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**CONVEYING CHRISTIAN VALUES THROUGH
THE WORSHIP EXPERIENCE**

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I. INTRODUCTION

The worship experience is one of the best ways of conveying values to the worshippers. This is possible in that worship not only involves the mind (intellect), but also the heart (emotions). In fact worship experience involves the whole person.

Paul the Apostle understood that concept well, for he recognized that the human was created as a whole person, with different faculties which must be used properly in worshipping God. "May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ". (1 Thess. 5:23; See also 3 John 2)¹

Christ Himself pointed out that true worship was to be done in spirit and truth (John 4:24), signifying that the "highest faculties of the mind and emotions"² were to be used in the holistic approach to worship experience.

Since worship involves rational as well as emotional experience it accords us the best conduit to convey Biblical values to students. Eoin Giller says:

Affirmation, reconciliation, and positive Christian values are shared with the congregation primarily through modelling and after that, by preaching and teaching.³

If it is true that the worship experience can be used as a means to convey Christian values, then how best can we use it, to convey positive Christian values to students in our college churches?

Purpose of the Study

The purpose of this study is to find out ways and means by which the worship experience can be used to convey positive Christian values to students on the college campus.

¹Unless otherwise noted, all Bible texts in this study are from the New International Version, 1984 edition.

²Francis D Nichol, ed., *Seventh-day Adventist Bible Commentary* (SDABC). Rev. Ed. 7 Vols. (Washington, DC: Review and Herald, 1976-1980), 5:940.

³Eoin Giller, Syllabus for Church Alive! GCM 7285. 1990 World Ministers Council, Ministerial Association of Seventh-day Adventists, Indianapolis, Indiana, July 1-5, 1990, p. 4, hereafter referred to as Syllabus for Church Alive!

Significance of the Study

This study is significant for at least three reasons: (1) it will demonstrate that the worship service can be used to convey positive Christian values; (2) it will motivate college churches to invest time in the planning of the worship service, so that only positive Christian values are conveyed to our students and not negatives; (3) the worship experience will be geared towards the mind and the emotions.

Methodology

The research approach used in this study is descriptive, biblical and theological. It will first look into what worship is, from a biblical-Christian perspective. It will also view what worship does to the individual, congregation, and community. Lastly, it will look into various ways the worship service can be used to convey positive Christian values to students. A summary and a conclusion will complete the essay.

II. WORSHIP: WHAT IS IT

According to the *Seventh-day Adventist Bible Dictionary*, the word "worship" is derived from the Hebrew *shachah* meaning, "to bow down", "to worship." In Greek it comes from the words *latreuo*, meaning, "to serve", especially with respect to the outward forms of worship; and *proskuneo*, which denotes, "to do obeisance", "to prostrate oneself", "to reverence"⁴

Raymond Holmes, says that "the root of the verb is *Kunis*, [in *proskneō*] the Greek term for dog denoting perhaps a dog-like devotion and adoration of the master".⁵ Thus worship is an attitude of humility, reverence, honour, devotion, and adoration that properly mark the relationship of created beings to the Creator especially in His presence. The Bible teaches that such worship is due to God alone. (Ex. 20:1-3; 34:14; Matt 4:10, Acts 10:25,26; Rev. 14:6-7; 19:10)

We now turn our attention to what "worship" is in the Bible, in the Adventist theological perspective and in the human experience.

⁴Siegfried H. Horn, ed., Rev. Ed. (Washington DC: Review and Herald, 1979), S.V. "Worship".

⁵Raymond C. Holmes, *Study Guide for Marking Worship Meaningful*. (Washington DC: General Conference Ministerial Association, n.d.), 28.

A. Worship in the Bible

Worship in the Bible generally brings to light worship experiences as: adoration, celebration, devotion and renewal.⁶

