



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship — 18 October 2015

Theme for the Year: "Out of Myself and into the Savior" (Ezekiel 14:4-6)

Prelude	<i>The Lord Is in His Holy Temple</i>
Call to Worship	
*Opening Hymn	3 - <i>Sing Praises to God Who Reigns Above</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Psalm 78:1-22
Hymn	TP 25:4-7
Tithes & Offering	
*†† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	Hebrews 11:1-7
Hymn	183 - <i>Faith of Our Fathers</i>
Confession of Faith & Pastoral Prayer	
Sermon	"What Is Faith?"
*Closing Hymn	228 - <i>My Faith Has Found a Resting Place</i>
*Benediction & <i>Threefold Amen</i>	
Silent Prayer & Postlude	
Announcements	* <i>Congregation standing</i>

† Glory be to the Father, and to the Son:
And to the Holy Ghost;
As it was in the beginning,
Is now and ever shall be:
World without end. Amen.

†† Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
Amen.

Covenant Bible-Presbyterian Church meets every Sunday at 10:00 am
at 47 Davis Road, Attadale, Western Australia

Website: www.covenantbpc.org.au

Email: pastor@covenantbpc.org.au

Mark, Why Do We Sing the Doxology and the Gloria Patri?

Answer:

Liturgical, Latin, Catholic?

New comers to our church might be surprised or intrigued by what we sing, read, pray, and preach in our worship service.

One notable feature for them is our use of parts of worship that seem more formal, liturgical, or even seemingly "Catholic".

These are the Invocation, Benediction, Doxology, the Confession of Faith, and the use of Creeds.

We also use some Latin words in our order of worship - such as *Gloria Patri*.

Why do we sing some of these songs? In this article, we will look at what they mean from Scripture, where they are found and how they have been used in both the Old and New Testaments and early Church.

Doxology in Scripture and Early Church Worship

The English word "doxology" was coined in the 17th century. It was adapted from the medieval Latin word *doxologia*, which was a transliteration of the Greek words for "glory" and "word." Hence, a doxology is a "word of glory."

A doxology is a psalm or a hymn which is either sung or spoken, in praise of God.

Many doxologies are found in the Bible. They were used in the order of worship of the synagogues as punctuations, hence Christ would have likely sung them; and they were used in the services of the Apostolic church.

Old Testament The Old Testament is riddled with doxologies. They are especially found in the Psalms - this is obvious because the Psalms were worship songs given to praise God.

The Psalter is divided into 5 sections or books. All 5 books end with a doxology (Psalm 41:13; 72:18-19; 89:52; 106:48; 150:1-6).

Other verses in the Psalter are also doxological (e.g. Psalm 28:6; 31:21; 68:19; 113:1). Doxologies are also found in other books, at the end of songs or hymns (1 Chronicles 16:36), and prayers (1 Samuel 25:32).

New Testament 16 verses in the New Testament are doxologies. According to Bible scholars, they were most likely sung or recited in worship. These include - Ephesians 1:3, Romans 11:36, and Ephesians 3:21.

At the birth of Christ, a doxology was sung from heaven - "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

And now in heaven, doxologies are sung to Christ - "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Revelation 5:13).

The Early Church In the second century AD, the church has sung a doxology *Gloria in Excelsis*. This was a doxology expanded on the doxology sung by the angels in Luke 2:14.

It has become known as the "greater doxology" because of its length.

These doxologies were sung in the languages of the churches. Manuscripts of these doxologies were found in Hebrew, Greek, Latin, Syriac, Ethiopic, etc.

Gloria Patri - One doxology that we sing is the *Gloria Patri*. It is known as the "lesser doxology" because it is shorter than the *Gloria in Excelsis*.

Because it was much shorter and easier to memorize, it became the more

common doxology throughout Christian history.

The name is from the first two words in Latin - in English it reads - "Glory be to the Father."

It was used, as was the *Gloria in Excelsis* as a sung doxology as well as a sung credal statement on the Trinity, as a corrective to the heresies of the day.

This was especially the case in the 4th century, which said that Christ was not from the beginning.

Thus, the second clause - "as it was in the beginning, is now and ever shall be" - countered the claim that Christ was merely a created being.

The *Gloria Patri* was first documented in 529 AD in the Council of Gaul. It directed that the doxology should be used throughout Rome, Africa, and the eastern parts of the empire.

Today, the *Gloria Patri* is sung by many Protestants including Anglicans, Presbyterians, Lutherans, Methodists, and Reformed Baptists.

