

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

The Righteous Shall Live by Faith
Habakkuk 2

Copy pages 2 and 3 for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #....). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.
2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)
3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Bible Study Leader:

Worship Time Leader:

Music Sources:

Take Time to Be Holy, *The Worship Hymnal* #587; CCLI #93748 Public Domain

Have Faith in God, *The Worship Hymnal* #508; CCLI #26485

Be Strong in the Lord, *The Worship Hymnal* #504; CCLI #52105

Bow the Knee, *The Worship Hymnal* #505; CCLI #2701725

My Life Is in You, Lord, *The Worship Hymnal* #518; CCLI #17315

Gathering Time: (Suggested time: 15 minutes)**Focal Text**

Habakkuk 2

Background Text

Habakkuk 1-3

Main Idea

We live in an unrighteous world. Faith is belief that God is at work in the world for His glory and our good. We must live out our lives in that belief.

Question to Explore

What are the daily challenges to our faith?

Teaching Aim

Lead the group to view the world in which Habakkuk lived and identify similarities to the world in which we live today. As a group consider how our faith can be lived out in such a world.

Gathering together:**Choose from the following:**

Take Time to Be Holy, *The Worship Hymnal* #587; CCLI #93748 Public Domain

Have Faith in God, *The Worship Hymnal* #508; CCLI #26485

Be Strong in the Lord, *The Worship Hymnal* #504; CCLI #52105

Bow the Knee, *The Worship Hymnal* #505; CCLI #2701725

First thoughts:

The first book of Habakkuk focused on the impending punishment of Judah. The second book discusses the impending punishment of the Chaldeans (more commonly called the Babylonians).

In the first chapter Habakkuk asks God why good people suffer when evil people seem to prosper. This chapter affirms God's holding the wicked responsible for their evil deeds. There is a vision of destruction in five woes. The dictionary definition of woe is misfortune, distress, bitter grief. When the expression "woe to" is used the meaning is "there will be unfortunate consequences for". The oracle gives five reasons for punishment and tells what the punishment will be.

We read again the poem called **Sovereignty** which we read in the previous session.

This is the greatest proof of power-
The strength to lay it down.
The dust of centuries lies deep
Upon the once-proud crown
Of Nineveh or Babylon;
Though few remember them,
Who can forget a lonely hill
Outside Jerusalem?

Ultimately the Babylonian Empire would be conquered by Cyrus of Persia and be relegated to the seldom remembered events of the past.

The teaching from Habakkuk is that God was at work through the events that brought their destruction. We have difficulty seeing God at work in our world today, but we can have the confidence that He is at work. The title of our study is The Righteous Shall Live by Faith which is affirmed throughout the book and specifically in Chapter 2:4.

Closing the Gathering Time:

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

The Righteous Shall Live by Faith

Focal Text

Habakkuk 2

Background Text

Habakkuk 1-3

Main Idea

We live in an unrighteous world. Faith is belief that God is at work in the world for His glory and our good. We must live out our lives in that belief.

Question to Explore

What are the daily challenges to our faith?

Introduction to your personal study:

Are you a watchman on the wall in prayer? List those for whom you pray daily. Does that include those to whom you will be teaching/leading this session? Determine to pray for each one by name as you prepare to teach. Use Psalm 130 as a devotional guide for the week prior to teaching.

Background:

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

Focusing on the Meaning:

I will stand at my watch and station myself on the ramparts; I will look to see what he will say to me, and what answer I am to give to this complaint. Habakkuk 2:1

The prophet has declared his willingness to wait on the revelation of the Lord. “Like a watchman peering from his watchtower, Habakkuk awaits Yahweh’s response. He waits for God’s reply in order to know what he will answer. The reference is to the explanation Habakkuk will give, both to himself and to others who are concerned about the proper interpretation of events”.¹ Habakkuk must satisfy his own questions in order to be able to answer the questions of the people.

Then the Lord replied:

Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.

