

# WORSHIP

Study Guide  
SWBTS 3403 & 1403

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**SCHOOL OF CHURCH MUSIC  
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY**

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# WORSHIP

## Study Guide SWBTS 3403

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# **WORSHIP**

## **SWBTS – 3403**

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### **Course Description**

The course is designed to introduce the student to the biblical and theological principles and foundations for worship. The priority and nature of worship both personally and corporately will be examined along with its varied expressions and spiritual functions. Historical and philosophical considerations will help determine suggested forms for the planning and leading of worship.

### **Course Goal**

The overall goal of the course is to encourage the student to develop a Christ-centered, biblically-based, people-focused, church-supportive approach to worship in a rapidly changing world. The ideas presented in class should be evaluated and synthesized, then incorporated into each individual's own unique style and contextual situation.

### **Course Objectives**

The student will demonstrate a basic grasp of the nature and practice of Christian worship, in both individual, life-style worship and corporately within the local church.

The objective of the course is to acquaint the student with:

1. Aply formulating a philosophy of worship, which can be practiced and communicated in public ministry.
2. Communicating a working knowledge of the elements of worship and how they interrelate along with the practical tools for their implementation.
3. Tracing biblical examples of worship, how they have been developed throughout history and where Baptists fit into that development.
4. Planning corporate worship services, in a variety of styles, which are built on biblical patterns that exhibit sound principles of form and function.

## Course Units

1. **Biblical Foundations**
2. **The History of Worship**
3. **Worship Practice – “From Then till Now”**
4. **Planning and Leading Worship**

## Reading

1. Allen, Ronald and Gordon Borrer. *Worship - Rediscovering the Missing Jewel*. Eugene, Oregon: Wipf and Stock Publishers, 2000.
2. Barna, George, et al. *Experience God in Worship*. Loveland, Colorado: Group Publishing Inc., 2000.
3. Dawn, Marva J. *A Royal “Waste” of Time*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999.
4. Martin, Ralph P. *Worship in the Early Church*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974.

5. Segler, Franklin M., revised by Randall Bradley. *Understanding, Preparing and Practicing Christian Worship*. Nashville, Tennessee: Broadman & Holman Publications, 1996.
6. *The Baptist Hymnal - 1991 Edition*. Nashville, Tennessee: Convention Press, 1991.
7. *The Celebration Hymnal - Songs and Hymns for Worship*. Waco, Texas: Word Music/Integrity Music, 1997.
8. Bible - the version of your choice.

## **Assignments**

*All projects are completely detailed in the class course materials distributed at the first class session. All projects/assignments should be turned in with a cover page.*

*Project 1                      Compare and contrast your concepts of worship with a Description of Worship by William Temple.*

*Project 2                      A reaction paper to A Royal "Waste" of Time by Marva J. Dawn.*

*Project 3                      Worship Service Observation*

*Project 4                      Learning Team Practicum*

*Project 5                      Hymn Analysis*

*Optional Project A Scenario*

## **Worship Notebook**

It is strongly suggested that you create a **Worship Notebook** for the course. In that notebook, along with your class notes, keep a journal of your worship experiences. Such a reference will be helpful as you prepare the final project.

## Grades

Grades are based on the compilation of points attained during the course. The twelve point grading system will be used. Grading includes the subjectivity of the professor (including class participation, attitude, attendance records, etc.), the student's verbal and written skills and his or her ability to apply the principles of the course to a unique worship context.

**Please note** - In a local church, the church staff member must meet numerous deadlines. Subsequently, each assignment for the class is expected **on the day it is due. One point per day late, including weekends**, a maximum of **seven (7) points**, will be deducted from the assignment. If the assignment is **not** completed within **seven (7) days, weekends included, of the initial due date, a zero will be recorded.**

## Computer Access

All Seminary students are expected to have regular access to a personal computer and an Internet provider. The Seminary uses Microsoft Office and documents must be submitted to the Seminary in appropriate formats.

## Absences

Students are expected to attend all meetings of all classes in which they are enrolled. A student's grade will reflect absences. *If the student is absent from more than six meetings (one hour each), he or she will not receive credit for the course. (2002-03 Bulletin, SWBTS, p. 33).*

## Disability Statement

Individuals with documented impairments who may need help special circumstances for exams, class room participation or assignments should contact the professor at the beginning of the class session, as soon as the class begins.

# **PROJECTS FOR WORSHIP**

## PROJECT I

### A RESPONSE TO WILLIAM TEMPLE'S DESCRIPTION OF WORSHIP

Compare and contrast your concepts of worship with each of the following phrases from "A Description of Worship by William Temple," Type out the phrase, number it appropriately and respond to each phrase individually. Look for and incorporate Biblical references in your response.

1. **"To worship is to quicken the conscience by the holiness of God."**
2. **"To worship is to feed the mind the truth of God."**
3. **"To worship is to purge the imagination by the beauty of God."**
4. **"To worship is to open the heart to the love of God."**
5. **"To worship is to devote the will to the purpose of God."**

## PROJECT II

### REACTION PAPER

A “reaction paper” is a concept borrowed from Dr. Norma Hedin of the Educational Ministries School. It is designed to assist the student in reading with a spirit of inquiry. The reaction paper helps you relate the book to your own unique background and experience.

1. A reaction paper is **your** questions, experiences and problems with the assigned reading material.
2. A reaction paper **is not** an outline, synopsis or review of the material.
3. **Scan the book.** Get an overview of the material. Note significant topics and headings.
4. **Read the material** with an inquiring mind.
  1. Do you agree? Why?
  2. Do you disagree? Why?
  3. Have you had experiences that confirm or deny this material?
  4. What terms or concepts are unfamiliar to you? What questions are raised by the unfamiliar elements
  - 5.
6. **Write** down the problems, questions, and experiences, you encounter as you read the book.
7. **Type** the reaction paper.
8. **The length** depends on you.

9. **Grades are based on these guidelines:**

- a. Creative, **integration of personal experiences**, well-written, clear, concise, neat
- b. Shows understanding, some integration of personal experiences, less well-written, less concise (padded), less form and content
- c. Hurried, generalized, writing style unpolished, **lack of personal experiences**
- d. "Getting by," lack of revision and organization, few or no personal experiences, awkward writing style, misspelled words

10. **READING ASSIGNMENT**

**Dawn, Marva J. *A Royal "Waste" of Time*. Grand Rapids, Michigan:William B. Eerdmans Publishing Company, 1999.**

11. **Due - CLASS SESSION 22**

## PROJECT III

### WORSHIP SERVICE OBSERVATION REPORT

Name \_\_\_\_\_

Course Name \_\_\_\_\_ Section \_\_\_\_\_ Course Number \_\_\_\_\_

Date Due Date of Observation \_\_\_\_\_

Church Name \_\_\_\_\_

Church address and city \_\_\_\_\_

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#### **A Note about Your Observation**

It is difficult for anyone to observe a particular event without making certain judgments about it. Worship should be an exception to that concept. It is not what one **“gets out of worship,” for that is self-centered.** What one **brings to worship is the important consideration.** As you observe the worship service, enter into that experience as a worshiper. You are not a critic - you are a worshiper who brings a prepared heart to worship and give glory to God. Please, do not complete this form during worship. Instead, make discreet notes on the bulletin or worship guide and complete the form later. **Attach a copy of the church’s worship guide or bulletin to this form.** You need not type the observation form but please write legibly.

1. Describe the Congregation as they enter the place of worship.
2. As a guest in this worship service, how were you treated?

3. Did you sense a high level of God's presence before and during worship? Explain.

4. Did the people enter into the various acts of worship? Explain.

5. Did the people participate in the congregational singing? Explain.

6. Identify the persons, by title not name if possible, who led in worship, e.g., pastor, chairman of deacons, youth director, minister of music, etc.

7. What were the responsibilities assigned to each of these individuals?

8. What was the most effective and enabling event of the worship service?

9. As far as you can tell, what worship pattern was used during the service? Explain.

10. Did the service have content and flow? Did the elements relate to each other? Explain.



16. What have you learned from this experience? Has your “comfort zone” been violated? Why?

17. Would you recommend this church to someone else? Why?

18. Would you return to this church to worship? Why or why not?

19. How could the worship of this church be improved?

20. What visual aspects did you notice about the church?

**PROJECT IV**  
**FINAL EXAM**  
**THE LEARNING TEAM PRACTICUM**

**Learning Team Practicum**

The class will be divided into three learning teams. A learning team is composed of different people each with different gifts - not unlike a church staff. It is the responsibility of each team to develop a complete worship service in one of three formats: traditional, Convergence, and Seeker. The models are Isaiah 6, 4Fold w/ Alternative Thanksgiving and Seeker Sensitive. The worship format chosen for each team is determined by the professor. The worship service including the preaching is limited to fifty (50) minutes.

On Practicum day, which is the final class session, each team will present their worship service. The other students will be the congregation. Every element, including the sermon, will be delivered during the allotted fifty minutes.

Grades for the Learning Team project are determined by Seven (7) criteria:

1. The ability to apply principles and generalizations to new problems and situations.
2. The use of creativity and innovation.
3. The development of analytical skills.
4. A comprehension and knowledge of the facts and terms of the subject matter.
5. Shared ministry - the ability to work together.
6. A clearly identifiable worship style.
7. A clearly identifiable worship model.

**PROJECT V**  
**HYMN ANALYSIS**

Name \_\_\_\_\_

Course Name \_\_\_\_\_ Section \_\_\_\_\_ Course Number \_\_\_\_\_

**1. A Hymn - The Baptist Hymnal - 1991 Edition. Hymn 216, "O for a Thousand Tongues to Sing"**

Supply the following information concerning hymn 216:

1. Hymn title: \_\_\_\_\_
2. Hymn tune name: \_\_\_\_\_
3. Author of text: \_\_\_\_\_
4. Translators: \_\_\_\_\_
5. The author's dates: \_\_\_\_\_
6. Source of the hymn tune: \_\_\_\_\_
7. Arranger of the tune: \_\_\_\_\_
8. Copyright year: \_\_\_\_\_
9. Metrical formula: \_\_\_\_\_
10. Time signature: \_\_\_\_\_
11. Hymnal section: \_\_\_\_\_

12. What is your explanation of stanza 4, particularly the phrase: *He breaks the power of canceled sin.*

**2. The Praise Chorus - The Celebration Hymnal - Songs and Hymns for Worship. Chorus 129, "Great and Mighty"**

Supply the following information about the praise chorus found on page 129:

1. Title: \_\_\_\_\_
2. Scriptural basis: \_\_\_\_\_
3. Author of text: \_\_\_\_\_
4. Metrical formula: \_\_\_\_\_
5. Hymn tune name: \_\_\_\_\_
6. Source of tune: \_\_\_\_\_
7. Copyright date: \_\_\_\_\_
8. How would you use this chorus in a worship service?
9. Section of the hymnal in which it is included: \_\_\_\_\_

10. Identify two other songs, hymns or choruses, that would fit with this chorus in worship sequence. **Do not use the worship sequence in the hymnal. It is listed as THE LORD ON HIGH IS MIGHTY.**

1. \_\_\_\_\_

2. \_\_\_\_\_

3. The Gospel Song - The Baptist Hymnal - 1991 Edition. **Hymn 139, "At the Cross"**

Supply the following information concerning hymn 139.

1. Hymn title: \_\_\_\_\_

2. Hymn tune name: \_\_\_\_\_

3. Author of text: \_\_\_\_\_

4. Author's dates: \_\_\_\_\_

5. Why is this author important?

6. Metrical formula: \_\_\_\_\_

7. Discuss the composer. Who was he? Where did he live, etc.?

8. Paraphrase the text in your own words.

## A HYMN OF YOUR CHOICE

Select a hymn or gospel song and complete the following information about the song. **Because of the nature of the exercise, do not select a praise chorus.**

1. Title \_\_\_\_\_
2. Hymn number and hymnal \_\_\_\_\_
3. Author/source of the text \_\_\_\_\_
4. Name of the hymntune \_\_\_\_\_
5. Composer or source of the music \_\_\_\_\_
6. Metrical formula \_\_\_\_\_

7. Evaluate the poetry as poetry:

Excellent    Very good    Good    Fair    Poor    No response

Comments to support your judgment:

8. What does the text reveal about God?

9. What does the text reveal about man?

10. Is this a good marriage of text and music

Excellent    Very good    Good    Fair    Poor

Explain.

11. Relate an interesting story you found out about the composer or the author of the text.

## OPTIONAL PROJECT

### EXTRA CREDIT

#### OPTIONAL PROJECT FOR EXTRA CREDIT ONLY

You will be given a scenario that suggests a number of possible issues. The scenario will not necessarily reveal the issues. The student must discover those issues. Do not be concerned if the issues seem ambiguous or too broad. Put your findings on paper and do three things:

1. Identify the issues within the scenario.
2. Give an exposition of Biblical principles that relate to these issues.
3. Most importantly, examine the facts of the scenario in light of prevailing, sound, Biblically based, worship standards. Discuss whether or not the issues violate those standards. The successful student will be unperturbed by the ambiguity of the exercise but will be comfortable in objectively arguing from his or her point of view. If the analysis is done well, it may or may not arrive at a "correct" answer. There may be several "right" answers. It may be no more than creating a "reasonable doubt."

