

Notes [by Presbyterian R.] from tapes of sermons presented by one Robert Doyle.
Tapes distributed by St Paul's Anglican church, Carlingford NSW.
Series preached Oct - Nov 1988.

TAPE 1 - Jesus the One True Worshipper.

Wrong understanding. I think!

Whole thrust is that Jesus is the ONE TRUE HIGH PRIEST- ONE TRUE MEDIATOR.

NOT about one true worshipper. Crisis in understanding worship today - underlying crisis of faith.

WCC. Worship is the missing jewel. Response to this is to produce carefully-orchestrated order of service - see worship in terms of form not word of God.

WHAT IS WORSHIP? - The theme of Hebrews, esp. ch 7-13.

Heb Xns had 1st C crisis of faith - Do follow Moses and OT W, or j= follow Jesus?

Was Jesus faith just baby faith & Moses faith adult faith?

Heb 6:1-3 urges to maturity. Says Maturity not in Moses but in X.

Contrasts worship under M with W under X.

JESUS IS THE ONE TRUE WORSHIPPER

HEB 8:1-2 Jesus is THE MINISTER (Laturgos) - rendered High Priest in the NIV.

These verses mean that Jesus is the ONE TRUE WORSHIPPER - the leader of our service, for that is what a minister is - leads in prayer and intercession.

Heb contrasts J with men.

Get word liturgy from laturgos.

JC is the minister who offers proper worship.

Worship of men - even Moses - is totally unacceptable to God but the worship by JC is acceptable.

G provides JC to worship of our behalf.

BIG CLAIM TO MAKE! Wipes out entire OT attempts at worship!

All W excepts JC's is pitiable, futile even rebellious.

Major flaw in all this, is that they are making a total contrast between OT covt and NT Covt
THEY ARE TOTALLY REMOVING CHRIST FROM THE EQUATION.

Moses worship *was* acceptable - BUT ONLY BECAUSE IT FORESHADOWED THE CHRIST. NOW THAT CHRIST IS HERE, THE OLD IS NO LONGER NECESSARY NOR EFFECTIVE.

Moses Abraham etc did worship effectively and are listed in faith's "Hall of Fame" in Heb 11.

Hebrews makes 3 contrasts between worship of JC and W of Moses.

1) Jesus W based on better Covenant.

In OT, Cov't worshipped thru priests because G had formed an agreement with them.

Allowed to W using priests.

Covt made with Abe, Moses etc.

Heb 7-9 says covt with Jesus better founded.

Main pt - JC like that of Melchisadeck. Shadowy = figure. Gen 14 Ps. 110.

Covt with A & B [=Moses?] lead to OT priests. JC priesthood stems from Mel.

Like agreement G made with Mel.

Heb 7:1-4 - 2 cfs Moses- JC.

What great HP Mel was! Even Abe gave 1/10 to him. So HP based on Moses & Abe inferior to HP based on Mel.

JC HP based on power of indestructible life, not genealogy.

2) JC has Better Cov't, because HP conferred with an oath. Heb 7:11-22.

When God made cov't with Abe & Moses, God didn't make any oath with them 7:20

Heb 8:7-12. If nothing wrong with OC, no need for NC.

Confusing role of Christ as Mediator with Christ as worshipper! What is being talked about in Heb., is our freedom to come to God thru Christ because of His mediation.

All worship is unacceptable, unless it is done thru God's mediator. In the OT, God's appointed mediator was the HP.

O T worship was acceptable, if done thru G's mediator.

But God has dispensed with OT mediator, because they have been superseded in Christ.

Cf. Heb 9:9-15.

2 points - i) The old applied UNTIL THE TIME OF THE NEW ORDER;

ii) it is saying CHRIST IS THE MEDIATOR OF A NEW COV'T.

3) Jesus has better ministry

Writer makes series cfs.

JC's ministry is real, but OT priests just copy/shadow cf 8:2

JC's min is effective; OT was ineffective.

JC's really does forgive sins. OT only outward cleansing. CF 9:9-10; 24.

