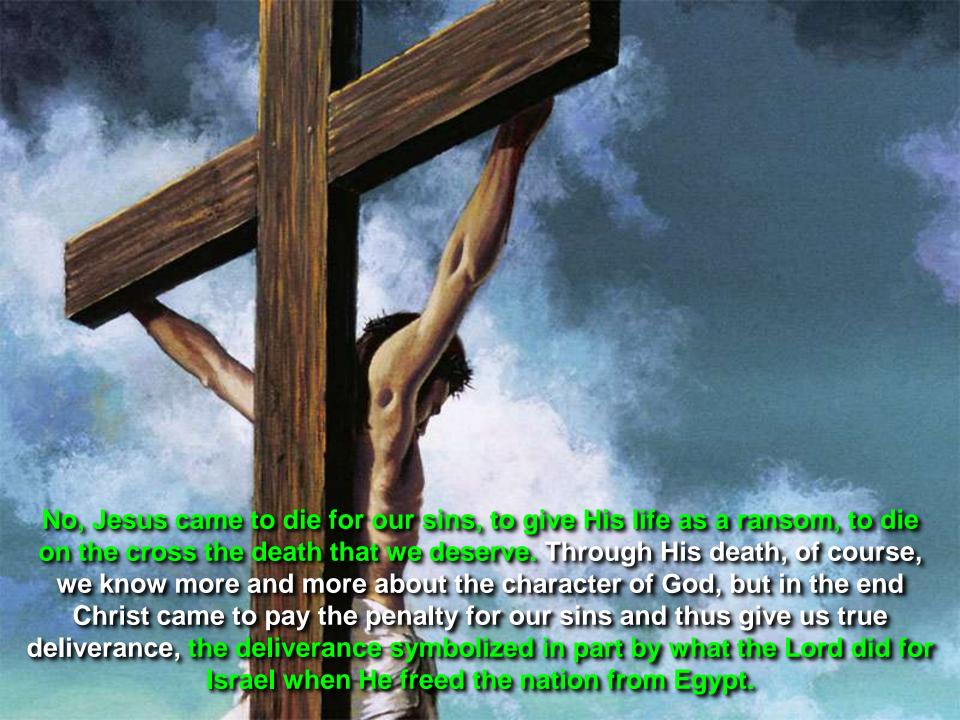
It would be one thing for Moses, living in the wilderness, to see a bush burning. That itself might not be such a remarkable event; he probably had seen things like that before. What he had most likely never seen before, however, was that the burning bush was not consumed: it kept burning and burning. At that moment, Moses knew that he was seeing a "great sight," something remarkable, even supernatural.

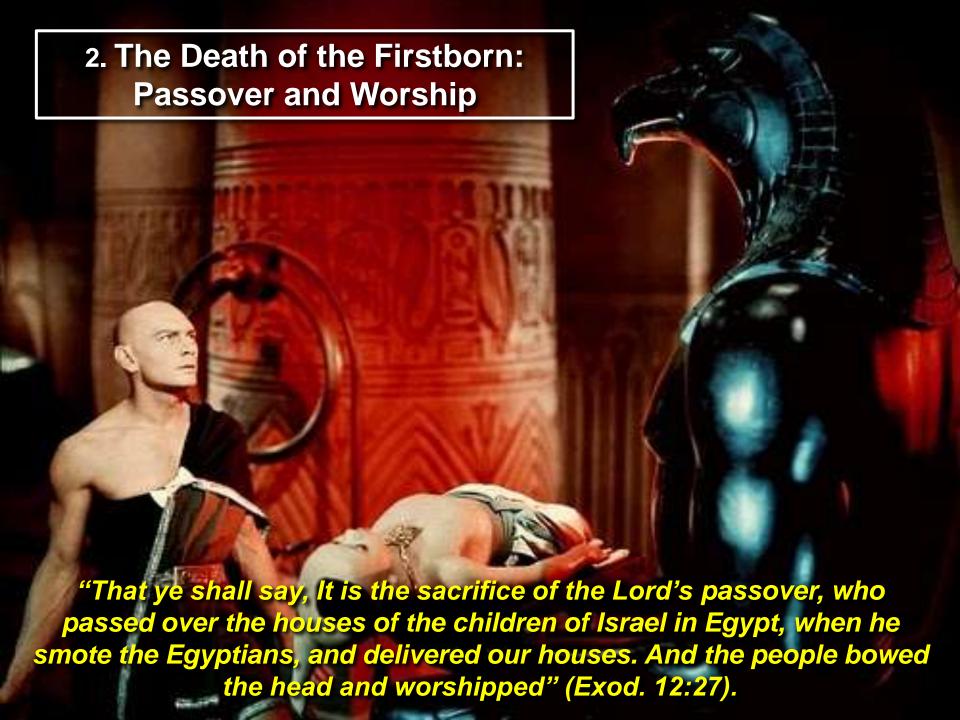
Read *Exodus 3:1–15.* What foundational elements of true worship can be seen in these verses? Right from the start, we see here something of the holiness of God and the attitude with which we need to approach Him. It was God who told Moses to take off his shoes, for this was holy ground. The Lord was making clear the distinction between Himself—the Lord—and Moses, a sinner in need of grace. Reverence, awe, and fear—these are the

