

# THE GRACE OF WORSHIP

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Some years ago I saw a rather gripping Australian film called **The Last Wave**. It was set in Sydney and told the story of somewhat unreligious, secular, well-educated young man who had become aware of the supernatural realm by his association with a group of urban Aborigines in Redfern. In the middle of the film, he visited his stepfather, an Anglican priest, and unsuccessfully sought help from him in dealing with his experiences. In exasperation he said to the hapless man, "Dad, you never told me that there were any mysteries." Indignant, the father replied, "That's not true! I've tried to explain the mysteries of Christianity to you again and again." At this the son exclaimed, "You never explained them, Dad; you explained them away!"

We modern people tend to confuse mysteries with secrets. And so we explain them away. But they are really quite different. Even though both have to do with something that is hidden and unknown, a mystery differs from a secret in one important respect. A secret remains a secret only as long as you don't know it. Once it is revealed it ceases to be a secret. But a mystery remains a mystery even when it is revealed. In fact, the more you know about it, the more mysterious it becomes. You may be able to explain it, but you can never explain it away.

My basic contention is that when we who are disciples of Christ gather together for worship, we are involved in a great mystery, something hidden from sight and all our other senses, something invisible and yet real. St Paul speaks of it in this way in Colossians 1:25-28:

"I became the servant (of the church), according to God's commission that was given me for you, to make the word of God fully known, the **mystery** that has been kept hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among

the Gentiles are the riches of the glory of **this mystery**, which is **Christ among you**, the hope of glory."

Here the apostle depicts himself as a mystagogue, a person who initiates others into a mystery. That mystery is the dwelling of the risen, glorified Lord Jesus with his people in the church. Paul discloses that mystery to the saints, those who are united with Christ and so share in his holiness. He reveals the presence and activity of the risen Lord to them by preaching God's word to them, the gospel that proclaims Christ and brings "life and immortality to light" for its hearers (2 Tim 1:10). Apart from God's word they have no access to the risen Lord Jesus; they have no knowledge or experience of him. That word initiates them into the mystery of Christ, something that no eye has seen, no ear has heard, and no human heart has ever conceived (1 Cor 2:6-10). The disclosure of his hidden presence gives the faithful a glimpse of glory, a foretaste of heaven here on earth.

Christian worship depends upon the presence of the risen Lord Jesus. Apart from him, it does not work properly, nor can it work properly. He works in it and makes it work. We therefore make things difficult for ourselves by focusing on what we do when we assemble for worship. We are, in fact, encouraged to do so by the language we use. Take the term worship. It is an odd English invention that is not found in any other language that I know. It translates the biblical term for physical prostration before God and adoration of him. By using it to describe what happens in our services, we concentrate on ourselves and on our activities, rather than on Christ and his gifts to us. We worship Christ; he does not worship us. For most people worship then becomes an act of obedience, human activity, something they need to do in response to what Christ did for them long ago. So something strange occurs. The very churches that preach justification by grace often practice justification by works in their worship. And so the mystery of Christ is obscured; the gate of heaven is shut; present access to God's grace is lost.

When we gather for worship Christ serves us and gives his gifts to us. He involves us in his service of God the Father. Worship is divine service, God's service of us in Christ and our service of God through Christ. Hence I prefer to speak about the divine service rather than our worship, for we do not worship an absent Christ who lords it over us from afar but Christ who is present with us to serve us. All we

receive in the divine service comes to us through Christ, just as we act together with Christ in everything that is done in it. It is all a matter of grace, the free gift of God the Father to us in Christ. That's what I would like to explore in this paper on the grace of worship.

## **1. The Work of Jesus in the Divine Service**

The ministry of Jesus as mediator did not end with his ascension. When he ascended he made it quite clear to his apostles that he would be present in the church with his disciples to the close of the age (Matt 28:20). After his ascension he became invisibly present with them in such a way that his presence transcended the normal limitations of time and space and matter (Eph 4:10). In the prologue to the book of Acts Luke goes one step further. He says: "In my former book, Theophilus, I wrote about all that Jesus **began** to do and teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen." The key word here is "began." Luke claims that Jesus continues his ministry in word and deed together with the apostles and their successors in the church. That's why we read from the gospels in the divine service. Those readings from the gospels do not just tell us what Jesus said and did long ago; they tell us what Jesus says and does each Sunday in the assembly of the faithful. There the risen Lord Jesus interacts with us, like the two disciples on the road to Emmaus, by teaching himself from the Scriptures and hosting his holy supper. That's why his word and his meal are the backbone of the divine service.

