

## Series on Worship, Week 2

### Sunday Worship

What Spiritual States do our Rituals Represent?



And having turned, I saw seven golden lampstands, and in the midst of the seven golden lampstand One like the Son of Man.

Revelation 1:12-13

This signifies the Lord as to the Word... He represented Himself as the Word because the New Church is a church from the Word, and according to the understanding of it.

Apocalypse Revealed 44

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### Worship must be from the Word.

AC 8943. ...That which is from self-intelligence is in itself void of life, in fact, is spiritually dead, for man's own is nothing but evil. And therefore if Divine worship is performed from it, this worship is nothing else than the worship of an idol, carved or molten, in which there is no spirit, that is, no life. But only that which is from the Word is serviceable for Divine worship, because it is in itself alive. For within everything of the Word there is a spiritual sense, which treats of the Lord's kingdom; and within this sense is the Divine, because the Word in its inmost sense treats of the Lord alone. From this is the sanctity and the life of the Word, and not from any other source....

From all this it is now evident that worship truly Divine has its existence from those things which are of the Word, and in no case from those things which are of self-intelligence.

### Why do we keep the Sabbath?

Remember the Sabbath day to keep it holy. Six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God.

TCR 301. This is the third commandment, as may be seen from Exod. 20:8-10, and Deut. 5:12-14. In the natural sense, which is the sense of the letter, it means that six days are for man and his labors, and the seventh is for the Lord, and for man's rest, given by Him. In the original tongue Sabbath signifies rest.

With the children of Israel, the Sabbath, because it represented the Lord, was the holy of holies, the six days representing His labors and conflicts with the hells, and the seventh His victory over them, and consequent rest....

But when the Lord came into the world, and in consequence representations of Him ceased, that day became a day of instruction in Divine things, and thus also a day of rest from labors and of meditation on such things as relate to salvation and eternal life, as well as a day of love towards the neighbor.

That it became a day of instruction in Divine things is evident from this, that on that day the Lord taught in the temple and in synagogues.... And that He said to the man who was healed, "Take up thy bed and walk," and to the Pharisees that it was lawful for His disciples on the Sabbath day to pluck the ears of grain and eat.... Each of these particulars in the spiritual sense signify instruction in doctrinal [teachings].

That that day was made also a day of love towards the neighbor is evident from what the Lord did and taught on that day... [healing people] ....

**Worship consists in humbling ourselves, receiving instruction, and consequently glorifying the Lord.**

TCR 104. It is acknowledged in the church that when the Lord was in the world He was in two states, called the state of exinanition [emptying Himself], and the state of glorification. The prior state... was His state of humbling Himself before the Father; for in it He prayed to the Father; and He says that He does the Father's will, and ascribes to the Father all that He did and said.... But the state of glorification is also the state of union.

TCR 105. The Lord had to undergo these two states of exinanition and of glorification because there is no other possible way of attaining to union, since this is in accordance with Divine order, which is immutable. The Divine order is that man should set himself in order for the reception of God, and prepare himself to be a receptacle and abode into which God may enter and in which, as in His temple, God may dwell. Man must do this from himself, and yet must acknowledge that it is from God....

TCR 106. ...In every man the first state is represented by his state of infancy and childhood until the time of puberty, youth, and early manhood, and this is a state of humiliation [humbling himself] before his parents, obedience, and also instruction by teachers and tutors; while the second state is represented in the state of the same person when he becomes his own master and chooser, or freely exercises his own will and understanding, and has control in his own home.

AC 1153:2. ...All true worship consists in adoration of the Lord; adoration of the Lord consists in humiliation, and humiliation in one's acknowledgment that in himself there is nothing living and nothing good, but that all within him is dead, even cadaverous; and in the acknowledgment that everything living and everything good is from the Lord. The more a man acknowledges these things, not with the mouth but with the heart, the more he is in humiliation; and consequently the more he is in adoration, that is, in true worship, and the more he is in love and charity, and the more in happiness. The one is in the other, so conjoined as to be inseparable.

