A Proposed Order Of Worship For The Seventh-day Adventist Church Informed By The Theological Presuppositions Implied In The Genesis Account Of The Creation And Fall Of Man And The Covenant Promise Of Genesis 3:15

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ABSTRACT


by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University
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Title: A PROPOSED ORDER OF WORSHIP FOR THE SEVENTH-DAY ADVENTIST CHURCH INFORMED BY THE THEOLOGICAL PRESUPPOSITIONS IMPLIED IN THE GENESIS ACCOUNT OF THE CREATION AND FALL OF MAN, AND THE COVENANT PROMISE OF GENESIS 3:15

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It is the thesis of this research project that the theological foundation for Christian worship was laid in the beginning chapters of Genesis in the context of the Creation, the Fall of Man, and the subsequent gospel covenant of Gen 3:15. The basic structure of worship which involves God, man, and their relationship is present at the beginning. Through this basic structure, worship is seen as an intentional act of man's adoration and commitment to God and is always in response to divine initiative.

As an intentional act of adoration of God, man's worship is circumscribed by the theological presuppositions of the nature and
character of God, the nature of man, and man's relationship with God. These theological presuppositions are discernible in Genesis. In it God revealed Himself in His divine reality, sovereignty, transcendence, charity, righteousness, and holiness. Genesis also discloses the fact of man created in God's image. In His image, man in his religious nature is equipped with a capacity to know his divine origin, to relate to God in terms of responsible living through faith, love, and obedience to divine law, and to understand through revelation his depraved nature and need of salvation in the light of the Fall of Man. Worship in this context requires an articulation of theological truth which in turn is to inform the spirit, form, and content of worship.

Worship as a response to divine initiative is further circumscribed by divine activities because of God's nature and character. He manifests Himself in a continuous revelation that culminates in the Incarnation of Christ. He establishes the original, gracious covenant that finds fulfillment on the Cross. He ministers to mankind through both a divine mediation and judgment that leads to the Cross, to the heavenly ministry of Christ, and to the imminent parousia. He promises reconciliation and restoration through the symbol of the Sabbath both as a sign of divine Lordship and as an assurance of divine rest from the power and tyranny of sin.

These basic theological presuppositions of divine nature, character, initiative, and ministry are seen to guide man's worship of God throughout the biblical era, through an adaptation according to different time and context. The Christian churches of the
post-biblical era, however, are observed to have gradually deviated from the concept of the authority of the whole Bible. Biblical prophecy points to a movement in the end time that will recover a true concept of God and His worship through the proclamation of the gospel found in the Three Angels' Messages of Rev 14:6-12.

The Seventh-day Adventist Church earnestly believes itself to have been raised by God to carry out this gospel mission in this end time. At the very heart of the Three Angels' Message of Rev 14 is a call to worship God as Creator, Redeemer, and Lord. The Seventh-day Adventist Church, though zealously proclaiming the gospel message of Rev 14 through a world-wide evangelization, has yet fully to proclaim that gospel truth of the end time in its very worship service.

It is the burden of this study to direct the attention of the church to its historical and biblical root and continuity from the beginning of time on earth. The message which the church is mandated to preach to the world finds its root in the Creation, the Fall of Man, and the redemptive covenant. Its worship in this light must also find its theological foundation in the beginning. To that end this study concludes with a proposed order of a worship service that attempts to articulate these theological beliefs and which theological imperatives, in turn, inform the worship of the Seventh-day Adventist Church.
Andrews University
Seventh-day Adventist Theological Seminary


A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Oliver Kang-Song Koh
January 1982

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My wife Linda, herself in the midst of her own doctoral program, has stood by me with devotion and loyalty and typed several preliminary drafts of this document. My two sons, Terrence and Marvin, have taught me the true value of time.

Above all, the very nature of such a study of the worship of God is itself a fundamental response to a divine initiative, based on His biblical revelation, guided by His Spirit. To our Creator and Redeemer God is due not only our highest acknowledgement, but glory and worship, with love and understanding.
CHAPTER I

INTRODUCTION

The innate desire to worship is universal in man.\(^1\) It is "a law of man's nature, written into his essence."\(^2\) Whatever faith man holds, he remains essentially a worshipping creature. He worships either God or himself.

Corporate worship is a central concern of the Christian church. Without worship, church life would soon languish and disintegrate. "There can be no possibility of the church being Christian without worship,"\(^3\) asserts Franklin Segler. Christians worship a distinctive God, as revealed in the Holy Scriptures. Worship of the Christian church is thus determined and characterized by its understanding of the nature and character of God as well as man's nature and relationship to Him. In this light, the relationship between faith and worship, between theology and liturgy, has been well recognized. "The basis of Christian worship is not utilitarian but theological," says Raymond Abba.\(^4\) "What is believed," asserts


\(^3\)P. 11.

Merville Clark, "will and must govern what is done in worship."¹

Christian worship must always be "under the judgment of theology," writes Robert Rayburn.² Franklin Segler recognized the same: "A sound theology serves as a corrective to worship, and true worship serves as the dynamic of theology."³

Walter Harrelson's concern is also worth noting:

Few would argue with the view that vital religious communities need constantly to be alert to the question why they do what they do in their acts of worship, in their cultic practice. Periodic assessment can assist in the job of pruning the rich foliage that grows up unnoticed in the worship of any religious community no matter how "non-liturgical" it may consider itself to be.⁴

**Justification of the Study**

Corporate worship is a central concern of the Seventh-day Adventist Church. The SDA Church acknowledges that the worship of the Creator and Redeemer God lies at the very heart of the Advent message.⁵ The context of the Advent message is the gospel proclamation of the Three Angels' Messages of Rev 14:6-12, the distinctive message the Church is called to proclaim to the world in this end time.⁶ In this light, the Church owes to itself the great task of

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³P. 57.
proclaiming the distinctive gospel truth of the end time not only through various evangelistic enterprises, but even more so through the very worship service itself where theology should clearly inform worship, even as worship articulates theology. In actual practice, it has been observed that though the Seventh-day Adventist Church has zealously propagated the distinctive gospel truth through a world-wide evangelization, it has yet to boldly and clearly reflect that distinctive truth in its worship service. Hence the undertaking of this project—probing for a sound Biblical basis and a worship approach in which the church's theology and worship each inform, reflect, and enhance the other in the total life of the church.

The Thesis and Task of the Study

In this study we contend for the thesis that the theological foundation for Christian worship was laid in the beginning chapters of Genesis in the context of the Creation and Fall of Man, and the subsequent redemptive covenant promise of Gen 3:15. In the light of this Biblical revelation in Genesis, it is further contended that theology informs worship, even as worship articulates theology. The worship experience of the Seventh-day Adventist Church can be enhanced through a more conscious correlation between theology and worship. The Seventh-day Adventist Church has a unique mission and distinctive message. This uniqueness and distinctiveness should inform its worship and the worship should articulate its message and mission.

In the pursuit of this contention, the task, therefore, is to investigate the theological basis for worship in the beginning chapters
of Genesis and to note how that theology relates to corporate worship in selected historical periods of the Old Testament, the New Testament, and the Christian Church. The end product of the task is to develop a theologically informed corporate worship service for the Seventh-day Adventist Church.

Organization of the Study

The foundation for this study lies in chapter 2 where the theological presuppositions for Christian worship are extrapolated from the Biblical revelation found in the beginning chapters of Genesis. With these presuppositions chapter 3 investigates the nature of corporate worship of the biblical era in three main historical periods: the Patriarchal, the Israelite, and the Apostolic. The primary concern of the investigation revolves around the question of how theology and worship function with each other and in relationship to the theological presuppositions of Genesis. The same concerns of chapter 3 are followed in chapter 4 with the investigation of post-biblical Christian churches covering the periods of the Patristic, the Medieval, and the Reformation.

Chapter 5 is devoted to a critical evaluation of the Seventh-day Adventist Church with regard to its prophetic role in calling mankind to a recovery of the true concept of God and the true worship of Him in the light of the Three Angels' Messages of 14:6-12. The concern again is in investigating the distinctive message of the Church as it relates to its actual worship practice and to the theological presuppositions in Genesis. The end product of the entire study is to propose in chapter 6 a theologically informed corporate
worship service for the Seventh-day Adventist Church. The conclusion and future perspectives of the present study are presented in chapter 7.
CHAPTER II

A THEOLOGICAL FOUNDATION FOR WORSHIP

Genesis—A Theological Foundation for Worship
in the Light of the Creation

That the Scriptures are permeated with teachings on worship
is generally recognized. 1 That the theological foundation for worship
has already been laid in the account of the Creation and Fall of Man
in Genesis, is, however, not adequately acknowledged. The basic
structure of worship always involves God, man, and their relation-
ship. Principles concerning this relationship are discernible in the
very beginning chapters of Genesis.

The Nature of God

In Gen 1:1 we are told that God "created the heavens and
the earth." 2 This statement has profound theological implications.

1. The Implication of Divine Reality. The concreteness of
God's created works implies a reality (in contrast to a whim or fig-
ment of the imagination) even though God is intangible and invisible.
Creation, itself, is a revelation of God. Creation further implies

1 Robert Rayburn, O Come, Let Us Worship (Grand Rapids: Baker Book House, 1980), p. 43. Also Norval Pease, And Worship

2 All Scripture quotations in this Project Report are from the
Revised Standard Version of the Bible unless otherwise indicated.
the reality of divine acts in the concreteness of time and space.\(^1\) God is a reality because His created works are a reality.

2. The Implication of Divine Sovereignty. Creation implies a free, uncoerced act of the sovereign God.\(^2\) God takes the initiative to reveal, to create, to provide, to sustain, to bless, to sanctify. Creation further implies divine transcendence. What is created cannot be self-existent, therefore it must have its origin in something outside of and beyond itself. God always precedes and remains above and beyond His creation. He is therefore Lord of Creation and thus sovereign.

3. The Implication of Divine Charity. Although God is sovereign and transcendent He manifests a grace and charity toward His creation of man in His image (Gen 1:27). Divine charity is further implied in God's sovereign act of creating for good--the affirmation of life and ideal existence of man (Gen 1:31). Moreover, divine charity is implied in God's transcendence and His immanence in that while He is God and man is man, He reveals Himself to and communicates with man in intimate ways. This may be seen in His provision of the Sabbath (Gen 2:1-3) and His instruction concerning the tree of the knowledge of good and evil (Gen 2:16-17). The Sabbath


institution was designed to bring God and man together in sacred communion. According to Karl Barth, the provision of the Sabbath anticipates "a covenant of grace," while Niels-Erik Andreasen suggests that the Sabbath anticipates the incarnation which facilitates a meeting between God and man.  

in sum, the Creator God is intangible and invisible yet real, infinitely transcendent yet intimately near, powerful yet good, creating and sustaining, great and awesome yet personal and compassionate, all sufficient yet desiring communion with man.

The Nature of Man

Concerning the creation of man the Bible plainly states, "Then God said, 'Let us make man in our image' . . . so God created man in His image" (Gen 1:26-27). This too has important theological implications.

1. The Implication of Divine Origin. "Let us make man" implies God is the absolute source of man's life and being. His life is essentially a divine gift. "In His image" implies a close relationship between creature and Creator. Outside of this relationship humanity would cease to be. The close relationship is expressed in a unique affinity characterized by man's "capacity and appetite for

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"In His image" further implies that man is a religious and social being seeking fellowship with God as his highest joy. The cul-tic hymn of the psalmist puts it this way: "As the deer pants for the streams of water, so my soul pants for you, O God" (Ps 42:1 NIV). Augustine (d. 430 A.D.) echoes the same thought when he prays, "Thou hast made us for thyself, and our hearts are restless till they find their rest in thee." Being created in the image of God, man in his meaning and purpose of life finds his ultimate relationship, fulfillment, and satisfaction in his Divine Maker.

"In His image" further implies man is unique and distinct from animals. Yet he is never a divine man nor a demigod. On this point, H. H. Rowley comments, "That man is other than God is never lost sight of in the Bible, which could never be guilty of speaking of the divinity of man; that man is wholly other than God is equally alien to Biblical thought, and could hardly be accepted by any believer in the incarnation." The unique nature of man lies in the special, divinely endowed spiritual nature that enables him to discern, understand, and respond to the spiritual things of the God Who is Spirit. Yet the very unique act of God forming the physical body of man with His own hands clearly indicates that man is a holistic human being. Man in God's image is to relate to his Maker holistically--spiritually, mentally, and physically. This is man's holistic responsible

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2 Augustine, Confessions, I. 1. 1.

existence. Any dichotomy or trichotomy is alien to Scriptural revelation as revealed from the beginning of creation.

2. The Implication of Responsible Human Existence. In Gen 2:16 and 17, we note God's explicit command to man: "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Created in God's image, man has a moral responsibility to God's law that regulates relationship. In obedience to God's law, as responsible living, man enjoys true freedom in God and His world. Disobedience destroys that relationship and ushers in death.

The whole created order is made for God's glory (cf. Isa 6:3; Ps 19). It is, however, to man who is given the highest privilege and moral duty to reflect and to reveal the character of his Divine Maker. Humanity made in God's image clearly implies that humanity has the potential to reveal God.¹ Emil Brunner speaks of man's nature and relationship to God this way:

Man, in contrast from all the rest of creation, has not merely been created by and through God, but in and for God. He is, what he is originally, by God and through God; he is also in and for God. Hence he can and should understand himself in God alone. Just as it is said of no other that it has been created "after his likeness" or "in his image."²

Thus "in His image" implies a responsible human existence through a relationship of love and obedience to God.

"In His image" also implies man's responsible relationship with

¹Wainwright, p. 34.

his fellowman. When Scripture says that "a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gen 2:24) it gives expression to the principle of love as the law of life in nothing less than the covenant of love in the marriage institution. Karl Barth sees in this love principle the "definitive explanation of the image of God."1

3. The Implication for Faith in the Divine-Human Encounter. Faith of necessity must be inherent in man's first awareness of existence. In the presence of his Creator, man's first inclination is to trust Him, first, in terms of the revelation that he had been created by God, and then in obedience to God's direction that he be "fruitful and multiply, and fill the earth and subdue it" (Gen 1:28). Faith, however, is substantiated with evidence of divine providence and provision for the continuance of life when God, addressing Adam and Eve, said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food" (Gen 1:29).

Faith as a basic love relationship is implied in the relationship of marriage and by extension to all interpersonal relationships that issue from the marriage institution. Faith as a living and growing relationship, however, must meet the crucible of obedience to God (Gen 2:17). Instinctively, faith is a compelling force in the face of the Creator God Who is mighty, good, and compassionate.

In sum, man who is created in God's image is unique yet of divine origin. He is distinct and independent yet in close affinity

1Church Dogmatics, Ill. 1, p. 195.
and utter dependence upon divine sustenance. He is a free moral agent, yet with the divine gifts of love and faith he is to live in responsible relationship with God and man.

*Genesis--A Theological Foundation for Worship in the Light of the Fall of Man*

In considering the basic theology that informs worship, the fact of man's fall into sin and his need for redemption as well as the fact of his creation cannot be overlooked. In Gen 3:6 and 7 we are told:

> So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they sewed fig leaves together and made themselves aprons.

This statement has profound theological implications.

1. The Implication of Guilt and Depravity. Man was made God-dependent—"in the image of God." As we read the account in Genesis we are impressed with the fact that man was so made that he finds the anchoring of life in the holy love of God by seeking freedom, security, and life in Him and by being faithful and obedient to Him. Refusing this anchoring in the personal God and His revealed will is sin. Sin is the result of seeking another fulfillment of life in the material world and in the autonomous "I" in place of God as the rightful center of life. The result is a tragic alienation, a broken relationship, between God and man. This is clearly seen in the fact that Adam and Eve hid themselves from the presence of God after they had disobeyed Him (Gen 3:8).

Scripture speaks of fallen man alienated from himself; shame
and guilt so overwhelmed him that he sought to cover his nakedness with fig leaves (Gen 3:7). He became alienated from his fellow-beings; depraved by sin he became self-justifying, censorious, and recriminatory (Gen 3:11-13). He became alienated from his environment; conflict, pain, and suffering became his lot (Gen 3:15-19). The life of a creature was required to provide him with adequate covering (Gen 3:8). But above all, fallen man became alienated from his Creator God; guilt and depravity made him unfit to stand before the holy God and he became a sinful exile (Gen 3:23-24).

The guilt and depravity of sin perpetuates itself in a most manifest and heinous way. Cain committed fratricide without a hint of sorrow (Gen 4:5, 8, 13-14). Lamech celebrated his murderous crime with poetry (Gen 4:23-24). The antediluvians had so filled the world with wickedness that "every inclination of the thought of his heart was only evil all the time" (Gen 6:5-6). Despite the new beginning after the Deluge, the tower builders of Babel so erected the tower to openly defile God's will (Gen 11:4). The obvious character of sin is a "cumulative process or a contagious disease" that invades both the whole man as "an essential unity" of heart, will, thought, and deeds, and the whole of humanity as a corporate body. Both as personal and collective act, man is in a constant state and voluntary act of rebellion against God and His word

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(Ps 51:4). Every individual's "constitution is a permanent revolution," writes Emil Brunner.¹

William Dyrness sums up the nature of sin this way: (1) sin is theological, it is always related to God's holy purpose and character; (2) sin is objective, whether realized and acknowledged or not, it is there and cannot be ignored; (3) sin is personal and conscious, it is a voluntary act of revolt; (4) sin is universal, it invades the whole man and the whole humanity; (5) sin is fixed, like the Ethiopian skin or the leopard spots.² Sin begets sinning. It is unrestrained, like a wild donkey in her heat (Jer 2:24). The cry of "What a wretched man I am! Who can deliver men from this body of death?"(Rom 7:24) represents the universal cry of fallen humanity, under the burden of the guilt and depravity of sin. Sinful man is obviously in no condition to deliver himself from alienation, of reconciling himself with God. The great gulf of alienation can only be bridged through God's initiative and His grace.³

2. The Implication of Divine Righteousness and Holiness.

The implication of God's holiness may be found in His sanctification of the Sabbath. His graciousness may be seen in His provision for man to partake of His creative powers—"be fruitful and multiply, and fill the earth and subdue it" (Gen 1:28). His righteousness is revealed in His warning concerning the tree of the knowledge of good and evil and His obvious unwillingness to allow His command to be broken with impunity.

It is clear that Divine law is the norm for an established and

dynamic relationship between God and man. That this law issues from God as a basis for His relationship to His creation establishes His law as a reflection of His character. His law is holy and righteous because He is holy and righteous.

It is only consistent with God's character as expressed in His law that He reacts toward sin in the most decisive manner. By expelling man from the Tree of Life in Eden, and by affirming the judgment of death as the wages of sin and disobedience (Gen 4:8, 23; 5; 6:7; cf. Rom 6:23), God has clearly manifested Himself as "the arch-enemy of sin." According to traditional Christian belief, God is holy, His moral purity is absolute and His ways are just. Any thought or action involving mixed loyalty or open defiance is a sin committed against the holy and righteous God. God's righteous dealing with sin and sinner is His holiness in action.

While God's righteousness and holiness, radiating as they do from His moral purity, reject, repel, and condemn what is sinful, they also, paradoxically, generate a divine "drawingness"—a belonging unto Himself. This is indicated in the root meaning of holiness as a "setting apart, a separating," but as a separating or setting apart "unto God alone" as indicated by Norman Snaith. This is first indicated in the creation of the Sabbath. In this creation God sanctified or set apart for Himself and for mankind a segment of earthly time. In keeping the Sabbath holy, man identifies with God

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1 Berkhof, p. 197.  
2 Dyrness, p. 53.  
in belonging and togetherness. Thus man is nurtured in holiness even as God is holy.

3. The Implication of Redemption and Salvation. Alienated and depraved, man can in no wise attain self-salvation nor can he of himself effect reconciliation with a holy righteous God to Whom sin is most repugnant. Rather it is only a holy and righteous God Who can approach reconciliation. Though absolutely irreconcilable with sin, God in His grace and mercy can take the initiative to reconcile the sinner unto Himself. Genesis clearly reveals God's gracious initiative in seeking for fallen humanity. In sin, Adam and Eve hid from God, "but the Lord God called to the man,"Where are you?" (Gen 3:9). So also did God seek out Cain, providing ample opportunity for repentance and redemption (Gen 4:9). He walked with Enoch, providing the way for his translation (Gen 5:22-24). He covenanted with Noah, providing a new beginning for the human family (Gen 6:8-9, 13, 18). Redemption and restoration began with God seeking man. And every possibility for communion between God and man has as its basis redemption through divine initiative.

Genesis--A Theological Foundation for Worship in the Light of the Covenant Promise of Gen 3:15

Divine initiative led to the revelation of the first redemptive covenant immediately after the Fall. "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel" (Gen 3:15). Though couched in symbolic language, the covenant clearly delineated in bold outline the whole plan of God's redemptive activity.
1. The enmity between the serpent and the woman implies a great controversy waged on one level between Satan (the power behind the serpent) and God's people (woman in conflict with the serpent). On a deeper level, and the truly decisive one, is the controversy between the Redeemer (the seed of the woman) and Satan. There are just the two forces involved in a universal conflict, no alternative powers with which to identify. Neutrality is impossible.

2. Since this struggle is beyond human powers, the power and ability to withstand and inflict fatality on Satan and to provide redemption implies that the Redeemer must be more than human--He must partake of the divine. The mystery of the Incarnation is thus foreshadowed.

3. The result of the controversy is predetermined. The bruising of the serpent's head implies the triumph of the Redeemer over Satan.

4. The cost of divine triumph is staggering. The bruising of the Seed's heel implies an injury to divinity that foreshadows the death of the Redeemer. The triumph of the Redeemer, however, implies the overcoming of death that foreshadows a resurrection unto life.

5. The death of the human-divine Redeemer is redemptive, which implies an atoning death of a substitutionary nature. He dies not for Himself but for all mankind.

6. The provision of a human-divine Redeemer based solely upon the initiative of the divine clearly indicates a salvation by
divine grace to which man can only respond either with faith in acceptance or with unbelief in rejection.

7. Acceptance by faith of divine grace implies partaking also of the divine triumph over Satan—resurrection and life. Rejection by disbelief would likewise imply partaking of the fatal defeat of Satan—destruction and death.

The redemptive covenant thus contains the protevangelism, the first glimmer of the gospel.\(^1\) It became the new basis for faith, hope, and worship communion.

**Summary**

As stated earlier, the basic structure of worship always involves God and man in relationship. This brief investigation of the Genesis account concerning relationships between God and man in creation, fall, and redemption reveals certain theological implications for worship.

The object of all true worship is God. The quality of worship is determined by one's conception of God and his relationship with Him. The revelation of God in Genesis makes manifest the nature and character of God. God is intangible and invisible yet real, sovereign and transcendent yet intimately near and devoted, infinitely great and awesome yet personal and compassionate, all sufficient yet desiring communion with man, holy and righteous yet drawing, forgiving, and redeeming.

According to the same revelation in Genesis, man is endowed with gifts of love, faith, and spirituality, with a capacity and

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\(^1\)Dyrness, p. 103.
appetite for God and responsible in relationship to his fellowbeings. Man, however, through the Fall, has become alienated from God and man and depraved because of Sin. Man needs redemption and reconciliation.

Through an awareness of God as Creator, as Lord, as Redeemer, and as Father of man "in His image," man's response to Him is one of worship. Hence worship is rational and inevitable. It is born of the nature and needs of the human soul. Such a worship is to be characterized with awe, amazement, and reverence interwoven with adoration, love, gratitude, and faith. Such are the essential ingredients of true worship.
The intent of this chapter is to investigate the nature of corporate worship in three selected historical periods: the Patriarchal (Abraham), Israelite (Mosaic, Monarchical, and Exilic), and the New Testament (Apostolic). It must be noted at the outset that the Old Testament contains not one explicit order of worship service as we would understand it today. The Old Testament is, however, full of teaching on worship. No attempt is made to reconstruct an order of worship from the Old Testament materials. However, as many pertinent references as can be made for an investigation of the worship practice in each period are examined. The primary concern of this investigation of corporate worship in each period revolves around two related questions: How is worship in each period informed by theology as revealed in the Genesis account and as expanded in later revelation? and How does worship articulate theology as revealed in the Genesis account and as expanded in later revelation, and how is this articulation adapted to a particular context of the worshipping community?

Corporate Worship in the Patriarchal Period

Abraham towers above many Biblical personages, not because of his own merits and accomplishments but because of his unique
relationship with God. Five distinctions can be ascribed to Abraham's relationship with God in terms of faith and worship.

1. Some have been led to identify Abraham as "the man of the tent and the altar."¹ By faith Abraham heeded the call of God to leave his home in Ur (Gen 12:1; Heb 11:8) and lived the life of a nomad, a pilgrim seeking "the city which has foundations, whose builder and maker is God" (Heb 11:10). By the same token of faith, wherever he pitched his tent, "he built an altar to the Lord and called on the name of the Lord" (Gen 12:9; 13:4, 18). The altar of sacrifice is a reinstatement of the faith and worship of Abel (Gen 4:4) and of Noah (Gen 8:20) in accordance to the Edenic covenant of redemptive promise.

In the land and time of widespread idolatry (Cf. Jos 24:2), Abraham's faith and sacrificial worship of the One True God,² Who is the "Creator of heaven and earth" (Gen 14:22, 19) and Redeemer (Gen 14:20), served as a clear and powerful testimony of the sovereignty and redemptive love of the Creator God as expressed in worship. For Abraham, faith and worship unite in proclaiming the gospel of grace and faith.

