

A NEW SONG UNTIL THE LORD



Part I: Calling on the Name of the Lord

A Sunday School Curriculum
by Pax Domini Press
on the texts of the liturgy

Sample Packet

Introduction

Answering the need for materials that help congregations teach the historic liturgy, Pax Domini Press is happy to present *A New Song*. In this curriculum, children will learn the Biblical texts upon which the liturgy is based. They will not only learn that the liturgy is solidly anchored on God's Word, but they will learn that the liturgy uses God's Word – as it was intended to be used – in an evangelical, Christ-centered manner. Indeed, after a thorough study of the liturgy, one begins to realize that the liturgy is not just one of many ways to present the Gospel. Rather, the liturgy IS the Gospel.

What is in Quarter One – Calling on the Name of the Lord – of this curriculum?

Quarter One is entitled, "Calling on the Name of the Lord." Beginning with the first Biblical character who "called on the name of the Lord," Seth, the curriculum builds off the them of God's name, leading the student through the Invocation, the Confession of Sins, the Absolution, the Introit, the *Kyrie*, and finally, the *Gloria in Excelsis*. Here are the lessons:

Lesson 1	Invocation	Genesis 4 (Seth first calls upon the name of the Lord)
Lesson 2	Invocation	Matthew 28 (Jesus sends the apostles out to baptize in His name)
Lesson 3	Invocation	Acts 2 (Whoever calls on the name of the Lord will be saved)
Lesson 4	Invocation	Review of the name throughout the liturgy
Lesson 5	Confession	Daniel 9 (Daniel's confession on behalf of Israel)
Lesson 6	Confession	Study on the phrase "thoughts, words, and deeds"
Lesson 7	Absolution	Mark 1 (Jesus calls the apostles; explains "called and ordained")
Lesson 8	Absolution	Matthew 9 (Jesus forgives the lame man; explains "in the stead")
Lesson 9	Absolution	Matthew 16/18 (On the Keys; explains "I forgive you your sins.")
Lesson 10	Introit	Psalm 100
Lesson 11	Kyrie	Mark 10 (Blind Bartimaeus cries "Lord, have mercy")
Lesson 12	Gloria	Luke 2 (<i>Gloria in Excelsis</i> is a song of angels)
Lesson 13	Gloria	Revelation 5 (<i>Gloria in Excelsis</i> is the new song)

How does a Pax Domini Press curriculum work?

Purchasers of a Pax Domini Press curriculum receive a CD with four levels of materials. Level 1 is for 4-5 year olds. Level 2 is for 6-7 year olds. Level 3 is for 8-9 year olds. And level 4 is for 10-12 year olds. These designations are approximate, and different congregations will make different determinations as to which levels they will use for their children.

Each level will receive 52 pages of material, four pages per lesson, in PDF format. Lessons include Bible reading, questions on the text, study of relevant situations, review activities, hymn studies, and a variety of other activities. Level 1 material will always have a coloring page or letter-tracing page with each lesson in addition to an extra activity included in the Activities folder on the CD. The teacher's manual for Level 1 also provides other activities to be done for the littler children.

Teachers may do what they wish with the PDF files. They may simply print them out in color or black and white. They may print them in booklet form if the congregation's copier has that capability, or they may print them in booklet form at a copy professional.

Levels 2-4 also include memory verses and glossary of terms at the end of their materials.

What is in this sample packet?

This sample packet includes four different lessons, one from each level, beginning with Level 1 thru Level 4. Each lesson is four pages.

What else is included in the curriculum?

Each quarter will come with a prayer folder for chapel, based on the order of Matins.

What about Teacher's Editions?

Because teacher's often sacrifice going to Bible Study in order to teach Sunday School, Pax Domini strives to provide extra material that will challenge the teacher as well. With this curriculum is not only included a teacher's manual for each level that will provide answers, suggestions, and a brief outline of the theme for the day, but there is also included a book that will go along with the curriculum. The book has three sections: (1) What is false worship? (an extensive study into modern Gnosticism) (2) What is the theology behind worship? (3) What are the elements of the liturgy (a study into the parts of the liturgy).

Calling on the Name of the Lord

The Lord gives us His Name to Call Upon

We all have a family name. My family name is

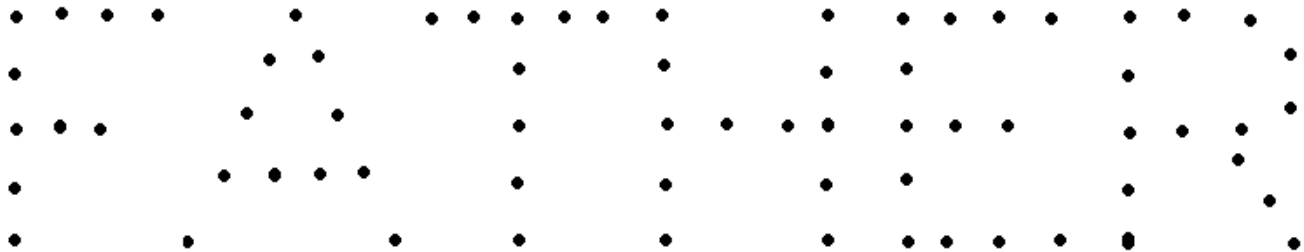
We have this family name because we were born into this family.

We are also born into another family. We are born into God's family. We are born into God's family when we are baptized.

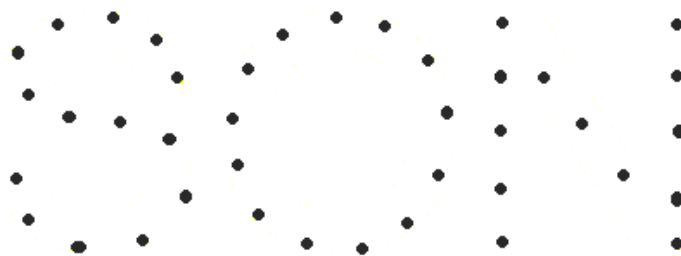


When we are baptized, we are baptized in the Name of the Lord.