attitudes that are crucial it is for us in order to engage in true worship.



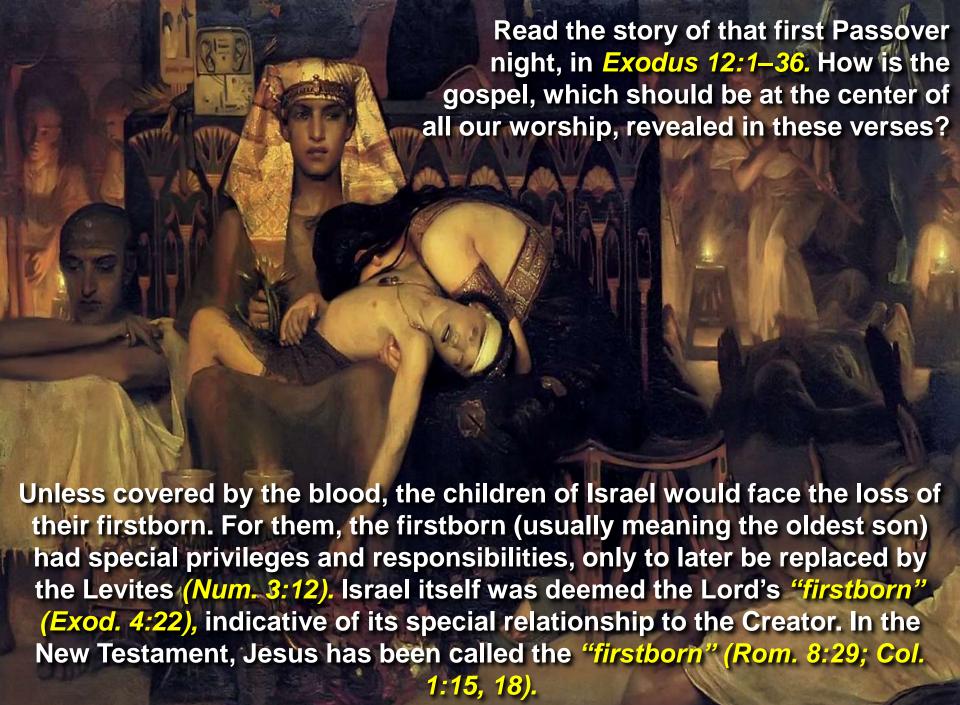


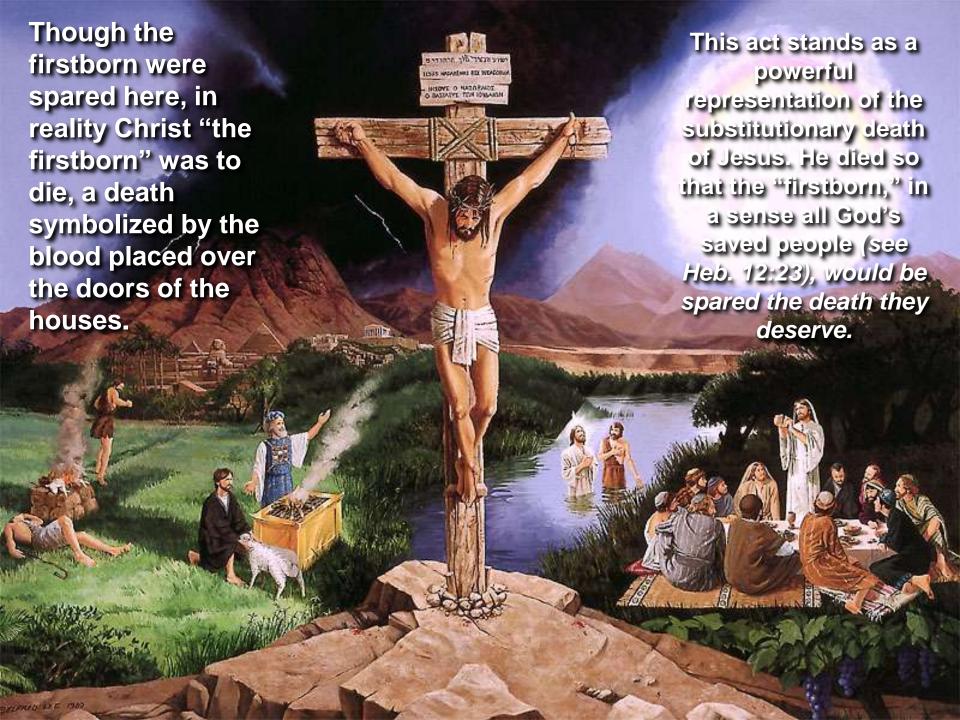


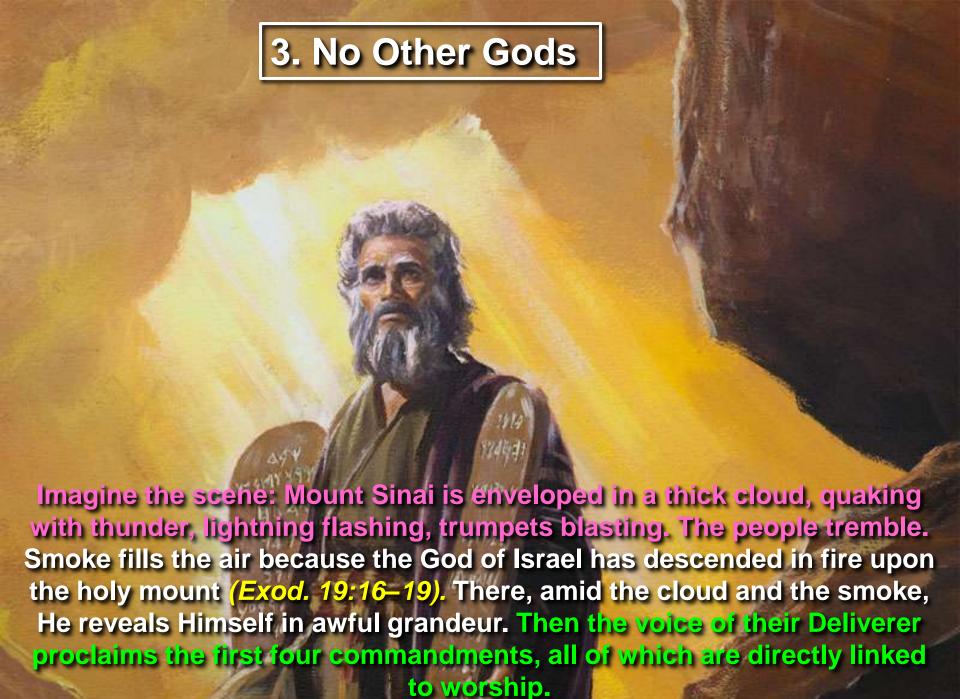




The Hebrew word translated as "worshiped" in the above verse comes from a root that means "to bow down" or "to prostrate oneseli." The word itself almost always appears in a verb form that intensifies the meaning or that gives the idea of repetition. One almost can imagine a person bowing up and down, up and down, in reverence and awe and gratitude. Indeed, considering the context, that is not hard to see.