2. The unity of faith and worship is further expressed in a concrete act of returning tithe to the Creator and Redeemer God (Gen 14:20). This simple yet significant act of faith and worship is a public acknowledgment of God's sovereign claim and ownership by

¹Rayburn, p. 48.
virtue of His Creatorship, and of God's sustaining and redeeming grace by virtue of His holiness and charity. Love and gratitude in worship are thus expressed in concreteness even as God blessed Abraham in the concreteness of life, prosperity, strength, and blessing.

3. According to the Bible, circumcision was first practised by Abraham after his entry into Canaan; God ordered it as a sign of His covenant with Abraham (Gen 17:9-14, 23-27). There is certainly no pleasure in circumcision itself except that of the pleasure of faith and love in obedience to God's covenantal command. By the circumcision as the seal of covenant, Abraham was to become "the father of many nations" (Gen 17:4), the inheritor of Canaan (and ultimately the heavenly Canaan, Heb 11:10), the progenitor of a promised son, for the blessings of many nations (Gen 17:15-16). In this, Abraham in worship articulated the promise of Gen 3:15. The covenant was concluded with divine assurance of remaining as personal God of the covenanters (Gen 17:7-8). In the context of the covenant and the command of circumcision, Abraham "fell on his face" and worshipped God in obedience of faith (Gen 17:3, 23-24).

The seeming impossibility of the covenantal terms and their fulfilment would not cause Abraham to stumble. Circumcision as an act of obedience of faith and of worship reaffirms Abraham's trust in God Whose Creatorship and sovereignty knows no impossibility (Gen 18:14) and Whose righteousness justifies Abraham as righteous because of his belief (Gen 15:6).

According to Jeremiah, circumcision seems a common practice
also among other peoples (cf. Jer 9:25-26). Roland de Vaux points out that circumcision was an initiation rite to marriage life in the time of Abraham, but which rite as practised by Abraham took on a particular religious significance,¹ that is, in the light of the covenant. That this is so seems to be borne out by later prophets who condemn Israel's unfaithfulness as the breach of the covenantal marriage relationship with God (cf. Hos 2:2, 16, 18-19, 23; Mal 2:11, 14). The implication is that the faith and worship of Abraham is meaningful and intelligible to his time and context.

4. That faith and worship is not a one-way communion is amply demonstrated in Abraham's worship experience. God and Abraham engaged in dialogue. Worship in this sense is truly a communion, a fellowship. The close communion and intimate fellowship make possible active intercession and mediation for others. The audacity of interceding for Sodom and Gomorrah (Gen 18:16-33) gives witness to the holy boldness of one who has a living knowledge and relationship with a God of compassion and love. Yet the deep reverence and awe with which Abraham often "fell on his face" and worshipped God (Gen 17:3, 17) must repudiate any suggestion of flippancy and carelessness. When one fails to sense the glory and majesty of the Creator God, faith can easily turn into presumption and worship into self-glorification or self-entertainment. For Abraham, worship is a living communion because for Abraham God is a divine reality.

5. The living communion and divine reality of God prepared Abraham for the greatest test of faith and experience of worship at that time when God commanded Abraham to offer his son Isaac to Him as a sacrifice (Gen 22:2). The command of God is real and so is Abraham's love for his son Isaac. Commenting on this, Rowley writes, "Abraham felt constrained to offer Isaac as a sacrifice, not because it was a common duty or because Isaac meant so little to him, but because Isaac meant so supremely much to him, and because he wished to show the completeness of his own devotion to God."¹

However, such a desire to show the completeness of devotion in the face of tremendous conflicting claims can only be resolved in Abraham's coming to grips with the reality of a God Whose sovereign claim is absolute (cf. Gen 15:2, 8), yet Whose divine charity and holy love "would provide the lamb" (Gen 22:8). True faith and worship is impossible without such a knowledge of God and without a total commitment in obedience to Him. Faith and worship in this sense is no less than a matter of life and death.

In sum, Abraham's worship may appear simple in terms of liturgy as we know it today, but it is not simplistic or naive, for the dimension of faith, nurtured continuously in the realm of the great controversy between Christ and Satan, emerges to boldly proclaim and express that faith in worship. Worship is personalized, intimate, and vibrant, but never flippant; there is a true living communion between God and Abraham. The quality of the life of

Abraham the worshipper testifies to a life of habitual converse with God. Worship is relevant in that it is contextualized and concrete, yet it never loses sight of the transcendence and the sovereignty of God Who though invisible and intangible is the Object of faith and worship.

It is obvious that Abraham's conception of God and His revelational truths determine and shape the attitude, spirit, form, and content of Abraham's worship. And worship in turn clearly witnesses to the nature, character, and ministry of God as Creator, Lord, and Redeemer. Thus theology and liturgy, faith and worship unite clearly in proclaiming God and His gospel of salvation.

Corporate Worship in Israel

Historically, the Hebrew Exodus marked the birth of Israel as a nation; prophetically, however, it was the flowering out of the Patriarchal covenant. The history of Israel from its historical inception in the Exodus spans more than thirteen centuries. In terms of the development of worship, it can conveniently be divided into three periods: the Sanctuary (Mosaic period), the Jerusalem Temple (Monarchical period), and the Synagogue (Exilic period).

The Mosaic Period—
The Tabernacle

The birth of Israel as a nation marked a great transition not only in terms of international politics but also of its national economy, social changes, and, even more so, in terms of its religious life as expressed in faith and worship. The religious nature of Israel is indicated in Moses' formal plea to Pharoah for the Hebrew
Exodus to the effect that Israel "may worship me (God)" (Exod 4:23 NIV), "hold a festival to me (God) in the desert" (Exod 5:1 NIV), and "to offer sacrifices to the Lord our God" (Exod 5:3 NIV). That Israel was brought into existence primarily to be a worshipping community is further indicated in its being covenanted as "a kingdom of priests, a holy nation" (Exod 19:6). To Israel, God made manifest a spectacular divine self-revelation accompanied with a complex system of worship.

It is not our intent to outline Israel's complex order of worship, which in a short study like this would require an over-simplification. We therefore concentrate selectively on certain major aspects of Israelite worship that both maintain a continuity with the past and assert a uniqueness in forms of worship in its particular time and context. Specific attention is given to Israelite worship in the following terms: (1) the Sanctuary--its symbolism, furnishings, and ministration; (2) the holy Sabbath--its unique significance and weekly observance; and (3) the three national feasts--their annual celebration, purpose, and implications.

1. The Sanctuary System. "And let them make me a sanctuary, that I may dwell in their midst" (Exod 25:8). That the infinitely great and transcendent Creator God should desire to dwell in a material structure to be with sinful and depraved men speaks immediately of His great condescending love and desire to commune with His creatures (Exod 29:45-46). The intimate personalism and reality of God are made manifest in concreteness through a sanctuary structure symbolizing God's presence among His people. The
sanctuary structure together with its furnishings provide further revelation of God's nature, character, and ministry. The holy and moral purity of God, in the light of the sinfulness of man, is most emphatically expressed in: (1) the enclosure of the sanctuary within high walls (Exod 26:15-23); (2) the successive veils of the sanctuary to keep off unqualified approach to God's presence (Exod 26:31-36); (3) the bronze laver for cleansing and preserving moral fitness of the mediating priest before God (Exod 38:8); (4) the mediation through a sanctified priesthood (Exod 28:3); and (5) the high priest's garment and his turban—inscribed with the inscription "Holy to the Lord" (Exod 28:36). In no other place is the alienating nature of sin held in such a sharp antithesis against the righteous and holy character of God as is portrayed in the structure of the sanctuary.

The sharp antithesis between God and depraved man, between righteousness and sinfulness, is discernible in the design of the furnishings in the sanctuary. The ark in the Most Holy Place symbolizes the throne of Creator God (1 Sam 4:4; Exod 20:8-11; cf. Ps 80:1) and His awesome presence (Num 10:33-36). The Decalogue kept within the ark indicates the standard of God's righteousness and justice, the foundation of His throne (Ps 89:14; 97:1-2). The mercy seat which covers the ark and the law within and over which blood of sacrifice is sprinkled for an atonement of sin (Lev 16:15-16) and also over which God meets with His people (Exod 25:22), expresses God's grace in the offering and accepting

1 de Vaux, p. 301. de Vaux states that it was customary in Near Eastern religion to deposit legal documents in the temple or at the feet of deities.
of His own blood of covenant and in the expiation and forgiveness of sin (cf. Lev 16:14-15; Exod 25:22).

The showbread in the Holy Place symbolizes God's spiritual sustenance and refreshment for His people in their covenant-keeping life (cf. Lev 24:6-7). The offering of the showbread is regarded as the Old Testament version of the New Testament petition "Give us this day our daily bread."²

The lampstand (also in the Holy Place) which burns continuously (Lev 24:1-4) symbolizes God's presence and His sustaining power of all life through the life-giving, omniscient, omnipresent Spirit of God (cf. Zech 4:6; Ps 121:3-4; Rev 4:5; 1:4-5).³

It is observed that the sanctuary is rich in the symbolism of God's presence, character, and ministry. But in none of this symbolism is there any representation of a cultic icon. The commandment of God strictly forbids the worship of God with any man-made image of Him. For the Creator God is Spirit, a divine transcendence Whose essence remains always a mystery, transcends His creation, defies and forbids any creaturely representation of Him. The imageless worship of Israel distinguishes it as a unique worshipping community among surrounding nations, and indeed "a stranger and

¹Rayburn, p. 60.


³Ibid., pp. 26-27. Holbrook also cites three other different views on the Lampstand as symbolizing: (1) the tree of life; (2) the invisible Deity in the Sanctuary; and (3) a conventionalized "burning bush," symbol of Jahweh.
sojourner among the religions," according to Gerhard von Rad.¹

Significantly the ministration of divine atoning, redeeming, and sustaining grace as expressed in the symbolisms of the ark, the showbread, and the lampstand is not made visible to a worshipper except through a mediating priest. It is only at the altar of burnt offering which a worshipper first encountered upon entry into the courtyard, that the divine means and way of effecting atonement and redemption is most poignantly portrayed in elaborate liturgical acts. The worshipper brings to the sanctuary courtyard a lamb without blemish, lays his hand on its head, and slaughters it. Its blood is applied by a mediating priest to the altar of burnt offering, and the victim is burnt on the altar—as a burnt offering (Lev 1:3-9) or its fat is consumed by fire—as a sin offering (Lev 4:32-35). From a consideration of these liturgical acts several theological implications emerge.

The sacrificial worship of Israel, which according to William Albright had its roots and growth from the Patriarchal period,² goes back even further, as has been shown earlier in this paper, to the covenant of Gen 3:15. The sacrifices and offerings that issue from covenant "are all parables of the holiness and justice of God."³ The holiness of God with His drawing and redeeming grace is clearly disclosed in the character of the victim. The unblemished animal

²"From Patriarchs to Moses" (Part II, Moses Out of Egypt), Biblical Archaeology 36 (1933):58.
³Dyrness, p. 156.
offering indicates that only a perfect sacrifice can meet the righteous claim of God and His law. That the victim functions as a substitution is clearly stated in Leviticus: "And it (the victim) will be accepted on his (worshipper's) behalf" (Lev 1:4 NIV). That a process of ransoming or restoring to favor by means of suitable payment is also implied is further evidenced by the shedding of blood "to make an atonement for him" (Lev 1:4). As an act of atonement to meet the justice of the Holy God and to reestablish union with Him, "the sprinkling of the blood, or expiation, was the means; the burning, or dedication to Jehovah, the end," says J. H. Kurtz.

The relation between the altar of burnt offering outside the sanctuary and the ark of the covenant within the sanctuary converges most impressively in the service of the Day of Atonement (Lev 16). The liturgical act of the high priest sprinkling blood upon the ark and upon the altar of burnt offering (Lev 16:14; 18-19), thus making atonement for himself, his household, and the whole nation (Lev 16:17), magnifies the meaning of the substitutionary atoning nature of the sacrifice as a substitute of "the part for the whole, one for the many," and an atonement "to be made once a year for all the sins of the Israelite" (Lev 16:34 NIV). In both the ark and the altar is portrayed the outworking of the great controversy between Christ and Satan, between the work of righteousness and the work of sin, and the divine solution to it all. For God has

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1 Sacrificial Worship of the Old Testament (Edinburgh: T & T Clark, 1863), p. 64.

2 Dyrness, p. 157.
offering His own substitutionary atoning sacrifice by the blood of
the covenant in order to meet the claim of law and righteousness
and to redeem and reconcile sinners unto Him. In both the ark and
the altar is thus proclaimed in powerful symbolisms and impressive
liturgical acts, God's covenantal redemptive grace in which "Love and
faithfulness meet together; righteousness and peace kiss each other"
(Ps 35:10 NIV).

2. The Sabbath—the Seal of Covenantal Redemptive Grace.
The ministrations of the ark and the altar that find convergence in
the service of the Day of Atonement are designed to bring worship­
pers into "a Sabbath rest" (Lev 16:30-31) in which God and recon­
ciled men shall enjoy true communion, and men experiencing a rest
from the condemning power of sin. It is for this relationship of
true communion and Sabbath rest that God designates the Sabbath
as an eternal sign of the covenant between God and Israel (Exod
31:13).

Founded upon God's original Sabbath rest (Gen 2:1-3) and as
a memorial of His original creation (Exod 20:11), and further upon
the historical redemption of the Exodus (Exod 20:2; Deut 5:6),
but above all, as upon God's redemptive grace from power of sin,
Israel is commanded by God to "observe the Sabbath day, to keep it
holy" (Deut 5:12; Exod 20:8). By this observance, Israel is to
"remember that you were slaves in Egypt and that the Lord your
God brought you out of there with a mighty hand. . . . Therefore the Lord your God has commanded you to observe the Sabbath
day" (Deut 5:15).
It is to be noticed that the same Sabbath command points to both the creation and the redemption as one same basis for faith and worship. In the light of this unity, Israel thus confesses in the Shema: "The Lord our God is one Lord" (Deut 6:5). "The order of creation," writes J. C. Rylaarsdam, "and the order of redemption are held together: God is One."¹ Rylaarsdam regards this unity of God as Creator and Redeemer as expressed in the Shema as "the matrix of worship in the Old Testament."²

In the light of the profound significance of the Sabbath as a memorial of divine creation and redemption and salvation, and the Sabbath as the seal of the covenant for the affirmation and maintenance of that relationship, the holy Sabbath day then constitutes a religious day of festal joy and worship, in the opinion of Barth,³ and it provides "time in which Israelite spirituality could flower" says Harrelson.⁴

3. The Appointed Feasts—Worship Contextualized. The concept of God as Creator and Redeemer is again made manifest in the observances of the three great annual feasts. The feasts are closely connected with the land of Israel and with the Temple service,

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² Ibid., p. 44.

³ Church Dogmatics, III. 4, pp. 47-72.

points out Abraham Millgram. Characteristic of the feasts is the joyousness of the harvest, of forgiveness, of redemption.

The Passover feast coincides with the barley harvest. Though originally a nomadic feast, the Passover is totally historicized by the Exodus event and transformed into a great feast celebrating God's redemption of Israel. The Exodus becomes a recurring theme in the worship of Israel. The celebration of the Passover articulates God as Redeemer (Exod 15:2) and as Creator (Deut 32:6).

The Feast of Pentecost coincides with the wheat harvest. It features the offering of the first fruits (Deut 26:2). Accompanying the offering of the first fruits is a liturgical recital proclaiming the mighty saving acts of God in the Exodus event (Deut 26:3-10). The historicizing of the harvest feast into a commemorative festival of redemption thus testifies to God as Redeemer and also as Creator Who claims Canaan as His inheritance (Exod 15:17) and Who has sovereignly given Canaan, His inheritance, to Israel (Deut 26:3), whereby it has enjoyed the fruits of the land. Love and gratitude mark the occasion.

The Feast of Tabernacles coincides with the time of the vintage. It is the climax of the year's celebration, the most important and the most crowded of the three feasts, as indicated by

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3. de Vaux, p. 494.
4. J. C. Rylaarsdam, p. 57.
Roland de Vaux.\(^1\) Again, the harvest feast is historicized and contextualized to commemorate the wilderness wandering and God's guidance, provision, and redemption of Israel (Deut 23:43).

The feasts of Israel are celebrated in remembrance of God's redemptive acts in the past. However, the celebrations are not merely services of intellectual remembrance. Through their recounting of God's mighty deeds in the past, the people confront and realize anew the presence and reality of God in their midst. The objective reality of God in worship is reiterated in Habakkuk's words: "But the Lord is in his holy temple; let all the earth keep silence before him" (Hab 2:20). It is the realization of this objective reality of God that makes the subjective expression of joy and gratitude of the people possible and meaningful. The elements of objectivity and subjectivity are maintained in proper balance in Israelite worship and faith. It is this character of worship, as is shown later, that helps the Babylonian exiles to survive through their worship life through the reading of God's deeds in the Torah, even without a temple, feasts, and sacrifice.

It is also noted that Israel's feasts, common to other harvest celebrations in an agricultural setting, could well have been adopted from the customs of the land,\(^2\) but have definitely been transformed into uniquely Israelite festivals by Israel's faith content

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\(^{1}\)P. 495. Lev 23:39 calls the Feast of the Tabernacles "the feast of Jahweh." de Vaux cited Josephus describing the Feast of Tabernacles as "the holiest and the greatest of the Hebrew feasts" (Ant. VIII. iv. 1).

\(^{2}\)Harrelson, From Fertility Cult to Worship, p. 21.
in the God Who is Creator and Redeemer, Lord of history and of creation and nature. The uniqueness of Israelite worship lies in its celebrating creation and redemption as actual events. For to Israel, God is real and sovereign and He thus determines and shapes creation and redemption, nature and history, people and events.

That the Exodus has become the decisive event that determines Israel's faith, practice, and worship\(^1\) is well attested in Scripture. But God could disclose Himself as Redeemer of Israel because He is the Creator; and He is worshipped as Creator because He has created not only the world but particularly Israel through redemption. God's revelation may be progressive, but its truth is constant and eternal. Israel's faith and worship affirm and maintain that unity and continuity through its confession of faith and worship of God as Creator and Redeemer. In the light of unity and continuity, Israelite faith and worship is an elaboration of the Patriarchal sacrificial system which has its foundation in God's original covenant of Gen 3:15. The unity and continuity of faith and worship is further maintained in the contextualization of Israel's worship according to its historical context and situation. The whole tabernacle service, the observance of the Sabbath, and the joyous celebration of the annual feasts are truth expressed in bold object lessons. They are dramatic representations for the revelation of God's character for the training of a people as a worshipping community. The forms of worship may vary according to historical context, but the

\(^1\)A. S. Herbert, Worship in Ancient Israel (Richmond, Virginia: John Knox Press, 1959), p. 7; also Rayburn, p. 51.
core of faith always remains true to God's revelation and determines and shapes the worship.

The Monarchical Period—
The Temple

With the rise of the monarchy there develops a form of worship which in scale and splendor proves appropriate to Israel at its height of glory and might. Conceived by David, built by his son, Solomon, the Temple in Jerusalem becomes the center of Israelite worship. The splendor of the Temple, with its interior all overlaid with pure gold (2 Chr 3:4), is considered one of the wonders of the ancient world.

At the dedication of the Temple, King Solomon played the leading role in the procession of the ark to the Temple (2 Chr 5:6; 7:5), the officiation of the sacrifices and offerings (2 Chr 5:6; 7:5), the installation of the ark in the Temple, the pronouncement of blessing upon the assembly (2 Chr 6:3), the offering of the dedicatory prayer (2 Chr 6:14-42). Then "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the Temple" (2 Chr 7:1). And the Israelites knelt and worshipped the Lord (2 Chr 7:3). This worship event became a national memory.

Monarchical worship distinguishes itself not only with its splendid liturgical embellishment but more so with the leading role of the king in worship. There is no specific mention of high priest in the early stage of the monarchy.¹ The king is "the priestly

¹The term "high priest" is used in 2 Chr 24:11 during the reign of Joash. This is the only occurrence of the term in the Old
person par excellence."¹ He is regarded to belong to the order of Melchizedek, the priest-king of God Most High (Ps 110:4; cf. Gen 14:18), the Anointed of the Lord (cf. 1 Sam 24:10; Ps 2:2), the son of God (Ps 2:7). He thus rules the nation in God's name, leads out in worship as God's priest. In this special relationship with God, the king is really "the psychic center" of the life of Israel.² The king of Israel as a son of God implies God is the true King. Hence the psalmist sings, "For God is the King of all the earth; sing to him a psalm of praise" (Ps 47:7 NIV). Thus to Israel under the monarchy, God is not only Creator and Redeemer, but also King and therefore Lord over all.

Feasts, tithe, first fruits, offerings, and Sabbath which are long familiar to the Israelites are all observed. The burnt offering assumes a greater importance with the rise of monarchical worship. David and Solomon offer it (2 Sam 24:25; 1 Kings 8:64; 7:25). It is mentioned repeatedly by the prophets (Isa 1:11; Jer 6:20; Hos 6:6; Amos 5:21; Mic 6:6). Ezekiel alludes to it nineteen times. The sacrifice remains central to Israelite worship, particularly now with the Jerusalem Temple as its center. "For the Lord has chosen Zion; he has desired it for his habitation" (Ps 132:13). "Out of Zion the perfect beauty of God shines forth (Ps 50:2), and He says, "Gather to me my faithful ones, who made a covenant with me by sacrifice" (Ps 50:5).

¹Herbert, p. 23. ²Ibid., p. 34.
Worship is accompanied with music and instruments, anthems and great choirs (2 Chr 5:12-13). Worship is offered with adoration, enthusiasm, and aweful silence as well (Ps 4:4; 46:10; 76:8; Hab 2:10).

The theology of monarchical worship can well be summed up in the cultic hymn in Ps 96 (NIV). The psalmist worships God exhorting, "O worship the Lord in the splendor of his holiness; tremble before him, all the earth" (vs. 9). For God is the Redeemer (vss. 2-3), the Creator (vs. 5), the King (vs. 10), the Judge (vss. 10, 13). He is great and most worthy (vs. 4), holy (vs. 9), glorious (vs. 8), sovereign (vs. 10), just, true, and righteous (vss. 10, 13). Man's response is to worship God in the splendor of his holiness (vs. 9), in praise of His salvation (vss. 1-2), in awesome wonder of His great creation (vss. 4-5), with an offering to His glory (vs. 8), with proclamation of His marvelous redemptive deeds (vs. 3), and with trembling and fear because the Lord is in the sanctuary (vs. 6). In this great cultic hymn are found all the basic ingredients of true worship—numerous overtones of the ingredients of worship found in the Genesis account.

That worship is more than embellished liturgy and splendid edifices is made clear in the worship experience of Isaiah in the Temple of the Lord (Isa 6:1-8). In the presence of the holy God, Isaiah cries, "Woe to me!" (Isa 6:5). His confession is immediately followed by cleansing and a commitment to the Lord. Sacrifice and obedience, worship and responsible existence are one. When this relationship is disrupted, true faith is contradicted and thereby
incurs the condemnation from the prophets. Israel honors God with its lips but its heart is far away from Him (Isa 29:13). It worships without repentance (Amos 4:4-6), breaks God's covenant (Hos 8:1), defiles His sanctuary, desecrates His Sabbath (Ezek 23:38), worships idols (Hos 8:4-6; 13:1-2). Israel is sick in head and heart (Isa 1:5), therefore its worship is wrong. God detests animal sacrifice without a true sacrifice of the heart. Worship carries with it a blessing as well as a judgment. When Israel worships God in love and obedience, God communnes with His covenant people in full glory and splendor. When Israel perverts its worship, God repeatedly warns of the destruction of the Temple (Jer 7:12-14) and of the nation (Jer 17:3-4). The Lord is the Holy One of Israel; He is "righteous in all his ways" (Ps 145:17), and "holy and awesome is his name" (Ps 111:9 NIV).

The Exilic Period—
The Synagogue

The warning of the horror of the destruction of Jerusalem Temple becomes a tragic reality in 586 B.C. The cream of the Jewish population is deported to Babylon. All sacrificial worship is suspended. The Jews in Babylon find themselves completely cut off from communion with God. And "by the rivers of Babylon we (the exiles) sat and wept, when we remember Zion" (Ps 137:1 NIV). However, it is not long before the exiles catch the full meaning of the prophetic warnings.

1Ibid., p. 5. The term "Holy One" is used at least 30 times in Isaiah alone. It is also found in Ps 71:22; Jer 50:29. The idea of holiness is permeated in Israel's faith and worship.
God is sovereign in the deployment of Babylon as His sword of judgment against His apostate people (Ezek 21:7-9, 19). God is faithful to His promise, real in His threat. Israel, God's chosen people, has become captive. Yet the continuous ministry of His prophets in the midst of captivity inspires hope for redemption and restoration. The drawing power of the Holy One of Israel makes repentance of Israel possible and worship a reality despite the absence of the Temple and the cessation of sacrifice. Here again the Genesis scenario is repeated. Disobedience brings sure judgment, but love and compassion bring forgiveness and hope.