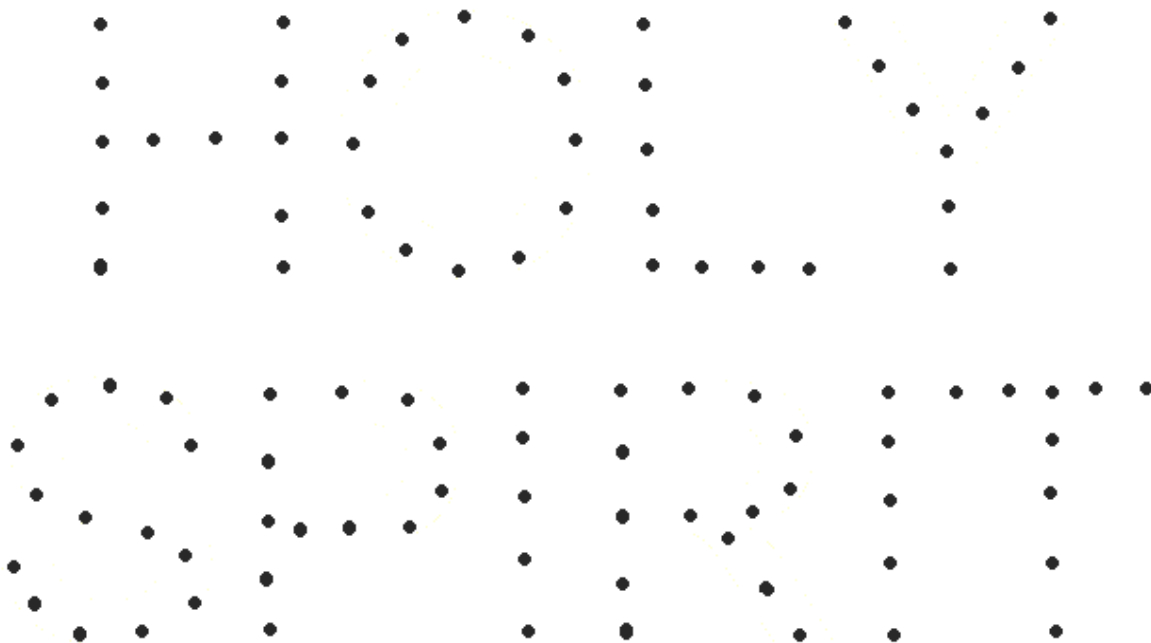
The **Lord's Name** is the



and the



and the



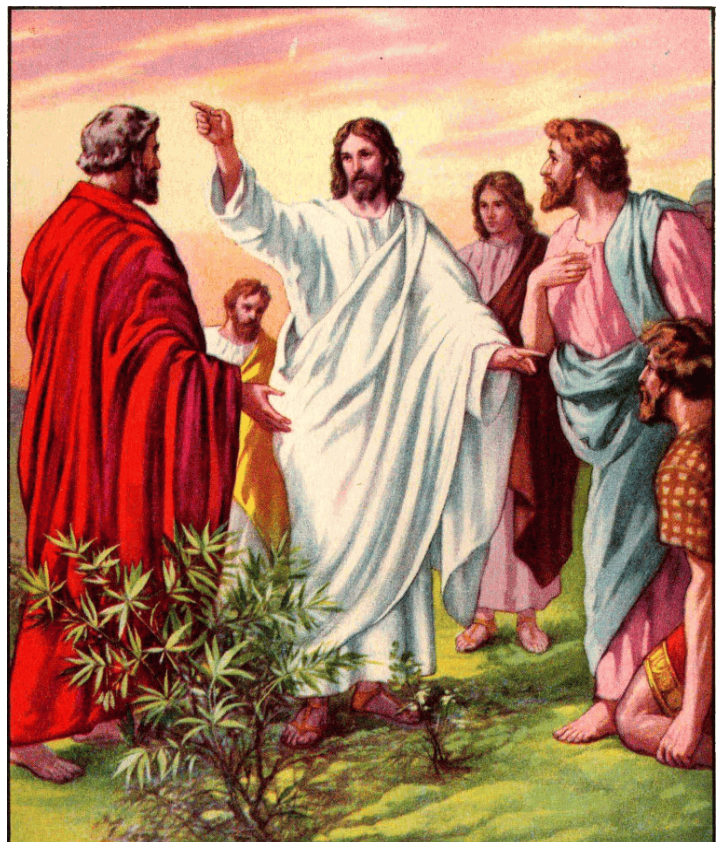
After Jesus rose from the dead, He met with His disciples on a mountain.

He said to them,

**Go therefore and make disciples of all nations
baptizing them**

**in the Name of the Father and of the Son
and of the Holy Spirit**

**teaching them to observe all things that I have
commanded you.**





I am baptized in the Lord's name.

I am His child!

**I will call upon the name of the
Father, Son, and Holy Spirit.**

Holy Absolution

In the Stead and by the Command

Memory Work

- Matthew 10: 40
- Confession (“What do you believe according to these words?”)

Terms

Blasphemes
Stead

Introduction

We confess our sins, and the pastor forgives us. He says that he forgives us “in the stead and by the command” of his Lord Jesus. Today we learn what “in the stead and by the command” means.

Authority on Earth to Forgive Sins

Only God can forgive sins. When we sin, we sin against God. And only God can forgive those sins. If only God can forgive sins, why does the pastor forgive our sins? Why does he say, “I forgive you all your sins.”

Read Matthew 9: 1-8. Answer the following questions:

Discuss the word “blasphemy” with the teacher.

How did Jesus show that He is God? What did He do that only God can do?

Why did the people glorify God?

What did the people say had been given to men?

Did God give this power to one man, or to “men”?



Jesus forgave the lame man his sins. Only God can do that! The scribes said that Jesus was blaspheming. Jesus was a man, and a man cannot forgive sins.

But Jesus is also God! Jesus proved He is God by healing the man. Only God can heal the lame. He showed that He was God, so He also had the power to forgive sins.

Jesus had the power to forgive sins, and He gave that power to His 12 apostles.

Read the following passage. Underline where it says “He gave them power.” And then underline the names of the apostles.

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.



Now read this passage, and underline how long it says Jesus will be with the apostles:

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted. And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

The 12 apostles were given Jesus’ power to the end of the age. But all of the disciples died long ago! How can they have Jesus’ power to the end of the age?

The apostles ordained other men to preach and forgive sins. St. Paul, for example, ordained Timothy as a pastor. He taught Timothy what he was taught, and then he laid hands on him.

Timothy also ordained other pastors, and those pastors ordained more pastors. For 2,000 years this office has been passed on from one minister to the next through the Church. This is how Jesus’ power to forgive sins is passed on to ministers today.



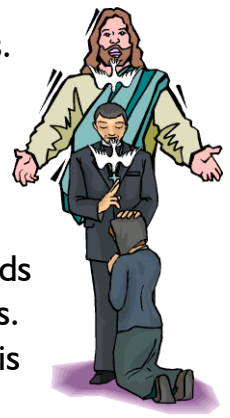
The handing on of the office of the ministry is like a relay race; the baton is handed on from one runner to the next.

In the Stead

In the absolution, the pastor says that he forgives “in the stead” of Jesus. What does this mean?

We say “instead” in such sentences as, “Mom went to the store instead of dad.” This means that dad was going to go to the store, but mom went in his place.