Jesus himself taught the twelve apostles about his hidden presence and work with them in the divine service in Matt 18:18-20. He said:

"Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, **I am there with them.**"

Here in typical Jewish style Jesus uses four passive verbs to speak about the work of God the Father in gathering the disciples and answering their prayers as well as in

binding and loosing. Scholars call this the divine passive. It was used to avoid the abuse of God's name. Since the early church, this passage has quite rightly been used to teach what happens in the divine service. It emphasises four important aspects of worship. First, as the congregation assembles for worship, God the Father gathers them together. The congregation then is God's assembly, his church (cf. 1 Cor 1:2; 2 Cor 1:1), people gathered by him in his presence. Secondly, God the Father gathers the congregation together through risen Lord Jesus as they invoke him by name in proclamation, prayer and praise. Through Jesus they have access to God's gracious presence. Thirdly, Jesus bridges the gap between heaven and earth for the congregation and creates synergy between these spheres. Thus, since Jesus is present and active in the congregation, it prays together with Jesus and is involved in his work of reconciliation. God the Father does what the church asks him to do, as it is guided by Christ and his word. Fourthly, the successors of the apostles in the ministry of word and sacrament work together with God the Father and the risen Lord Jesus in their mission of binding and loosing here on earth. They bind the conscience of people by preaching God's law and announcing God's judgment on sin; they loose people from guilt and condemnation by proclaiming the gospel and pardoning sinners (John 20:21-23). They bind the powers of darkness by rebuking them in the name of Jesus; they loose people from the grip of Satan by proclaiming God's word and enacting the sacraments. Thus Jesus involves the church in his administration of God's grace here on earth. In the divine service he includes the church in his work of judging sin and pardoning sinners. Together with Christ his ministers wield the keys of forgiveness that open the door into the Father's presence (Matt 16:19), for only through the forgiveness of sins can sinners approach God the Father unafraid in prayer. Because they have been pardoned and justified they have unrestricted access to his grace in the divine service. Thus the forgiveness that the ministers of the gospel proclaim in Christ's name is the key to God's gracious presence; it gives us access to heaven here on earth.

## **2. Access to God's Grace through Jesus**

The writer of the letter to the Hebrews teaches us about the role of Jesus as our liturgist, our great high priest. He says in 10:19-22:

Therefore brothers (and sisters), since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great high priest over the house of God, let us approach (God the Father) with a true heart in full assurance of faith, with our hearts sprinkled (clean) from an evil conscience and our bodies washed with pure water."

Through Jesus and together with him we earthlings enter the heavenly sanctuary in the divine service. Because we have been cleansed from sin through baptism we have unrestricted access to God the Father. The way into his presence is open before us. No Israelite ever had this kind of access to God in the tabernacle or at the temple in Jerusalem. There, once a year on the Day of Atonement, the high priest had restricted access to God's presence in the Holy of Holies. In the new covenant we all serve as priests together with Christ in the heavenly sanctuary. Together with him we have free access by faith to the Father's presence and his abundant grace. Our high priest Jesus bridges the gap between God and us. He brings God the Father to us just as he brings us to God the Father.

There are two sides to his ongoing work as priest in the divine service. On the one hand, he speaks for God the Father and proclaims his word to us; through his word he brings to Father's grace and gives the Holy Spirit to us. Lutherans call this the **sacramental** side of the divine service; the eastern Orthodox tradition calls this the **descending** work of Christ. On the other hand, Jesus also represents us before God the Father and presents us together with himself to his heavenly Father; he leads us as we respond in faith to what God gives us and does for us in worship. Lutherans call this the **sacrificial** side of the divine service; the eastern Orthodox tradition calls it the **ascending** work Christ. The sacramental side of worship always comes first. It is foundational. The sacrificial side depends on it, just as you can only hear speech if someone speaks to you, and you can only receive gifts if something is given to you. We can speak to God only because God speaks to us; we can give only as we receive from God.

