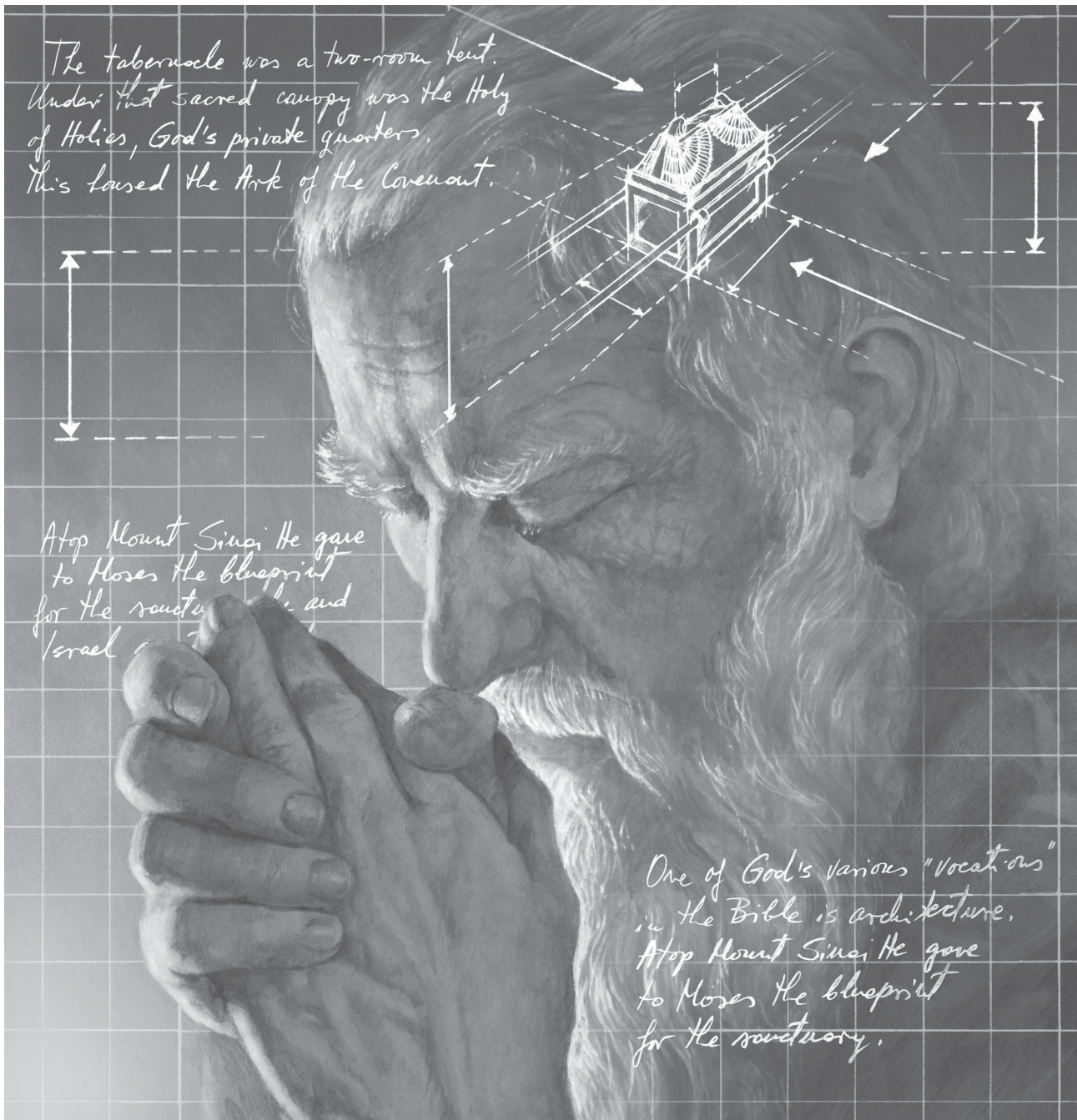


Study Guide

The tabernacle was a two-room tent. Under that sacred canopy was the Holy of Holies, God's private quarters. This housed the Ark of the Covenant.

Atop Mount Sinai, He gave to Moses the blueprint for the sanctuary for the people and Israel.

One of God's various "vocations" in the Bible is architecture. Atop Mount Sinai, He gave to Moses the blueprint for the sanctuary.