Having accepted the theological interpretation of their calamity the Jews once again turn toward God to worship. But worship in that traumatic experience struggles to find its true center and reality in the wake of the absence of the Temple, the sacrificial cult, and the hereditary priesthood. A unique phenomenon, the synagogue, arises not to substitute for the Temple, says Herbert, but to coordinate faith and worship of the exiles.\(^1\) It probably begins first in one another's homes, to meet to keep their faith alive.\(^2\) James F. White characterizes the synagogue worship as an exilic survival agency, with its prime intention of preserving the Jewish identity through a corporate memory of God's great deeds for them in the past.\(^3\) By reading aloud the Torah (the record of Jewish history),

\(^1\) Ibid., p. 31.

\(^2\) H. H. Rowley, p. 224. It could well begin with the exiles visiting their prophets in their homes on Sabbath or New Moon days. (cf. 2 Kings 4:23).

\(^3\) Christian Worship in Transition (Nashville: Abingdon, 1976), p. 12. White further notes that "Judah could survive through
by reflecting and expounding their meaning (preaching), by praying and confessing their sins,¹ and by rejoicing in their unique history, the forgiveness of sin and the hope of return, through the singing of the psalms, the memories of the past become a present reality. The living God is once again experienced in worship even without the Temple, the symbol of His presence.

The reassurance of the presence of God is in fact given by the prophet Ezekiel. In his opening vision he sees God coming down to Babylon to be among His people (Ezek 1:1-3). Then comes another crucial message from God: "This is what the Sovereign Lord says: Although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone" (Ezek 11:16 NIV). The sanctuary is not God, but God is the sanctuary to the exiles.

That God is the sanctuary to the exiles is further made manifest in the role of the Sabbath. The Sabbath has indeed gone into the captivity with Israel. It is the only thing undefiled by the enemy. In the absence of the Temple, it becomes "God's sanctuary in time"² and provides true communion with God. Thus through the Sabbath, the exiles could experience liberation in the midst of worship, though countless other conquered kingdoms perished completely. Worship could overcome even fire and sword.

¹The prayer of confession and supplication of prophet Daniel who is with the exiles in Babylon at the time is recorded in Dan 9: 4-5, 17-18, can be the prayer any exile will offer in their assembly in the synagogue.

cattivity, hope in the time of calamity, and above all, God in their moment of realization and repentance.

The destruction of the Temple also gives rise to certain theological implications concerning the nature of the animal blood, the destruction of the Temple, and the cessation of the sacrificial worship all imply a temporal character to the whole complex system of worship with its symbols and rituals. The removal of all this therefore further implies an anticipation of a better way, of an ultimate permanence and reality. The psalmist points to that ultimate permanence and reality in "the hope in the Lord" (Ps 130:7). And this "hope in the Lord" converges in the Suffering Servant of God in Isa 53. The Servant Who "had done no violence" (vs. 9) "was wounded for our transgression, bruised for our iniquities" (vs. 5); He is our Atonement. The Servant "shall bear their iniquities" (vs. 11), "the sins of many" (vs. 12), and "our griefs" and "our sorrow" (vs. 4); He is our Substitute. The Servant, "like a lamb led to the slaughter" (vs. 7), makes "himself an offering for sin" (vs. 10) and "poured out his soul to death" (vs. 12); He is God's Sacrifice offered in our stead. And "after the suffering of his soul, he will see the light of life" "vs. 11), and "will see his offsprings" (vs. 10); He is our hope of resurrection and life. By His substitutionary atoning sacrifice and resurrection, we are "accounted righteous" (vs. 11), "healed" and "made whole" (vs. 5).

It is obvious that in the Suffering Servant is found the convergence of the whole sacrificial system of worship and faith in the Old Testament, with its foundation laid in the covenant of God made
with man in Gen 3:15. The glimpse of the Suffering Servant, the Coming Messiah, thus provides the focus of hope of Israel in its faith and worship, particularly in the land of captivity.

By way of summary, the spectacular revelation of God in the Mosaic period reaffirms and magnifies the consistency of His character as it was first revealed in the Genesis account. God's sovereignty and redemptive power in the Exodus event require trust and obedience from His people. The responses of the redeemed in worship are expressed in awe, reverence, gratitude, love, and joy. These ingredients of worship are all manifested toward exalting God as Creator and Redeemer, the One Lord God of Israel as shown in the solemnity of the sanctuary service, and in the joyous celebration of the Sabbath and the great feasts that are contextualized by the Exodus event.

The monarchical worship refines the Mosaic worship even as the latter elaborates the patriarchal sacrificial system. The centrality of sacrificial worship remains but is further enhanced with the prominent role of Israel's king, as God's anointed and son, in leading the whole nation in a solidarity act of worship with splendid sacrifices and offerings. The visitation of God's glory in His Temple, in the light of Israel's national might and glory, brings worship to a height of divine exaltation and proclamation of faith never experienced before. God is glorified as Creator, Redeemer, and King. The complementary roles of theology and liturgy find a most splendid expression in the monarchical worship, particularly in the early stage.

The apostasy of Israel that results in the captivity, the destruction of the Temple, and the suspension of sacrifice only testifies
to the constancy and consistency of God's character as sovereign, holy and righteous as revealed in Genesis account. The revelation of Him as residing with the exiles and the provision of the Sabbath as "His sanctuary in time" both provide the basis of worship and communion despite the absence of a temple and sacrifice. The phenomenon of the synagogue, through its corporate memories of God's great acts for Israel, attempts to preserve the identity and faith of Israel during the captivity. The circumstances of captivity reduce worship and faith to the essence—that faith and worship is primarily a matter of the heart relationship with the personal God. The simple recital of God's deeds in the reading of the Torah enhances afresh the objective reality of God and the subjective faith and gratitude of the people in the present help of the Lord. The implication of the captivity also points from the temporal character of the Old Testament worship to an ultimate reality in the coming Suffering Servant of the Lord, the promised Seed in Gen 3:15.

**Corporate Worship in the New Testament**

In the brief investigation of Old Testament corporate worship a principle of continuity *cum* distinctiveness with regard to faith and worship is seen as guiding through the different historical periods of the Old Testament. The very anticipatory nature of God's revelation in Genesis with its central concern in the Seed of the woman or the coming Messiah and His redemptive atoning sacrifice necessitates an extension of the principle of continuity *cum* distinctiveness into the New Testament era. The existence of the "New" Testament attests to this fact. Within the New Testament several major themes first
identified in the book of Genesis are discernible through the out-
working of this principle.

The Continuity cum Distinctiveness of Revelation Itself

The God of creation is a God of revelation. The divine
revelation of the covenantal promise of the Seed in Gen 3:15 is
reiterated in many and various ways, "but in these last days he.
(God) has spoken to us by His Son" (Heb 1:2), thus fulfilling the
promise of the Messiah. The distinctiveness of this unique revela-
tion lies in the Son as "the radiance of God's glory, the exact repre-
sentation of his being" (Heb 1:3), "the image of the invisible God"
(Col 1:15), hence the epitome of God's self-disclosure. Christ can
thus declare, "Any one who has seen me has seen the Father" (John
14:9). His further claims as "the Way, the Truth, and the Life"
(John 14:6) and of His unique oneness with the Father (John 10:30)
harmonize with His nature as One "full of grace and truth" and glory
(John 1:14).

The sovereignty of the God of revelation is clearly estab-
lished by His free choice of a unique means of His supreme reve-
lation in His Son. The same sovereignty determines the fulfillment of
the coming Messiah in "the fullness of time" in the New Testament
tera, according to God's wisdom and pleasure. There is no more
sublime revelation of divine reality than the very personal presence
of God's Son as both the Messenger and Message among men. The
God of the Genesis account comes seeking men through His Son.
Divine holiness, with its absolute purity and yet drawing love, dwelt among Israel through the symbolism of the sanctuary (Exod 25:8). God condescends to be the Holy One of Israel despite its sinfulness and depravity. But when "the fulness of time" comes, the Creative Word (John 1:1-4; cf. Gen 1:1) "became flesh and dwelt (literally tabernacled) among us" (John 1:14). The distinctiveness of this revelation centers in the Incarnation, long hinted in the Seed of the woman in Gen 3:15. The Incarnation in the Person of Christ, the "Holy and Righteous One" (Acts 4:14), however, remains a divine mystery (1 Tim 3:16), a sovereign act of the Holy Spirit (cf. Matt 1:20; Luke 1:30). For the Incarnate Christ is Creator and divine (John 1:1-4; Col 2:9; Phil 2:6) yet human (1 John 4:1-3; Rom 8:3). He is sinless (1 Pet 2:22; 1 John 3:5) yet not exempt from human weakness, needs, and temptations (cf. Matt 4:2; 8:24; Heb 2:18). Jesus Christ is truly a unique God-man.

The Incarnate Christ Who tabernacles among men identifies Himself as the true Temple (John 2:21). As such He is the divine reality of all that Israel's Temple has signified. And in that context Christ declares Himself as "the Bread of Life," the reality of the showbread (John 6:35; cf. Lev 24:7). Likewise, in His claim as "the Light of the world," Christ stands as the reality of the golden lampstand in the Temple (John 8:12; cf. Lev 24:4). By His Incarnate life, Christ ministers directly to the needs of men as did the sanctuary/temple through types and symbols.

The tabernacling of the God-man is further enhanced by the
Holy Sabbath as God's original means of communion with men in Eden. By His exemplary observance of the Sabbath (cf. Luke 4:16; Mark 2:25-26), Christ shows obedience to God's law, upholds and magnifies it (Matt 5:17), and thus maintains that unique oneness with the Father. As the Lord of Sabbath (Mark 2:28) He invites all to come unto Him and find true rest (Matt 11:28). In the deepest sense then, Christ is the true Temple as well as the Sabbath, the true rest. And loving Him is obeying His law (John 14:15; 15:10) and entering into His rest. Divine charity that undergirds the creation of God and His Sabbath in Genesis account also undergirds the purpose of the Incarnation and the Sabbath in Christ's ministry.

The Continuity cum Distinctiveness of Redemptive Atonement

As mentioned above, the heart of divine revelation concerns redemptive atonement in the light of God's character and ministry. Divine revelation that culminates in the Incarnation must have as its core redemptive atonement. The process that begins in God's covenant in Gen 3:15 and through a long history and complex system of sacrifices takes a startling turn for Israel when John the Baptist suddenly points to Jesus as the "Lamb of God" (John 1:29). And later when Jesus, having gone through the horror and agony of Gethsemane, goes forth "like a lamb led to a slaughter" (Isa 53:7), He humbles Himself and becomes obedient to death, even death on a cross (Phil 2:8). On the cross, Christ "has died as a ransom" (Heb 9:15; Matt 28; 1 Tim 2:4-6) through the "shedding of blood" (Heb 9:22).
The bruising of divinity on the cross, however, spells fatal defeat for the devil, according to Gen 3:15. Thus by the death of the incarnate Christ, "he might destroy him who holds the power of death— that is, the devil" (Heb 2:14). In thus destroying death, Christ "has brought life and immortality to light through the gospel" (2 Tim 1:10). He who believes in Christ is a "new creation" (2 Cor 5:17). For Christ is "the Resurrection and the Life" (John 11:25), the Creator (1 Pet 4:19); 2 Cor 5:17), the Savior (Titus 1:4), and Lord over all (Phil 2:11). In His hand He thus holds "the keys of hell and death" (Rev 1:10) as well as the key to His kingdom (cf. Matt 16:19).

The distinctiveness of the redemptive atonement by Christ lies in its absoluteness. At His death on the cross, the veil in the temple is rent asunder (Matt 27:51), thus signifying the end of all Old Testament temple rituals and animal sacrifice, and hence the absolute efficacy of the once-for-all atonement of Christ (Heb 9:28; 10:12). The centrality of the cross carries with it a blessing, a gift of eternal life to those who believe (John 3:16), as well as a judgment, a stumblingblock to those who do not believe (1 Cor 1:23). It speaks clearly that in the light of the cross, all of life and religion are reducible to one essence—a heart relationship with God through the crucified and risen Christ.

That the cross fully reflects the holy and righteous character of God is seen in His irreconcilable wrath against sin, even sin borne by His Son for the world. The holy and righteous God "spares not His own Son" (Rom 8:32) Who has made Himself "to be
sin for us, Who knew no sin" (2 Cor 5:21). For the wages of sin is death (Rom 6:23). But on the same cross, "God so loves the world that He gives His only Son" to die for us that we might live (John 3:16). Thus in the cross God's "love and faithfulness meet together, righteousness and peace kiss each other" (Ps 85:10).

The Continuity cum Distinctiveness of Mediation

That sinful and depraved man needs a means of mediation to approach the holy God is made clear by two scriptural facts. First is the fact that no man is inherently righteous to enable him to stand before the holy and righteous God (cf. Isa 64:6; Ps 53:3; Eccl 7:20; Rom 3:10). Second is the fact that God has already recognized the predicament of man and has provided for divine mediation symbolically through types and examples such as patriarch-priest, a godly charismatic leader, a prophet, a God-prescribed priesthood.

When the supreme sacrifice was offered on the cross, the whole meaning of divine mediation became clear. The divine sacrifice, Jesus Christ, was offered by no other than Himself—the true High Priest (Heb 9:11, 14), the divine reality of all typical mediating priesthoods. Direct access to God is provided through Christ the true Temple, the true High Priest, and the true Sacrifice. It is "in Christ only that God reconciles the world unto Himself" (2 Cor 5:19). Herein lies the distinctiveness of divine mediation through and in Jesus Christ Who has entered into heaven (Heb 9:24) and "is seated at the right hand of the throne of God" (Heb 12:2) to be our "Advocate with the Father" (1 John 2:1) and "always lives to make
intercession" for those who draw near to God (Heb 7:25).

With the way made clear to the presence of God through Christ, the apostle Paul can thus confidently exhort us saying, "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb 4:16).

The Continuity cum Distinctiveness of Judgment

The creation of man in God's image as shown in the Genesis account carries with it a freedom and a responsibility for man. Man's freedom must answer for the consequence of that free exercise. Disobedience brings sure judgment as evidenced in the Fall of Man. Sin is doomed, as foreshadowed in Gen 3:15 and confirmed in the cross, and awaits an ultimate annihilation. On the other hand, a covenant of life is also foreshadowed in Gen 3:15 and ratified in the cross, and it awaits an ultimate reward. Confronted by the forces of the great controversy between Christ and Satan, man is to respond and commit allegiance to either force by which response he is judged. However, the cross, with its decisive triumph over sin and death and with its gift of life, becomes the center of all human response, and hence their judgment, too.

As relationship with God, in the light of the cross, is an ever-present reality, so is judgment also a present reality (John 12:31; cf. 1 Pet 4:17). As the work of the cross is yet to ultimately annihilate sin to reward eternal life, so is judgment also an eschatological reality (Heb 9:27). The end has intruded into the present
even as God's kingdom, though already come, is yet to be con-
summated (Mark 14:25; Matt 25:31 ff).¹ The certainty of present
judgment makes a final judgment just as certain, inevitable and
imminent. The cross with its perfect atonement that implies a com-
plete annihilation of sin makes parousia a necessary conclusion of
the total work of the cross. With this background of judgment in
the light of the cross, parousia becomes a vital theme in New Testa-
ment faith and worship. Christ repeatedly assures of His return
during His ministry (cf. John 14:1-3), at His ascension (Acts 1:11)
and in the last words of the Scripture (Rev 22:20). To the believers
Christ's coming is the blessed hope (Titus 2:13, 14) and judgment a
final reward (Rev 22:12).

By way of recapitulation, the New Testament is an era of
great transition. There is a clear continuity with the past, yet
there is also a distinctiveness in the light of the transition of prom-
ise and fulfilment, types and antitype, shadow and reality, which all
converge in the Person and ministry of Jesus Christ, culminating in
the cross and the resurrection. New Testament faith is rightly
Christ-centered. Yet Christ as the very image of the invisible God
has most sublimely reflected God's character and nature as was made
manifest in the Genesis account. In His life as the God-man is
found the ideal relationship between God and man. That relationship
is characterized with freshness, spontaneity, directness, intimacy,
dynamism, and growth. With this background, we now look into

¹A. M. Hunter, Introducing New Testament Theology
how the great transition and new relationship affect the worship of the New Testament community.

Theological Implications of New Testament Worship

Robert Rayburn rightly points out that the New Testament offers only the barest glimpse into the service of worship conducted by the apostles. In view of a lack of an explicit order of worship in the New Testament, this paper examines only scattered references to elements of worship as engaged in the apostolic community. Such scanty resources on worship may give an impression that the early church seems not as concerned with worship as with doctrines and beliefs. Yet the very nature of the church as "a royal priesthood, a holy nation" that declares the praise of God (1 Pet 2:9), "a spiritual house . . . offering spiritual sacrifice acceptable to God through Jesus Christ" (1 Pet 2:5) clearly in this cultic language describes the people as primarily a worshipping community.

The Jewish Heritage

The Christian worshipping community is born within Judaism and naturally develops its liturgical life within the context of its heritage. In fact the Christian community has two Jewish worship models to choose between--the temple and the synagogue services. Though the Jewish worship is still centered in the temple service with its sacrificial rite and mystery and the annual feasts, it is the synagogue service that asserts its enormous influence over the

\(^1\text{P. 77.}\)
Jewish people. The Christian community follows the synagogue model. Later Christian worship including its church architecture, as shown below, is elaborated by admixture drawn from the temple model. Here is a summation drawn from Abraham Millgram's description of the synagogue service in the first century.2

The Jewish worship book is known as the Shiddur (order of service). The order of service is organic in formulation rather than logical. The basic structure of the Jewish liturgy is the Benediction, or Berakhah, which is to be understood as "praise of God" rather than "blessing to God." The standard formula for the beginning and ending of the Benediction is "Praised art Thou, O Lord our God, King of the universe." The central cores of the Shiddur consist of (1) the Shema and its benedictions, (2) the Tefillah—a series of supplications, and (3) readings from the Torah.

The Shema, the first core unit of Jewish liturgy, consists of three creedal affirmations: (1) the unity of God (Deut: 6:4-9), (2) the certainty of reward and punishment (Deut 11:13-21), and (3) the holy duty of commandment keeping (Num 15:37-41). Closely attached to the Shema is the Tefillah which consists of a series of benedictions or prayers, nineteen for weekday service and only seven for Sabbaths and festivals. The first three benedictions concentrate on the praise of God as the God of the Fathers and the


Holy One of Israel Who is the Quickener of the dead. ¹ The next thirteen benedictions are congregational petitions for such boons as wisdom, forgiveness of sin, restoration of Israel, good health, and sustenance. ² The three concluding benedictions focus on thanksgiving for God's beneficence and peace. The third core unit of liturgy is the teaching of the Torah to which the Jews display deep reverence. ³ Reading from the Pentateuch is the prescribed procedure. On Sabbath the selection may include the Prophets (cf. Luke 4:18-19). The centrality of the Torah and its independent role from the first two core units is emphasized, though strangely in the midst of the worship service, with a traditional call to worship before the Torah is read. The reading of the Torah is often accompanied by a translation of the text into the vernacular ⁴ and an exposition of the reading.

¹Ibid., p. 102. Millgram points out that the doctrine of resurrection assumes central importance because it is challenged by the opponents of the Pharisees. By including this benediction the rabbis effectively exclude from the synagogue worship all those opposed to the Pharisaic doctrine concerning the resurrection of the dead. During the trial of Paul by the Sanhedrin, this doctrine stirs up the controversy between the Pharisees and the Sadducees (Acts 23:6-8; cf. Matt 22:23).

²Ibid., p. 105. One of the benedictions reads, "For the apostate may there be no hope, and may the Manim (Judeo-Christians) and heretics speedily perish..." This benediction will force any Christian to identify him and be ousted out of synagogue by not uttering the traditional response of "Amen" after the benediction.

³The reading of the Torah is a Biblical injunction. It is commanded in the Shema (Deut 6:7). It receives the great impetus since the days of Ezra. The people stand up when the scroll is opened and read (Ezra 8:5-8). The act of teaching the Torah to the whole people becomes a characteristic of Judaism from its beginning.

⁴This is necessary as Hebrew was no longer the spoken language of the Jewish people during the NT era. The Jews in Palestine and Babylonia spoke Aramaic, and in Egypt they spoke Greek.
In short, the synagogue service consists of creedal confession, benedictions, prayer, scripture reading, and sermon. All that is needed for a synagogue gathering is ten male adults, a Torah, and a leader.

Cyril Richardson therefore considers the synagogue liturgy a lay liturgy in which any worshipper can be called to lead out in any part of the service. This is confirmed from at least two references. While attending the Nazareth synagogue, Jesus is called to read the Haf- tarah. He opens to Isa 61:1-2, reads, and sits down to preach (Luke 4:16-28). At the synagogue at Pisidian Antioch "after the reading from the Law and the Prophets," the officials of the synagogue invite Paul and his companions to elucidate the reading (Acts 13:15). Jesus and His disciples are familiar with this style of worship. Jesus sanctions it by his regular attendance on Sabbath (Luke 4:16; cf. Matt 4:23; Mark 1:21; Luke 6:6). The disciples continue to attend the synagogue until they are cast out (cf. John 9:22). But their own form of worship still patterns after the synagogue. In Acts 2:42-47 it is mentioned that the disciples gather for the apostles' teaching, for prayer, for praise, for fellowship, for the breaking of bread. The breaking of bread referred to is the Lord's Supper established by Christ. The Lord's Supper is a new element in Christian worship, yet its form patterns closely after the Passover meal with its unleavened bread and its benedictions before the partaking of the meal. Though Christians adapt elements of worship from the synagogue, the content of their

1 "Worship, etc.," Interpreter's Dictionary of the Bible (1962), 4:883-84.
prayer, preaching, fellowship, praise, and rituals have undergone radical transformation. The center of their worship is the Lordship of Christ, the core of their preaching is Christ crucified and risen (1 Cor 1:23; 2:2), the content of their prayer is Maranatha, the blessed hope of the parousia (1 Cor 16:22; cf. Titus 2:13), and the response and commitment of their worship is an offering of a sacrifice of praise, of good works, of sharing (Heb 13:15-16), and of themselves as a living sacrifice for a spiritual worship (Rom 12:1).

Hence the early Christian worship is observed to have consisted of two main parts: (1) the service of the Word, based on the synagogue model and (2) the service of the "Upper Room" (the Lord's Supper or the Eucharist), which derives in its beginning from the Passover. Simplicity seems to characterize the worship of the early Christian community.

The New Christian Dynamics of Worship

The absence of a system of complex liturgy points not to a deterioration or a de-emphasis of worship but rather to a new dynamic of worship in view of the great transition brought about by the Incarnate Christ. This new dynamic is hinted at early in the ministry of Jesus. In His discourse with the woman of Sychar, Jesus furnishes us with crucial understanding on New Testament worship.

1. Worship the Father" (John 4:21). Worship always begins

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1 The Lordship of Christ is acknowledged and worshipped by Thomas (John 20:28), sealed by His resurrection (1 Cor 6:14; 2 Cor 4:11), exalted by God (Acts 2:36), confessed at baptism (cf. Rom 10:8-13), and all in anticipation of the day when every knee should bow (Phil 2:5-11; cf. Heb 1:6; Rev 5:6-14).
with God and ends with Him, too. God is the proper object of Christian worship, not man, or a temple, or a sacred mountain (Matt 4:10).

"If we do not begin at that point (that is God), our worship is not Christian," says William Nicholls. 1 Worship begins with God, "with the descent to us of the divine charity which loved us first" 2 for God is love (1 John 4:8). The New Testament God is the same God of creation in the Genesis account Who not only is characterized with divine charity but is transcendent and sovereign, for "God is Spirit" (John 4:24). Being Spirit and transcendent, He cannot be confined to a place or a building, although His sovereignty may choose to do so as in the case of His temple or His church. But Christian worship is directed first and foremost to God. An adulteration of this principle by placing any other things above God led to Israelite apostasy (cf. Isa 1:10-12) and eventually to captivity. Christ's words with the Samaritan woman thus contain a prophetic warning of coming fulfillment and discontinuation of the temple worship of His day. His cleansing of the temple is indicative of the perversion of the temple service. Greed and commercialism are enthroned in the place of the Holy One of Israel. The emphasis is not on discarding a place of worship altogether, but the conscious orientation toward the God of the Bible, the One, true and living God.

2. "Worship in Spirit" (John 4:24). "Worship in spirit" is worship in the Holy Spirit, says Robert Rayburn. 3 Indeed, how would


2 Ibid.

3 P. 105.
Christian worship be possible without the ministry of the Holy Spirit?

It is the Holy Spirit Who leads us to God and to confess Him, "Abba, Father" (Rom 8:15). Karl Barth has striking words to say of this:

In a decisive passage Paul mentions only one thing, in which for him everything is obviously contained: in the Holy Spirit, and so as the children of God, we cry "Abba, Father" (Rom 8:15; Gal 4:6). It is marvellously, yet of a surety not accidentally, the same cry which the Gospel narrative (Mark 14:36) puts in the mouth of Jesus in Gethsemane as He prays. So then, in this form, the Son of God is the prototype of the sonship of believers.¹

The Holy Spirit not only leads us to confess God but also to confess Christ as Lord (1 Cor 12:3; John 15:26) and to exalt Him (John 16:13). There are "many spirits" in the world and many confessions and worship. True worship is that which confesses God and Christ as Lord by which confession we know it is the work of the Holy Spirit, for He leads us into all truth (John 16:13), including the true worship experience and relationship with God and Jesus Christ.

