

Ancient Worship – OT, First Century, and Early Church

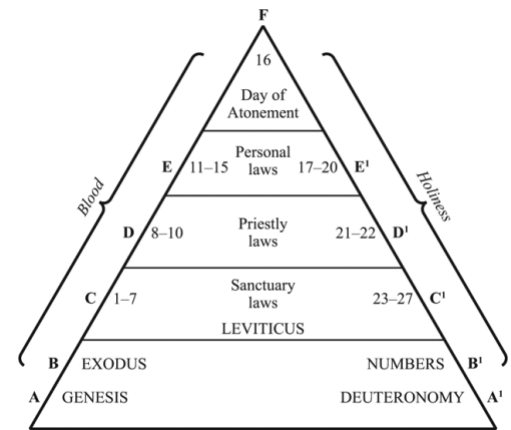
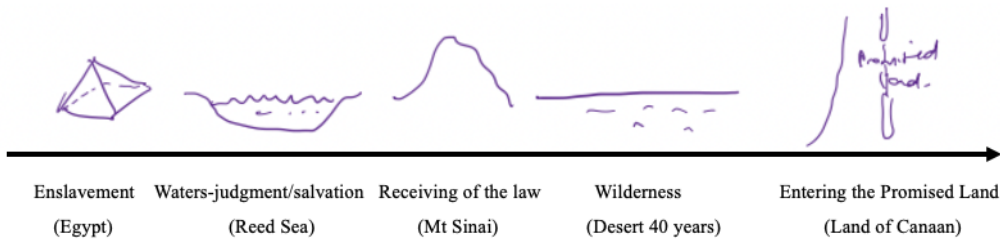
Preliminary Remarks

Worship -- Jesus' interpretation of Deut 6:13 in Matt 4:10

1. Regulative principle – silence does not mean “freedom”
2. Diachronic vs synchronic
3. How does the OT relate to the New? Continuity and discontinuity
 - General worship vs specific worship

Old Testament Worship

1. **Worship in the garden [General and specific]**
 - a. Centered around God's presence in the garden sanctuary
 - b. Adam, the first priest, was called to serve (work) and guard (keep).
 - c. Word & sacrament (to follow)
 - d. Climax of rest on seventh day (Sabbath)
2. **Worship post-fall [General and specific]**
 - a. Centered around redemptive history (R-H) + Sabbath



- b. Centered around God's presence in the tabernacle/temple
- c. Centered around priesthood (sacerdotal) and sacrificial system
- d. Centered around Word and sacrament

New Testament Worship

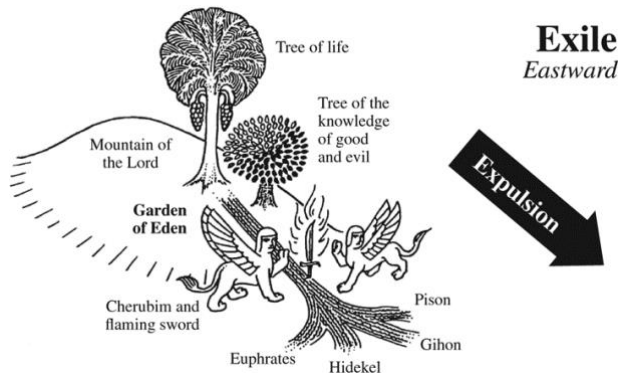
1. **Worship as interpreted & fulfilled by Jesus Christ [General and specific]**
 - a. Centered around redemptive history + Sabbath
 - b. Centered around God's presence in the tabernacle/temple
 - c. Centered around priesthood (sacerdotal) and sacrificial system
 - d. Centered around Word and sacrament
2. **First Century Worship [General and specific]**
 - a. Centered around redemptive history + Sabbath
 - b. Centered around Christ, the true temple (and His indwelling Spirit)
 - c. Centered around the Great High Priest, and Lamb of God who was slain
 - d. Centered around Word and sacrament

Ancient Church Worship

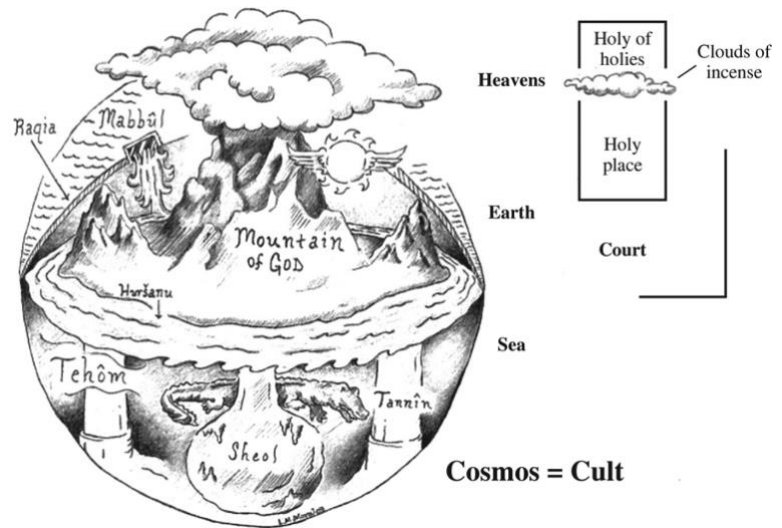
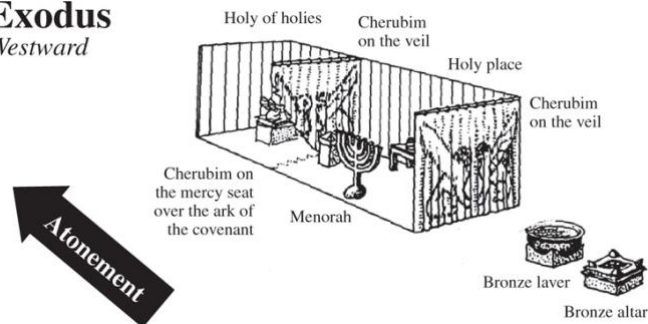
1. **Ancient Liturgical Manuals – The Didache (1st), The Apostolic Tradition (3rd), Didascalia Apostolorum and Apostolic Constitutions (4th)**
2. **Other key liturgical sources – Justin Martyr's First Apology (c. 155), Tertullian's Apology (c. 197)**