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LifeLight

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| Exodus, Pt. 1 | **Daniel | Romans, Pt. 2 | * 1 & 2 Peter |
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* all-new LifeLight material ** does not include the Enrichment Magazine

LifeLight Release Schedule

2008 RELEASES

- | | |
|------------------------------------|---------|
| LifeLight—Luke, Pt. 1 | January |
| LifeLight—Luke, Pt. 2 | April |
| * LifeLight—Ruth/Esther | July |
| * LifeLight Foundations—Triune God | October |

2009 RELEASES

- | | |
|----------------------------------|---------|
| LifeLight—Minor Prophets | January |
| LifeLight—Daniel | April |
| * LifeLight—Mark | July |
| * LifeLight Foundations—Ministry | October |

2010 RELEASES

- | | |
|---|---------|
| LifeLight—Life of David | January |
| LifeLight—Selected Psalms | April |
| * LifeLight—Ecclesiastes/Song of Songs | July |
| * LifeLight Foundations—Creation/
New Creation | October |

Other Future Studies:

- 1, 2, & 3 John
- Job
- Wilderness Wanderings (Lev., Num. & Deut.)
- Ezra, Nehemiah

This helpful resource is available now:

Intro Kit

The Highest Worship: Faith

Distribute before session 1 for use in session 1.
Use enrichment magazine p. 2.

**John 4:20–26; Hebrews 8:1–6; 11:4;
12:18–29; Acts 2:42**

Resources for Worship

Use these resources for your daily study at home and at the week's assembly.

Hymn

Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending He,
Of the things that are, that have been,
And that future years shall see
Evermore and evermore.

This is He whom seers in old time
Chanted of with one accord,
Whom the voices of the prophets
Promised in their faithful word.
Now He shines, the long-expected;
Let creation praise its Lord
Evermore and evermore.

Christ, to Thee, with God the Father,
And, O Holy Ghost, to Thee
Hymn and chant and high thanksgiving
And unending praises be,
Honor, glory, and dominion,
And eternal victory
Evermore and evermore.

Aurelius Prudentius Clemens, 345–c. 413; tr. John Mason Neale, 1818–66, sts. 1–2 alt; tr. Henry W. Baker, 1821–77, st. 3 (*LSB* 384; *ELH* 181; *CW* 35; *LW* 36; *LBW* 42; *TLH* 98; *EVA*S disk 2, track 10)

Prayer

Strengthen, O Lord, the hands which are stretched out to receive the Holy Things. Grant that they may daily bring forth fruit to Your Divinity, that they may be worthy of all things which they have sung to Your praise within Your sanctuary, and may ever praise You. Grant also, My Lord, that the ears which have heard the voice of Your songs, may never hear the voices of clamor and dispute. Grant that the eyes which have seen Your great love, may also behold Your blessed hope, that the tongues which have sung

“Holy, holy, holy” may speak the truth. Grant that the feet which have walked in the church may walk in the region of light, that the bodies which have tasted Your living Body may be restored in newness of life. Amen. (*The Lord Will Answer*, p. 93, Liturgy of Malabar, India, c. seventh century)

Digging Deep

My Personal Study for Week 1

Day 1 • Read John 4:20–26

1. In what two ways does Jesus say that “true worshippers” (John 4:23) are to worship God the Father?
2. How does the Gospel according to St. John speak of *truth* (see John 1:17; 14:6; 15:26)?

3. **Challenge question.** Martin Luther, in *The Freedom of a Christian* (1520), wrote, “So when the soul firmly trusts God’s promises, it regards him as truthful and righteous. Nothing more excellent than this can be ascribed to God. The very highest worship of God is this that we ascribe to him truthfulness, righteousness, and whatever else should be ascribed to one who is trusted. When this is done, the soul consents to his will. Then it hallows his name and allows itself to be treated according to God’s good pleasure for, clinging to God’s promises, it does not doubt that he who is true, just, and wise will do, dispose, and provide all things well” (Luther’s Works, vol. 32, p. 350). In the light of John 4:20–26, how might we understand the “highest worship” of God to be nothing other than trust or faith (see also John 16:13; Galatians 3:2; 5:5, 1 John 5:6)?