- (a) **Adoration:** Under adoration, the following elements of worship can be deduced from the Bible:
1. Affirmation of God's goodness. (Ps.103:1-6; 1 Sam. 12:7)
 2. Recognition of God's worthiness. (Rev. 5:9,12,13)
 3. A sense of awe and wonder. (Deut.4:39; Ps. 8:1,2,4)
 4. Acknowledgment of God's sovereignty. (1 Chron.16:25; Ps. 45:6)
 5. Reverence. (Heb. 12:28)
- (b) **Celebration:** Celebration experience points out the following elements:
1. Praise and thanksgiving. (1 Chron. 16:8-10; Ps 100:1-3)
 2. Bringing of gifts to God. (1 Chron. 16:29; II Cor. 9:7; Matt. 3:10)
 3. Testimony. (2 Tim. 1:8; Mal 3:16; TLB)
 4. Proclaiming God's Word. (Rom. 1:1:16; 2 Tim 4:2; 3:16,17)
 5. Community participation. (Heb. 10:25; Col. 3:16)
 6. Spontaneity in expression. (Ps. 47:1,6)
 7. Rejoicing in the cross of Christ. (Gal. 6:14)
- (c) **Devotion:** Devotional experience of worship cover the following elements
1. Meditation and reflection (Ps. 1:1-3; 19:14)
 2. Prayer and intercession. (Jer. 29:12,13; Ps. 51:51;10;139:23,24)
 3. Repentance. (Ps. 51:1-3; Acts 2:38; 1 Sam. 40:1,2 TLB)
 4. The Spirit's presence and gifts. (Rom. 8:14, 16; John 16:13; 1 Cor. 12:1-4; Eph. 4:11-13)
- (d) **Renewal:** Renewal experience in worship directs us to the following:
1. Wholeness. (Ps. 23:1; Micah 6:8; 1 Thess. 5:23)
 2. Peace and rest. (Jer. 17:7,8; Heb.4:9)
 3. Sense of destiny. (Isa. 40:31; Heb. 11:10)
 4. Restoration to God's image. (Ps. 23:3; Jude 24,25)
 5. Glorifying God in life and service. (Matt. 28:20; Eph. 3:17-21)

⁶The ideas presented here are adopted from, James Coffin, Ed., "Worship in Scripture", *Worship*, n.d., 6-7.

B. Worshipping in the Adventist Theological Perspective

Malcolm Potts argues that: "the practice of worship cannot be considered in isolation from the long line of events, practices and concepts that have helped to shape its present forms"¹.

A brief survey of the worship themes in Adventist theology, covering three broad areas will be viewed: (1) the everlasting Gospel, (2) the Sabbath, and (3) the Advent²

(a) The Everlasting Gospel:

This theological idea is central to the Seventh-day Adventist mission, and as such should be reflected in both worship theology and practice as follows:

1. **God's love** (John 3:16; I John 3:1; 4:7-10,16; Rom. 5:6-8). God must be seen as the initiator, the prime mover in the drama of salvation. As such He is the object of Adventists' adoration.
2. **The Cross** (Gal. 6:14; Eph. 2:2:11-18; Phil. 2:5-11). The cross stands for the saving acts of God in Christ. Although to the ancient a symbol of torture and degradation, to Christians it is cause for jubilant celebration (1 Cor. 1:18-25). An inexhaustible theme for preaching and praise, and a reason for worship.
3. **Repentance** (Acts 2:28; Rom. 2:4; Isa 6; Job 42:6). Here the gospel impacts on the individual, bringing reorientation at the deepest and most personal level, and call to worship.
4. **Wholeness** (Rom. 5:1-5; Col. 1:21-28; Rom. 8). Whole in status, and achieving wholeness in state, the Christian finds in worship many opportunities to rejoice in assurance and to grow in grace.

¹"Origins of Adventist Worship," *Worship*, n.d., 13.

²The three major areas covered can be found in "Worship Themes in Adventist Theology in," *Worship*, n.d. 8 by James Coffin, ed.

(b) The Sabbath

Defining for Seventh-day Adventists the day of worship, the Sabbath provides many deep⁹ insights into worship, clustered around the following themes:

- 1 **Creation** (Ps. 8:19; Rev. 14:6-7). In our worship, God is adored as Creator and Redeemer. This distinguishes Him from idols, who cannot create or redeem, but are made by man. (Isa. 44:9-20; Jer. 10:1-10)
- 2 **Remembrance/Anniversary** (Ex. 20:8-11; Deut. 5:12-15). It is not just that we adore God as Creator and Redeemer, but that the very cycles of time bring an anniversary-type remembrance. The Sabbath is a joyful celebration--hence Jesus' activity and miracles on the Sabbath.
- 3 **Heightened Communion**. The Sabbath offers time for communion both with God and man, a we fellowship together on this sacred day. (Isa. 58:13-14)
- 4 **Rest/Security** (Gen. 2:1-3; Isa. 58:12-14); Heb. 4) Here is the rest of success, of completeness, of security from evil, even the rest of assurance of justice--all reasons for worship

(c) The Advent:

The first and second advents stand together, complementing one another in salvation history. It is in the worship service, where these great events are experienced.