# WORSHIP

## Unit I - Biblical Foundations

W. Lyndel Vaught  
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Fort Worth, Texas

# UNIT I

## BIBLICAL FOUNDATIONS

## Unit I - Biblical Foundations

### Session 1 - An Overview of Worship

1. **Worship is the divine priority.**
2. **Psalm 42:1-2.**
  1. **A desire to:**
  2. **I Corinthians 2:9**
3. **Worship is:**
  - 1.
  - 2.
  - 3.
  4. **A two-fold action:**
4. **William Temple, "Worship is:**
  1. *"To worship is to quicken the conscience by the holiness of God."*
  2. *"To worship is to feed the mind the truth of God."*
  3. *"To worship is to purge the imagination by the beauty of God."*
  4. *"To worship is to open the heart to the love of God."*
  5. *"To worship is to devote the will to the purpose of God."*

5. **Old Testament Order - Isaiah 6**
  
6. **Old Testament Order - Psalm 95 & 96**
  
7. **Synagogue Worship**
  
8. **Worship - New Testament – “God for us”**
  
9. **Worship - New Testament elements**
  
10. **Worship Themes - New Testament**
  
11. **Worship Models - New Testament**

12. **Worship Today - adapted from David Dockery**
  
13. **Practicum Assignment - Final Project**
  1. **Learning Team**
  2. **Theme - Scripture Passage**
  3. **Style - traditional, blended, contemporary**
  4. **Choose a worship model, e.g., Isaiah 6, Psalm 96, etc.**
  
14. **Assignment**
  1. **Traditional**
  2. **Revivalist**
  3. **Praise and celebration**
  4. **Seeker**
  5. **Blended or convergence**
  
15. **Worship planning**
  1. **Define your purpose**
  
  2. **Two purposes of worship**
    1. **Primary –**
  
    2. **Secondary -**

**16. Principles of Planning**

- 1. Pattern**
- 2. Theme**
- 3. "Secularism" vs Gospel integrity**
- 4. Allocation of time**
- 5. Know the people**
- 6. Balance familiar with unfamiliar**
- 7. Balance the new with the old**
- 8. Doctrinally sound**
- 9. Prepare yourself - lifestyle worship**
- 10. Daily time with God - lifestyle worship**
- 11. Imagine the Lord is present**

## Unit I - Biblical Foundations

### Session 2 – “What is the chief end of man?”

#### READING ASSIGNMENT

Worship - Rediscovering the Missing Jewel, chapter 1, “The Essence of Worship”

*As the deer pants for the streams of water, so my soul pants for You, O God. My soul thirsts for God, the living God. When can I go and meet with God? -- Psalm 42:1-2*

*The Westminster Catechism - What is the chief end of man? Man's chief end is to glorify God and enjoy Him forever.*

1. Psalm 149:2-4
2. John 4:23-24
3. The essence of worship:
  1. Isaiah 43:7
  2. 1 Peter 2:9
  3. Psalm 95:6
  4. Revelation 14:6-7

#### WORSHIP DEFINED

4. **Worship defined - Ron Mann**  
*From an Anglo-Saxon word (“worth-ship”): a recognition of and a response to the worth and significance of God*
5. **Worth - ship - Anglo-Saxon word - Psalm 96:8**
6. **Old Testament words**

1. **Shachah**  
*to bow down, prostrate*
2. **Abodah**  
*to serve a superior*
7. **New Testament words.**
  1. **Proskuneo** -- *(to come forward and kiss the hand)*
  2. **Leitourgia** -- *to serve; refers to the work of the people*
8. **These words have a dual aspect:**
  1. **Attitude of heart**
  2. **Actions of service**  
*“Worship is the dramatic celebration of God in His supreme worth in such a manner that His worthiness becomes the norm and inspiration of human living.”  
(Ralph Martin, The Essence of Worship)*
9. **Worship requires:**
  1. **Undivided attention**
  2. **Expressing feelings**
  3. **Expression of commitment**
  4. **Expressing love**

*John Piper says, “All history is moving toward one great goal: the white-hot worship of God and His song among all the peoples of the earth.” (See Let the Nations Be Glad)*

## THE CHIEF END OF MAN

*God's overriding purpose and priority is the display and furtherance of His own glory. Johnathan Edwards*

**10. What is the chief end of God? Isaiah 42:8**

*Jonathan Edwards: "Scripture demonstrates that God's overriding purpose and priority is the display and furtherance of His own glory"*

1. **God pursues His own glory—tirelessly throughout biblical history**
2. **We are created for His glory - Isaiah 43:6-7**
3. **The Glory of God is seen in Christ - John 1:14**
4. **The purpose of salvation is to magnify His glory - Ephesians 1:13-14**
5. **God's glory is the center of our missionary mandate - 1 Chronicles 16:24**
6. **The climax of history is the glory of God - Isaiah 66:18**
7. **The essence of heaven is the glory of God - Revelation 21:23**
8. **The purpose of creation is to display God's glory - Psalm 72:18-19**

*The biblical vision of God is that He is supremely committed, with infinite passion, to uphold and display the glory of His name. John Piper*

## Unit I - Biblical Foundations

### Session 3 –“Worship - Its Centrality”

#### READING ASSIGNMENT

*Worship - Rediscovering the Missing Jewel*, chapter 2, “Art and the Heart of Worship”

*Worship - a time when Christians are united in faith and life. Wainright*

*True theology is a theology that sings. The universe in its vastness and remoteness is the theater of God's glory. But God made men and women in His own image to be the priests of creation and to express on behalf of all creatures the praise of God, so that through human lips the heavens might declare the glory of God. When we, who know we are God's creatures, worship God together, we gather up the worship of all creation. Our chief end is to glorify God, and creation realizes its creaturely glory in glorifying God through human lips. Torrance, p 13.*

#### IMPORTANT WORDS

1. Hebrew, Aramaic and Greek words for “worship”
  1. Shachah - Hebrew - Genesis 18:2; Exodus 4:31; Leviticus 26:1  
*to bow down, homage; to be down, prostrate*
  2. Segid - Aramaic - Daniel 3:5-15; 3:28  
*Aramaic; “to pay homage to”*
  3. Proskuneo - Greek - Matthew 2:2; Luke 4:8; John 4:20-24; Revelation 4:10; 19:10; 22:9  
*Greek; “to turn towards, kiss”*

## 2. Hebrew and Greek words for “praise”

1. **Halal - Hebrew - Psalm 104:35; 150**  
*“to brag about, make a noise” (Ps. 104:35; Ps. 150; 2 Chron. 20:19)*
2. **Yadah - Hebrew - Genesis 29:35**  
*“to throw your hand; worship with an extended hand; to confess, give praise”  
“Judah” comes from this word (Gen. 29:35, 2 Chron. 7:3)*
3. **Todah - Hebrew - Leviticus 7:12-13**  
*from yadah, “thanksgiving; throwing out your hands to God with an attitude of”  
(Lev. 7:12, 13; Neh. 12:27)*
4. **Zamar - Hebrew - Psalm 7:17**  
*“to make music in praise of God; to touch the string; to make harmony; to chant”  
(Ps. 7:17; 149:3)*
5. **Aineo - Greek - Luke 19:37**  
*“coming to praise” (Luke 19:37; Rom. 15:11, Rev. 19:5)*
6. **Eucharisteo - Greek - Matthew 15:36**  
*“giving thanks, thankfulness; gratitude” (Matt. 15:36; Rev. 7:12)*

## 3. Hebrew and Greek words for “rejoice”

1. **Samach - Hebrew - Deuteronomy 12:12**  
*“to be glad, happy; rejoice; take pleasure” (Lev. 23:40; Zeph 3:14)*
2. **Sameach - Hebrew - Esther 9:18-19**  
*“joy, gladness, mirth” (Neh. 8:17; Est. 9:18, 19)*
3. **Siys - Hebrew - Psalm 40:16; 68:3; 70:4**  
*“to be bright, to leap up; to be extremely joyful; rejoice greatly, make mirth”  
(Ps. 40:16, 68:3, 70:4, 119:162)*
4. **Giyl - Hebrew - Psalm 2:11**  
*“to rejoice, cry out; be glad; exalt” (Ps. 2:11, 13:5; Is. 65:19; Joel 2:23; Hab. 3:18)*
5. **Chaira - Greek - Matthew 5:12; Luke 1:14**  
*“to rejoice; rejoicing for physical comfort and well-being” (Matt. 5:12; Philip. 4:10; 1 Pet. 4:13)*
6. **Euphraino -Greek - Revelation 12:12; 18:20**  
*“to cheer, make merry; rejoice; glad;” Rejoice in the subjective tense (Rev. 12:12, 18:20)*
7. **Agalliao - Greek - John 5:35; Luke 1:47; 10:21**  
*“to make glorious; exalt; rejoice greatly;” the outward demonstration of joy and pride, and the exaltation experienced in public and private worship; attitudes of thankful joy before God (Even God joins in this rejoicing—Is. 65:17-19; John 5:35; 1 Pet. 1:6—8; Luke 1:47; Luke 10:21)*

## WORSHIP IS THE CENTRAL ACT OF REJOICING IN LIFE

### REJOICING WORSHIP

1. **Romans 1 – Man’s rejection of God**
  1. *Sin is shown in all of its ugliness*
  2. *Paul hints at the light in vs. 16*
  3. *Salvation through faith will reverse the downward spiral of sin*
  4. *Ron Mann: “Sin is a refusal to glorify God”*
  5. *Evangelism’s purpose is to bring the lost to Christ, but the larger purpose is to create more worshipers*
2. **Revelation 5 - From darkness to the throne room of heaven**
  1. **The center**
    - i. *Shows God as the central focus of all the created order, and we worship as preoccupied citizens of heaven*
    - ii. *God is on the throne, along with the Lamb*
    - iii. *First: the centerpoint is God the Father and His Son*
    - iv. *The four creatures and 24 elders worship*
  2. **The work**

*Worship is the business of heaven; all inhabitants focus on the centerpoint; though we are not yet residents of heaven, we ARE citizens*
  3. **The focus**

*There is no other focus to worship but God; no announcements, interruptions, mention of missions or evangelism*
3. **John 4 - From heaven to earth**
  - a. *John 19:26—God seeks worshipers most from his creation, but nothing else from man*
  - b. *Worship is not tied to a place, but to an attitude (of the heart) and understanding (of truth)*
  - c. *Worship must be genuine and from the heart, but must also be consistent with God’s revealed Word*
  - d. *True “seeker” worship: the Father seeks worshipers*
  - e. *Rom. 1 provides the appropriate response: Honor, give thanks to Him, worship Him as Creator*
4. **Worship is our gift to God in return for His gift to us.**

**Romans 1:**

**Revelation 5:**

**John 4:**

## Unit I - Biblical Foundations

### Session 4 - Worship - The Church's Role

#### "What is the chief end of the church?"

#### READING ASSIGNMENT

#### Worship - Rediscovering the Missing Jewel, chapter 3,"God's Desire in Our Worship"

1. **Matthew 28:19-20 - The Great Commission**  
*In the Commission we are to do two things*
  1. *Reach the lost*
  2. *Edification of the saints*
2. **The Great Commandment - Mark 12:28-30**
  1. **Vertical**—*The Great Commandment: Mark 12:28-30*
    - *"Love the LORD your God" above all else; our first priority is a vertical relationship with God*
    - *The first commandment is "loving," not "doing"*
  2. **Horizontal**  
*The Great Commission: Horizontal—Mark 12:30*  
*"Love your neighbor as yourself"*
3. **Before the Great Commission - Matthew 28:16**  
*We cannot be confused on these issues: First, love God; second, love neighbors*
4. **Outreach begins with our expressed love for God**  
*Evangelism doesn't work in churches that don't worship God first; once He has been worshiped, a congregation*
5. **John Piper** – *"missions exists because . . . worship doesn't*

*Build into others a preoccupation with God, loving Him with heart and soul and strength, and cherishing Him and His glory in lives of worship. Piper*

## WHAT MUST WE DO

1. **Overcome the “worship wars”**  
*personal preferences in taste & style*  
*No one style is more correct than another*
  
2. **Ephesians 4:1-6 - unify the body**  
*The unity of the body is precious (Eph. 4:1-6)*
  
3. **Psalm 63:1-2 - earnestly seek God**  
*We must earnestly seek God as in a dry land thirsty for water (Ps. 63:1, 2)*
  
4. **We must be worshipers**
  1. Piper: “We can’t commend what we don’t cherish”
  2. It’s not what we get out of worship, it’s what we bring to it

**C. S. Lewis - We must have an appetite for God. It is found in the Psalm 84:10.**

*A day in thy courts is better than a day outside your courts.*

## Unit I - Biblical Foundations

### Session 5 - Worship – “Can it be defined?”

#### READING ASSIGNMENTS

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 1, “What Is Worship”
- (2) Worship - Rediscovering the Missing Jewel, chapter 4, “Who Comes to Worship?”

*Here we stand, at the last outpost of human endeavor seeking God. We have entered into the making of a world but that is not enough; we desire God to enter into the making of our life. Samuel Miller*

1. **Your assignment – “Define worship.”** (*Pretty hard to do*)  
*Worship is an end unto itself; Siegler reminds us that the church’s worship is the work of God carried out for its own sake. It causes us to fix our gaze on something other than ourselves.*
2. **Considerations - before you complete the assignment.**
  1. **The object of worship**  
*There is a fundamental distinction between the worshiper and the object of worship. In the garden, Man attempted to consider himself equal with God. He did not honor God as God.*
  2. **Genesis 4:2-16 - Cain and Able**  
*There was a fundamental need to find someone to worship – God.*
  3. **A difference – “first fruits” or “fat portions”**  
*God Himself rebuffed Cain’s offering, but he fundamentally differed from Abel in that he brought SOME of the first-fruits, while Abel brought the “fat portions” from the some of the first-born of his flock, the very best he had*
  4. **Worship is more than merely thanking God. It is:**  
*Presenting ourselves to be of service to him, showing up to declare our dependence on God. Then we can begin to give him glory. It is not about worship having to “meet my needs.” It is not a gimmick for getting people in the church.*
  5. **At odds with the today’s “four prerequisites” of a successful church.**

3. **The classic model of worship - Isaiah 6 - see Borrer, chapter 4**  
*At odds with today with the "four prerequisites" (see above)*
1. **Revelation**—"I saw"  
*We must begin looking for God's movement*
  2. **Adoration**  
*When we give God glory, the whole place is shaken*
  3. **Confession**—"I cried"  
*Before I can truly worship, I must confess my sins to God, Who alone can pardon*
  4. **Thanksgiving**  
*Our people need an opportunity, now more than ever, to focus on something other than "getting." Hereby our guilt is absolved.*
  5. **Hearing**—"I heard"  
*There must be an opportunity for the people to respond*
  6. **Dedication**—"I said"  
*There must be a dedication to fulfill God's commission; "going" is always preceded by a revelation of God and a worship of Him*
  7. **"How long?"**  
*We serve him now on earth because that's what we will be doing all eternity*

<b>WORSHIP DEFINITIONS</b>
----------------------------

**A. W. Tozer** – *Worship is to feel in your heart and express in some manner a humbling sense of admiring awe*

**Donald Hustad** – *Worship is the full confrontation with the self-revealed God of Scriptures*

**Graham Kendrick** - *Worship is God's enjoyment of us, and our enjoyment of Him.*

**Jack Hayford** – *Worship is the pathway for people discovering their royal call in life*

**Leslie B. Flynn** – *is the giving God glory, honor, and praise due his name.*

**Warren Wiersbe -**

**William Temple -**

**R. A. Torrey -**

**Robert Webber -**

**Ronald Allen -**

**Clement of Alexandria -**

**Bruce Leafblad -**

**Sally Morgenthaler -**

<b>YOUR DEFINITION</b>
------------------------

*Worship is the sacrifice to God of everything that I am, knowing it is nothing that He needs, simply for love of Him and His Character and Person*

## Unit I - Biblical Foundations

### Session 6 - Worship – “The Word of God In Worship”

#### READING ASSIGNMENT

#### (1) Understanding, Preparing and Practicing Christian Worship, chapter 2, “Biblical Foundations”

*To worship God is to give glory to His name. But before we can glory in His name, we must know it. Hence, the propriety of the reading and preaching of the Word of God in public worship and of Biblical meditation in private worship.*

#### John Stott

1. **Reciprocal** – “going back and forth”
2. **Symmetrical** – “balanced”
3. **How is Scripture used? To merely launch the sermon?**  
*The use of Scripture is part of worship because people will better understand the acts of God. Using it only to launch or proof-text a sermon is not enough.*
4. **Ron Mann makes the following points about Scripture:**  
*Scripture invites people to worship*
  1. **Invites** - Psalm 100:2; Hebrews 4:16; Hebrews 10:19-22  
*Scriptures tell us we have access to God; it invites us to worship, and is the authority of worship...*
5. **Bruce Leafblad makes these points about the Word:**
  1. **Authority**
    1. **Planned**—by God Himself (1 Chronicles 28:19)
    2. **Commanded**—by God (2 Chronicles. 29:25)
    3. **Insured**—by God (1 Chronicles 28:20)
    4. **Established**—by God’s servants (1 Chronicles 6:31)
    5. **Organized**—by God thoroughly (1 Chronicles 23 & 25)
    6. **Implemented**—by God’s servants (1 Chronicles 23)
    7. **Responsibilities**—gives specific responsibilities to participants (1 & 2 Chronicles)
    8. **Blessed**—by God (2 Chronicles 5)
6. **Ephesians 4:12-16 - unity of the Body of Christ**
  1. Verse 12: Given to equip the people of God for service
  2. Vv. 12-16: Build up the body of Christ
  3. V. 13: Unity in the faith and knowledge of the Son of God
  4. V. 13: Become mature & attain the whole measure of the fullness of Christ
  5. V. 14: A doctrine rooted in the truth, not doctrine which casts us to and fro
  6. V. 15: That we will grow up into Him, who is the Head, who is the Christ
7. **Mark 16:15, Luke 4:18**  
*??? (Mark 6:12)*  
*We are called to accept Christ if we do not know Him (Acts 16:3-4)*

**8. The Word of God makes clear the purpose of the revelation and response pattern of worship.**

*Ron Mann, Worship in the Word*

**9. The Word of God regulates worship - John 4:1-26 - v 24**

- *Worship in Spirit and in Truth*
- *God is Spirit and is not limited as we are*
- *Jesus also shows the woman at the well that there must be both grace and truth; so must the Word of God, and worshipers must worship that way (have a right heart, not flesh—for God, not performance or participants)*
- *To worship in the spirit is to make an offering to God*
- *To worship in truth, however, is seeking*

**10. The Word of God and the message of worship**

*The reality of worship is spirit and truth, emotion and*

*We should read, sing, pray, meditate on, preach, and respond to the Word by submission of our lives to the Supreme God who is worshiped*

**11. The Word of God and the ultimate end of worship**

*God's word must be exalted, but it is not an end to itself.*

- 1. It will keep us from selective worship, which chooses what it wants to know about God and leaves out the rest*
- 2. It will keep us from ignorant worship—the whole person must approach God: mind, emotion, and spirit*
- 3. It will keep us from superstitious worship*

**12. Jesus said, "I am He!"**

*He is not a dream; because of who He is, we glorify Him forever*

## Unit I - Biblical Foundations

### Session 7 - Worship – God’s Presence in Worship

#### READING ASSIGNMENT

Experience God in Worship, chapter 4, “Evangelical Worship - A Biblical Model for the 21<sup>st</sup> Century

### Symbols of God’s Presence - Old and New Testaments

1. **Concepts** *Symbols of God’s Presence*
2. **Prepositions** *before, in the face of, with, in the midst of*
3. **Verbs** *to dwell*

#### Examples of God’s Presence:

1. *“Abiding” or “dwelling among” (God is with you in all you do)*
2. *Universal presence of God—He is with us wherever we are*
- 3.