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Day 2 • Read Hebrews 11:4

4. Very early in the Bible (Genesis 4:1–11) we read about God judging the worship of His people. Why, according to Hebrews 11:4, was Abel’s sacrifice acceptable to the Lord?

5. In what way does God commend Abel?

6. In Genesis 4:1–11, what concerns the Lord more: *what* each of the brothers offered, or *who* and *how* it was offered? Use Hebrews 11:4 to explain your answer.

7. How does Abel’s offering correspond with true worship in “spirit and truth” as presented in yesterday’s study (John 4:23)?

8. Faith receives from God His gracious promises and blessings and responds in thanksgiving. In Christian worship, the parts of the service when God offers His gifts is called the *sacramental* part of worship, while those parts of the service when we respond to the Lord in prayer, praise, and thanks are called the *sacrificial* part of the service. How do the following passages illustrate *both* the sacramental and sacrificial portions of Christian worship? Note also which action, the sacramental or sacrificial, provides foundation for the other.

Psalm 138:2

Exodus 29:42–46

Revelation 4:8–11; 5:8–10

Note how the devil reverses the pattern: Matthew 4:9

9. It is very important to know that there are only two types of sacrifices in the Bible: *propitiatory* and *eucharistic*. The *propitiatory* sacrifice is a sacrifice for guilt and punishment that reconciles God, placates His wrath, and merits the forgiveness of sins for others. There has only been one true propitiatory sacrifice: the atoning sacrifice of Christ, which was foreshadowed by the sacrifices of the Old Testament. The *eucharistic* sacrifice, however, is a sacrifice of praise and thanksgiving, when worshipers express their gratitude for the forgiveness of sins and other blessings. Using the following passages, determine if what is described is a *propitiatory* or a *eucharistic* sacrifice:

Hebrews 10:12

Hebrews 13:12

Hebrews 13:15

Romans 12:1

Psalm 141:2

10. **Challenge question.** How do propitiatory and eucharistic sacrifices relate to the “highest worship,” which is faith (for help, consult Ephesians 2:8–10)?

15. Early Christians maintained many aspects of Jewish temple and synagogue worship, even after the temple was destroyed in AD 70. They also celebrated the Lord’s Supper in private homes until such time as they could worship freely in the Roman Empire. Even during persecutions when they met in private homes, certain areas were set aside and designed to reflect the pattern of the tabernacle/temple. The same pattern of worship has been maintained by Christians for nearly 2,000 years. In the light of Hebrews 8:1–6, why might this be significant for our worship today (see also Ephesians 2:19–22)?

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Day 3 • Read Hebrews 8:1–6

11. What is the relationship between Old Testament worship and heavenly worship? (v. 5)

12. In what way was Moses first instructed to build the tabernacle?

13. According to Hebrews 8:1–6, what is the role of Christ in heavenly worship?

14. Read Hebrews 2:17. Ultimately, why was Christ “made like His brothers in every respect”? What does this suggest about the most important, or primary, concern in our earthly worship?

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Day 4 • Read Hebrews 12:18–29

16. Verses 20–21 quote and allude to Exodus 19:12–13. When the Lord delivered His words to Moses on Mt. Sinai, the people themselves couldn’t approach the mountain of God’s presence. Moses served as a mediator between God and His people. Who is our Mediator? That is, through whom do we have access to the Lord’s presence? (v. 24).

17. Verse 24 references Jesus’ sprinkled blood that speaks a “better word than the blood of Abel.” Read Genesis 4:8–11. How did the Lord respond to the “word” spoken by the blood of Abel? Recall day two’s lesson (Hebrews 11:4). By contrast, what is the “word” spoken by the blood of the Lamb, Jesus Christ, and how does the Lord respond to the “word” of Jesus’ blood?

18. How, then, does Jesus' blood grant us access to the Lord in worship?

19. What two adjectives describe "acceptable worship" (v. 28)? List some practices you have observed either in your own church or in others that have contributed to acceptable worship.

20. According to Hebrews 12:22–23, with whom are we united when we are brought into the worship of the Church, the Divine Service?

22. Compare today's verse with 1 Corinthians 11:23–24. What is the "breaking of the bread" in Acts 2:42?

23. **Challenge question.** 1 Corinthians 10:16 uses the same Greek word (*koinonia*) for "fellowship" or "communion" that is used in Acts 2:42. How does this help to clarify how fellowship is expressed in the Lord's Supper?