- 1 **The incarnation** (Matt. 1:22; John 14:1-3). We adore God because He is Immanuel. He is God with us. He will not abandon us. We are not alone, as we worship Him.

⁹For a complete treatment study on the Sabbath see, Samuel Bacchiocchi, *Divine Rest for Human Restlessness*, (Berrien Springs, M.I: Biblical Perspectives, 1990); and *The Adventist Hope for Human Hopelessness*, Berrien Springs, MI: Biblical Perspectives, 1990.

- 2 Hope (Heb. 1:10; Rom. 5:11-5; 8:18-25). We see the signs of the end of the Great Controversy.¹⁰ The guarantee of Christ's return is cause for the most profound celebrations, that will never end.
- 3 Christ's Intercessory Ministry (Heb. 2:14-18; 4:14-16; 6:18-20; 10:19-25; Rev. 1-3). Jesus, the objective of our devotion in worship stands in human flesh and priestly robe, carrying our concerns and needs into the Father's presence, this inspires hope.
- 4 Second Coming (1 Thess. 4; Heb. 9:29; Matt. 24). The fact that Christ will come again, to be with us forever and ever, makes our worship services have immense value. It gives us a sense of security.
- 5 Death/Resurrection (1 Cor 15:1-58; Rev 20:22). The prospect of complete renewal of the person (body, mind and spirit), and the renewal of nature it self, is connected to the second advent.

C. Worship in the Human Experience

Worship means different things for different people. For some it means "going to church". Another may claim, "for me it's quiet meditation by myself at home or out in nature".¹¹ For these, the environment may largely determine what is worship. But worship is determined not by one's environment.

Worship is not a religious activity you perform out of duty or observe as a spectator. It is not something you watch. It is something you become involved in, and allow it to transform your world view. It is an event you own.

Alf Birch affirms that:

"True worship is an attitude of mind wherein the worshipper invests himself in the worship experience. It is a giving as well as a receiving event."¹² Isaiah's personal experience in worship may well depict worship in the human experience Prophet Isaiah

¹⁰See Ellen G. White, *The Great Controversy*, (Mountain View, C.A.: Pacific Press, 1950.

¹¹Alf Brich, "What is Worship"? *Worship*, n.d., p.4.
Ibid.

¹²Ibid.

found himself in the ancient temple (Isa 6:1-8) where he had the following experiences:

- 1 **Catching a vision of God:** Isaiah's worship began with a clear vision (or revelation) of God—His presence, His majesty, His holiness, His power. The result was that Isaiah was humbled, and began to confess his sins.
- 2 **Confession of sins:** The vision of God, not only led to Isaiah being humbled, but he was led to confess his sins. "Woe is me, for... I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King the Lord of hosts. (Isa. 6:5)
- 3 **Experiencing of God's forgiveness:** The Seraphim, having a burning coal in his hands touched the mouth of Isaiah with the flame and said, "Your iniquity is taken away" (verse 7). The certainty of God's forgiveness gave Isaiah a sense of self-worth, devotion and renewal. He was touched and ready now to do God's bidding.
- 4 **Surrendering to divine will:** After experiencing the power of God's forgiveness, Isaiah was touched by God's plea, "whom shall I send, and who will go for us?" (verse 8). Isaiah suddenly became aware of his own place in God's plan, as a prophet. In surrender, he responded, "Here am I, send me" (verse 8). For Isaiah, one's worship even determined a future career as a prophet called and commissioned by God Himself.

Isaiah had a revelation of God's majesty. He was overcome with a sense of unworthiness. But he was forgiven, restored, renewed, commissioned. These dynamics of worship describe a relational event in which God was "reseen" and a human was "remade". Indeed, it was an event that portrays the adoring response of a sinner saved by grace. Perhaps this is what worship in the human experience is all about.

III. WORSHIP: WHAT IT DOES

A. To the Congregation:

Paul captures well what worship does to the congregation. He admonishes them thus:

"Let us draw near to God with a sincere heart full of assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswerving to the hope we profess, for He who promised is faithful. And let us consider how we may spur one another on towards love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another and all the more as you see the Day approaching" (Heb. 10:22-25).