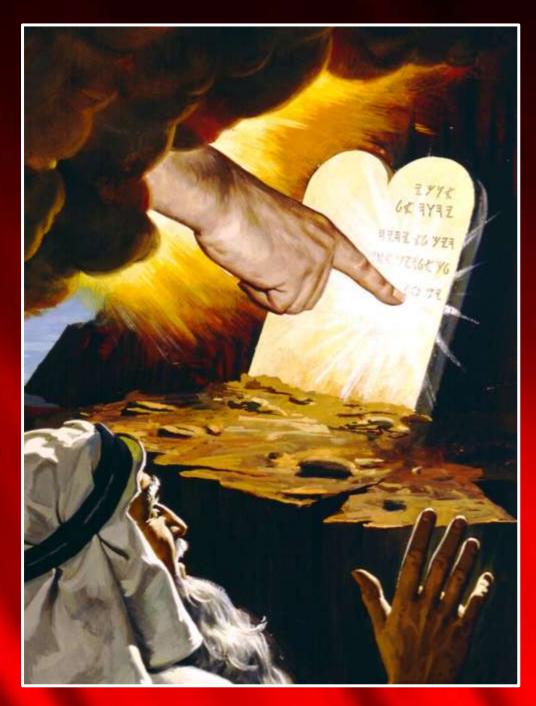




Focus on *Exodus 20:1–6*. What important points about worship can we take from those verses?

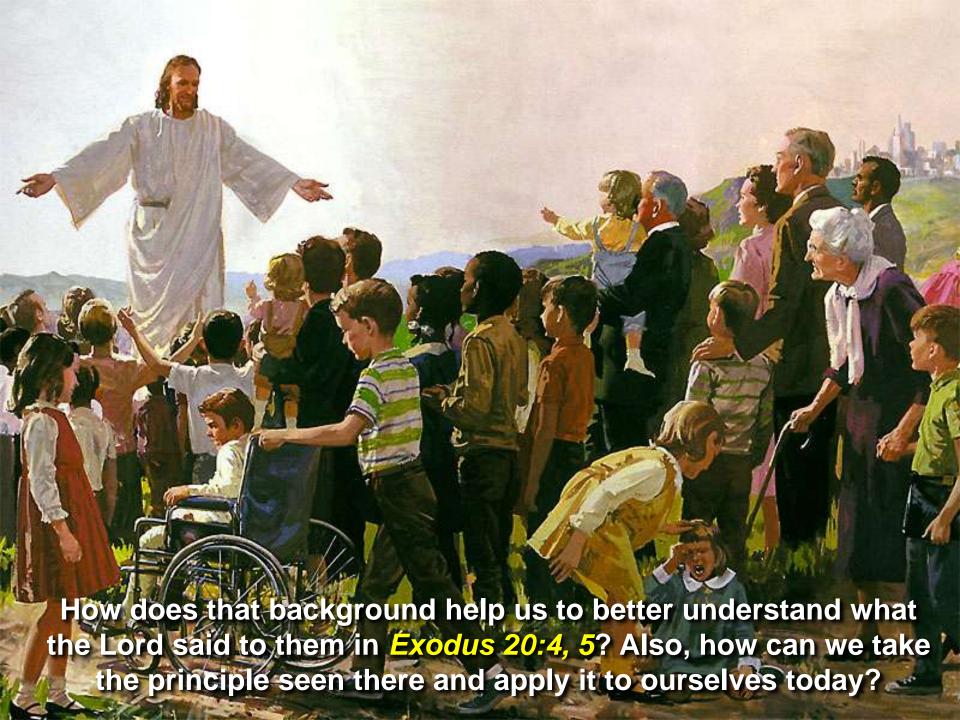
The Ten Commandments
begin with God's reminder to
the children of Israel of their
deliverance. Only the
Lord, the true God, the only
God, could have done that for
them. All other gods, such as
the gods of Egypt, were false
gods, human creations unable
to save or deliver anyone.
These "gods" also