### “Abiding” or “dwelling among”

1. **Tabernacle Presence** *God has come into worship, and He is there with us*
  1. **Exodus 13:21-22** *Preceded the Israelites as pillars of cloud & fire, by day and night (respectively)—He is leading the way*
  2. **Exodus 19:4** *Yahweh manifests Himself on earth*
  3. **Exodus 20:24** *--when we are doing what God wants us to do, He will bless*
2. **Presence of God**
  1. **Creation** *Genesis 1*
  2. **Revealed** *Exodus 3*
  3. **Localized** *He was found to be in different places*
  4. **Universal** *All of God is everywhere present all of the time*
  5. **Promised** *“I will be with You” (Gen. 26:3, Deut 31:32)*
  6. **Prophets** *They were revealing the words of God (Is. 7:14)*
  7. **Word** *The Hebrew word for “presence” is often translated “before him”; we are under the eyes of God all the time (God’s face is turned toward the people)*

## 5. The New Testament

1. **The Gospels - John 1:14** *Jesus Himself rather than a cloud; His mission was to reveal the divine Presence of God; it is the center of the New Testament; Matthew presents Jesus as the King, the God present with us; John references Him as the Word*
2. **The Believer** *God lives in mankind; the believer is the temple of God and should live appropriately*
3. **The Church - Ephesians 2:22** *God's people are being built together to become a dwelling in which God lives by His Spirit; the church is the people, not the building. We are reflections of Christ, good or bad.*
4. **The New Jerusalem - Revelation 21:3** *Yahweh Shemai—the Lord is there; God is present, manifest in Christ, a permanent resident in the believer.*

### AWARE OF GOD'S PRESENCE

*People unaware of God's presence: Gen. 28:10-14, Luke 24:13-35, John 21*

1. **Psalm 63:6-8** *Intimacy with God*
2. **Psalm 16:8** *Fix your gaze on Him*
3. **Acts 4:13** *Being conformed to His likeness; we make our lives holy and acceptable to Him*
4. **Prepared Believers** *People are not getting much out of church because they aren't prepared*
  1. **Reality** *We must find the reality of God's presence all week; we must act accordingly*
  2. **Continuous communication** *There must be a daily deliberate decision to communicate with God. We get nothing out of church because we brought nothing into it*
  3. **Confess** *...your sins.*
4. **Colossians 3:17-22** *Do everything you can for Him, even the smallest things*
5. **Control** *...your senses and fix your gaze on God*
6. **Experience** *...continually. Develop a place in your heart where you can go and meet with God at any time.*

5. **Prepared believers at worship** *What is he/she expected to do?*

1. **Celebrate - Psalm 145:3-7** *...the mighty acts of God; celebrating God for what He has done*
2. **Offer - Romans 12:1** *Not just the "tithe and offering," but our lives as living sacrifices (see also Heb. 13:15). First, in our act of **reaching up** in Adoration (lifting hands to God); second, the fruit of our lips that confess His name that we may **reach out** to the world; thirdly, **reach inward** to each other*
3. **Response - Isaiah 6:5-8** *We respond to God and to His acts*
4. **Dialogue - three fold** *Between God and His people, in three ways: we **reach up** to Him in adoration, He **reaches down** to us in admonition, and we **reach to each other** in affirmation*
5. **Participate** *Worship is not a spectator sport; there must be an active effort to celebrate God.*

6. **Revelation**

1. **John 3** *Jesus was revealed for who He was to Nicodemus*
2. **John 4:1** *Jesus revealed His presence to the Samaritan woman*
3. **John 4:43** *A nobleman of Galilee who was in service to the king; both he and the woman begged Him to stay with them*
4. **Mark 5:17** *The men begged Him to leave their country (He did)*

## Unit I - Biblical Foundations

### Session 8 - Worship - Jesus Christ's Presence in Worship

#### READING ASSIGNMENT

Understand, Preparing and Practicing Christian Worship  
Chapter 2, "Biblical Foundations", pages 13-27

*The moonlight of the Old Testament is replaced by the sunrise of a new era in God's dealing with humanity. W. Fields*

1. Hebrews, Matthew, James, I Peter - a message to the Jewish people
  1. **Audience** *Hebrews 1:1-3—Jewish Christians who were wavering in their allegiance; Christianity is superior to Judaism, so hold fast to the faith*
  2. **Occasion**
  3. **Purpose**
  4. **Message**
2. Hebrews 1:1-3
3. Hebrews 2:10-14
4. Psalm 8:4-6
5. Christ's presence is seen in two ways:
  1. **God to man**
  2. **Man to God**

6. **God to Man - John 16:13**
  
7. **Man to God - Hebrews 2:12b**
  
8. **John 1:12-13**

*God has always sought a holy people who reflect His holiness. His divine son, Jesus, is holy. He sacrificed Himself, He atoned for us and made us holy. Jesus admits us into His family and shows us how to give glory to His Father. God's community must be more than a mere concept. Our worship must be a life-style made possible by the indwelling presence of the Holy-Spirit. Ron Mann*

#### **ADDITIONAL NOTES**

## Unit I - Biblical Foundations

### Session 9 - Worship - A Picture - Part I

#### READING ASSIGNMENT

Worship - Rediscovering the Missing Jewel, Part II – “The Program of Worship”  
Chapter 5 – “A Mandate of Balance”  
Chapter 7 – “The Moods of Worship”

*The church's worship is the opus dei, the work of God, which is carried out for its own sake. Karl Barth*

1. **Galatians 5:22**  
*Worship for the sake of benefits ceases to be worship; unprepared worshipers who bring nothing to worship get nothing out of it*
2. **II Corinthians 12:3-4**  
*We cannot adequately explain what happens in the powerful moments of worship  
We ought to pray that worship be a powerful experience to people who bring a sacrifice of praise to it*
3. **Israel's worship differed from the oriental cults in three ways:**  
*Most people define worship as "the way we do church," but it's about the story, the structure, and the style*
  1. **The only God**  
*All other cults that existed were polytheistic or pantheistic*
  2. **A personal God—Not just in His incarnate presence, but also intervened in history**
  3. **No image in worship**  
*No idols or symbols*
4. **Franklin Segler - the basis of worship was in the historical memory and in spiritual communion (amnesias)**
  1. **Genesis 3:9**  
*God desires for man to commune with Him*
  2. **Genesis 4:2-5**  
*Acceptance and rejection of worship is based on the condition of the heart*
  3. **Genesis 5:24**  
*An intimate fellowship of two individuals together*
  4. **Genesis 8:20**  
*God wants us to dialog with Him*
5. **The Patriarchal Period**  
*An atmosphere of worship pervades the Pentateuch*
  1. **Genesis 12:1-30, 22:9-10**  
*A more organized form of worship*
  2. **Genesis 26:24-25**  
*Children will not learn their worship better from anyone but their parents*
  3. **Genesis 28:16-17**

## 6. The Mosaic Period

1. **Exodus 20:1-18**

*God revealed Himself to Moses, who delivers the Law to Israel: God demands sincere worship (Deut. 6:4—the Shema)*

2. **Exodus 25:8**

3. **Exodus 33:7**

*The building of the tabernacle was the establishment of public worship. In the beginning, it was just an ordinary tent, but was set apart by God's divine presence*

## 7. The period of the Judges

1. **Judges 2:1-3**

*Israel, in their conquest of Canaan, began to follow false gods. The church should be different, not look like the world; a lifestyle alternative to the world's*

## 8. The Temple and the Cultus

1. **II Samuel 24:18-25**

*David establishes the altar, but insisted on paying for it. It costs us something to serve*

2. **I Chronicles 28:2**

*"The footstool of God"*

3. **I Chronicles 28:20**

4. **II Chronicles 4:19-22**

*Many furnishings: a golden altar, lampstands of pure gold*

5. **II Chronicles 5:13**

*Solomon commanded the Ark to be brought into the temple; the singers sang in praise: "For He is good, and His steadfast love endures forever"*

6. **II Chronicles 6:12-42**

*Everyone has access to bring requests to God*

7. **II Chronicles 7:3-6**

*When people saw the glory in the temple. When Solomon started his pray, he had his hands raised; by the time he finished, he was on his knees*

**9. The ritual sacrifice**

*Existed to remind people of their sinfulness*

**1 1 Samuel 7:9**

*A burnt, holocaust, offering*

**1.5 Leviticus 3**

*a shared offering*

**2 Leviticus 4:1-5:13**

*An expiatory offering (offering and reparation for sin)*

**3 Leviticus 2**

*Vegetable sacrifice (a presentation for a pledge made)*

**4 Leviticus 24:5-9**

*The offering of the showbread (the bread of the presence; symbolized the pledge of the covenant between God and Israel)*

**5 Exodus 20**

*Offerings of perfume and incense*

**10. The Prophets**

**1 Amos 5:21-24**

*Protested empty ritualism (worship in Spirit and in truth)*

**2 Hosea 6:6**

*Proclaimed God's preference for mercy over sacrifice*

**3 Micah 6:6-8**

*Spiritual offerings*

**4 Jeremiah 2:13**

*Insisted on a personal worship experience*

**5 Jeremiah 23:1**

## **Unit I - Biblical Foundations**

### **Session 10 - Worship - A Picture - Part II**

#### **READING ASSIGNMENT**

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 2, “Biblical Foundations”**
- (2) Worship - Rediscovering the Missing Jewel, chapter 9 , “Beauty in Worship”**

- 1. Ezekiel 5:11**
  
- 2. Malachi 4:2**
  
- 3. Psalms - a book of personal worship**
  - 1. Psalms of Ascent**
  
  - 2. Psalms of dependence**
  
  - 3. Psalms of support**
  
- 4. The New Testament worship**
  - 1. Temple**
  
  - 2. Synagogue**
  
  - 3. Homes**

**5. New Testament - the Temple**

- 1. Luke 1:11**
- 2. Luke 2:46**
- 3. Mark 11:15-17; John 2:13**
- 4. John 5; 7; 8; 10:22**
- 5. Matthew 21:12-16; Mark 12:41**
- 6. Luke 24:53**
- 7. Acts 2:46 - after Pentecost**
- 8. Acts 4:1**
- 9. Acts 7:48; 17:24**
- 10. Ephesians 2:14, 21**

**6. New Testament - Synagogue**

- 1. Luke 4:16-21**
- 2. Acts 14:1**

7. **Five differences between Temple worship and synagogue worship:**
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
8. **The Synagogue worship outline**
  1. **Reading**
  2. **Recitation**
  3. **Use of Psalms, Ten Commandments, Benediction and Amen**
  4. **Prayers**
  5. **The Kedushah**
9. **Summary - the Old Testament picture**
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
  - 6.
  - 7.
10. **The New Testament - Christian Distinctives**
  1. **Writings of their own leaders**
  2. **Psalms used**
  3. **Baptism and the Lord's Supper**
  4. **Presence of the Holy Spirit**
  6. **Time and place for worship**
  7. **Meeting place with God - no longer limited**

**Unit I - Biblical Foundations**

**Session 11 - Worship – “True or False”**

**READING ASSIGNMENT**

*A Royal “Waste” of Time*, chapter 11, “Keeping God as the Infinite Center of Our Worship”

Project I  
Response to William Temple’s  
Description of Worship  
ASSIGNMENT DUE

1. “False worship is not only \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.”
2. The Decalogue - Exodus 20:
3. Jeroboam I - I Kings 12:28
4. False worship
  1. Too easy for the people
  2. 1 Kings 18:20-46
  3. Not taking a stand
  4. Isaiah 31:1
  5. Jeremiah 25:7
  6. Matthew 6:1-18
  7. Expecting the “wrong things”
  8. Micah 6:8 and John 4:23-24

*True worship by definition assumes a fundamental distinction between the object of worship and the worshiper. True worship requires that one and only one is worthy of worship. Ron Mann*

5. Romans 1:21-23

1. Opportunity

2. Attitude

*Human beings, by their very nature, are willing to construct and live by any system except one:  
**THE SYSTEM WHICH REQUIRES THEM TO HUMBLE THEMSELVES BEFORE THEIR CREATOR. Hendriksen***

Question: "How can we reach a modern world and give glory to the incorruptible God and avoid exchanging Him for an image of ourselves?"