In absolution, it’s the same thing. Jesus forgives us, but the minister stands in His place. The words of the minister are not his words, but Jesus’ words. How can the minister be speaking to us, but yet this is Jesus speaking to us? This is a mystery!



How does the picture here (and from the last lesson) show this mystery?

Read the following passages and underline the portion that describes this mystery. Match them up with their proper meaning:

_____ Galatians 4: 14 – You received me as an angel of God, even as Christ Jesus.

_____ II Corinthians 5: 20 – We are ambassadors for Christ, ...God [is] pleading through us:...be reconciled to God.

_____ Luke 10: 16 – “He who hears you hears Me, he who rejects you rejects Me.”

_____ John 13: 20 – “He who receives whomever I send receives Me.”

_____ Matthew 16: 19 – “And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

a. We are kind to the minister and happy that he comes to give us God’s gifts.

b. If the minister forgives us on earth, our sins are forgiven in heaven.

c. The minister comes to us as Jesus.

d. If we listen to the pastor’s sermon, we hear God’s Word.

e. The pastor is God preaching to us to be saved.

Fill in the blanks of the following sentence:

To receive the _____ is to receive _____.

To _____ the minister say, “I forgive you” is to _____
Jesus say, “I forgive you.”

The Gloria in Excelsis

The New Song

Memory Work

- Lamentations 3: 22-23

Terms

New Song

The Gloria in Excelsis

Last week we learned about the *Gloria in Excelsis*. Let us review what we learned:

1. We sing the *Gloria in Excelsis* after we pray, “_____.”
2. In the *Gloria in Excelsis*, we sing the same song that the _____ sang to the shepherds.
3. We sing the song of angels because in the _____, we entered into the presence of the Lord.
4. In the *Gloria in Excelsis*, we confess that Jesus is the _____ of God, that He sits at the _____ of the Father, and that He alone is _____.
5. Because of all the things that we confess that Jesus is, He will have _____ on us and _____ our prayer.

The Vision of Heaven

Read Revelation 5: 6-14.

In this reading, we see a vision of heaven. The Lamb of God sits on a throne in heaven at the right hand of the Father. Around Him are the people of God. They are singing, “For You were slain, And have redeemed us to God by Your blood.”

This is what we also confess in the *Gloria in Excelsis*. We confess that Jesus is the Lamb of God Who sits at the right hand of the Father, and that He takes away the sin of the world. He has mercy on us and hears our prayer.

In the reading from Revelation, the people say that Jesus is worthy.



This is also what we confess when we say that “Jesus alone is holy.” We are saying that Jesus alone is worthy and holy to save us from our sins and grant that we may be in heaven.

But why do we sing a heavenly song during church? Are we in heaven at church? Are we with the angels in church? Yes! In the liturgy, we say, “with angels and archangels and all the company of heaven.” We cannot see it, but in the liturgy, we are with Jesus, and Jesus is at the right hand of the Father in heaven.

In the picture here, identify the following from the reading from Revelation:

- The Lamb of God
- The four living creatures
- Seven horns and seven eyes
- The blood of the Lamb
- Kings and priests
- the elders
- 10,000 X 10,000

What is the blood of the Lamb going into?



The New Song

The reading from Revelation said that the people of God were singing a “new song.” What is this new song?

To answer this question, look up the memory verse and write it down here:

1. Again, what do we pray for just before the *Gloria in Excelsis* that the above verse talks about?
2. According to this verse, does the Lord answer our prayer?
3. According to the *Gloria in Excelsis*, why does the Lord answer our prayer?
4. What does this passage say about the Lord's compassions?
5. How often are the Lord's compassions new?

Here we see that the Lord's mercies are new every morning. Every day we sin, but every day, the Lord's mercies are new. His compassion does not fail. His faithfulness toward us is great.

Because the Lord's mercies are new every morning, we may sing a new song to him every day. Every day is like the day we were baptized. Every day is like the day that Jesus died for all our sins. Every day we start fresh and new, and so every day we sing a brand new song to the Lord.

What is this song? It is just as we have learned, that Jesus is the Lamb of God Who takes away the sin of the world. He is sitting at the right hand of the Father. He hears our prayer and has mercy on us.



St. John receives a vision of heaven. The Lamb of God sits at the right hand of the Father. The elders sit around Him.

Bible Study: The New Song

Read Psalm 33: 3-5. What are some reasons for singing an new song to the Lord here?

Read Psalm 40: 1-3. What has the Lord done for us?

Who has given us the new song?

Read Psalm 96: 1-2. What do we proclaim in the new song?



Read Psalm 98: 1. Toward what is the new song directed? What has gained the Lord His victory?

Who is at God's right hand?

Read Psalm 149: 1. What is the Church called in this verse?

Read Revelation 5: 9-10. What is the new song here? What did Jesus do that is confessed here?

What is the Church called in verse 10?

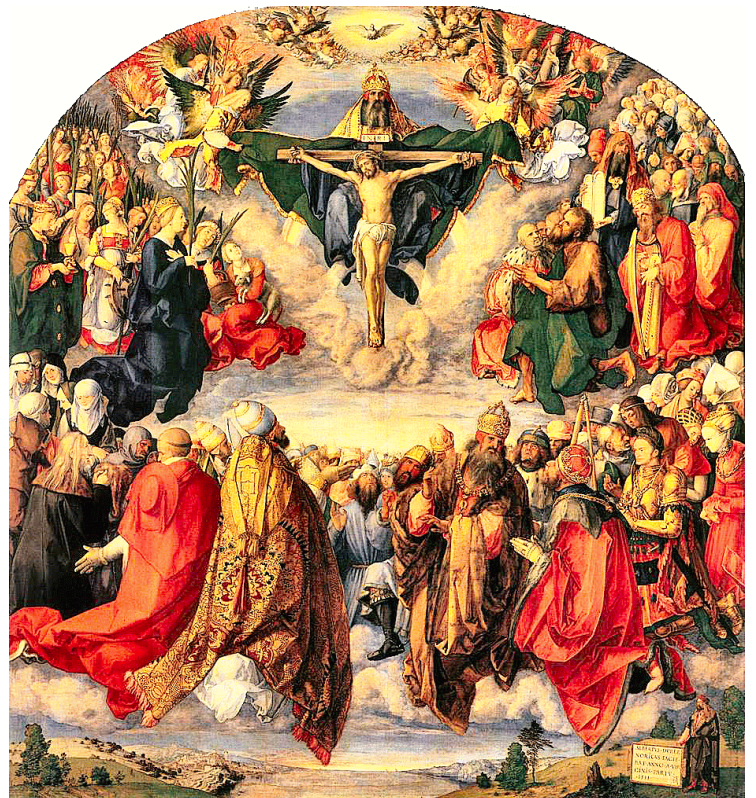
Giving Glory to God

We began learning about the name of the Lord, and we end talking about the name again. We have learned all the good things that the Lord has done through His name. We are forgiven. We are given eternal life. We are made saints, priests, and kings before the Lord. We are saved from the curse.

