

An Introduction to a Theology of Worship - Week 10

by Greg Willson
www.gregwillson.com

Eschatology

Review of History, Creeds/Confession, Outreach/Fellowship:

History

Creedal Jazz:

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from the Triangle to the Trinity to the Square of the Covenant

Modern vs. Postmodern vs. A Third Way

The missio Dei leads us to...

Eschatology

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. (Matt 6:9–10 ESV)

We are looking for heaven and earth to meet: that is our hope (including all the saints with Jesus now, we are all longing for the resurrection)

The in-breaking of the future into our present

we experience moments of the future, we are not yet completely saved, but are being saved. We are not yet experiencing the fullness of the resurrection, but we are participating in the resurrection now.

Recall your baptism

Fujimura - January Hour–Baptism

we are part of the church of the resurrection.
called out of the world
called into the world, now that we are able to help those still drowning

this is only possible if we are living in the already aspect of the Christian life, if we are now (in the present) partaking of the promises (in the future).

We are presently participating in the future. Not just anticipating the future, but a part of it.

The unrealized in Heb 11 vs. Already realized in Heb 12:

For he [Abraham] was looking forward to the city that has foundations, whose designer and builder is God. (Heb 11:10 ESV)

Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire. (Heb 12:28–29 ESV)

Abraham looking for a city, now *we* have received a kingdom. We have what all the prophets, what Moses, what David longed for and hoped in.

Remember Wendell Berry's poem:
"What stood will stand, though all be fallen..."

Redemption in this world is seeing what is fallen restored: what has stood will stand. What is wrong will be made right. What is crooked will be made straight.

What is wrong *is being made* right. What is crooked *is being made* straight. This is what we are a part of!

the "cloud of witnesses" Hebrews 12:1 talks about: mini heaven and earth meeting

Narrative and rhythm of our worship

Fujimura on his painting, "Splendor":

The journey from darkness to light: in this painting, the "light" is not what it would be without the journey before it, without the darkness that came before.

Brueggemann's psalm categories:

orientation - disorientation - re-orientation

the re-orientation is not merely going back to the orientation, but becomes something more because of the journey before it, much like the gold in “Splendor” there is a depth that would not be there without the other layers.

a G chord played at the beginning of a song, that same chord being played near the end means something more

it's a resolution of tension- there is no resolution without tension (gives meaning to our suffering)

Greg Willson - To Those Wandering

garden - family - nation - ends of the earth

We're not going back to a garden (as good as that may be), we're going to a city—one that encompasses the whole earth: why is gold mentioned in the creation story?

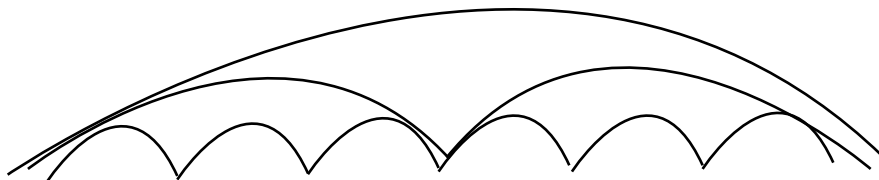
The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. (Gen 2:11–12 ESV)

Could it have been Adam's task to create a city?

The wall was built of jasper, while the city was pure gold, clear as glass. And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass. (Rev 21:18, 21 ESV)

redemption is more than going back to the garden- God has made it bigger.

motif, and many lengths of motifs within each other



this rhythm, orientation-disorientation-reorientation, is played out each day. when we wake up in the morning, His graces are new each morning. We always end up sinning which hopefully leads to repentance, which leads to re-orientation

and this rhythm is played out each week, there's a reason why we should view Sunday (not Monday) as the first day of the week. It should not be defined by our work, but by us being new creations in Christ.

Each Sunday is a prefiguring of the new day, when all things will finally be subjected to Christ's cry: it is finished!

Last poem in Wendell Berry's *A Timbered Choir: Sabbath Poems* collection:

There is a day
when the road neither
comes nor goes, and the way
is not a way but a place.

(VII from 1997)

This is also why rest is so important to keep in our daily rhythms: we all need to participate in the future—it is our hope!

Life, like music, is driven by the sense of an ending
cf. Begbie's Sense of an Ending video (<http://www.youtube.com/watch?v=4GfEbzr09q0>)

Quartet for the End of Time Olivier Messiaen

from Wikipedia (http://en.wikipedia.org/wiki/Quatuor_pour_la_fin_du_temps):

Messiaen was captured by the German army during World War II and was being held as a prisoner of war. While in transit to the prisoner of war camp, Messiaen showed the clarinetist Henri Akoka, also a prisoner, the sketches for what would become *Abîme des oiseaux*. Two other professional musicians were also among his fellow prisoners (violinist Jean le Boulaire and cellist Étienne Pasquier), and Messiaen wrote a short trio for them; this piece developed into the *Quatuor* for the same trio with himself at the piano.

The quartet was premiered on January 15, 1941, to an audience of about four hundred fellow prisoners of war and prison guards (Rischin, 2003: 62). Messiaen later recalled of the occasion, "Never was I listened to with such rapt attention and comprehension."

inspired from (Rev 10:1-2, 5-7, KJV):

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire ... and he set his right foot upon the sea, and his left foot on the earth And the angel which I saw stand upon the sea and upon the earth

lifted up his hand to heaven, and swore by him that liveth for ever and ever ... that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished

sample of the last movement, *Louange à l'Immortalité de Jésus*

rising hope amidst underlying dissonance

http://www.atoposmusic.com/messiaen_ATP002_en.htm

Our hope lies in the day when “the mystery of God should be finished” and as we long for that day, our lives now prefigure what is to come. Through being united to Christ, we are now part of the rising hope, though there be underlying dissonance.

On a small scale: when we sing together on Sunday, this is what we are a part of. This is what we are oping to usher in. We're not just getting together as individuals, or even as a local community. We are singing the song of redemption, we are playing our part in this grand narrative, calling the future to our present.

This is another reason why our sin is so abhorrent. If we are in a sin with one another, say jealousy, and we are acting in that, what we are saying with our actions is that this sin, this jealousy is part of God's story. We are distorting the story, trying to turn it into something that it's not: our actions are always calling in to the future—what future, what story are you communicating?

In the church, you either have to be perfect or repenting.

Now the great and wonderful and amazing thing is that we don't have to be perfect. Christ actually uses us despite our flaws (of which He knows more of than we do), and invites us to take part in the story of redemption. He calls us into relationship that we might be called out into other relationships.