Chap 7:25-28 - the writer is stressing that Jesus is the one true minister; the one true worshipper Who leads us in our worship Who has gone ahead into heaven to lead us in our prayers and intercession. His worship and his offering alone is acceptable to God.

God has provided this worship of Jesus as our acceptable worship. He has given to us as a gift, saying "Worship thru Jesus; use his worship and I will listen to that.

What about All the places where SCRIPTURE CLEARLY SAYS THAT WORSHIP WAS ACCEPTED BY GOD IN OT TIMES?

PRACTICAL IMPLICATIONS OF THIS

1. (At this point, Doyle uses an illustration from his time in Scotland and refers to report on worship put out by Church of Scotland. Cites examples showing that they saw worship as something we offer to God. Also says Anglicans had same idea in relation to harvest festival.)

The concept that worship is something we offer to God is profoundly wrong.

Worship is not something primarily that we do.

It is something that Christ does.

It is Jesus who is the one true worshipper.

It is Jesus who worships the Father on our behalf.

WORSHIP IS NOT SOMETHING PRIMARILY THAT WE DO.

It is something first of all and above all that Jesus does on our behalf.

2. Jesus is the one true worshipper for us.

Again and again the letter to the Hebrews and the entire NT stresses that Jesus our High Priest is HP for us. He worships for our sake- ch 8:1

The point of what we(?) are saying is this - "That we have such a high priest."

Writer reinforces that Jesus worships for our sakes in 3 ways:

i) In his high priestly activity JC is mediator on our behalf - ref 8:6; 12:24; 1 Tim 2:5-6.

What is a mediator? A go-between. Acts to reconcile warring factions.

Under G's judgements because of our sin.

In OT great emphasis on need for a mediator. Moses was a mediator.

When G introduced the Covt with Moses & gave ten C's to people of Israel, it is a worship scene (EX 19). All Israel gathered to mountain.

Point made again and again that this people are not worthy to worship God at this mountain. Only Moses may go past certain point. If anyone else, they will die because not worthy to be in

presence. But even so they had to purify themselves by fasting and ritual cleansing. Still they could not cross. They need a mediator and so Moses goes forward as mediator.

He alone faces God. He alone brings God's word back to the people.

But Moses as mediator was second rate because the people could not meet God.

Jesus is first rate because under Jesus we're allowed to cross the line and go directly to God ourselves and call Him Father.

That is the point that this writer to the Hebrews is making. . .

That Jesus is our mediator; he is high priest for us. Jesus is the successful mediator who has brought us into God's presence.

ii) Jesus as the one true worshipper died on the cross for us to wipe out our sins.

This was a once for all event.

But he does continually intercede for us with the Father.

Prays for us now. Ref Heb 7:25; Rom 8:34; 1 Jn 2:1.

Writer to Heb is pointing out that the fact that Jesus is the one true worshipper on our behalf is full of consequences. It is a fact which must mould our lives:

- Negatively, we cannot disdain or diminish or put aside the worship of Jesus on our behalf and replace it with any other form of worship. We are not free to make up our own forms of worship. We are not free to go back and invent our own worship. Heb 6 stresses that immaturity in these things is not permissible. He say/see any inadequacy in what Jesus has done is a very grave offence. ref 6:6 - it is crucifying son of God once again and subjecting him to public disgrace. (I think he has taken this out of context. It is not talking about people who have a different view of worship. It is talking about people who fall away from the faith).

- Positively. Ref Heb 4:14-16.

QUESTIONS

* Doesn't tell us what the question is but says whole books written; youth groups split over this one.

Writer to Heb uses Mel as a type. Makes parable out of Mel. Was a most unusual person. Model for New "Jesus" priesthood.

* Question? Answer. Got to take total context. It is written to Jewish Xns and the big question in their minds "Can we really stick with Jesus? Shouldn't we really go back and follow Moses. And maybe just bring Jesus in as an introduction to Moses.

Writer is saying No, you must stick with Jesus even though persecuted and under pressure.

Context used to back up that point is to compare the two sorts of worship. In way saying

"You're not free to go back to Moses because that worship is finished.

