WORSHIP

EMBRY HILLS
FALL 2016
COURSE GOALS

• Understand better why we worship and who benefits from our worship
• Comprehend more fully what God has revealed about Himself, and explore how that knowledge impacts our worship
• Evaluate worship and our parts in it using reason, not emotion
• Improve the external and internal processes of worship in our lives
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DEFINITION AND HISTORY OF WORSHIP

LESSON 1
BRAINSTORM:

WHAT WORDS OR IDEAS DO YOU ASSOCIATE, OR HEAR OTHERS ASSOCIATE, WITH WORSHIP?
TWO VIEWS OF WORSHIP

Checklist Worship

– “Worship is a specific set of commanded acts.”
– Do all the right things in the right order
– More corporate focus
– Emotion viewed as disorderly or out of place
– Key passage: 1 Cor. 14:40
– DANGER: Legalism

Willy-Nilly Worship

– “Worship is about feeling close to God.”
– What you do doesn’t really matter
– More individual focus
– Emotion embraced (and perhaps pursued)
– Key Passage: 2 Sam. 6:21-22
– DANGER: Emotionalism
FINDING A DEFINITION OF WORSHIP

• The human experience of worship
  – Two views of worship
  – Worship words
  – Markers of worship across time and culture
  – The corruption of God-given worship

• The object of our worship
  – Worship and God’s self-revelation
  – God’s self-revelation in the New Covenant

• Why we worship
  – Response to God’s nature
  – Communion with God
  – Remembrance and celebration of covenant
WORSHIP WORDS

• Proskuneo: to “[prostrate] oneself before a person and [kiss] his feet, the hem of his garment, the ground, etc.” (Ardnt, Gingrich, & Danker; qtd in Jividen)
  – Metaphorical description of the attitude of humility and recognition of worth required for worship, 1 Cor. 14:25
  – Best description: the attitude and pattern of behavior of reverence
  – Best synonym: venerate

• Latreuo: to engage in the specific rituals of worship, especially sacrifice (Kittel, qtd. in Jividen)
  – Luke 2:37: [Anna] did not depart from the temple, worshiping with fasting and prayer night and day.
  – Best synonym: liturgize

• Both words are used in Matt. 4:10: You shall venerate the Lord your God and him only shall you liturgize.
COMMUNION WITH THE SUPERNATURAL

- Man was created for communion with God
  - Compare Gen. 3:8 and Lev. 26:12
- That communion was lost in the Fall
  - Gen. 3:22-24; 4:26
“CALLING ON THE NAME OF JEHOVAH”

• Used to describe worship in OT
  – Gen 4:26, 12:8, 21:33, etc.

• Three possible meanings:
  – “To invoke Jehovah’s help and blessing”
  – “To declare Jehovah’s name to others”
  – “To know the name of Jehovah”

• All three acts are essential to communion with someone

• Our worship should:
  – Invoke God’s help and blessing
  – Declare who God is to others
  – Increase our awareness and understanding of who God is (what He has done)
COMMUNION WITH THE SUPERNATURAL

• Man was created for communion with God
  – Compare Gen. 3:8 and Lev. 26:12

• That communion was lost in the Fall
  – Gen. 3:22-24; 4:26

• Communion with God is the heart of every covenant God has made
  – Gen. 17:7; Exo. 19:5-6; Jer. 31:33-34; Rev. 21:3

• In worship, we recall the communion of Creation and look forward to the communion of the New Creation
BOUNDARIES: SACRED VS. PROFANE

• First established by God, Gen. 3:24
• Inherent to construction of tabernacle and temple
  – Tabernacle, Leviticus 16
  – Solomon’s temple: 2 Chron. 3-4
THE TABERNACLE

Ark of the Covenant
Altar of Incense
Golden Candlestick
Table of Shewbread
Laver
Altar of Burnt Offerings
Veil
Most Holy Place
Holy Place
Door
Outer Courtyard
Gate
SOLOMON’S TEMPLE
HEROD’S TEMPLE
BOUNDARIES: SACRED VS. PROFANE

• First established by God, Gen. 3:24
• Inherent to construction of tabernacle and temple
• Expressed in nearly every religious or ceremonial structure
PARTHENON, GREECE
TEMPLE OF THE CROSS, CHIAPAS, MEXICO
THE GREAT STUPA, SANCHI, INDIA
THE KAABA, MECCA
BOUNDARIES: SACRED VS. PROFANE

• First established by God, Gen. 3:24
• Inherent to construction of tabernacle and temple
• Expressed in nearly every religious or ceremonial structure
  – Purpose: to limit access to the sacred
    • To those who are worthy/initiated
    • For protection against the deity
• Christ broke down walls of separation
  – Between man and man, Eph. 2:11-22
  – Between man and God, Heb. 10:19-22
• Are there still boundaries we should observe in our worship?
SACRIFICAL OFFERINGS

• The first recorded act of worship, Gen. 4:3-7
• Purpose: to offer something of value to the deity to demonstrate the value of the deity to the worshiper
SACRIFICIAL OFFERINGS

• The first recorded act of worship, Gen. 4:3-7
• Purpose: to offer something of value to the deity to demonstrate the value of the deity to the worshiper
• Sacrifices for sin not mentioned until the Law (cf. Gen. 8:20; 12:7; 35:7, etc.)
  – Exception: Job 1:5 & 42:8?
• God introduced substitutionary sacrifice (Lev. 17:11), which Jesus perfected (Heb. 10:10)
• Do we still have sacrifices in our worship today?
ISE JINGU GRAND SHRINE, NAIKU, JAPAN
RITUAL (CORRECT PROCEDURE)

• The first worship was marred by incorrect procedure, Gen. 4:3-7
• Correct procedure was essential to Jewish worship, Exo. 25:40; Lev. 16-17
• In world religions, “a sequence of activities involving gestures, words, and objects…designed to influence preternatural entities or forces on behalf of the actors' goals and interests.” (Turner)
• Is ritual still important in our worship?
MARKERS OF WORSHIP

Communion with the Supernatural

Boundaries between Sacred & Profane

Ritual (Correct Procedure)

Sacrificial Offerings
Look at Jude 11-12. What do Cain’s way, Balaam’s error, and Korah’s rebellion have in common? Why would Jude choose these examples? In the context of the book, what point is he making?
CORRUPTION OF WORSHIP - JUDE 11-12

• The way of Cain - an unacceptable sacrifice
  – By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. (Heb. 11:4)

• The error of Balaam - corrupted procedure
  – While Israel lived in Shittim, the people began to whore with the daughters of Moab. These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel. (Num. 25:1-3)

• The rebellion of Korah - broken boundaries between sacred and profane
  – They assembled themselves together against Moses and against Aaron and said to them, “You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?” (Num. 16:3)

• Jude claims that these false teachers have corrupted their own worship, which could corrupt the readers’ worship, and their salvation (communion with God), v.12
In Romans 1:18-32, how are moral corruption and corruption of worship connected to one another? Which influences the other? Which comes first? Consider also Genesis 4:3-8.
CORRUPTION IN ROMANS 1

- Did not glorify God, give thanks
  - v.21

- Hearts darkened, became fools
  - vv.21-22

- Corrupted their worship (idols)
  - vv.23; 25

- Unclean acts, vile passions
  - vv.24; 26-27

- Refused knowledge of God
  - vv.28

- Reprobate mind (unable to please God)
  - vv.28-32

- Personal evil
  - vv.29-31

- Societal evil
  - v.32

- God gave them up
  - vv.21-22
THE OBJECT OF OUR WORSHIP

• God’s covenants with His people, and the worship He expects, are founded on revelations of Himself
  – God spoke His names to Abraham, Isaac, and Jacob
    • El Shaddai, the God who makes promises, Genesis 17:1
    • Yahweh, the God who keeps promises, Genesis 15:7
  – God revealed Himself in smoke and fire to Moses and Israel at Sinai
    • As Yahweh, keeping His promises to their fathers, Exodus 6:2-8
    • This more detailed revelation signaled a new covenant between God and man, Exodus 19-20
  – God amplified His self-revelation to the prophets during the Exile, Isaiah 6; Ezekiel 1
    • To confirm that Yahweh would keep the promises to the fathers and to David, Isaiah 11; Jeremiah 33
    • To look forward to the coming new covenant, Jeremiah 31:31-37
  – God revealed Himself fully through Jesus Christ, the express image of the Father, Hebrews 1:3
    • The worship associated with this covenant would be “in spirit and in truth,” John 4:23

• Our worship should be based on and enhanced by our more perfect knowledge of God, Philippians 3:2-3
WHAT DO YOU THINK CAUSES THE LIVING CREATURES AND THE ELDERS TO WORSHIP AS THEY DO IN REVELATION 4? HOW DO THEY WORSHIP SO CONTINUOUSLY AND DEVOTEDLY? WHY IS GOD DESCRIBED IN THESE TERMS?
THE HOLINESS (OTHER-NESS) OF GOD

The angelic praise Isaiah heard has become a standard acclamation among the faithful: "Holy, holy, holy is Jehovah of hosts." And it will be their song when they join the angelic choirs in glory (Rev. 4:8). The brief acclamation expresses the essence of God, who is praised and adored forever--he is incomparably holy! What do we mean when we say God is "holy"? By itself the word translated "holy" (qadosh) simply means "set apart, unique, distinct." Theologians have tried to improve on the translation, but we have nothing better than "holy." To say that God is holy is to ascribe a uniqueness to Him that is almost incomprehensible. It indicates that He is set apart from all that is creaturely and corrupt, that He is distinct from this physical and fallen world. It affirms that God is not like humans, angels, false gods, animals, or anything in existence. In short, we may say that there is no one like God. [W]hen we describe the holiness of God, we must think of His uniqueness. Isaiah records God's own description of His holiness: "For this is what the high and lofty One says--He who lives forever [inhabits eternity], whose name is holy: `I live in a high and holy place, but also with him who is contrite and lowly in spirit'" (Isa. 57:15). This is what makes communion with God so marvelous--He is high and exalted, separate and unapproachable, but He delights to dwell with us.

