

## WORSHIP

### LESSON IX

“The Lord is in his holy temple: let all the earth keep silence before him.”

Abram had his own direct, personal, intimate experience of God. The covenant between God and Abram (later called Abraham) included Abram’s descendants. Since they didn’t know God for themselves, they got more and more away from God and eventually, over the generations, fell into bondage.

Fifteen hundred years after Abraham, Moses knew God for himself, again because of his own personal experience. Moses taught the Children of Israel how to worship God. He taught them without images but, instead, he taught them symbolically by using an enclosed structure called the Tent of Meeting or a Tabernacle. This was what later evolved into a larger structure called the temple.

The Tent of Meeting was intended to be a model for prayer, meditation and communion. It represents entering more and more deeply (the awareness of) God’s abiding place within each individual. As long as a symbol is understood to be a symbol, it serves a purpose. When the symbol is thought to be the thing it represents, then the true meaning is lost.

The pattern of worship in the tent, tabernacle and temple is turning inward to God. The various areas represent a willingness to enter, sacrifice, purification, illumination, sustainment and gratitude and praise.

Anything that appears to separate us from God is symbolized by the veil. The Silence is symbolized by the Holy of Holies where communion with God is experienced.

Our approach to worship and prayer is the direct result of our own understanding of God and God’s nature. Formal worship and prayer can be of benefit in opening to God awareness. But, the practice of personal receptivity to God’s Spirit in us lifts us above the mental realm of awareness. In Truth, worship and prayer are spontaneous responses to personally knowing the Living God.

### ASSIGNMENT FOR LESSON IX

Read *The Art of Meditation, Chapter XIV – The Tabernacle of God, and Meditation in the Silence*, pages 22 – 36

Write a description (150 words or more) of how your own understanding of God and your own approach to worship have changed because of your meditation practice.

#### Part I: “ABIDE IN ME...”

## REVELATION

### LESSON X

“Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.”

The Bible tells first of individuals, then of families, then of tribes and of nations, and then of a kingdom. The people of the kingdom are united, then divided, then in exile before returning. The pattern of generation, degeneration and regeneration can be seen at every level. The form changes again and again but only to reveal that which is eternal and unchanging within it all.

The Hebrew Prophets did not see social reform as the highest calling. Instead they understood and declared the Will of God for men. They knew that as God was recognized in the heart of each individual, society would be transformed as an outcome. More importantly, each Prophet lived in this profound consciousness. They realized that a remnant, those that remain (faithful), would see salvation.

“The light of Israel will become a fire and its Holy One a flame burning and  
devouring thorns  
and briars in a single day.  
That day,  
The remnant of Israel and the survivors of the House of Jacob  
Will stop relying on the man who strikes them  
And will truly rely on Yahweh,  
The Holy One of Israel.  
A remnant will return, the remnant of Jacob,  
to the mighty God.”

“For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength.”

### ASSIGNMENT FOR LESSON X

Read *The Spirit of Prayer, Chapter III – The Prayer of Silence*

Why is the word “return” used rather than the word “turn” in our giving attention to God? Find anything you can to read about Zerubbabel, Ezra and Nehemiah. These names may not be so well known but their contributions are immense. How do the examples set by these three people help in our practice of communion with God?