Truly, we would give glory to God for all His benefits to us. We have already given glory to the Father, the Son, and the Holy Spirit at the end of the introit. Now we give Him glory again in the *Gloria in Excelsis*.

Read Psalm 86:9-10. What prophecy is given here?

How is this prophecy fulfilled?



Introit

Enter into His gates with thanksgiving

Memory Work

- Psalm 100 (especially verses 4-5)

Terms

Introit
Antiphon
Gloria Patri

Read Psalm 100 together discuss the following questions:

1. How are we invited to come into the Lord's presence?
2. What is our relationship to God according to this Psalm?

3. Write out verse 4: _____

4. Based on the liturgy so far, why would we bless the Lord's name? How does the Psalm answer this question in verse 5?



The Introit

Introit is the Latin word for “enter.” This word comes from the Latin word for the words in the above Psalm, “**Enter** into His gates with thanksgiving.”

Who is entering into the Lord's gates? We are entering into the Lord's presence. We are entering into His presence with thanksgiving and blessing His name, because we have received so many good things through His name. We are forgiven in His name. We have called upon His name and so are saved. We have life in His name. As the Psalm says, “For the LORD is good; His mercy is everlasting, And His truth endures to all generations.”

It is a great privilege to enter into God's presence. Sinners are not allowed into the presence of God. Because of our sins we are enemies of God. We are unholy, but He is holy. Because we are unholy, we cannot be in His presence, or we would die.



To understand this truth, let us look at the story of Israel receiving the Ten Commandments. Read Exodus 19: 16-25 and answer the following questions:

1. What would have happened if the people of Israel or the priests gazed upon the Lord?

2. Why would they perish if they saw the Lord?

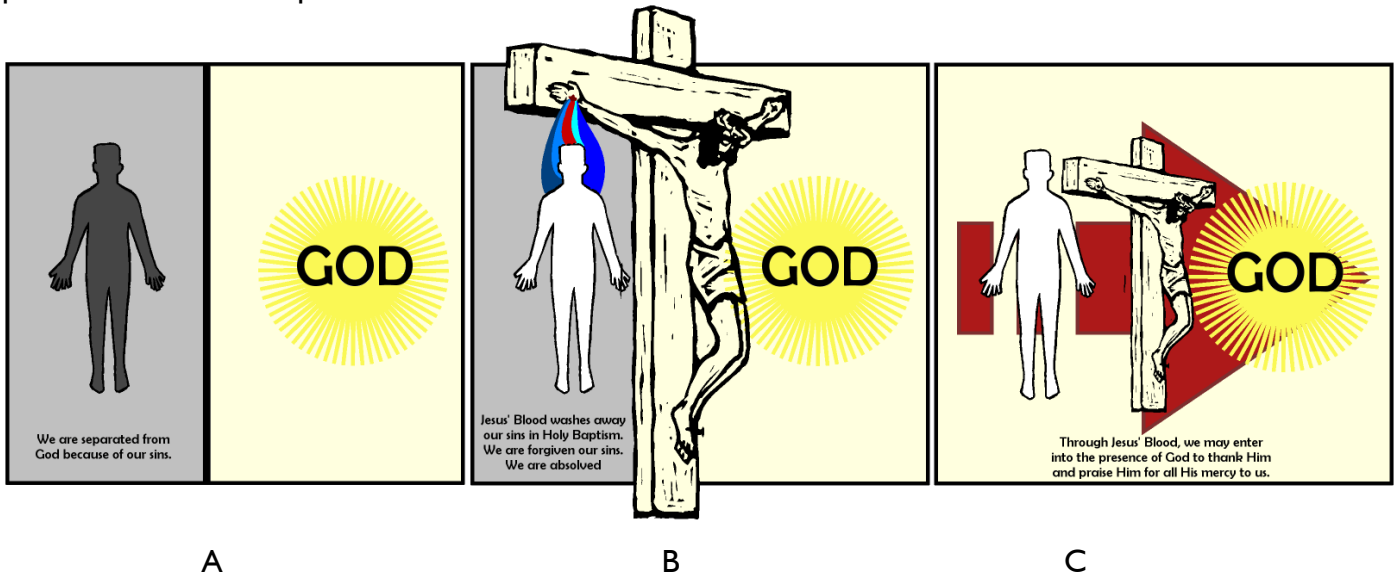
Jesus has gone into God's presence. In fact, Jesus has gone all the way up to the right hand of the Father. He can go there because He is holy and righteous. And because we have been baptized into Christ, we can go to the Father also. Jesus' blood atones for all our sins. We are forgiven, so we can go into the presence of God.

Now let us look at Hebrews 12: 18-24. Fill out the chart below:

	Mount Sinai	Mount Zion
What is this mountain like?		
Check which mountain we would be fearful of:		
At which mountain is Jesus a Mediator?		
Which mountain do we come to in Church?		

Psalm 100 says, "Enter into His gates with thanksgiving, And into His courts with praise. Be thankful to Him, and bless His name. For the LORD is good; His mercy is everlasting."

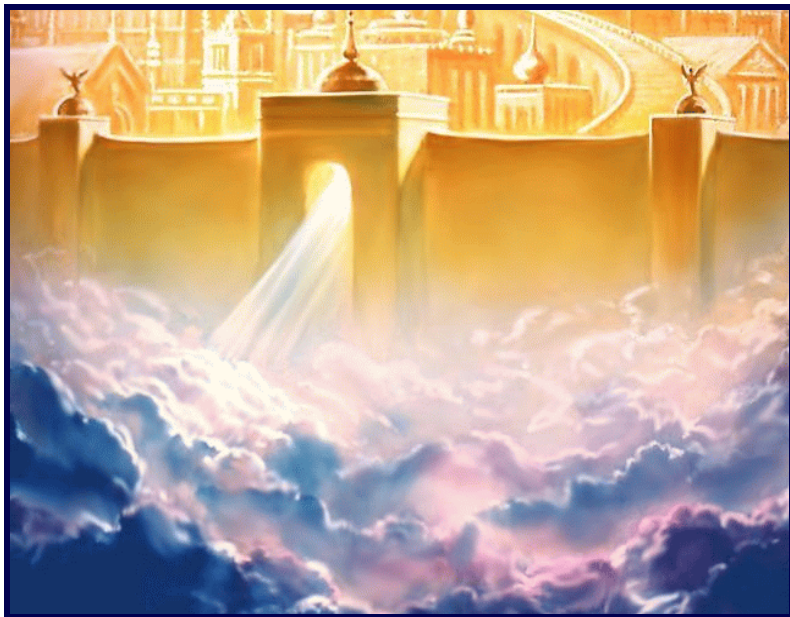
Yes, because the Lord is good and His mercy is everlasting, we may enter into His gates. We do not enter in fear, but with thanksgiving and praise. Now that we are forgiven, we are free to come into His presence to thank and praise Him.