Doxology - The most common doxology sung in churches today is "Praise God from Whom All Blessings Flow."

It was written by Thomas Ken (1637-1711), an Anglican bishop in England.

This doxology frequently marks the dedication of offerings in praise of the Triune God.

The Value of Singing a Doxology

Is a church that sings doxology better than a church that doesn't sing doxology? No.

Is a church that sings doxology meaninglessly and merely formally and liturgically worse than a church that doesn't sing doxology? Probably.

God accepts worship done in spirit and in truth. Many hymns in and of themselves are doxological. There is nothing sacrosanct about singing a doxology. So why do we sing them?

Here are our reasons for an informed and devotional singing of them.

1. They are doxologies! Justifiably employed, they bring glory to God.
2. There are scriptural examples of their inclusion in Old Testament and New Testament worship.
3. They were used in the early church as well as, historically, in the Christian church in all ages. And so, they are a reminder to us that we do not exist merely as a 21st century church, but as a historical church, with commonalities with Christ's church in all ages.

Keep your questions coming. ~ Pastor



Westminster Larger Catechism

Q. 16. How did God create angels?

A. God created all the angels spirits, immortal, holy, excelling in knowledge, mighty in power, to execute his commandments, and to praise his name, yet subject to change.

Q. 17. How did God create man?

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures; yet subject to fall.

Worship Service Roster

Service	This Week (18.10.15)	Next Week (25.10.15)
Speaker	Mark Chen	Mark Chen
Worship Leader	Chris Budiman	Ken Chong
Pianist	Ian Tay	Edward Lim
Welcomers	Yen Fye & Angela Yap	Kim & Jesslyn Leow
Offering Stewards	David Pang, Micah Chiang	David Ong, Rex Sriharan
Usher	Jerome Ng	Jesslyn Leow
Kitchen Duties	Mary-Anne Chan*, Grace Wang, Chris Budiman	Merilyn Woo, Ken Hong, Mary Loh
<i>Prayer Meeting</i>	<i>23 October 2015</i>	<i>30 October 2015</i>
Speaker	Mark Chen	Mark Chen
Chairperson	Jimmy Orchard	Terence Lee
Pianist	Evelyn Lee	Jerome Ng

Announcements

1. A warm welcome to all worshippers. May God richly bless you. Please stay behind after the service for fellowship and tea.
2. Next week's message: "Faith of the Father" (Hebrews 11:8-19).
3. Attadale Craft Group on Wednesday, 10:00 am. Please contact Maureen Grady for more information - 9418 2849.
4. Ladies' Bible Study on Saturday, 7:30 pm. Please contact Evelyn Lee for more information - 0403 504 186.
5. Ministry for Men. Date: 24 October 2015. Time: 10 am. Venue: Perth Free Presbyterian Church, 10 Alexander Rd, Padbury. Speakers: Philip Gardiner and Mark Chen. RSVP: 0459 693 339.

Appointments for the Week

WED	10:00 am	Attadale Craft Group
FRI	7:45 pm	Prayer Meeting and JF
SAT	7:30 pm	Ladies' Bible Study
SUN	9:00 am	Adult Bible Class & Catechism
	10:00 am	Worship & Sunday School

Last Lord's Day Tithes & Offering, & Attendance

General Fund - \$3,936.70 (#494 - \$200.00, #495 - \$50.00). *Missions Fund* - \$440.00. *Building Fund* - \$605.00 (#298 - \$505.00, #299 - \$100.00). *Total Tithes & Offering* - \$4,981.70. Attendance - 143.

Building Fund to Date

Starting Fund	\$54,185.68	Building Fund Account:
Pledges Collected	\$255,605.00	
Non-Pledged Gifts	\$277,242.36	
Loans Received	\$430,000.00	Covenant Bible-Presbyterian Church
<i>Subtotal Building Fund</i>	<i>\$1,017,033.04</i>	(Westpac Bank, Applecross)
<i>Payment</i>	<i>\$1,001,735.85</i>	BSB: 036-031 Acct: 316969
<i>Outstanding Pledges</i>	<i>\$36,115.00</i>	SWIFT: WPACAU25
<i>Grand Total</i>	<i>\$51,412.19</i>	

Elders: **Mark Chen (Pastor)** 0415 932 373. **Jimmy Orchard** 0413 274 407.
 Deacons: **Ken Chong** 0402 553 313. **LH Chua** 0435 601 373. **Terence Lee** 0418 845 617. **Johnson Lim** 0402 145 682. **Jacob Woo** 0421 212 206.