Biblical Theology of Worship

Period	Pre-Fall	Post-Fall (Abraham)	Post-Fall (Tabernacle)	Post-Fall (Exile)	Jesus Christ (Fulfilment)	Apostolic Era (NT Church)	New Heavens, New Earth
General (& specific)	Gen 1:28-30 (Gen 2:15-17)	Gen 12:1-4 (Gen 12:7)	Exo 20:3-6 (Exo 24:1)	Ezekiel 1-2 (Ezra 3)	Luke 3:9 (Luke 2:41-52)	Rom 12:1-2 (Lk 24:1; 1 Cor 16:2)	Rev 7:9-17 (merged)
Centered and redemptive history		Gen 15:7	Exo 20:2	Neh 9	Luke 4:16-21	Heb 10:19-25	Rev 5; 19:7-9
Centered and temple (presence)	Gen 2:8; 3:8, 24	Gen 13:1-4; 13:18	Exo 33:7-11	Ezra 3:10-13	John 4:21-26	John 1:14; Matt 18:20	Rev 21:3, 22
Centered and priesthood	Gen 2:15	Gen 14:17-24	Exo 28-29	Ezra 8:15-20	Heb 7-8	Rom 8:34; Heb 4:14	Rev 5
Centered and sacrificial system		Gen 15:9-17	Exo 30	Ezra 6:16-20	Heb 9-10	1 Cor 5:7; Rom 12:1	Rev 5
Centered and Word	Gen 2:16-17; 3:9	Gen 15:1-8	Exo 20:1	Neh 8:1-8	John 13	Acts 2:42	Rev 21:23-25
Centered and sacrament	Gen 2:9, 16-17	Gen 14:18	Exo 24:9-11	Ezra 6:19-20	John 13 (Lk 22)	Acts 2:42	Rev 19:6-9



Exodus
Westward



The temple is a cosmos in miniature, and an architectural mountain of God.¹

¹ L. Michael Morales, [Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus](#), ed. D. A. Carson, vol. 37, New Studies in Biblical Theology (England; Downers Grove, IL: Apollos; InterVarsity Press, 2015), 101, 177.

Ancient Liturgical Manuals

The Didache (1st Century): Text for the earliest guidelines on two ways to live (one way to live); baptism, fasting, and specific Eucharistic prayers.

The Apostolic Tradition (3rd Century): Text attributed to Hippolytus of Rome; ancient structural layouts of ordination rites, the eucharistic prayer, and baptismal confessions.

Later Church Orders (4th Century): The *Didascalia Apostolorum* and the *Apostolic Constitutions* -- how early practices evolved into highly structured, formal liturgies.

Other Key Liturgical Sources

Justin Martyr's First Apology (c. 155 AD): Chapters 61–67 -- a vivid, step-by-step description of a 2nd-century weekly worship service, featuring scripture reading, a sermon, communal prayers, and the Eucharist.

67. After these [services] we constantly remind each other of these things. Those who have more come to the aid of those who lack, and we are constantly together. Over all that we receive we bless the Maker of all things through his Son Jesus Christ and through the Holy Spirit. And on the day called Sunday there is a meeting in one place of those who live in cities or the country, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the president in a discourse urges and invites [us] to the imitation of these noble things. Then we all stand up together and offer prayers. And, as said before, when we have finished the prayer, bread is brought, and wine and water, and the president similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen; the distribution, and reception of the consecrated [elements] by each one, takes place and they are sent to the absent by the deacons. Those who prosper, and who so wish, contribute, each one as much as he chooses to. What is collected is deposited with the president, and he takes care of orphans and widows, and those who are in want on account of sickness or any other cause, and those who are in bonds, and the strangers who are sojourners among [us], and, briefly, he is the protector of all those in need. We all hold this common gathering on Sunday, since it is the first day, on which God transforming darkness and matter made the universe, and Jesus Christ our Saviour rose from the dead on the same day. For they crucified him on the day before Saturday, and on the day after Saturday, he appeared to his apostles and disciples and taught them these things which I have passed on to you also for your serious consideration.²

Tertullian's Apology (c. 197 AD): Chapter 39 – a detailed look at early Christian prayer assemblies, scripture reading, and the communal agape (love) feast.

² Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* (Oxford University Press, 2002).