**CLASS DISCUSSION**

## THERE IS HOPE



1. **Soteria – salvation**
2. **Faith**
3. **Justification**

### WILLIAM TEMPLE

*To worship is to quicken the conscience by the holiness of God,*

*To feed the mind with the truth of God,*

*To purge the imagination by the beauty of God,*

*To open the heart to the love of God,*

*To devote the will to the purpose of God.*

# **WORSHIP**

## **Unit II - The History of Worship**

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# UNIT II

# THE HISTORY OF WORSHIP

## Unit II - The History of Worship

### Session 12 – “Assembling the People”

#### READING ASSIGNMENT

Jeremiah 23:3; 29:14; Numbers 16:3; 8-11

Understanding, Preparing and Practicing Christian Worship, chapter 3, “Historical Backgrounds”

### SOME BASIC PATTERNS - *The Renewal of Sunday Worship* Robert Webber

- 1. The Linear Style**  
*The traditional “4fold” pattern of worship, found in traditional churches & mainline denominations (not Baptists; we are congregational & free church)*
- 2. The Arch Style**  
*A 5-phase style; found in many young contemporary churches (praise/worship model; a 2-part service: praise on what God’s done, worship on what He is)*
- 3. The Tabernacle Style**  
*A 4-phase style; narrative; essentially based on Psalm patterns. Distinctively different moods*
- 4. The Convergence Style**  
*Often called “blended” (which really pertains to music). Convergent draws on liturgical and historical resources, as well as contemporary elements (“ancient future”). Read *The Renewal of Sunday Worship. Worship, in its basic form, is the gathering of believers, who, in response to the revelation of God Himself, seek to glorify Him for who He is, and thank Him for all that He has done. It is also the gathering of people together to express their love for God as a community of faith.**

### THE ASSEMBLY OF THE PEOPLE - THE QAHAL YHWH (“the assembly of God”) Jeremiah 23:3; 29:4

#### THE LINEAR STYLE

- 1. Line one - the “arrow”**    *Entrance of the people enter to hear the word of God*  
>    *The people enter worship*
- 2. Line two - the “v”**    *The Word of God is read and proclaimed*  
V    *God speaks*
- 3. Line three - a “baseless triangle”**    *In a mainline church, communion; in Baptist churches, the thanksgiving (offering and invitation); could be the Lord’s Supper*  
^    *The people respond with thanksgiving*
- 4. Line four - the “reversed arrow”**    *Announcements of opportunities to serve*  
<    *The people are sent forth to love and serve the Lord*

### **Phase I - THE ENTRANCE - THE GATHERING OF GOD'S PEOPLE**

1. *The entrance song*
2. *Some form of greeting of the people*
3. *An invocation of some sort*
4. *Acts of praise*
5. *The pastoral prayer*

### **Phase II - THE SERVICE OF THE WORD - HEARING GOD SPEAK**

1. *The Old Testament lesson, usually read in some form or another*
2. *The Psalm—could be read, or sung (by soloist, group, or congregation)*
3. *An epistle reading*
4. *A song of "Alleluia" (a song of joy—praise chorus or hymn)*
5. *The Gospel lesson (also could be delivered in any number of ways)*
6. *The Sermon (all parts are interchangeable)*

### **Phase III - THE SERVICE OF THE TABLE - THANKSGIVING**

1. *The breaking of the bread & pouring of the wine*
2. *A statement about the Lord's table (who is allowed to participate)*
3. *A salutation (a welcoming of the presence of the Holy Spirit)*
4. *Repeat the "Lift up your hearts"*
5. *Another prayer*
6. *Holy, Holy, Holy*
7. *Distribution of the elements*

9. *Prayer for the bread*
10. *Prayer of intercession*
11. *The Lord's Prayer*
12. *Distribution of the elements*
12. *Singing of Songs*

**Phase IV - THE DISMISSAL - PEOPLE ARE SENT FORTH TO SERVE**

1. *Announcements*
2. *Benediction*
3. *Song of Dismissal*
4. *Any additional words*

**. THE ARCH STYLE .**

**Clarification - the "worship set"** *A two-fold model: Praise (gathering of the people), then worship (word of God); guides worship along so that the people are being brought from "far out" to "close in;" to bring them into the community of faith*

1. **Phase 1 – Invitation** *Similar to a gathering; always a song  
Focuses on getting people to find Jesus*
2. **Phase 2 - Engagement** *Connecting with God; He is the focus of worship*
3. **Phase 3 - Exaltation** *Keyword: "majesty;" we see the Lord (Is. 6)  
When we see God, we recognize what we are*
4. **Phase 4 - Adoration** *Softer because we recognize that we have nothing to  
say to God (softly say, "I love you, Lord")*
5. **Phase 5 - Intimacy** *On my knees, my hand reaches out to touch Him  
and love Him (the "kiss" section, the proskuneu)*
6. **Close-out or round off** *A prayer, another song, etc. The preacher then steps  
in to share the Word of God*

## **THE TABERNACLE STYLE**

1. **Phase I - the gates** *Any song about entering worship*
2. **Phase II - outer court** *Any song that worships and adores God*
3. **Phase III - Inner court** *Any song that worships and adores Jesus*
4. **Phase IV - the Holy of Holies**

**“Open Worship” - the Corinthian Model**  
*(Very improvisational)*

## **THE CONVERGENCE STYLE**

*Convergence: the incorporating of elements from Biblical and historical models into a contextual worship model. In addition, it is the blending of musical styles and other arts into the contextual model*

1. **Acts of Entrance**
  1. **Gathering**
    1. **Informal singing**
    2. **Formal prelude**
    3. **Instrumental music**
    4. **Informal greetings**
    5. **Announcements**
    6. **Words of welcome**
    7. **Rehearsal of congregational music**
    8. **Quiet meditation**
  2. **Opening acts of worship**
    1. **Entrance hymn**
    2. **Greeting**
    3. **Invocation or gathering prayer**
    4. **Confession and acts of pardon**
    5. **Acts of praise – “Te Deum”**
    6. **Opening prayer - the Collect**

2. **Service of the Word**
  1. **Scripture Reading - Formal style**
    1. **Old Testament reading**
    2. **Responsorial Psalm**
    3. **Epistle**
    4. **Canticle - a liturgical song**
    5. **Gospel**
  2. **Scripture Reading - Informal style**
    1. **First reading**
    2. **Chorus or response**
    3. **Second reading**
  3. **Sermon - text or theme**
  4. **Response**
    1. **Invitation to receive Christ**
  5. **Prayers of the people**
  6. **Sign of peace**
  7. **Offering or offertory**

**3. Service of Thanksgiving**

**1. The Lord's Table**

- 1. Southern Baptist Church**
- 2. Thanks**
- 3. Preface prayer**
- 4. Sanctus – “Holy, Holy, Holy”**
- 5. Thanksgiving**
- 6. Institution or narrative**
- 7. Memorial – “In remembrance”**
- 8. Acclamation**
- 9. Invocation of the Holy Spirit**
- 10. Communion**
- 11. Special prayer**
- 12. Closing prayer**

**4. The Acts of Dismissal**

- 1. Announcements**
- 2. Benediction**
- 3. Dismissal song**
- 4. Words of dismissal**
- 5. “Thanks be to God! Alleluia!”**

## **Unit II - The History of Worship**

### **. Session 13 - Old Testament Worship - Part I .**

#### **READING ASSIGNMENT**

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 3, "Historical Backgrounds"**
- (2) Worship in the Early Church, chapter 2, "The Jewish Inheritance in the Temple and Synagogue"**
- (3) Genesis 4:3-4 and Isaiah 55:6-9**

**The concentric circles of history as a process of cultural change.**

- 1. Outer - ephemeral history**
  
  - 2. Middle - conjuntural history**
  
  - 3. Inner - structural history**
- 
- I. Patriarchal Age**
    - 1. Genesis 4:3-4**
    - 2. Genesis 4:26**
    - 3. Genesis 8:20-22**
    - 4. Genesis 14:18-22**
    - 5. Genesis 15: 7-21**
    - 6. Genesis 22**

## **II. Mosaic worship**

- 1. Exodus 5:1-3**
- 2. Exodus 12 & 13**
- 3. Exodus 18:10-12**
- 4. Exodus 24:3-8**
- 5. Exodus 33:4-6**
- 6. False worship - Exodus 32:1-6**
- 7. True worship - Exodus 32:33-34**
- 8. Joshua 4 - First acts of worship in the Promised Land**
- 9. Joshua to II Samuel – “mingling two ways of life and worship”**
- 10. Deuteronomy 27 – “Code book”**
- 11. Exodus 23:14-19**
- 12. I Samuel 1-3 and 9-10**

## **III The Early Monarchy**

- 1. Zadok**
- 2. Incorporated?**

## **IV Temple and Cultus**

- 1. Influence**
- 2. Feasts**
- 3. Zechariah 14:16-17**

4. **Israel rejoiced by:**
  1. **Tithes**
  2. **Sanctuary**
  3. **Exodus 20:24**
  4. **Silence**
  5. **Ministry of memory and remembrance**
5. **Psalm 27:4 & 8**

**V David the King**

1. **Psalm 132 - the "ritual center"**
2. **Other Psalms and Isaiah**
3. **Amos**
4. **Isaiah**
5. **Hosea**
6. **Idolatrous emblems - II Kings 18:4; Isaiah 2:8,20 and Hosea 8:4-6 and 13:1-2**

## **Unit II - The History of Worship**

### **Session 14 - Old Testament Worship - Part II**

#### **READING ASSIGNMENT**

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 3, "Historical Backgrounds"**
- (2) Worship in the Early Church, chapter 2, "The Jewish Inheritance in the Temple and Synagogue"**
- (3) Genesis 4:3-4 and Isaiah 55:6-9**

**1. The first four of the ten**

**2. II Kings 16:10-16**

#### **I Post-Exilic Period**

**1. Joshua and Ezekiel**

**2. Second Temple**

**1. Psalm 120-34 - Psalms of Ascent**

**2. Psalm 113-118 – Hallel**

**3. Psalm 136**

**4. Festivals transformed - Rosh Hashana, Atonement, the Feast of the Tabernacles**

**3. Personal worship**

## **SUMMARY OF OLD TESTAMENT WORSHIP CHARACTERISTICS**

- 1. Revelation**
- 2. Promise**
- 3. Work**
- 4. Covenant**
- 5. Obedience**
- 6. Israel's God**
- 7. Enthusiasm**
- 8. Tabernacling presence of God**
- 9. "Bless His name" or "call upon His name"**

## **Unit II - The History of Worship**

### **Session 15 - New Testament Worship - Part I**

#### **READING ASSIGNMENT**

**(1) Understanding, Preparing and Practicing Christian Worship, chapter 3, “Historical Backgrounds”**

**(2) Worship in the Early Church, chapter 1, “A Worshipping Community”, chapter 3, “The Prayers and Praises of the New Testament”**

**(3) Acts 2:46-47**

**“Remember in the New Testament, there were elements which were distinctively different from Old Testament Jewish worship practice.”  
Seigler**

- 1. Justin Martyr and Pliny**
- 2. Mainlines of New Testament worship development**
  - 1. Focus**
  - 2. Dominated**
  - 3. Elements**
  - 4. Influenced**
  - 5. Included**
  - 6. Special observations - the Communal Meal**
  - 7. Sacrificial system**
  - 8. Christ’s passion**
  - 9. Psalmody**
  - 10. Practices from the Synagogue and post-exilic period**
  - 11. Second century elements**
  - 12. First century**

**3. The Jewish Order of Worship**

**1. Antiphonal recitation**

**2. Shema**

**3. Shemone Esreh**

**4. Pentateuch lesson**

**5. Psalmody**

**6. Sermon**

**7. Amen**

**8. Other**

**4. The Passover Meal influence**

**5. Gentile influence**

6. **Cults and mystery religions were different from Christianity**
  1. **Syncretic vs exclusive**
  2. **Secrets vs proclamation**
  3. **Death vs evil**
  4. **Myth vs actuality**
  5. **Most important difference - the concept of divine suffering**
  6. **Jewish prayer – “for” - Gentile prayer “on”**
  
7. **John 6:63**

## **Unit II - The History of Worship**

### **Session 16 - New Testament Worship - Part II**

#### **READING ASSIGNMENT**

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 3, Historical Backgrounds**
- (2) Worship in the Early Church, chapter 1, "A Worshiping Community", chapter 4, "Hymns and Spiritual Songs"**
- (3) Acts 20:7; Revelation 4-7; Ephesians 4:5**

#### **1. The Lord's Supper - Acts 20:7**

1. Observations

2. Two types

#### **2. Christianity breaks with Judaism**

1. Acts 20:7-12

2. Weekly

3. "Christian Day"

4. Evening

5. Prayers, Scripture and reading of letters

6. Benedictions, doxologies, Christian hymns

7. Lord's Super revised – Tarajan's edict

**3. The service of word and sacrament - Revelation 4-6**

**1. John's Revelation - a form of "liturgy"**

- 1. Throne**
- 2. Lamb**
- 3. Book**
- 4. Refrain**
- 5. Amen**

**2. Pliny, governor of Bithynia – "sing a hymn antiphonally"**

**3. Justin Martyr's observed outline**

- 1. Gospel**
- 2. Sermon**
- 3. Common prayer**
- 4. Silence**
- 5. Collect**
- 6. Vigorous amen**
- 7. Kiss of peace**
- 8. Offertory but not money**
- 9. Consecration prayer**
- 10. Thanksgiving prayer**
- 11. Amen and communion served**
- 12. The end - nothing else**

**4. A Summary of Word and Sacrament**

- 1. Christian form of synagogue worship**
- 2. Sacramental aspect removed**
- 3. Differed**
- 4. Hymn singing in the form of psalmody**

5. **Baptism - Mark 1:10**
  1. **Sources**
  2. **Christian rite vs John's rite**
  3. **Jesus approach to baptism**
  4. **Why did the church adopt baptism?**
    1. **John's influence**
    2. **Jesus' baptism**
    3. **Symbolic act**
    4. **Immersion**
    5. **Various interpretations**
      1. **Acts 2:38**
      2. **I Peter 3:21**
      3. **Galatians 3:27**
      4. **Colossians 3:9-11**
      5. **John 3:7**
      6. **Romans 6:4**
      7. **Colossians 2:12**
6. **Other aspects of New Testament worship**
  1. **Ministry to the sick**
  2. **Ordinations**
  3. **Discipline**
  4. **Marriage and funerals**
  5. **Private devotions**
  6. **The church week and year**

NOTES TO ENHANCE UNDERSTANDING
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## Unit II - The History of Worship

### Session 17 - Music in Worship - Old Testament

#### READING ASSIGNMENT

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 4, "A Theology of Worship"  
(2) Psalm 33:2-3; Ephesians 5:19; Colossians 3:16

1. Psalm 33 and Ephesians 5:19

*Music is a means by which the Gospel is proclaimed and by which the people respond in prayer. It may be the most universal way to render the Christian liturgy. Robert Webber*

2. Martin Luther

3. Isaac Watts

4. Functional music

1. Psalm 98 – praise

2. Prayer - John Calvin

3. Proclamation - Ephesians 5:18

4. Story - Job 38:7

1. Hymnal

2. Story of God

5. Communal character
  6. Moves through time
  7. Gift of God
5. Musical foundations
    1. Text
    2. Congregation
    3. Function
    4. Balanced
    5. Unique
6. Music for church vs concert hall - Robert Webber
    1. Congregation
    2. Liturgy
    3. Doxology
    4. Ethical standards
7. Biblical examples of music
    1. Creation - Job 38:1-8
    2. Jubal - Genesis 4:20-21
    3. Family - Genesis 31:27
    4. Victory in battle - Exodus 15:1-5; 20-21
    5. Company of prophets meeting Saul - I Samuel 10:1-2; 5-7
    6. David plays for Saul - I Samuel 16:14-23

7. David sings before the Lord - II Samuel 6:1-5
  8. Coronations - Solomon - I Kings 1:39-40
  9. Minstrel plays - II Kings 3:11-15
  10. Musicians selected and trained - I Chronicles 15:16-22
  11. Singers
    1. Choirs - I Chronicles 9:33
    2. Robed - I Chronicles 15:27
    3. Taught - I Chronicles 25:2-9
    4. Before the army - II Chronicles 20:20-24
  12. Dedication of Solomon's Temple - II Chronicles 5:11-14
  13. Dedication of the Wall of Jerusalem - Nehemiah 12:27-43
- 
8. The Great Praise Psalm and the Hebrew Psalter
- 
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- 
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- 
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- 
9. "Come before His presence with singing"