### Points to Consider

1. Does TCR 301 say that we *should* remember the Sabbath day to keep it holy, or that it is no longer necessary to do so?
2. The Lord, when He came into the world, changed the uses of the Sabbath day. What are four uses of the Sabbath day for us today? In what ways do you or could you fulfill these uses?
3. Our worship services are intended to have three main elements: humbling ourselves before the Lord, receiving instruction from Him, and then glorifying Him, that is, expressing thanks to Him, acknowledging that everything good and true is from Him. We especially worship and glorify the Lord by living a good life.
4. The Lord went through states of emptying Himself, in order to be filled with and united to the Divine. What do we need to empty out of ourselves in order to worship the Lord? How do we do this?
5. One of the main purposes of a worship service is to receive instruction from the Lord, or be educated in His Word, so that we know how to follow Him. Does it make sense that this is the middle part of our service, following humbling ourselves in prayer, and leading to glorifying the Lord?
6. What is a key to happiness given in AC 1153? Does this make sense?

### Why do we have a temple or church building?

Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.... But He spoke of the temple of His body. (John 2:19, 21)

AE 220:2. That “temple” signifies the Lord’s Divine Human is here openly declared; for “destroying the temple and raising it up after three days” means the Lord’s death, burial, and resurrection.... And in the relative sense, “temple” means heaven and the church, consequently also Divine truth....

AE 1145:2. “Wood” signifies good, because it is from a tree, from which are fruits; also because wood can be burned and be useful in keeping the body warm, and in building houses and making various articles of convenience and use; also because an oil, which signifies the good of love, may be expressed from wood; it also contains in it that which gives heat. “Stone” on the other hand signifies the truth of the natural man, because it is cold and cannot be burned. Because “wood” signifies good, with the most ancient people who were in the good of love, the temples were of wood, which were not called temples but houses of God; and with many their tabernacles were used for this purpose, in which they not only dwelt but also had Divine worship. For the same reason the angels of the third heaven dwell in houses of wood, and this is because they are in the good of love to the Lord, to which “wood” corresponds.

AE 799. “A tabernacle” signifies the church in respect to doctrine and worship, because those who were of the church in most ancient times dwelt in tabernacles and tents, and also journeyed with them, for they were then mostly shepherds of sheep. And the father of the family taught those who were born of his house the precepts of charity and thus the life of love in tabernacles, as was done afterwards in temples. And this is why a “tabernacle” has a similar signification as “the house of God,” namely, the worship of God according to doctrine, consequently also the church, since the church is a church from a life according to doctrine, and a life according to doctrine is worship.

CL 76:3. [Visiting a heaven of people from the silver age:] We also saw temples built of precious stone of the color of sapphire and lapis lazuli. The angel [guiding me] then told me: “Their houses are of stone because stones signify natural truths, and precious stones spiritual truths, and all those who lived in the Silver Age had intelligence from spiritual truths and thence from natural truths. Silver also has a similar signification.”

CL 23. [Visiting another society of heaven]: And lo, the temple was huge, capable of holding about three thousand people. It was semicircular, with benches or pews arranged around in circular fashion following the contour of the temple, and the seats in back were higher than those in front. The pulpit was in front of the seats, placed a little way back from the center. There was a door behind the pulpit on the left.

The ten newcomers entered with their angel guide, and the angel gave them places to sit, saying to them, “Everyone who comes into the temple knows his own place. He knows this by instinct, and he cannot sit anywhere else....” [Cp. HH 223.]

AR 918. *And I saw no temple in it; for the Lord God Almighty is the temple of it, and the Lamb,* signifies that in this church there will not be any external separated from the internal, because the Lord Himself in His Divine Human, from whom is the all of the church, is alone approached, worshiped, and adored. By “I saw no temple in [the holy city]” is not meant that in the New Church, which is the New Jerusalem, there will not be temples, but in it there will not be an external separated from the internal.

AE 422:17. The ancients in their adorations turned their faces to the rising of the sun, and built their temples so that the front parts, where the adytum [inmost] was, should look towards the east; from the old custom this is still done at the present day. Moreover, the whole angelic heaven is turned to the Lord as a sun, thus constantly to the east.

#### Points to Consider

1. When we come into church, can we think of coming into the Lord’s house to visit Him? Can we even think of coming into Him, since the temple represents His Divine Human?
2. The temples of the most ancient people were made of wood, because wood corresponds to the good of love to the Lord. The temples of the ancient

people were of stone, because stone corresponds to the truths of wisdom.  
What would you like our church to be built of?