Paul points out that the worship experience always draws the congregation near to God and to each other. The congregation has one common goal - to "spur one another on towards love and good deed". This will keep the members intact without any member of the congregation, "giving up meeting together" (Heb 10:25).

In the Adventist Church, young people at times "give up meeting together", citing lack of warmth and love in the congregation. Roger Dudley confirms that whenever congregations ignore Paul's advice, young people stop attending church.¹³ He advises that local congregations should find ways to foster the Christ-likeness that models acceptance of everyone, love to all and significant caring for others. These climate issues seem crucial to explore. He points out that "this non-judgmental, loving, accepting climate which typifies a grace environment is desperately needed in local congregations"¹⁴ Could it be possible that the best place to experience the love of Christ, be found in the Adventist campus churches, especially during the worship services, where all members assemble together? Here is a challenge that can only be met if we follow Paul's advice of keeping close to God and loving each other as we assemble to worship together.

B. To the Community

Worship affects the community in a deeper and a wider sense. In a deeper sense, the community of believers is viewed as a family; and in the wider sense, the term "family also refers to all the faithful, the world over" (2 Cor. 13:14).

¹³Roger L Dudley, *Valuegenesis: Faith in Balance*, (Riverside CA: La-Sierra University Press, 1992), pp. 11-17.

¹⁴Ibid., p. 185.

The worship of God is a family enterprise. It involves a genuine fellowship with God the Father, the Son and Holy Spirit (1 John 1:3; 1 Cor. 1:9;RSV), as well as with believers (1 John 1:3,7).

The metaphor of the Church as a family emphasizes a caring church community. Charles E Bradford proposes that in a caring church "people are loved, respected, and recognized as somebody. A place where people acknowledge that they need each other. Where talents are developed. Where people grow. Where everybody is fulfilled"¹⁵. It also implies accountability, a respect for spiritual parents, caring for spiritual brothers and sisters.

And finally, it means that each member will have toward each other "a love that engenders a deep loyalty that undergirds and strengthens"¹⁶

Membership in a church family enables individuals who vary greatly in nature and disposition to enjoy and support one another. It helps church family members to learn to live in unity while not losing their individuality.

The church in heaven and on earth are also considered as a family (Eph. 3:15). Two metaphors describe how people join this family: adoption (Romans 8:14-16; Eph. 1:4-6) and the new birth (John 3:8). Through faith in Christ those who are newly baptized are no longer slaves but children of the heavenly Father (Gal. 3:26-27) who live on the basis of the new covenant. They belong to the "household of God" (Gal.4:6) and relate to one another as brother and sister, especially during worship service.¹⁷

We have seen that the worship service affects the community in that it keeps the worshippers connected as one community with one father, even though they may be scattered, or separated by distance. It fosters a world-wide view of the community of believers.

¹⁵Charles E. Bradford, "What the Church Means to Me". *Adventist Review*, 20 November, 1986, 15.

¹⁶Damsteegt, P.G. ed. *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, (Hagerstown, MD: Review and Herald, 1988), p. 140.

¹⁷Ibid.

IV. WORSHIP: HOW IT PROMOTES VALUES

When worshippers gather together to worship God, many things take place. What really takes place as worshippers assemble together in worship? Are there some values that can be conveyed during the worship service?

We will attempt to answer the questions that have been posted above briefly below:

A. What Takes Place During the Worship Service

During the worship service, worshippers come to worship God. They come to receive the Word of God, which affects their minds (intellect). They also respond in praises through singing, praying and responding to what takes place in the worship service. This response and participation in the worship service are emotive.

Paul recognized that the human was created as a whole person, with different faculties which must nonetheless be used properly in worshipping God. "May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ" (1 Thess. 5:23; 3 John). Christ Himself pointed out that true worship was to be done in spirit and truth (John 4:24).

This kind of worship, which lays emphasis on the whole person is what Giller calls, "Hebrew in its expression rather than Greek"¹⁸. In the Hebrew culture, religion and worship was part of the daily life rather than a separate entity. Work, play, family, and nation were all taken religiously. There was no distinction between sacred and secular as today. For them, religion and worship were spontaneous (and so were rituals). "Religion was more social than individualistic, more corporate and community-centred than private."¹⁹ Hence as the worshippers assemble in worship places, it should be our goal to make it touch us on these two basic levels--on the mind, and in our emotions. Worship in short should be educative, and experiential. When approached thus, it will be able to convey positive, Christian values to the worshippers. Here, the students can be involved in the worship service, for example through participation in the music service.