1. Which frame above best corresponds to the confession part of the liturgy?
2. Which frame above best corresponds to the absolution part of the liturgy?
3. Which frame above best corresponds to the introit part of the liturgy?
4. What exactly makes us holy so that we may be in the presence of God?

The Psalms

Read Ephesians 5: 19, Colossians 3: 16, and James 5: 13. What do each of these verses say?



The gate to heavenly Zion

The introit is usually based on a Psalm. King David wrote many of the Psalms, and there are many different types of Psalms. Some Psalms are confessions of sins. Some Psalms are songs of thanksgiving. Some Psalms ask the Lord to avenge our enemies. Some Psalms are pleas for God's mercy in times of sorrow. Some Psalms are hymns of praise to the Lord for His merciful deeds. Some Psalms confess that Jesus is the King of kings.

The Psalm picked for a church service sets the theme for the Gospel. For example, on Epiphany, the introit goes, "They shall bring gold and incense." This is because Epiphany is about the wise men, and they brought gold and incense to Jesus.

Each introit begins and ends with an antiphon. This is a verse that is usually from a Psalm, but it does not *have* to be a Psalm. It could come from another part of the Bible.

Every introit also has the *Gloria Patri* in it. This is Latin for “Glory to the Father.” Psalm 86 says, “All nations whom You have made Shall come and worship before You, O Lord, And shall glorify Your name.” When we do the *Gloria Patri*, we are fulfilling this prophecy, because we are the nations whom God has made.

The *Gloria Patri* is the part that goes: *Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.*

Here is the basic structure of an introit:

Antiphon
Psalm
Gloria Patri
Antiphon

Look at the following introit verses, and match each one up with the Sunday it goes with:

- | | |
|---|---------------|
| 1. Oh, sing to the LORD a new song! For He has done marvelous things. | Pentecost |
| 2. Surely He has borne our griefs And carried our sorrows. But He was wounded for our transgressions, He was bruised for our iniquities. | Ascension Day |
| 3. Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven. | Easter |
| 4. The Spirit of the Lord fills the world. | Christmas Day |
| 5. When I awake, I am still with You. | Good Friday |

Activity: Psalm Study

On the board, write out the following labels:

Psalms of Thanksgiving
Psalms of Confession
Psalms of Lament (sadness)
Psalms of Revenge
Psalms about the King

Now, look up the book of Psalms and label some Psalms under these labels.



Chapter 16

Calling on the Name

Introduction

In Revelation 15: 2, St. John sees “something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.” The sea of glass mingled with fire calls to mind St. John’s Gospel, in which Jesus says that those born again by “water and the spirit” (John 2: 5) inherit the kingdom of God. The sea holds the water; the fire is the Holy Spirit. (Matthew 3: 16; Luke 3: 16) Standing on this sea, the saints of heaven begin to sing the Song of Moses, which confesses glory to His name, that He “alone is holy.” (Revelation 15: 4) In other places throughout Revelation we learn that the name of the Lord is written on the saints’ foreheads. (Revelation 3: 12; 14: 1; 22: 4)

The image is clearly baptismal. We as the saints of God stand in His presence grounded on our baptisms. Only as the baptized saints of God do we have permission to be in that glorious fellowship, restored to our original glory. Worship of the Lord is founded in our baptisms. Baptism is where we defeat the “devil and all his works,” as the baptismal liturgy says and as the above passage references in the words “victory over the beast.” Baptism is also where we receive the name of the Lord on our foreheads, the sign of the cross upon the “forehead and the breast” calling to mind the etching of God’s name done by the prophet Ezekiel (chapter 9: 4-6), marking His own.

And so the liturgy. We gather together, called by the Holy Spirit – by Whose power alone we are able to call upon His name – and the entire worship service is founded on invocation, the calling upon the baptismal name, the Father, Son, and Holy Spirit. Why this name? Because this is the name into which we were baptized, and no other name will do.

When discussing Christian worship, there are certain “non-

negotiables,” at least if worship is to be biblically based. There are certain elements of the liturgy that one must expect to see in any Christian worship service: “I will walk out of that service unless they do X.” That is the nature of a “non-negotiable.”

Calling on the name of the Lord is a non-negotiable. Calling on the name of the Lord makes its most succinct showing in the invocation. In the invocation, the minister faces the altar and says, “In the name of the Father and of the Son and of the Holy Spirit.” He repeats the baptismal formula. He lays the foundation for the entire service. Whom are we worshipping? The Father and the Son and the Holy Spirit. That is the baptismal sea of glass mingled with fire upon which we stand during the whole liturgy. From there we sing the New Song.

But calling on the name of the Lord runs through the entire service. It is far more than simply the invocation, which explains how the invocation was not always the traditional beginning of the service. Calling on the name is what happens through every element of the service. Why is calling upon the name so important?

The Particular Nature of God

God has a name. We noted that the Gnostic God was essentially the “nameless One.” To name something, according to Gnostic thinking, is to impose the tyranny of particularity upon something. To name something is to divide, to separate, to classify, to categorize, and to pigeon-hole. To name strives against the cosmic harmony and wholeness existing in the Pleroma. To name follows the original sin, when Sophia acted separately from her mate. “And Adam called his wife’s name Eve.” With that action, man and woman officially became separate, no longer one.

The Gnostic God dominates modern thinking. A popular bumper sticker spells out “coexist,” each letter of the word spelled out with the symbols of the religions of the world, Christianity, Islam, Judaism, Hinduism, etc. Such is the Gnostic God, a generic god, a god without a name. To speak of God generically is an act of piety in today’s age, and – just as Jesus said – those who attack Christian premises in the end times will believe that they are doing

an act of piety. (John 16: 2)

Non-denominationalism is a Gnostic expression. “We do not denominate” is the explicit meaning. To denominate is literally to name. “I am Lutheran” means something, especially when a historic confession stands behind that name. Not to denominate is to say, “What is the minimal amount of doctrine we have to observe so that the most people can claim unity among us? What is the least common *denominator*?” In non-denominational worship, whether by intent or not, one of the first doctrines to be watered down is the doctrine of the Trinity. It is inevitable when one distances himself from the historic liturgy, which is so firmly founded in the Divine name. One can go an entire hour at a contemporary, non-denominational service, and not hear a word about the Trinity. He will hear much of “God” or even “the Lord.” He may hear about “Jesus.” But these terms are not placed in the context of His name, the name of the Father and the Son and the Holy Spirit. This is Antichristian.