Implication for us: We're not free to walk outside of Jesus to make up a form of worship because it is to say "No" to God. It is to say "No" to the worship that he has already given us and provided for us in his son. To bypass Jesus in some way and to invent a new form of worship, is to turn your back on God.

* Couldn't hear the question. But from answer, appears to be along the lines of "What was the purpose of OT worship?"

One answer the NT gives is, it was like a tutor. It kept the people together - the Israelites - as God slowly revealed his purposes for mankind. Where the Bible says it was like a tutor - sort of baby-talk = first lessons in knowing God, so to speak. It says it rather severely. . .

But when Jesus is come, you've got to put it all aside.

Baby talk is now behind you. You mustn't go back to it.

Challenge from DOYLE to congregation: Do you know of any instance in the NT where what we do in church is described as worship? Lots of descriptions about what we do in church in NT. Go and have a look this week, and see if you can find any place where what we do in church is called worship.

HOW ARE WE TO RESPOND TO ALL THIS?

How do we join Jesus/ How do we get in on the act? How do I get on Jesus' prayer list?

i) Mystical imitation or re-enactment. View of Roman church.

By re-enacting Jesus HP activity, we are plugging into reality in heaven.

Way to plug into what Jesus has done, is to keep re-enacting it.

Re-offer Jesus on the altar. Re-sacrifice him. Ritual action, pious state of mind make us followers of Jesus. Create a mystical feeling.

ii) Relevance. In this view, things in NT are history - 2000 yrs ago -

Now, diff culture and people. Irrelevant today.

Must re-interpret and make relevant in today's world.

Jesus becomes model of our hopes and desires today:

Jesus the revolutionary; Jesus the possibility thinker; or worst of all, Jesus the Anglican.

This view sees worship as something we do - where we bring our desires our fears, our aspirations; and offer them up to God - a bit like the harvest festival.

iii) Charismatic events.

Arises from fact that time and distance has made Jesus and apostles very remote.

Seeks to recreate miracles in our midst today.

Tongues, healing, miracles, etc seen as necessary proof

that we really are plugged into Jesus's worship and really are accepted by God.

Without these things, we have no proof that God has not plugged up his ears and is not listening to our prayers.

What is NT answer.? Faith; faith alone. Ref Jn 6:28. What must we do to be doing the works God requires? Ans: . . . believe in the one he has sent. Because Jesus has done everything necessary for us to worship aright, faith is the only proper response. And faith is the great focus of Hebrews too.

He [Doyle?] constantly confuses worship and religious activity.

They are not one and the same thing.

There is an awful lot of religious activity and ritual that is an attempt to worship, but that does not make it worship.

True worship flows out of our reconciliation to God brought about by Jesus and expresses itself in thought, words and actions.

Jesus not only prays for us but with us and we stand beside him.

He embraces us and helps our prayers.

Rich & consistent promise of scripture that we are now in heaven where Jesus is. As he worships there we are there with him. Ref 2:6. Also Heb 12ff.

SUMMARY [apparently by Doyle himself]

We can and should be confident that we have joined in Jesus worship.

We do not and cannot join Jesus by mystical re-enactment of Jesus's high priestly work.

We participate by faith not by mimicry.

Jesus does not need to be made relevant. He is relevant - the Lord of all.

Proof of God's acceptance of us is not the miraculous but his promises to us in Christ Whose worship alone is acceptable and has been given to us by faith to be our acceptable worship.

Heb 7-9 tells us that Jesus Christ is the one true worshipper and

that He worships on our behalf and that therefore worship is primarily something that Jesus is doing- not first of all something we do.

Our response is to be one of faith and prayer.

Faith in God's promises and prayer of thanksgiving and asking for help.

DOYLE - THE ONE TRUE WORSHIP

Crisis in worship and behind it a crisis in faith.

WHAT IS WORSHIP? - Mostly from Heb 10.

1. Worship is Obedience. Rom 12:1-2

Worship demystified - from special rooms buildings people etc.

replaced by "All of life is worship" present bodies as living sacrifice.