See, he is puffed up; his desires are not upright –but the righteous will live by his faith—indeed, wine betrays him; he is arrogant and never at rest. Because he is as greedy as the grave and like death is never satisfied, he gathers to himself all the nations and takes captive all the peoples. vv. 2-5

The vision or revelation which the Lord gives the prophet indicates the ability to perceive or understand (through the enabling power of Yahweh) that which is normally beyond human comprehension. The vision is for the nation as well as for the prophet so it is to be written down plainly on clay tablets which will be baked to preserve the message. “The vision comes to one whose feet are on the firm foundation of confident expectation, and who rises even a little above the toil and moil to take a look about him. God’s revelation, though available for all, is not actually received by all; man must look forth or be on the alert as a watchman stands attentive”²

Because we have the written word of God preserved for us and many years of Biblical history, we should be very cautious in listening to modern-day “prophets”. There are, of course, many pastors and teachers who through the Holy Spirit interpret the Word of God for us.

Psalms 130 indicates a similar attitude. ***Out of the depths I cry to you, O Lord; O Lord, hear my voice. Let your ears be attentive to my cry for mercy.***

¹ Garland, David. **Habakkuk. The Broadman Bible Commentary**, Vol. 7. Nashville: Broadman Press, 1972, p. 257.

² **The Interpreter’s Bible**, Vol. 6. New York: Abingdon Press, 1956, p. 987.

If you, O Lord, kept a record of sins, O Lord, who could stand? But with you there is forgiveness; therefore, you are feared.

***I wait for the Lord, my soul waits, and in His word I put my hope.
My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning.***

O Israel, put your hope in the Lord, for with the Lord is unfailing love and with Him is full redemption. He himself will redeem Israel from all their sins.

The vision will be fulfilled at some future time. “Here we come face to face with the ever-present problem of timing in relations to ends. The acuteness of human need at any moment may cry out for immediate release, immediate action at the point of urgency. Because the help does not come in accordance with our own timetables, we seem driven to conclude that it will not come at all – or if it does, it will be too late.”³

Verse 4 contains the core message for the faithful. **The righteous shall live by faith in God who is ultimately just and in control of history.**

The New Testament version of righteousness is found in Philippians 3: 8-9 ***What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ – the righteousness that comes from God and is by faith.***

God describes the evil one – proud (puffed up, arrogant); drunkard (wine betrays him); seeking new entertainment (never at rest); greedy as the grave (takes everything); overcomes nations and takes people captive.

Verses 6-20 gives “vision of destruction in five woes. 6-20.

- a. Woe because of pride and ambition. Thou hast spoiled many nations, but they shall now spoil thee. 6-8.
- b. Woe because of pride and greed, for the very stones shall cry out against thee. 9-11.
- c. Woe because of thy cruelty, for the knowledge of the glory of Jehovah shall cover the earth. 12-14.
- d. Woe to thee because thou hast made drunk the nations. Jehovah shall now put the cup to thy lips. 15-17.

³ The Interpreter’s Bible, p. 988.

e. Woe to thee because of idolatry. 18-20.”⁴

From Chapter 2: 6-19

Will not all of them taunt him with ridicule and scorn saying,

***“Woe to him who piles stolen goods and makes himself wealthy by extortion!
How long must this go on?***

Will not your debtors suddenly arise?

Will they not wake up and make you tremble?

Then you will become their victim.

***Because you have plundered many nations,
the people who are left will plunder you.***

For you have shed man’s blood;

you have destroyed lands and cities and everyone in them. vv. 6-8

***Woe to him who builds his realm by unjust gain to set his nest on high,
to escape the clutches of ruin!***

***You have plotted the ruin of many peoples,
shaming your own house and forfeiting your life.***

***The stones of the wall will cry out,
and the beams of the woodwork will echo it. vv. 9-11***

Woe to him who builds a city with bloodshed

And establishes a town by crime!

Has not the Lord Almighty determined

that the people’s labor is only fuel for the fire,

that the nations exhaust themselves for nothing?

***For the earth will be filled with the knowledge of the glory of the Lord,
as the waters cover the sea. vv. 12-14***

Woe to him who gives drink to his neighbors,

pouring it from the wineskin till they are drunk,

so he can gaze on their naked bodies.

You will be filled with shame instead of glory.

Now it is your turn! Drink and be exposed!

***The cup from the Lord’s right hand is coming around to you,
and disgrace will cover your glory.***

***The violence you have done to Lebanon will overwhelm you,
and your destruction of animals will terrify you.***

For you have shed man’s blood;

you have destroyed lands and cities and everyone in them. vv. 15-17

⁴ Sampey, J. R. **Syllabus for Old Testament Study.** Baptist World Publishing Co. 1918. p. 137.