Allen P. Ross: Recalling the Hope of Glory
WHAT ARE SOME REASONS AND OCCASIONS THAT WE MIGHT WORSHIP GOD?
OCCASIONS/REASONS FOR WORSHIP

• When we realize (more/again) who God is, Revelation 4:2-11
• When it’s the right time to worship, Genesis 4:3
• When God seems to have abandoned us, Job 1:20
• When God keeps His promises, Genesis 12:7
• When God makes a promise to us, Genesis 28:16-22
• When God demonstrates His power, Exodus 15:1-21
• When we prosper, Deuteronomy 26:10
• When we want to remember God’s promises/covenant, I Sam. 7:5-12
• When we want to commune with God, I Samuel 15:24-31
WHY DO WE WORSHIP?

• Not because God needs it or is enhanced by it, Psalm 50:9-13; Acts 17:24-25
• Because we need to be reminded of:
  – God’s nature as revealed in Christ
  – God’s work in history and our lives
  – Our covenant with Him
  – God’s promises
  – What He requires of us (moral behavior)
• Because we need each other’s help in this work, Hebrews 10:19-25

WE ARE THE PRIMARY BENEFICIARIES OF OUR WORSHIP.
WHAT IS WORSHIP?

True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of

- the reverent adoration and spontaneous praise of God’s nature and works,
- the expressed commitment of trust and obedience to the covenant responsibilities, and
- the memorial reenactment of entering into covenant through ritual acts,

all with the confident anticipation of the fulfillment of the covenant promises in glory.

Allen P. Ross
Recalling the Hope of Glory
FEATURES OF EXTERNAL WORSHIP

Communion with the Supernatural

Boundaries between Sacred & Profane

Ritual (Correct Procedure)

Sacrificial Offerings
MODEL OF INTERNAL WORSHIP

GOD

PRAISE
TRUTH
PRAISE
TRUTH
PRAISE

Teach & Encourage
Teach & Encourage
WORSHIPING IN SPIRIT AND IN TRUTH

LESSON 2
“IN SPIRIT AND IN TRUTH”

- The context of the passage, John 4:7-29
  - What is Jesus telling the woman at the well?
  - What contrasts is he drawing?

- Spirit and Truth
  - Enthusiasm and Correct Procedure?
  - Fleshly ordinances vs spiritual
  - Mediated worship in the Old and New Testaments
  - The fuller revelation of God in Christ

- The Markers of Worship in New Testament worship
  - What has been superseded
  - What remains
The Context of John 4:23-24

- Jesus offers the woman living water, but asks her to call her husband
  - She asks a theological question to distract Him, v.20
  - In the discussion that follows, Jesus is guiding her back to the main subject: He is from God
    - v.10: “If you knew the gift of God, and who it is who is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”
    - v.25-26: “The woman said to him, ‘I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.’ Jesus said to her, ‘I who speak to you am he.’”

- The woman’s question: Where is the right place to worship?
  - Jesus is unequivocal in his answer:
    - You worship what you do not know, v.22 (in other words, “you’re wrong”)
    - But soon the location of worship won’t matter at all, vv.21, 23-24
  - Note the contrasts Jesus draws:
    - “worship what you do not know” vs. “worship what we know” vs. “worship in truth” (ignorance vs. levels of knowledge)
    - “worship in this mountain/Jerusalem” vs. “worship in spirit” (physical vs. spiritual)
  - Jesus’ conclusion: “You can know that I am from God because of what I reveal.”
SIDE 1: FIND PASSAGES IN THE OLD TESTAMENT WHERE GOD ASKED FOR WHOLE-HEARTED WORSHIP.

SIDE 2: FIND OT PASSAGES WHERE GOD EMPHASIZES THE NEED FOR WORSHIP THAT IS ACCORDING TO THE PATTERN HE ORDAINED.
**ENTHUSIASM AND PROCEDURE**

• Enthusiastic worship (not just going through the motions)
  – Genesis 4:4-5? – And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.
  – 1 Samuel 15:22 – Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams.
  – Malachi 1:6-8 - But you say, ‘How have we despised your name?’ By offering polluted food upon my altar. But you say, ‘How have we polluted you?’ By saying that the LORD's table may be despised. When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the LORD of hosts.
  – See also Psalm 51:16-19; Isaiah 1:10-17

• Correct Procedure (what God has commanded)
  – Genesis 4:4-5?
  – Leviticus 10:1-2 (Nadab and Abihu)
  – Numbers 16:35 – And fire came out from the LORD and consumed the 250 men offering the incense.
  – Deuteronomy 4:2 – You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.
SIDE 1: WHAT DOES 2 CORINTHIANS 3:7-18 SAY CHRIST CAME TO REMOVE FROM THE JEWS’ HEARTS? WHAT DO YOU THINK THIS REPRESENTS?

SIDE 2: WHAT DOES JOHN 1:1-18 SAY CHRIST CAME TO EARTH TO MAKE KNOWN TO US?
FLESHLY ORDINANCES VS SPIRITUAL

• God gave the Israelites the ordinances (worship and covenant) that they needed to guide them to a fuller knowledge
  – Called “bondage of the rudiments of the world,” Galatians 4:1-3
  – Imposed until a time of reformation, Hebrews 9:10
  – A shadow of things to come, Colossians 2:16-23
  – They (and the whole world) needed this kind of worship, Exodus 32
  – The world needed a “school bus driver” to bring us to Christ, Galatians 3:24

• Christ has given us new and better ordinances
  – We were slaves; now we are children of God, Galatians 4:4-7
  – Our confidence is not in the [fleshly ordinances], Philippians 3:2-3
  – Our ordinances make us more like Christ, Ephesians 4:11-16
    • They make our primary communion spiritual again, vv.17-32
MEDIATION

• All relationships with God require an access point
  – Usually for God’s communication with man, Galatians 3:19
    • Also for sacrifices and gifts to God, Hebrews 8:3
  – Communication with God (prayer, vows, etc.) have always been unmediated

• All worship and covenants since the garden have been mediated
  – Head of family, Job 1:5; Genesis 35:2-7
  – More righteous people, Job 42:8; 1 Samuel 15:22ff
  – Priesthood, Genesis 14:18; Numbers 3:1-10

• The problem with these mediators
  – They are subject to all the weaknesses of those they mediate for
    • They would die, and need replacements, Hebrews 7:23
    • They had to offer sacrifices for their own sins, Hebrews 7:27
  – They constitute another boundary or separation between God and man, Heb. 8:7-12
MEDIATOR OF A BETTER WORSHIP

• Christ was not subject to the weaknesses of other priests
  – Does not die, Hebrews 7:23-24
  – Was tempted, but without sin, Hebrews 4:15
  – Can sympathize with our weaknesses while maintaining His holiness, ibid.

• Christ is with the Father, and is therefore a more perfect mediator, Hebrews 8:1-2
  – Declared the Father to us as one “who is in the bosom of the Father,” John 1:18
  – Speaks as a son, rather than a servant, Hebrews 7:28
  – “Lives to make intercession,” Hebrews 7:25 – i.e.- this is His job

• When we worship, we approach God through our mediator
  – Why the Lord’s Supper is the center of our worship
    • Commemorates the sacrifice that inaugurated the covenant, 1 Corinthians 11:25
    • Celebrates the blood that atones for our sins (and makes us clean to approach God), Hebrews 9:12
  – Yet, our “mediator” gives us direct access to God, Hebrews 10:19
LIST SOME SIMILARITIES AND DIFFERENCES IN THE APPEARANCES OF GOD IN EXO. 18-19/DEUT. 5; EZEKIEL 1/ISAIAH 6; AND THE TRANSFIGURATION (MATTHEW 17/MARK 9/LUKE 9)
REVELATION OF GOD IN CHRIST

• Source of Light
  – He that follows me will not walk in the darkness, but will have the light of life, John 8:12
  – The light of the gospel of the glory of Christ, who is the image of God, 2 Corinthians 4:4

• Surrounded by Cloud
  – And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God, 2 Corinthians 4:3-4

• Speaks the Truth (and is the source of it)
  – A voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him,” Matthew 17:5

• Christ is the most real depiction of God
  – The LORD spoke with you face to face at the mountain, out of the midst of the fire, Deuteronomy 5:4
  – Such was the appearance of the likeness of the glory of the LORD, Ezekiel 1:28
  – No one has ever seen God; the only [begotten] God, who is at the Father's side, he has made him known, John 1:18
  – In him the whole fullness of deity dwells bodily, Colossians 2:9

• Fearful worship is the natural and obvious response, Ezekiel 1:28; Matthew 17:6; Deuteronomy 5:5

• Yet, “we are very bold. [...] We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.”
WORSHIP IN SPIRIT AND IN TRUTH

