

“Trust Not *in* Deceptive Words”: The Prophets *and* Worship



SABBATH AFTERNOON

Read for This Week’s Study: *Mic. 6:1–8, Isa. 6:1–8, Isa. 1:11–15, Isa. 58:1–10, Isaiah 44, Jer. 7:1–10.*

Memory Text: “ ‘Who then is like me? Let him proclaim it. Let him declare and lay out before me what has happened since I established my ancient people, and what is yet to come—yes, let him foretell what will come’ ” (*Isaiah 44:7, NIV*).

In his story *Fathers and Sons*, Russian author Ivan Turgenev put these words into the mouth of a character: “The life of each of us hangs by a thread, an abyss may gape beneath us any minute, and yet we go out of our way to cook up all sorts of trouble for ourselves and to mess up our lives.”—*Fathers and Sons* (New York: Signet Classics, 2005), p. 131.

Of course, the Lord offers a better way to live. He offers us the opportunity to follow Him, to love Him, to worship Him, and hence, to spare ourselves many of the problems that we would otherwise bring upon ourselves.

Yet, merely professing to follow the Lord is not what the Christian life is about. This week we will look at what a few prophets said about those who thought that their “worship” of the true God, in the true temple on the true Sabbath day, was all that mattered, regardless of how they lived the rest of the week. As the prophets show, this is a deception, a good way to “cook up all sorts of trouble for ourselves.”

**Study this week’s lesson to prepare for Sabbath, August 27.*

A Thousand Rams?

Unlike every other religion, the religion of the Bible (both Testaments) teaches that salvation is by grace alone. Nothing we do can ever make us good enough to be accepted by God. Our good deeds, however well-intended, however Spirit-inspired, can never bridge the gap that sin has caused between God and humanity. If good works could save us, atone for sin, pay our debt before God, and reunite fallen humanity with the Creator, then Jesus never would have had to die for us, and the plan of salvation would be something radically different from what it is.

Only the death of Jesus credited to us by faith, only the righteousness of Christ (which He wrought out in His life and is then given to all who truly accept it) can save the sinner. Sin is so bad, so contrary to the basic principles of God's government, which is based on love and free choice, that nothing less than the death of Christ could solve the problem created by sin.

All that being said, the Bible is clear that what we say, what we do, and what we think all matter, and that these thoughts and actions reveal the reality of our experience with God.

With the above in mind, read Micah 6:1–8. What point is the prophet making here, especially in regard to the question of the sacrifices (part of the worship service in Israel), that is symbolic of the plan of salvation? How can these words be applied to us today? *See also Deut. 10:12, 13.*

Those who claim to be children of God but who fail to show justice and mercy to their fellow men are acting out the spirit of Satan no matter how piously they may adhere to the forms of worship. On the other hand, those who walk humbly with their God will not neglect the principles of justice and mercy, nor will they scorn the proper forms of worship. God is looking for true worshipers who are willing to demonstrate their love for Him by obedient lives, motivated by humble hearts. What do all the right prayers, all the right styles of worship, and all the right theology mean if the person is nasty, unkind, arrogant, unjust, and unmerciful to others?

What do you think is more important: correct theology or correct action? Can you have your theology right and yet treat others in a poor manner? What hope can you cling to if, perhaps, you see yourself revealed in the above texts?

The Lesson in Brief

▶ **Key Text:** *Micah 6:7, 8*

▶ **The Student Will:**

Know: Describe the essence of what God requires of us before He will accept our acts of worship.

Feel: Share in Isaiah's sense of unworthiness, his longing for cleansing, and his desire to serve as he stood before an almighty, holy, and glorious God.

Do: Act justly, love mercy, and walk humbly with God.

▶ **Learning Outline:**

I. Know: God Sees Through Hypocrisy

A Although God instituted many rituals of worship, including sacrifice, what was it about Israel's behavior and lifestyle that often made these God-designed rituals meaningless?

B What about our actions demonstrates that we are truly penitent and obedient when we come before God in worship? Why is service to others in poverty and oppression a critical aspect of worship?