3. AE 799 says, “The father of the family taught those who were born of his house the precepts of charity and thus the life of love” in their homes. Public worship services in our church are meant to help fathers (and mothers) teach their children the precepts of charity at home. Worship at church can never take the place of what children learn from their parents at home.
4. In two passages, the Doctrine describes a temple in heaven that is semi-circular. Were there such temples on earth in the 1700’s, or in ancient times?
5. What are some ways we can strive not to separate the internal—the worship of the Lord in His Divine Human—from our external forms of worship?
6. How desirable is it that our temple should face east?

### Why do we begin by opening the Word and reading a sentence from it?

And the Word was made flesh, and dwelt in a tabernacle among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth. (John 1:14)

The opening of Thy words enlightens;  
It makes the simple to understand. (Psalm 119:130)

TCR 214. IN THE SENSE OF THE LETTER OF THE WORD, DIVINE TRUTH IS IN ITS FULLNESS, ITS HOLINESS, AND ITS POWER... because the two prior or interior senses, which are called spiritual and celestial, exist simultaneously in the natural sense, which is the sense of the letter.

TCR 215:5. Those who are in Divine truths, and in the belief that the Word inwardly in its bosom is the holy Divine, and still more those who are in the belief that the Word is such because of its spiritual and celestial senses, when they read the Word in states of enlightenment from the Lord, see Divine truths in natural light. For the light of heaven, in which the spiritual sense is, flows into the natural light in which the sense of the letter of the Word is, and illuminates the intellectual faculty of man which is called his rational, causing it to see and acknowledge Divine truths, both where they stand forth and where they lie hidden. With some people these truths flow in at the same time with the light of heaven, sometimes even when they are unconscious of it.

TCR 224. *The inexpressible power of the Word.* Hardly anyone at this day knows that there is any power in truths... and yet truth and good are the principles of all things in both worlds, the spiritual and the natural; also they are the means by which the universe was created, and through which the universe is preserved, and the means as well by which man was created. Therefore, these two are the all in all things....

TCR 224:3. From all this it can now be seen why God came into the world as the Word, and became Man, namely, that the work of redemption might be accomplished; for God then, by means of His Human, which was Divine truth, put on all power, overthrew the hells... and subjugated them, and reduced them to obedience to Himself, and this was done not by a spoken word but by the Divine Word which is Divine truth. Afterward He opened a great gulf between the hells and the heavens, which no one from hell can cross....

TCR 209:5. ...In short, the power of the Lord proceeding from the Word is infinite.

TCR 234. BY MEANS OF THE SENSE OF THE LETTER OF THE WORD THERE IS CONJUNCTION WITH THE LORD AND AFFILIATION WITH THE ANGELS.

There is conjunction with the Lord by means of the Word because He is the Word, that is, the essential Divine truth and good in it.... This conjunction is not apparent to man, but it exists in affection for truth and in the perception of truth.... The spiritual and celestial senses are unfolded from the natural sense of the Word when it is read by a man who regards the Word as holy. The unfolding is instantaneous; consequently, the affiliation with angels is also.

TCR 241:3-242. ...In every larger society of heaven, a copy of the Word, written by angels inspired by the Lord, is kept in its sanctuary.... In the sanctuary where the copy of the Word is kept, there is a flaming and bright light that surpasses every degree of light in heaven that is outside of it. The cause is... that the Lord is in the Word.

TCR 243. THE CHURCH IS FROM THE WORD, AND WITH MAN IT IS SUCH AS HIS UNDERSTANDING OF THE WORD IS....

TCR 245. ...It is not the Word that establishes and constitutes the church in particular in man, but a faith according to the truths, and a life according to the goods, which man derives from the Word, and applies to himself.

#### Points to Consider

1. The Lord wants to dwell in a tabernacle with us, so that we may behold His glory, full of grace and truth, that He wants to share with us. This is the lofty ideal of what coming to worship should be like.
2. Without the Word, could we know anything at all about God or the life after death?
3. The Word is the way the Lord makes Himself known to us, and has conversations with us. It is where we can see the Lord "in the air or on the sea, spreading out His hands and inviting [us] into His arms." (TCR 787).
4. An opening sentence can be addressed to the Lord, like a prayer or a glorification of Him. In that case the priest faces the Word while reading it. Or they can be from the Lord to us. In that case the priest faces the people.

