

Review of Thoughts...

1. Worship in Spirit (fully engaged – whole being) & in Truth (reality of God is being unveiled) is the biblical call of WORSHIP. (John 4)

A well watered life series. There are two parts to WORSHIP.

- a. Corporate – which we are talking about Tonight
 - b. Private – comes at the end of this series
2. One major Habit is the biblical practice of Corporate WORSHIP. (Hebrews 10.24-25)

Mount Sinai and Mount Zion

In Hebrews the writer presents a striking contrast between Mount Sinai and Mount Zion, between the experience of the people of God under the old covenant and their experience under the new covenant.

In verses 18–21 the writer recounts the gathering at Mount Sinai (as recorded in Exodus 19). After their deliverance from Egypt, God gathered his people and made a covenant with them. He constituted them as a nation, his very own people.

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”

Now look at the gathering at Mount Zion described in verses 22–24:

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

What a contrast.

At Mount Sinai everything served to emphasize the chasm between God and these people. At Mount Zion everything encourages us to come boldly into God’s presence.

There, at Mount Sinai, the scene itself is frightening—fire, darkness, gloom. Here, at Mount Zion, is a gleaming city, the New Jerusalem, the place where God dwells with his covenant people.

At Mount Sinai the sounds are frightening—whirlwind, trumpet blast, unutterable words.

At Mount Zion is the sound of exuberant and celebratory praise.

At Mount Sinai was a solemn gathering filled with fear.

Here at Mount Zion is a joyful assembly of those whose names are forever written in the Lamb's book of life.

There at Mount Sinai was a picture of the unapproachability of God's holy presence.

But here at Mount Zion is a picture of full access into the presence of God through the mediator Jesus Christ.

3. For most Christians, the concept of public worship is “leiturgia”, which in ancient terms was a “public act by a private person for the benefit of the greater people”.

So why do we do what we do?

Because at its best “means of grace”, we believe WORSHIP is something you do not something you watch.

- a. Sing
- b. Stand
- c. Kneel
- d. Eat & Drink
- e. Pray
- f. Confess
- g. Welcome

Dallas Willard – Stop asking “how was it”? And Start Asking, “How did you do”?

The word Liturgy comes from the Greek Leiturgia

In ancient days, the civic leaders (before an elaborate system of public investment and taxation) would come to a rich person and ask him/her to “build”

something for the city that would benefit the people. So, the person would supply the money, and the people would participate.

Think of this for worship... it is very easy (because we are individuals) who think worship is simply "I am getting"? When, corporate worship is actually a symphony of worshippers (not just DL and a few people up front).

1. It takes greeters, child workers, set up people, ushers, counters, chalice carriers, hospitality people (in our case 19 people for 120 people).
2. When we sing, we sing not to hear DL, but for our hearts to sing. Praise is the spontaneous overflow of our hearts.

Andrew Carnegie (November 25, 1835 – August 11, 1919) was a [Scottish-American](#) industrialist, businessman, entrepreneur and a major philanthropist.

Carnegie was born in [Dunfermline](#), Scotland, and migrated to the United States as a child with his parents. His first job in the United States was as a factory worker in a [bobbin](#) factory. He built Pittsburgh's [Carnegie Steel Company](#), which was With the fortune he made from business among others he built [Carnegie Hall](#), [Carnegie Mellon University](#) and the [Carnegie Museums of Pittsburgh](#).

Carnegie donated most of his money to establish many [libraries](#), schools, and universities in the United States, the United Kingdom, Canada and other countries, as well as a pension fund for former employees. He is often regarded as the [second-richest man in history](#) after [John D. Rockefeller](#).

Carnegie sold it in 1901 for \$480 million to [J.P. Morgan](#), who created [U.S. Steel](#). Carnegie devoted the remainder of his life to large-scale philanthropy, with special emphasis on local libraries, world peace, education and scientific research. His life has often been referred to as a true "[rags to riches](#)" story.

A **Carnegie library** is a [library](#) built with money donated by [Scottish-American](#) businessman and philanthropist [Andrew Carnegie](#). 2,509 Carnegie libraries were built between 1883 and 1929, including some belonging to [public](#) and [university library](#) systems. 1,689 were built in the [United States](#), 660 in [Britain](#) and [Ireland](#), 125 in [Canada](#), and others in [Australia](#), [New Zealand](#), [Serbia](#), the [Caribbean](#), and [Fiji](#). Few towns that requested a grant and agreed to his terms were refused. When the last grant was made in 1919, there were **3,500 libraries** in the United

States, nearly half of them built with construction grants paid by Carnegie.

Beyond Smells and Bells

1. How the Liturgy brings order to our lives (Church Calendar)
2. How the Liturgy draws us into community (Fellowship)
3. How the Liturgy helps us meet a HOLY and LOVING God (Times to be reverent times to be immanent)
4. How the Liturgy helps us embrace mystery (communion & Baptism)
5. How the Liturgy changes our sense of place (everything is sacred but not everything is sacred)
6. How the Liturgy guides us into grace (meal is one of the biggest examples of hospitality and welcome)
7. How the Liturgy teaches us the faith (repetition)

Shane Claiborne:

Liturgy is soul food. It nourishes our souls just as breakfast strengthens our bodies. It's sort of like family dinner. Hopefully you get some nutritious food, but more than nutrition, family dinner is about family, love, community. Liturgy is kind of like family dinner with God. Liturgical Theologian Aidan Kavanaugh says it well: "The Liturgy, like the feast, exists not to educate but to seduce people into participating in common activity (book of common prayer) of the highest order, where one is freed to learn things which cannot be taught".

So back to us personally, how do you approach public worship?

1. Do you come harried, tired, worn-out burned out? Yes – Matthew 11.28 "Come to me all who are weary and heavy laden and I will give you rest". Rest for your souls.

 Jesus I am resting resting In the joy of what Thou art I am finding out the greatness Of Thy loving heart
2. Do you come "to get"? You should! You should come expecting (wherever 2 or 3 are gathered I am in the midst of them).
3. Do you come "to give"? You should! It is more blessed to give than to receive.