## **Unit II - The History of Worship**

### **Session 18 - Music in Worship -New Testament**

#### **READING ASSIGNMENT**

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 4, "A Theology of Worship"**
- (2) Ephesians 5:19 and Colossians 3:16**
- (3) Worship - Rediscovering the Missing Jewel, chapter 13," "The Gift of Song"**

#### **1. Old Testament Summary**

#### **2. The New Testament**

##### **1. I Corinthians 14:15; Ephesians 5:19 & Colossians 3:16**

##### **2. Various types of experience**

**1. Acts 16:25**

**2. James 5:13**

**3. Acts 24:11**

**4. Ephesians 5:19**

**5. Romans 15:9**

**6. Hebrews 2:12**

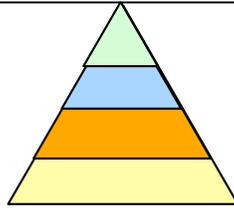
##### **3. Paul's implications**

##### **4. Musical standards**

### **3. New Testament Hymns – “vocal praise in the Bible”**

- 1. Old Testament Model**
  - 1. Call to praise - Psalm 33:1-3**
  - 2. List of reasons to praise - 33:4-19**
  - 3. Concluding statement of trust or praise - 33:20-22**
  
- 2. New Testament Model**
  - 1. Magnificat - Luke 1:46-55**
  - 2. Benedictus- Luke 1:67-80**
  - 3. Proclamation - Luke 2:13-14**
  - 4. Nunc dimittis - Luke 2:25-32**
  - 5. Resurrection of Jarius’ daughter - Matthew 9:23**
  - 6. Entry - Mark 11:8-10**
  - 7. Prodigal Son - Luke 15:25**
  - 8. Last supper - Matthew 26:30; Psalm 113-118**
  - 9. Paul and Silas - Acts 16:25**
  - 10. Duty - Ephesians 5:14-20**
  - 11. Instruction - I Corinthians 14:15**
  - 12. Singing in church - Hebrews 2:12**
  - 13. Paul’s exhortations - Ephesians 5:19-20; Colossians 3:16 and I Corinthians 14:15**

## THE PYRAMID



1. **Foundation for the Base - Exodus 3:1-15 - v 16**
2. **Old Testament and New Testament - left and right sides of the pyramid**
3. **Base – “reaches up” - Isaiah 6**
4. **Base – “reaches up” - Ephesians 5:19**
  - 1 **Psalms**
  - 2 **Hymns**
  - 3 **Spiritual Songs**
  - 4 **Variety**
  - 5 **Melody**
5. **Middle – “reaches in” - II Chronicles 20:14-22**
6. **Middle – “reaches in” - Colossians 3:16**

*Illustration - Arius - there was a time when He was not*
7. **Top – “reaches out” - II Chronicles 29:37-40**
8. **Top – “reaches out” - Matthew 28:16-20**
  1. **V 16-18 – “When they saw Him they \_\_\_\_\_ Him.”**
  2. **V 19-20**

## CLOSING THOUGHT

1. Matthew 28:9 - worship
  
2. Matthew 28:17 – worship
  
3. Threefold purpose:
  1. “As you go”
  
  2. “To baptize”
  
  3. “Teach the commandments of Jesus”
  
4. Music
  1. Luther – “look up”
  
  2. Watts – “look in”
  
  3. Wesley – “look out”

## Unit II - The History of Worship

### Session 19 - Summary of Old & New Testament Worship Summary of Music and Worship

#### READING ASSIGNMENT

(1) Understanding, Preparing and Practicing Christian Worship, chapter 3, "Historical Backgrounds"

(2) Worship in the Early Church, chapter 8, "The Gospel Sacraments - Baptism in the Teaching of Jesus"; chapter 10, "The Last Supper -Its Background and Significance"; chapter 12, "Later Developments of Christian Worship"

#### 1. Old Testament Worship:

##### 1. The only God

*There were no other gods*

##### 2. Personal God

##### 3. No images

*Only since about 1950 did people begin to learn written-down Hebrew music; prior to that, music was transmitted orally*

##### 4. Isaiah 6

*The classical example of worship #1  
Also in Psalm 95, 96*

##### 5. Psalms

*Sources for examples of private worship*

#### 2. New Testament Worship:

##### 1. Jewish roots

*Only in the beginning was Christian worship rooted in the Jewish tradition  
For a while, they practiced Christian worship and Temple worship*

##### 2. Temple, Synagogue, home

*Distinctive to the New Testament was that Christians could worship God not only in the temple, but anywhere they were*

##### 3. Exemplified by:

*Zachariah (Luke 1:11); Jesus' presentation (Luke 2:27); Jesus at 12 (Luke 2:46);  
Mark 11—Jesus cleansing the temple*

4. **Synagogue** *Had a greater influence on Jewish worship than Temple worship; probably existed by 300 B.C.*
  1. **Plain building**  
*A simple building for a service; influential (for lack of "priestliness")*
  2. **Luke 7:5**  
*A "gathering" place—just a place for people to meet*
  3. **Teaching first, worship came second**  
*Acts 2:42 ff lots of lay participation*
  4. **Everywhere**
  5. **Jesus used the synagogue - Luke 4:16-21**
  6. **Paul - Acts 14:1**  
*Paul & Silas in Acts 14 (no real priestly functions)*
  7. **Less formal**
  8. **Worship**
    1. **Scripture** *The sermon (per se)*
    2. **Shema** *"Hear, O Israel..."—becomes creeds and confessions*
    3. **Psalms** *Also Ten Commands (becomes the music)*
    4. **Kedushah** *A prayer of sanctification (becomes the Sanctus)*
  
3. **New Testament distinctive factors**  
*Different then temple AND synagogue practice*
  1. **Writings**  
*Used the writings of their own leaders; also used personal, eyewitness accounts  
Took precedence over the Law and the Prophets*
  2. **Psalms and new hymns**  
*Although Psalms were used, new hymns were added*
    1. **Humiliation of Christ - Philippians 2:5-11**
  3. **Baptism and Lord's Supper**  
*This tradition is carried on through the next 2000 years*
  4. **Presence of the Holy Spirit**  
*Holy Spirit is an "imprint" of Jesus; here in His place*
  5. **Time and day difference**  
*O.T. put worship on the Sabbath (like 7<sup>th</sup>-Day Adventists); N.T. Christians worship on Sunday; also follow the practice of Mat.. 18:2; did not have to worship in the temple or synagogue*

## SUMMARY OF MUSIC & WORSHIP

### 1. Music in the Old Testament

#### 1. Prophets were musicians

*Miriam, Isaiah, Ezekiel, Asaph*

#### 2. David

*Musician as well as warrior*

#### 3. Sacrifice of praise

*Music today is not thought of as functional*

#### 4. After the Babylonian exile

*Synagogue worship became prominent, lots of Psalm use*

#### 5. Vocal and instrumental

*Horns, trumpets, cymbals, lyres used for Ark presentation; no tambourines (played by women) in the Temple, but in the court, and associated with dancing*

### 2. How did the Old Testament music sound?

#### 1. Monophonic - unharmonized melody line

*Ornamented; creates a kind of harmony*

#### 2. Modal - scale and function

*Not based on a scale*

#### 3. Ornamentation - skill of the performer

#### 4. Semitic music does not use a regular beat

*Tempo would change frequently*

#### 5. Scale - diatonic with some quarter tones, half, whole steps

*Often sounds like "pitch instability"*

#### 6. Improvisation

*All of it is "beatless;"*

#### 7. Antiphony

3. **How did the New Testament music sound?**

1. **New forms**

*We don't know what it sounded like exactly*

2. **Luke 4:16-20**

*Very important: the practice of the day was for the Scriptures to be intoned  
"Hallel" was sung at the Lord's Supper*

3. **Hymns in Luke's Gospel**

*The "Gloria" — the angels said it*

*The Magnificat — Mary said it*

4. **Revelation of John**

*The climax of all worship history*

1. **Creator - 4:11**

2. **Lamb - 5:9-10; 5:12**

3. **Father and Son - 5:13; 7:10; 7:12**

4. **God's triumph - 11:16,17-18**

5. **Justice - 15:3-4**

5. **Reconstruct the music - not really.**

## Unit II - The History of Worship

### Session 20 - The Personal Dimensions of Worship

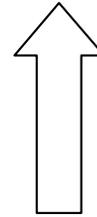
#### READING ASSIGNMENT

(1) UNDERSTANDING, PREPARING AND PRACTICING CHRISTIAN WORSHIP, CHAPTER 6, "WORSHIP AND CHURCH RENEWAL"

(2) WORSHIP - REDISCOVERING THE MISSING JEWEL, CHAPTER 9, "BEAUTY IN WORSHIP"; CHAPTER 10, "AMEN TO HIS GLORY"

#### 1. Matthew 18:19-20

### THE VERTICAL



#### 1. The worshiper communicates with God Himself

*At its very essence, music is nothing more or less than communication with God*

##### 1. Minister

*Worship is giving as much as you can to as much of Christ and God as you know. We minister to God. The most important reason to worship is to bless and glorify God. It is more important what we bring to worship than what we get out of it.*

##### 2. Realize

*Realize the incarnate presence of God in our midst*

##### 1. Matthew 18:20

*It happens when two or more of us get together, to whom God will reveal Himself.*

##### 2. Psalm 22:3

*Sometimes God presents Himself as the mighty King of all life, to whom we can bring all of our pain and struggles*

##### 3. II Chronicles 5:13-14

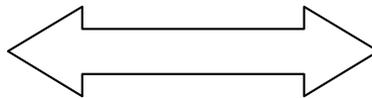
*Sometimes God reveals Himself so that we feel him so strongly that we cannot continue*

##### 4. Exodus 33:14-16

*Sometimes God reveals Himself with the promise of restoration, renewal and rededication. Pray everyday; without it, the job of ministry is impossible*

3. **Provide**  
*We are to provide an opportunity for God's power to be released in His church and in His servants. (See Luke 5:17)*
4. **Open**  
*Worship opens the communication lines between God and us. Normally, we start reminding Him of what we need. What we ought to do is praise Him for what He has done, then confess our faithlessness and forgetfulness of His grace and mercy.*
5. **Enable**  
*Ex. 33:15—Moses asked God to accompany Israel, or they would not go*
  1. **Visual or physical presence**  
*God is a personal God; He is a being, a personal God.*
  2. **Character (Goodness)**  
*Through His character He is revealed. There is an emotional aspect of God: He cares for us*
  3. **Omnipotence**  
*Because He is the great I AM, the Eternal One, we are not able to see His glory; we fall on our faces in His presence*

<b>THE HORIZONTAL DIMENSION</b>
---------------------------------



2. **The Horizontal Dimension - the worshiper communicates with others**  
*We are already very good at this*
  1. **A sense of unity**  
*We worship better in the company of other believers (this is why multiple worship services are problematic/counterproductive).*
  2. **The opportunity to profess faith openly, before others**  
*Everyone Jesus called, He called publicly. Likewise, worship provides opportunity for believers to confess his/her faith openly. It is wrong to say that there is no place for evangelism in worship.*
  3. **Unbelievers observe the believers**  
*...as the believer gives glory to God. Hopefully they (the unbelievers) will see in our eyes something that is different. God's message is intended to be proclaimed for all to hear it.*
  4. **Hearers are more open**  
*Worship is not only about praise and thanksgiving, but also proclamation—even the children's sermon. The Word of God will not return void; it simply must be presented.*
  5. **Horizontal never takes precedence over the Vertical**  
*So often we are focused so much on our activities that we forget the vertical focus. All worship models still focus attention on God, away from the celebrants*

## THE INWARD

### 3. **The Inward Dimension - the worshiper is personally affected**

*We should be changed by the conclusion of the service*

#### 1. **Free of pride**

*We should see ourselves as we really are*

#### 2. **Reinforces spiritual truth**

*As the Word of God is sung, read, and proclaimed, spiritual truth is reinforced. Keep a journal of what happens every day; use your Bible to keep a context*

#### 3. **Opportunity**

*To express the inward desires of the heart; perhaps to praise Him or thank Him; perhaps to confess sin.*

#### 4. **Brings us closer**

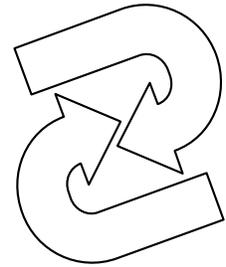
*Worship is an outward expression of our deepest inward feelings toward God. We become like the One we worship; worshiping Him means to become like Him*

#### 5. **Life-style worship**

*Worship should prepare us for work in the world, not just private time or worship services; we are called, like the Levitical worshipers, to worship God 24 hours a day. Our lives should be constantly in a state of praise*

#### 6. **Prepares us for the new things of God**

*Worship softens the heart and increases sensitivity to what God has planned for us. Read Psalm 50:23 — God has immense things planned for us*



## ONE MORE THING

### 4. **What can the worshiper expect from worship?**

*We know that God expects glory; it's not what we get out of worship, but what we bring to it that matter*

#### 1. **Jeremiah 33:3**

*God is an active listener. We can anticipate that He will be paying attention*

#### 2. **II Corinthians 3:18**

*God will transform lives*

#### 3. **Isaiah 6:5**

*God will convict our heart*

#### 4. **Isaiah 6:7**

*God will also purify*

5. **Isaiah 6:8**  
*God commissions us to do things*
6. **Matthew 5:23ff**  
*God reconciles individuals*
7. **Matthew 28:17-19; Acts 2:11; 13:2-5**  
*God makes Himself known through worship*
8. **Joshua 5:13-14**  
*God make s His plans known for us*
9. **I Samuel 16:14-23**  
*God breaks the spiritual bondage*
10. **Jonah 2: 7-9**  
*God can break physical bondage*
11. **II Chronicles 5:13 ff**  
*God will make His presence clear, once we're authentic worshipers*

**When we give glory to God, He responds in the above ways.**

*It's what we bring to music that matters.*

## Unit II - The History of Worship

### Session 21 – “What Does the Worshiper Seek?” New Testament

#### A PSYCHOLOGY OF WORSHIP

##### READING ASSIGNMENT

- (1) Understanding, Preparing and Practicing Christian Worship, chapter , “A Psychology of Worship”  
(2) Psalm 119:2

**Resource:** Segler, Franklin M. *Christian Worship - Its Theology and Practice*. Nashville: Broadman Press, 1967.

**Revision:** *Understanding, Preparing and Practicing Christian Worship*.

**1. Worship is communication between two persons. Psalm 119:2 and Mark 12:30**

*The worshiper and God; it is a Person-centered experienced*

- |    |               |                   |
|----|---------------|-------------------|
| 1. | <b>Nous</b>   | <i>The mind</i>   |
| 2. | <b>Psyche</b> | <i>The soul</i>   |
| 3. | <b>Pneuma</b> | <i>The spirit</i> |
| 4. | <b>Soma</b>   | <i>The body</i>   |
| 5. | <b>Kardia</b> | <i>The heart</i>  |

**2. Worship is response with various aspects of one’s total being**

- |    |                              |  |
|----|------------------------------|--|
| 1. | <b>Senses</b>                | <i>Sight, sound, smell, taste, touch</i>                         |
| 2. | <b>Mind</b>                  | <i>We are thinking beings—do our services initiate this?</i>     |
| 3. | <b>Emotions - I John 4:8</b> | <i>We are reminded that God is love</i>                          |
| 4. | <b>Will</b>                  | <i>People worship by choice; God doesn’t make us do anything</i> |
| 5. | <b>Super-conscious level</b> | <i>Beyond the senses</i>   |
| 6. | <b>Mystery</b>               | <i>God is by nature the ultimate Mystery</i>                     |