WORSHIP ACCORDING TO SPIRITUAL ORDINANCES, INFORMED BY AN ACCURATE KNOWLEDGE OF GOD AS HE WAS DECLARED BY JESUS
SPIRIT & TRUTH: CONCLUSIONS

• Not a description of how we worship, but of the worship itself
• We worship according to spiritual ordinances informed by the fuller revelation of God in Christ
  – Christ is our perfect high priest, offering the perfect sacrifice of His blood
  – We approach the throne of God inside the Most Holy Place with boldness
• Our worship is spiritually focused, not physically focused
  – We have been shown the Father through Jesus, a more intimate and spiritual revelation
  – We should not try to gratify our fleshly desires in worship
    • To be entertained, 1 Corinthians 11:21
    • To be intellectually stimulated, Acts 17:21
• Our goals in worship:
  – To honor God
  – To learn about God
  – To learn and encourage moral behavior individually
  – To “stir one another up to love and good works”
Markers of Worship

Sacramental Offerings

Communion with the Supernatural

Correct Procedure

Boundaries & Precaution

Sacred & Profane
MARKERS OF WORSHIP IN THE NT

• Boundaries between Sacred and Profane
  – Nothing sacred about the place of worship, so no need to protect it, John 4:21-23
  – What boundaries should we think about regarding our place of worship?
    • Behavior in the building (children, eating, playing)
her go through her "church" bag and see
which things would help her worship. Praising
the Lord for the little wisdom he has granted
her.
MARKERS OF WORSHIP IN THE NT

- Boundaries between Sacred and Profane
  - Nothing sacred about the place of worship, so no need to protect it, John 4:21-23
  - What boundaries should we think about regarding our place of worship?
    - Behavior in the building (children, eating, playing)
    - What activities the group (or the elders) permit in the building (weddings, funerals, etc.)
    - Sin in the membership, 1 Corinthians 6
  - Criteria: to demonstrate in our choices the new boundaries between our sacred lives and the profane world, Ephesians 4:17-32

- Sacrificial Offerings
  - Our sacrifice has been offered once for all, so no need for continual offerings, Hebrews 9:12
  - What sacrifices do we participate in during our worship?
    - Offering (contribution), Philippians 4:18
    - Lord's Supper (remembrance and proclamation of the sacrifice), 1 Corinthians 11:26-27
    - Prayers, Revelation 5:8
    - Singing/Praising, Hebrews 13:15
  - Criteria: to demonstrate in every action that we “fill up…what is lacking in Christ’s sufferings,” Col.1:24
MARKERS OF WORSHIP IN THE NT

• Ritual (Correct Procedure)
  – We are not bound by food, or drink, or festivals, new moons, or Sabbath, since the substance belongs to Christ, Colossians 2:16-18
  – What ritual or procedural matters should we think about in worship?
    • Not confusing or discouraging anyone, especially visitors, 1 Corinthians 14:24
    • Convicting anyone who worships with us that God is among us (that we are communing with God), v.25
    • Preventing and limiting the indulgence of the flesh, Colossians 2:20-23
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
NEW COVENANT AND WORSHIP

I. Christ's Ministry for Access to God is Superior to the Old Covenant Ministry (7:1–10:18)
   1. Christ's Superiority as High Priest Necessary for a Better Covenant (7:11-8:6)
      2. A More Real Covenant (8:7-13)
         a. The Inadequacy of the Old Covenant (8:7-9)
         b. The Adequacy of the New Covenant (8:10-13)
   3. A More Real Sanctuary (9:1-12)
      a. The Imperfection of the Earthly Sanctuary (9:1-10)
      b. The Perfection of the Heavenly Sanctuary (9:11-12)
   4. A Perfect Sacrifice (9:13–10:18)
      a. The Necessity of Shed Blood (9:13-22)
      b. The Purification of the Heavenly Sanctuary (9:23-28)
      c. The Permanence of the Sacrifice (10:1-18)
         1) The Inadequacy of the Levitical Sacrifices (10:1-9)
         2) The Adequacy of Christ's Sacrifice (10:10-18)

II. How We Respond to the Better Covenant and Christ's Superior Ministry (10:19–13:17)
    1. Exhortation to Enter the New Sanctuary (10:19-31)
       a. Draw Near to the Most Holy Place (where God is) in Faith (10:19-22)
       b. Hold Fast to the Confession of our Hope (in God's nature) (10:23)
       c. Stir Up One Another to Moral Action and Love (10:24-25)
COVENANT SERVICE AND WORSHIP

LESSON 3
Covenant Service and Worship

- Use of worship words to describe the covenant
  - Worship as the expression of our covenant relationship
  - Two wrong views about the relationship between covenant behavior and public worship

- Worship vs. Covenant (Moral) Behavior
  - Biblical examples of separating of the two
  - Definition of terms in Romans 12:1-2
  - Covenant behavior is the foundation of our worship
  - Worship produces covenant behavior

- Wrong views of the connection between corporate worship and covenant relationship
  - Ignore clear connection between worship and moral behavior
  - Conflate corporate and individual worship
WORSHIP WORDS

• Worship words are often used to describe the New Covenant
  – Heb. 9:11-15 – High Priest/sacrifice language to describe Christ mediating the New Covenant
  – 1 Cor. 10:14-22 – Sacrifice/Lord’s Supper language to describe fellowship with idols or Christ
  – Ephesians 2:14-15 – Temple structure and worship regulations to describe Christ’s uniting Jew and Gentile in the New Covenant
  – Does Romans 12:1 fit this pattern? 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.

• Why are worship words used to describe our covenant?
  – Acts of worship are clear visual representations of our communion with God
  – Worship recalls the establishment of the covenant and previews its fulfillment, 1 Cor. 11:23-26
  – Worship sustains and deepens our covenant relationship with God, Heb. 10:19-25
DEFINITION OF WORSHIP

True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of

the reverent adoration and spontaneous praise of God’s nature and works,

the expressed commitment of trust and obedience to the covenant responsibilities, and

the memorial reenactment of entering into covenant through ritual acts,

all with the confident anticipation of the fulfillment of the covenant promises in glory.

Allen P. Ross
Recalling the Hope of Glory
Worship or Covenant?

- Worship words are often used to describe the New Covenant
  - Heb. 9:11-15 – High Priest/sacrifice language to describe Christ mediating the New Covenant
  - 1 Cor. 10:14-22 – Sacrifice/Lord’s Supper language to describe fellowship with idols or Christ
  - Ephesians 2:14-15 – Temple structure and worship regulations to describe Christ’s uniting Jew and Gentile in the New Covenant
  - Does Romans 12:1 fit this pattern? 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.

- Why are worship words used to describe our covenant?
  - Acts of worship are clear visual representations of our communion with God
  - Worship recalls the establishment of the covenant and previews its fulfillment, 1 Cor. 11:23-26
  - Worship sustains and deepens our covenant relationship with God, Heb. 10:19-25

- Wrong views of the relationship between covenant service and worship
  - Worship is the entirety of our covenant service – “Sunday/Wednesday Christianity”
  - Everything we do glorifies God, so discrete worship is unimportant – “Life as Worship”
WORSHIP VS. COVENANT BEHAVIOR

• Biblical examples of a distinction:
  – Abraham: Genesis 22:5
  – Ethiopian Eunuch: Acts 8:27
  – Conclusion: worship is a distinct act separate from our covenant behavior

• What about Romans 12:1?
  – Words translated “spiritual worship” in ESV are *logiken latreian*
  – Other translations:
    • true and proper worship – NIV
    • reasonable service – KJV
    • truly the way to worship him – NLT
    • spiritual service – ASV
    • spiritual service of worship – NASB
    • intelligent service - YLT
**WORSHIP WORDS**

- *Proskuneo*: to “[prostrate] oneself before a person and [kiss] his feet, the hem of his garment, the ground, etc.” (Ardnt, Gingrich, & Danker; qtd in Jividen)
  - Metaphorical description of the attitude of humility and recognition of worth required for worship, 1 Cor. 14:25
  - Best description: the attitude and pattern of behavior of reverence
  - Best synonym: *venerate*

- *Latreuo*: to engage in the specific rituals of worship, especially sacrifice (Kittel, qtd. in Jividen)
  - Luke 2:37: [Anna] did not depart from the temple, *worshiping* with fasting and prayer night and day.
  - Best synonym: *liturgize*

- Both words are used in Matt. 4:10: You shall *venerate* the Lord your God and him only shall you *liturgize*. 
WORSHIP VS. COVENANT BEHAVIOR

• Biblical examples of a distinction:
  – Abraham: Genesis 22:5
  – Ethiopian Eunuch: Acts 8:27
  – Conclusion: worship is a distinct act separate from our covenant behavior

• What about Romans 12:1?
  – Words translated “spiritual worship” in ESV are logiken latreian
  – “the sacrifice that makes the most sense”
  – Paul’s point in Romans 12 is that the only logical response to the great salvation God offers (chs.2-8) and the promise of punishment for disobedience (chs.9-11) is self-sacrificial submission to God
  – The worship language in Romans 12 is a metaphor for our covenant relationship with (i.e. - service to) God
WORSHIP VS. COVENANT BEHAVIOR

• The validity and effectiveness of our worship depends on our covenant behavior
  – Observing the Passover, Exodus 12:48
  – Prayer, Mark 11:25
  – Sacrifices, Matthew 5:23-24; Psalm 51:16-19
  – All worship, and perhaps especially the Lord's Supper, 1 Corinthians 10:21-22

