

NEW FORMS OF WORSHIP

Jeroboam



THE SYSTEM OF WORSHIP
GOD HAD ESTABLISHED

The Lord seeks to save, not to destroy.

– *PK 105.1*

The heart of man may be the abode of the Holy Spirit. The peace of Christ, which passeth understanding, may rest in your soul; and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world.

— *RH* September 1, 1910, par. 6

You may be successful in heaping up treasure on the earth, for the glory of self; but “where your treasure is, there will your heart be also.” Eternal considerations will be made of secondary importance. You may take part in the **outward forms of worship**; but your service will be an **abomination to the God of heaven**. You can not serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service.

— *RH* September 1, 1910, par. 6

The cause of their deplorable spiritual condition is given: “Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?” [Isaiah 58:3–5.]

—*19LtMs*, Ms 8, 1904, par. 4

The people seemed to have the impression that there was virtue in the appearance of humility. But it is only when the soul is, spiritually speaking, naturally inclined to humility before God, that **the forms of worship are acceptable.**

—*19LtMs, Ms 8, 1904, par. 5*

**They observe the forms of worship, but
without repentance or faith.**

DA 584.1

For more than a thousand years the Jewish nation had abused God's mercy and invited His judgments. They had rejected His warnings and slain His prophets. For these sins the people of Christ's day made themselves responsible by following the same course. In the rejection of their present mercies and warnings lay the guilt of that generation. The fetters which **the nation** had for centuries been forging, **the people** of Christ's day were fastening upon themselves.

DA 584.3

KILLEST THE PROPHETS

- Matthew 23:37
- Nehemiah 9:26
- I Thessalonians 2:15
- Jeremiah 26:20–23
- 2 Chronicles 24:17–21

So strong was Jeroboam's desire to keep the ten tribes away from Jerusalem that he lost sight of the fundamental weakness of his plan. He failed to take into consideration the great peril to which he was exposing the Israelites by setting before them the **idolatrous symbol of the deity** with which their ancestors had been so familiar during the centuries of Egyptian bondage.

—PK 100.2

Jeroboam's recent residence in Egypt should have taught him the folly of placing before the people such heathen representations. But his set purpose of inducing the northern tribes to discontinue their annual visits to the Holy City led him to adopt the most imprudent of measures. "It is too much for you to go up to Jerusalem," he urged; "behold thy gods, O Israel, which brought thee up out of the land of Egypt." I Kings 12:28. Thus they were invited to bow down before the golden images and **adopt strange forms of worship.**

—PK 100.2

Through Huldah the Lord sent Josiah word [2 Chronicles 34:23; 2 Kings 22:15] that Jerusalem's ruin could not be averted. Even should the people now humble themselves before God, they could not escape their punishment. So long had their senses been deadened by wrongdoing, that if **judgment** should not come upon them, they would soon return to the same sinful course. (*RH* July 29, 1915, par. 1)

“Tell the man that sent you to me,” the prophetess declared, “Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have **burned incense unto other gods**, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.” 2 Kings 22:15–17. (*RH* July 29, 1915, par. 1)



Avoid death by offering incense to the emperor

- Hosea 11:2—burned incense to graven images
- Jeremiah 48:35—I will cause to cease him that burneth incense to his gods
- Jeremiah 44:25—burn incense to the queen of heaven
- Jeremiah 44:5—turn from their wickedness, to burn no incense unto other gods.
- Isaiah 65:3—burneth incense upon altars of brick

But because the king [Josiah] had humbled his heart before God, the Lord would acknowledge his promptness in seeking forgiveness and mercy. To him was sent the message: “Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, ... and thine eyes shall not see all the evil which I will bring upon this place.” Verses 19, 20. (RH July 29, 1915, par. 2)

The king must leave with God the events of the future; he could not alter the eternal decrees of Jehovah. But in announcing the retributive judgments of Heaven, the Lord had not withdrawn opportunity for repentance and reformation; and Josiah, discerning in this a willingness on the part of God to temper his judgments with mercy, determined to do all in his power to bring about decided reforms. He arranged at once for a great convocation, to which were invited the elders and magistrates in Jerusalem and Judah, together with the common people. These, with the priests and Levites, met the king in the court of the temple.

(RH July 29, 1915, par. 3)

To this vast assembly the king himself read “all the words of the book of the covenant which was found in the house of the Lord.” 2 Kings 23:2. The royal reader was deeply affected, and he delivered his message with the pathos of a broken heart. His hearers were profoundly moved. The intensity of feeling revealed in the countenance of the king, the solemnity of the message itself, the warning of judgments impending,—all these had their effect, and many determined to join with the king in seeking forgiveness. (*RH* July 29, 1915, par. 4)

In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to **new forms of worship**, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices, there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. (*RH* July 29, 1915, par. 7)

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The king's bold defiance of God in thus setting aside divinely appointed institutions was not allowed to pass unrebuked. Even while he was officiating and burning incense during the dedication of the strange altar he had set up at Bethel, there appeared before him a man of God from the kingdom of Judah, sent to denounce him for presuming to introduce new forms of worship.
(PK 101.3)

Placed on the throne by the ten tribes who had rebelled against the house of David, Jeroboam was in a position to do much toward bringing about a spiritual reformation in his kingdom. Had he used his influence in strengthening the confidence of the people in the God of heaven as their Supreme Ruler, he might have encouraged multitudes to seek after righteousness. (*RH* July 17, 1913, par. 1)

Under the rulership of Solomon, he had revealed discretion, aptitude, and sound judgment; and the knowledge of spiritual things that he had gained during years of faithful service he could have used to bring untold blessings to those who had chosen him as their leader. But instead of advancing in the way of righteousness, he failed to make God his trust. (*RH* July 17, 1913, par. 1)