Calling on the Name of the Lord

It is not without eternal significance that in the first Christian sermon, the sermon that laid the foundation for the Church, the very first message of salvation given to the people was “whoever calls on the name of the Lord will be saved.”

St. Peter preached these words filled with the Holy Spirit. He quoted them from the prophet Joel. (Joel 2: 32) It is a prophecy about Pentecost, about the New Creation, about the birth of the Church. It is no small matter that the climax of this highly important prophecy is calling on the name of the Lord. It is a non-negotiable: To be Christian is to call upon the Lord’s name and so be saved.

St. Peter said nothing about giving one’s heart over to Jesus. He said nothing about surrendering to the Lord. He said nothing about giving one’s life over to God. But he did say, “Whoever calls on the name of the Lord will be saved.” We will see in a moment how exactly this played out, but for now, let us meditate on this truth.

Against the generic, Gnostic God stands the God of the

Scriptures, Who very clearly had a name. That name was the LORD, traditionally spelled out in small capital letters. It is the name *Yahweh* in Hebrew or its transliterated Greek equivalent, *Jehovah*. It is derived from the Lord’s words to Moses: *I am that I am*. It is the name that we are not to take in vain according to the second commandment. It is the name that dominates so much of Old Testament theology. How many times did the Lord say, “And they shall know that my name is the Lord...”? One of the oft-used prophecies of the Church used in ancient times was from Malachi 1: 11 – “‘For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations,’ Says the LORD of hosts.”

The name of the Lord is no small matter. The first mention of men calling on the name of the Lord is with the family of Seth, Adam’s son. When Seth fathered his son Enosh, as the Scripture says in Genesis 4: 26, “Then men began to call on the name of the LORD.” Seth represented the fulfillment of the Seed Promise given to Eve, the promise that ultimately was fulfilled in Christ: “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.” (Genesis 3: 15) Her seed was first Cain or Abel, but with Abel’s death and Cain’s curse, the Promise fell on their next child, Seth. When Seth in turn had a child, the passing on of the message of that original Promise constituted a calling on the name of the Lord. In other words, they called on the Lord because it was the Lord Who had promised victory over the power of Satan (the snake). It was the Lord Who had promised that through their family, salvation would come to the world. Recognizing the One in Whom was their salvation, they called upon His name.

Following the stories of Cain and Seth is a fascinating meditation. Of Cain we get this list of cultural achievements that mark the pride of humanity: building cities, inventing husbandry, music, and craftsmanship in bronze and iron. We also find out that they were murderers. (Genesis 4: 16-24) Of Seth by contrast we only get the reoccurring phrase, “And he died.” (Genesis 5) That

is, we merely get the data of a name, an age, and a death. Other than the strange circumstance of Enoch – who walked with God and then was not, for God took him – all we get from Seth’s family is that they lived and died. They were probably boring shepherds.

But the family of Seth carried something in their ancestry that far outweighed any cultural or humanistic achievements that the family of Cain might have claimed. They had the Promise. In their blood was the Seed. And because of that Promise, they called upon the name of the Lord.

The Temple

The name of the Lord distinguished Him from all other gods, a fact that offended Gnostics ancient and modern. (How prideful for one religion to set itself above all others!) Already in the wilderness wandering, after Israel left Egypt, the Lord promised His people that He would choose a place where His name would dwell. Here they would do their sacrifices. Here they would worship their Lord. The text from Deuteronomy 12: 1-8 is given in full, for it is significant:

“These are the statutes and judgments which you shall be careful to observe in the land which the LORD God of your fathers is giving you to possess, all the days that you live on the earth. You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place. You shall not worship the LORD your God with such things. But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks. And there you shall eat before the LORD your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the LORD your God has blessed you. You shall not at all do as we are doing here today – every man doing whatever is right in his

own eyes.”

We notice here the Lord’s absolute intolerance for any other false god. There will be a place, a location, where the Lord’s name would dwell, and there the people were to go for worship. Doing “whatever is right in his own eyes” is manifestly forbidden. We also hints of Holy Communion, for at the place of the Lord’s name the people would “eat before the Lord your God.”

The tabernacle fulfilled the purpose of “the place where the name would dwell,” but eventually Solomon’s temple became that place. Before we survey the theology of the temple, we remember that Jesus is the fulfillment of the tabernacle. St. John the Evangelist deliberately used the verb form of the word “tabernacle” when he wrote, “And the Word became flesh and dwelt [literally “tabernacled” or “tented”] among us.” (John 1: 14) Jesus is the tabernacle! Jesus is the place where the Lord’s name dwells. Jesus is the place to where/Whom we direct our worship, where we “eat before the Lord,” where our sacrifice has been performed by our own High Priest.

St. John the Evangelist powerfully develops the “Name Theology.” In John, we learn that Jesus came in His Father’s name (John 5: 43), that whatever we ask in Christ’s name, He will do (John 14: 13, et. al.), and that we have life in this name (John 20: 31). The point should not be lost: *The name of the Lord is located at the point of Jesus’ flesh, His Body.*

King Solomon built the temple, an upgrade from the tabernacle (at least in human terms). His prayer in I Kings 8 beautifully outlines the theology of the temple *vis a vis* the name, and should be read. The name comes up twelve times in this passage, each time articulating the truth that the temple is where the name of the Lord is, where the people are directed to go in times of trouble. These words from verses 33-34 do a good summary of the theology and lay a foundation for New Testament worship: “When Your people Israel are defeated before an enemy because they have sinned against You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple, then hear in heaven, and forgive the sin of Your people Israel.”

When in trouble, when in sin, when under oppression from the devil, turn to the Lord and confess His name, make supplication toward the place of the Lord's name, and He will forgive your sins. That is the glorious theology of the name that makes it one of the non-negotiable elements of the liturgy.

The Baptismal Name...

Manifested in Jesus' Words and Deeds

What exactly is the name of the Lord? We mentioned *Yahweh* and *Jehovah*, but quite obviously we do not invoke these names. We have something more intimate. We have a Person Who has incarnated and manifested the holy name of God. We have Jesus Christ. As Jesus said in John 17: 6, "I have manifested Your name to the men whom You have given Me out of the world." Never do we hear Jesus saying, "The Lord's name is ____." Rather, He manifested the Lord's name in His own words and deeds, in His Person. *Manifest* means "to make visible." That is what Jesus did, He made the name of the Lord visible, something seen.

Jesus' most visible works, with regard to our salvation, are those confessed in the Creed, namely, that He died for our sins and rose again from the dead. God's name is manifested in His works of mercy and salvation for us. What is God's name? We might say... well, we might confess the Apostle's Creed! Or, we might confess His name by confessing the meaning of the two names given Jesus in Matthew 1: He is God with us (Immanuel) to save us (Jesus).