OT words when appear in NT are demystified and applied to everyday living.

Moved from "Special" to common everyday.

Following verses in Rom 12 & 13 Paul, spells out this obedience which is worship - relating to people and saints and obedience to the state. Paying taxes is spiritual act of worship.

Obedience is the spiritual act of worship.

2. Not a new theme in Bible.

1 Sam 15. Saul commended to destroy enemies and keeps best to "sacrifice to God."

Condemned for disobedience.

Lord prefers obedience over sacrifice.

Obedience true worship G always wanted.

Ref Genesis. No command to worship. Only subdue earth and not try to usurp God.

But do have worshipful situation - obedience & fellowship with God.

Real worship - giving God his worth his due.

Obedience of Adam and Eve is free communion between God and man.

Ps 8 & 19 show- very order and obedience of Gen is worship.
Sin - disobedience breaks fellowship with God. Driven out. Sword of flames.
If want to understand worship properly, must turn to NT where Christ is called the proper Adam/ the obedient Adam.
Hebrews picks up creation theme - Jesus Christ proper Adam.
Heb. 2:5-10 quotes Ps 8 shows Jesus Christ as crown and glory of creation . . .for us.
Heb 2:5-10 Not to angels etc ... what is man that you are mindful of him etc ... putting everything under him but not at present but see Jesus crowned with glory and honour.
Emphasises Jesus Christ as representative man and his victory over death for us.
saved by obedience of Jesus Christ - NT emphasis.
Whole life of obedience + death has given us back righteousness had before fled naked from Eden. Ref Phil 2:8; Rom 5:19

What does this have to do with worship?

1. Heb 7-9 shows Jesus Christ alone is one true worshipper.
We have such a high priest - the minister in the sanctuary.
Jesus Christ is minister in the sanctuary. Leads prayer and intercession.
Worships on our behalf.
Worship of man unacceptable but the worship of Jesus Christ on our behalf is acceptable.
2) Worship Jesus Christ offers, is not mysterious and elaborate ritual but obedience.
Not ceremony of OT priesthood but obedience of life.

HEBREWS 10

JC's worship is shown as obedience and contrasted with ritual activity.
Here I am I have come to do your will. Sets aside ritual for obedience.
What is spiritual Worship that God wants and Jesus gives - Obedience.
What are we to do? What is our worship?
Ans: Obey as Jesus obeyed. Follow him. take up cross and follow etc.
Rom 12:1 - what is good enough for Jesus is good enough for us.
Our work is to be patterned on his W.
Worship God by obedience in all of life.
Since spiritual W is obedience, must ask "What is obedience?"
Heb 10:18-25 tells us is Worship is 'faith and love.'
John 6:28-29 - Obedience God wants, is faith.
What is work God requires? To believe in Him [Jesus] Whom God has sent.
Heb shows that faith is not mechanism but relationship.
Put coin in machine and it works = mechanism. Fill in response-card = salvation.
Faith relates us to God as Father. Makes member of family.
Faith flows over to all things that make up relationship.

What is obedience of faith?

Heb 10:19-22 gives ans.

i) Faith is bold commitment to word of God. Not mechanism but relationship!
Call G Father, requires confidence and boldness to believe we have His relationship with G.
ii) Faith is steadfast confession v23.
F unites to G as Father - must confess it openly even in face of persecution.
Keep on confessing Christ. God the Father holds you in his hand because of Jesus Christ.
Persevere - when have done will of God receive what was promised.
Will live by faith. Not those who shrink back.

Faith is relationship with G and relationship means speaking about God.

If relationship has meaning, will talk to others.

iii) Faith is fellowship. Sharing together in Christ 10:24-25

Only mention of "church" is in chap 7-10. And is in context of fellowship.

Why do we come and meet together? to stir each other up in Christ to love...

Faith is fellowship. It is sharing together in Christ, Encouraging one another.

Same idea in 1 Jn 1:7 and 3.