**Vain had been Jeroboam's effort to invest with solemnity the dedication of a strange altar, respect for which would have led to disrespect for the worship of Jehovah in the temple at Jerusalem. By the message of the prophet, the king of Israel should have been led to repent and to renounce his wicked purposes, which were turning the people away from the true worship of God. But he hardened his heart and determined to follow a way of his own choosing
(PK 102.3)**



I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. . . . Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. (*EW 54.2*)

Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. (*EW 54.2*)

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, “Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.” (EW 55.1)

Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, “My Father, **give us Thy Spirit.**” Then Jesus would breathe upon them the Holy Ghost. In that breath was **light, power, and much love, joy, and peace.** (EW 55.1)

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was **light and much power, but no sweet love, joy, and peace.** Satan’s object was to keep them deceived and to draw back and deceive God’s children. (*EW 56.1*)

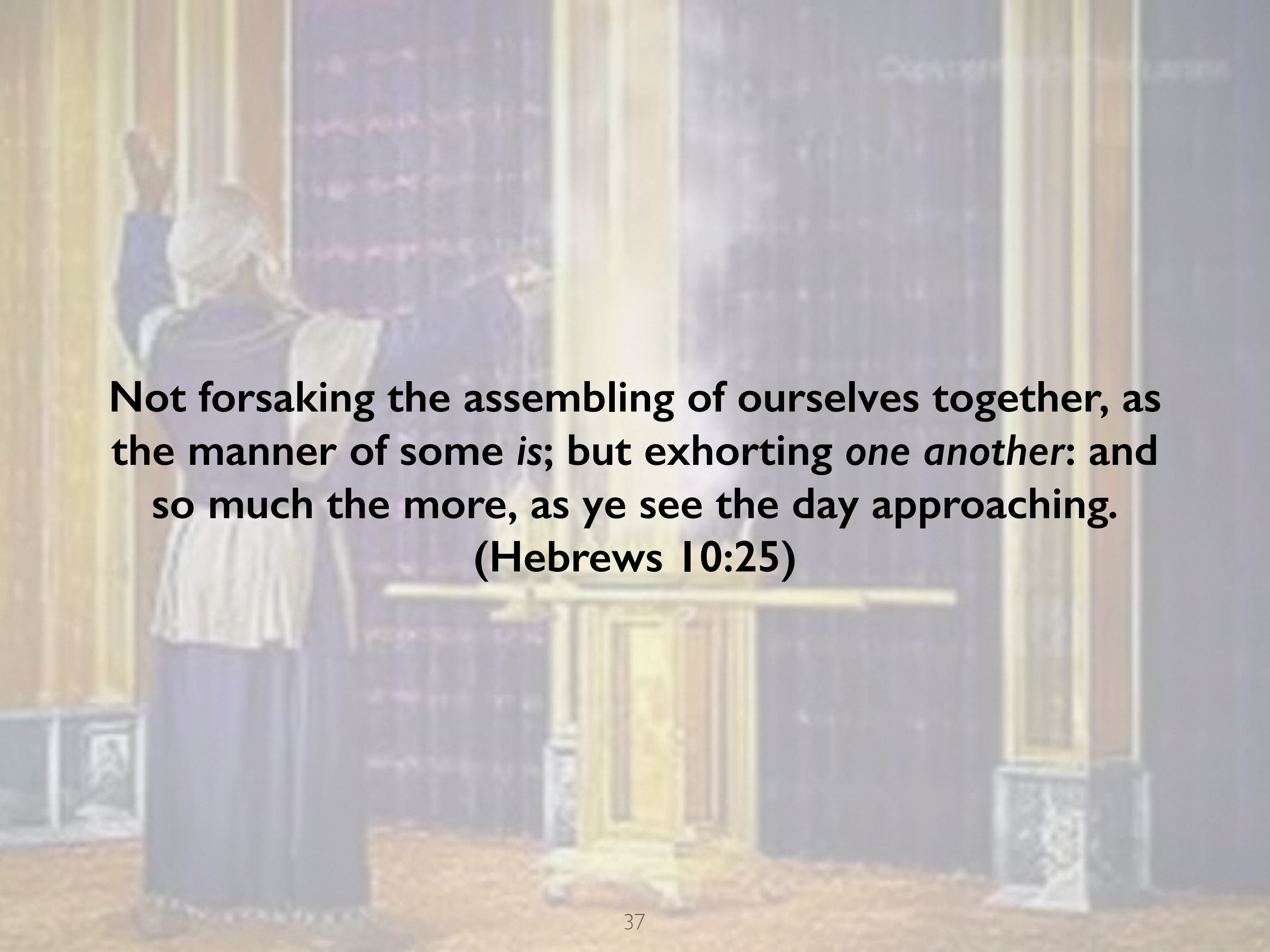


All heaven is keeping the **Sabbath**, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for are we not **to meet with God and with Christ our Saviour**? We may behold Him by faith. He is longing to refresh and bless every soul. (CCh 267.3)

The journey to Jerusalem, in the simple, patriarchal style, amidst the beauty of the springtime, the richness of midsummer, or the ripened glory of autumn, was a delight. With offerings of gratitude they came, from the man of white hairs to the little child, **to meet with God in His holy habitation.** (*Ed 42.1*)

Even Moses could not go at once up into the mount, for he could not immediately approach so nigh unto God, and endure the exhibitions of his glory. **Six days he was preparing to meet with God. His common thoughts and feelings must be put away.** For six days he was devoting his thoughts to God, and sanctifying himself by meditation and prayer, before he could be prepared to converse with God. (3SG 272.2)

In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are **to meet with God and holy angels**. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. **Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship. (5T 498.3)**



**Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.
(Hebrews 10:25)**