II. Feel: Woe Is Me

A How does truly recognizing God's glory, creative power, and redeeming love cause us to feel in His presence?

B What should our attitude be as we respond to God's presence and call to serve?

III. Do: Justice, Mercy, and Humble Service

A What do we need to do on a daily basis for those who are in need around us?

B How can we support the church in its service to the local and world community?

▶ **Summary:** When we truly sense the presence of God, we will require, like Isaiah, soul cleansing. Then we may accept His call to dwell humbly with Him, serving all whom He places in our path with due justice and compassionate mercy.

The Call of Isaiah

While Hosea, Amos, and Micah were warning Israel of their imminent danger, Judah seemed to be prospering under the reign of several good kings. King Uzziah (also known as Azariah) was known and respected among the nations for his wise leadership and accomplishments (see *2 Chron. 26:1–15*). But, as often happens, his success became his downfall. Humility was replaced by pride and devotion by presumption (see *vss. 16–21*).

The people of Judah appeared to be prospering spiritually, as well. The temple services were well-attended with a formality of religious fervor. Yet, many of the same evils that afflicted the people of Israel were fast corrupting the kingdom of Judah. It is at this time that the Lord calls Isaiah to His special work.

Read Isaiah 6:1–8. Why do you think Isaiah would respond as he did (*vs. 5*) upon seeing a vision of the Lord? What important *theological* truth is revealed here?

Try to imagine Isaiah’s overwhelming reaction to this heavenly revelation of the glory of God. Suddenly he sees his own sins and the sins of his people standing out in bold relief against the spotless purity and the majestic holiness of Almighty God. No wonder he reacted as he did! It is hard to imagine anyone doing otherwise.

Here we see played out before us a crucial and foundational truth regarding the state of humanity, especially in contrast to the holiness and glory of God. We see an attitude of repentance, of a willingness to acknowledge one’s own sinfulness, one’s own need of grace.

Think for a moment of what our worship services would be like were leaders to elicit in the worshipers a sense that they have been in the presence of our Holy God, which in turn makes them deeply aware of their own sinfulness and need of His saving grace and cleansing power. Imagine if the singing, the liturgy, the prayer, and the preaching worked together in a way to lead us each time to faith, to repentance, to cleansing, and to a willingness to cry out, “Here I am; send me.” That is what worship should be about.

Imagine yourself standing in the physical presence of Jesus. That is, if He was standing in the flesh right before you. What would your reaction be? What would you say? Or do? What about His promise to us in Matthew 28:20? What does that promise mean to us now, on a practical level?

Learning Cycle

► **STEP 1—Motivate**

Key Concept for Spiritual Growth: Spiritual transformation is not complete until the day-to-day life bears the imprint of Jesus' character. When religion of the head becomes religion of the head, hands, and feet, when profession finds expression in action, we possess the Savior's character.

Just for Teachers: Share the following in your own words. Your students will probably identify with the truth that the act of doing can often change one's mental perception of something.

There is a secret to dynamic living that many motivational speakers seek to convey to their listeners. To be sure, there is much in the motivational industry that is a mile wide and an inch deep, but this truth is a fact. What is it? The physical act of doing something can change one's attitude about that thing.

The internalization of this secret separates great athletes from the rest, spectacular performers from merely talented ones. Anyone who achieves greatness in any endeavor knows that greatness surrenders only to hard work and consistent effort. To work hard consistently at a thing means that one has to bypass feelings and emotions regularly to achieve one's goals. Here is where the "law of doing" comes in. From time to time, one may not feel like practicing his or her skill. But if a person presses forward and begins the practice, negative attitudes often fade. The "doing" helps to change the mental state.

Consider This: Ask class members whether or not they believe the "law of doing" really works. Extend the discussion to the spiritual realm. In what way is there a correlation? What role did "doing" play in the life of Jesus (*John 8:29*)? How does the repetition of doing what is right help to change who we are on the inside?