• Worship should produce and encourage covenant (moral) behavior
  – Worshipping should help us evaluate our lives for sin and resolve to fix it (immediately
    if necessary), Matthew 5:23-24
  – We gather together for corporate worship so we can encourage one another to
    behave consistently with the covenant, Hebrews 10:19-25
  – Incorrect worship has the opposite effect on our morality, 1 Corinthians 11:30
PROBLEMS WITH LIMITED VIEWS

“Life as Worship” ← “Sunday-Wednesday”

• They ignore the clear scriptural separation of covenant service (moral behavior, lifestyle) and worship
  – Worship is not the whole of our covenant service toward God
  – Covenant service is clearly distinguished from organized, ordered worship

• They conflate corporate worship and individual worship
  – Both types of worship are commanded for Christians
  – Each has a specific use in building us up in our covenant service

• They produce (and even encourage) moral laxness
  – We feel our service is done if we attend worship, and may be prone (or feel license) to sin because “I did my job this week.”
  – We feel we don’t need other Christians, and become morally or spiritually inbred.
DECORUM IN WORSHIP

• Review: Purposes of Worship
  – Why we worship
  – Who benefits from our worship
• Worship on the Vertical and Horizontal Planes
• Clothing and the Human Condition
  – Why we wear clothes
  – How to dress for success in worship
• Reverent Behavior
• Markers of Worship in Dress and Behavior
• *(If time)* Introduction to Acts of Worship
WHY DO WE WORSHIP?

• Not because God needs it or benefits from it, Psalm 50:9-13; Acts 17:24-25

• Because we need to be reminded of:
  – God’s nature as revealed in Christ
  – God’s work in history and our lives
  – Our covenant with Him
  – God’s promises
  – What He requires of us (moral behavior and transformation)

• Because we need each other’s help in this work, Hebrews 10:19-25

WE ARE THE PRIMARY BENEFICIARIES OF OUR WORSHIP.
VERTICAL & HORIZONTAL WORSHIP

GOD

PRAISE

TRUTH

Bible

Act of Worship

Worship
VERTICAL & HORIZONTAL WORSHIP

GOD

PRAISE

TRUTH

PRAISE

TRUTH

Teach & Encourage

Teach & Encourage
CLOTHING AND THE HUMAN CONDITION

• Why we wear clothes
  – To protect us from the weather
  – To cover our nakedness, Genesis 3:7, 21
  – To send a message about:
    • Our view of our bodies (pride, shame)
    • Our sexual availability (positive or negative)
    • Our wealth (jewelry, name brands, quality materials)
    • Our loyalties (to brands, teams, causes, people, religions)
  – In the end, mostly for others’ sakes
WHAT IS THE OBVIOUS APPLICATION OF JAMES 2:2-4?

WHY DO YOU THINK JAMES HAS TO WARN THE BRETHREN ABOUT JUDGING PEOPLE BASED ON HOW THEY ARE DRESSED?
CLOTHING AND THE HUMAN CONDITION

• Why we wear clothes
  – To protect us from the weather
  – To cover our nakedness, Genesis 3:7, 21
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    • Our view of our bodies (pride, shame)
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    • Our loyalties (to brands, teams, causes, people, religions)
  – In the end, mostly for others’ sakes

• We instinctively determine “worth” based on appearance, James 2:2-4
  – James has to tell Christians not to do it because it’s instinctive to read the messages people send and determine their worth according to our valuation of those messages
  – We should consider this behavior in choosing our own dress
CLOTHING AND WORSHIP

• Dressing for success in worship
  – “Bring your best to the Lord”?
    • How do we determine “best”? Most expensive? Fanciest? Most comfortable?
    • God doesn’t care what we wear
  – Cultural norms are different from place to place, and always changing
    • Don’t hold one location to another location’s standards
    • Consider the past to not offend older members
    • Advice: Don’t focus too much on current fashion (save money and time)
    • Don’t criticize new trends (e.g.- what people wear to worship) as inherently wrong
  – Demonstrate purpose in your dress
    • Dress to show your submission to God, not to fashion, 1 Corinthians 11:7-12
    • Control the message you send – that you have come to worship
      – Make your dress look intentional, not accidental
    • Advice: Dress for what you might be called on to do at church/in Bible class
• DON’T judge anyone based on their clothing, James 2:2-4
IN 2 SAMUEL 6:16-23, WHAT IS MICHAL’S OBJECTION TO DAVID’S DANCING BEFORE THE LORD? IS IT A VALID OBJECTION? WHY OR WHY NOT?
DECOROUS BEHAVIOR

• Decorous behavior is the mark of an “imitator of God,” Ephesians 5:1-21
  – Our behavior indicates whether we are wise or foolish, v.17; Proverbs 14:16
• We worship in spirit and in truth, John 4:23
  – General Application: anything that takes our minds off of the spiritual and onto the physical must be eliminated or controlled
    • Specific application: Don’t distract anyone if you can help it.
    • Specific application: Don’t be so easily distracted. (2 Samuel 6:22)
  – Considerations about our behavior:
    • People will (unfairly, sinfully) judge us based on how we (and our kids) behave at church
      – “Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. Each of us is to please his neighbor for his good, to his edification.” (Romans 15:1-2)
    • What will demonstrate most clearly my intent to worship God? (2 Samuel 6:21)
    • What will edify and encourage the most people?
DECOROUS BEHAVIOR CHOICES

• Getting up to leave during services (instead of meeting needs beforehand)
• Eating in the building
• Letting kids make noise/play/get out of the seat during services
• Setting limits for kids in the building (running, making noise, etc.)
• Women wearing head coverings, 1 Corinthians 14
• Women speaking in Bible class, 1 Corinthians 14
• Selling/distributing merchandise or promoting a business in the building
• Deciding where to sit in the auditorium for worship/Bible study
• Looking like you’re alert and interested during worship/Bible study
• Choosing topics of conversation before/after services
  – Especially when there’s a higher chance of being overheard
Markers of Worship

1. Sacrifice
2. The Supremacy
3. Correct Procedure
4. Boundaries

Communion with
MARKERS OF WORSHIP IN DECORUM

• Boundaries between Sacred and Profane
  – Criteria: to demonstrate in our choices the new boundaries between our sacred lives and the profane world, Ephesians 4:17-32
  – Think about creating a distinction between everyday life and worship in what you wear/how you act
    • For the sake of your own relationship with God
    • To show others your intention to honor God

• Sacrificial Offerings
  – Criteria: to demonstrate in every action that we “fill up…what is lacking in Christ's sufferings,” Col. 1:24
  – Consider giving up your rights to wear/do whatever you want to help others worship, 1 Corinthians 8:8-9

• Ritual (Correct Procedure)
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
  – Consider the patterns of dress and behavior where you worship
    • Don’t buck the trend just to stir things up
    • By your dress and behavior, set an example of coming to church to worship, learn, and edify
WORSHIP IN SCRIPTURE READING & PREACHING

• Introduction to study of “5 Acts of Worship”
  – Public Worship vs. Private Worship
  – Other ways to describe worship actions
• Worship and the Knowledge of God
• Building Knowledge and Understanding
  – Purpose of Public Reading of Scripture
  – Purpose of Preaching
• How to Participate in the Scripture Reading and Sermon
• Markers of Worship in Scripture Reading and Preaching
“5 ACTS OF WORSHIP”

- Based on examples and teaching in the New Testament, we traditionally identify 5 acts of worship:
  - Singing
  - Praying
  - Observing the Lord’s Supper
  - Contributing to the Work of the Church
  - Preaching/Teaching

- These are only the corporate acts of worship

- There are individual acts of worship as well:
  - Fasting, Matthew 6:16-18, Acts 14:23, etc.
  - Meditating (thinking about how to apply the Word), Philippians 4:8; I Thess. 5:21
  - Baptism? (I Peter 3:21)
“5 ACTS OF WORSHIP”

- Based on examples and teaching in the New Testament, we traditionally identify 5 acts of corporate worship
- There are individual acts of worship as well
- There are also other ways to organize the actions we perform in public worship:
  - Anderson, qtd. in Jividen:
    - Talking to God in prayer and praise
    - Listening to God in Bible reading and proclamation
    - Communing with God in the Lord’s Supper
    - Submitting to God in response to this fellowship of worship; adjusting our sense of relationship by giving and doing
  - Planes of Worship
    - Speaking to God (vertical upward)
    - Listening to God (vertical downward)
    - Teaching and Encouraging One Another (horizontal)
VERTICAL & HORIZONTAL WORSHIP

GOD

PRAISE

TRUTH

PRAISE

TRUTH

TRUTH

PRAISE

Teach & Encourage

Teach & Encourage

Teach & Encourage
PLANES OF WORSHIP

• Speaking to God (vertical upward)
  – In thanksgiving, praise, petition, and expressions of trust through prayer and song
  – In proclaiming our belief in Christ’s salvatory acts through the Lord’s Supper
  – In thanksgiving and expression of trust in making a contribution

• Listening to God (vertical downward)
  – In learning His Word through song, reading of scripture, sermons/Bible classes
  – In recalling and understanding Christ’s sacrifice for us in the Lord’s Supper

• Teaching and Admonishing One Another (horizontal)
  – In singing (and indirectly through prayer and scripture reading)
  – In proclaiming our belief in Christ’s salvatory acts through the Lord’s Supper
  – In hearing fresh perspectives on God’s Word in sermons/Bible classes
  – In setting/receiving examples of generosity in making a contribution
DEFINITION OF WORSHIP

True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of

the reverent adoration and spontaneous praise of God’s nature and works,

the expressed commitment of trust and obedience to the covenant responsibilities, and

the memorial reenactment of entering into covenant through ritual acts,

all with the confident anticipation of the fulfillment of the covenant promises in glory.

