

Liturgy: Worship

Covenant Renewal Worship

Preliminaries

- What is “liturgy”? – How do we use the term and what does it technically mean
- “I go to a liturgical church” – Everyone knows what this means + fine to use this language
- Every church has a liturgy
- “Work of the people” (or work on behalf of the people)
 - Public work of the church in worship that is for the good of all.
 - Why we call church gatherings “services” » people offer service to God.
- Helps us understand the centrality and significance of Lord’s Day worship
 - Christian incapable of worshipping *in this unique way* in any other arena.
 - You can worship outside of Lord’s Day liturgy » But not the other way around
- Avoiding two errors concerning worship:
 1. Worship as evangelism
 2. Worship as pietism

Multifaceted nature of Lord’s Day liturgy:

(1) Biblical, (2) Formative, (3) Corporate, (4) Dialogical, (5) Musical, (6) Martial

1. Biblical: Full of Bible and takes biblical shape
 - a. Unfortunate reality in *sola scriptura* churches vs. apostate mainline/RCC/EOC
 - b. Christ the King: All or part of at least 4 psalms, about 2 OT chapters, about 1 NT chapter, part of gospel chapter, sermon text, Lord’s prayer.
 - c. Shape » Covenant Renewal below
2. Formative: (post) Modernity resist the idea of formation
 - a. Discipleship (discipline) or sanctification
 - b. Lewis’ *Abolition of Man* offers a great anthropological push back against modern views of man and offers a way forward (actually backward) to considering human formation
 - c. Not present to express the desires of the worshipers but to shape the desires of the worshipers.
 - d. Whole person engaged » all five senses
3. Corporate: Unique to Lord’s Day liturgy (and other liturgical gatherings).
 - a. Pushes back on individualistic tendencies
4. Dialogical: Back and forth
 - a. God speaks/initiates and we respond » Psalms, Song of Songs, creational pattern
5. Musical: Musical expression is pinnacle
 - a. Music sets the tone for culture
 - b. Commercial world distorts our ability to get this
 - c. Style below

6. Martial: Ascend into the heavenly host
 - a. On Lord's Day worship we ascend into the heavenlies
 - b. Throughout the Bible this is represented as God's glory cloud which later is depicted as war chariot.
 - c. God is surrounded by his heavenly host » Israel was organized around the tabernacle in the wilderness in military formation and they moved as a military camp and at the center was the tabernacle where worship was brought.
 - d. In the liturgy, we ascend into that heavenly host (army) that is encamped/enthroned around the king.
 - e. As we praise him, he is glorified and as he speaks His word, his enemies are conquered.
 - f. It is quite literally, see the salvation of the Lord. We worship and he wins.

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- Lev. 8 – Aaron and sons ordains | Lev. 9 – Corporate worship in tabernacle for first time.
- Drew near and brought everything they needed
- Leviticus 9:15–18 – ¹⁵ Then he presented the people's offering and took the goat of the **sin offering** that was for the people and killed it and offered it as a sin offering, like the first one. ¹⁶ And he presented the **burnt [ascension] offering** and offered it according to the rule. ¹⁷ And he presented the **grain [tribute] offering**, took a handful of it, and burned it on the altar, besides the burnt offering of the morning. ¹⁸ Then he killed the ox and the ram, the sacrifice of **peace offerings** for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar.
- Animal sacrifices have ceased but "sacrifices" have not
 - Philippians 4:18 – ¹⁸ I have received full payment, and more. I am well supplied, *having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.*
 - Romans 12:1 – ¹ I appeal to you therefore, brothers, by the mercies of God, to *present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*
 - Hebrews 13:15 – ¹⁵ Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.
 - Acknowledge: "ὁμολογέω" – to express openly one's allegiance to a proposition or person—'to profess, to confess, confession.'¹

"Sin Offering"

- Lev 9:5 - sin offering if you have committed a sin - bring your spotless animal, lay your hand on the animal (you are united as its representative), throat split, blood flows for the covering of sin.

¹ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 417.

"Burnt offering" - Ascension offering

- No perfect knowledge of Hebrew with Tyndale and others, whole animal is consumed in smoke.
- Now we know what the word knows - actually the "going up" offering - ascending the mountain of the Lord.
- Whole offering is turned into smoke.
- Once animal has died, everything following is about glorification - transforming the animal into a sweet-smelling aroma.
- Sitting here but we've ascended into heaven.
- Sursum corda - when we say "lift your hearts up to the Lord" the idea is we are ascending into heaven where the rest.
- Rev 1 - call to worship, Ch2-3 confession of sin - the sins they need to confess, Ch4 taken up into heaven, rest of service in heaven, end of Rev sent out.

Grain offering: - Tribute offering

- Many times, tribute to kings would be paid in grain.
- Collects our gifts - he's given himself to us and now we'll offer ourselves back to God.
- Grain offering comes after blood offering - God can only accept our works because of what God has done for us.
- We offer the fruits of our labors.

Peace offering

- This is the one that the worshippers get to eat.
- Passover was a specific kind of peace offering.
- We have peace with God and he invites us to his table for a meal.

This is the pattern we are trying to preserve.

We don't worship this way as preference of personal style.

We worship this way because we believe it is the biblical *pattern*

Liturgy tells a story » people who are sinners get to eat in peace with Christ

Salvation for sinners proclaimed each week in our liturgy:

1. Forgiveness for sinners in Christ
2. We are accepted into God's presence and glorified in His presence as we are consecrated by God's Word that He speaks to us in His presence.
3. God receives our tribute to Him.
4. We enjoy a meal in the presence of God.
5. We are sent out in the blessing of God.