***Of what value is an idol, since a man has carved it?
Or an image that teaches lies?
For he who makes it trusts in his own creation; he makes idols that cannot speak.
Woe to him who says to the wood, "Come to life!"
Or to the lifeless stone, "Wake up!"
Can it give guidance?
It is covered with gold and silver, there is no breath in it.
But the Lord is in his holy temple; let all the earth be silent before him.***

"Habakkuk attacked Babylon's sins: These sins were not violations of covenant law, since Babylon was not part of God's covenant. These were sins against moral conscience, against the universal sense of right and wrong which distinguishes the human race. These universal sins include self-centered pride, drunkenness, greed, theft, extortion, violent war crimes, murder, unjust economic practices, cruel expansionist policies (v. 12), and the inhumane treatment of prisoners (v. 15). God promised the same treatment for a lawless people who ignored all human rights and decency."⁵

The lawless people who ignored all human rights and decency would be defeated by others who did the same. "The woes are the judgment of God; and that judgment is in a very real sense, from our point of view, inherent in the moral structure of life. Men who act in certain ways – so we should be inclined to say – encounter them automatically. To the prophet there was nothing automatic about it. Such men encountered God (vs. 16b)."⁶

The cup from the Lord's right hand is coming round to you, and disgrace will cover your glory. v. 16b

Another look at the woes would reveal plundering a nation. The second woe deals with economic exploitation. When a person or a nation exploits the need of others at a price which brings evil gain, he inspires bitterness and contempt. Gain has been gotten out of the helplessness and desperation of others.

In the third woe, the figure is one of a nation that is built upon blood, whose cities are founded upon crime. Conquest has been a part of nation-building, but "the seeds of decay seem ever inherent in civilization. They rise, they fall. Always the judgment of God is upon them (v. 13) because they make impossible the realization of God's plan for men. And what is that plan? That the knowledge of him shall cover the earth as the waters cover the sea. vs. 14. The prophet implies that until nations are built in a manner that makes a climate for an immediate awareness of the knowledge of God, they cannot survive." (The Interpreter's Bible, p. 994).

⁵ **Disciple's Study Bible**, Nashville, Holman Bible Publishers, 1988, p. 1127.

⁶ **The Interpreter's Bible**, p. 990.

The fourth woe has to do with the exploitation of an individual which causes that individual to feel shame. A modern day analogy would be the use of the internet for cyber bullying. An individual makes an unwise decision and his/her action is photographed and put on a public site. Or perhaps the person has not done anything at all, but is ridiculed for being different from others—overweight, too studious, socially awkward, physically handicapped.

The final woe is related to all of the others in that it speaks to idolatry. This admonition is for those who make an idol of wood or stone and worship it. That is still true in cultures today, but the larger indication of idolatry is the emphasis we place on material possessions or being physically beautiful. A good measure of what we idolize is where we place our time, energy and material resources.

The chapter ends with a familiar verse ***The Lord is in his holy temple; let all the earth keep silent before him. v. 20.*** It is the second familiar admonition – ***but the righteous shall live by faith. v. 4b.*** We may begin a time of worship with the words ***The Lord is in his holy temple; let all the earth keep silent before him.*** This verse may cause us to think of the space where we have gathered with other believers to worship. It may cause us to think of a beautiful place in nature where God seems very real and the only answer to that is silence. In actuality the whole earth belongs to the Lord and “life must be lived within the context of that knowledge. It is with reference to God finally that we are to live out our days, deep within the stillness of our spirit to carry with us the constant awareness of his presence. Out of that reverence the deeds of a man’s life pour forth.”⁷

That is how the righteous will live by faith.

Your Goal as the Leader of this Bible Study:

The leader of this study is to compare the sins of the people of Habakkuk with the world in which we live. Give emphasis to the main idea. We live in an unrighteous world. Faith is belief that God is at work in the world for His glory and our good. We must live out our lives in that belief.

Ask members to share struggles they encounter living in today’s world. How does their faith help them? Do not make anyone uncomfortable who is unwilling to share or timid.