It is the Holy Spirit Who speaks to the Church (Rev 2:7). True worship means listening to God's word through the proclamation of God's truth and message. Not only does the Holy Spirit speak, He also expounds and reveals the deep things of God in word and worship (1 Cor 2:10). True worship is not just listening but also communing with God through prayer. Again it is the Holy Spirit Who helps us to pray (Eph 6:18; 1 Cor 14:15; Rom 8:26).

Music occupies a central place in New Testament worship (Eph 5:18-21; Col 3:16; 1 Cor 14:15). It is the Holy Spirit Who enables Christian music, singing of praises to be truly worshipful (1 Cor 14:15).

¹Church Dogmatics, i. 1, 524.
A worshipping community is a redeemed community which not only confesses God and Christ but also confesses sin. Confession is an integral part of true worship. The injunction not to grieve the Holy Spirit (Eph 4:30) implies a confessed life, a genuine repentance of sin, which is the condition of acceptable worship to God.

3. "Worship in Truth" (John 4:24). It is the Holy Spirit Who leads man to the truth (John 16:13). Jesus Christ declares, "I am the Truth" (John 14:6). "Worship in truth" is worship in and through Jesus Christ, the Truth. True worship is the worship of God in the Son through the Holy Spirit. Robert Rayburn points out that "the character of Christian worship must correspond to God's revelation of Himself, which is essentially trinitarian." And Paul Hoon likewise comments:

While both worship and theological reflection upon its nature are carried on "through Jesus Christ our Lord," they are also to be carried on "in the name of the Father, and of the Son, and of the Holy Spirit..." The Trinity constitutes a basic morphology which cannot be violated if liturgical theology is to be Christian.

Worship through Christ implies taking into serious consideration all of Christ's person and ministry. Therefore "worship in truth" means listening to Christ as well as His word. Worship is not only a mental assent to His word, it is a life of obedience, even as the Son of God lives a life of absolute obedience. Divorced from the reality of Christian living, worship is unacceptable to God, is detestable to Him, even when joined with all the riches of offerings and sacrifices, says

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1P. 112.
Isaiah (Isa 1:10-15). "Worship in truth" thus means worship in sincerity, without pretense, illusion, sentimentalism, for that would be unreal and untruthful to Christ the Truth Who demands truth in faith and worship.

"Worship in truth" also demands worship with knowledge and understanding. Jesus says to the woman, "we worship what we do know, for salvation is of the Jews" (John 4:22). "For the Christian," says Robert Rayburn, "worship must always be under the judgment of theology."\(^1\) Along the same line of thought, Franklin Segler writes, "Worship without theology is sentimental and weak; theology without worship is cold and dead. Worship and theology together combine to motivate a strong Christian faith and to empower a faithful Christian life."\(^2\) Therefore worship that is through and in Christ must articulate the life and ministry of Jesus Christ, His atonement, Resurrection, High Priestly ministry, Parousia. That this is the meaning of Christian worship is expressed by the sacrament of the Lord's Supper which articulate His atonement and Parousia, and the sacrament of baptism which informs of His resurrection and high priestly ministry as a risen Lord. Therefore worship speaks to present reality as well as the eschatological reality of life and faith.

In sum, New Testament worship, according to Jesus Christ, is essentially Christocentric. "The essence of worship lies in Christ," writes William Nichols.\(^3\) But worship is Christocentric in the light  

\(^1\)P. 33.  
\(^3\)P. 31.
of the Trinity. It is the worship of Christ Who glorifies God the Father and in full co-operation with the ministry of the Holy Spirit Whom Christ sends to His church. New Testament worship maintains a continuity with the past but manifests a distinctiveness of its own in the light of the unique Person and ministry of Jesus Christ, the Incarnate of God. Spontaneity, directness, intimacy, and freshness that characterize the revelation in Christ also characterize New Testament worship. Temple, rituals, and symbols that were once necessary and meaningful in their own contexts are now replaced with new symbols that reflect a completed atonement and a directness and divine personalism in worship reminiscent of the ideal worship in Eden, but where now worship is led out by Christ the second Adam and to Whom worship is also due, by virtue of His Creatorship, Redemptorship, and Lordship. The absence of an explicit order of New Testament worship, the clear revelation of two sacraments, and the giving of the principles of dynamic worship all imply a certain freedom and creativity of Christian worship that must be truthful and faithful to God's eternal truth as well as relevant to one's particular context.

Conclusion

The patriarchal worship in the time of Abraham may have appeared simple when seen as a liturgy that requires only an animal sacrifice. However, it is a worship that is characterized with a spirit of intimacy, of vibrant faith, and of a relevancy that is both fitting to its historical context as well as is faithful to the Biblical revelation of God in the Genesis account. Faith and worship enhance each other and unite in proclaiming the Gospel of the redemptive grace of God.
through the promised Messiah.

The Israelite worship distinguishes itself with a complex liturgy informed by a spectacular revelation of God, and occasioned with the building of a great nation the primary concern of which is to worship God. In the Mosaic period, the complex liturgy is an elaboration of the patriarchal sacrificial system. However, the worship of God on the holy Sabbath for a covenantal communion, in the sanctuary service with a sacrifice and offering, and in the national feasts are all contextualized by the great Exodus events by which God is worshipped as the Creator and Redeemer of the Hebrew nation. The sovereignty and transcendence of God over and above all the earth and the nations is at once complemented by His immanence as the Holy One in the midst of Israel. The truth of God is well articulated in worship.

Under the monarchy, particularly during the early stage, Israelite worship reaches a splendid refinement commensurate with a nation reaching its height of power and glory. The king as a symbol of the theocratic rule of God assumes a prominent role in the faith and worship of God in the nation. The nature and character of God as sovereign, transcendent, glorious yet condescending is never more exalted than in the worship during the reigns of David and Solomon. Theology and liturgy are in splendid bond. They bear great witness to the Biblical revelation of God as Creator, Redeemer, Lord, and King over the earth and the nations. Jerusalem and its temple become the center of the worship of God. God is glorified and greatly feared among the nations.

Apostasy led to the Babylonian captivity. Without a temple
and a sacrifice, worship, nonetheless, survives through a synagogue type of assembly in which the reading of the Torah recounting the mighty deeds of God in the past has brought back the reassurance of His presence and reality among them even in the land of exile. The disruption of the national worship points from the temporal character of the Old Testament worship to an ultimate reality in the coming Messiah.

Worship in the New Testament resumes the continuity of Biblical revelation of divine ministry of the covenant, atonement, redemption, and mediation, all of which find their fulfilment in the life and ministry of Christ. Worship is characteristically Christocentric, but is now cast in the glorious yet mysterious revelation of the Trinity. The glorious character of God is held in stark contrast to the depravity of humanity in the light of the cross, the reality of which has terminated all typical, sacrificial worship—though under the influence of the synagogue worship, Christian worship is transformed by the Christ event with a dynamic eschatological outlook. The cross and the parousia in Christian worship are an affirmation of a faith built upon divine revelations rooted in the Genesis account. God is worshipped as Creator, Redeemer, Lord, and Coming Judge and King. This is worship "in spirit and in truth," as the Lord Himself has revealed it.
CHAPTER IV

CORPORATE WORSHIP IN THE POST-BIBLICAL ERA

This chapter continues the investigation of the nature of corporate worship beyond the Biblical era into that of the Christian churches of the Post-biblical era. The selected periods include the Patristic, the Medieval (the Byzantine Church and the Roman Catholic Church), and the Reformation (the Lutheran tradition, the Reformed tradition, and the Free Church tradition). The same guiding question probes this investigation: How has theology and worship functioned in relation to the theological presuppositions for worship drawn from the Genesis account?

Several fundamental concepts derived from the earlier investigation of Biblical worship need be reiterated before surveying corporate worship in the Post-biblical era. Worship, it is noted, begins with God and His revelation through creation and redemption in the Genesis account. The initiative and activity of God provides the true source for the Church's theological and liturgical activities which are shown to have been grounded in a symbiotic relationship. The form and content of the Church's liturgy have experienced periodic changes in different historical situations through elaboration or modification. However, liturgy in its interaction with theology is definitely guided and determined by Biblical revelation. Thus a
principle of continuity and distinctiveness, originating from divine revelation in the Genesis account, has constantly shaped the development of faith and worship through the Biblical era.

In contrast, however, there are two concepts observed by Alexander Schmemann from his survey of the course of development of faith and worship in the Post-Biblical era. First is the "patristic" concept in which the theology of the early churches is said to have an organic connection with liturgy. "Liturgy not only has theological meaning and is declarative of faith," says Schmemann, "but it is the living norm of theology; it is in the liturgy that the sources of faith--the Bible and tradition--become a living reality." Second is the "scholastic" concept, a theological construct in which all organic connection with worship is severed. Worship is no more regarded as a source but an object to be evaluated by theology which assumes an independent and internal control of itself. Theology and liturgy, though co-existing peacefully, make no attempt to correlate their respect languages. This "scholastic" concept monopolizes the thinking of the church from the end of the patristic age to the present time.

The two concepts present a fundamental shift from the biblical concept in which biblical revelation is the source that determines theology and liturgy and unifies them. This fundamental shift

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2Ibid., p. 167.
3Ibid., p. 170.
4Ibid., pp. 167-68.
5Ibid., pp. 168-69.
creates an inherent dichotomy between theology and liturgy so that each attempts to dominate or dissociate from the other. One can anticipate a disintegration and deterioration of faith and worship when in the Post-biblical era theology and liturgy do not derive their common authority from biblical revelation itself. This must be kept in mind as we survey the main developments of faith and worship of the following historical periods.

Corporate Worship in the Patristic Period

Massey H. Shepherd theorizes three conditions within the Apostolic Church which lead to a differentiation in worship and in turn prepare the ground for further differentiation in the patristic period.¹ First is the continuing delay of the Parousia that necessitates a development of relevant worship. Second is the definitive break with Judaism that tends toward rejecting the Sabbath and Jewish feasts.² Third is the geographic extension and membership expansion of the church that makes complete communal koinonia impossible. This changes eucharist celebration from an actual meal into a ceremony. Sunday is celebrated in commemorating the resurrection, in anticipating the Parousia,³ and in accommodating many working Christians who cannot keep the Sabbath.⁴

Shepherd considers the primary structures of liturgy that

²Ibid., pp. 140-142. ³Ibid., p. 142.
⁴Ibid., p. 141.
evolve from the above conditions as "understandable and acceptable, apart from any theological considerations or judgments."\(^1\) One can detect here already a tendency to accommodate worship to historical situations as a norm rather than with revelational truth as the authoritative source. And theologizing in this process is speculative rather than scriptural. This trend of development carries over to the patristic period, in "further differentiation, elaboration and crystallization of Christian worship," which Shepherd again considers as "understandable and inevitable."\(^2\)

Available sources of information concerning worship in the early churches are meager.\(^3\) Sporadic persecutions force the church to go underground. Only a few documents survive to provide fragmentary background information.

The earliest Christian document outside the New Testament writings is Clement of Rome's First Letter to the Church of Corinth, written about A.D. 96.\(^4\) Following the model of Paul's letters to the Corinthians, Clement's letter is an exhortation that attempts to settle "the abominable and unholy schism" within the Corinthian

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\(^1\) Ibid., p. 143.  
\(^2\) Ibid.  
\(^3\) Segler, p. 33.  
While stressing the necessity of rules in Christian life, Clement also alludes to rules concerning the time and place of "sacrifices and services to be performed" and "offering" to be presented. He warns against any ejection of "episcopate men who offered sacrifices with innocence and holiness." William D. Maxwell thinks these allusions refer to the eucharist and that the "offerings" would probably include an offering of alms. Here seems to be the first innovative shift from the teaching of the New Testament of the eucharist as being a symbolic "remembrance" to being a sacrifice. The citing of the angelic adoration with "holy, holy, holy" (Dan 7:10; Isa 6:3) may be seen as Christian adoration in worship.

Of greater interest to us is Clement's intercessory prayer at the conclusion of the letter. The prayer acknowledges God as the "Father, God and Creator" and "the only God" Who is the "keeper and defender" of the elect, and Whose dominion stands forever. Before the sovereign God, man is to come with "faith, repentance, genuine love, self-control, sobriety and patience" to pray for rulers of the nation.

Clement's prayer follows the style of Jewish "Benedictions" with ascriptions of praise to God's sovereignty as Creator and

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1 Clement 1:1. The schism seems to have arisen from the envy and strife between the charismatics and the regular ministry (cf. 1 Clement 3:2; 38:2; 48:5).

2 Ibid., 40:2. 3 Ibid., 40:4. 4 Ibid., 44:4.


6 1 Clement 34:6-7. 7 Ibid., 59:2b-63:3.
Redeemer, with recitals of His wonderful deeds, with petitions for the continuing activity of God's gracious protection, deliverance, and forgiveness of His elect, and with expectations of the final establishment of His kingdom.¹ The language is biblical, the style Jewish, the content, however, is Christianized and sealed in the name of "Jesus Christ the High Priest and Guardian of our souls."

The Christian intercessory prayer, characteristic of biblical tradition, reveals a conception of God in terms of His historical activity rather than of His essential being.² Though under severe persecution,³ Clement's prayer shows evidence of a great historical faith in the Creator God Who is sovereign, real and near to His people under trying times. God has created and redeemed in the past, He will do so again. Their trust and hope in God's sovereignty find assurance in Christ as their mediating High Priest in heaven and the Guardian of their souls.

Clement's prayer shows evidence of an awareness of his responsible human existence as one of God's elect who is not to retaliate under persecution but to submit himself to the governing authorities ordained of God. This submission in faith and love is taught in the New Testament revelation (Rom 13:1). But it is finally traceable to the implication of man being created in God's image in the Genesis account. For man in God's image will live responsibly to God in obedience, and with his fellowmen in love and

¹Maxwell, p. 8. See also Hahn, pp. 100-101.
²Shepherd, p. 147.
³1 Clement 1:1.
peace. This same love will characterize Christians as the true disciples of Christ (John 13:34-35).

Pliny's letter to Emperor Trajan (c. A.D. 112) provides further information on Christian worship in Bithynia where Pliny was governor. Christians gather at dawn on a "certain fixed day" to sing hymns to Christ as God and bind themselves under a solemn oath to live by the commandments of God. They partake of a meal, supposedly "the Agape or Eucharist."¹

The question of a "certain fixed day" raises debates as to which day it refers to. Many scholars generally consider it to mean Sunday.² In his investigation of the extent of Sunday worship in the province of Asia, Samuele Bacchiocchi concludes that "it would hardly seem reasonable to presume that Christians in Asia had already radically abandoned the Sabbath and were observing solely Sunday."³ However, he also points out the existence of anti-Judaizing attitudes and influences that contribute to the adoption of Sunday observance.⁴ Here is an indication of a beginning of influences that tend toward depreciating the Sabbath, wrongly identified as a peculiar Jewish belief when in reality it has been a fundamental divine institution from Creation.

The Didache, or the Teaching of the Twelve Apostles


²Maxwell, p. 9. See also Hislop, p. 84.


⁴Ibid.
(c. A.D. 80-130), is a kind of church manual which deals with: (1) the code of Christian morals and (2) church order containing instructions on baptism, fasting, the Lord's Supper, and the ministry of bishops and deacons.

Concerning baptism, it must be preceded by "public instructions," administered in "the name of the Father and of the Son and of the Holy Spirit," with "running water" or "pouring water on the head three times" depending on what is available. Both the baptizer and the baptismal candidate must fast. Concerning fasting, one should fast only on Wednesdays and Fridays to distinguish from the Jews who fast on Mondays and Thursdays (cf. Matt 6:16).

Concerning prayer, one should pray the Lord's Prayer three times a day. Concerning the Eucharist, it is given only to the baptized, in the Lord's name. It is introduced as a "sacrifice of which the Lord said, 'Always and everywhere offer me a pure sacrifice.'" Commenting on this, Ralph Martin points out that "this attribution set a precedent which led eventually to the full-blown doctrine of

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1 The identity of the author of Didache is uncertain. Cyril Richardson, p. 165, suspects an Alexandrian scribe who edits some ancient materials and fictitiously claims apostolic authority. The general outline of the materials seems to reflect the end of the first century before the final triumph of the monepiscopacy.


3 Didache, 7.1-4. 4 Ibid., 8:1.

5 Ibid., 8:2-3.

6 Ibid., 9:5.

7 Ibid., 14:3.
this Eucharistic sacrifice in the later Fathers of the Church."¹

Concerning the eucharistic prayer,² it offers thanks first for the cup and then the bread, with no direct reference to the body and blood of Christ as the new covenant. God is adored as the Almighty Master, Ruler of the universe, and Jesus Christ is exalted as His child.³ The exclamation of "Maranatha" at the conclusion of the prayer (1 Cor 16:21; Rev 22:20) expresses a commemoration of Calvary and an eschatological expectation of the kingdom and the parousia.⁴ The eucharistic prayer again adopts the basic style and form of Jewish benedictions,⁵ but it is distinctively Christian in content.⁶

While the church is free to adapt worship to its time and context, it must also always be true and faithful to biblical revelation. The reversal of the eucharist into a sacrifice, both in First Clement and the Didache, denies the efficacy of Christ's once-for-all atonement on the cross which is the absolute fulfillment of God's eternal covenant in Gen 3:15. The convenient pouring of water as a rite of baptism can hardly symbolize the death, burial, and resurrection of Christ as taught in Rom 6:3-10. Immersion as a

²Didache, 9. 1-10:7.
³Ibid., 10:3.⁴Ibid., 10:5.
significant form of baptism in the New Testament is in the post-
biblical era being modified without much consideration of its crucial
theological implication in the light of Christ's ministry. One can
sense the great tension between a preservation of biblical truth
and the pressure and influence of historical circumstances impinging
upon the early churches. The spirit of compromise seems to be
gaining way.

The First Apology of Justin, the Martyr, to Emperor
Antoninus Pius (c. A.D. 140) contains descriptions of the first
definite order of eucharistic service. One is mentioned in connection
with a baptism. It says that after the baptism the new convert
is led to the assembly which offers a common prayer for him,
extends a kiss of peace, and then celebrates the eucharist together
under the officiation of the president of the community. The prayer
by the president is responded to with a congregational response of
"Amen." The bread and wine are also brought to the absent
members. It is observed here that the baptism-eucharist special
service is conducted without the ministry of the Word.

Normal worship is described as follows:

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
thanksgiving to the best of his ability, and the congregation
assents, saying the Amen; the distribution, and reception of

\footnote{Justin, Apology 1. 65.}
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 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 Savior rose from the dead on the same day.¹

From the description Justin gives, a certain fixed order of service seems to emerge: (1) Scripture reading from the writings of the apostles or the prophets, (2) a sermon by the president, (3) all rise for prayer, (4) another thanksgiving prayer by the president for the bread and wine, (5) congregational response of "Amen," (6) the distribution of bread and wine, (7) collection for the poor. This order of service incorporates many of the essential elements of the synagogue service, but retains its distinctive Christian content, distinguished by its weekly observance of the Lord's Supper. Although the New Testament gives no conclusive evidence that the Lord's Supper should always be present in Christian worship,² the order of service by Justin seems to make the ministry of the Word and the eucharist integral in worship service. And this union of the Liturgy of the Word and the Liturgy of the Upper Room remains a basic structure of Christian worship until the Reformation when Luther first begins to dissociate the two.

¹Ibid., 67.

Justin's writing also confirms Sunday worship at Rome. The Sabbath change has been gradual. The adoption of Sunday, however, "presupposes the abandonment and belittling of the Sabbath." Justin rallies some fanciful biblical supports to justify Sunday worship, but the real reason "appears to have been motivated by the necessity to evidence a clear dissociation from the Jews."

Norval Pease perceptively observes that "the same sort of gradual process, which was bringing about a change in the day of worship was also modifying the way of worship."

One of Justin's reasons for Sunday worship is his associating Sunday with Christ's resurrection. This gives rise to the liturgy of the Pascha observance, the Easter, in the second century. The Pascha ceremony is considered "as a reliving, sacramentally, of the redemptive exodus of the Lord," says Shepherd. Closely related to the Pascha is the "Eucharistic celebration of the anniversaries of the martyrs." The martyrs' triumph is Christ's triumph, both of which, particularly the former, increasingly absorb the attention and

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1 Bacchiocchi, p. 216. 
2 Ibid., p. 185.

3 Ibid., p. 235. Biblical allusions advanced by Justin Martyr to justify Sunday worship are: the creation of light on the first day; the resurrection of Christ; the eighth day of circumcision; the eight souls of the ark; the fifteen cubits—seven plus eight—of water that covered the mountain during the flood.

4 Ibid., p. 235.

6 P. 151. 
7 Ibid., p. 155.

8 Ibid.
also the energy of the members of the church.

Concerning the eucharist itself, Ralph Martin points out a further development towards sacramentalism already begun earlier. He writes:

Even more pronounced are the teachings of Justin who gives expression to the notion that the bread and the cup are transmuted by a formula of consecration and have power to infuse the divine life unto the souls and bodies of the faith. The real presence tends, from this point of the development onwards, to be located not in a spiritual reception of Christ by faith, but in the elements themselves.¹

The rejection of the Sabbath for Sunday worship may seem an expediency for survival in a hostile world of anti-Semitism. However, theologically, it has serious implications. It would imply a denial of God's sovereignty in His purposeful creation of the original Sabbath as a means of communion, of entering His divine rest, and as an everlasting memorial of His Creatorship. It would imply a rejection of God's holiness, His drawing love, as is the nature of the holy Sabbath. It would imply a rejection of God's revelation, of His divine law, in place of human autonomy, reminiscent of the dynamics that account for the original fall of man. Equally serious is the implication of the breach of the eternal covenant of Gen 3:15 which covenantal redemption is an ultimate divine rest from sin, assured with the holy Sabbath as a covenantal seal.

In addition to the rejection of the holy Sabbath is the honor and homage rendered to martyrs. This tends to blur and distort the fundamental distance between Creator and creature, divine Redeemer and sinner. It tends to confuse and eclipse honor and

¹P. 139; and also Justin, Apology 1. 66.
glory due only to God who is Creator and Redeemer.

Biblical worship, as we have observed in our investigation, requires the highest expression of love, faith, humility, and obedience to the sovereign God, His revelational truth, and law. In worship where God's law is openly disregarded, as in the case of the rejection of His eternal Sabbath commandment, the integrity of worship is called into question.

The conversion of Constantine in A.D. 313 exerts more immediate and profound effects on Christian worship. Legalized and patronized by the emperor, and with its obvious social and political advantages, Christianity attracts a great influx of converts into the church. ¹ With it comes also many habitual pagan attitudes and customs toward life and religion. Churches are built in the form of Roman basilica, that is Roman law court, with elaborate decoration. ² The church is called "cathedral" because the cathedra, the bishop's throne, now replaces the magistrate's chair. Christianity soon becomes a state religion and partakes of the pomp and splendor of the imperial court; elaborate rituals mark the worship service. ³ An elaborate liturgy of the Word and of the sacrament becomes a fixed pattern of worship.

Martyria are built to honor martyred saints and to house their relics. This gives rise to pilgrimages and festivals of the

¹ Mitchell, pp. 98-99.


³ Hoyt, p. 36.
the saints. The historical commemoration of saints soon begins to overshadow the centrality of the cross. Augustine complains that the yoke once laid upon the Jews was more supportable than that laid upon many Christians beginning in the fourth century.

Two more significant enrichments to liturgy in Constantine's time are the celebration of the Incarnation (Christmas), and the creation of the divine office by the monastic communities. The birthday of the Incarnation is determined not on the basis of scriptural evidence but on an astronomical phenomenon known as the winter solstice. Added to this are the celebrations of the birthdays of "John the Baptist and of the Lord's virgin mother Mary." The "divine office" makes asceticism a vocation. The monastic communal life of lifelong office of prayer is considered the ideal of the complete koinonia of the church.

As a summation of corporate worship in the Patristic period, we observe first an admirable attempt in the early stage to preserve worship in accordance with biblical revelation. But then a disturbing trend appears in a later stage in worship development that relies more on historical situations and human traditions than on biblical revelation.

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¹Mitchell, p. 100.
³Shepherd, pp. 156-59.
⁴Ibid., pp. 160-62.
⁵Ibid., p. 157.
⁶Ibid., p. 159.
⁷Ibid., pp. 160-61.
Clement's prayer shows an exalted conception of God's sovereignty over history, people, and government. Pliny's letter describes a faithful observance of the Lord's Supper but also indicates the existence of Sunday worship. Didache mentions the faith of the church in the atonement of Christ and as eschatological hope in the Parousia, but along with that comes also a theological shift in regarding the eucharist as a sacrifice. Baptism with its mode of sprinkling can hardly reflect the central ministry of Christ depicted in Rom 6.

Justin's order of service adapts extensively from the Jewish synagogue service, but at the same time substitutes Sunday for Sabbath by reason of anti-semitism. But the rejection of the Sabbath has a more serious theological implication. The rejection of the Sabbath is essentially a denial of God's sovereignty, His eternal covenant and purpose with regard to the Sabbath that is established in the beginning at Creation. Christianity is legalized by Constantine. From his reign onwards, Christian worship begins a development of pompous ceremonies parallel to the ascendency of ecclesiastical hierarchy that controls worship. Christmas honors a day as unscripturally as Sunday supplants the Sabbath. Homage to saints and monastic asceticism, with all earnestness and good intent, are found at variance with the true nature of man—human depravity and the holistic nature of man respectively established from the beginning of creation and the subsequent fall.