So Jesus initiates everything in our worship. There he comes to us and gives his gifts to us; there he speaks the life-giving, Spirit-filling word of God the Father to us in the divine service. Through that word which is spoken in proclamation and enacted in Holy Communion, he brings us grace and peace, pardon and life from God the Father. St Paul speaks about this sacramental aspect of worship in Rom 5:1-2:

"Therefore since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained **access to this grace** in which we now stand."

That describes what God now does for us and gives to us in the divine service. Since we are justified by faith, we now have access to the grace of God the Father. We have this access through Christ; we receive all God's gifts to us through him. God the Father holds nothing back from us; he offers us everything that belongs to Jesus: peace and joy, fellowship and love, salvation and eternal life, the Holy Spirit and all other heavenly blessings (Eph 1:4). They are all available to us in faith. We may therefore come as beggars with empty hands to receive what he gives to us out of his abundance in the divine service. It is all grace upon grace, blessing upon blessing. That's why the writer to the Hebrews offers us this encouragement (4:14,16):

"Since we have a great high priest who has passed through the heavens...let us therefore approach the throne of grace with boldness, so that we may **receive mercy** and find **grace** to help in time of need."

Our worship then is, first and foremost, much more a matter receiving rather than of giving. It is God's doing; it involves us in a descending Trinitarian transaction, an act of condescension in which God the Father comes down to us and gives us the Holy Spirit through the words and deeds of Jesus in the divine service.

Jesus, however, is just as involved in our sacrificial response to God's giving as he is in God's sacramental giving to us. Just as Jesus brings the Father to us, so he also brings us to the Father. He does this by giving us the Holy Spirit so that we, in faith, can respond appropriately to God's grace. St Paul sums up this sacrificial side of the divine service quite succinctly in Eph 2:17-18:

"Jesus came and proclaimed peace to you (Gentiles) who were far off and peace to you (Jews) who were near, for through him both of us have **access** in one Spirit **to the Father**."

We do not respond to God the Father by ourselves and approach him in our own right. How could we ever do that! Since Christ is our high priest who has joined himself to us in baptism and now shares his holiness with us, we join with him in his self-offering to God the Father. We stand in his shoes and identify ourselves with him. Since Christ presents us with himself to the Father, we can offer ourselves and our bodies as living sacrifices that are holy and acceptable to God (Rom 12:1-2). Since Christ lives to intercede for us, we can pray together with him, as we do in the Lord's Prayer, and we can be sure that our prayers are pleasing to God. That's why we pray **in the name of Jesus** and we present our petitions to God the Father **through** Jesus Christ our Lord. Since Jesus lives to glorify his heavenly Father, we can thank and praise and glorify God the Father **through** him. All this is done by the power of the Holy Spirit. Christ sanctifies us and our offerings with his Holy Spirit, so that we can present them as "spiritual sacrifices that are acceptable to God through Jesus Christ" (1 Pet 2:5). Spiritual sacrifices are motivated by faith in Jesus and produced in us by his Holy Spirit.

So then, our worship depends totally on Jesus and his presence with us. Without him we have no access to God's grace; through him we have ongoing access to the fullness of God's grace, grace abounding, grace that flows out into us and through us like a never-ending spring.

### **3. Conclusion**

Remember the story of Jacob's ladder. In his flight from Esau Jacob had come to a place called Bethel. There he fell asleep and had a vision of a stairway that reached up to heaven. Since the angels of God descended and ascended on it, he realised that this place was the gate of heaven. This stairway was remarkable because on it God came down from heaven to join Jacob and met with him there on earth. Jacob did not climb up the stairway to meet with God; God came down the stairway to bless Jacob.

Jesus applies that story to himself in John 1:51. He says:

"Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

He is the stairway of heaven, the heavenly escalator by which God reaches down to us and brings us to himself. Through Jesus God the Father descends to us in the divine service to meet with us and bless us with his Holy Spirit; through Jesus we ascend to God the Father by the power of the Holy Spirit. In worship we are involved in that mystery, that wonderful transaction, that Trinitarian dynamic, for all three persons of the Holy Trinity are equally present and active in the divine service. This means that our worship is all God's doing and our doing things together with God. It is God's free gift to us. In it we receive grace upon grace from God's fullness (John 1:16), for through Christ we have unrestricted access to God the Father and his grace in the Holy Spirit. The mystery of worship is Christ with us, our access to grace and our hope of glory.