⁷ **The Interpreter’s Bible**, p. 995.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

The Righteous Shall Live by Faith **Habakkuk 2**

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

Habakkuk 2

Background Text

Habakkuk 1-3

Main Idea

We live in an unrighteous world. Faith is belief that God is at work in the world for His glory and our good. We must live out our lives in that belief.

Question to Explore

What are the daily challenges to our faith?

Teaching Aim

Lead the group to view the world in which Habakkuk lived and identify similarities to the world in which we live today. As a group consider how our faith can be lived out in such a world.

Connect with Life:

Ask the group to share news items which they heard about or saw on television, the Internet or Facebook which were a challenge to righteous living.

Say: Today's issues do not differ dramatically to the ones the Lord speaks about to Habakkuk.

Guide the Study:

Have someone read Habakkuk 2:1.

Ask: What is the image here. (Waiting, standing, praying)

Say: The prophet has declared his willingness to wait on the revelation of the Lord. He waits to satisfy his own questions and to be able to answer the questions of others. We are surrounded by those today who question if God is at work in the world. These include our children as well as coworkers, friends, unbelievers.

Have another person read Habakkuk 2: 2-5.

Inquire: Once the Lord has spoken to Habakkuk, what is he to do? (write down the revelation on tablets and have a runner take to others.

Explain: A vision or revelation from the Lord indicates the ability to perceive or understand (though the enabling power of Yahweh) that which is normally beyond human comprehension. Because we have the written word of God preserved for us and many years of Biblical history, we should be very cautious in listening to modern-day prophets. There are, of course, many pastors and teachers who through the Holy Spirit interpret the Word of God for us.

Have someone read Psalm 130.

State: We can see in this Psalm the attitude of waiting and hoping which Habakkuk expressed.

Add: One commentator has expressed our experience of waiting and hoping.

'The vision will be fulfilled at some future time. "Here we come face to face with the ever-present problem of timing in relations to ends. The acuteness of human need at any moment may cry out for immediate release, immediate action at the point of urgency. Because the help does not come in accordance with our own timetables, we seem driven to conclude that it will not come at all – or if it does, it will be too late."' ⁸

Have one reader read Habakkuk 2:4 and another read Philippians 3:8-9.

Comment: The Old Testament faithful would be careful to keep the teachings of the Torah – the 5 books of the law. Paul in Philippians emphasized a righteousness which comes through faith in Christ. This is the core teaching of the book of Habakkuk: **The righteous shall live by faith in God who is ultimately just and in control of history.**

⁸ **The Interpreter's Bible**, p. 988

Examine verse 4-5 and ask someone to describe the evil person. (proud, unholy desires, drunkard, restless, greedy, overcomes nations and takes people captive)

Indicate that verses 6-19 list the woes which will come to these evil people.

- a. Woe because of pride and ambition. Thou hast spoiled many nations, but they shall now spoil thee. 6-8.
- b. Woe because of pride and greed, for the very stones shall cry out against thee. 9-11.
- c. Woe because of thy cruelty, for the knowledge of the glory of Jehovah shall cover the earth. 12-14.
- d. Woe to thee because thou hast made drunk the nations. Jehovah shall now put the cup to thy lips. 15-17.
- e. Woe to thee because of idolatry. 18-20.”⁹
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Conclude with someone reading verse 20.

Ask what mental picture this verse gives. (Some may have sung this as a call to worship. Others may think of a holy and peaceful place in nature.)

Add the following:

‘In actuality the whole earth belongs to the Lord and “life must be lived within the context of that knowledge. It is with reference to God finally that we are to live out our days, deep within the stillness of our spirit to carry with us the constant awareness of His presence. Out of that reverence the deeds of a man’s life pour forth.”’¹⁰

Then ask members to share struggles they encounter in living in today’s world. How does their faith help them to live daily?

Conclude with prayer for one another.

Encourage Application:

⁹ Sampey, J. R. **Syllabus for Old Testament Study**. Baptist World Publishing Co. 1918. p. 137.

¹⁰ **The Interpreter’s Bible**, p. 995.

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

YOUTH!!! TAKE TEN

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

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A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

Application on next page

Why Desire Righteousness?

Share the following with each other:

Being righteous does not sound attractive to most young people. Every generation has its descriptive word for what would be desirable for a young person. Being with it, being hip, cool, or awesome would be good. Being a great athlete, a best personality, a great drummer, or guitar player would be high on the list of desirable things. (Add those terms which are used in your particular setting or culture).