In the light of the theological foundation shown in the Genesis account, the patristic church is seen as moving gradually
from a church of biblical revelation to become a church of human tradition with regard to faith and worship.

**Corporate Worship During the Medieval Period**

The "mystery of iniquity" appears to find full expression during this long dark period during which "the church was to live through a desolate night of the soul, its spiritual flame vastly dimmed by error and superstition."\(^1\) The church is divided into the Byzantine Church in the East and the Roman Catholic Church in the West. The division creates a further differentiation in the development of faith and worship.

The Byzantine worship is a worship immersed in symbolisms and mystery. D. H. Hislop describes the essential character of Byzantine worship in these words:

Its center is a Divine process rather than a Divine event; its core the Incarnation rather than the Atonement; its emphasis is the Divine Being and Nature rather than the Divine action or word. In short, it is a Christian mystery. . . . \(^2\)

The Byzantine use of rich symbolism also determines the form of its architecture. Built in the form of a cross, the church has a narthex that corresponds to the Court of Gentiles in the Jewish Temple, the nave the Court of the Jews, the sanctuary the tabernacle proper, the iconostasis (the screen that separates the sanctuary from the nave) the veils of the tabernacle. The narthex

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is for the catechumen (prospective converts), the nave for the 
faithful, and the sanctuary for the priest. ¹

The entire Byzantine liturgy is a symbolic dramatization of 
salvation history with its central focus on Christ's incarnation, life, 
death, and resurrection. ² A brief quotation from W. H. Frere 
serves to illustrate this:

The entry of the Gospel, brought in with great procession . 
and preceded by lights, shows the coming of the Savior into 
the world: the Book is regarded as representing the presence 
of incarnate Lord. The Trisagion of the congregation cor- 
responds to the Gloria in excelsis of the angels; the prokei-
menon, or respond, to the prophecies of the Old Testament; 
the Epistle with the apostolic witness. The Alleluia gives 
the attestation of David; and the Reading of the Gospel is 
the climax of the first cycle.

In the second, the Lord is symbolized by the gifts of bread 
and wine. The Holy Table is the sepulchre of Christ; the cor-
poral is the linen cloth enwrapping His body. The veil of the 
paten is the kerchief around His head. The larger veil, or 
Aer, which covers both paten and chalice, is the stone with 
which St. Joseph closed His Sepulchre. The Great Entrance 
is the way of the Cross; the laying of the paten and chalice 
on the altar is the burial. The consecration corresponds to 
the Resurrection; and this symbolism is worked out fully 
through the Anaphora. ³

The major portion of the liturgy, including such acts as 
the prothesis, or the preparation of the bread and wine, and the 
carrying of the bread and wine through the Great Entrance to 
the altar, all the secret prayers, intercession, benedictions by the 
priest are performed behind the screen. Amidst rising clouds of 
incense, glorious music, and the finest of arts, icons, and pictures, 
the whole atmosphere is totally shrouded in a wondrous mystery and

¹Ibid., p. 102.
²Ibid., p. 95.
³Studies in Early Roman Liturgy (London: Oxford 
the luminous holiness of God centered in the mystery of the Incarnation of Christ.\(^1\)

The ministry of the Word has almost disappeared from the liturgy. "It is a characteristically Eastern omission, for the teaching ministry has been sacrificed to the dramatic presentation of the Christ Mystery."\(^2\) This mystical interpretation of God and Christ tends to replace understanding. The iconostasis and the priestly ministry behind it models after the Old Testament temple service. The apex of the worship is the climactic movement when the Lamb is pierced to death in the entry into the Great Entrance with the bread and wine. According to the teaching of the New Testament, the veil of the temple is rent asunder (Matt 27:51) thus signifying the end of temple service, the new, open, direct access to God through Christ our High Priest (Heb 10:19-20; 4:16), and hence the ministry of the priesthood of all believers (1 Pet 2:9). The Byzantine iconostasis is thus found at variance with the central teaching of the New Testament.

The ascending movement of adoration and the dominant sense of the awful presence of God and Christ are essential elements of worship more easily experienced in Byzantine worship. These are important elements found missing in Protestant churches, particularly the Free Church tradition. The sense of something objective is most apparent in Byzantine worship. Yet the transcendence and holiness of God are stressed at the expense of His

\(^{1}\) Mitchell, p. 104.

\(^{2}\) Hislop, p. 105.
immanence and charity. His mysterious essence is equally emphasized to the neglect of his reality. The deliberately subdued tone of the prayer by the priest behind the screen whose progress in the service is communicated to the worshippers through a deacon, all heighten the atmosphere of mystery.¹

The development of more sophisticated and difficult sacred music and the formation of choirs gradually came to replace the participation of the people.² The sermon is allowed to fade into insignificance.³ Communal action of worship is reduced to a minimum. The emotional element has dominated the intellectual. Worship has become more a feeling than a communion of the whole man—his spiritual, mental, and emotional corporate personality constituting man's nature in the creation account.

Whereas Byzantine liturgy focuses on the mystery of Christ's incarnation, the Roman Catholic Church in the West has developed a liturgy that centers in the sacrifice of Christ, particularly highlighting its propitiatory character. Hence, a penitential atmosphere pervades its service. The service begins with the Preparatory Rite (penitential prayer at the foot of the altar), Introit (basically travel to music to accompany the procession of the entry of the priest), Kyrie Eleison (in its earlier period an intercessory prayer but omitted later to retain only the choral response, "Lord have mercy), Gloria in excelsis (doxology), Collect (prayer concluding the entrance

¹ Maxwell, p. 39.
² Ibid.
³ Ibid., p. 42.
rite), Epistle (Scripture, often legends of saints), Gradual (responsorial psalm), Tract (Alleluia), Gospel, Nicene Creed, Offertory (a collection--Catholic mass emphasizes Christ's sacrifice rather than man's sacrifice, hence this feature of the worship is a mask for the all important preparation of the elements of mass by the priest), Preface (prayer of thanksgiving concluding with the bell calling the people to their knees), the Canon (central prayer of the service, followed by bells and the elevation of the Host--bell sounds for the people to lift their faces to adore), Communion, and Post-communion prayer. If the word "mystery" is used to characterize Byzantine worship, the word "power" seems appropriate for the Roman mass. The power centers in the priest and his ministry. Hence the impressive ceremonial pomp in the Introit that accompanies the entry of the celebrant, because he is the priest of the sacrifice and who alone is empowered to offer the sacrifice. The priest's awesome power climaxes in the transformation of the bread and wine into the real body and blood of Christ. This is the Catholic concept of transubstantiation. By this power the Roman mass is turned into an objective sacrifice propitiously and perpetually reenacted at will by the priest. The table has become an altar, the priesthood indispensable for mediation.

The prominence and power of the priesthood has a marked effect on the character of corporate worship. The implication of the priesthood denies the right of individual approach to God. With his back to the people, the priest faces the altar, fully in control of its ministration of grace and salvation. The priestly monopoly of
the liturgy, together with general inaccessibility of the Scriptures, frequent substitution of legends of saints, the discontinuance of congregational singing, the decline of preaching, and the use of Latin which is alien to the people all molded the congregation into mere spectators rather than participants in the service. So divorced had clergy and people become that a sixteenth-century Roman Catholic bishop could write:

The people in the church (nave) took small heed what the priest and clerks did in the chancel. . . . It was never meant that the people should indeed hear the Matins or hear the Mass, but be present there and pray themselves in silence.

Horton Davies also comments that "because Roman worship is offered in a strange tongue, it lacks one of the essential marks of true worship: edification--the building of the faith of the worshipers."  

The development of Medieval worship crystallized the radical shift of the Eucharist into a perpetual sacrifice. The Roman Mass, liturgically impressive though it may be, is theologically in direct conflict with the absolute nature of Christ's atoning sacrifice. A perpetual sacrifice implies the inadequacy of Christ's historical death,  

1 Since Vatican II, the Roman Catholic Church has stressed the importance of the Scriptures and preaching. It states in the Constitution of the Sacred Liturgy (Collegeville, Minn.: Liturgical Press, 1963), that the treasures of the Bible are to be opened up more lavishly, and that preaching should be normative on Sundays. See also The Documents of Vatican II by Walter Abbot, S. J., Gen. ed. (Herder and Harder Association Press, 1966), p. 149.


which in turn discredits God's original covenant in Gen 3:15 that indicates the absolute nature of divine triumph through His own sacrifice.

The change of the Eucharist into a perpetual reenactment of sacrifice necessitates a permanent professional priesthood. But worship that requires the meditation of a priesthood contradicts the concepts of the priesthood of all believers (1 Pet 2:9, 10) and the open accessibility to God through Christ the Mediator, the Great High Priest (Heb 9:15; 10:20; 4:14). The growth of the importance and power of priesthood in worship and in life justifies the doctrine of sacerdotalism that segregates clergy from laity. The monopoly of liturgy by priests changes the role of worshippers from participants in liturgy to passive spectators. Transubstantiation as is practiced through the absolute power of priesthood denies the transcendence of God. Medieval worship in a sense is consistent with her theology. But both her worship and theology obviously are at variance with biblical revelation with regard to the efficacy of the cross, the priesthood of all believers, the transcendence of God and the divine-human dialogue that characterizes biblical worship as a communion between God and man in an intimate personal way.

Corporate Worship in the Reformation Period

The great principles of the Reformation are the authority of the Word, the authority of faith, the authority of conscience and the concept of the priesthood of all believers. These principles

1 Hoyt, p. 40.
strike at the foundation of the "error and superstition" of the Medieval Church. Aiming for a root-and-branch cleansing of Medieval doctrine and its liturgical expression, the Protestant Reformers seek to recover the original gospel for both faith and worship. In their worship, ceremony is severely pruned, and ritual structures take a drastic reshaping and reformulation.¹

Working with quite different circumstances in each case, the reformers produce forms of worship to meet the needs of the church as they understand them. Differences in emphasis soon arise within Reformation worship. Three major strains of Reformation worship represent the conservative, the reformed, and the radical traditions.

The Lutheran Tradition

The Lutheran tradition is the conservative force of the Reformation. The character of Lutheran worship is described by James F. White as "a lengthened shadow of Martin Luther as pastor, scholar, and reformer."² As a child of medievalism, Luther is tormented by the fear of judgment and a passionate longing for salvation. His discovery of the Word, particularly the Pauline concept of "justification by faith," leads him through an experience of gracious forgiveness and a restored fellowship with God. With this experience of gracious forgiveness and joyous fellowship, Luther


eliminates only those features of Medieval worship that appear abominable to him. Thus he rejects the sacrificial character of the Roman mass, calling it "a work of men, even wicked fellows, by which one may reconcile oneself and others with God and earn and merit forgiveness of sins and grace."\(^1\) Luther's own view of the Eucharist, called Consubstantiation, emphasizes the sacramental presence of Christ with the elements, and also the fellowship of Christians in and with the living Lord.\(^2\) It is observed that Luther's eucharistic service has retained certain elements of the Roman mass such as the mystical and ubiquitous presence of Christ's body and a penitential devotion. But the significance is changed from one of reenactment of sacrifice to one of receiving of gracious forgiveness.

Working from his own principle "that whatever is not forbidden by the Scriptures is allowed if, in the judgment of the Church, it is helpful,"\(^3\) Luther retains the use of vestments, altars, shrines, incense, crucifixes, and other historic rites. The reforming energy of Luther, however, introduces other drastic changes to Reformation worship that again reflect his personal experience. He introduces congregational hymn singing in vernacular enhancing the spirit of participation and fellowship. This is further reinforced by his recovery of the biblical concept of the priesthood of all believers that lends firm support for congregational worship. The character of warmth and joy in fellowship,\(^4\) and participative

\(^1\)Cited in Wainwright, p. 268.
\(^2\)Maxwell, p. 74.
\(^3\)Segler, p. 42.
\(^4\)Hislop, p. 168.
singing and liturgy certainly makes Lutheran worship a great contrast to the Roman worship.

Luther's experience with the Word of God and His forgiving grace also finds emphasis in his unity of the Word and the Sacrament in one complete worship service. While the efficacy of the Roman mass relies on the power of the Roman priesthood and its absolutely prescribed administration, Luther makes the proclamation of the Word central and instrumental for making God's presence, His grace, and His standards real to the soul. It is the Word that assures the reality of God and man's experience with and in Him.

The objectivity of the Catholic Mass is transferred to the centrality of God's Word. Luther's endeavor is not only reform but restoration. He attempts to restore the objectivity of Catholicism by shifting the focus from the sacrificiality of the Mass to the Word. "The center of all," to quote Evelyn Underhill, "is now the constant proclamation of the Word; the vehicle of God's self-disclosure to men. The Word is for Evangelical worship something as objective, holy, and given, as the Blessed Sacrament is for Roman worship."  

The issue of objectivity and subjectivity in worship is one that seems to distinguish only in general terms between Medieval worship (Byzantine and Roman Catholic) and Protestant worship, and then again among the mainstreams of Protestantism in matter of degrees. Generally, objectivity in worship refers to worship the primary motion and focus of which are Godward, while subjectivity

1Ibid., p. 172.

focuses primarily on man himself and his world. No one form of Christian worship can be described as exclusively subjective or objective. The fact is that subjectivity and objectivity are not easily separated in worship. The problem arises when one is stressed to the neglect of the other, as in the case of Medieval worship in which the transcendence of God, His mystery, the power of the sacrament, and the adoration of God are stressed to the neglect of God's coming to man in compassion and love which awakens man's active response. Luther not only has shifted the emphasis of objectivity to the revelational nature of God's Word to man but also introduced a sense of balance of subjectivity through congregational response to God's Word.

As a "lengthened shadow" of the powerful personality of Luther, the great reforming monk, Lutheran worship brings out most emphatically the aspects of sinfulness of man and a gracious forgiving God. However, other aspects of the divine God that belong also to worship fail to receive full recognition. The sovereignty and transcendence of the Creator God seem neglected. The stress on divine grace tends to supercede divine holy law. Hence, the Sabbath, the original and fundamental institution for divine-human communion in creation, and later reiterated in the Decalogue, and particularly designated as the seal of covenantal relationship, seems unimportant to Luther in faith and worship.

It is recognized that the historical Lutheran Augsburg Confession strongly criticized the Roman Catholic Church for

1Rayburn, pp. 129-30.
changing the Sabbath-day into the Lord's Day, contrary to the Decalogue.¹ Yet Luther has also inconsistently adhered to Sunday worship on the rationale that the Sabbath commandment is the only ceremonial law of the Decalogue and that the Christian church has traditionally observed Sunday. Luther's rationale is partially based on faulty exegesis, partially on church tradition which, to him in this case, overrules the eternal nature of the holy law of God. Yet sin and grace cannot be properly understood apart from God's law. So would the cross make little sense apart from the absolute requirement of justice in God's eternal law. Luther as a reformer, and not as a revolutionary, has not gone far enough in the reform of worship. It seems he confines himself to the New Testament, particularly the Pauline writing, and perhaps also the Fathers of the Church for resources in worship reform.

Some believe that had Luther had access to the history and development of Christian worship, particularly in the early centuries when innovative changes were introduced through cultural and historical circumstances, often intermingled with paganism and superstitions, rather than through Scriptural principles, he might have questioned even the form and order of worship which he readily inherits from the Roman Catholic Church. Had he gone farther to the Old Testament, to the book of Genesis where biblical revelation has its origin and continuity to the New Testament, he would have better understood the implication of the seventh-day Sabbath for

¹Augsburg Confession; Art. 28, in Book of Concord, the Symbols of the Evangelical Lutheran Church, 1957, p. 24.
worship. He would have produced a more balanced form of worship, taking a fuller consideration of God's character, nature, and ministry, and man's nature and relationship with Him as revealed in the Genesis account.

The Reformed Tradition

The works of Calvin, together with those of Zwingli in Zurich and Bucer in Strassbourg, constitute the Reformed tradition of Protestant worship.¹ The word "Reformed" implies a further reform than what Luther has begun, a further departure from Medievalism. Like Lutheran worship, the reformed Church repudiates the sacrificial character of the Roman mass. Calvin severely prunes away all unnecessary ceremony.² Divested of all impressive rituals, Reformed worship, consequently, looks barer and bleaker than Lutheran liturgy.

That which Lutheran worship lacks is the very element Reformed worship makes as its main ethos—the sense of the transcendence of God and the lowly creatureliness of man. Hislop gives this analysis of the character of Reformed worship:

Abstract in character it is without dramatic impressiveness, but it possesses the two qualities of abstract art; it has sincerity and dignity—a sincerity symbolized in its bareness, and a dignity which springs from the overwhelming sense of God high and lifted up beyond all mortal striving. The God of Calvinism is the God man can never apprehend save through His revelation.³

¹White, Christian Worship in Transition, p. 65.
²Wainwright, p. 266.
³P. 183.
The sense of the transcendent Creator God, high and lifted up with glory and power, reminds man of his unworthiness, his sinfulness and that fundamental distance and distinction between creature and Creator, man and God. Awe and reverence pervade the worship of Reformed congregations. Man's first duty is to proclaim God's glory. Frederick Heiler thus writes:

To proclaim God's glory, to praise and magnify it, to bow before the awful majesty of God, and to make petition to the King od the Eternal Glory—that is the end and aim which the Calvinistic service sets before it. Soli Deo Gloria!—the individual man, with his sin and misery and his longing for salvation, becomes as nothing in the splendour of God's Majesty. He throws himself down before Him in the deepest reverence, yea even if God inflicts damnation upon him, for even in the lamentations of the damned God's glory is made manifest.1

While the Word is, according to Lutheran tradition, supreme to human experience, it becomes central and final as God's sovereign will to man, according to Reformed tradition. Man is to know God's will and to be obedient to it. Hislop again succinctly contrasts the traditions of Lutheranism and Calvinism: "It is the Word revealed in human experience that which is the Lutheran outlook, just as the Word revealed in Sovereign Will is the Calvinistic approach."2 Accordingly the sermon is to the Reformed Church as the mass is to the Roman Church.3 The sermon becomes a sacramental part of worship. The underlying principle is direct and purposive.


2P. 165.

Worship is intended to be rational and intelligible. And this is commendable of Reformed contribution to the recovery of true worship. God speaks and man responds. Everything must be understood through the Word. All hiddenness and vagueness in Medieval worship, with its hushed prayer and mystical presence of Christ, find no place here. Worship is an open thing. In the process, however, the Reformed Christians cease being spectators only to become listeners. In an overemphasis of the objective revealed will of God in worship, the subjective element of man's response on the basis of his nature and needs is overruled.

The austere atmosphere of Reformed worship is further accentuated in churches under the influence of Zwingli, the most radical of the Reformers. Not only is hymn singing prohibited, he goes further in abolishing all music save the recitation of psalms and canticles. While Luther stresses the sacramental presence of Christ's body in the Eucharist, and while Calvin treats it as a "spiritual parallelism," Zwingli rejects any suggestion of sacramental grace and formulates the Eucharist as a service of "remembrance, penitence and rededication."

The repudiation of all symbolism makes the Reformed worship a service that appeals primarily to the mind almost to the exclusion of all other senses. Hence this worship tends toward the intellectualistic and moralistic. The bare structure of worship with its severe temper lacks dramatic appeal. Calvin completely overlooks the

\[1\text{Segler, p. 42.} \quad 2\text{Wainwright, p. 268.} \quad 3\text{Groenfeldt, p. 33.}\]
spiritual response engendered by beauty of setting, rhythm of movement, and significant pattern and simply derogates all these as sensuous appeal. There is a failure to take into consideration the holistic nature of man that has not only intellectual but also psychological, emotional, spiritual, and physical aspects.

While the emphasis of the transcendence and sovereignty of God is sufficiently present in Reformed worship, it lacks an element of fervent devotion to a personal God, Who is loving and compassionate and intimate with His people. Calvinism in its stress of the infinite transcendence of God tends to cast aside not only the world and its works but also man and his needs. It shows little concern in bringing consolation to sin-laden people. However, the God Who has revealed Himself from the beginning in the Creation and the subsequent fall of man is a God Who desires communion. And worship without the element of devotion as man's response would, in the case of Reformed worship, only intensify the already intellectualistic tendency. The overemphasis on the sermon as the exposition of God's sovereign will to man puts the center of worship as receiving and not offering. Hislop correctly observes that in the history of Reformed worship there has been a lack of emphasis on devotional offering.¹

The Free Church Tradition

A third strain of Protestant worship is the Free Church tradition which emerges as a somewhat radical reaction to the

¹Hislop, p. 191.
Reformed tradition. Its characteristics include a passion for liberty, for fellowship, for an autonomy of local assembly in the formulation of faith and worship. Central to this tradition is the supreme authority of the New Testament. That which binds the diversified churches within this tradition is their common loyalty to the Gospel commission of Christ. Worship is therefore regarded a handmaid to the evangelistic end. Accordingly, the entire worship service is subordinated to the all-important and all-sufficient sermon often resulting in a loss of its devotional power.\(^2\) Consistently this tradition tends to reject all fixed form of prayer or creeds or ceremony in favor of spontaneity, an unstructured approach to Christianity.\(^3\) It is a worship that seeks to appeal to the soul and the conscience rather than to the eye and ear.\(^4\) It emphasizes the spirit rather than the form. The overemphasis of the subjective elements of worship leads to a neglect of meditation, adoration, communion, confession and praise in worship.

From this tradition arose the Anabaptists and the English Puritans. The Anabaptists represent an underground movement in resistance to the state churches. They practise adult baptism and reject infant baptism because of its unaccountability. A strong emphasis on congregational participation is evident in congregational

\(^1\)James F. White, pp. 66-68.
\(^2\)Heimsath, p. 100.
singing of hymns, in the New Testament concept of the laity, and, in some churches, a congregation confession of faith rather than creeds. The sense of close fellowship and communion is enhanced through preaching the Word in the vernacular.

The English Puritans attempt to get to the pure form of biblical worship. They rule any forms of worship unlawful if not clearly sanctioned by the Scriptures. Biblical supports for this argument are not lacking (cf. Deut 12:32; 4:2; Josh 1:7; Prov 30:6; Matt 15:9). They not only insist on biblical form but also biblical content of worship. James F. White has criticized the Puritans as overstating the case of worship form but as being dead right in insisting on Biblical content. Christian worship should be biblical in content but not biblicist, that is, restricting itself only to forms prescribed in the Scriptures. Franklin Segler detects some other defects of this worship. The dominance of the minister leads to a revival of clericalism and a deterioration of congregational participation in worship, particularly in public prayer. Individualism and subjectivity are carried to the extreme, and the loss of symbolism gives worship an appearance of barrenness. It is characteristic of the Free Churches to overstate God's love and immanence to the neglect of His greatness, sovereignty, and transcendence as the almighty Creator and Lord.

2P. 14.
3Ibid.
4P. 48.
Conclusion

A brief investigation of the Post-biblical Church indicates a gradual deviation from the biblical revelation which has been shown to have provided the source for the church's theological and liturgical activities in the biblical era. With the Word being gradually withheld from the people, the church comes to rely increasingly on historical situations, culture, and tradition as authority in formulating worship.

In the early part of the Patristic period, while the church consciously holds on to biblical revelation there also appear signs of a change of the Sabbath to Sunday worship as accommodations to vocational convenience, political pressure, and racial prejudice. The Eucharist begins to be conceived of and celebrated as a sacrifice. While the exclamation of "Maranatha" in prayer affirms Christ's atonement and His Parousia, pagan practices such as the weekly fast, vigils, and sprinkling also came into the church. From Constantine onward the liturgy of the church begins a process of elaboration. The biblical God becomes remote and mystical. The veneration of Mary and saints, together with the ascendency of the priesthood, seems to fill the vacuum left for a personal God. While the liturgy of the church controls and produces a supporting theology, both in many ways are at variance with biblical revelation. The change of the creation Sabbath by the church plainly implies a denial of God's holy law, His sovereignty, and transcendence as the Creator God. Asceticism distorts the holistic nature of man. Veneration of saints infringes upon the fundamental distance and difference
between creatorship and creatureliness clearly delineated in the
Genesis account.

The church of the Medieval period splits and develops two
different liturgies. The Byzantine Church highlights the mystical
nature of God centered in the mystery of Incarnation. The transcen-
dence of God is, however, emphasized to a distortion of His immanent
reality. Worship tends to be emotional wonderment without under-
standing. With the neglect of the Word, worship thus touches only
one aspect of man. Worship as a communion of a divine-human dia-
logue is absent. The other liturgy, the Roman worship, focuses on
the mass, the perpetual reenactment of divine sacrifice as a means
of grace and salvation. The concept contradicts clear biblical
injunction and discredits God's original redemptive covenant of
Gen 3:15 that promises absolute triumph and efficacy of divine
sacrificial atonement. The reality of the invisible and intangible God
is made to be transformed into material elements in Roman mass,
and His transcendence consequently suffers. Divine love, grace,
and sovereignty come to be managed through the sacerdotal power of
the priesthood which controls worship and the means of grace and
salvation. The priesthood in all practicality supercedes the High
Priestly ministry of Christ in heaven. Roman liturgy and theology
have each most impressively and effectively informed and articulated
the other in its worship. However, both liturgy and theology are
found wanting in the judgment of biblical revelation.