3. **Worship is a combination of the objective and subjective.**
  1. **Objective**  
*People think about God; He and His Son are the objects of our attention  
They also aren't sure He's going to do anything*
  2. **Subjective**  
*An experience that takes place inside the worshiper*
  3. **A subject-subject relationship - Romans 8:16**  
*We are made children of God*
  
4. **Worship? Why?** *If we don't worship God, we will find something else to worship.*
  1. **Insignificance**  
*We are insignificant compared to the rest of creation, so we are looking for Him  
(in some form or other)*
  2. **Answers to the mystery - Romans 11**  
*We as humans don't like mystery; we must always be searching for Him*
  3. **Insecurity seeks security - Psalm 46; Mark 4:32**  
*Statistics show that when people are in some kind of need, they will go 30-50  
miles to find a church. When not in need, they won't leave their neighborhood.*
  4. **Companionship with God**  
*Lonely people seek companionship with God; other people can still leave us to feel  
alone*
  5. **Fellowship with others**  
*Sociology says we look for cohorts, or people who think like we do or like what we  
like. We seek instead not what we can get from things, but what we can bring*
  6. **Guilt awareness - Psalm 51**  
*We need and want forgiveness; worship helps us recognize it*
  7. **Anxiety**  
*Causes us to want peace as the demands of life become more extensive*
  8. **Purpose and fulfillment**  
*People today are drawn to things that make a difference*
  9. **Life's challenges**  
*Things can and will go wrong; only coming to God in prayer can heal us*
  10. **Comfort**  
*Our losses are eased by such simple words*

5. **Worship is based on certain attitudes of human expression.**

1. **Adoration - Psalm 103:1**

*More than just praise, it is a sense of awe*

2. **Thanksgiving -- Psalm 106:1**

*Worship is a joyful festival of gratitude; not only for what He has done, but what He is doing*

3. **Two-fold confession**

*1) A recognition of sin in life, coming in humility and repentance to the throne of God; 2) Accepting God's forigeness*

4. **Surrender - Mark 14:36**

*Every significant worship experience calls for surrender and submission (Passive)*

5. **Commitment**

*An active offering of ourselves to His service*

6. **Question: "What did you notice about the attitudes?"**

*All these items come from Isaiah 6*

**Unit II - The History of Worship**

**Session 22 - The Elements of Worship  
New Testament**

**A Historical and Modern Day Perspective**

**READING ASSIGNMENT READING ASSIGNMENT**

- (1) *Experience God in Worship*, chapter 3, "Liturgical Worship - Using Ritual to Inspire True Worship"
- (2) *Worship in the Early Church*, chapter 5, "The Pattern of Sound Words – Early Creeds and Confessions of Faith"
- (3) *A Royal Waste of Time*, chapter 24, "What Do These Words Mean?"

**ASSIGNMENT DUE  
Project II  
Reaction Paper to  
Marva Dawn's book,  
A Royal 'Waste' of Time**

1. I Corinthians 14:40 & I Corinthians 12:26

*Let things be done in dignity and in order.*

2. Elements defined

### 3. Certain elements can be found in the Epistles

1. I Timothy 4:13 – Scripture
2. Acts 20:7
3. Ephesians 5:19
4. Acts 2:42
5. I Corinthians 14:16
6. I Corinthians 16:1-2
7. Romans 16: 16
8. I Corinthians 11:20
9. Hebrews 3:13
10. James 5:16
11. Romans 10:9
12. Acts 2:37 ff
13. I Corinthians 1:3
14. I Corinthians 14:6
15. I Corinthians 12: 7-10 Use The gift

#### **4. New Testament summary of elements**

- 1. Music**
- 2. Scripture**
- 3. Prayer**
- 4. Amen - 45 uses in 14 books**
- 5. Exposition or sermon - II Timothy 4:1-4**
- 6. Exhortation - Hebrews 3:13 / Heb 10: 24**
- 7. Offerings**
- 8. Doxologies - Ephesians 1:3**
- 9. Open confession**
- 10. Lord's Supper and Baptism**

#### **5. Worship elements in the early churches**

- 1. Clement I 96 AD**
  - 1. Read and revere**
  - 2. Repent and confess**
  - 3. Humility before God's majesty**
  - 4. Proclaim**
  - 5. Acknowledge the presence of the Holy Spirit**
  - 6. Offerings**
  - 7. Prayer**

**2. Justin Martyr's Apology, 140 AD**

- 1. Reading and proclamation**
- 2. Congregational prayer**
- 3. Lord's Supper**
- 4. Prayer and thanksgiving**
- 5. Amen**
- 6. Offering**

**6. Worship elements through the ages**

- 1. Changes 3rd & 4th centuries**
- 2. Medieval worship - return to the priestly system**
- 3. 15th century – Reformation**
- 4. Non-conformist churches**

7. **The elements found today. Note - these are listed in alphabetical order not in the order in which they are found in today's worship service**

1. **Benediction**
2. **Call to worship**
3. **Choral music**
4. **Drama**
5. **Hymn - first hymn**
6. **Hymn - second hymn**
7. **Hymn - third hymn**
8. **Invocation**
9. **Offertory**
10. **Pastoral prayer**

11. **Prayer – offering**
12. **Prelude**
13. **Postlude**
14. **Reading of Scripture**
15. **Sermon**
16. **Sharing of decisions**
17. **Silent meditation**
18. **Solo**
19. **Testimony**
20. **Welcome**
21. **Tithes and offerings**

# **WORSHIP**

## **Unit III - WORSHIP PRACTICE - "From Then Till Now"**

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# UNIT III

## WORSHIP PRACTICE

“FROM THEN  
TILL NOW”

## Unit III - WORSHIP PRACTICE- "FROM THEN TILL NOW"

### Session 23 - Worship Practice in the Medieval Church

#### READING ASSIGNMENT

Understand, Preparing and Practicing Christian Worship, chapter 3, "Historical Backgrounds"

*"In the third and fourth centuries, the free usage of primitive Christianity passed over to a formal system which was thoroughly developed later by the Roman Catholic church." History of Dogma, Adolph Harnack*

1. **Return to the priestly system of the Old Testament**  
*People began to think this necessary to guide the "ignorant peasants"*
2. **Evolution of the Mass**  
*An elaborate celebration of the Lord's Supper*
  1. **Early day Elements**
    1. **Scripture**
    2. **Prayers with versicles (a short text from Scripture) and responses**  
*Someone would pray, another would respond or repeat*
    3. **Hymns**
    4. **Commemoration of saints**  
*Some traditions teach that saints are intercessors (Catholic); a communion of historical importance (Anglicans); icons on the wall of saints who lived exemplary lives (Byzantine)*
  2. **Books required**
    1. **Psalter**      *The book of Psalms*
    2. **Antiphonal**      *Response to the Psalms*
    3. **Hymnal**
    4. **Bible**
    5. **Collect**      *The way the prayers were collected*
    6. **Processional**      *Activities for when the bishop enters*
    7. **Consuetudinary**      *Outlined the way to put it the service together*
    8. **Ordinal**
    9. **Directorium**

*This system was devised to serve an authoritarian church in its claim to a bestowal of grace through a sacramental system*  
**Franklin Segler, p 37**

**3. The 6th Century - two centers of liturgical development**

**1. Eastern**

*Very little changes in doctrine and practice*

**1. Alexandrian, Syrian, Byzantine**

**1. Byzantine - Eastern Orthodox Church**

*The Byzantine is what has prevailed (esp. in Russia)*

*Their last change was in 742 A.D.*

*They do add things; gets to be like an onion—the more layers you peel away, the more of the same stuff you see*

**2. Western**

**1. Roman and Gallican** *(French; became as powerful as any separate country)*

**1. Western - Roman Catholic**

*Eventually the RC excommunicated the Orthodox ones*

*The Office (or Canonical Hours)—developed before the Mass*

*The Mass—a “reenactment” of the Last Supper*

*Matins—sung before daybreak (oldest chants of the church)*

*Lauds—sunrise (“sung”)*

*Prime (6a.m.)*

*Terce (9 a.m.) —sometimes followed by Chapterhouse*

*Sext (noon, when sun is highest)—here you do your work*

*Nones (3 p.m.)—sometimes followed by Chapterhouse*

*Vespers, immediately followed by Compline*

*Songs—origin in Hebrew Chant from A.D. 200 to 1300*

*Plainsong—monophonic, modal, unaccompanied, nonmetric, free prose that follows the rhythm, Latin, special notation*

*Song Development*

*Gregorian chant—special type*

*Cantus planus*

*Church modes*

**4. Roman Catholic worship concepts - the “fixed norm” of the Middle Ages**

**1. Worship = Mass**

**2. Meditating saints**

**3. Virgin Mary** *became very important; only lately deified*

**4. Relics** *Objects that brought divine power*

**5. Number of sacraments increased—Baptism & Holy Communion,** *the only ones according to Lady Jane Grey (beheaded at 14 because she would not “own up” to five)*

**6. Confession to a priest** *Priests become the intercessors*

**7. Merit from sacraments and works** *such as buying indulgences*

5. **Between the New Testament and 500 AD - worship divided into two parts - the key to the Mass structure**

1. **Liturgy of the Word**

1. **Introit**—*Some intro statement from the Bible*
2. **Kyrie** *“Lord have mercy” 3x,*
3. **Celebrant salutation**
4. **Collect** *Brings everything to a focus point*
5. **Prophecy or Old Testament lesson** *this was read*
6. **Antiphonal chant** *this was sung by the choir after the reading*
7. **Epistle**
8. **Gradual - Psalm sung**
9. **Alleluia**
10. **Gospel**
11. **Dismissal of those not participating in the Upper Room**

2. **Liturgy of the Upper Room**

1. **Offertory** *The bringing to the high altar of communion elements*
2. **Salutation and Sursum Corda** *“The Lord be with you...”*
3. **Prayer of consecration**
4. **Kiss**
5. **Fraction** *Holding up the bread for transubstantiation*
6. **Lord’s prayer**
7. **Communion - celebrant first**
8. **Post-communion** *A closing of the experience*
9. **Dismissal by a deacon** *not the celebrant*

6. **Mass forms**
  1. **Pontifical High Mass**  
*Must be done by a bishop or higher*
  2. **High Mass**  
*One priest, several deacons; initially required a good choir*
  3. **Low Mass** *Celebrated by the priest with no assistance*
  4. **Dry Mass**  
*Missa sica – the elements are not present (but you still do the rite)*
  5. **Private Mass** *A “personal priest” for a king, or a “chantry chapel” where a priest would come pray for you to absolve your sins, based on how much you paid*
  6. **16th Century the Mass was uniform**
    1. \*\*\*\***Doctrine of Transubstantiation was complete**
    2. **Lord’s Supper +** *Superstitious elements*
    3. **Latin** *The people could not understand it*
7. **Problems presented** *The emphasis on the “propitiary” power of the Mass*
  1. **Atoning nature of the Mass**
  2. **Congregation of spectators** *The only thing they did was come to the rail once a year to receive a taste of the bread at communion; that’s it*
  3. **Prayers from a variety of sources**  
*Never from the people*
  4. **Lack of prayer concerning the Holy Spirit**  
*A RC problem; the empowerment of the Holy Spirit was hidden from the people*
  5. **Static form**  
*Does not ever change at all*
  6. **The language**  
*Only offered in Latin*
8. **A time to reform**  
*The deep needs of the people were not being met*

## Unit III - Worship Practice – “FROM THEN TILL NOW”

### Session 24 - Worship Practice of the Reformation Church

#### “A Mighty Fortress Is Our God”

#### READING ASSIGNMENTS

(1) Understand, Preparing and Practicing Christian Worship, chapter 3, “Historical Backgrounds

(2) Baptist Hymnal - 1991, hymn 8, all verses

1. Roots in the 13<sup>th</sup> century and the culmination in 1517  
*The absence of genuine religion (only a form; nothing in the heart)*
2. Leaders - Martin Luther (1483-1546), Huldreich Zwingli (1484-1531) and John Calvin (1509-1564)
3. Reformation worship forms
  1. Lutheran *Most conservative,*
  2. Calvinist *Reformed style*
  3. Independent Puritan *Most radical; Anabaptist and Quaker forms; the forerunner of Baptist/Congregationalist/Free Church styles*
4. Lutheran Worship *Most conservative; basis of Anglican worship*
  1. Fellowship in and with the Word
  2. Lord’s Supper – weekly
  3. Consubstantiation as opposed to transubstantiation  
*Not literally the body and blood, but still VERY important*
  4. Mass - Christians enter into His sacrifice  
*Christ died only once; Mass becomes a celebration of His resurrection, not His death; “He is IN, He is WITH, He is UNDER)*
  5. Vernacular  
*So the people could understand what was being said*
  6. Return to the old ways  
*First mass without vestments: Wittenberg, 1521; still couldn’t get the doctrine of grace*
  7. A form of worship the people could understand
  8. Worship patterned after Scripture
  9. Hymns – “look up”
  10. “Whatever is not forbidden in Scripture is allowed, if, in the judgement of the church, it is helpful” - Martin Luther

5. **Zwingli and the Reformation** *A stark, blandness to worship; the Mass has nothing to do with worship; just the Lord's Supper*
  1. **Lord's Supper - four times per year**
  2. **Lord's Supper is symbolic**
  3. **Rejection of both transubstantiation and consubstantiation**
  4. **All symbols removed**  
*No crosses, no altars, no nothing*
  5. **Music abolished**  
*There was an antiphonal psalm recitation, not song*
  6. **Antiphonal Psalms substituted for music**
  7. *He failed to hear to hear the people's cry and desire for a pardon from sin.*  
**Thomas Lindsay speaking of Zwingli**  
*Without a eucharist, they still weren't feeling their sins were atoned*
  
6. **John Calvin and the Reformation** *Founded everything on the Word of God*
  1. **Reforms of 1537**
    1. **Lord's Supper**  
*Should be done every Sunday*
    2. **Singing in public worship**  
*Only unison Psalms*
    3. **Religious instruction of children**  
*Teach them singing at an early age to make better adult singers*
    4. **Marriage**
  2. **Substitution of names and title**  
*No more "mass" (Supper of our Lord, not "Holy Communion"); Christ's presence was symbolized by the receptivity of the individual; "Minister" instead of "priest," "table" instead of "altar;" elimination of vestments, special saints days; acknowledges the Holy Spirit*
  3. **Calvin's worship outline - Genevan Service Book**
    1. **Liturgy of the Word**
      1. **Scripture sentence**
      2. **Confession** *How can you worship with unconfessed sin?*
      3. **Prayer for pardon** *"Your sins are forgiven"*
      4. **Metrical Psalm - set to meter**
      5. **Collect**
      6. **Liturgical lesson for the day**
      7. **Sermon**

**2. Liturgy of the Upper Room**

1. **Collection of alms**  
*Actually collect money for the poor*
2. **Intercessions**  
*People are allowed to pray for themselves*
3. **Lord's Prayer in paraphrase**  
*A rejection of the church traditions*
4. **Words of institution**
5. **Exhortation**
6. **Consecration prayer**
7. **Fraction**
8. **Delivery**
9. **Communion**
10. **Post-communion collect**
11. **Blessing**