Allen P. Ross
Recalling the Hope of Glory
WORSHIP AND THE KNOWLEDGE OF GOD

• We must know who God is and what He wants to worship appropriately, Acts 17:23, 29-30
  – At Sinai, Israel defaulted to their knowledge of pagan Gods
  – Their sin was not abandoning God, but confusing His nature and desires for them with those of the gods they knew in Egypt, Exodus 32:5

• A key outcome of worship should be moral behavior
  – To change our behavior, we must know what to do and why
  – Therefore, every new covenant brings:
    • An enhanced revelation of God
    • A change in the requirements of worship

• In worship, God has provided for us to learn more about Him, and more about what He expects of us
WHY DOES MOSES SAY IN EXODUS 20:20 THAT GOD SPEAKING TO ISRAEL WAS TO TEST THEM?

HOW IS THIS A TEST?
KNOWLEDGE & ACTION

- Knowledge of God and from God is a test, Exodus 20:20
  - Test of our willingness to listen to God at all (to focus on something other than self)
  - Test of our willingness to believe what God says (to accept it as true)
  - Test of our willingness to do what He says (to make application or change)
  - Jesus describes this process in Matthew 7:24-29
FIND 5 VERSES IN PSALM 119 THAT DO NOT CONTAIN THE WORD "LAW" OR A SYNONYM.
KNOWLEDGE & ACTION

• Knowledge of God and from God is a test, Exodus 20:20
  – Test of our willingness to listen to God at all (to focus on something other than self)
  – Test of our willingness to believe what God says (to accept it as true)
  – Test of our willingness to do what He says (to make application or change)
  – Jesus describes this process in Matthew 7:24-29

• Psalm 119 highlights how God’s revelation necessitates action
  – vv.84, 90, 121, 122, 132 do not use a synonym for “law”
  – Instead, “execute judgment,” “faithfulness,” “surety” or “guarantee”—covenant words
  – God’s act of revealing Himself through His word demonstrates covenant faithfulness
  – His nature is a guarantee that He will keep the covenant He makes with us, Hebrews 6:13

• Our worship in public reading and preaching should:
  – Increase our knowledge and understanding of God’s Word (His covenant faithfulness)
  – Increase our desire and motivation to do what we’re commanded (our covenant faithfulness)
PREACHING

• Always associated with an expected change in belief or behavior
  – Sermon on the Mount, Matthew 7:24-26
  – Sermon at Pentecost, Acts 2:40
  – Sermon in Antioch of Pisidia, Acts 13:40-41

• Always includes quotation and explication of Scripture

• The Ideal Sermon:
  – Scripturally-focused, not opinion-focused
    • Helps us understand and apply God’s word more accurately
  – Applications are challenging but achievable
  – Of a length appropriate to the content
    • Complex topics and passages require more explanation
    • Simple topics and passages should not be harped on needlessly
PUBLIC SCRIPTURE READINGS

• Always associated with an expected change in belief or behavior
  – Hezekiah’s Re-establishment of Temple Worship, 2 Chronicles 29:25
  – Josiah’s Reforms, 2 Kings 22:11-13
  – Return from Exile, Nehemiah 8:14-16

• Often accompanied by some explanation of the passage, Nehemiah 8:7-8

• The Ideal Scripture Reading:
  – Selected to increase knowledge and/or produce action
  – Succinctly but helpfully introduced (context, summary, application)
  – Read from a version that is accurate but easy to listen to
  – Read in a way that does not distract from the text
    • Not too dull or monotone
    • Not too dramatic
WHAT TO THINK ABOUT DURING SCRIPTURE READING AND PREACHING

• What is revealed about God’s nature in this passage of scripture?
  – What is revealed about my nature?
• What actions are commanded or implied by this passage or concept?
  – What other applications can I make that are related, but not stated explicitly?
• What is the context of this passage? How does this passage fit into that context?
  – How does it further the argument or revelation?
• What other passages say something similar to this one? What do they add?
• Can I summarize this passage or concept in one to two sentences?
  – Can I explain it clearly to someone else?
MARKERS OF WORSHIP & SCRIPTURE

• Boundaries between Sacred and Profane
  – Criteria: to demonstrate in our worship the boundaries between our sacred lives and the profane world, Ephesians 4:17-32
  – Example: Don’t be distracted by “thoughts of this world”

• Sacrificial Offerings
  – Criteria: to demonstrate in our worship that we “fill up…what is lacking in Christ’s sufferings,” Col.1:24
  – Example: Find things in our lives to give up or change based on improved knowledge

• Ritual (Correct Procedure)
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
  – Example: Determine to fully engage with the reading/preaching
WORSHIP IN SONG

LESSON 6
WORSHIP IN SONG

• Purposes of Singing
  – Singing in “Planes of Worship”
  – Being filled with the Spirit

• Requirements/Regulations for Singing
  – What we sing: Psalms, hymns, & spiritual songs
  – How we sing: 1 Corinthians 14

• Practical Considerations for Singing

• Markers of Worship and Singing
WHAT ARE THE PURPOSES GIVEN IN SCRIPTURE FOR OUR WORSHIP IN SONG? WHAT DO WE ACCOMPLISH?

PURPOSES OF SINGING

• To praise and thank God for His work and nature, Psalm 33:1-3

• To learn the Word
  – “Let the word of Christ dwell in you richly,” Colossians 3:16
  – “Understand what the will of the Lord is,” Ephesians 5:17

• To teach one another the Word
  – “Teaching…one another,” Colossians 3:16
  – “Addressing [speaking to] one another in psalms and hymns and spiritual songs,” Ephesians 5:19

• To encourage one another to obey or apply the Word
  – “…admonishing one another,” Colossians 3:16
  – “Be filled with the Spirit, addressing [speaking to] one another in psalms and hymns and spiritual songs,” Ephesians 5:18-19

• To channel human emotion into a God-focused form and function (to learn how to feel)
  – Exodus 15:1-3; Psalm 115:1-2; Matthew 26:30; James 5:13ff
PLANES OF WORSHIP

GOD

PRAISE

TRUTH

PRAISE

TRUTH

PRAISE

Teach & Encourage

Teach & Encourage

Teach & Encourage
BEING “FILLED WITH THE SPIRIT”

• Contrasted to being drunk, Ephesians 5:18
  – In context, part of mission to cast off the “unfruitful works of darkness,” v.11
  – Part of a two-fold contrast in vv.15-18
    • Source of wisdom: self (foolish) vs. will of the Lord (wise), vv.15-17
    • Source of joy: wine vs. the Spirit, v.18
  – Includes expression of emotion (Jas. 5:13), but not limited to that

• A statement of character, Acts 6:3 → having the nature of God
  [2] And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. [3] And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, (Isaiah 11:2-3)

• Singing should improve our character by increasing our knowledge of what God requires us to do and encouraging us to do it
BEING “FILLED WITH THE SPIRIT”

GOD’S PAST OR FUTURE ACTION → BEING FILLED WITH THE SPIRIT → GODLY (TRAINED) EMOTIONS → GODLY (TRAINED) BEHAVIOR → EXPRESSION IN WORSHIP
REGULATIONS FOR SINGING

• What we sing: Psalms, Hymns, Spiritual Songs
  – Psalms: OT psalms set to music, arranged or unarranged
    • In the NT: 1 Corinthians 14:26, Matthew 26:30
    • “The Lord’s My Shepherd” – Psalm 23
    • “Before Jehovah’s Awful Throne” – Psalm 100
  – Hymns: songs of praise to/about God
    • In the NT: Romans 11:33-36, 1 Timothy 3:16, 1 Peter 2:21-24, etc.
    • “In Christ Alone”
    • “I Sing the Mighty Power of God”
  – Spiritual Songs: songs that focus on spiritual things (application-focused)
    • In the NT: Ephesians 5:14, 2 Timothy 2:11-14
    • “God of Grace and God of Glory”
    • “Send the Light”
REGULATIONS FOR SINGING

• How we sing: 1 Corinthians 14
  – 1 Corinthians 14 does apply to singing, v.15
    • “You know that being able to understand applies to prayer and singing; it applies to speaking in tongues, too.”
    • “Being able to understand is clearly necessary for speaking in tongues, but it also applies to praying and singing.”
  – Criteria and selected applications from this chapter:
    • Seek to edify the whole group, vv.1-5 → Don’t sing hymns others may be uncomfortable with.
    • Focus on content, not emotion/experience, vv.6-8 → Hymns should provoke thought, then emotion.
    • Do not speak things no one understands, vv.9-19 → Don’t sing words you don’t understand.
    • Convict the outsider, vv.20-25 → Hymns should contain clear, comprehensible messages.
    • Interpret what is said, vv.26-29 → Study/explain difficult or archaic language.
    • Don’t all speak at once: take turns, vv.30-31 → Don’t all sing different words at once.
THE IDEAL SONG SERVICE