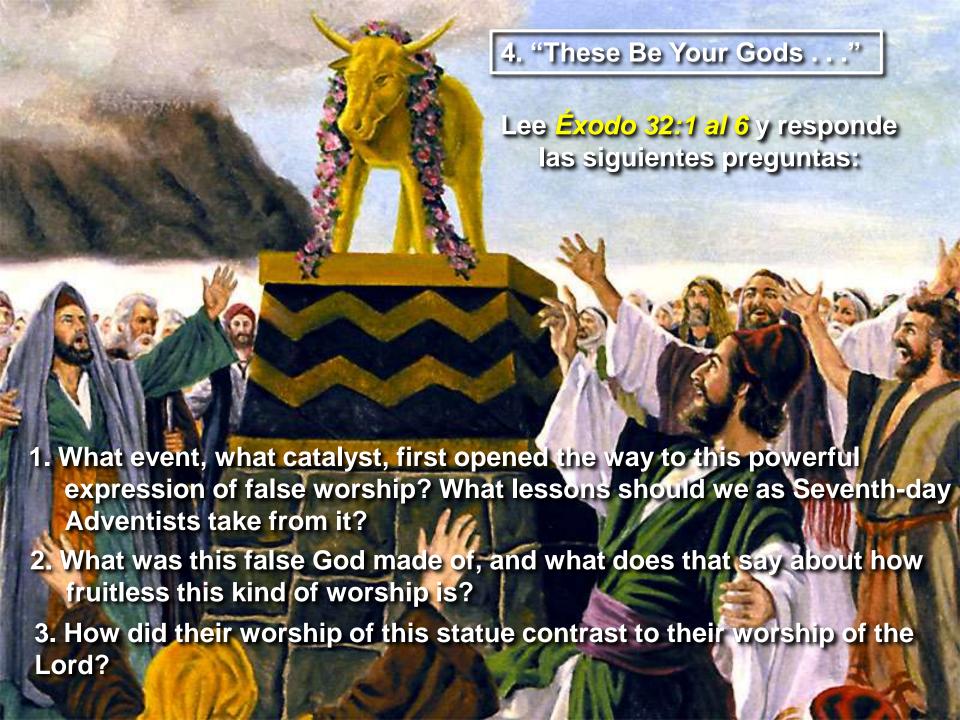
demonstrated selfish, demanding, and often immoral, character traits that reflected their human origin.





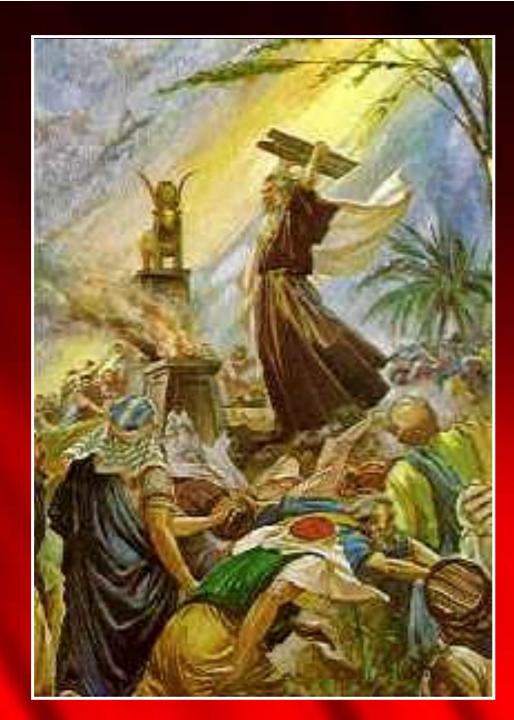
What a contrast to the Lord, the loving and self-sacrificing Creator and Redeemer. Thus, after centuries of being immersed in the crude polytheism of a pagan culture, the children of Israel needed to know their Lord and God as the only God, especially now as they were entering into the covenant relationship with Him.