24. From your study of Christian worship over the last week, write your own definition of worship.

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Day 5 • Read Acts 2:42

21. The newly baptized Christians at Pentecost saw their life together as a worshiping community as a top priority; they were devoted to it. While our worship rites have developed through the centuries, our tradition is nonetheless in continuity with the worship of the very first Christians. How is the worship life of the first Christians who had been converted and baptized on Pentecost similar to many of our worship rites today?

Entering into God's Presence

Distribute before session 2 for use in session 2.
Use enrichment magazine p. 6.

**1 Kings 8:16–30; Matthew 28:18–20;
1 John 1:8–10; John 20:19–23; Psalm 100**

Resources for Worship

Use these resources for your daily study at home and at the week's assembly.

Hymn

O Holy Spirit, enter in,
And in our hearts Your work begin,
Your dwelling place now make us.
Sun of the soul, O Light divine,
Around and in us brightly shine,
To joy and gladness wake us
That we may be
Truly living,
To You giving
Prayer unceasing
And in love be still increasing.

Give to Your Word impressive pow'r,
That in our hearts from this good hour
As fire it may be glowing,
That in true Christian unity
We faithful witnesses may be,
Your glory ever showing.
Hear us, cheer us
By Your teaching;
Let our preaching
And our labor
Praise You, Lord, and serve our neighbor.

O mighty Rock, O Source of life,
Let Your dear Word, in doubt and strife,
In us be strongly burning
That we be faithful unto death
And live in love and holy faith,
From You true wisdom learning.
Your grace and peace
On us shower;
By Your power
Christ confessing,
Let us see our Savior's blessing.

Michael Schirmer, 1606–73; adapt.; tr. Catherine Winkworth, 1827–78, st. 1–3, alt.; tr. *The Lutheran Hymnal*, 1941, st. 2, alt. (LSB 913; ELH 27; CW 184; LW 160; TLH 235; EVaS disk 4, track 22)

Prayer

Almighty and eternal God, according to Your righteous judgment You condemned the unbelieving world through the flood. In Your great mercy You preserved believing Noah and his family. You drowned hard-hearted Pharaoh with all his host in the Red Sea and led Your people Israel through the same on dry ground. By these events You prefigured this bath of Your Baptism. And through the Baptism of Your dear Child, our Lord Jesus Christ, You consecrated and set apart the Jordan and all water as a salutary flood and rich and full washing away of sins. We pray through Christ for Your boundless mercy that You will graciously behold us and bless us with true faith in the Spirit. Then, by means of this saving flood, all that has been born in us from Adam and which we ourselves have added thereto may be drowned in us and engulfed. May we be separated from the number of the unbelieving, preserved dry and secure in the holy ark of Christendom, and serve Your name at all times fervent in spirit and joyful in hope. With all believers may we be made worthy to attain eternal life according to Your promise; through Jesus Christ our Lord. Amen. (*The Lord Will Answer*, p. 364, Luther's Flood Prayer)

Digging Deep

My Personal Study for Week 2

Day 1 • Read 1 Kings 8:16–30

1. As we learned last week, Moses had been instructed to construct the tabernacle "according to the pattern that he had seen" at Mt. Sinai (Exodus 25:40; Acts 7:44; Hebrews 8:5). The tabernacle was designed in such a way that, as the people of God wandered in the wilderness prior to entering the Promised Land, the tabernacle (and, consequently, the Lord's presence) could go with them. Having long since been settled in the land, however, King David envisioned a more permanent worship structure. David's son, King Solomon, completed the temple, which was almost identical to the tabernacle but much larger! While the Lord could not be confined to any earthly building (v. 27), He nonetheless dwells with His people in a special way. How does the Lord describe His presence with His people? (see vv. 16, 29).

2. What promises does God make about the place where He has placed His name among His people (see vv. 29–30)?

“In the name of the Father, and of the Son and of the Holy Spirit.” According to v. 19, to what are the words of the Invocation connected?

3. **Challenge question.** When the Lord appears, He sometimes brings judgment and wrath (for example, Isaiah 13:9; Revelation 19:15) and at other times mercy and forgiveness (for example, Psalm 86:5; 1 John 2:12). Why would the temple be especially well-suited as a holy place where people might seek the forgiveness of sins (see Leviticus 4–5; Hebrews 9:1–12)?