• Every hymn teaches God’s Word in a scriptural way
  – The words are easy to understand
  – The music highlights the thoughts, rather than distracting from them
  – The hymns are lead so as not to distract from the lyrics
    • Not too fast or slow; without histrionics
• The worshipers sing with resistance to distractions
• The hymns are familiar enough to sing, but still provoke thought/learning
• The hymns accentuate the other acts of worship
  – BAD: Hymn theme: “Christ's Love for All”; Sermon: “Jesus as the Righteous Judge”
• The invitation song invites people to obey the Gospel
• The worshipers think about the songs lead during the week to understand them (and the scriptures they’re based on) better
  – They prepare to worship more perfectly when those songs are lead again
WHAT TO THINK ABOUT DURING SINGING

• What passage(s) of scripture is this song based on?
  – How does this song help me understand those passages better?
  – What actions are commanded or implied by this passage or thought?
• What is revealed about God’s nature in this song?
  – What is revealed about my nature?
• What moral action is this song calling me to?
• What emotions am I learning how to express/experience better?
• Can I summarize this song in one or two sentences?
  – Can I explain it clearly to someone else?
  – What concepts, words, or phrases in this song do I not understand?
MARKERS OF WORSHIP & SINGING

• Boundaries between Sacred and Profane
  – Criteria: to demonstrate in our worship the boundaries between our sacred lives and the profane world, Ephesians 4:17-32
  – Example: Be careful about singing hymns to “secular” tunes
    • “To Be Like Jesus” – “This Land Is Your Land”
    • “There Is A Green Hill” in Hymns for Worship – “House of the Rising Sun”

• Sacrifical Offerings
  – Criteria: to demonstrate in our worship that we “fill up…what is lacking in Christ’s sufferings,” Col.1:24
  – Example: Be willing to learn new songs (see Psalm 33:3) or only sing old ones (1 Cor. 14:26)

• Ritual (Correct Procedure)
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
  – Example: Don’t sing songs where every part sings different words (e.g.- “The Greatest Commands”), 1 Corinthians 14:23-25
WORSHIP IN THE LORD’S SUPPER

LESSON 7
WORSHIP IN THE LORD’S SUPPER

• Purposes of the Lord’s Supper
  – To commemorate our covenant
  – To declare God’s mercy to others
  – To look forward to the fulfillment of the covenant

• Deriving authority from examples
  – Binding/non-binding examples
  – Generic/specific authority
  – Our authority for components of the Lord’s Supper

• Partaking of the Lord’s Supper
  – “Discerning the body”
  – “Partaking in a worthy manner”
  – Markers of Worship in the Lord’s Supper
WHAT ARE THE PURPOSES OF THE LORD’S SUPPER AS STATED IN 1 CORINTHIANS 10 & 11 AND THE GOSPEL ACCOUNTS?
PURPOSES OF THE LORD’S SUPPER

• To remember Christ’s death, 1 Corinthians 11:24-25, 26
  – We commemorate the establishment of our covenant, Luke 22:19-20
  – Other views: a celebration of our atonement; a re-enactment of Christ’s sacrifice

• To unite ourselves with the body/blood of Christ, 1 Corinthians 10:16
  – i.e.- to deepen and strengthen our transformation into His image

• To “proclaim the Lord’s death…”, 1 Corinthians 11:26
  – Proclaiming our faith in the effectiveness of Christ’s sacrifice in our lives
  – Proclaiming our loyalty to the covenant we are in, 1 Corinthians 10:17
  – Proclaiming the power of God’s salvation to others

• To look forward to the fulfillment of the covenant, 11:26
  – Anticipating “drinking it new… in My Father’s kingdom,” Matthew 26:29
AUTHORITY FOR THE LORD’S SUPPER

Direct Commands
• As a memorial, 1 Corinthians 11:24
• Includes self-examination, 1 Cor. 11:28
• Not a common meal, 1 Cor. 11:34

Examples
• Elements (fruit of the vine, unleavened bread), Luke 22:17-20
• When (first day of the week), Acts 20:6ff
• When (Thursday evening), Mark 14:12
• When (evening/night), Matt. 26:20; Acts 20:11
• Order of elements, Mark 14:22-25
• For Christians only, Acts 2:42
• Blessing/giving thanks, Matt. 26:26-27
• One cup and one loaf, Mark 14:22-23
• Central focus of our assembly on Sunday, Acts 20:11
• With a meal, Matthew 26:26; Acts 20:11
• With established congregations, Acts 20:6ff
DERIVING AUTHORITY FROM EXAMPLES

• Examples do not make the law: they simply indicate its existence
  – If an action in scripture is approved, then it is in accordance with the law
  – If the law is not revealed expressly, we must discover it through the investigation of examples
  – All approved examples will form a consistent pattern

• Two kinds of authority: specific and generic
  – Generic authority: human choice or option is permitted
    • Example: “go and make disciples,” Matthew 28:18 (on a boat? on foot? by airplane?)
  – Specific authority: no element of human choice is permitted
    • Example: “sing and make melody in your hearts,” Ephesians 5:19 (only singing authorized)
  – We must determine if an example is illustrative of generic authority or specific authority

• For the Lord’s Supper, 1 Corinthians 11 serves as a touchstone in determining authority for individual actions in the examples
  – Paul is writing to correct their abuses: to set them straight in their observance rituals
  – To do this, he distills the gospel accounts to the essentials and applies them
EXAMPLES FOR THE LORD’S SUPPER

• Specifically authoritative (must do this)
  – Central focus of our assembly on Sunday, v.20 (Acts 20:11)
  – When (first day of the week), 16:2 (Acts 20:6ff)
  – For Christians only, v.32 (Acts 2:42)
  – Blessing/giving thanks, v.24 (Matt. 26:26-27)
  – Order of elements, vv.24-25 (Mark 14:22-25)

• Incidental details (indicative of generic authority)
  – When (evening/night), Matthew 26:20; Acts 20:11 (command: 1st day of week)
  – One cup and one loaf, Mark 14:22-23 (command: bread & fruit of the vine)
  – With a meal, Matthew 26:26; Acts 20:11 (command: partake; see also 1 Corinthians 11:20)

• Undecided:
  – Only with established congregations, Acts 20:6ff
WHAT DOES PAUL SAY IN 1 CORINTHIANS 10 AND 11 ARE SOME CONSEQUENCES OF OBSERVING THE LORD’S SUPPER INCORRECTLY?
CONSEQUENCES OF PARTAKING WRONGLY

• Bring shame on the church of God, v.22
• Shame those who have less than we do, v.22
  – i.e.- be seen to put ourselves above others
• Be guilty of the body and blood of the Lord, v.27
  – i.e.- of killing Christ
• Eat and drink condemnation on ourselves, v.29
  – By demonstrating general ungodliness in our lives
• Become weak and ill, and even die spiritually, v.30
• Set ourselves up for being disciplined by God, v.32
PARTAKING OF THE LORD’S SUPPER

• “Discerning the body,” 1 Corinthians 11:29
  – In the context, contrast between partaking of a common meal and partaking of the Lord’s Supper
    • vv.20-21: “When you come together, you cannot eat the Lord’s Supper because you’re too busy eating a meal.”
    • vv.22-25: “When you partake of the Lord’s Supper, you are partaking of the body and blood of the Lord, not a common meal.”
  – Discerning the body is telling the difference between common food and the Lord’s Supper
    • Different purposes (physical vs. spiritual nurturance)
    • Different appetites (physical vs. spiritual)
    • Knowing these differences makes the physical act of eating the Lord’s Supper that much more effective as a reminder of the communion that we celebrate in it

• “Partaking in a worthy manner”
  – Comes from “whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner,” 1 Corinthians 11:27
  – In the context, “an unworthy manner” is eating the Lord’s Supper as a common meal, vv.28-29
PARTAKING OF THE LORD’S SUPPER

• “Partaking in a worthy manner” (cont’d)
  – By extension, “an unworthy manner” would be using the Lord’s Supper for anything not specified as its scriptural purpose
    • Meal
    • Social divider, v.22
    • Mere celebration
  – We should determine this for ourselves, 1 Corinthians 11:28-29
    • We must “examine ourselves” for:
      – Wrong motives for partaking
      – True faith in Jesus (full understanding of his work and role as High Priest and sacrifice)
      – Sincere desire to live like Jesus (as demonstrated by our actions each day)
      – Sins that have disqualified us from covenantal communion with God
    • We should perform this examination before we partake, not during, v.28
    • If we examine ourselves, we will not be judged for partaking incorrectly, v.31

• Reenactment of the sacrifice on the cross (Sacrifice of the Mass)
• Distinguisher between congregations
THE IDEAL LORD’S SUPPER

• Hymn about the death of Christ or the establishment of the Lord’s Supper
• The comments are well-thought out and concise
• The comments focus our minds on what the Lord’s Supper is about:
  – Christ’s work of sacrificial redemption
  – God’s mercy in providing a sacrifice
  – How we proclaim the Lord’s death
  – The ultimate fulfillment of the new covenant
  – How we participate in the blood and body of Christ (1 Corinthians 10:16)
• The prayers simply (but actually) offer thanks for the appropriate emblem
• The congregation stays focused when any of the above do not happen
MARKERS OF WORSHIP & LORD’S SUPPER

• Boundaries between Sacred and Profane
  – Criteria: to demonstrate in our worship the boundaries between our sacred lives and the profane world, Ephesians 4:17-32
  – Example: Don’t get caught up in the “quality” of the emblems