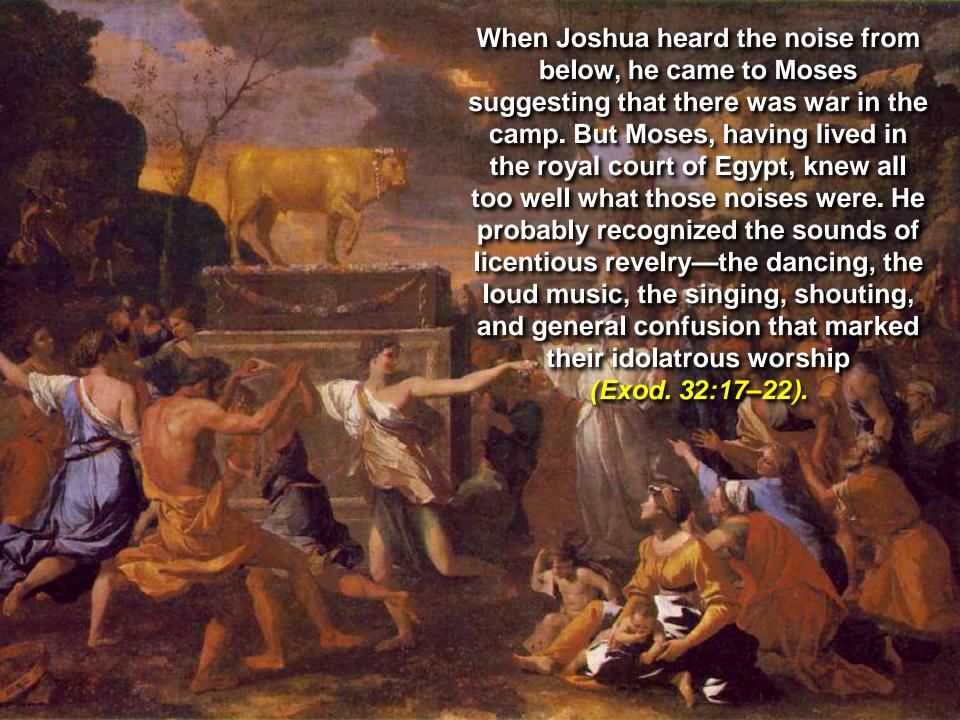


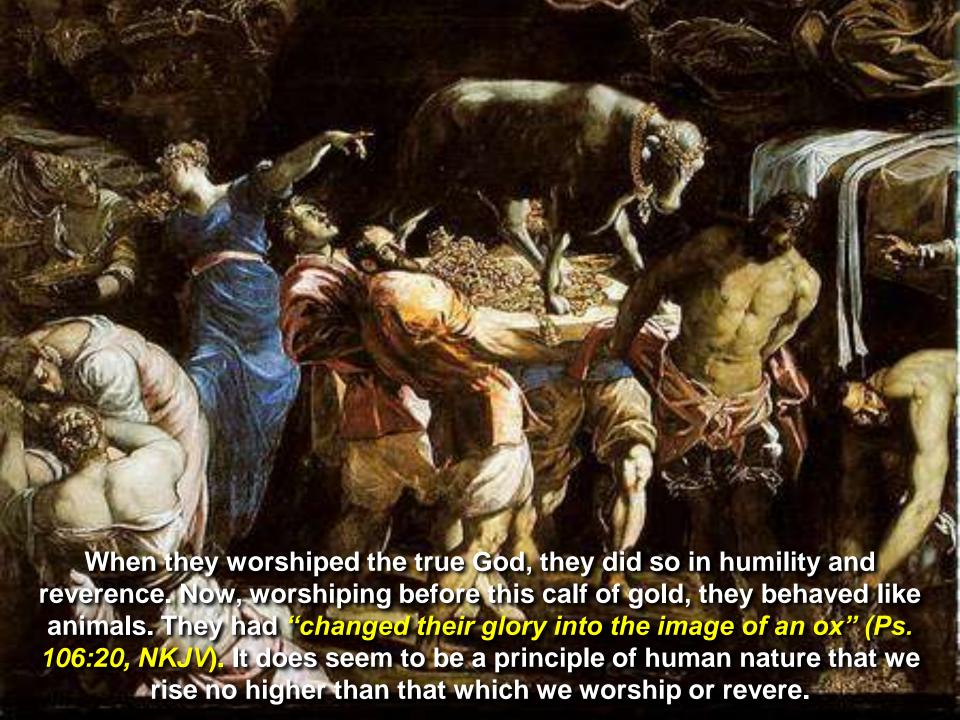


They "rose up to play"; they "have corrupted themselves"; they "have turned aside quickly" (Exod. 32:6–8). Hardly seems to reflect the awe and reverence that marks true worship, does it?

The mixed multitude
(Egyptians who had chosen to
accompany Israel in the
Exodus or were married to
Hebrews) no doubt influenced
the people and demanded of
Aaron the form and style of
worship familiar to them.

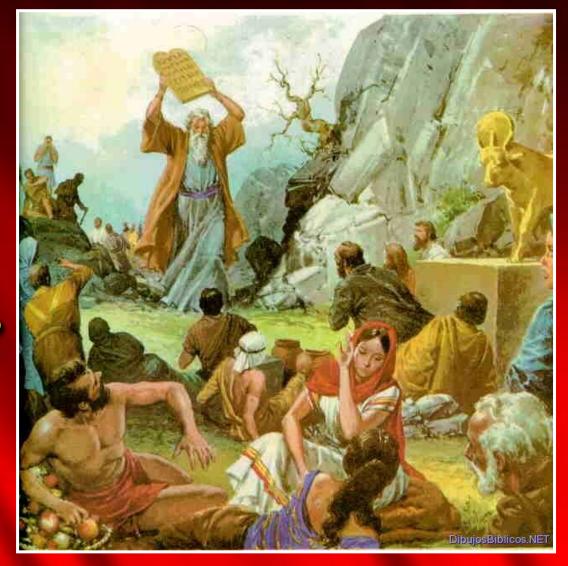






In the golden calf experience, the people of Israel had broken their covenant with God; they had taken His name in vain by their sinful and false