It may be somewhat difficult to contemplate a name being so fuzzily defined. What *exactly* is the Lord's name? How do we hone in and actually have a name to call upon? Is it "I am"? Is it "Jesus" or "Immanuel"? Is it "Lord"? Or is it the Person of Jesus? His works of salvation? The Creed?

Yes! And here is the point of the liturgy! The name of the Lord is not fuzzily defined. It is very definite. The "problem" (if it could ever be called a problem) is that the Lord's name encompasses so much good for us, so much grace for us, so much salvation for us, that it will literally take eternity to call upon it!

Why do the angels eternally sing "Holy, Holy, Holy," a song confessed to the holy three-fold name of God? And the liturgy introduces us to eternal, heavenly worship. The liturgy begins with a simple formula: "In the name of the Father and the Son and the Holy Spirit," and then it spends the next hour – indeed the entire liturgical year! – filling in the details, details that even a year will not suffice, but eternity will be needed, an eternal Year of Our Lord, the acceptable year of the Lord. (Isaiah 61: 2)

Nevertheless there is a formula, and that formula begins the whole event of calling on the name of the Lord. What is the Lord's name? It is the name that is possessed by the Father and the Son and the Holy Spirit. Three possess the One name. And these three, as we confess in the Creed, in all their actions are acting out the works of grace and salvation. These are actions of creation, redemption, and sanctification.

Understood Best by Infants

We first called upon the Lord's name when we were baptized. Praising this name of the Lord constitutes an element of the New Song (Psalm 96: 1-2), and even as the Lord gave harps to His saints in the Revelation passage, so is He the author of the New Song: He puts it in our mouth. (Psalm 40: 3)

If it is the Lord who does it, we should have no problem believing that infants can call upon the Lord's name. Jesus says regarding the children on that first Palm Sunday (when they were saying, "Blessed is He Who comes in the name of the Lord"), "Out of the mouth of babes and nursing infants You have perfected praise?" (Matthew 21: 1-16) God puts worship into the mouths of His people, beginning at their infancy. (See II Timothy 3: 15!)

We mediated above how the name of the Lord is manifest in the Person, the works, the words of Jesus. This concept is difficult for adults to contemplate; they need things more categorically defined: *what's your exact name, Lord?* But this concept is not difficult for children to understand. An infant cannot name his mother, yet his only concept of his mother – in terms of a personage distinct from other personages – is in her deeds of giving

for the baby: her nursing, her smiles, her tender talk, her rocking, etc. The same is true with our Lord, which is perhaps why He says that children are best suited to receive the Gospel. We know Him in His acts of giving, acts which are performed throughout the liturgy and which first began in our baptisms.

Fulfills The Name Revealed to Moses

When the Lord revealed His name to Moses, He simply said, "I am what I am." How similar this phrase is to the current popular expression: "It is what it is." We say this when we have no other way to explain a situation, when the mystery of a situation so eludes us that we merely conclude "It is what it is." At the time of Moses, such was the case with the Lord. It was as if the Lord was saying, "Moses, it is enough for you to know for now that My name simply is 'I am what I am.' The day will come when I will manifest my name for you in works of salvation performed by My Son and continued by the Holy Spirit. But these mysteries are beyond you right now and must wait their proper season."

We no longer call God "He is what He is." We call Him the name that is most intimate to us, the name we called upon when we were baptized, when He became our Father, when His Son's deeds were applied to us, when the Holy Spirit gave us new life. That's not an "It is what it is." That's a very distinct thing that we can now name and confess in the liturgy, in creeds, and in hymns. We see this in St. Peter's Pentecostal sermon.

Invoking the Old Testament theology of the name, St. Peter quoted Joel: "Whoever calls on the name of the Lord will be saved." So how did this actually play out? Did a bunch of people after Peter's sermon begin calling out, "Yahweh! O Yahweh! Great Jehovah! Save us!" No. Rather, we hear exactly what happened, "Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'" (Acts 2: 37-38)

To call upon the name of the Lord is to repent and be

baptized. In baptism comes the salvation that the Joel 2 prophecy promised, the remission of sins. This forgiveness is the gift of life that the Holy Spirit gives.

Is there a better foundation for the liturgy, the worship of God? Indeed, is there a better foundation for all of Christian life? Our Christian life is founded on the name of the Lord, and the liturgy draws out what this means for us. And in turn we draw from the liturgy into our own lives so that the events of our day to day lives are given new meaning through the liturgy. Our lives are placed in a heavenly context, in the context of the Lord's name.

Fulfilled Liturgically

We return where we began in this section. The Lord's name is manifested in Jesus' words and deeds. And that deed is baptism, or at least begins with baptism. After Jesus rose from the dead – His deeds of salvation having been completed, His words having been fully revealed – He said, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you." (Matthew 28: 19)

Baptism into the name and teaching of Jesus' words by those whom Jesus sends is what happens with Jesus' authority. Put another way, Jesus' reign over all things means baptism and hearing His words. Or, Jesus' lordship over all things is acted out when the name is going on, and when teaching is going on.

Again, what better foundation is there for the liturgy? In the liturgy, we come before our Lord Jesus Who sits at God's right hand ruling over all things. We come in His name, the name of the Father and of the Son and of the Holy Spirit. And the entire liturgy is founded on this name again and again, in the canticles, in the Creed, in the hymns. We hear Jesus' words throughout the service, in the Gospel, the sermon, in the Words of Institution, and throughout the service. In all these actions, in His name and in His words, what do we see? We see our salvation. We see the Lamb of God who takes away the sin of the world. We eat the testament to the One Who

“for us men and for our salvation came down from heaven.”

This is the name that we call upon when we confess our sins, when we pray “Lord, have mercy” several times, and when we pray Hosanna (which means “please save us!”). Repentance happens as we are turned and directed toward this name and no other, the name of the One Who has created us and saved us and who gives life to us, the name of the Father and of the Son and of the Holy Spirit. Amen.

The Name and the Liturgy

My belief in the divine mystery of the historic liturgy has been firmed up by something that has surprised me numerous times in my studies for this book. I study a particular major topic that comes up in the Scriptures, and as I marshal all the biblical data concerning the topic, I begin to see something oddly familiar emerging: the liturgy! The liturgy manages to include most fully all the glorious dimensions of that particular topic! I found this most especially with the concept of “the New Song,” which explains the title for this book.