The Reformation attempts to recover the truth of biblical
faith and worship. The fact of the diversity of emphases within
Reformation worship itself implies a certain inadequacy in recovering a whole truth. The Lutheran worship accentuates God's forgiving grace over against His transcendence and sovereignty. The stress on divine grace also fails to affirm the proper place of God's eternal law in the life of the church and consequently God's original Sabbath is overlooked. The Reformed tradition, in reaction both to Romanism and Lutheran conservatism, eliminates all that seems unnecessary in ceremony and symbolism. The Word as Divine revelation becomes the center and climax of worship. The transcendence, sovereignty, and glory of God are, however, emphasized at the expense of His intimate and loving and gracious nature. The dominance of the Word tends to characterize Reformed worship as intellectualistic and moralistic. And this in turn tends to appeal to only one aspect of the whole man.

The Free Church tradition most radically abandons all unscriptural ceremony. Though the important concept of the laity is recovered, it soon succumbs to the dominance of clericalism again. Participatory liturgy is lacking. The repudiation of all symbolisms again fails to seriously consider the holistic nature of man. There is in all Christian worship a lack of certain important elements in the overemphasis of one doctrinal distinctive. A want of balance is in evidence in the light of the rich and manifold aspects of God's character, nature, and ministry and His entire relationship with man.
CHAPTER V

A BACKGROUND OF THE DEVELOPMENT
OF ADVENTIST WORSHIP

As stated in the Introduction, the goal of this study is to work towards a proposed order of worship for the Seventh-day Adventist Church. However, before we finally arrive at that task, it is necessary to understand the background of the development of the church's corporate worship. An investigation of this background briefly examines the church's worship in the early days. Concepts of worship from the writings of Ellen G. White and other Adventist writers are studied. The distinctive faith and mission of the church which is centered in the Three Angels' Messages of Rev 14:6-12 are also examined in relation to its worship practice. Finally the worship of the church is examined in the light of the theological presuppositions for worship found in the beginning chapters of Genesis.

Seventh-day Adventists believe that they "have been set in the world as watchmen and light-bearers" who "have been given a work of the most import, the proclamation of the first, second and third angels' messages" of Rev 14:6-12. 1 At the very heart of this

1White, Testimonies for the Churches 9:19.
proclamation is a call to "worship him that made heaven, and the earth" (Rev 14:7). The message of this proclamation of the end times is, in the Adventist understanding, really the "everlasting gospel" first announced in Eden after the fall of man. This being the central mission of the church, every Adventist Christian is therefore "called to have a personal part in this worldwide witness." The result of this proclamation of the gospel brings into existence all of the church's "institutions of learning, publishing houses and health institutions" for the furtherance of gospel work throughout the world.

In the light of this clearly stated purpose and mission of the Seventh-day Adventist Church, it would seem natural to expect within the historical development of the church as great a concern for worship as it had in the development of its various worldwide institutions. The concern should be for worship that would clearly and boldly reflect the SDA beliefs and edify the worshipping community as well as to give witness to the world. The facts, however, indicate that this has not been the case.

To gain an understanding of how corporate worship did

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develop in the Seventh-day Adventist Church we consider the following: (1) a brief survey of the general practice of worship in the church, writings of early Adventists, and the church manuals; (2) an examination of the concerns about worship from individual Adventists such as Ellen G. White and others; (3) an investigation of the traditional emphasis of the "Three Angels' Messages" with regard to worship and its impact on the form and content of Adventist worship service;¹ and (4) a brief discussion of the relationship of the Three Angels' Messages with the Creation account in Genesis and its theological implications for Adventist worship.

The Practice and Development of Seventh-day Adventist Worship

Literary sources for early Seventh-day Adventist worship practices are scanty. The paucity of information need not mean a lack of interest or concern for worship. We are told that the lack of proper church building did not deter early Adventists from gathering "in private homes, in large kitchens, in barns, in groves, and in school houses" to worship the Lord.² The meagre information may indicate a strong emphasis on the spirit of worship rather than on its form.

¹For Seventh-day Adventists, worship takes place in Sabbath worship service, Sabbath School, Vespers, Prayer Meeting, Youth Meetings, etc. In this paper the worship service refers particularly to the main Sabbath worship service at 11 o'clock.

²Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, Calif.: Pacific Press Publishing Association, 1962), p. 26. The first church edifice was constructed in 1855 near the publishing house in Battle Creek. It was built not without some objections from among some early Adventists who feared it would lead soon to a formal church.
The series of twenty-three Sabbath Conferences between 1948 and 1850 are probably the earliest examples of a concern for worship among the early Adventists. In the conferences, particularly the seven study conferences in 1848, doctrines were discussed and unified,¹ some with immediate effect on worship development.

For instance, during the conference at Volney, New York, on August 18, 1848, there was sharp disagreement on the meaning and observance of the Lord's Supper.² That foot washing might have been included in the Lord's Supper may be inferred from the first church hymnal (dated 1849 but published in 1850) that includes a hymn on foot washing.³ In 1902 when Ellen White recalled those Sabbath conferences, she alludes to elements of worship: "We would come together burdened in soul, praying that we might be one in faith and doctrine. . . . Scriptures were opened with a sense of awe . . . we bow in prayer . . . in earnest supplication. . . ."⁴ Prayer, Bible study, preaching, and singing seem


²Ellen G. White, Life Sketches (Mountain View, Calif.: Pacific Press Publishing Association, 1915), pp. 110-111. During this conference one brother strongly maintained that the Lord's Supper was a continuation of the Passover and should be partaken of but once a year. The error was corrected by Ellen White after her vision and instruction. However, no detail was mentioned. She only wrote, "Our meeting closed triumphantly. Truth found the victory."

³Cf. James White, comp., Hymns for God's People that Keep the Commandments of God and the Faith of Jesus (Oswego, New York, 1849).

to be significant to the early Adventist worship.

The accounts of the itinerant meetings of James and Ellen White in the 1850s also contain some scattered references to elements of worship. James White reported one such meeting in Michigan in 1853 in which prayers, testimonies of the brethren, and his preaching of the Three Angels' Messages constituted the worship service. At another meeting, singing with "the Spirit and understanding" was also mentioned. Sometimes testimony replaced the sermon. Very little of a liturgy or a rigid order of worship was followed.

The book Church Order, written by H. M. J. Richards in 1906, probably reflects a general concept and practice of worship among Adventists in the early 1900s and perhaps earlier. The author states: "the Seventh-day Adventist Church has no creed but the Bible. It also has no ritual. Its services are conducted with simplicity." The order of worship service is described as follows:

The minister enters the pulpit and kneels for a few moments in silent prayer to God. All the people bow their heads and unite with their minister in silent prayer, imploring the divine blessing upon the services of the hour. Then the minister announces the opening hymn, then all stand and join in the singing. After this the minister and all the people kneel in prayer, while he leads them in a public extemporaneous prayer of moderate length and appropriate to the

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1 James White, "Western Tour," Review and Herald, July 7, 1853, p. 28.

2 James White, "Eastern Tour," Review and Herald, Sept. 20, 1853, p. 84.


4 H. M. J. Richards, Church Order (Denver, Colorado: Colorado Tract Society, 1906), p. 64.
needs of the people and the subject of the sermon. Usually a second hymn is then sung, and the sermon follows this. The sermon is concluded by another hymn sung by the entire congregation after which the benediction is pronounced by the minister.\footnote{Ibid., pp. 64-65.}

This order of service is recognizable in many Adventist churches around the world today.

The Seventh-day Adventist church manuals provide further information on the development of worship since the 1900s. The Church Manual of 1932 stresses reverence and pious decorum in the sanctuary.\footnote{S. D. A. General Conference, Church Manual, 1932 (General Conference of Seventh-day Adventists, 1932), p. 151.} The statement that the church prescribes no set form of worship remains to this day. Its suggested order of worship includes: Invocation, Scripture Reading, Hymn, Prayer, Offering, Special Music, Sermon, Hymn, Benediction. This suggested order becomes for many churches a set order. The Manual also emphasizes avoiding long "preliminaries" so that "more time can be given to the study of the Word of God." That worship centers in the sermon with the rest being regarded as "preliminaries" seems to be the general concept of worship since the early days.

The Church Manual of 1951 presents a new awareness of a holistic view of worship. It describes the two main divisions of worship service as the congregational response in prayer, singing, and gifts and the other as the message of the Word.\footnote{S. D. A. General Conference, Church Manual, 1951 (General Conference of Seventh-day Adventists, 1951), p. 108.} Prayer is regarded as the holiest exercise, offerings a vital part, and the sermon the
most important part of the worship service. There is thus an increasing awareness of the importance of other elements in worship beside the sermon. The Church Manual of 1976 states that long preliminaries of "opening exercises" should not consume time "for the worship" and the preaching of the Word. The idea still lingers that the service consists of the sermon and the preliminaries. The Manual for Ministers (1977) seems to correct this concept. It stresses that "there should be no preliminaries in worship, for the offering, music, prayer, preaching, benedictions—all are acts of worship and should be considered as such," for "every part of the worship service is important." However, every feature must be related to the whole which must show progression, climax, and culmination in congregational response.

There are shown here evidences of a gradual but definite development, particularly since the 1950s, toward a holistic concept of worship that treats all the elements of worship as integrally important. There is also a greater awareness of the structure of the order of service with its progression, movement, and culmination. The emphasis on meaningful form, however, has not yet fully taken into consideration the theological beliefs of the church.

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1 The Seventh-day Adventist Church Manual (General Conference of Seventh-day Adventists, 1976), p. 113.
3 Ibid., p. 92
4 Ibid.
The gradual development of Adventist worship practice often comes as the result of awareness and concern about worship expressed from different quarters. These concerns are clearly delineated in the writings of Ellen White. It is also through the creative concerns of many other Adventists, from their study of the biblical principles and from the counsels of Ellen White, that new concepts and understandings are being introduced for developing a worship service that more nearly meets the needs of each historical context.

Ellen White's Concept of Worship

Ellen White's concept of worship reflects the feelings of one who has beheld the awesome glory of God, in her case, through visions which occurred many times in life. Her concept is abundantly reflected in her many emphases on reverence and awe in the worship of God.\(^1\) God, to her, is most real in the assembly of worship; He is there.\(^2\) Hence she urges all to "come on bended knee"\(^3\) with great reverential awe before God, in prayer,\(^4\) in the preaching

\(^1\) There are almost two pages on reverence listed in the Comprehensive Index to the Writings of E. G. White. It is true that many of these references are a corrective to the growing irreverence occurring in the churches; however, the counsels must have stemmed from her profound experiences with the holy God through visions and guidance of the Holy Spirit.


\(^3\) Selected Messages, 2:314.

of the Word, \(^1\) in the hearing of His truth, \(^2\) and in the service of the Sanctuary. \(^3\) Such reverential awe can be induced only by a genuine awareness and acknowledgement of the "infinite greatness" \(^4\) of the God Who is mankind's "Creator and . . . rightful Sovereign." \(^5\) Before the holy God, man is to approach with humility, contrite spirit, \(^6\) and gratitude. \(^7\) In our worship of God He is "to be the subject of thought, the object of worship and anything that attracts the mind from the solemn, sacred service is an offence to Him." \(^8\) The stamp of God's Creatorship is His holy Sabbath which "therefore lies at the very foundation of divine worship." \(^9\)

To the worshippers, "the house of God on earth is the gate to heaven." \(^10\) Christian worship is to be pervaded with the very atmosphere of heaven. \(^11\) Characteristic of this is orderliness and rules with regard to time, place, and manner of worshipping. \(^12\)

\(^2\) Christian Experience and Teaching, pp. 192-93.
\(^3\) Testimonies, 5:607-608.
\(^4\) Prophets and Kings, p. 48.
\(^6\) Prophets and Kings, p. 565.
\(^8\) Testimonies, 5:499.
\(^10\) E. G. White, Testimonies, 5:491.
\(^11\) Ibid., p. 607. \(^12\) Testimonies, 5:491.
Rules and order, however, must never lead to formalism of worship. Instead, Christian worship must be skillfully studied, planned, and conducted to make it intensely interesting and attractive so as to do the greatest amount of good to the worshippers. Worship is to be made intelligent so as to impress the worshippers "with the elevated, enobling character of the truth and its power to cleanse the heart." That is, worship should reflect the theology of the message. Worship calls for active participation "to make the Sabbath meeting interesting." Such worship is truly a communion, a divine-human dialogue. Ellen White rightly conceives of worship as consisting "much of prayer and praise" and "also of preaching." Such a proper balance, together with congregational singing with understanding and spirit, thus allows for meaningful participation in worship.

In sum, Ellen White's concept of worship is a lofty and realistic one. Well expressed in her concept are the sovereignty, transcendence, immanence, and mercy of God, and the creatureliness

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1 Testimonies, 9:143.
4 Testimonies, 2:582. 5 Evangelism, p. 207.
8 Testimonies, 9:143-44.
of man and his dependence on and gratitude to Him. Thus she calls for an exalted worship of the Creator God with reverential awe, humility, joy, and gratitude. She calls for order and rules but also insists on spirituality, intelligence, beauty, and meaning in worship. She calls for great emphasis on the preaching of the Word but also for active participation in worship. She calls for a right spirit of worship and also a form and content that should reflect the truth and character of God. The objective reality of God, His awesome greatness, as well as the subjective value of congregational participation make worship truly a communion.

Concepts of Worship from Adventist Writers

Adventists are as concerned about their worship as they are about Sabbath keeping. The matter of reverence in worship seems to be a perennial problem since the early days. In the 1880s, Ellen White wrote that there had been "a great change, not for the better, but for the worse, in the habits and customs of the people with reference to religious worship" and that unless a correct idea of true worship and true reverence were impressed upon the people, mere profession would only be "an offense to God and a disgrace to religion."

The numerous articles on reverence in worship that appeared in Ministry reflect the same perennial problem particularly in the 1930s and 1940s. The topic "Growing Irreverence in the House of Worship"

1 Testimonies, 5:491.  
2 Ibid., p. 500.  
3 Cf. Comprehensive Index to Ministry, 1928-1961. Of the 43 articles on worship on one page, more than 20 deal with reverence
God" was included in the agenda as the North America Presidents' Council in 1929.¹ Suggested solutions rarely touch theological ground.² One pastor in 1940 pointed out that the Adventist over-reaction to formal worship led to the opposite extreme of informality in worship which greatly contributed to the problem of irreverence.³ There was also a move to unify the order of worship, more from pragmatic necessity to avoid confusion and embarrassment and to save time.⁴ The suggested order of worship in the 1932 Church Manual, mentioned above, was generally followed. Adventist worship was unmistakably sermon-centered, since the sermon was considered "the heart of the service."⁵

From 1950 onward, there seems to be an awakening to the nature and theology of worship. The "heart of worship is a in worship. Most articles define reverence as quietness in the church.

¹A brief report on the discussion on reverence appears in Ministry, Jan. 1930, pp. 18-21. Delegates who had worked in areas under strong influence of Roman Catholic or Anglicanism reported that they had very little problem with reverence in worship in those areas.

²Suggested solutions to irreverence include exemplary conduct of leaders of worship, remaining seated till proper dismissal, proper education—which begins at home—filing children straight from their Sabbath Schools to parents seated in sanctuary, printed or mimeographed order of worship, flipping a card "Sorry, please be quiet!" etc.


⁴R. R. Bietz, "Uniform Order of Church Service," Ministry, Nov. 1945, p. 11. Conference officers travelling around the churches often are embarrassed by different habits and customs in different churches.

⁵Millner, "Order of Service on Sabbath," Ministry, Jan. 1945, p. 18.
fundamental need—the need of God," and worship is "a communion," writes R. A. Anderson in 1951. Worship is not mere activity or works. The focus and center of worship is God and Christ the Savior. The function of the minister in worship is both priestly—in that he offers to God for the people—and prophetic—in that he speaks for God to the people. P. O. Campbell in 1952 considered that "preaching is not the all-important part of worship. Prayer, singing and Scripture reading are all divinely ordained parts of the whole." In 1957, Anderson reiterated the God-centeredness of worship, this time in the context of the Three Angels' Messages. "At the heart of God's last message is a call to worship." The church, in the context of Rev 14, not only has "a great work to do but also a great God to worship." He goes on to urge a balance between preaching and other elements in worship to allow more congregational participation. No essential parts of worship must be termed "preliminaries."

In an editorial note to the article by R. D. Moon in _Ministry_,

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1 "True Worship," _Ministry_, June 1951, p. 11.
2 Ibid.
4 "The Supremacy of Worship," _Ministry_, July 1957, p. 14. This is probably the first time in print that an Adventist links Rev 14 explicitly to worship in the worship service. But Anderson did not go further than this.
5 Much of Anderson's ideas is incorporated into the church manuals later on, particularly the 1977 _Manual for Ministers_.
the editor urged that worship in both form and content call for careful study. Adventists must not be so iconoclastic to abolish all forms in which reverence is expressed. Moon himself considered true worship as an active entity rather than a passive attitude. Hence congregational participation is imperative. In 1964, Anderson again affirmed Adventist worship as pulpit-centered and expressed great satisfaction for the symbolic change of the kneeling position of ministers on the rostrum. It was not without the cry of heresy that ministers gradually changed from kneeling with faces toward the rostrum chair and backs toward the pulpit and the congregation to an about-turn position. To Anderson, the act of facing the pulpit and the congregation correctly symbolized the function of the minister as messenger of God and not as a priest.

The book "And Worship Him" by Norval F. Pease represents the first published book on worship by an Adventist writer. Pease asserts that "the success of the church to which we are devoting our lives depends to a great extent on what happens between eleven and twelve o'clock on Sabbath mornings." All the great activities of the church would be dissipated if not nurtured with worshipful


2Ibid. Moon also correctly points out that without an understanding of true worship, it would be meaningless and this would form an attitude that worship is merely something approved but which can be neglected without serious spiritual loss.


services. Adventist worshippers should pay as great an attention to the way they worship as they do to the day of worship. Even more so then, the way of worship should reflect the theology of the worshippers. Worship involves liturgy. It is impossible to conduct worship without liturgy. Pease's concern is that Adventist worship should avoid excessive and improper liturgy that does not accurately articulate Adventist theology.

Notwithstanding the traditional aversion to liturgy of Adventists, Norval Pease boldly and correctly pointed out the positive role of liturgy to Adventist thinking. The unfortunate association or equation of liturgy with formalism or ritualism is neither proper nor necessary and inevitable. Formalism is no respector of any form of worship. It can easily invade Adventist worship which is known for its non-liturgical, if not anti-liturgical, sentiment.

A century ago Ellen White complained of Adventist worship: "There is too much formality in our religious services. The Lord would have His ministers who preach the Word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no response to what is said." Since the Adventist Church has never been known to have engaged in "liturgical worship" like that of the Roman Catholic Church.

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1 Ibid.
2 Ibid., p. 8.
3 Ibid., p. 42.
4 Ibid., p. 51. Pease also reiterates that "we must have form, but we do not want formalism, and the form must take on its significance from the content" (p. 78).
5 Testimonies, 5:318-19.
worship, Ellen White could not have been criticizing such a liturgy. And yet the non-liturgical worship of Adventist Church had become formalistic in her days. It seems that the problem actually lies in the lack of a proper liturgy, a lack which turns the congregation into passive spectators and the minister a soulless mumbler of words with no effect on the congregation. Many other statements of Ellen White concerning the evil of formalism portray her strong reactions—not against liturgy as such but erroneous liturgy which reflects false theology. Improper and erroneous liturgy is dangerous and detrimental. Non-liturgy that becomes formalistic is equally harmful. Wisdom and responsibility demand a proper liturgy that would correctly reflect not man's fancy but God's truth and character.

In 1973 Raymond Holmes wrote on the relationship between liturgy and theology with an application to Adventist worship. Having defined liturgy as the content and action of an order of worship and having recognized the Three Angels' Messages as the central mission of the Seventh-day Adventist Church, Holmes is convinced that the church therefore has a liturgical mission to the world. The liturgical mission involves and demands a clear and unambiguous liturgical expression of a unity of both doctrine and worship. Holmes singles out the Sabbath, the heavenly ministry of Christ, and the parousia as the central thrust of the Three Angels' Messages, the

1 E. G. White, Great Controversy, pp. 556, 557; Testimonies 9:143. Ellen White's strong reaction in Great Controversy is directed at the enticing Roman worship with its false theology and not against liturgy or form of worship as such.

2 "The Liturgical Mission of the Seventh-day Adventist Church," lecture notes in a class, Principle of Worship, in Andrews University, Feb. 8, 1973, pp. 1-10. Since then Holmes has developed his thesis into a book manuscript pending publication.
Adventist distinctives. With these three doctrines Holmes accordingly organizes an order of worship that confesses the Sabbath truth in the Introit, the heavenly ministry of Christ in the Prayer Response, and the parousia in the Benedictory Response. Undoubtedly this order of service does impart a clear impression of the three doctrines of the church. The question, however, arises to challenge us whether that is all that constitutes the church's beliefs in the Bible. Obviously not. The whole message of the Three Angels takes in the whole revelation of God's character and ministry reaching back all the way to the Creation of the earth and the fall of man in the Genesis account. The last message is essentially the message of the restoration of that which was lost in the beginning; a recovery of the true worship that began in the Creation with God as Sovereign Creator. This conveniently leads to the next point of inquiry on how the Adventist Church has traditionally interpreted the Three Angels' Messages with respect to the worship life within the church.

The Three Angels' Messages with Respect to Worship

For the Adventist Church the emphasis of the Three Angels' Messages has been the urgency of the proclamation of the "ever-lasting gospel" in view of the arrival of God's judgment hour and the imminent parousia. This last message of God is also cast in the

1 Historically the First and Second Angels' Messages were fulfilled in the Millerite movement, the First in the preaching of the imminent parousia of Christ in 1844 and before; the Second in summer of 1844 that resulted in the rejection of the message by the popular churches that ousted members who had espoused the Advent
context of worship. Worship has been the central and basic issue throughout the ages. Man either worships God or the competitors of God. Pease rightly observes that the conflict of the ages is a conflict regarding worship. It has become the crucial issue in the last days. The message of the First Angel calls for the worship of the Creator God. The message of the Second Angel intensifies the call by demanding a total separation from Babylon, the false or mixed system of loyalty that usurps the purity of faith and allegiance due the Creator God. The message of the Third Angel once again focuses on worship as the final issue of conflict. In it every man must either worship God or the beast and its image. The test of loyalty is the law of God, particularly the Sabbath commandment (cf. Rev 14:12; Dan 7:25).

The traditional Adventist emphasis on "worship" in the context of Rev 14:6-12 has almost always meant an "obedience or loyalty" to God and His divine law. And rightly so. True worship cannot

message. See Don F. Neufeld, "The Three Angels' Messages in Their Historical Application," Review and Herald, April 11, 1974, p. 14. However, as the Adventist teaching develops, the Third Angel's message comes to be taught not only climaxing but including the threefold messages. See SDA Encyclopedia, p. 1484; Ellen G. White, Counsels for Writers and Editors (Nashville, Tenn.: Southern Publishing Association, 1946), p. 26, states, "The first, and second messages were given in 1843, 1844, and we are now under the proclamation of the third, but all three of the messages are still to be proclaimed."


2 Cf. J. N. Andrews, The Three Messages of Revelation 14 (Battle Creek, Michigan: Review and Herald Publishing Co., 1892), p. 113. Andrews writes concerning the issue of worship in the Third Angel's Message, "It is not difficult, therefore, to see how men will be made to worship the beast; for whenever they obey the requirements of the beast in the place of the commandments of God,
be offered without obedience to God. Yet worship must be more than a heart assent or attitude of obedience to God. It must be expressed in actual activities of worship, of the bowing down in reverential awe, as the Greek term προσκυνεῖω means in Rev 14:7, the same term which describes the twenty-four elders bowing down before God (Rev 4:10; 19:4). In recent decades, Adventist writers have become more aware of the implication of "worship" in Rev 14 for the worship service in the Adventist church. Russell Holt in his study of the First Angel's Message stresses that Adventist worship should emphasize the fact of God as Creator as the basic claim for allegiance, faith, and reverence. Louis D. Venden addresses Adventist worship in the context of Rev 14 with its call to worship as the church's mission and existence. The 1977 Manual for Ministers, clearly describes the heart of the Advent message as a call to worship the Creator God in corporate worship. It further points out that the fact of this command being given in the setting of God's

they worship the beast; for they acknowledge him as above the Most High" (italics mine). The meaning of worship is taken to mean obedience; Russell Holt's article, "The First Angel's Message," These Times, January 1975, p. 29, reiterates the meaning of worship as obedience as he states, "Worship is a total giving of oneself to God. It is a way of life, a fundamental loyalty. Worship is a complete obedience to our Creator." K. H. Wood's article, "A People Who Will Triumph," Adventist Review, August 21, 1980, p. 8, states that the worship of Revelation 14 is a choice "between loyalty to God and defacement against His government."


last call is evidence that the meaning of true worship has been either perverted or forgotten. The implication of this is clear. The church must not only direct man to worship the right God but also the right way of worshipping Him. Worship, as a life of obedience to God, must of necessity involve the expression of that obedience in corporate worship, in a way that is proper and effective.