Music in Worship

Music is found in nearly every part of the Bible as a part of worship to God. At creation, the angels burst forth in songs of praise and shouts of joy (Job 38:7). Moses and Miriam led the Israelites in singing to celebrate the crossing of the Red sea

¹⁸Giller, Syllabus for Church Alive!, p. 18.

¹⁹Raymond C Holmes, *Sing A New Song*, Berrien Springs, MI: Andrews University Press, 1984), p.143-144.

(Exod 15). King David not only helped compose songs, but also led the Israelites in songs of celebration as the ark was being transferred to Jerusalem (2 Sam 6).

Music was an established part of the Temple Worship (2 Chron 25). The prophet Zephaniah talking of the future redeemed Jerusalem revealed that "The Lord your God...will rejoice over you with singing" (Zeph 3:17). During the triumphal entry of Jesus to Jerusalem, "the whole crowd of disciples began joyfully to praise God in loud voices" (Luke 19:37), when the Pharisees attempted to silence them, Christ Himself intervened. Saying, "'I tell you,'... 'If they keep quiet, the stones will cry out'" (Luke 19:40).²⁰

Ellen White reveals that Jesus Christ as a young oftenly, "expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. Christ held communion with heaven in songs."²¹ She adds that Christ's singing often elevated the weary listeners to heaven. "As His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense fill their lives with fragrance. The minds of His hearers were carried away from their earthly exile to the heavenly home."²²

Paul urged the Church at Ephesus to "speak to one another with Psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord" (Eph 5:19). John gives a glimpse of the heavenly worship full of singing (see Rev 4 and 5). Thus, a brief survey into the Bible reveals that music appears to be an important element of worship. Hence the students should be involved in the song service; in presenting special numbers; and in public performances of Christian music. In this manner, not only would the students be involved in the worship service, they would also be interested in the worship service and be more willing to share and disseminate positive christian values to others as well.

B. Values that can be Conveyed During the Worship Experience

The list of values that can be conveyed through the worship experience may be long, but this paper will study only six basic values, these are: love; morality; fellowship; sharing; humility; and unity.

²⁰Jesus and His disciples also sung a hymn during the Passover (the last with His disciples). See Matthew 26:30; Mark 14:26. See also Nichol, *SDABC*, 5: 523.

²¹Ellen White, *The Desire of Ages*, 73-74.

²²*Ibid.*

1. The Value of Love:

John says that God is love (1 John 4:8). As we come to worship God, we do so because we are drawn by His love to us. Love to God will definitely lead us, to love our fellow worshipper. This love is both vertical and horizontal.

Dwayne Huebner aptly states that: "God is love. Love to God, is the interlocking weave that holds together the fabric of which we are a part. In forgetting the Centrality of the love of God, we forget the fabric, we think that love is something that we do to build a relationship between and among these individuals that we have let ourselves become. We think that love is an intentional act, something that we learn. We forget that it is given."²³

The Biblical term for God's love to us in "Agape". Agape stands for unconquerable benevolence, an invincible goodwill. When we care for a person with agape, we love that person no matter what he has done to us, no matter how deeply one has hurt us. We want best for him in spite of the way he may be treating us. Agape is totally unconditional and all embracing.

Agape love is not a feeling, but a deep principle. It is a principle of the heart and mind. It is a determination to love people despite their actions and despite our human feelings. It represents a determination of the mind. Agape is the power to love even those whom we do not like and who do not like us.

Principle of love must be deeply planted in our worship-- between staff members; between staff and students will then learn this heavenly love and also practice it, wherever they will be. Hence love as a value is conveyed to our college students during the worship service. Love becomes an important value though which other values are passed.

2. Morality:

As noted earlier, one of the key elements is to worship God "in truth" (John 4:24). The scriptures become the Book of books, when it comes to worship.

Morality is taught all through the scriptures, but it is summarized in the Ten Commandments. These are taught and conveyed as the worshippers come together to worship. Jesus said to His followers, "If you love me keep my commandments" (John 14:15). Hence those who already love the Lord, will spontaneously keep the Ten Commandments of God, and those who keep the Commandments of God will be moral people. This can be experienced in our college campus churches as the students and the faculty are compelled by the love of God to live moral upright lives because they love God.

