

An Introduction to a Theology of Worship - Week 8

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Sanctification

Review of the Cross:

God's judgment and grace meet in the death of Jesus

Rouault - Landscape
hope in the heaviness

Grace and Judgment meet:

Rothko: colors that shouldn't blend together, do- the result is sublime

No. 14

(more info on Rothko: <http://www.artchive.com/artchive/R/rothko.html>)

penal substitutionary atonement

"penal" - penalty

"substitution" - bearing for someone else

"atonement" - a satisfying act for sin

...justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. (Rom 3:24–25 ESV)

God must demand payment for sin, otherwise he is not just

Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree" (Gal 3:13 ESV)
substitution and penalty

saved from God

his wrath being under the first Adam

saved to God

his grace being under the second Adam

Beauty ≠ Pretty

Fujimura's process: pulverized stones and metals. Necessity of breaking, the beauty of brokenness when illuminated by the Spirit.

Resurrection leads to sanctification:

the story continues: Linda McCray *Passion to Pentecost* tryptic
(<http://www.montanadesignsunlimited.com/lindamccrayfineart/lindamccraypaintings/mccraypaintingslarge.html>)

(we will talk about resurrection more in depth on the topic of eschatology)

Sanctification, or The Christian Life

Reminder: How does any of this relate to worship?

Worship involves the intellect, the physical body, the emotions- the whole person: the Hebrew version of “heart.”

Broad and Narrow

Broad: Ro 12:1

Narrow: formal worship practices: Leviticus

God is never pleased with the narrow aspect of worship, if the broad aspect is overlooked:

Mic 6:6-8

hyperbole in Ps. 51:16-17

my sermon on Malachi 1:1-11

In OT, we get many specifics on how to do narrow worship, not so much in the NT. Not surprising, temple worship is no more, and we are all priests (1 Pet 2:5, 9) offering spiritual sacrifices

So all of life is worship

And when we meet together we can call it worship (as long as we have the right definition- it is not the music only)

We are primarily addressing the broad aspect in this week.

Sympathetic Resonance (yet again):

God is singing into dead strings, making them alive. We are the harmonics of God's voice, each vibrating from a slightly different frequency, but the same source (the marriage of unity and diversity). We are unique in our response to God's voice- the gospel.

We should have God's voice sound through us- we don't become robots, we maintain identity, in fact, we gain more identity, become more human, more alive. Is a piano string meant to be silent? Or is it meant to be a part of music? Similarly, we become more human when responding to God's voice- and when that happens to 3 or 12 or 88 strings, it's all the more beautiful.

God must undampen our string and speak. We *ought* to be like the open string, responding to the voice that gives us life.

Playing the Right Notes Well:

It's knowing the notes and playing the notes. It's one thing to know the notes, and another thing to know how to play those notes.

example of true statements and when to say true statements: cliches of Christianity during grief. The lame ways Christianity tries to engage culture

Sax example: It's the right notes in the right context. If the context is a minor key, don't play in the major. If the context is a major key, don't play a minor.

Now, the way we do life, the Christian life, is not only based on the situation. There are rights and wrongs. We need to make sure our notes are in tune with the tuner- the absolute. We are analog acoustic instruments that, like a cheap JC Penney guitar, go out of tune with the slightest temperature change, movement or passing of time. But even though we're out of tune, and it's impossible for all of our notes to always be in tune, we still need to make sure we are tuned up as best we can.

So the first question- are we in tune? the second question- what notes to pick- how do we play the notes? We must know the context: the tempo, the mood, the feel, the key, etc.

playing the notes requires practice, requires creativity, requires time spent thinking about playing, listening to how others play. To mix metaphors and art emphasis: sometimes faith is like a dancer's leap is not always completely blind, but you are out there.

How bad does it sound when a musician is out of tune? Especially a singer? It's hard to stomach. It's even harder to stomach a Christian going through life without ever examining themselves.

sometimes you can play off this idea and choose the wrong notes for a context, pointing all the more to where the right note ought to be through tension. (similar to a rhetorical question or use of sarcasm).