• Sacrificial Offerings
  – Criteria: to demonstrate in our worship that we “fill up…what is lacking in Christ’s sufferings,” Col.1:24
  – Example: Consider the actions we engage in that are not sacrificial; resolve to change

• Ritual (Correct Procedure)
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
  – Example: Don’t change the order in which we partake of the emblems
WORSHIP IN PRAYER

LESSON 8
WORSHIP IN PRAYER

• Purposes of Prayer
  – To manifest God’s covenant faithfulness
  – To demonstrate our covenant faithfulness
  – To increase our covenant faithfulness

• Principles of Public Prayer
  – What to pray for (based on New Testament examples)
  – How to lead a prayer
  – How to follow a public prayer

• Applications
  – The Ideal Public Prayer
  – Markers of Worship in Prayer
PURPOSES OF PRAYER

• To demonstrate God’s covenant faithfulness (to ourselves and others), Psalm 42:8
  – We ask Him to do things He has promised He will
    • “God will command his covenant faithfulness to be with me in the day”
    • “At night, He will command His song to be with me, which is a prayer to Him”
      – Song of Jehovah (2 Chr 29:27), associated with covenant faithfulness and covenant worship
      – Jehovah's song (Psalm 137:4), seemingly a statement of God’s covenant to preserve Israel (which their tormentors proposed had not happened in the Babylonian captivity)
    • In other words, “I pray to remind myself of who God is and what He has promised”
  – We turn to Him even when we think He’s abandoned us, Psalm 43:2

• To demonstrate our covenant faithfulness
  – We turn to God when it doesn’t make sense to, Psalm 42:3,10
  – Our prayers are heard (or not) based on our righteousness and desire to do God’s will, Acts 10:4
    • Righteousness, Prov. 15:8
    • Desire to do God’s will, Prov. 28:9
PURPOSES OF PRAYER

• To increase our covenant faithfulness
  – Mark 9:29 – “with enough (or proper) prayer, you could do this too”
  – Ephesians 6:18 – once we are fully equipped to do God’s work (vv.10-17),
    • Pray all the time – “praying at all times”
    • Pray in every way: publicly, privately, in small groups, silently, out loud – “with all prayer”
    • Pray intensely – “with all…supplication”
    • Be on the alert with intensity – “be on the alert with all perseverance and supplication”
    • Pray that all of God’s people would have this alertness – “for all the saints”
  – Prayer is how we find work to do with the armor of God
  – Prayer helps us see the world as God sees it, Matthew 6:10
• Public prayer unites the entire praying group in this growth
  – The entire group should participate and grow in trust and submission to God’s will
  – All should be able to say “amen”—to ratify or approve the prayer, 1 Corinthians 14:16
WHAT DID CHRISTIANS PRAY FOR PUBLICLY IN THE NEW TESTAMENT?
NEW TESTAMENT PUBLIC PRAYERS

• When appointing new leaders, Acts 1:24; 6:6; 14:23; 20:36-38
• When sending out evangelists, Acts 13: 2-3
• For fellow saints:
  – To have boldness in difficulty, Acts 4:23-31
  – To be attuned to and doing God’s work, Ephesians 6:18
  – To be safe/delivered from trials, Acts 12:5, 12-17; 2 Thessalonians 3:2
  – Who are sick, James 5:13-15
  – To be forgiven and restored, James 5:15-18
• For world leaders and events that may impact our ability to obey God, 1 Tim 2:1-8
  – Note: supplications, prayers, intercessions, and thanksgivings
• For the success of gospel preaching, 2 Thessalonians 3:1
PRINCIPLES OF PUBLIC PRAYER

• Leading public prayer, 1 Corinthians 14:14-17
  – Prayer should bear fruit in the minds of the hearer, vv.14,17
    • Should be intelligible, v.16
    • Should convict the hearer, 14:24-25
  – Prayer should not intentionally contain controversial or contentious content, v.16
    • Otherwise, not all can say “amen”
    • Example: imprecatory elements in public prayer
  – The leader should speak plainly and comprehensibly (cf. Matthew 6:5-8)

• Following public prayer
  – Be able to say “amen” to the prayer, 1 Corinthians 14:16
    • Pay attention to what is said
    • Determine whether it is in accordance with God’s will
  – Let the prayer bear fruit, Acts 4:31-32
    • Make specific application in your life of the things that are prayed for
    • Consider others’ needs that the prayer describes, and how God (through you) can help them
THE IDEAL PUBLIC PRAYER

• The leader speaks clearly and loud enough to be heard
• The leader avoids distracting behaviors like melodramatic dynamics and idiosyncratic word choices
• The leader avoids praying for or about controversial or contentious things
• The leader speaks in the third person (“we”) and presents the congregation’s needs and concerns, not just his own
• The prayer is of a length suitable to the purpose, the occasion, and the circumstances
• The participants are not distracted by any of the above not happening
• The participants listen carefully, looking for:
  – Ways they can become more convicted of God’s covenant faithfulness
  – Ways the prayer can bear fruit in their lives (things they can do)
MARKERS OF WORSHIP & PRAYER

• Boundaries between Sacred and Profane
  – Criteria: to demonstrate in our worship the boundaries between our sacred lives and the profane world, Ephesians 4:17-32
  – Example: Pray about political issues only if they directly impact our ability to obey God.

• Sacrificial Offerings
  – Criteria: to demonstrate in our worship that we “fill up...what is lacking in Christ’s sufferings,” Col.1:24
  – Example: Find needs you can meet/work to do in the prayer.

• Ritual (Correct Procedure)
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
  – Example: Train your children not to be distractions during the prayers.
WORSHIP IN THE COLLECTION

LESSON 9
WORSHIP IN THE COLLECTION

• How the Church Spends Money
  – Providing for needy saints
  – Supporting the preaching of the gospel
  – Supporting elders in their work

• How the Church Gets Money
  – The process of contribution
  – The attitude of worshipful contribution

• Applications
  – How giving benefits us
  – The Ideal Contribution
  – Markers of Worship in the Contribution
WHAT DID CHRISTIANS DO WITH THE MONEY THEY COLLECTED IN THE NEW TESTAMENT?
NEW TESTAMENT CHURCH SPENDING

• Providing for needy saints, 1 Corinthians 16:1-2; 2 Corinthians 9:1
  – Among their own number, Acts 4:34-35
  – In other congregations, Acts 11:29-30
  – Managed and distributed by elders, where applicable, Acts 4:35, 37; 11:30

• Supporting the preaching of the gospel, 1 Corinthians 9:14; Philippians 4:15
  – Not specifically authoritative, Acts 20:34; 1 Thessalonians 2:9
  – Generic authority for using the church’s money to
    • Build/maintain a meeting place
    • Contribute to preacher’s retirement funds
    • Pay meeting/guest preachers
    • Buy song books, Bible class materials/supplies

• Supporting elders in their work, 1 Timothy 5:17-18
NEW TESTAMENT CONTRIBUTION

1. Work and make money, Ephesians 4:28; Acts 20:35
2. Determine how much to give in advance, 1 Corinthians 9:7, 16:2
   - This requires us to manage our finances in order to have something to give
   - Sensible (and a marker of priority) to budget contribution first
     • On priorities, see Luke 12:32-34
     • On budgeting contribution first, cf. Leviticus 23:10; Numbers 15:18-21
3. Contribute cheerfully on the first day of the week, 1 Corinthians 16:1; 2 Corinthians 9:7
   - Rejoice in your ability and opportunity to give, Deut. 15:10, 2 Chron. 29:9, etc.
   - Take an interest in how the money is used, 2 Corinthians 8:4
4. The congregation (the elders) manage and distribute the money as the need arises, Acts 11:29-30
WORSHIPFUL CONTRIBUTION

• An expression of joy at having our needs met
  – Even in extreme difficulty, we can be grateful enough for God’s provision to give liberally out of our poverty, 2 Corinthians 8:2
  – “Sowing sparingly” is an assertion that our needs have not been met, 2 Corinthians 9:6

• An expression of trust in God
  – To provide for our actual physical needs, Mark 12:44
  – To turn lack into abundance, Luke 6:38
  – To be who He claims to be, Malachi 3:8-10

• A public demonstration of our concern and sincerity
  – For the Lord’s work, Acts 4:33-34 (v.34 is the result of v.33)
  – For the Lord’s people, 2 Cor. 8:24
PLANES OF WORSHIP

GOD

PRAISE
TRUTH
PRAISE
TRUTH
PRAISE

Teach & Encourage
Teach & Encourage
Teach & Encourage
HOW WE GROW BY GIVING

- We learn how much we rely on God to provide for our physical needs, Luke 6:38; 2 Corinthians 9:8; Proverbs 3:9-10
- We learn to prioritize God’s and the kingdom’s needs over our own, Malachi 3:8-10; Mark 12:41-44; Ephesians 4:28
- We learn to focus our time and energy on spiritual things, Matthew 6:24; Luke 12:32-34
- We participate in the spread of the gospel, Philippians 4:15
- We are united with the recipients of the things we give, 2 Corinthians 9:12-15
- We find more work to do in the kingdom based on the needs we know of
THE IDEAL CONTRIBUTION

Before Worship:
• Each worshiper plans a contribution in light of:
  – God’s blessings on him or her
  – The needs the congregation will meet with the contributed money, and plans a contribution accordingly.