The Three Angels' Messages and the Implications for Worship in the Light of Creation

In the light of a growing awareness of the Three Angels' Messages with understanding of worship as a life of obedience to God as well as an expression of that obedience through corporate worship, the church in developing an effective and proper form of worship must base its rationale of worship activity firmly on the scriptures. In the present historical context where the church of God is increasingly being challenged by false science and unbelief from without and threatened by the extremes of Christian liberalism and fanaticism from within, Adventist corporate worship, by its nature a weekly public witness for God, must clearly reaffirm the faith and beliefs of the Creator and Redeemer God. The Creator and Redeemer God of the Three Angels' Messages must be proclaimed and worshipped as the same Creator and Redeemer God as revealed in the beginning of earth's history in the Genesis account. Inasmuch as the message of the Three Angels' Messages is the "ever-lasting gospel" it is the same gospel that has originated in Eden.  

1Manual for Ministers, 1977, p. 84.
It is the same gospel of redemption that focuses faith in the Seed of the woman (Gen 3:15), in the fulfilled life and ministry of Jesus Christ, and now gives its last call and awaits the final consummation of His glorious return when man's original communion with the Creator both in faith and worship will be completely restored. Adventist worship, in the light of the Three Angels' Messages therefore, has its theological foundation well laid in the beginning, in the Genesis account.

In His creation and redemption at the beginning, God's character and ministry, man's nature, needs, and relationship with the Creator are all discernible in the revelation in Genesis.

As the Creator God, He is sovereign, infinitely great, free from all restraints and coercion, yet in control of all, despite all seemingly overwhelming lawlessness and chaos in the world. As the Creator God, He is transcendent, over and above His creation, and yet is ever real, personal, and near His people, despite the mystery of His invisibility and intangibility. As the Creator God, He is charitable and gracious in creating man in His image and yet jealously defines His Creatorship and man his creatureliness, despite all signs of creaturely rebellion, infidelity, and denial of God's existence and authority in the world. As the Creator God, He is faithful and compassionate, providing His own initiative for redemption, reconciliation, and recreation for man through the sacrifice of His Son, despite all human failing and faithlessness. As the Creator God, He is holy and righteous, condemning sin and evil, yet providing and perpetuating the holy Sabbath as a divine means
of sanctification, of divine rest, and of worship communion with Him, despite the alienation caused by sin.

In the light of all that God is and does and will do, as Creator and Redeemer, worship is more than a compelling duty and privilege for man who is created in God’s image. Worship is man’s life and existence. Awe and reverence, joy and gratitude, adoration and confession, love and obedience, faith and hope must characterize such a worship communion with our God. In spirit and in truth, Adventist worship must be faithful and truthful to God’s character, truth, and ministry, as revealed in His Word.

Conclusion

Like many other earnest Christians, Adventists love the Lord and worship Him as faithfully and sincerely as they know. Their worship service tends generally towards simplicity and informality. Unthoughtful simplicity and loose informality are not necessarily virtuous. In worship the simplicity that becomes a set pattern which treats the sermon as the all-important part and the rest as preliminaries is not necessarily and theologically right. All which is deemed essential enough to be included in the worship cannot be unimportant. Consequently, the natural complexity that arises from giving due attention to all elements of worship cannot be an evil thing. The informality that contributes to irreverence in worship would only militate against all that worship seeks to do.

The development of Adventist worship has evidenced increasing awareness of a holistic concept of worship. There has been growing effort in making elements of worship meaningful and
relating to the whole. Movement, progression, and climax in worship receive greater understanding. Worship as a communion is being encouraged through more congregational participation. The development has reached a place where thinking Adventists begin to examine the form and content of worship in the light of the relationship between theology and liturgy. This is inevitable, and in fact a sign of maturity, as the church begins to systematize its theology. It is only natural and, in fact, a responsibility to ask how the church carries out its mission, spends its money, and structures its program all in the light of the beliefs and doctrines of the church. It is just as natural and necessary to inquire the church worship in the same light. And the Adventist church, more than any other Christian body, should be the most articulate of God's messengers in the last days in mission, theology, and worship, all in the light of the Three Angels' Messages. The power that attends the proclamation of the church of the message to the world should be no less effective in its worship service. The call of the church to the world to worship the great Creator God should be demonstrated in its own worship of the same great Creator God. The theological basis for worship, in the light of the Three Angels' Messages, is, however, well laid in the creation account in Genesis. There God as Creator and Redeemer was first revealed and worshipped. The same God Who in the beginning created the heaven and the earth has issued the last call: "Fear God and give glory to Him . . . and worship Him Who made heaven and earth, the sea and the fountains of water" (Rev 14:7).
CHAPTER VI

AN ANNOTATED PROPOSED MODEL OF WORSHIP SERVICE

An Order of Worship--Some Basic Considerations

This chapter incorporates into a proposed order of worship for the Seventh-day Adventist (SDA) Church the distinctive faith of the SDA Church, the lessons from the various biblical and historical worship traditions, the theological presuppositions for worship as implied in Genesis, and the relationship between theology and worship. A theological rationale for a basic structure of an order of worship is proposed, and upon this order of worship, annotations are furnished for each movement and essential element of worship. Some elaboration is represented in this order of service in order that all elements we have suggested might be demonstrated. Not all aspects of those theological distinctions need be included in every service, and certainly smaller churches would simplify this service considerably. The proposed order is only suggestive and may be adapted to different culture settings.

James F. White states a sound dictum for planning and leading services of Christian worship. He says, "You are free--if you know what is essential in any type of worship."¹ This dictum requires an intelligent examination of traditional assumptions concerning elements of

worship with respect to their worth, a firm grounding in history and theology, and a recognition that liberty has responsibility and its limits. Following this dictum, we seek to examine and determine the essentials of an order of service for the divine worship of the SDA Church on a Sabbath morning.

In every encounter between God and man, certain basic theological presuppositions must be kept in focus, as indicated in chapter 2.

First, the Godward side of the encounter must be considered—His divine reality, His divine sovereignty, and His divine charity.

Second, the human side of the encounter must be considered—man's divine origin, his responsible human existence, and his faith in the divine-human encounter.

Third, the reality of the Gospel in the light of the fall of man must be considered—human guilt and depravity, divine righteousness and holiness, and redemption and salvation.

In keeping with these presuppositions, it is suggested that in a service of corporate worship three basic things should happen.

First, worship begins with the divine initiative. Just as God initiates creation, redemption, and restoration, so also does He with worship encounter. God initiates worship because of His divine sovereignty. Free and uncoerced is His sovereign will ever self-binding toward the good of man. God initiates worship because of His transcendence. No man invites worship, but Christian worship is always in response to divine invasion, according to Douglas

\[1\] Ibid., pp. 10-11.
Horton.  

The God Who is invisible and intangible in His glorious transcendence, however, condescends to touch man through a revelation of His divine immanence and reality. God initiates worship because of His divine charity. Divine love radiates and ministers in a most intimate and personal way, even when confronted by the fall of man and his consequent alienation through sin and guilt. Hence divine grace initiates and reaches out to touch fallen and hopeless man with life and love and fellowship again. Thus by His very nature and character the Creator God initiates, approaches, draws, awakens, and reveals His love and will.

Secondly, in the light of divine initiative, worship calls for a definite response from man. Man can respond to divine initiative because he is of divine origin. Created in God's image, endowed with a capacity for faith, love, and fellowship, man can respond in worship rationally, intelligently, and theologically, which is totally unlike all other animals in God's creation. Not only can man respond to divine initiative because of his Godlikeness, but he should respond because of his responsible human existence. Created for the glory of God, man in a response through worship of the Creator fulfills his highest responsibility and privilege. Furthermore, he should respond in worship because the acts of worship help actualize in him the culmination of love, faith, and obedience—the fundamental laws of life, meaning, and existence.

Third, worship should include a total commitment to God's

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revealed will. Worship ceases to be worship when God is not glorified. And God is not glorified when man worships Him without a total dedication and commitment. A total commitment to God in worship is therefore imperative and, in fact, is demanded by the very nature and character of God. As the sovereign Creator, He demands of man, who is made in His image, a commitment to reflect His character in a life of faithful stewardship of all endowed gifts of God. As the righteous and holy God, He demands of a man a commitment to abide in Christ and His covenantal grace, living always in the present reality of the Gospel and persevering in the expectancy of final restoration.

This act of divine initiative and human response is amply illustrated in the Scriptures beginning at the Creation. The Creator God approaches Adam and reveals His will concerning the tree of the knowledge of good and evil (Gen 2:15-17). It is obvious that Adam understands God's will and commits himself to obedience (though he later succumbs to the temptation). This pattern of encounter is repeated in the experiences of Noah, of Abraham, of Moses, of the Hebrew nation at Sinai, of the Israelites at Mt. Carmel, of Isaiah in the Temple, of the Jewish nation at the foot of the Cross, of the world at God's last call to worship Him as Creator and Redeemer in view of the Judgment hour (Rev 14:6-12).

Two principles are seen to be inherent in the process of worship encounter. First is the principle of alternation. \(^1\) God calls

and man responds. This is the essence of worship as communion, as a divine-human dialogue. This principle focuses the attention on the sovereignty and transcendence of the Creator God and His initiative. It also focuses upon man's capacity to respond, made as he is in the image of God. It defines the fundamental distinction between the Creatorship of God and the creatureliness of man. A constant awareness of this fundamental principle is required lest worship turn into a mere social occasion. The same principle would also call for active congregational participation in worship since worship is a communion, a dialogue, with the living God.

Closely allied to the principle of alternation is the principle of progression in the worship encounter. The encounter as initiated by God, responded to by man, leads progressively to man's total commitment to God. Man is edified because God is glorified in worship. He comes forth from the house of God as a man remade because he has experienced the God reseen. The above two principles are theologically warranted and psychologically sound.

The absence of an explicit order of worship service in the Bible gives man the liberty for a creative structuring of a worship service that meets the needs of each particular time and context. However, with the above two principles, the movement and character of an order of worship has already assumed a definite form. The order calls for three basic movements in progression, corresponding to the three basics of an encounter—divine initiative, man's

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response, and his commitment to God, all of which function in the
principle of alternation. With these considerations we propose the
following order of worship service:

THE WORSHIP OF GOD
11:00 A.M.

God, Who Created the Heavens and the Earth
Calls Us to Worship Him as Sovereign Lord

Organ Prelude

God's Call and Invitation to Worship (Ps 96:1-6)

Our Response in Reverence
Our Remembrance of the Sabbath--Symbol of Divine Claim to
Lordship

God's Revelation in His Word (Isa 40:28-31)

Our Response in Silent Mediation
Our Response in Hymn of Adoration

God, Who Proclaims His Salvation in the Heavenly Sanctuary,
Calls Us to Approach His Throne of Grace

God's Invitation to Approach His Throne of Grace (Heb 4:14-16)

Our Response in Prayer of Confession, Thanksgiving, Inter-
cession

God's Assurance of Pardoning Grace (Ps 103:8-12)

Our Response in Anthem of Celebration

God, Who Speaks Today through His Word,
Calls Us to a Life of Commitment

God's Instruction through His Word (Sermon Scripture)

God's Instruction through His Preached Word (Sermon)
Our Response through a Stewardship of Life and Service

In Offering
In Hymn of Dedication
With Divine Benediction

Organ Postlude

A Proposed Annotated Order of Worship

THE WORSHIP OF GOD

11:00 A.M.

Welcome: Pastoral greeting, fellowship greeting, and announcements are all performed here.

It is felt that these preliminaries should not be performed in the middle of the worship service. Because the congregation is expected to be in their seats just before the worship service begins, it is thought most appropriate to carry out these functions here.

God, Who Created the Heavens and the Earth,
Calls Us to Worship Him as Sovereign Lord

Organ Prelude

(The congregation, quiet and meditative, is expected to be in their seats.)

The Organ Prelude is no musical recital or a showpiece of technical skill, although a mastery is required in the rendering of music which is an offering, an act of worship. Since God does not call over the public address system to summon His people to worship, the organ prelude must be understood as a signal for that purpose. Rightly understood, the organ prelude serves as a symbol of divine invitation drawing His people to Him through the Holy Spirit. And the corporate assembling of worshippers is likewise symbolic of a response to the Spirit's call to worship. For that reason, the music should begin loudly enough to awaken the attention to the crucial hour. And it should then proceed to a quiet and reflective mood to prepare the mind and spirit for what is to follow.
The music provides a bridge upon which the worshippers move from the everyday world into that of the spirit. The hour calls for a concerted focus on God, the object of worship.

(Deacons, choir, and worship leaders walk in from their place of assembly to their respective stations and sit down.)

A few minutes before the organ prelude begins, the deacons, the choir, and the worship leaders all assemble at a designated place near to the platform and are ready to walk in to take their seats. At a given signal, the deacons, the choir, and the worship leaders, in that order for the sake of orderliness rather than for any theological imperative, unobtrusively and yet in dignified manner walk to their respective stations and are seated.

We hesitate to suggest the long processional march, accompanied by the Introit music, of the choir and the worship leaders from the narthex to the platform for several reasons.

From our study earlier, it is observed that the Introit is an original invention of the Roman Catholic Church during the early medieval ages for highlighting the entrance and procession of the celebrant priest to the altar for the celebration of the Mass. This undue accentuation of the sacerdotal power of the priest as the officiant of a reenactment of Christ's sacrifice contradicted both the biblical teachings of the efficacy of Christ's once-for-all sacrifice and the priesthood of all believers. Sometimes Seventh-day Adventist worship picks this up and performs it almost like the Catholic worship, without the vestments, the cross, the censor, and the altar. This is said with due respect to the importance of the offices of various worship leaders and leading participants. However, psychologically this manner of entrance has a way of
God's Call and Invitation to Worship (Ps 96:1-6)

Minister: Sing to the Lord a new song; sing to the Lord all the earth.

Congregation: Sing to the Lord, praise his name; proclaim his salvation day after day.

Minister: Declare his glory among the nations, his marvelous deeds among all peoples.

Congregation: For great is the Lord and most worthy of praise; he is to be feared above all gods.

Minister: For all the gods of the nations are idols
drawing attention more to men rather than to God. The purpose of the organ prelude is self-defeating if in accompanying an impressive procession it rivals attention on God and reverts it to an interesting parade of personalities.

Undoubtedly, the filing in of deacons, the choir, and worship leaders, even in an unobtrusive manner, is still a procession; but it can be done in a way that avoids ostentation and show.

After the worship leaders have taken their seats, the crucial and formal call and invitation of God to worship Him through the reading of His Word begins. Through this act of God's call to worship is also awakened an awareness of the presence and reality of God in the midst of the congregation.

The reading of Scriptures can vary in forms. It can be read by the leader. It can also be read antiphonally between the men and the women, or between the left and right sides, or even in three sections. Elders, deacons, youth, and even children, with some careful preparation, can be encouraged to actively participate in this liturgical act.

The most appropriate passages are those that extol the full character of God, His glory, majesty, and greatness as Creator of heaven and earth, and Lord of history and of salvation. The selection should not be confined to passages that deal only with God's "nice side." The absolute way the holy God deals with the emergence of sin in Eden, on the Cross, and in the end time with His unmixed wrath against all sins clearly reveals His full character. (Ps 96:1-6 is only suggestive. Resources for Scriptural
but the Lord made the heavens.

(All): Splendor and majesty are before him; strength and glory are in his sanctuary.

The concept that the worship of God should begin with the hearing of His Word is based on at least three reasons. First is the basis of the reality of divine initiative in worship. The basis of this reality does not lie in human mood or feeling. Though one may sometimes speak of approaching God in worship, the fact is that man in his fallen nature cannot invite worship, nor can he invent a god to worship. Christian corporate worship is always a response to divine invasion. Or one may even speak of discovering God, but He is discovered as the Discoverer of mankind. The reality of divine initiative in approaching and discovering man for worship is brought to man's awareness through the revelation of His Word, the objective evidence of His reality.

Second, worship of the invisible and intangible God demands the highest discipline from the worshippers in the perceiving of divine presence and reality in the worship service. Undoubtedly, man who is created in God's image is capable of perceiving God. But it is only by faith that he so perceives of Him. Yet God has not left man without a firm foundation by which he can exercise his faith and perception of divine reality. Paul states that "faith comes from hearing the message, and the message is heard through the Word of Christ" (Rom 10:17).

It is the Word that reveals the nature and character of the Creator God--His divine reality, sovereignty, charity, righteousness, holiness, and his law. It is the Word that reveals the true nature of man--his divine origin, his fallen nature, his needs, meaning of existence, relationship with the Creator, and the basis of salvation.
Faith that is exercised through the hearing of God's Word is thus a divine provision for preparing the worshippers to know His call and to perceive of His divine presence and reality in worship. Such an encounter naturally makes manifest a true spirit of reverence and awe in worship. A worship service that is based on these realities must be undergirded by the Word of God for its form, spirit, and content.

Third, a worshipper often brings with him to the worship of God his own world of problems and needs. God is certainly the ultimate resolve of man's burden. However, the traditional approach of worship in too many churches tends to begin the service with concerns for man's needs and problems to the neglect of the adoration of God—which neglect is tied to another basic neglect, that of the objective reality and presence of God in the approach to worship. Consequently, irreverence becomes a perennial problem. The objective reality of God must be recovered from man's all-too-often aimless, nonchalant and haphazard approach under the guise of a non-liturgical freedom and spontaneity. The recovery can be achieved through the approach of the Word. One may recall that the clarion call of the Protestant Reformation was to elevate the Word to its rightful place in the life, faith, and worship of the church. However, it would seem that in much corporate worship today there is a famine of the Word that runs rampant throughout the service, except perhaps in that last hopeful fortress of the sermon hour. And when the minister fails to rightly divide the Word of God through that all-important sermon, it is no wonder that souls depart from the house of God hungry and languishing. The Word is indeed at the very heart of
Christian worship. It is God at work in self-disclosure. And man must catch the vision of God's self-disclosure in His Word at the outset of worship.

Our Response in Reverence

(Congregation sings the approach song "Let All Mortal Flesh Keep Silence" while kneeling in reverence.)

The response of one who has become aware of the reality of God's personal call and presence is to bow in awe and reverence. While the congregation kneels in acknowledging God, it also sings the approach hymn, "Let All Mortal Flesh Keep Silence," which is one of many approach themes for this purpose.

The importance of the manner of approach in worship cannot be overstated. Biblical revelation has amply demonstrated how one's initial approach to worship determines his attitude, spirit, and experience throughout the entire worship service. A few examples are in order.

The approach of the Holy God so overwhelms the fallen couple in Eden that they attempt to hide themselves from God. The realization of man's unworthiness in his fallen state, however, sets the proper atmosphere for God to reveal His righteous judgment on sin, as well as His gracious redemptive covenant with fallen man.

Moses is ordered to show reverence by removing his sandals before the Holy God. Isaiah cries out in woeful anguish because he has seen the consuming holiness of God. The very structure of the sanctuary with its many enclosures and veils is designed to teach reverence in the approach to God.

The approach thus determines man's attitude and character of worship. Bowing before the Creator God is a most appropriate form of externalizing the inner attitude of obedience to His call to worship and
Our Remembrance of the Sabbath—Symbol of Divine Claim to Lordship

(Congregation rises after the approach hymn to sing the short hymn of the holy Sabbath.)

COME WORSHIP

Come worship Savior, Spirit, God.

For now is here our Sabbath rest.

O let us celebrate in truth
The day by our Creator blest.

--Merle Whitney

The basis of biblical worship is the creatorship of God. The seal and authority of God's creatorship is His holy Sabbath which He blesses and sanctifies as a day in acknowledgment of His Lordship, as a day of worship communion, of divine rest. The entry of sin has made the Sabbath even more crucial as a sign of rest from the condemning power of sin. Thus in the Sabbath is held together the order of creation and the order of redemption as one, even as God is One.

That the Sabbath is to remain a perpetual sign of God's sovereignty as Creator and Redeemer is attested to in its continuity to the New Testament time. Christ, the Lord of the Sabbath, exemplifies the observance of the Sabbath for the sake of man. The Apostolic Church keeps the Sabbath. The post-biblical churches gradually apostatized from this central truth. Biblical prophecy, however, clearly points to a movement in the end time to restore the holy Sabbath in the context of the Three Angels' Messages of Rev 14: 6-12. The heart of these messages is the call to worship the Creator God and to accept His divine rest of which the Sabbath is the perpetual sign of divine assurance. The divine rest is the ultimate victory over sin which in reality is the core of the everlasting gospel first announced by the Creator God Himself in Eden and reiterated by Christ, the Lord of Sabbath, in His many symbolic healing and liberation activities on Sabbath. Since the Seventh-day Adventist Church earnestly believes that it is given the mandate to proclaim this message of the everlasting gospel of divine Lordship and divine rest, the
Church owes to itself the responsibility to articulate this Sabbath truth in its worship service.

With such a purpose in mind, a short hymn of the holy Sabbath is incorporated here as a corporate acknowledgment of God's Creator-ship and Lordship. This hymn is printed in the bulletin and is sung by the congregation right after it rises at the conclusion of the approach hymn.

Prior to the singing of this hymn it is helpful to introduce this act of worship with the reference to the reality of the holy Sabbath, the perpetual sign of God's Creatorship and Lordship. The introductory words might be:

"On this holy Sabbath, as it has always been blessed and sanctified by the Creator God as a memorial of His creation, and as a day of worship communion, we would therefore acknowledge God's call to worship and His Lordship by singing the Sabbath hymn."

The Sabbath hymn selected here is composed by Merle J. Whitney as a call to worship.¹ (The creativity of Seventh-day Adventist musicians should be encouraged to develop more anthems and hymns in the setting of the Three Angels' Messages of Rev 14:6-12).

Hymn 457 of the Seventh-day Adventist Church Hymnal, "Hail, Peaceful Day," can also be used here.

Hail, peaceful day! divinely blest
Sweetly thy glories would we sing,
Memorial of that sacred rest,
Of vast creation's mighty King;
This hallowed time to man was given,
A foretaste of bliss of heaven.

Another Sabbath theme which
Raymond Holmes incorporates into the
Introit of his worship service is as
follows:¹

With joy we hail the sacred day
Which God has called His own;
With joy the summons we obey,
To worship at His throne.

Then Hail! Thou sacred blessed day,
The best of all the seven.
When hearts unite their vows to pay
of gratitude to heaven.

God's Revelation in
His Word (Isa 40:28-31).

(Congregation is seated
for the responsive reading
of the Scriptures).

Minister: Hast thou not
known? hast thou not
heard, that the ever-
lasting God, the Lord,
the Creator of the ends
of the earth, fainteth
not, either is weary?
there is no searching
of his understanding.

Congregation: He giveth

¹See appendix.
power to the faint; and
to them that have no
might He increaseth
strength.
Minister: Even the youths
shall faint and be weary,
and the young men shall
utterly fall;
All: But they that wait
upon the Lord shall
renew their strength:
They shall mount up with
wings as eagles; they
shall run, and not be
weary; and they shall
walk, and not faint.

The Word not only is the symbol of the presence and reality of the invisible and intangible Creator, it is the medium of His creative and transforming power, the content of His revelation, in and through Christ the eternal Word (John 1:1-3), the Truth (John 16:6), and the express image of the divine God (Heb 1:3 KJV), all of which make manifest through the ministry of the Holy Spirit (John 16:13; cf. John 6:63). The Word thus becomes man's basis of knowledge, faith, life, and worship.

The reading of the Word of God in worship follows a sound biblical tradition. One is reminded of the biblical era when the Jews through the reading of the Torah in worship bring to their worship encounter the reliving of the mighty redemptive deeds of God in the past. It is through their proclamation of God's wondrous acts in history that the eternal living Creator and Redeemer God becomes a present reality to them. The Babylonian exiles are able to survive a worship without a temple and a sacrifice through a remembrance of God's Word.

God's Word thus becomes the basis of an affirmation of His reality. One must, however, be careful not to become guilty of bibliolatry, that is the worship of the Word rather than the worship of God Who gives the Word. But how often in a zeal to preach the Word does one neglect a more systematic reading of the Word in worship. The much criticized Roman Catholic worship has much more Scripture reading throughout its service—enough to astound the Word-conscious Seventh-day Adventist congregation. The Word of God should be the obvious
Our Response in Silent Meditation

(The congregation remains seated and spends time meditating on the Word just read.)

Accustomed to the veneer of noise, modern man easily becomes impatient and even fearful of silence. In a typical Seventh-day Adventist worship, as with most Protestant churches, the human voice is heard throughout—in song, readings, prayers, and sermon. Any action in silence would quickly invite verbal or choral accompaniment, as if one never quite trusts complete silence. While the human voice is certainly an important medium in worship expression, the Bible also commands a silent waiting before the Lord. "But the Lord is in His holy temple, let all the earth be silent before Him" (Hab 2:20). "Be still, and know that I am God" (Ps 46:10).

Silence is a powerful medium and a threatening one, too. The Quakers, however, know something of the value and power of constructive silence in meditation in their public worship. They may have carried this mode of meditation to the extreme of neglecting the preaching of the Word and consequently have made worship a totally subjective experience. But silent meditation is an essential element in view of the nature of worship as a communion with a personal God. The medium of silent meditation affords a place where each individual is encouraged to exercise his own initiative in communion with God.

By its very nature, silence can be nothing or everything. In worship the silence is to be directed always towards God through the meditation on His Word. The leader who introduces the meditation in this case is the same person who leads out in the Scripture reading. He or she may say something like:
"As the Lord says in Ps 46:10, 'Be still and know that I am God,' so let us spend a precious moment in meditating on His presence through the Word just read."

For longer passages, it is helpful to underscore some key words or thoughts for some direction in meditation.