5. We often say or sing “Amen.” This is the Hebrew word for “it is true.” We also sing “Halleluiah” or “Alleluia.” This is the Hebrew word (or the Greek translation of it) meaning “Praise Jehovah.” Jah (or -iah) is a shortened form of Jehovah, and hallelu- means “praise.”

6. We are truly a church just to the extent that we each draw truths and goods from the Word and apply them to our lives. Nothing else matters.

### Why do we have seven candles around the Word?

And I turned to see the voice that spoke with me; and, having turned, I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man. (Revelation 1:12-13)

AR 43. *And having turned, I saw seven golden lampstands*, signifies the New Church, which will be in enlightenment from the Lord out of the Word. That the “seven lampstands” are the seven churches, is said in the last verse of Rev. 1; and that by the seven churches are meant all who are in the Christian world, and draw near to the church, may be seen above (n. 10); and in particular according to the state of reception of each (n. 41). The reason why the New Church is meant by “the seven lamp-stands” is, because in the Church, and in the midst of it, is the Lord; for it is said, that “in the midst of the seven lampstands he saw one like the Son of man,” and by “the Son of man” is meant the Lord as to the Word. The lampstands were seen to be golden, because gold signifies good, and every church is a church from good which is formed by truths; that “gold” signifies good, will be seen in what follows.

### Why do we kneel to pray?

AC 4215:2. There is a correspondence of the thoughts and affections with the actions and gestures of the body... For humiliation of heart produces kneeling, which is an external gesture of the body; humiliation still greater and more internal produces prostration to the earth; gladness of heart and joy of mind produce singing and joyful shouting; sadness and internal mourning produce weeping and wailing; but conjunction from affection produces kissing.

### Why do we pray?

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. (Matthew 7:7-8)

AR 376. It is common in all Divine worship that man should first will, desire, and pray, and the Lord then answer, inform, and do. Otherwise man does not receive anything Divine.

AC 2535. Prayer, regarded in itself, is speech with God, and some internal view at the time of the matters of the prayer, to which there answers something like an influx into the perception or thought of the mind, so that there is a certain opening of the man’s interiors toward God. But this

takes place with a difference according to the man's state, and according to the essence of the subject of the prayer. If the man prays from love and faith, and for only heavenly and spiritual things, there then comes forth in the prayer something like a revelation, which is manifested in the affection of him who prays as hope, consolation, or a certain inward joy.

AC 8179:3. Those who are in temptations, and not in some other active life than that of prayers, do not know that if the temptations were interrupted before they had been fully carried through, they would not be prepared for heaven, and thus could not be saved. For this reason, moreover, the prayers of those who are in temptations are but little heard. For the Lord wills the end, which is the salvation of the man, and He knows this end, but the man does not; and the Lord does not heed prayers that are contrary to the end, which is salvation.

He who conquers in temptations is also confirmed in this truth, whereas he who does not conquer entertains a doubt about the Divine aid and power, because he is not heard. And then sometimes, because he slackens his hand, he partly yields.

From all this it can be seen what is meant by there being no need of intercession, namely, that prayer is not to be relied upon. For in prayer from the Divine, it is always thought and believed that the Lord alone knows whether it is profitable or not, and therefore the suppliant submits the hearing to the Lord, and immediately afterward prays that the will of the Lord, and not his own, may be done, according to the Lord's words in His own most grievous temptation at Gethsemane (Matt. 26:39, 42, 44).

#### Points to Consider

1. What do the seven golden lampstands around the Son of Man represent?
2. Does it seem that it would be preferable to prostrate yourself rather than simply kneel, half sitting, as we do? Or is prostration something more appropriate to private worship in our culture? Note that the Lord also says, "When you stand praying...." (Mark 11:25). What does this indicate about our position when praying?
3. What can prayer accomplish? Why do we need to pray?
4. What does it imply "that prayer is not to be relied upon"?
5. Why is our translation of the Lord's Prayer different from the way it is said in other churches?
6. Why do we say the Lord's Prayer at every service?

AC 6476. Whenever I have been reading [or saying] the Lord's prayer, I have plainly perceived an elevation toward the Lord which was like an attraction, and at the same time my ideas were open, and from this a communication with some societies in heaven took place. And I noticed that there was an influx from the Lord into every detail of the prayer, thus into every idea of my thought that was from the meaning of the things in the prayer. The influx was made with inexpressible variety, that is, not the same at one time as another. From this it was also made evident how infinite are the things contained in the prayer, and that the Lord is present in every one of them.