During Worship:
• The comments focus more on the purpose and blessings of giving than on the commands
• We (collectively and individually) thank God for his provision for our needs and the opportunity to meet the needs of others.
• The worshipers use the quiet time during the collection to reflect on:
  – God’s blessings in their lives
  – The needs the congregation is meeting
  – Other ways they can meet these needs individually (time, effort, food, etc.)
MARKERS OF WORSHIP & COLLECTION

• Boundaries between Sacred and Profane
  – Criteria: to demonstrate in our worship the boundaries between our sacred lives and the profane world, Ephesians 4:17-32
  – Example: Budget for the contribution before you budget for anything else.

• Sacrificial Offerings
  – Criteria: to demonstrate in our worship that we “fill up…what is lacking in Christ’s sufferings,” Col.1:24
  – Example: Set aside extra money each month for emergency needs in the church.

• Ritual (Correct Procedure)
  – Criteria: to demonstrate by our actions that God (who is a God of peace, not confusion) is the originator and object of our worship, not ourselves, so that everyone may learn who God is and what He requires of them, 1 Corinthians 14:40
  – Example: Take a deep interest in some recipient of the congregation’s funds.
REVIEW AND Q&A

• Course Goals Review
• Speed-of-Light Overview of Course
• Worship Class Q&A
COURSE GOALS

• Understand better why we worship and who benefits from our worship
• Comprehend more fully what God has revealed about Himself, and explore how that knowledge impacts our worship
• Evaluate worship and our parts in it using reason, not emotion
• Improve the external and internal processes of worship in our lives
Markers of Worship

Sacrificial Offerings

Communion with the Supernatural

Correct Procedure

Boundaries & Between Scared & Between

The Communion with the Supernatural

Correct Procedure

Boundaries & Between Scared & Between
<table>
<thead>
<tr>
<th>Checklist Worship</th>
<th>Willy-Nilly Worship</th>
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</thead>
<tbody>
<tr>
<td>“Worship is a specific set of commanded acts.”</td>
<td>“Worship is about feeling close to God.”</td>
</tr>
<tr>
<td>Do all the right things in the right order</td>
<td>What you do doesn’t really matter</td>
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<tr>
<td>More corporate focus</td>
<td>More individual focus</td>
</tr>
<tr>
<td>Emotion viewed as disorderly or out of place</td>
<td>Emotion embraced (and perhaps pursued)</td>
</tr>
<tr>
<td>Key passage: 1 Cor. 14:40</td>
<td>Key Passage: 2 Sam. 6:21-22</td>
</tr>
<tr>
<td>DANGER: Legalism</td>
<td>DANGER: Emotionalism</td>
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</tbody>
</table>
WHAT IS WORSHIP?

True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of

the reverent adoration and spontaneous praise of God’s nature and works,
the expressed commitment of trust and obedience to the covenant responsibilities, and
the memorial reenactment of entering into covenant through ritual acts,
all with the confident anticipation of the fulfillment of the covenant promises in glory.

Allen P. Ross
Recalling the Hope of Glory
WORSHIP IN SPIRIT & TRUTH

• Not a description of how we worship, but of the worship itself
• We worship according to spiritual ordinances informed by the fuller revelation of God in Christ
  – Christ is our perfect high priest, offering the perfect sacrifice of His blood
  – We approach the throne of God inside the Most Holy Place with boldness
• Our worship is spiritually focused, not physically focused
  – We have been shown the Father through Jesus, a more intimate and spiritual revelation
  – We should not try to gratify our fleshly desires in worship
    • To be entertained, 1 Corinthians 11:21
    • To be intellectually stimulated, Acts 17:21
• Our goals in worship:
  – To honor God
  – To learn about God
  – To learn and encourage moral behavior individually
  – To “stir one another up to love and good works”
COVENANT SERVICE AND WORSHIP

“Life as Worship” ⟷ “Sunday-Wednesday”

• A clear scriptural separation of covenant service (moral behavior, lifestyle) and worship
  – Worship is not the whole of our covenant service toward God
  – Covenant service is clearly distinguished from organized, ordered worship

• Corporate worship and individual worship are separate
  – Both types of worship are commanded for Christians
  – Each has a specific use in building us up in our covenant service

• Confusing the two produces (and even encourages) moral laxness
  – We feel our service is done if we attend worship, and may be prone to sin because “I did my job this week.”
  – We may feel like we don’t need other Christians, and become morally inbred.
BEING “FILLED WITH THE SPIRIT”

- GOD’S PAST OR FUTURE ACTION
- BEING FILLED WITH THE SPIRIT
- GODLY (TRAINED) EMOTIONS
- GODLY (TRAINED) BEHAVIOR
- EXPRESSION IN WORSHIP
VERTICAL & HORIZONTAL WORSHIP

GOD

PRAISE

TRUTH

Bible

Act of Worship
VERTICAL & HORIZONTAL WORSHIP

GOD

PRAISE
TRUTH
PRAISE
TRUTH
PRAISE

Teach & Encourage
Teach & Encourage
Teach & Encourage
HOW DO THE GOALS OF PERSONAL WORSHIP DIFFER FROM THE GOALS OF PUBLIC WORSHIP? OBVIOUSLY EDIFYING ONE ANOTHER IS NOT REQUIRED, BUT ARE THERE ANY OTHER DIFFERENCES?
PUBLIC AND PRIVATE WORSHIP

Purpose of Public Worship

– Deepen and strengthen our relationship with God, Heb 10:22
– Learn/understand God’s Word (knowledge), Col 3:16
– Equip ourselves to behave righteously (action), Heb 10:23
– Teach and admonish one another, Heb 10:24; Col 3:16
  • Communicate God’s will
  • Encourage each other to obey commandments

Purpose of Private Worship

– Deepen and strengthen our relationship with God, Heb 10:22
– Learn/understand God’s Word (knowledge), 1 Tim 2:5
– Equip ourselves to behave righteously (action), Heb 10:23
– Prepare to edify others in public worship and service, Mark 1:13-14; Gal 1:15-17; 1 Cor 14:26
PUBLIC AND PRIVATE WORSHIP

Acts of Public Worship

– Singing
– Praying
– *Lord’s Supper*
– *Collection*
– Scripture Reading
– Preaching (public study of scripture)

Acts of Private Worship

– Singing, Jas 5:20
– Praying, 1 Thes 5:15; Matt 6:6
– Scripture Reading, Acts 17:11
– Studying the Scripture, Acts 17:11; 1 Tim 2:15
– *Meditating on the Scripture, Phil 4:8*
– *Fasting, Acts 13:2-3; Matt 6:16ff*
HOW DO THE PRINCIPLES WE DISCUSSED IN THE “DECORUM IN WORSHIP” CLASS APPLY TO WHAT WE WEAR TO WORSHIP? WHAT DOES THE EXAMPLE OF DAVID (2 SAM 5:14-23) TELL US ABOUT ACCEPTABLE DRESS AND/OR BEHAVIOR IN OUR WORSHIP?
LESSONS FROM EXAMPLE OF DAVID

• Background: Not obligated to read Michal’s assessment of the situation as honest or valid

1. People will misunderstand what we say or do in worship
   – We are obligated to try to reduce this confusion, 1 Corinthians 14:23
   – We do some strange things: acapella singing, Lord’s Supper
   – The strangeness, if properly administered, should convict those who do not understand at first, 1 Corinthians 14:24-25

2. Dress (and behavior) is cultural
   – Don’t judge people based on what they wear, James 2:1-4

3. Be careful of defining and shaping NT worship based on Old Covenant examples
DRESSING FOR WORSHIP

• Dress for others’ edification and concentration
  – Don’t wear anything that will distract someone
  – Don’t violate someone’s conscience
    • To do this, need to know what people are uncomfortable with
      – Send a message that you are here to worship and encourage, 1 Cor 11:7-12

• Dress for what you might be called on to do in worship or Bible class (men and women)

• Questions to ask when you look in the mirror:
  – Does this demonstrate most clearly my intent to worship God?
  – Will this edify and encourage the most people?
  – Am I hoping people will look at me, or look to God?
AUTHORITY IN WORSHIP

• Two options when using authority to determine procedure or action:
  – Do what is clearly authorized because approved by command or example (black & white)
  – Do what might be authorized based on silence, assumptions, human wisdom (grey area)
  – Which view is more aligned with faithful obedience to God?
    • Careful obedience is essential, Matt 7:21-23
    • No bonus points for creativity in the kingdom, Luke 17:10

• Always consider how a use of liberty (a grey area) will be perceived
  – Aim for the “lowest common denominator” (e.g.- 1 Cor 14:24-25)
    • Someone totally new to the faith but able to read the Word
    • Someone trying to understand what makes us different from all other groups
  – Do not destroy someone’s faith by your use of liberty, 1 Cor 8:11-12
SERVING THE LORD'S SUPPER IS A SILENT ROLE. CAN WOMEN PERFORM THIS FUNCTION? I HAVE FRIENDS IN DENOMINATIONAL CHURCHES WHO DO SO.
MANY CHURCHES SERVE THE LORD'S SUPER ON SATURDAY NIGHT. IS THIS IN KEEPING WITH THE IDEA THAT IN JESUS' LIFETIME, THE JEWISH DAY WAS FROM EVENING TO EVENING, RATHER THAN MIDNIGHT-TO-MIDNIGHT? IS IT SCRIPTURAL TO OBSERVE THE LORD'S SUPER ON SATURDAY NIGHT?