One full minute of meditation in complete silence with a group is known to have created an atmosphere of poignancy and power unlike other experiences found in solitary time of silence. Despite distractions, a constant cultivation of this discipline in worship surely yields a rich rewarding experience in worship service and worship life.

William Temple delineates the true perspective of worship in a perceptive way:

Worship is the submission of all our nature to God. It is the quickening of conscience by his holiness, the nourishment of mind upon his truth, the purifying of imagination by his beauty, the opening of the heart to his love, the surrender of will to his purpose—and all this gathered up in adoration, the most selfless emotion of which our nature is capable, and therefore the chief remedy for that self-centeredness which is our original sin and the source of all actual sin.¹

The congregation that has confronted the greatness and goodness of the Creator God is led to sound forth praise in a hymn of adoration. The gift of music given to man who

is created in the image of God is to be rendered to the Creator as an offering of praise. Singing in adoration, therefore, claims the participation of the whole congregation. It becomes a most characteristic act of Protestant worship, which act is germane to the doctrine of the priesthood of all believers.

Singing in adoration goes back to the beginning of time when worship first takes place. This is indicated in the musical talent of Jubal (Gen 4:21). As a matter of fact, biblical revelations indicate that singing in adoration is of heavenly origin. Isaiah in his temple vision hears the glorious strains of antiphonal adoration by the holy angels surrounding the throne of God (Isa 6:3). John the Revelator witnesses the same glorious adoration of God in heaven by both the redeemed and the angelic hosts (cf. Rev 4:8; 9-11; 5:11, 12). The earthly saints must be reminded that their adoration, weak and faulty though it may be, is joined in by the entire angelic hosts. When worship is thus God-centered, singing in adoration can no longer proceed in an indifferent spirit as is often found in many a muffled congregation.

A hymn of adoration to God ought to be what it is indicated to be in the order of worship. It is most incongruous if what is indicated as an adoration to God turns out to be a song about Christian experience, for then the focus is on man rather than on God. A good hymn that is fitting in another place may be totally out of place here as the opening hymn of adoration to God.

The classification of hymns in the SDA Church Hymnal gives a good guideline in selecting appropriate hymns of adoration and praise. Hymn No. 1, "Before Jehovah's Awful
"Throne," and Hymn No. 156, "All Hail the Power of Jesus' Name!" are two examples of excellent choices.
The opposite of this is Hymn No. 641, "When All My Labors and Trials Are Over," particularly its refrain, "Glory for Me." This should never be sung as a hymn of adoration, although it has been. The fact that the minister has chosen it and the congregation shows no objection can perpetuate an error into a rule.
Another song which at times is sung as the opening hymn of adoration is "We Are One in the Spirit." The lyric of the song testifies to a unity of love, but its focus on man's love among themselves makes a hymn of adoration of man rather than of God when it is designated as a hymn of adoration in the worship service. The sovereign God shares no glory with His creatures, or He is not true to His sovereignty as the One and only God. In no haphazard way should a minister proceed in the selection of appropriate hymn of adoration for the approach movement on the rest of the service.

**God, Who Proclaims His Salvation in the Heavenly Sanctuary, Calls Us to Approach His Throne of Grace**

While the impulse of the approach movement of worship is to focus on the sovereignty of the Creator God, and His condescending presence in man's midst and his adoration of Him, the second movement of worship focuses on God as the Gracious Redeemer, His present ministry in the Heavenly sanctuary, and man's presentation of needs in prayer and celebration.

God not only takes the initiative to create man, He also, in the light of the fall of man, takes the initiative to seek, to forgive, to redeem, and to sustain him through his covenant
adoration. The worship leader immediately presents the divine invitation to approach His throne by reading Heb 4:14-16.)

Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

For we do not have a high priest who is unable to sympathize with our weakness, but we have one who has been tempted in every way, just as we are--yet was without sin.

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

Our Response in Prayer of Confession, Thanksgiving and Intercession

(Congregation kneels reverently to pray.)

In response to divine invitation to approach His throne of grace is man's bowing in prayer. That man should pray at all is based on several theological presuppositions. On the Godward side, it is due to divine initiative. It is also due to divine
personalism. Though by nature transcendent, invisible, and intangible, God is a God of personality and of intimate personalism. Who can thus be addressed as "Thou Who hearest prayer" (Ps 65:1) and even more personally as "Our Father Who art in heaven" (Matt 6:9). That the Heavenly Father hears man's prayer is reason enough to encourage man's communion with Him.

The inflexible and majestic holiness of God, His manifest righteousness against sin, must overwhelm man of fallen nature. Hence his need of confession of sin in worship. The infinite kindness and redeeming mercy of God on the other hand equally attract man and necessitate his prayer of thanksgiving.

On the human side, the significance of man being created in God's image finds its clearest expression in his unique capacity to relate and commune with the Creator God in worship. And worship as communion, as a divine-human dialogue, finds its clearest expression in man's communication with God in prayer. In the prayer of confession of sin, man acknowledges his need of a forgiving Savior.

In his prayer of thanksgiving, he expresses his faith in God's redemptive grace. In his prayer of intercession, man in God's image reflects divine reconciliating love, as well as his own responsible human existence in interceding for his fellow-men because he has been redeemed. Finally, biblical truth must always remind us that it is the spirit of God Himself Who prompts and gives meaning to prayer (Rom 8:15b-16, 26-27). It is the Spirit Who interprets the mind of God Who knows what man needs even before he asks (Matt 6:8). That fact alone should compel man to bow in adoring awe.
before his all-knowing, all-caring, and all-sustaining God.

Prayer then is a high point in the worship experience. In man's actual worship practice, however, prayer often becomes the weakest link in the progression of worship. The problems are many. One lies in the person who leads the prayer. He may be trusting entirely to that "magical moment" of inspiration all in the name of spontaneity. One must surely always remain open to the leading of the Spirit Who teaches man to pray. But more often the moment of inspiration comes in the prior activity of serious contemplation, organization, and even the writing down of thoughts, of specific petitions, confession, and thanksgiving in simple, straightforward, and concise language. The Lord is more honored through this way of preparation and presentation of prayer than to agonize through the confusion of a prayer when the moment of inspiration fails to manifest itself. There is nothing in the worship of God that should be left to chance. Prayer should not be too long, taking into account the worshipper's kneeling position and the limitation of his attention span.

One should avoid unhallowed familiarity in addressing God, or needless repetition of divine names, redundancy of phraseology and thought. A prayer should never become a sermonette or a vehicle of denunciation or condemnation. All sentiment of apology, entreaty, or flowery introduction in calling to prayer should be dispensed with. When one has sensed the presence of the Holy One, it would be more with trembling and fear than with an air of easiness and familiarity. Let the person say simply, "Let us reverently kneel before the Lord as we pray." One should pray in a manner familiar to the congregation, with
heads bowed. Any surprising, unconventional body posture would be disruptive.

Any prayer may become monotonous and meaningless through unvarying repetition. While one must always search one's heart afresh and review the needs of the congregation for the public prayer, the many great historical prayers throughout the centuries as collected in the various books of Common Prayer are excellent resources.

The Christian church assumes the centrality of divine grace and forgiveness through the atoning sacrifice of Christ. That assumption is concretized through the reading of His Word and the preaching of the Word. It follows that the assumption of the forgiveness of sin, of petition, and intercession presented should be likewise given a clear assurance of divine pardoning grace. Many a soul burdened with sin and guilt longs to hear those words of assurance of gracious pardon. The concept of the absolution of sin, by a priesthood, is firmly rejected. It is God through Jesus Christ alone who forgives sin. This glorious truth must be affirmed not by a liturgical act symbolizing human mediation, but solely through faith in God's Word.

God in His divine charity forgives fallen man, but He takes the initiative to assure man of His pardon through a covenant of grace and forgiveness. This covenant culminates in the cross where God's Word, made flesh in Christ, died and atoned for man's sins and that in Him God reconciles the world unto Himself (2 Cor 5:19). The central fact of the Gospel of pardoning grace and reconciliation must be made present in worship. This is essential in the light of the Three Angels' Messages of Rev 14:6-12.
great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us.

committed to the existence and ministry of the Seventh-day Adventist Church in this end time. Revelation 14 calls mankind to give attention to the arrival of the judgment hour and to the worship of God as Creator and Redeemer, or face the unmixed wrath of Him who abhors sin and disobedience.

The passage of the assurance of divine pardoning grace is read while the congregation is seated after the prayer response. There are many passages of magnificent promises and assurances in the Scriptures that can be gathered for this use (see appendix).

Man's response to God's redeeming and forgiving grace is a celebration through an anthem of joy and gratitude in praise of God. The anthem, or the special music as is often called, has often become a much misused part of the worship service. Special music is not to be rendered for its own sake, much less for the sake of the musicians themselves. There are times when a song or music performed in the name of the offering of the gift of music is nothing more than entertainment or self-exaltation. Music is indeed a precious gift. Rightly employed, it is designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. For that reason, the anthem as a part of worship service is as much an act of worship as is prayer.

As a response to God's redeeming mercy, the Godwardness of the

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anthem is already defined. And so is the content, the manner, and spirit of its rendering. A notable example of a great anthem is the Song of Moses sung by the Hebrews in response to God's great redemptive act of the Hebrew nation in the Red Sea (Exod 15:1-18). God is the subject of their anthem of celebration for He has triumphed gloriously, He is their strength, their song, and their salvation (Exod 15:1, 2). He is also the object to whom their anthem of celebration is addressed. Israel, therefore, would sing to the Lord, would praise Him, and exalt Him, for He reigns forever and ever (Exod 15:18).

God is the worth-ship of man's worship. The anthem is sung to God's glory. When the anthem is sung by the choir on behalf of the congregation, it is best that the words be printed in the bulletin so that the congregation can follow and truly join in the spirit, intent, and meaning of the anthem.

God, Who Speaks Today through His Word, Calls Us to a Life of Commitment

Christians worship not only a God of creation and redemption, but also a God of revelation. For He is the Eternal, Living One. Man who is created in God's image is also redeemed by Him through a revelation of His gospel of grace in Christ. Worship finds its highest fulfillment when man in God's image would respond to the revelation of divine will and make a total commitment of life to Him who has originally created man for His glory in obedience and commitment. Worship that begins with God also ends with Him.
God's Instruction through His Word (Sermon Scripture)

(Congregation remains seated while the sermon text is read responsively.)

Matt 6:25-34.

God has employed the word as His medium of revelation and preservation. The essence of revelation is not only informative but instructive and educative. The Word becomes the basis, content, and context of the proclamation of divine will in worship. A reading of the Word in its context for an expository proclamation is necessary for an intelligent worship. The practice of the reading of the Word before its exposition is a biblical tradition clearly traceable to synagogue worship. In the Gospel of Luke, it is recorded that Jesus attends the Nazareth synagogue on Sabbath. He is handed the Torah from which He reads a passage from Isaiah, sits down, and begins to expound it (Luke 4:16-18).

In the worship of today when a sermon is an exposition of a short passage or a verse, it is helpful that a fuller context of that preaching portion be read and acquainted by the congregation. One must not forget that it is the Spirit who truly teaches and leads to an understanding of the truth, notwithstanding the instrumentality of the human preacher. In the reading of God's Word, He speaks to man.

The reading of the Word in its context also serves as a caution to the preacher to be a faithful steward of God's Word and to rightly divide the Word according to its right context. Worship that calls for a total commitment of life is not an adventure of blind trust. Rather it is an adventure of faith based on intelligent reading and understanding of God's revealed will in His Word.

As stated earlier, the Word of God is of the very essence of Christian worship. It is God at work in revelation. The Word is the symbol of divine reality, the condescension of divine transcendence, the testimony
of divine righteousness and holiness, the medium of His creative and transforming power.

In worship we come face to face with the reality of Christ when the Word is preached and the gospel proclaimed. It is neither a true gospel nor a true Word if what is proclaimed does not center in Christ and uphold Him. True worship does not take place when Christ is not proclaimed and glorified. The ministry of the preached Word is thus clearly defined. It is Christ-centered.

The Christ proclaimed is the same Christ at the Creation of the heavens and the earth, at the covenant of grace in Eden, at the cross of Calvary, at the right hand of God in the heavenly sanctuary, and at the judgment seat, issuing the last gospel call to the world to worship the Creator in love and obedience, and to demonstrate that love and obedience by keeping the holy Sabbath, the divine claim to Lordship. The gospel of salvation and restoration is essentially the entry into the Sabbath rest, which is the divine rest. Such is the core of the Three Angels' Messages entrusted to the Seventh-day Adventist Church for a world-wide proclamation in preparation for the glorious return of Christ.

The Church is thus commissioned to proclaim the whole Christ of the whole gospel that has its foundation at Creation, its center on the cross, and its goal in the new heaven and new earth through the parousia. That means Christ is to be preached through the whole Scriptures. He is the continuity throughout the ages. And He also embodies the distinctiveness for every particular time and context.
No one who is encountered by the Lord remains the same person. Worship that begins with God re-seen should end with man remade. Man remade is testimony to the reality of God. It is also a fruit of a total commitment to Him. Christian worship is intelligent and rational in that a total commitment of life to God comes from an encounter and response to His revelation. For that reason, the act of commitment in the form of the rendering of the stewardship of life and service is an act of worship that should logically come after the proclamation of the Word and in response to His revelation. Such a dedication is a high point, a climax, of Christian worship. Man has not truly worshipped the Lord until he has fully surrendered, committed, and offered himself unto God in worship.

A dedication of life goes beyond the offering of material substance although it is included. It is an offering of man's totality in recognition of the sovereign authority of God Who is Creator and Owner of His being. The offering of man's total self as a living sacrifice, holy and acceptable unto God, is an act of pure worship in response to Who God is.

The dedication of life also stems from the nature of man. In the commitment of life unto God, man shows his dependence upon Him. In the commitment of life unto God, man made in God's image, reflects a distinctive aspect of God's character which is a ministry of love and giving. God is love; He gives of Himself through creation, redemption, and restoration. The covenant of grace announced in Eden and ratified on the cross is an epitome of divine love and giving.
It is also a wonderful provision of an all-wise Creator God that through man's response in giving and commitment, he would starve his innate selfishness that has so depraved the nature of fallen man.

The act of commitment of life, of giving of self, includes in worship a token of an offering and the returning of tithes. These are a divine means for the purpose of educating man to the stewardship of life. In worship he acknowledges the God-given realities of the gift of life as well as all material sustenance and blessings.

The tithing system of returning a portion of his increase to God is as old as man. It is recognized and honored by Abraham, Melchizedek, Moses, Hezekiah, Malachi, and the Christian church. The same can be said of offering in worship except that in the offering God is inviting man to exercise his own initiative in a genuine expression of his deep love and thanksgiving for divine redeeming grace.

The worship function of the giving of an offering must be so emphasized as to dispel any legalistic notion of offering in fear or in exchange for blessing which is paganism. God's blessing cannot be gotten through exchange or bribery. The whole impulse of Christian religion and its worship rests on divine gracious initiative—His call, His forgiveness, His blessing, His revelation unto salvation. In worship, man's act of offering is always in response to prior activity of divine grace, love, and giving.

Being an act of worship, in fact, as a high point in the progression of worship, this portion of the service should never be used for a
Offertory Response

"Thy Kingdom Come"

Thy Kingdom Come!
on bended knee
The passing ages pray;
And faithful souls
have yearned to see
On earth that Kingdom's day.

In Hymn of Dedication

No. 8

"O God, Our Help"

plea or appeal for funds. The appeal should have been made during the pastoral visit to the members or through church correspondence. This is also no place to use any cheap emotionalism to pry open the purse of the people which can only leave a feeling of regret later when the emotion subsides. Let the person who leads this part of worship read an appropriate passage from the Bible with a prayerful heart. Let the Spirit minister through His Word. Speak directly to the specific use of the offering of the day.

In the offertory prayer, a response should be made to the message of the sermon, as well as a dedication of the whole stewardship of life including the material substance for the advancement of the work of God, in the expectancy of Christ's imminent return.

In the Offertory Response sung either by the choir or by the congregation, the first stanza of the hymn "Thy Kingdom Come" from the SDA Church Hymnal, No. 193, can well express the objective of the commitment of the whole church--to be God's instrument of the gospel proclamation in preparing the church and the world for the appearance of God's glorious Kingdom through the parousia. That which God has begun in Eden will be consummated and perpetuated in His Kingdom.

The dedication of life to God is expressed in part through an offering, a prayer, and also a hymn of commitment. The choice of hymn should be made for its appropriateness as far as possible. The hymn of dedication, the offertory prayer, and the sermon forms a unity of thought, the former two a response to the last one.
With Divine Benediction

As the people commit themselves to the service of God in their different stations of life, it is with the strength and power of God that they go forth to meet life's challenges in the dark world of sin. Thus worship that begins with divine summon must conclude with His benediction—His blessing, His assurance of divine keeping power for a life as salt, as light, as ambassador of God. Biblical benediction such as Num 6:24-26; Rom 15:13; 2 Cor 13:14 and Heb 13:20-21 are all excellent benediction.

The Organ Postlude is a signal of the dismissal of the congregation. But this is still a part of worship. From the first note to the last peal of organ, all must be worship. The departure from the house of God to the world is as much an act of worship as the approach to His holy presence. It is just as much an act of divine initiative in drawing man to Him as being sent by Him out to the world to so live to glorify His name.

The sense of reverence must still accompany the congregation as they draw the worship service to a close. The congregation is dismissed in an orderly manner. All socialization appropriately takes place outside the sanctuary proper.

Organ Postlude

(Congregation is ushered out in an orderly manner after the ministers make their exit.)
CHAPTER VII

CONCLUSION AND FUTURE PERSPECTIVE

Our study began with the premise that theology informs worship even as worship articulates theology. Both theology and worship must initially be based on biblical revelation. From the biblical revelation in the beginning chapters of Genesis, we have extrapolated a set of theological presuppositions for worship. These theological presuppositions revolve around God, man, and their relationship—three basic components in a worship encounter.

In Genesis we have drawn the theological implications that God is intangible and invisible yet real, transcendent yet intimately near, sovereign yet gracious, awesome yet personal, powerful yet good, righteous yet merciful, all sufficient yet desiring communion, creating, sustaining, redeeming, and restoring. Man, even in his sinful depravity, because created in God's image is endowed with a unique capacity to know and to respond to the Creator God in faith and worship.

With the above theological presuppositions in Genesis and set in a framework of the symbiotic relationship between theology and worship, we begin investigating and evaluating corporate worship in selected historical periods. We observe that the development of biblical worship, in its process of elaboration or adaptation or modification, has in the main remained faithful to biblical revelation as we have seen
in Genesis. Forms of worship have changed according to time and context. The essence and content of worship, however, have maintained the centrality of God and reflected the basic human needs of a Savior and salvation. Theology and worship in biblical worship are found in intimate bond. However, when the spirit of worship declines, theology would likewise become legalistic and worship turn formalistic—as is the case of Israel on the eve of the Babylonian Captivity or the Temple service in the days of Christ. Christ's principle of worship "in spirit and in truth" is a divine corrective for a recovery of true worship of God.

Christian worship in the post-biblical era sees a gradual deviation from biblical revelation. Historical circumstances, customs, traditions, and superstitions gradually take precedence over biblical truth. Theology and worship are still in close alliance with each other but not in common loyalty to biblical revelation. This is intensified throughout the medieval period until the Reformation when faith and worship are being restored on the basis of biblical revelation again. The development of Reformation worship into various traditions has a tendency of emphasizing one aspect of biblical truth to the neglect or distortion of the others. The relationship between theology and worship suffers in terms of incomplete reliance upon biblical revelation with regard to faith and worship as we have understood it in the Genesis account. It is in such a context that we see the emergence of the Seventh-day Adventist movement as one assuming a prophetic role of recalling the world to a true concept of the Creator God and a true worship of Him in this end time.
The Seventh-day Adventist Church is called to worship the God Who is Creator and Redeemer and Lord of the universe. As such the church is essentially a worshipping community. It worships in the knowledge of the gospel mission proclaimed through the Three Angels' Messages of Rev 14:6-12 in the awareness of the present reality of the judgment hour, in the expectancy of the imminent parousia, in obedience and love to divine law, and in acknowledging divine lordship through the obedience of the holy Sabbath.

The church, however, worships not just at the eleven o'clock divine worship. It worships the Lord at the Sabbath School service, at the vespers on Friday and Saturday evenings, at the mid-week prayer meeting, at youth meetings, and at special services of the Holy Communion, baptisms, weddings, funerals, and other special occasions. These are corporate worship services just as much as the main Sabbath worship. Though varied in nature and purpose, these worships begin with the same divine initiative, manifest the same reality of the nature and character of God, call for the same awareness of His holy presence, claim the same response of obedience, reverence, and joy, and the same Lord meets the same basic needs of man.

The generally low attendance of the prayer meeting, the youth service, vespers, and the Sabbath School service requires a serious reexamination of the true objective, purpose, and theological foundation for these various services. Without an intentional and intelligent planning in accordance with a sound theological basis, worship always remains ambiguous and aimless, and at worst a social occasion
and entertainment. A pseudo-worship is idolatrous in its most subtle and detrimental form. Worship, in whatever form, that fails to reflect the God of the Bible with His divine reality, sovereignty, transcendence, charity, righteousness, holiness, love, and mercy, and man's nature of utter dependence, humility, and needs, and his sense of reverence, joy, and gratitude demands a critique of its purpose, necessity, and validity. Christian worship symbolizes and actualizes the whole philosophy and relationship of man and his God. When worship is not taken seriously as it should be, the whole Christian life should be called into question.

This study has drawn out certain theological presuppositions from the Genesis account of the creation and the fall of man on the ground that worship takes place as soon as man is created and in God's image. With this theological basis and in the knowledge of historical worship throughout the ages, and particularly in the light of God's last call of the world to worship, this study then applies the derived concepts only to the main divine worship of the Seventh-day Adventist Church.

It remains the task of the church continually to probe and examine the theological foundation for worship and its application to various worship services and in different cultural settings. It remains one of the most important tasks of the minister intelligently to inform and educate his congregation of the entire process of worship. The theological basis of worship, its objective, its relevance to the existence of the church, the individual Christian, and the world at large, and also in terms of the church's faith, obedience, and mission must be
explicitly made clear to the church called to worship before it is sent out to call the world to worship the same God.
APPENDICES
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THE ORDER OF WORSHIP

March 4, 1978

Sabbath Worship Begins

The Prelude
The Call to Worship
* The Introit (first verse)
The Invocation
The Opening Hymn #73

Christ Speaks From Heaven

** The Written Word; Joel 2:28, 29
+ The Pastoral Prayer
The Prayer Response
** The Offering
* The Doxology of Praise
* The Dedication
The King's Business
Special Music: Terry Cowall
The Preached Word: "The Lord Added to Their Number"

Worship Ends — Service Begins

* The Closing Hymn #315
* The Benediction
* The Benedictory Response
** The Postlude

* Congregation Stands
** Seated
+ Kneeling

Sundet Today — 6:39
The Introit

With joy we hail the sacred day
Which God has called His own;
With joy the summons we obey,
To worship at His throne.

Then hail! thou sacred, blessed day,
The best of all the seven.
When hearts unite their vows to pay
Of gratitude to heaven.

The Prayer Response

Where high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind, He hears.

The Benedictory Response

We have this hope that burns within our hearts,
Hope in the coming of the Lord.
We have this faith that Christ alone imparts,
Faith in the promise of His Word.
We believe the time is here
When the nations far and near
Shall awake, and shout, and sing—
Hallelujah! Christ is King!
We have this hope that burns within our hearts,
Hope in the coming of the Lord.

This congregation of Seventh-day Adventists is:

At Study - Sabbath 9:30 A.M.
At Worship - Sabbath 11:00 A.M.
At Prayer - Wednesday 7:30 P.M.
Please Come!
Consecrate the Lord who saves you—

Lord of the Sabbath,

Rejoicer of the people.

G. Schirmer, Inc., New York

No. 05 — Printed in the U. S. A.
Come worship Savior, Spirit, God.

For now is here our Sabbath rest.

Let us celebrate in truth

The day by our Creator planned.

Composed to be sung as a Call to Worship by the choir of the Forest Hill Seventh-day Adventist Church.
In joyful reverence now we wait

Our Saviour's day to celebrate;

Creator of the universe,

Keeper, Lord, we worship Thee.
In joyful reverence now we wait

Our Savior's day to celebrate.

Creator of the universe,

Redeemer, Lord, we worship You; we worship You.
ASSURANCES OF PARDONING GRACE

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VITA

Oliver Kang-Song Koh is an ordained minister of the Seventh-day Adventist Church. He was born March 10, 1938, in the Republic of Singapore. Though from a traditional Chinese background, it was providential leading that brought him to the Seventh-day Adventist Mission School and there he responded to divine truth and accepted God as Creator and Redeemer.

The author completed his secondary education in 1959 at Seventh-day Adventist School, Singapore. His college years were spent in several institutions: Junior College Diploma at Southeast Asia Union College (1965); B.A. at Southern Missionary College (1971); M.A. at Andrews University (1973); M. Div. at Andrews University SDA Theological Seminary (1975).

The work experience of the author revolves around the two loci of the pastoral and teaching. He served four years as high school teacher, four years as director of the Chinese Bible Correspondence School of the Voice of Prophecy, five years as college teacher, and two years as college church pastor. He will return to serve as president of Southeast Asia Union College, his alma mater. Blessed by his marriage to the former Linda Pong, they have two sons, Terrence and Marvin.