## Why do we sing hymns?

Sing aloud, O ye heavens, and rejoice, O earth;  
O ye mountains, burst forth into singing aloud;  
For Jehovah has comforted His people,  
And will have compassion on His afflicted. (Isaiah 49:13)

And when they had sung a hymn, they went out into the Mount of Olives. (Matthew 26:30, Mark 14:26, speaking of Jesus and His disciples)

AR 279. Verse 9. *And they sung a new song*, signifies acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Savior, thus the God of heaven and earth.... Since the acknowledgment that the Lord alone is the God of heaven and earth, and that His Human is Divine, and that in no other way could He be called the Redeemer and Savior, was not in the church before, it is therefore called a “new song.”

AR 279:3. That songs were for the sake of exalting the life of love, and the joy derived from it, is evident from the following passages:

O sing to Jehovah a new song; make a joyful noise to Jehovah all the earth; resound, shout!  
(Ps. 98:1, 4-8)

Sing unto Jehovah a new song; let Israel rejoice in His Maker; sing psalms to Him (Ps. 149:1-3)  
....

AC 8261. *Then Moses and the sons of Israel sang this song to Jehovah.*

AC 8261:2. That “to sing a song” denotes to glorify, and that thus a “song” is a glorification, is because in the Ancient Church and afterward in the Jewish Church the songs were prophetic and treated of the Lord, especially that He would come into the world, and would overthrow the diabolical crew, then raging more than ever, and would liberate the faithful from their assaults. And because the prophetic utterances of the songs contained such things in the internal sense, therefore by these is signified a glorification of the Lord, that is, a celebration of Him from gladness of heart. For gladness of heart is especially expressed by a song, because in a song gladness breaks forth as it were of itself into sound. Hence it is that Jehovah—that is, the Lord—is called in songs “Hero,” a “Man of war,” the “God of armies,” “Conqueror,” “Strength,” “Bulwark,” “Shield,” “Salvation;” and the diabolical crew that is overthrown, “the enemy” that is “smitten,” “swallowed up,” “overwhelmed,” “cast into hell.”

AC 8261:3 ...Those who knew that all prophetic utterances involved things heavenly and Divine, and that these were represented in them, knew that the subject of these songs is the damnation of the unfaithful and the salvation of the faithful by the Lord, when He would come into the world. And then those who knew this, and meditated upon it, and were affected by it, had internal gladness...

The angels also who were with the men were at the same time in the glorification of the Lord. Consequently those who sang, and those who heard the songs, had heavenly gladness from the holy and blessed influx which flowed in from heaven, in which they seemed to themselves to be

as it were taken up into heaven. The songs of the church among the ancients had such an effect. They would also have such an effect at this day, for the spiritual angels are especially affected by songs which are about the Lord, His kingdom, and the church.

That the songs of the church had this effect was partly because by them gladness of heart became active, and burst forth from within even to the utmost fibers of the body, and set them in motion with a glad and at the same time a holy tremor. Not only that, but also there is a glorification of the Lord in the heavens by means of choirs, and thus by the harmonious music of many.... From this it is that the glorifications of the Lord among the ancients who were of the church were performed by means of songs, psalms, and musical instruments of various kinds, for the ancients who were of the church had a joy that surpassed all other joys from calling to mind the Lord's coming, and the salvation of the human race through Him.

#### Points to Consider

1. In the quotation from Isaiah, what feeling is being expressed in song?
2. Notice that Jesus and His disciples sang a hymn together at the end of the last supper.
3. Singing and saying recitations are the two main ways the congregation can physically respond and participate during our worship service.
4. What is new about the songs in the New Church?
5. In the Ancient Church, "the songs were prophetic and treated of the Lord, especially that He would come into the world, and would overthrow the diabolical crew, then raging more than ever, and would liberate the faithful from their assaults." Might we also want to thank the Lord for similar things today?
6. The ancient people "had heavenly gladness from the holy and blessed influx which flowed in from heaven, in which they seemed to themselves to be as it were taken up into heaven," and it could be the same for us. But what if we are "not feeling it"? What can we do? What if we feel we are not good singers? Can we still be happy thinking about the coming of the Lord to save the human race, including ourselves, and sing as well as we can?