If walk in light have fellowship with one another. Proclaim what have seen and heard, so we may have fellowship with one another and our fellowship is with the Son and the Father.

(This is no definition of worship - it is an explanation of the basis on their oneness/fellowship. The thing that binds them together, is that they share the life and light of Christ.)

Faith is fellowship, faith is relationship. It is not selfishness.

Obedience is relationship with Him as Father love confession confidence commitment.

All summed up in one word+ fellowship.

WHAT DOES THIS MEAN FOR US?

1. Jesus Christ is one true worshipper.

We can pray because Jesus Christ takes prayers and offers to F on our behalf.

2. Following pattern of Jesus, we worship God by our obedience.

That obedience means loving and serving each other. AS we love and serve each other we are loving and serving God- Giving God his worth.

This means we worship Him as we work with each other.

Conservative Evangelicals who say emphasis must be on the proclamation and hearing word instead of on coffee and chat - are up a gum tree.

Spiritual worship. True worship is plain ordinary everyday Christian obedience.

Baking a cake for someone is worship if done for Jesus Christ.

Sharing gospel is worship.

True Christian worship is in many ways invisible,

for Jesus Christ says don't let right hand know what left hand is doing.

Most of Christian worship is invisible,

because it is just going about our daily lives putting our faith in God and obeying him.

Only God sees most of this.

One of the problems/reasons that leads us to call what we do when we come together "worship" -- is that we forget that the other 167 hours of the week are truly worship.

True Christian worship, because it is personal obedience, is mainly invisible.

We have invested what is visible (our time together) as "worship" and forgotten about the rest.

As we try to find the missing jewel of worship must start here - obedience.

3. Why go to church? Not to worship! Very little mention of church in Rom 12-13, and only one verse in Heb 10.

If Church is not worship, why come?

What makes it different to rest of week?

Come to church to share in the gifts of ministry given by Christ to the Church.

EPH 4:7-16 teaches this. So body of Christ may be built up.

Gifts focus on preaching of word of God to teach us about Jesus and about God and how we should relate to each other.

Church activities are to be uniquely Bible-centred, constantly reminding us of God's mighty

acts and making us more like Jesus.

I am a Prayer Book Anglican, and pleased to be one. Prayer Book is Bible readings and sermons.

Coming together on Sunday and reminding one another of mighty acts of God is preparing us for the other 160 odd hours of worship.

(Singing, reading etc aids to worship - not worship in themselves)-

If we devalue church, we do so at peril.

We like Jesus only learn obedience through suffering and having faith in God.

Church is to assist us in our true worship 168 hours of obedience and faith.

QUESTIONS

* Something about hymns and songs.

Ans Eph describes using Pss., hymns spiritual songs.

Addressed to each other to encourage and to God.

Implications? part of everyday living to address each other in ps hymns spiritual songs.

Fellowship must always be two-dimensional with one another and with God.

* Revelation [chs. 4 & 5 etc.]see people bowing down and worshipping. How does that fit in with your teaching on worship?

That is *heavenly* worship, and the Bible tells us we are in the heavenlies now seated where Christ is Eph 1; Heb 12. Now in heaven worshipping Jesus speaking to him etc.

Not a special act just on Sundays. Should be everyday.

Revelation written entirely from point of view of victory in Jesus being completed on the cross on Good Friday. Victory is certain but battle is still in mopping up mode.

Not something to beat ourselves with. Don't tell people to have faith in God.

Tell them that Jesus is praying to God for them.

Revelation is not a model for what we should be doing here, because we are already doing it there.

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R. [apparently been written to R. by some Calvinist G. whom R. sent his notes on **Doyle** to]:

Just some quick feedback on those notes on worship you sent me.

I think there are several aspects of the notes that are in error, and these can be attributed to a wrong perspective on scripture as a whole. It seems to me better to deal with the issue at this point rather than get bogged down in specifics or worship and its definitions.

Doyle views the relationship between the old and new testaments as discontinuous: typical Baptist / Arminian theology. Thus the New Testament does away with the Old Testament. We only obey OT principles if and when they are reiterated in the new. This effectively relegates the Old Testament into a dispensational view where God's attempt at plan A failed. Jesus Christ is Plan B.