The liturgy takes the Gospel high points of the Scripture and gives a multi-dimensionality to them, which otherwise may seem somewhat incomplete when seen alone in their biblical context. This happens time and time again, to the point almost of irritation (albeit a fun irritation), because there is simply so much Scripture that can be marshaled behind every element of the liturgy. To preach it or teach it could involve such an in depth perusal of God’s Word that a sermon would last days! Thankfully, the liturgical year ensures precisely the sort of multi-dimensionality mentioned above. As we cycle year after year in the same liturgy and the same Gospels, we spiral deeper and deeper into the mysteries of God’s Word

So, for example, we work with the name theology. If we were to go through the Scriptures and outline the main highlights of the “name theology,” something oddly familiar emerges: the liturgy! Let us look at the following passages involving the name of the Lord and see how they relate to the elements of the liturgy:

Invocation

Psalm 105: 1 – Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples!

Confession of Sins

Psalm 79: 9 – Help us, O God of our salvation, For the glory of Your name; And deliver us, and provide atonement for our sins, For Your name’s sake!

Absolution

Acts 10: 43 – To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.

Introit

Psalm 100: 4 – Enter into His gates with thanksgiving, And into His courts with praise. Be thankful to Him, and bless His name.

Gloria Patri

Psalm 86: 9 – All nations whom You have made Shall come and worship before You, O Lord, And shall glorify Your name.

Kyrie

Psalm 119: 132 – Look upon me and be merciful to me, As Your custom is toward those who love Your name.

Gloria in Excelsis

Psalm 115:1 – Not unto us, O LORD, not unto us, But to Your name give glory, Because of Your mercy, Because of Your truth.

Psalm 48: 10 – According to Your name, O God, So is Your praise to the ends of the earth; Your right hand is full of righteousness.

Collect

John 14: 13 – And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

Readings

Jeremiah 16: 15 – Your words were found, and I ate them, And Your word was to me the joy and rejoicing of my heart; For I am called by Your name, O LORD God of hosts.

Creed

John 20: 31 – These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Sermon Hymn and Sermon

Psalm 96: 2 – Sing to the LORD, bless His name; Proclaim the good news of His salvation from day to day.

Lift up your hearts

Lamentation 3: 41, 55 – Let us lift our hearts and hands To God in heaven...I called on Your name, O LORD, From the lowest pit.

The Thanksgiving

Psalm 140: 13 – Surely the righteous shall give thanks to Your name; The upright shall dwell in Your presence.

Sanctus

Psalm 145: 21 – My mouth shall speak the praise of the LORD, And all flesh shall bless His holy name Forever and ever.

Psalm 118: 36 – Blessed is he who comes in the name of the LORD!

Words of Institution

Psalm 111: 9 – He has sent redemption to His people; He has commanded His testament forever: Holy and awesome is His name.

Agnus Dei

Revelation 14: 1 – Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.

Distribution

Deuteronomy 14: 23 – And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine.

Thanksgiving

Psalm 75: 1 – We give thanks to You, O God, we give thanks! For Your wondrous works declare that Your name is near.

Benediction

Psalm 103: 1 – Bless the LORD, O my soul; And all that is within me, bless His holy name!

This is an impressive marshaling of texts that only skims the surface. And the same project could be performed on any element of the liturgy. Here we took elements of the liturgy and found passages that support that element. The more impressive (and time consuming) task is to study the word *name* wherever it appears in Scripture and attempt to categorize its various uses, discovering that here too we end up with liturgy. We would see that the name runs parallel to confession and absolution, calls for mercy, prayer, praise, and thanksgiving, the proclamation of the Lord's salvation, eating and drinking, His glory, His holiness, and so on. There is not a single truth regarding the Lord's name that is not played out liturgically.

We should finally mention the insights of Martin Luther. In the Small Catechism he centered the meaning of the Second Commandment in worship: *What is the meaning of the Second Commandment? That we call upon the Lord's name in every trouble, pray, praise, and give thanks.* We remember that Luther was primarily an Old Testament scholar, that he loved the Psalms, and that most of the passages cited above were from the Psalms and the Old Testament. Luther knew his Scriptures.

What about non-liturgical services?

Given what has just been presented, our instincts would be to say that a non-liturgical service is a service not centered in the

Lord's name. Experience and evidence seems to support this conclusion. Any time a canticle is replaced with a "praise song" or elements of the liturgy are removed for some other contrivance, the theology of the name is inevitably done damage to. In fact, as an almost infallible rule of contemporary worship: to the extent that a congregation drifts from the historic liturgy, to that extent the doctrine of the Trinity will be watered down, the name theology will be frustrated.

A subtle shift from the "we praise you" sung by the congregation in the *Gloria in Excelsis* to an "I praise you" sung by a pretty female singer in front of the congregation speaks volumes and introduces a foreign, unhistorical worship into God's Church. No longer is the song one which the Lord puts on the lips of His gathered saints, as we saw the New Song is. (Psalm 40: 3; Revelation 15) Rather it is an offering of a single soul to her Lord, performed before others. The direction is not from the congregation to God, the Church gathered together calling upon the Lord's name. The direction is from the performer to the audience, a form patterned after American Idol. Indeed, an idol is exactly what is put on a pedestal.

The removal of the songs of angels and Psalms speaks volumes and introduces a foreign, unhistorical worship into God's Church. It teaches, as one pastor mentioned to me once, that "He is not here," meaning Jesus Christ in His flesh. No, heaven is not on earth, as the songs of angels testify, but we must ascend to God through our emotions, through out mystical ascents, or through our striving. We do not join something going on – as we do when we join the songs of angels in the liturgy – but we must make something happen – as must happen when the focus of the worship service is on our emotions.

The replacement of Trinitarian formulae – as in the invocation, the Creed, and the *Gloria Patri* – with generic "God" talk, all in an attempt to be "relevant," speaking of Christianity as if it is a personal therapy session helping the Self on its cosmic journey – speaks volumes and introduces foreign, unhistorical worship into God's Church. Even the replacement of Trinitarian formulae with

"Jesus" talk does harm to Jesus Himself, for it dislodges Him from His role in the Trinity. The liturgy does not allow us to dislodge Jesus from the Trinity, for it proclaims Him the only-begotten Son Who sits at the right hand of the Father. From this position He gives out the Holy Spirit and all His gifts, and we receive these gifts confessing Jesus to be in that role in the Holy Trinity. This role He attained by His life, death, resurrection, and ascension. Any removal of any of these teachings – replacing them with "Jesus is my Personal Relationship" theology – does damage to Jesus, turning Him into a Gnostic, "imaginary friend" Lord.

Turning the worship service into the church equivalent of a sales pep talk – encouraging the members to be little salesmen for Jesus in order to turn the tide of declining sales – introduces foreign, unhistorical worship into God's Church. The liturgy itself – the proclamation and glorification of the Lord's name – is the single thing that the Scriptures describe as the Church's witness to the world.