#### Why do we stand and sit?

And He went into the synagogue on the Sabbath day, and stood up to read.... And having closed the book, He gave it back to the officer, and sat down. (Luke 4:16, 20)

AC 9422:2. Movements from place to place signify changes of state of the interiors... Consequently “sitting” signifies remaining permanently in the state of the interiors. Because “sitting” has such a signification, therefore to sit was one of the rituals received among the sons of Israel when they represented a permanent state of the interiors....

AR 366. *Standing before the throne, and before the Lamb*, signifies hearing the Lord, and doing what He commands. By “standing before God” is signified to hear and do what He commands, as he who stands before a king....

### Why do we make an offering?

Take from among you an offering unto Jehovah: whoever is of a willing heart, let him bring it, an offering to Jehovah. (Exodus 35:5)

AC 5619. ...The presents they gave [to judges and kings] represented such things in man as ought to be offered to the Lord when He is approached, which are things that are from freedom, consequently from the man himself.... From this it is that a present should be given by man to the Lord on approaching Him.

AC 4262:3. ...As [giving a present] was a holy ritual, signifying initiation, the wise men from the east also, who came to Jesus just after His birth, brought presents....

### Why do we have a sermon?

CL 24. When the congregation [in heaven] was assembled, the priest ascended the pulpit and preached a sermon full of the spirit of wisdom. Its subject was the holiness of the Sacred Scripture, and the conjunction, by its means, of the Lord with both worlds, the spiritual and the natural. In the enlightenment in which he was, he fully proved that this Holy Book was dictated by Jehovah, the Lord; and that hence He is in it, even so that He *is* the wisdom in it; but that the wisdom, which is Himself in it, lies concealed beneath the sense of the letter, and is opened only to those who are in truths of doctrine and at the same time in goods of life, and so are in the Lord and the Lord in them. To the sermon he added a reverent prayer, and then descended.

### Why does the priest wear a robe?

And I turned to see the voice that spoke with me; and, having turned, I saw seven golden lampstands, and in the midst of the seven lampstands *One* like the Son of Man, wearing *a garment* down to the foot, and girded around the breast with a golden belt.  
Revelation 1:12-13

AR 167. In the Word, “white” is predicated of truths, because it draws its origin from the light of the sun....

AR 46, 913. A “belt” in the Word, also signifies the common bond, by which all things are held together in order and connection.... “Gold” from correspondence signifies the good of love.

AE 951:7. ...Man has communication with the societies of heaven by means of his garments; and there are societies that are in good and societies that are in truth... It has been granted me to know this from changing my garments. For when I have laid aside a linen garment, those in the

spiritual world who were in truths have complained that they could not be present; and when I again put on the garment, the same spirits became present. That there is such correspondence with the very garments of man... can be seen... from what is said of the linen garments of Aaron and his sons, the linen ephod that the priests and David wore, the linen in which the angels appeared clothed, and the linen cloth with which the Lord girded Himself and wiped the disciples' feet, also the other garments of Aaron and his sons, all of which were representative; also from the signification of garments in general, as being truths clothing good.

#### Points to Consider

1. Sitting corresponds to a permanent state, and also to a state of tranquility (AC 3552), and the life of man's will (AE 387:5). Standing corresponds to being ready to act in response to the Lord's directions. Do you sometimes feel these correspondences in sitting and standing?
2. Making an offering on approaching the Lord can be the first step in worshipping Him. But some people find it hard to associate putting money in the basket with, for example, the wise men presenting their gifts, signifying love to Him, faith in Him, and obedience to Him. Can we pray that our offerings may have this correspondence? Does it help to remember that our offerings of every kind (our work, thought and affection) are in essence gifts from the Lord to us? (See AC 9938:2.)
3. What can we learn from this one example of a sermon in heaven?
4. One purpose of a priest's robe is to draw attention away from the person of the priest to the Lord. Uniforms of many kinds have a similar purpose, to focus on the office or use rather than the person.
5. In Revelation, the Lord's belt was around His chest. In Daniel 10, the Lord appeared with a golden belt around His loins (verse 5).
6. Closing the Word at the end of the service does not mean that the Lord has left us, but that the representation of His coming is finished for now. Some churches leave the Word open, but then we would have to turn our backs on it when we leave, and it would make less sense to begin our service with opening the Word.