²³Dwayne Huebner, : "*Religious Education: Practising the Presence of God*". 1987. p. 572.

3. Fellowship:

Worship is fellowship. As the worshippers assemble to worship together, they are bound in fellowship, with God the Father, the Son, and the Holy Spirit (1 John 1:3; 1 Cor. 1:9; 2 Cor. 13:14, RSV), as well as with believers (1 John 1:3,7).

This important value can be conveyed to college students on campus through the following ways:

- (a) Communication: Fellowship grows when people hold much in common. The word "communicate" comes from the same root as "common". Good communication among members facilitates better understanding and commonality between them. This increases fellowship.²⁴

Therefore, both staff/faculty and the pastoral staff must engage the students in meaningful discussions, so that the students may feel needed and loved. A common platform for equality, dignity, and fellowship should be provided in worship experiences

- (b) Coming Together as a Church Family: The sense of community that develops in a college campus church, where all must find their sense of belonging, no matter what their age, race, gender, or profession, helps to transmit to the students the idea of fellowship as a community of believers with one common goal and bound with the love of God (Eph. 2:11-22).
- (c) Formation of Small Groups: The formation of small groups enjoys support from the bible and Spirit of Prophecy as well as from other writers.

Moses organized Israel into small groups of 10 (Ex. 18). In the New Testament, Jesus chose a group of 12 and spent most of His ministry with them in close fellowship. He often taught in private homes (Matt. 13:36; 17:25; Mark 9:33; 10:10). "The New Testament Church centred its activities on small groups, in fellowship, study, sharing, praying, and eating together."²⁵ The early Christians had no church buildings, they turned their homes

²⁴General Conference of Seventh-day Adventists, *Seventh-day Adventist Minister's Manual*, (Silver Springs, MD: General Conference of Seventh-day Adventists), 1992, p. 159.

²⁵Ibid.

into churches of intimate fellowship and sharing.²⁶ "No one claimed that any of his possession was his own, but they shared everything they had." (Acts 4:32)

Ellen White emphasizes that "The formation of small companies as a basis of Christian effort is a plan that has been presented before me by one who cannot err."²⁷ She not only points to its divine origin, but also observes, "If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers also."²⁸

In view of the counsel of scriptures and Ellen White, we can see that small-group fellowship is important for the life of the college campus church. The question now remains, how can this method assist in conveying Christian values to college students?

First, fellowship groups allow for the full participation of all the members in the cell. Just like the life of the body is in its cell, so is the small group in the campus church. If the cell dies, the body dies. When the cells multiply, the body grows. When the students participate in the cell, they learn to be friendly to each other.

Second, the cell group acts as a substitute family. Our time and our society are characterized by its mobility and migration. People are uprooted or uproot themselves from families and friends, when they move to distant places.

Loneliness is a catch word of the age. The small group becomes a substitute family, and it meets a highly specialized need of the students. Hence, the value of a Christian family and friendship is developed, and nurtured.

Third, small groups aim to both revive the students who are church members and attract non-members. It provides an excellent means of reclaiming inactive students. Research shows that most people attend church not so much for doctrinal reasons, but because church attendance and participation, offers them a Christian support system. Conversely, most people stop attending church, not because they disbelieve the Church's doctrines, but because they do not find in that church the support they need.²⁹ Hence the values of sharing and witnessing is inculcated into the students' world view.

²⁶Bruce Judd, "Building for Better Worship", *Worship*, n.d., p. 57.

²⁷Ellen White, *Evangelism*, (Washington, DC: Review and Herald, 1948), p. 15.

²⁸Ibid.

²⁹*Minister's Manual*, pp. 163-164.

Fourth, fellowship groups give every student opportunity to develop and use his/her spiritual gifts. The Holy Spirit gives the gifts to every member. And the Spirit urges us to find a ministry whereby the gifts can be used to serve others and attract them to Christ. "Under this plan there is no hierarchy."³⁰

The Bible teaches that every Christian believer (including the students) is a "priest" (Rev. 1:6; 1 Peter 2:5,9), because every member is "equipped" with spiritual gifts "for the work of ministry, for building up the body of Christ" (Eph. 4:12). Each student, therefore has the responsibility of living in fellowship with Jesus and sharing Him with others. Hence, the values of being responsible, sharing and witnessing are again ingrained into the students lifestyle.