**4. Use of the outline**

1. **Continent**
2. **Scotland - John Knox - Book of Common Prayer**
3. **England - Presbyterian Church - Directory of Public Worship**
4. **United States – PCUSA**

7. **Calvin's significance for worship**
  1. **Rites**
  2. **Ceremonies**
  3. **Worship should be adopted in accord with church doctrine**
  4. **Calvin - *Whatever is not taught in Scripture is not allowable in worship***
  5. **Luther - *Whatever is not forbidden in Scripture is allowable in worship.***
  6. **Dignity and order**
  7. **Structured pattern of worship and unity within**
  8. **Simplicity but not austere**
  
8. **Beyond the "three" to the Radical Reformers**
  1. **Principle influence for the 21<sup>st</sup> century?**
  
  2. **Restore New Testament Form**

## Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”

### Session 25 - Worship Practice in the Post-Reformation Church

#### READING ASSIGNMENTS

Understand, Preparing and Practicing Christian Worship, chapter 3,  
“Historical Backgrounds

## FREED FROM RITUAL - THE NON-CONFORMISTS

*Religious awakening has always been accompanied by a revision of liturgy and the free churches sought to be free from traditional rites and ceremonies.*

Franklin Segler, p 46

1. Andrew Fairbairn –1910  
*The spirit of the service is more important than the service components themselves*
2. Emphasis - Spirit rather than form
3. Who were they? Anabaptists, Puritans, Independents, Nonconformists, Separatists, and Dissenters
4. Anabaptists - Switzerland - 1525-1529  
*Wanted to return to New Testament worship practices*
  1. Doctrine
    1. Personal commitment to Jesus Christ
    2. Anti-liturgy
    3. Return to primitive Christianity
  2. Worship practice
    1. Preaching is central–*Thanks to the Anabaptists: how can they understand without a preacher?*
    2. Emphasis on the congregation’s participation *A big removal from*
    3. Clergy and laity *became nearly indistinguishable*
    4. Hymn singing by the congregation - martyrdom hymns  
*Unlike Calvin, who wanted psalms only; sang primarily hymns of martyrdom*
    5. \*Adopted Confessions of Faith rather than Creeds
    6. Sacraments rejected - two ordinances observed *Baptism: only available as a burial in water of those who have accepted Christ as Savior*  
*The Lord’s Supper*
    7. Latin abolished

5. Failures within the Free Churches

1. **Ministers dominated**  
*The man in the pulpit got so full of himself everyone "deified" him*
2. **Verbalism** *Because of all the "talking," there was no time for congregational response*
3. **Absence of public participation in prayer**  
*The congregation was seldom allowed to express its own prayer*
4. **Individualism and subjectivity carried to the extreme**  
*Too many individuals to never be united into a corporate body*

**- THE BAPTISTS -**

1. The Baptists

1. **Centrality of the New Testament**
2. **Connection between personal faith and baptism**
  1. **\*Baptism is a symbolic act of surrender to God based on a realistic conversion of the whole life**
3. **\*Passion for spiritual liberty - Priesthood of the Believer**
4. **\*Autonomy of the local church**

*In the whole range of Protestant worship from the Quakers to the Anglo-Catholics, from the radical to the traditional, the Baptists will be found the furthest to the left in origin and development. J. Davies*

2. Two streams of Baptist history

1. **General Baptists - 1609 - Amsterdam, Holland, John Smyth**
  
2. **Particular or Calvinistic Baptists - 1638 - London - John Spillsbury**

- 3. The General Baptist Order of Worship**
  - 1. Prayer**
  - 2. Read one or two chapters of the Bible**
  - 3. Explain and apply**
  - 4. Speaker 1 – prayer**
  - 5. Speaker 1 – proclaims**
  - 6. Speaker 2 – prophecies**
  - 7. Speaker 3**
  - 8. Speaker 4**
  - 9. Other speakers as needed**
  - 10. Speaker 1 - concluding prayer**
  - 11. Exhortation for the poor**
  - 12. Collection**
  - 13. Service 1 - 8:00 AM – Noon**
  - 14. Service 2 - 2:00 PM - 5:00 PM**
  - 15. Rejected both hymn singing and Psalm singing**
  - 16. Solo singing allowed but no congregational song**
  - 17. Adapted Corinthian model**

4. **The Particular Baptist Order of Worship - unchanged since 17<sup>th</sup> century**
  1. **Shorter sermons and prayers**
  2. **Collects and set prayer forms**
  3. **Instruments and choirs**
  4. **Children's sermon**
  5. **Congregational singing and original composition**
  6. **1697 - hymns for the Lord's Supper - *Hymns in Commemoration of the Sufferings of Our Blessed Savior*, Joseph Stennett**
  7. ***Pilgrim's Progress*, included in worship**

NOTES

**Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”**

**Session 26 - Worship Practice in the United States**

**FORUM DAY**

**READING ASSIGNMENTS**

**Understand, Preparing and Practicing Christian Worship, chapter 3,  
“Historical Backgrounds**

**ASSIGNMENT**

**Project III  
WORSHIP SERVICE  
OBSERVATION REPORT**

**DUE DATE:  
Beginning of Session 32**

1. Influences of England and Scotland
2. Two important denominations
  - 1.
  - 2.
3. The American Frontier was characterized by two factors:
  - 1.
  - 2.
4. Worship on the United States frontier
  1. No set forms
  2. Observance of the Ordinances
  3. Suspicious
  4. Preaching was central

5. Prayers
6. Informal
7. Exuberant singing
8. Immediacy
9. Place

5. The key element about worship on the American frontier : It was \_\_\_\_\_

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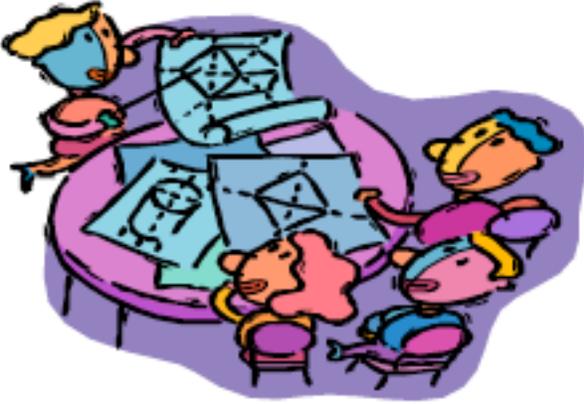
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6. Decline of “quality” in worship. Four factors:

1. Hostility
2. Circumstances
3. Overemphasis
4. Romantic transcendentalism

7. Face the “realities”

1. Numerical gains
2. Stewardship
3. Overemphasis on organization
4. Lay participation
5. Social issues
6. Too much emphasis on
7. Isolation



# FORUM

**OBJECTIVE:** To evaluate, in the context of the history of worship, where we are today.

**REFLECTION 1:** As we think about worship in the free Church tradition, what should our goals be?

**REFLECTION 2:** What can we do to help the people of the church we serve to have a realistic encounter with God?

**REFLECTION 3:** What needs to be changed?

**REFLECTION 4:** What needs to be left alone?



**Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”**

**Session 27 - SOUTHERN BAPTIST WORSHIP PRACTICE**

**READING ASSIGNMENT  
NONE FOR THIS SESSION**

**Suggested Reading: McBeth, Leon. The Baptist Heritage – Four Centuries of Baptist Witness. Nashville: Broadman Press, 1987. Pages 91-95, “Baptist Worship” and pages 687-690**

1. Anne Bolyen and Henry VIII
2. Worship - W.T. Conner
3. Worship - James E. Carter
4. Confessions of Faith
  1. 1742 - Philadelphia Confession of Faith
  2. The Second London Confession - Calvinistic influence
    1. Worship defined
    2. God alone
    3. Elements of Worship
    4. Place
    5. Day and time
    6. Sabbath is kept holy
  3. 1767 - Charleston Baptist Association

4. 1833 - New Hampshire Confession of Faith
  5. 1925 - The Baptist Faith and Message
  6. 1963- The Baptist Faith and Message
  7. 2000 - The Baptist Faith and Message
5. Church Covenants
  6. Baptist Theologies
    1. W.T. Conner
    2. E.Y. Mullins
    3. *Encyclopedia of Southern Baptists*
    4. Franklin Segler
      1. God - worthy of worship
      2. Jesus Christ - object of faith
      3. Holy Spirit - dynamic of worship
      4. Bible - eternal in words
      5. Church - people of God
  7. The Baptist Form of Worship - early days
    1. Free form

8. **Modern Era**

1. **Charleston**
  
2. **Sandy Creek**
  
3. **Thematic worship - Isaiah 6 - mid 1960**

9. **Turning points**

1. **1963 - *The Nature and Function of the Church***
  
2. **1967 - Christian folk musical - Good News**
  
3. **1968 – “O Thou to Whose All Searching Sight”**
  
4. **1979-80 - Dr. Bruce Leafblad**

*The first business of the church is not evangelism,  
nor missions, nor benevolence; it is worship.  
The worship of God in Christ should be at the center  
of all else the church does.  
It is the mainspring of the activity of the church.*

**W.T. Conner**

*The Gospel of Redemption.* Nashville: Broadman Press, 1945.

## Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”

### Session 28 - Worship-The Seven Styles of Current Practice-Part I

#### READING ASSIGNMENT

Experience God in Worship,, chapter 3, “Liturgical Worship: Using Ritual to Inspire True Worship”; Chapter 6, “African American Worship: Creating a New Worship for the 21<sup>st</sup> Century”; chapter 7, “Charismatic Worship: Embracing a Worship Reformation.”

#### RECOMMENDED ADDITIONAL READING

Webber, Robert. The Renewal of Sunday Worship. Peabody, Mass. Hendrickson Publishers, Inc., 1993

1. **Liturgical worship - churches of ancient origin** *Roman Catholics, Orthodox, Lutharn/Anglicans, churches that use the “act of the Eucharist” and sacrament; even in the architecture there is a symbolization of the Lord’s Supper*
2. **Traditional Protestant worship – Methodists, Presbyterians**
  1. **Retell**  
*Authentic worship is rooted in the church’s experience of the Gospel; that is, to be a true N.T. church we must retell the biblical story (the church as it existed through history also tells the story)*
  2. **Theological**  
*Worship must be deeply theological; every worship tradition must give attention to it*
  3. **Diversity**  
*There are a various ways in which worship can occur because of diversity, but regardless of the ways, you must retell the story theologically*
  4. **Worship and mission**  
*Missions exists because worship doesn’t; the world WANTS to worship, but they don’t know how. Most churches are involved in spreading the gospel and social interaction (a throwback to Jewish beliefs)*
  5. **Universal and local**  
*Worship involves timeless and universal ideas, but those ideas must be expressed in today’s world*
  6. **Creative and traditional**  
*Traditional: efforts are made to see that creative activities are utilized  
Never ignore the traditions of history—remember your church’s origins*

3. **Creative worship**
  1. **Leadership**  
*Must find ways to honor the people's ability to employ their talents  
Also, be careful not just to employ people because they "want to help"*
  2. **Creative activities**
  3. **Creativity explored**  
*There are many options besides music that can be used in worship*
  4. **Consider and respect the past**  
*In most churches, wherever they are, there are certain traditions and  
taboos. Usually you don't know what they are till you violate them.  
Every church has history to deal with; learn from the early on*
4. **Charismatic worship - Webber: worship that focuses on the sovereignty of the Holy Spirit**  
*Not to be confused with the churches that speak in tongues; put lots of emphasis  
on the Holy spirit. Two types: More into feeling, and more into clapping*
  1. **Resists imposed forms**
  2. **Priesthood of the believer**  
*The believer's right to express worship in an individual style; here it  
actually becomes the work of the people. They are no longer just  
spectators*
  3. **Spiritual gifts**  
*Usually use a two-fold worship order: Praise & Worship (preaching,  
exhortation, etc.)*
  4. **Holy Spirit will minister directly**  
*An expectation of worship*
  5. **Music**  
*Used not just in praising God, but in expressing needs of the heart.  
Scripture songs got their beginnings here. This was begun by Messianic  
Jews. In some hymnals there are international hymns & songs*
  6. **Lord's Supper**  
*Baptism is important also, but here the people come forward for  
participation; no one brought it to you.*

5. **The Praise and Worship tradition**

1. **Praise - directed to God for God's acts**

2. **Worship - directed to God for God's person**

*But isn't "worship" praise? This is based on "tabernacle worship" – outer court, inner court, and Holy of Holies*

3. **Scripture does not interchange these words**

*Praise prepares us for worship (Psalm 95:1-5)*

4. **After praise, we are invited to worship**

*Moving from a standing to kneeling and bowing down position (Psalm 95:6)*

5. **Model - praise first, worship second - based on Psalm 96**

*"Adoration" and "Intimacy" are interchangeable (these are what worship is to them; see Psalm 96:7, 8 for their service structure [the Tabernacle models])*

6. **Praise is** *a step beyond thanksgiving*

*It is more concerned with what God has done than what He is, but it is an exuberant, unabashed thankfulness that breaks forth in praise; adding the dimension of God into the things that have been done; everything is a gift of God to be grateful and thankful for. "Praise" is for God; thanksgiving/thankfulness can be given to anyone*

7. **Praise is** *breaking forth in song (unfortunately, you can do lots of praising and not any worshiping; we might just be entertaining each other)*

8. **Worship is** *usually very submissive rather than physically active. Everything is drawn to a very specific point of intimacy, a connection moment*

6. **Praise and Worship summary**

*Both are important in this tradition, but they all maintain that Worship is more important. Praise is to solicit God's presence; Worship is what we do when He arrives*

1. **Praise**

*...puts love into words and action  
We are talking ABOUT God*

2. **Worship**

*...puts love into touch and relationship  
We are talking TO God*

# NOTES

## Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”

### Session 29 - The Seven Styles of Current Practice - Part II

1. Acts 26 *Sometimes called “blended worship”*

## CONVERGENCE WORSHIP

1. **Convergence Worship - Webber - *the coming together of historic and contemporary worship.***  
*Sometimes called “blended worship;” will follow a 3Fold or 4Fold model*
2. **The principles of Convergence worship**
  1. **SEMPRE REFORMANDA**  
*The church must always be ready to reform itself*
  2. **Learn**  
*The church must be willing to learn from other worship communities. We may not need to employ it right away, but it helps*
  3. **Respect**  
*The most effective church remembers its past and does not wantonly abandon it. This doesn't mean things need to perpetuate*
  4. **Commit**  
*The church needs contemporary elements, such as visual elements— they can enhance our worship if we'll let them*
3. **The elements of Convergence worship**
  1. **Acts of entrance**  
*Something that gathers the people together to worship of God; sybollic of coming before the Lord*
  2. **The voice of God**  
*God speaks through the Scriptures, sermon, testimony, drama, readings, visuals that portray ideas*
  3. **\*The Lord's Table**  
*Response to or Thanksgiving for the Word of God (typically mainline traditions)*

4. **Forth to serve**  
*We need to "benedict" our people, giving them a charge to go forth into the world*