A Trinitarian Invitation:

It's not just about us playing and God only being a tuner that doesn't really get involved with the music- when was the last time a you heard a tuning fork solo?

But sanctification, the Christian life, is an invitation. God is not only the absolute for tuning, but he's playing along *and* leading us, as well as being the absolute. He sets the tempo, the key, the feel. We don't play and take God along, the Trinity invites us:

Dave Brubeck Quartet - Take Five

mood, tempo, key, all established and poised, giving us freedom to play the right notes in a way that is true- objectively and subjectively.

Doing and Not-Doing

we should be artists (some in the literal, all in the metaphorical sense):

Mark 14:1-11

Woman (the artist): wanted more of the presence of Jesus
not even any kind of disciplined or specified art work, demonstration of authentic Christ following

characterized by **love**

Judas (the terrorist): wanted none of the presence of Jesus
sought to betray and murder the one he should have been following

characterized by **hate**

Disciples (the *church*): flagrant pragmatists. What good is this? What good is art?

characterized by **snobbery**

The question of “Why art?” is a question of “Why life?”

The importance of **taking time** and **active participation**

“skill” or “wisdom” isn’t just knowing stuff

You shall speak to all the skillful, whom I have filled with a spirit of skill, that they make Aaron’s garments to consecrate him for my priesthood. (Ex 28:3 ESV)

Then Moses said to the people of Israel, “See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer. (Ex 35:29–35 ESV)

this was the creation of the tabernacle, the symbol of God’s dwelling place. And what kind of people did David pick to be musicians? And what kind of people were used to create the temple in Jerusalem?

it takes wisdom to create, and it also takes wisdom to know when to be silent

The importance of silence in the Christian life:
Berry, p. 131 (V from 1991):

The seed is in the ground.
Now may we rest in hope
While darkness does its work.

Many of us probably assume nothing happens in silence.

talk about the process: 5-10-08, many things happen in silence- but even if nothing was happening, why don't we like to embrace the concept of silence itself?

We must take time to embrace when "nothing is happening." We probably assume nothing happens in silence, but how often do we experience silent times to even think this? It takes time to cultivate a life that uses intentional silences. Everything is vying for our attention: cell phones, Blackberrys, iPhones, Facebook, twitter, myspace, telephone, radio, television, advertising, marketing, billboards, emails, text messages, podcasts, iTunes, iChat, mp3 players, Instant Messenger, bluetooth headsets, films, concerts, theatre, books, actors, athletes, Hollywood, Bollywood, jobs, hobbies

and that's nothing to mention the commotion going on inside our own souls.

counter example of the Christian life through musical parable: Philip Glass: Floe

Towards a Sabbath Rhythm

If we are called to be like God, and called to create, how did God create? There was a time that he took out to rest.

Gregory King - Compline *combined with my 2-4-09 (Incarnation)* piece: giving attention to a space larger than what we commonly perceive.

embracing the mystery of God

He sounds through us—works through us

taking time

incorporating mini-sabbath rhythms in our daily lives-

anticipating redemption every day, not just on the Lord's Day.

From the *Images of Faith* CD (available from CIVA)

forms of light emanating from a mysterious distance

Referencing the hour Compline signifies both the quiet peace found at the conclusion of a regular day, and the profound mysteries that await in the eternal.

The multi-dimensional space, seemingly created by and yet containing the light source that inhabits it, becomes the architecture for a forest grove whereby tree forms and light merge to create space for jeweled windows in a grand cathedral.

(see also his Constellation paintings: http://www.myartspace.com/viewer/gallery/?subscriberid=6x5g92dok9qbvn31&gallery_id=hbds5n2ki9uqbde1)

Taking time allows us to examine ourselves- are we in tune? How are we playing the notes? Should we just be silent? Our context is continually changing, so we need to be continually engaging ourselves.