► **STEP 2—Explore**

Bible Commentary

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No More Vain Oblations

It is easy to forget that so much of the writing of the Old Testament, especially the writings of the prophets, was written as admonitions and warnings to God's covenant people, to the ones who were His "true church." Most of these people professed to follow the true God, had a basic understanding of biblical truths (at least much more than their heathen neighbors), and knew the right things to say and do in worship. Yet, as becomes very clear to anyone reading the prophets, all this was nowhere near enough.

Read Isaiah 1:11–15. How are we to understand what the Lord, who instituted all these services, is saying to them?

The answer is found, really, in the few verses that follow (*Isa. 1:16–18*), which in many ways is similar to what we saw in Sunday's lesson on Micah. Without question, the church is for sinners, and if we had to wait until we were perfect before we could worship the Lord, then none of us would worship Him.

But that is not what the Bible is saying here or what it ever says. It is saying that God is more interested in how we treat others, especially the weak and helpless among us, than He is in all sorts of religious rituals, even the ones that He instituted.

Read Isaiah 58:1–10. What is wrong with the fasting described here? How does God say that the people should fast? What point can we take from this for ourselves, whether or not we fast?

Fasting is a form of self-denial about which Jesus had much to say. But some kinds of fasting are nothing but a vain show. Fasting can be a symptom of hypocrisy, coveting the privileges of obedience while detesting its responsibilities. Self-denial, motivated by love for God, ministers to those in need. This is the kind of fasting (self-denial) that honors Him. This is the kind of life that leads to the kind of worship that He does not despise, a worship that shows the sinner that, just as he or she has been the recipient of grace and undeserved love, so, too, must he or she dispense grace and undeserved love to others. That is the kind of self-denial that reveals true faith (*Luke 9:23*), the kind of self-denial at the heart of what it means to be a follower of Jesus.

Learning Cycle CONTINUED

Just for Teachers: As this week’s lesson makes clear, Old Testament prophets faced the difficult task of exposing the hidden, and not-so-hidden, sins of people who often claimed to be worshipping the true God.

I. The View From Up There (Review Isaiah 6:1–8, 1 Samuel 16:7, and 2 Chronicles 16:9 with your class.)

Monday’s lesson highlights one of the most beautiful passages in all of Scripture: Isaiah’s “interview” with God (*Isa. 6:1–8*). There is a clear sense in this passage that God knows Isaiah and the people of Judah better than they know themselves. Isaiah sees the seams of his life begin to tear as God reveals who He really is.

The searching eye of God saw the true condition of Adam and Eve after the Fall, even when they could scarcely grasp that condition themselves (*Gen. 3:11*). When Samuel picked Eliab, the strapping senior son of Jesse, to be king, God reminded him that He looks beyond outward appearance and clear into the heart (*1 Sam. 16:7*). When Asa, king of Israel, formed an alliance with Ben-hadad of Assyria, God sent this piercing word of reprimand: “For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him” (*2 Chron. 16:9, NKJV*).

King David asked the innocuous question, “Where can I go from Your Spirit? Or where can I flee from Your presence?” (*Ps. 139:7, NKJV*). This was a reality that David learned firsthand after his escapade with Bathsheba (*2 Samuel 12*). As professed followers of God, we must understand that no amount of self-delusion can change the reality of who we really are. God sees us as we are: sinners incapable of righting ourselves. Hiding is futile.

Consider This: Why do we tend to be afraid of God’s all-seeing eye? How can we “practice the presence” of God at all times so that it transforms the way in which we live?

II. Repentance, Revival, and Reformation (Review Micah 6:8, Romans 2:4, and John 6:44 with your class.)

The ancient rabbis looked into the law of God and discovered 613 precepts. Those 613 precepts are, in Psalm 15, reduced to 11 principles and, in Isaiah 33:15, lessened further to 6 commands. In Micah 6:8, God sums up the 613

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Profitable for Nothing?

South African writer Laurens van der Post once wrote about what he called “the burden of meaninglessness,” this sense some people have that, when it was all said and done, what, if anything, did their lives mean? Sooner or later, they will be dead, and anyone who knew them will be dead, and before long all memory of them will be forever gone too. In such a scenario, what do our lives mean, what can they mean? How easy it can be to get the sense that so much of what we do has no real meaning, no real lasting importance.

