

Where Do We Get Our Order of Worship?
I Corinthians 14:20-25, 39-40
August 5, 2007

I. The Regulative Principle – some clarification

A. What It Is

“But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in Scripture” (WCF 21.1)

B. Elements vs. Circumstances vs. Forms

- 1. Elements – the what of worship – the fixed and unchanging parts of the worship service (see WCF 21.3-5)**
- 2. Circumstances – the how of worship – conditions that are most conducive to worship that is decent and orderly (I Cor. 14:40)**
 - a. “there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed” (WCF 1.6)
 - b. e.g. time, location, instruments
- 3. Forms – the how of the preaching, praying, and singing in worship**

II. Liturgy

A. Why are we afraid of liturgy?

Liturgical worship tends “to formality, and cannot be an adequate substitute for the warm outgoings of the heart moved by the spirit of genuine devotion”¹

B. What is liturgy?

“Liturgy is what people do when they worship. . . . Every church has a liturgy, whether it worships with set forms inherited from the ages or whether it worships in the freedom of the moment. The only question is whether we have the best possible liturgy: it is never whether we have a liturgy.”²

C. What is good liturgy?

- 1. consistent with theology**
- 2. for Reformed Presbyterians, follows the pattern of covenant theology**

D. Reformed and Presbyterian order of worship

1. not fixed

Directory for Public Worship 2.7: “The Lord Jesus Christ has prescribed no fixed forms for public worship but, in the interest of life and power in worship, has given his church a large measure of liberty in this matter.”

2. but deduced

- a. I Cor. 14:40 But all things should be done decently and in order.
- b. Gospel logic – praise, confession, means of grace, blessing

¹ Charles Hodge, “Presbyterian Liturgies,” *Biblical Repertory and Princeton Review* 27 (1855): 461.

² “Liturgical Committee Report,” *Acts of Synod of the Christian Reformed Church* (Grand Rapids: Christian Reformed, 1968), 135-36.

**Mission Orthodox Presbyterian Church
New Order of Morning Worship Service
Beginning August 19, 2007**

Prelude
Welcome and Announcements
Time for Silent Meditation

“Enter his gates with thanksgiving and his courts with praise.” (Psalm 100:4)

God’s Word of Greeting
God’s Call to Worship
Our Song of Approach
Our Prayer of Approach

“We have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh.” (Heb. 10:19-20)

God’s Law Revealed: Call to Repentance
Our Prayer of Confession and Repentance
God’s Declaration of Pardon
Our Confession of Faith
Our Song of Faith

“Today, if you hear his voice, do not harden your hearts.” (Psalm 95:7-8)

God’s Word Read: First Reading
God’s Word Read: Second Reading
God’s Word Proclaimed
Lord’s Supper

“Be doers of the Word, and not hearers only, deceiving yourselves.” (James 1:22)

Our Song of Response
Our Prayer of Thanksgiving and Intercession
Our Offering
Our Song of Dedication
God’s Word of Blessing
Postlude and Greet One Another