In contrast, our Reformed view sees continuity between the covenants. They are both

covenants of the one promise. We assume the OT is still binding, unless modified in the NT. Thus God has only had one plan and the OT is a shadow of the NT. This is the great strength of the Westminster Confession.

So when Doyle asks 'Do we follow Moses and OT worship or follow Jesus?' - he is using fallacious reasoning. It is the either/or fallacy (bifurcation). We follow both, because the worship God instituted with Moses is both followed by Christ and fulfilled in Christ.

Jesus Christ is our High priest and mediator. But it does not follow from this that our worship is worthless. Is he suggesting that we don't need to worship anymore? WC XXI is an adequate response to this.

Doyle's statement, "The concept that worship is something we offer to God is profoundly wrong" - is profoundly wrong! The entire scripture calls God's people to worship Him in spirit and in truth. It is hard to conceive how Doyle can arrive at this misunderstanding (e.g. John 4:24). Here is the 'profound' danger of rejecting OT as if it was something man instituted and not God. OT is replete with God's call to His people to worship Him [cf. the Book of Psalms!]. Again if you take Doyle to his logical conclusion, essentially he is calling God's people NOT to worship God because it's a waste of time.

I agree that we are not free to invent our own forms of worship. Hence WC chap XXI. How we worship, is defined by God in the Scriptures (OT and NT). It is something that we do individually and corporately. In this, I believe the scriptures rank the latter as equally, if not more, important than the former.

Doyle's challenge re NT worship, is predicated on his discontinuous view of the relationship between OT and NT. Given the detail in the OT, cannot one equally challenge Doyle to find where in the NT God sets aside the call to his people to worship Him.

I guess what irritates me most about this whole issue is the constant having to go back and reinvent the theological wheel. Here we are with two thousand years of collective experience in dealing with theological challenges to scripture, and we are constantly going back to fight basic issues. One of the greatest opportunities we have as Presbyterians is to stand on the shoulders of the Westminster divines, who gave us the most biblical system of theology currently available. By studying Scripture through the WC, we can avoid re-inventing wheels and start putting axles and chassis' together. If, in science, we could not start from where those who went before us left off - we would never get anywhere.

We are often challenged to go back to a NT church as if this is somehow our main objective. But the NT church was an infant. Our challenge is to build a mature church capable of being Christ's bride.

R., I hope this helps. Personally I think lack of proper corporate and family worship is one of the major reasons the church is so weak in this nation. I am as guilty in this as anyone.

Yours in Christ, G.

Further comment, by Rev. Professor-Emeritus Dr. Francis Nigel Lee (Presbyterian Qld.):

Doyle does here and there make valuable points we should all heed. Yet clearly, the apparently Antinomian Doyle, in his tapes (distributed by St. Paul's Anglican Church in Carlingford NSW), dislikes both traditional Scots' worship **and** traditional Anglican worship.

Doyle claims to love the book of Hebrews. Yet Heb. 2 is not saying Adam never worshipped God aright (Bavinck and Kuyper say the contrary). And Heb. 6:1-6 is condemning not **our** baptisms nor **our** being baptized, but our **re**-baptizings (Ambrose). Doyle further cites Heb. 10:24-25, but seems oblivious it says we are to incite one another to good works and to exhort one another **precisely when** we have "the assembling of ourselves together." I attach my own **Calvinistic Protestant** view of Hebrews, above.

Doyle's "cake baking = worship" is Martha-esque, and hard to square with Jesus' preference of Mary's worship to Martha's fussing and "sharing"! One must, however, wonder what the apparently antinomian Doyle makes of Jesus' teaching in Luke 5:14!

Doyle's view of the Book of Revelation being entirely the finished work of Christ on the cross, seems **infra**-Barthian to me as an eschatological Historicalist and a WCF 25:6 Presbyterian. (Cf. Barth's: Calvary = D-Day; end of WWI = V-Day).

-- Dr. Francis Nigel Lee