worship. Moses pleaded with God on their behalf (Exod. 32:30-33). Because of their terrible sin, God commanded His "stiffnecked" people to remove their ornaments so that He might "know what to do" to them (Exod. 33:4, 5). To those who, in humility, repented, the removal of their ornaments was a symbol of their reconciliation with God (Exod. 33:4-6).

5. "Show Me Your Glory"





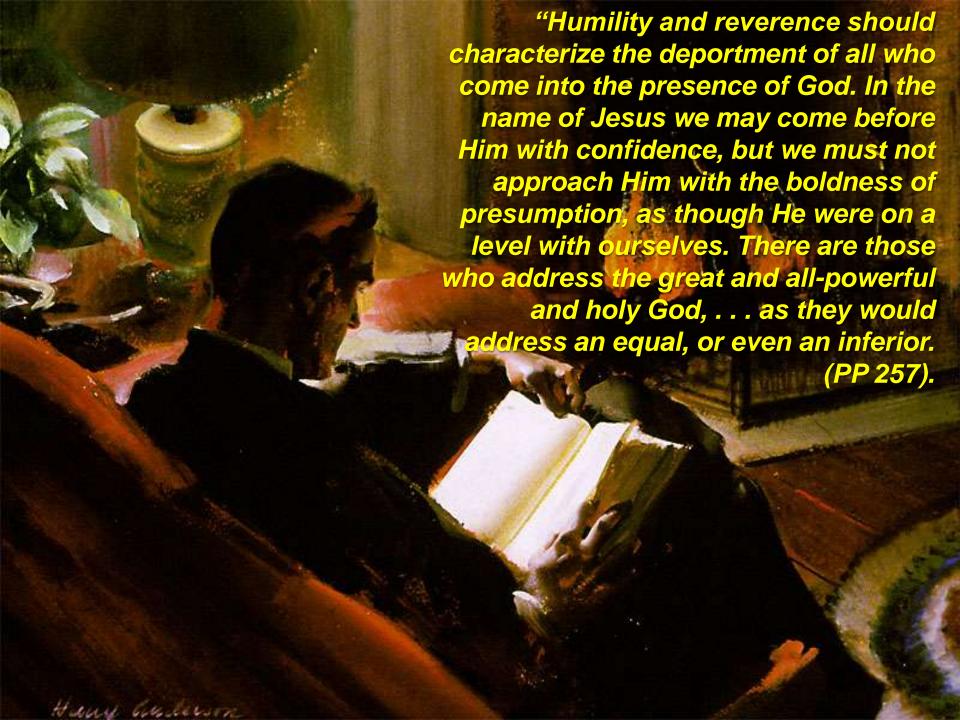
Look carefully at *Exodus* 33:13. Moses says to God that he, Moses, wanted to "know film." Despite all that the Lord had done, Moses still sensed his own need, his own weakness, his own helplessness, and thus, he wanted a closer walk with the Lord.