With these thoughts in mind, read Isaiah 44. Then, on the lines below, summarize the essence of those verses, particularly as they relate to the question of worship and what people worship.

However much Isaiah was writing for his time and culture and people, look at how relevant the principles are for us today. The Lord, He alone is the Creator, He alone is our Redeemer, He alone can save us; thus, He alone is worthy of our worship and our praise. Isaiah mocks those who create idols with their own hands, gods of their own making, and then bow down and worship them—things that are, indeed, “profitable for nothing.”

And yet, as silly and as foolish as all that seems to us, are we not in danger of doing something similar, of dedicating ourselves, our lives, our time, and our energy to things that, in the end, are “profitable for nothing,” that cannot answer the deepest need of our souls now, and that surely cannot redeem us from the grave at the end of time? How crucial it is that we watch and pray, that, as Paul said, we examine ourselves to see whether we are in the faith (*2 Cor. 13:5*). Sabbath worship, if done right, can remind us in a special way about why we should worship only the Lord. Worship should be a time that especially reminds us of what is important in life, what truly matters, and what is temporal, and even of what is “profitable for nothing.”

We all know the danger of making idols out of money, power, prestige, and so on. What about the danger of making idols out of things such as church, the pastor, our own ministries, or even our own faithfulness or lifestyle or piety? Think this through and bring your answer to class on Sabbath.

Learning Cycle CONTINUED

precepts in 3 short requirements, which may be translated as be just in all you do; be kind, compassionate, and faithful; live a life of humility and submission to God.

To live the truth of Micah 6:8 requires a radical reordering of one's life and priorities. This change can come only as one embraces God's call to repentance, revival, and reformation. True repentance is godly sorrow for, and a turning away from, sin (*Rom. 2:4, Ezek. 18:30–32*). True revival is demonstrated by a renewal of the spiritual life (*Ps. 85:6, Isa. 57:15, Rom. 6:11*). Reformation is a reordering of priorities, a change in ideas, habits, and practices (*Phil. 1:9, 10*).

This transformation is the work of God. Romans 3:11 makes it clear that none of us seeks after God. God seeks after us. When we come to Him, it is in response to that divine seeking. In John 6:44 Jesus notes that no one comes to Him unless the Father draws him. Until God transforms us, there will be a separation between our profession and our actions.

Consider This: God is searching for worshipers who will worship Him both in spirit and in truth (*John 4:21–23*). How do repentance, revival, and reformation help us to worship God in truth? How do they help us to live the truth?

▶ **STEP 3—Apply**

Just for Teachers: Encourage your students to internalize the questions below. The objective is for each person to take a hard look at himself or herself.

Thought Questions:

- 1 How do you respond when God tells you to change course in some area of your life, and why?
- 2 If you could take back one decision made against the clear direction of God, what would it be, and why?

Application Questions:

- 1 “Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling.

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“This Is the Temple of the Lord, the Temple of the Lord. . . .”

The southern kingdom of Judah had its spiritual ups and downs, times of reform and times of outright apostasy. Yet so often, even during the worst spiritual times, there was an outward show of piety and worship that was not acceptable to the Lord. How careful we need to be not to fall into the same deception ourselves.

Read Jeremiah 7:1–10. What theme do we see repeated here that we have seen all week? How can we take the principles here and apply them to ourselves in our context today?

Look especially at verse 4. In one sense, the speakers were right. This was the “temple of the Lord,” the place where the Lord’s name was to dwell, the place where the sacrificial system—which God Himself had instituted—was performed, the place where the great truths of sacrifice, salvation, cleansing, and judgment were taught. After all, these were the covenant people. Their God was the true God, and they had more light and more truth, corporately, than was had by their pagan neighbors around them. None of this can be disputed, and yet, the Lord obviously was not pleased with them or their worship. In fact, He called out the words, “This is the temple of the Lord, the temple of the Lord, the temple of the Lord”—what? “Deceptive words”? They were deceptive, not because that was not the temple of the Lord but because the people believed that simply by coming to the temple of the Lord and worshiping there ensured that they were safe, they were saved, they were doing all that was required.