(d) Social Events:

People are four-sided beings and fellowshiping together help in their developing not only spiritually and mentally but also physically and socially. Social events, like outdoor picnics, assist this kind of balanced development. Socials help you to get to know the people. Human nature is known to show up differently at a social function than at a church service. Social attract students, staff and friends to church functions. "Socials create shared experiences, and shared experiences create bonding. When people do things together, they feel close to each other."³¹ The value of sharing, trust and friendship is thus conveyed to college students.

4. The Value of Sharing:

As already noted above, the value of sharing among students themselves, and the staff is encouraged as they meet together in worship. Students will experience what the early church experienced as they were worshipping together bound by the tie of love.

The early Christians had no church buildings, yet they turned their homes into churches of intimate fellowship and sharing (Acts 4:32). "There were no needy persons among them. From time to time those who owned lands and houses sold them, brought the money from the sales...and it was distributed to anyone as he had need" (Acts 4:34-35). The result was a marked

³⁰ Ibid., p. 111.

³¹ Ibid., p. 165.

increase in their numbers (Acts 5:42; 6:1).³² Therefore, the value of sharing, helps and witnessing is passed on to the students during the worship experience.

5. The Value of Humility:

We have noted previously, prophet Isaiah's experience in worship. When he encountered God, Isaiah was humbled and exclaimed, "Woe to me" and he fell down to worship God (Isa. 6:5). And as we bring students in worship before the Great God, as we all humbly bow down and kneel to worship, the students are taught that there is a God to whom all knees must bow to in worship. John affirms this, when he points out that, "Great and marvellous are your needs, Lord God Almighty. Just and true are your ways, King of all the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed" (Rev. 15:3-4). Hence, the value of humility, reverence and holiness will be conveyed to the students through the Isaiah-type of worship experience.

6. The Value of Unity:

How can the value of unity be conveyed to our students while there seem to be a lot in diversity in our college campuses? Joel Sarli, points to this diversity, which at times brings disunity in the following words:

Call it by any name or all its names but it is the single most disturbing issue of our time. Black and White, Hispanic and Asian, Bosnian and Serbian, Arab and Jew, Hindu and Muslim, Catholic and Protestant, Tutsi and Hutu. Only the geography is different--the tragedy remains the same; the passionate division of humanity in warring camps in the name of religion or tribe or Ethnic origin.³³

Unity is nurtured by the worship of one God in one church where the call is made to all people groups to worship one true God in one place. John says, "Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language, and people. He said in a loud voice, "Fear God and give Him glory, because

³²For further information of worship in the early church, see Duncan Mumbo, Thesis on Celebration and Worship; A critique of Dynamic Worship Patterns in the Seventh-day Adventist Church, Adventists International Institute of Advanced Studies, Silang, Cavite, Philippines, April 1994.

³³Joel Sarli, "House of Worship for All People", *Ministry*, May 1996, p. 5.

the hour of judgement has come. Worship him who made the heavens, the sea and the springs of water" (Rev. 14:6-7)

The churches on our campus offers an excellent opportunity to demonstrate through the worship experience that people of all nation groups can worship the same God in the same place because of the power of the Gospel.

College campus churches, must take the lead and relate themselves to people of diversity. The worship service may need adjustments to include elements that would honour diversity while worshipping in a spirit of unity. Members of the college church may need to develop unconditional acceptance. The entire church will need to yield itself to the moving of the Spirit in order to catch the vision of Isaiah: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my altar, for my house shall be called an house of prayer for all people" (Isa. 56:57).

V. SUMMARY AND CONCLUSION

In this paper we have seen that the worship experience is a rich field where positive Christian values like love, morality, fellowship, sharing, humility, unity and other values are conveyed.

Wherever worship experience is entered upon with the spirit of God, and when we worship God "in spirit and truth", many values will be transmitted to all the worshippers as we await the soon coming of Jesus Christ our Lord and Saviour.

Such worship service, may be viewed against the heavenly worship as depicted by John under inspiration:

"At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne. Surrounding the throne were twenty-four elders. They were dressed in white and had crowns of gold on their heads. From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits of God. Also before the throne there was what looked like a sea of glass, clear as crystal.

In the centre, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying:

'Holy, holy, holy
is the Lord God Almighty,
who was, and is, and is to come.'

Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say:

'You are worthy, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they were created
and have their beings'" (Rev. 4:2-11).