6. In session one, we discovered that Christian worship, or the Divine Service, is a two-way street: God first serves us, and then we serve Him and our neighbor. How does the Invocation reflect this two-fold understanding of worship?

4. What do the following verses tell us about God’s name?

Exodus 3:14

7. God connected His name, His gracious presence, and bloody sacrifices pointing forward to Christ’s one true and final sacrifice on the cross to the Old Testament tabernacle and temple. How do we likewise see these elements in our Baptism into Christ (see Acts 2:38–39; Romans 6:3–5; 1 Corinthians 6:11; and Titus 3:5–7)?

Matthew 1:21

Ephesians 5:20

8. **Challenge question.** In prayer and worship, why is it essential to be concerned about whose name is invoked or called upon (consider Exodus 20:3; 1 Corinthians 10:20–21)?

Philippians 2:10–11

.....
Day 2 • Read Matthew 28:18–20

5. The Divine Service, and indeed many public and private services or prayers, begins with the Invocation,

9. In 1 Corinthians 10:1–2, Paul interprets the exodus of God’s people from Egypt, particularly their crossing of the Red Sea, baptismally. Recall the deliverance of the Lord’s people from Egypt. Note the change in attitude.

Exodus 14:11-12

ness essential to what it means to be true worshipers?

Exodus 15:1-18

Whose action brought about this change of heart?

13. The word *confess* comes from two Latin words meaning "to same-say." How is the confession of sins essentially a same-saying or agreement with God's revealed Word? (v. 10).

Likewise, whose action is Holy Baptism?

14. How does the Lord respond when we confess our sins?

10. God joins His gracious presence to His name. How does that affect how we speak His name, whether privately or in front of others (Deuteronomy 5:11)? How then should we use the name of Jesus (John 16:23; Ephesians 5:20)?

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Day 3 • Read 1 John 1:8-10

11. An early Christian document called the *Didache*, or the Teaching, speaks about the confession of sins in early Christian worship services: "But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions." What, according to 1 John 1:8-10, does God promise us when we confess our sins?

12. If we approach the Lord as if we were not sinners, "the truth is not in us" (v. 8). Read John 4:23-24. Recalling our study last week, in what way might we consider the confession of our sins and their forgive-

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Day 4 • Read John 20:19-23

15. The word *apostle* comes from a Greek word meaning "one who has been sent." In what way does the resurrected Jesus set apart His eleven disciples into His apostolic ministry?

16. In what sense does this passage also apply to called and ordained pastors today (see also Matthew 18:18 and Luke 10:16)?

17. Recall the account of creation in Genesis 1 (vv. 3, 9, 11, 14, 20, 24, 26). The Lord speaks His Word, and it is so! We can trust the same when the Lord speaks His Word of absolution, that is, forgiveness to us. Can you think of any other places in Scripture where the Lord's Word creates a reality that normal human words are unable to accomplish?

18. As those who worship God in "spirit and in truth," we confess, that is, same-say both our sin and our Savior. Take some time now to confess your sins privately while appropriating Gospel promises from God's Word.

19. In the light of John 20:19–23, respond to a statement by Martin Luther as found in his Large Catechism, "When I urge you to go to confession, I am doing nothing else than urging you to be a Christian."

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Day 5 • Read Psalm 100

After Confession and Absolution, the Divine Service continues with the Introit. The Introit is usually a psalm or a portion of a psalm.

20. What does Psalm 100:1–5 say about entering into God's presence?

21. Traditionally, the Introit has included an antiphon or refrain that expresses the theme of the day. Read the following antiphons. Which feasts or festivals do these celebrate?

"All of them were filled with the Holy Spirit and began to speak in other tongues."

"God has ascended amid shouts of joy, the Lord amid the sounding of trumpets."

"When all was still, and it was midnight, Your almighty Word, O Lord, descended from the royal throne."

22. The Introit concludes with the Gloria Patri, "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen." What does the Gloria Patri confess about the entirety of God's Old Testament revelation (see Luke 24:27, 44–47)?

23. During the singing or speaking of the Introit, the presiding pastor usually moves forward toward the altar. How does this movement symbolize the whole congregation moving closer to God's holy presence, and how is such a movement possible?