

GCP Doxology

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GCP Doxology's Main Aim

Our aim is to examine theological truth and to understand its implications for worship and mission by adorning it beautifully, artistically, and innovatively in *being* (character) and *doing* (creativity).

One Scripture to keep in Mind as we guard our aim.

Titus 2:1-10 "But as for you, teach what accords with sound doctrine. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior."

Observe carefully two things:

1. ...that the mention of *sound doctrine* is followed by Paul's exhortation to men, women and child, to maintain a height and standard of character (*being*) in how they treat one another. This is the result of sound theology. Not merely knowing, but being! In promoting *theology* we need to keep our eyes on the fact that the goal of thinking rightly about God is to help us live rightly before God and man—both as we gather in worship, and as we scatter in mission out into a lost and broken world.
2. ...we are to *adorn* or *make* beautiful the doctrines of God (*doing*).¹ This word speaks of ornamenting our theology with decoration, as one would adorn a Christmas tree.

¹ Alludes to the idea of cosmetics, decoration, and the right ordering of truths. It also pairs with other Scriptures that speak of the lavish and creative décor of the temple of God (Rev. 21:19; Lk. 21:5). The idea of adorning speaks of the necessity to take the *concepts* of Biblical truth and *act them out* in creative, innovative, and inspiring ways that help the material world to see along created things; out and along into the beautiful image God our Creator

Meaning, that true belief will result in fragrant and beautiful good works—drawing people to worship and adore Christ, and to love each other. GCP Doxology will aim at helping people to live rightly before people and God, and this includes honing our gifts, our craft, our art and our ingenuity in order to decorate and make attractive all that we believe.

GCP's Doxology and our Theological Foundation(s)

The word Doxology comes from the Greek word δοξολογία, from δόξα, doxa, glory and λογία, logia, meaning logic, or saying. To capture the full breadth of what we believe doxology is communicating, we believe its definition is best said this way; "the logical end and work of theology is to glorify and praise God."

Many times Doxologies are used in worship after hymns, canticles, readings, or as benedictions both in liturgical settings and in Scriptural texts. They are intentionally placed to be expressions that respond to the truths of the Word of God. Doxologies, though they can be *functional* in this way, it seems in Scripture they are also used as *formational*. For example, take the treatise in Romans 9-11; arguably one of the most fought over and misunderstood portions in all of Scripture. The writer, Paul, goes into a lengthy argument concerning the nature of the true Israel, and his discussion causes him to plummet to the very ocean floor of topics like election, the justice and mercy of God, the sovereignty of God to do as he pleases, the place for the Gentile in the kingdom, and the true nature of mankind. It seems to a degree in these passages, that even Paul himself is left in stupefying awe at these great theological truths streaming from his own pen. He seemingly ponders God's own words in faith filled speculation even as he's writing.

Paul lays out a legally defended account of sound doctrine not only in these three chapters but also in the whole of Romans 1-11, and he ends the section with this statement:

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his counselor?" "Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory forever. Amen.
(Rom. 11:33-36 ESV)

It seems that the thrust of Paul's truthful treatise is not to leave the reader in a place of logic and measurement, but to exhort those hearing to come to a place of expression and awe; exalting the mystery of God's supremacy as it reaches beyond our measuring. This is profoundly forming. In seeing the depths of God's love and sovereign transcendence over all things, Paul, being overwhelmed, worships! This is his aim! This is theologies' aim. Sound truth should drive us upward and outward not inward.

Not only does he sing a song of praise in *doxology*, but also this brief prayer hinges the first 11 chapters to Romans 12-16. Paul goes on to exhort the people not only to worship in word, but also to go forth as a collective of *living sacrifices* who *love one another*. The following chapters deal with spiritual gifts, how to serve under worldly authority, how to handle controversy, and

how to develop wisdom and competence at living out the truths of Scripture in mission, one to another. Paul seems to imply that all theological reflection should flow out into comprehensive, expressive and mystifying worship unto God, and in loving, honoring and edifying mission towards all people.

We believe that this is the logical end of theology. The more we learn about God, the more we can expressively respond to him in *character and creativity*. Thus, GCP in doxology, aims to shape a worldview, whereby every believer theologically weaves Christian belief into every work of his or her *head, heart and hands*.

The Seven Mountains of Culture

Francis Schaeffer envisioned believers influencing the world in living out our theology in our networked places of work and relationship in this way:



Fig. 1²

GCP Doxology enlists writers and creatives from every sphere above to explore worship and mission holistically in audio (spoken) and video (visual creativity tantalizing all the senses). We will consider through all our projects, the questions, “How do we rightly understand truth and apply in our sphere influence, as our act of worship? What does this look like in how we live in mission?” God has placed inventive, original, and ingenious *image bearers* within these spheres to help us answer these questions.

You may be next! To write and develop projects with us, send a inquiry email to gcpconnect@gmail.com.

² Pic from <http://rayedwards.com/the-seven-mountains/> (accessed, September 5, 2014).