With all the light that we have been given, in what way might we as Seventh-day Adventists be in danger of making the same mistake that these people made? Think through possible parallels between them and us and how, if we are not careful, we could fall into a similar deception. What possible “deceptive words” might we be in danger of trusting in, words that on the surface are true (just as that was, indeed, “the temple of the Lord”) and yet could lead us into making the same kind of presumptuous errors?

Learning Cycle CONTINUED

Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.”—Ellen G. White, *The Great Controversy*, p. 482. The knowledge that every moment, good or bad, is recorded is daunting, especially when it feels as though the wasted moments and unimproved opportunities outweigh the good. Such a sobering thought is enough to tempt even the most staunchly faithful believer to give up all hope of heaven. But we can be so thankful that Heaven came to earth so that we could have hope of heaven—hope that took human form and died for all the sins recorded against us. Apart from Christ’s forgiveness for our past mistakes and sins, and His grace to empower us to live according to His will in the present, there is nothing good in us. Therefore, how should the question “How do I want my life record to read?” inspire us to conduct our lives?

2 If you were asked to finish the following statement, what would you say? “The main thing that hinders my fellowship with God is . . .”

► STEP 4—Create

Just for Teachers: Share the following ethical dilemmas with the class and elicit their responses. The objective of this exercise is to examine the challenges of living our faith in a world that often opposes that faith.

1 You are shopping and notice a woman stuffing a pair of stockings into her purse. You also notice that, based on her clothes, she probably has fallen on hard financial times. Do you report her? Discuss.

2 You run an orphanage and have had a hard time making ends meet. A car dealership offers you a new van worth \$15,000 for free if you will falsely report to the government that the dealership donated a van worth \$30,000. You really need the van, and it will give you an opportunity to make the children happy. Do you agree to take the van? Discuss.

Further Study: Read Ellen G. White, “The Call of Isaiah,” pp. 303–310; “Hezekiah,” pp. 331–339; “Deliverance From Assyria,” pp. 349–366; “Manasseh and Josiah,” pp. 381–391; “Jeremiah,” pp. 407–421, in *Prophets and Kings*.

“In Isaiah’s day the spiritual understanding of mankind was dark through misapprehension of God. . . .

“In losing sight of the true character of Jehovah, the Israelites were without excuse. Often had God revealed Himself to them as one ‘full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.’ Psalm 86:15.”—Ellen G. White, *Prophets and Kings*, pp. 311, 312.

“In the vision that came to Isaiah in the temple court, he was given a clear view of the character of the God of Israel. ‘The high and lofty One that inhabiteth eternity, whose name is Holy,’ had appeared before him in great majesty; yet the prophet was made to understand the compassionate nature of his Lord. . . .”—Page 314.

Discussion Questions:

- ❶ In class, go over your answer to Wednesday’s final question. What are some “good” things that we can make into idols? How do we know when something has become an idol?
- ❷ Dwell more on the issues touched on in Thursday’s lesson. Look at the things that the people were doing, all the time coming to “the temple of the Lord” and worshipping there (*see Jer. 7:4*), things that were so contrary to the revealed word of God. How can we learn to protect ourselves from falling into the same trap? Why does simple obedience to God’s revealed Word play such an important role in protecting us from all sorts of deception?
- ❸ Think about the worship services in your local church. Do you come away with a sense of the awe and majesty of God in contrast to your own sinfulness and need of grace? If not, what could be changed in order to help the church as a whole have, to some degree, the experience that Isaiah had? (*See Monday’s lesson.*) Why is that so important?
- ❹ How many things do you do in your life that are “profitable for nothing”? How much time do you spend basically “wasting time,” doing things that, in and of themselves, are useless, vain, and basically “profitable for nothing”? How can you learn to make better use of the limited time we all have here in this life?