But when you think of righteousness as being rightly related to God, it seems a very desirable position indeed. Who wouldn't want the God of the universe on their side? What teen wouldn't want to have a confidant to speak with about school, friendships, temptations, and parents?

There were two very powerful verses in the study today. ***The Lord is in his holy temple; let all the earth keep silent before him.*** (v. 20); and a second familiar admonition – ***but the righteous shall live by faith.*** (v. 4b). We may begin a time of worship with the words ***The Lord is in his holy temple; let all the earth keep silent before him.***

Think about those verses and discuss the following:

'In actuality the whole earth belongs to the Lord and "life must be lived within the context of that knowledge. It is with reference to God finally that we are to live out our days, deep within the stillness of our spirit to carry with us the constant awareness of His presence. Out of that reverence the deeds of a man's life pour forth.'" (The Interpreter's Bible, p. 995).

How would life lived always in reference to God be righteous living?

Worship Time (Suggested time: 30 minutes)

The righteousness that comes from God and is by faith.

Beginning the Service:

Sing:

Bow the Knee, *The Worship Hymnal* #505; CCLI #2701725

My Life Is in You, Lord, *The Worship Hymnal* #518; CCLI #17315

Offering:**Praying for the World:**

Yerevan, the capital city of Armenia, is the country's hotspot of life for businessmen, students and people of influence. Ask God to grow a new outreach group that was recently started there. Yerevan is a city of well over a million people. Armenia is an Asian country surrounded by Turkey, Iran, Georgia and Azerbaijan. It received its independence from Turkey in 1991.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

The righteousness that comes from God and is by faith.

Philippians 3: 8-9: ***What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ – the righteousness that comes from God and is by faith.***

The apostle Paul knew what it was to seek righteousness through the law. He was born into a Jewish family. He was a Jewish scholar. He was incensed at those followers of the Messiah – the Christ. He persecuted the early church.

But when he encountered Jesus in a vision on a road to Damascus where he intended to continue his persecution of Christians, he was forever changed.

Paul spoke of the righteousness that comes from God and is by faith. In Philippians 3:8 he used a Greek word for righteousness which encompassed a way of being which was so much more than good behaviour.

“The great basic problem of life is to find fellowship with God, to be in a right relationship with God, not to disregard him nor to forget Him, not to fear God nor to seek to escape Him, but to be at peace and in friendship and in real fellowship with God. The way to that fellowship is through righteousness, the kind of **life** and **conduct** and **spirit** and **heart** and **attitude** to Himself, which God desires.”¹¹

Righteousness then does involve conduct and spirit and heart and attitude. But it is conduct and spirit and heart and attitude transformed by a relationship with Christ. By the time Christ came and Paul lived, the Jewish law had become a demanding way to live. It was also for some a very self-righteous existence. It may have been for some a comparison of how well one did in keeping every instruction and observing every festival and giving the best sacrifice. It became inevitable that one judged self by what others were doing.

This self-righteous tendency sometimes carries over into the Christian life. Righteousness then depends on one's own virtue and achievement and can lead to pride and a haughty zeal that persecutes others.

That is not the kind of life and conduct and spirit and heart and attitude which is the one transformed by a relationship to Christ. We can understand this better by reading other verses written by Paul.

¹¹ (Barclay,W. **The Letter to the Philippians. The Daily Study Bible.** Philadelphia: The Westminster Press, 1959, p. 75).

Ephesians 5: 1-4, 8:

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God.

But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving.

For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord.

A wise person said, "In Old Testament days the Jewish people lived their lives with righteousness looking forward to the Messiah. Today we live righteous lives because of the death and resurrection of the Messiah and our faith in Him".

Call to Commitment:

This week take an inventory of your practices and beliefs, noting the extent which they have been shaped by the world around you. Write them out so that you can get a better idea of how your faith influences your life.¹²

Concluding the Service:

Pray, "Lord, may we live life this day and this week as children of the light. Help us to understand that the fruit of the light consists in all goodness, righteousness, and truth. Help us to understand what pleases the Lord. May we understand the righteousness that comes from God and is by faith." Amen.

¹² (Foster, R & Smith, J. **Devotional Classics**. San Francisco: HarperSanFrancisco, 1993, p.194)