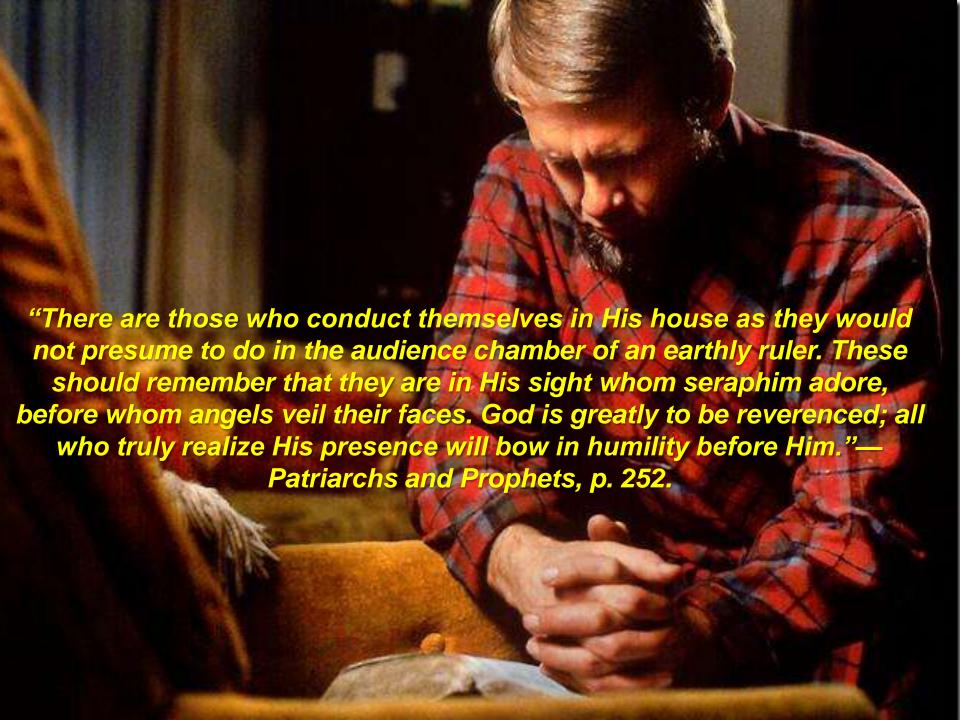
He wanted to know better the God upon whom He was so dependent. How interesting that, centuries later, Jesus said, "'And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent' " (John 17:3).



He wanted to see the glory of God, something that would make him realize even more his own sinfulness and helplessness and, hence, his utter dependence upon the Lord. After all, look at what Moses had been called to do; look at the challenges he had to face. No wonder he felt this need to know God. Here, too, we come to a crucial point about worship. Worship should be about God; it should be about us in humility and faith and submission, seeking to know more about Him and His "way" (Exod. 33:13).









ADAPT it!

Teaching Approach



ASSOCIATE truth – Why should I study this lesson?

DISCOVER truth – What does the Bible say about this truth?

APPLY truth – How can this truth affect my life today?

PLAN using the truth – How can I use this truth today?

TRANSFER truth to life – What changes do I need in my life?



We invite you to download and study each one of the 13 lessons about Worship

Slideshare.net/chucho1943