<b>SERVICE FOR SEEKERS</b>
----------------------------

1. **Origin**  
*Really with Billy Graham's evangelistic meetings*
2. **Believer's Worship**  
*Conducted during the week at a separate time*
3. **Willow Creek Model - Willow Creek Community Church Leaders**
4. **Founded 1975 - Discovered five reasons for indifference:**
  1. **Money**      *The churches were always asking for it, but nothing significant was happening to it*
  2. **Boring and lifeless**
  3. **Predictable and repetitive**  
*People can read; let's make...?*
  4. **Sermons irrelevant**  
*Keys are for daily life*
  5. **Guilty feelings**  
*Pastor makes them feel guilty & ignorant (they should)*
5. **Target audience**  
*25-50 year old Males (far less tolerant of worship); women were far more tolerant of the above elements*
6. **Foundational principles and values of Willow Creek**
  1. **All people matter**  
*...and they must matter to us. It's easy to acknowledge attractive people*
  2. **Lost people need to be sought**  
*They are not usually going to come. We must be intentional in evangelism*
  3. **Evangelism and edification cannot effectively be done at the same time**  
*- Perhaps a chance for multiple services, but Sunday @ 11 is for evangelism*  
*- They figure that if people are seeking for church, they'll come at 11.*  
*- A topical convergent sermon for believers, a gracious appeal in the evangelistic service for seekers.*
  4. **Respect the spiritual journey**  
*...of the seeker and seek to legitimize him. Seeking for Christ is an honest thing to do; they never try to force anything on anyone*
  5. **Avoid embarrassment**  
*Never embarrass the seeker; people prefer to remain anonymous*
  6. **A spirit of excellence**  
*Excellence reflects the glory of God, and that has a positive effect on people*

## 7. The Strategy of Willow Creek

1. **Belief in the Biblical mandate of evangelism**  
*This begins in our own community*
2. **Never “bore” people out of the kingdom of God**  
*This is a good point...*
3. **Respect**  
*...the autonomy of the seeker. It’s his personal journey, and not everyone is at the same place.*
4. **Seek to understand**  
*...that the seeker needs time to make a decision. Never manipulate or force a decision at this moments*
5. **Recognize the need for**
6. **Excellence yields support**  
*They have found that if the cause is handled properly, they will support it not only in time and talent, but also money*
7. **A relevant connection**  
*...between what is being taught and the seeker’s everyday life*

## 8. A dedication to excellence

1. **All aspects**  
*...of the church will be scrutinized by the believer (who will be looking for things to be wrong*
2. **Traffic**  
*The first impression people get of a church; seekers are helped to find a parking place*
3. **Grounds**  
*Are immaculately groomed*
4. **Building**  
*Greeters are present to answer questions in a friendly manner. Are the people at your church actually friendly?*
5. **Auditorium**  
*There is nothing there that will distract the seeker. There is a printed bulletin (worship guide) with taped music to mask the silence*
6. **Absence of symbols**  
*Nothing offensive or even questionable is present (no flags, crosses, other religious symbols, etc.)*
7. **Creativity and variety**  
*Shows the church is in touch with reality and knows what’s going on in the world*

9. **The service components (elements)**

1. **Music - upbeat and contemporary**

*Rory Noland says goal #1 is to make the music relevant to their particular generation. They are invited to participate in ONE chorus; everything else is concert*

2. **Drama - does not preach or answer**

*Asks questions or provides identification*

3. **Scripture Reading - personal experience is related to it**

*Usually a current story to illustrate that Scripture is relevant to today's world (unlike the use of the lectionary).*

4. **Announcements - information about the way in which further information can be obtained**

*Designed to give information about the church to those who want it and how to get it; "New Community Update" is the news for members, given on Wednesdays*

5. **Offering – disclaimer**

*No one is obligated to participate*

6. **Message - relevant to the audience**

*Numerous contemporary references will be used*

7. **Anonymity - only attention is required**

*Except for the one chorus, everything requires only their attention; there is no "altar call." They are not event-oriented, they are process-oriented. Takes an average of 6-8 months to groom a professing convert*

8. **Recognition of the need for worship - New Community Service on Wednesday evening**

*Services are designed with the seeker in mind, but they realize something more is needed than this. This service is designed to meet the edification needs of the worshiper.*

# POP QUIZ



**THE QUIZ: "THE NEW LANGUAGE"**

**TYPE: "A TAKE HOME" EXAM**

**DUE DATE: THE NEXT DAY THIS CLASS MEETS**

**TEST LOCATION: THE NEXT PAGE**

## THE NEW LANGUAGE

Name: \_\_\_\_\_

We have completed our study of contemporary worship styles. The Willow Creek model stressed relevance in today's world. Sometimes, the language we use to share our faith may be meaningless or clichéd to the people we are attempting to reach. Match the old word with the new in the exercise listed below.

### OLD

1. \_\_\_\_\_ Scripture or Bible Verse
2. \_\_\_\_\_ Believe
3. \_\_\_\_\_ Born again, converted
4. \_\_\_\_\_ Christian
5. \_\_\_\_\_ Confess
6. \_\_\_\_\_ Got saved, found the Lord
7. \_\_\_\_\_ Grace
8. \_\_\_\_\_ Gospel
  
9. \_\_\_\_\_ Have a burden
  
10. \_\_\_\_\_ Know
11. \_\_\_\_\_ the Lord
12. \_\_\_\_\_ the Holy Spirit
13. \_\_\_\_\_ Praise
14. \_\_\_\_\_ Pray
15. \_\_\_\_\_ Preach
16. \_\_\_\_\_ Repent
  
17. \_\_\_\_\_ Salvation, saved
18. \_\_\_\_\_ Savior
19. \_\_\_\_\_ Share
  
20. \_\_\_\_\_ Sin, sinner
21. \_\_\_\_\_ Testimony
22. \_\_\_\_\_ Witness
  
23. \_\_\_\_\_ Worship

### NEW

1. Giving honor and glory to God
2. Trust, accept
3. Admit
4. God's totally unearned forgiveness
5. A place in the Bible where it says
6. Follower of Christ
7. Changed, transformed
8. Accept Christ, a decision to follow Christ
9. God loves us and sent His Son so that we can find forgiveness and new life through Him
10. God, Creator
11. God the Spirit, the Spirit of God
12. Be concerned
13. Believe, trust, be certain
14. Tell, show
15. Talk about
16. Acting against God's will and offending God's character
17. Discuss, explain
18. Story
19. To be sorry about wrongs and to turn from them
20. Thanking God for His greatness
21. Talk with God, ask God
22. Forgiveness of wrongs and given eternal life
23. Jesus, God's Son, who forgave my wrongs and gave me eternal life

Score: \_\_\_\_\_ Points Possible: (23)

## Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”

### Session 30 - Worship Renewal - The “Heart” of the Matter

#### READING ASSIGNMENT

#### Understanding, Preparing and Practicing Christian Worship, Chapter 6, “Worship and Church Renewal”

#### Psalm 51

How is your religious vocabulary?

#### Introduction

1. **What kind of renewal is needed?**

*Church leaders are caught in this issue—what do we need to change Do we need to change at all Some kind of renewal, but what kind*

1. **Corporate worship**

*How most of us think about renewal, but this limits our thinking. The issue is much broader than “the gather of the people together in public worship.” The foundational need is found within the private worship of the believer. We get nothing out of worship because we aren’t living a worshipful life outside of it. Private worship involves two things: meet God in prayer and devotion; and life a life of worship outside. It must begin with the spiritual problems of the individual worship—what matters is the heart of the worshiper*

2. **The foundational need for worship renewal is found within the**

*the private worship of the believer*.

3. **Worship renewal begins with the realization that we approach**

*worship from a position of humility rather than strength*.

4. **Psalm 51**

1. **V1**

*The psalmist has rebelled, transgressed against God*

2. **V2**

*The psalmist has been perverted; “I have varied from the right set of things in my life; I was entangled by sin,” which we often don’t even realize. He knew that to be renewed involved a radical, transforming, inward change.*

5. **John 4**

*Jesus sought to direct the woman from cold well water to Water of life; she tried to direct the attention to the physical. Don’t we do the same thing “Pogo” comic strip: “We have met the enemy, and it is us.”*

2. **How can renewal be found? Or – “How can I see God in my worship”**

---

1. **Ambrose of Milan writing in 339-397 AD**

*“O God, teach me to see you, and reveal yourself to me when I seek you. For I cannot seek me unless you first reveal yourself to me.”*

2. **The key:**

*“O God, teach me to see You.” Most of us never see God privately; how do we expect to see Him publicly*

3. **Spiritual Formations expresses the following idea:**

*“Worship rightly practiced encompasses the Christian’s entire life, not merely and hour or two on Sunday morning. The life FOR God is entirely dependant on the life WITH God.”*

4. **A life-style of worship - a daily experience - The Elements**

1. *Scripture speaks for God—in order to be renewed, I have to read the Scriptures. Find something where you are daily in the Word.*

2. *Prayer expresses our response to God. I spend time in intimate communication with God, holding nothing back.*

3. *A simple structure of daily worship:*

1. *Word, prayer, Word, prayer*

2. *A basic dialog with God will develop a rhythm*

4. *What should be contained in the prayer*

1. *Adoration, praise, and thanksgiving*

2. *Contrition, repentance, confession*

3. *Dedication, submission, commitment*

4. *Petition, supplication, intercession*

5.

3. **Both personal and corporate worship should be Theocentric - Psalm 148:13**  
*Only God is worthy of praise; we must always be reminded to take our minds off of ourselves so we can keep Him at the center of our attention*
4. **Worship should be reverent**  
*Worship, especially private, is the moment where we fall on our faces in humility while praising Him and giving Him all glory, as well as how we live life outside of the "worship moment." Neither personal nor corporate worship should be entertainment.*
5. **Psalm 95:6**
  1. **End unto itself**  
*When we worship privately we are better prepared to worship corporately*
  2. **Reorients us**  
*...toward God and His perspective instead of our own lives*
  3. **Prepares us for corporate worship**  
*If our hearts are worshipping through the week, corporate worship will already be filled with the wonder of God when we come into it (in spite of the "quality" of the service)*
  4. **Ascend to new levels of worship**
6. **Private worship prepares us for a corporate encounter with God**
  1. **Revelation 1:8**  
*I see God as the beginning and end of my life*
  2. **Daniel 7:9**  
*I see God as reigning over everything I do*
  3. **Isaiah 62:4**  
*I see God as a place of promise; that symbolic place where we will join with God*
  4. **Genesis 35:15**  
*The place of Bethel; as I worship with God, I am in conversation with God*
  5. **Exodus 33:22**  
*A place where God's glory passes by*
  6. **Luke 1:78b-79**
  7. **II Peter 1:19**
  8. **Haggai 2:7**
  9. **I Samuel 7:12**

10. Exodus 13:21
11. Genesis 28:10-22
12. Revelation 21:18
13. Jerusalem
  - 1.
  - 2.
  - 3.
14. Acts 16:9
15. Exodus 25:17-22
16. Deuteronomy 3:27
17. Song of Solomon 2:1
18. John 9
19. Malaci 4:2
20. Lamentations 3:18-19
21. Zion
  - 1.
  - 2.
  - 3.
  - 4.

**Unit III - WORSHIP PRACTICE – “FROM THEN TILL NOW”**

**Session 31 - Worship Renewal - The Church in Transition**

**READING ASSIGNMENT**  
**Understanding, Preparing and Practicing Christian Worship**  
**Chapter 6, “Worship and Church Renewal”**

*There is nothing more dangerous than a mindless faith.*  
Thomas Troger

**Question:** “How will we lead the church to worship in a way which draws on the best of what each group of people in that particular church has to offer without reinforcing the fragmentation and struggle that characterizes current worship culture?”

1. **The Signs of apathetic worship and a passive congregation - Robert Webber**  
(\* indicates additions by the professor)  
*Is worship—corporate and private—...*
  1. **\*How exciting are the parades?**  
*The congregation lacks enthusiasm and spirit of joy; there is no sense of excitement that God is going to do something*
  2. **\*Do they feel welcome or drawn into the unit?**  
*Do they use real flowers in the cemetery? Do they genuinely care for people, or is it all a show*
  3. **\*What is the**  
*...is exclusively organized to one end; is there such a stress on excellence, but does it force out the influence of the Holy Spirit*
  4. **Worship** *can be apathetic*
  5. **Preaching and leading skills** *are weak*  
*Mediocrity is accepted in the very place it ought to be abhorred the most*
  6. **Sermons**  
*Long, didactic, and lacking application*
  7. **The Lord’s Supper**  
*...and baptism are “tacked on” without particular attention or ceremony*

8. **People**  
*How do the people sit in the congregation? Like a bunch of little soldiers*
9. **Singing**  
*...lacks life and the range of musical choice is limited (not just one kind of thing), and even within a style (not all contemporary songs should be fast)*
10. **An absence of**  
*...order within the service. There should be done with dignity and in order; make sure that everything going on in a service does not distract from worship*
11. **A lack of emphasis on**  
*...spiritual growth; this will be evidenced in peoples' lives and in their worship*
12. **The use of the Arts**  
*Not every church can handle dramas, etc., but examine how to use arts besides music*
13. **The people**  
*...are more or less spectators. They need to be engaged to do something, from using a hymnbook to shaking hands*
14. **The senses**  
*...are not engaged. "Focus the mind's attention and the heart's affection (love) on God." (Bruce Leafblad)*

## 2. What are the signs of renewed worship? - Robert Webber

1. **Objective characteristics**
  1. **A Christ-centered focus**  
*To the extent that the power of His sacrifice enables worship*
  2. **A balance of order**  
*Order of service should be moderated so as to be movable by the Spirit*
  3. **A sense of the presence**  
*of the Holy Spirit*
  4. **A variety of the Arts**  
*Visuals (banners, PowerPoint, etc.), drama, intergenerational involvement*
  5. **A variety of musical styles**  
*Classics to contemporary, sung by appropriate generational resources; also greater use of cultural styles*
  6. **\*Narrative preaching**  
*...or at least exceptional communication skills, where a story is being told as application is being made; bringing the message alive. Works, but takes a lot of work*

7. **Worship space**  
*...that encourages participation and freedom of expression*
8. **\*Intergenerational worship**  
*Everyone participates in the same worship; no "special interest" worship services*
9. **Both ends of the spectrum**  
*...should be experienced: boldness and **intimacy** (especially use of silence)*
10. **A "welcoming"**  
*...environment where people are open and friendly; guests are made to feel "at home," not just being catered to*
11. **\*More vertical emphasis**  
*...and less horizontal emphasis*

## 2. Subjective characteristics of renewed worship

1. **The people**  
*...actively participate (in some churches less enthusiastic than others)*
2. **There is a sense of**  
*...expectation that something will happen; that something will happen; joy in the knowledge of my Redeemer; love from this congregation; victory; peace*
3. **\*A high level of "church integrity"**  
*A church where the vast majority of the people will do what they say they will do (or, more importantly, what God says they will do)*
4. **The whole person**  
*...is involved in the worship experience: heart, soul, mind, body*
5. **An element of spontaneity**  
*Sometimes a word of testimony, for example*
6. **A feeling of personal**  
*...involvement and corporate "relatedness" to minimize a "caste system" sense*

## 3. Results that can be anticipated

*Once renewed in worship, ...*

1. **People will**  
*...reach inward towards one another in worship and outside the church*
2. **There will be**  
*...a growing evangelistic concern for the lost in the community and in the world. I "live" worship before my neighbors*
3. **There will be**  
*...a heightened social awareness of the needs within the church and the community*
4. **Spiritual growth will**  
*...begin when these things begin to happen*
5. **There will be a**  
*...strong sense of community, a sense of belonging*

3. **The Cultural influence - Leith Anderson**  
*Things we need to know before we start to plan worship*
  1. **The reality of living in the culture**  
*We must recognize that we live in a culture that is different than 1954*
  2. **Distinguish between culture and the sin of culture**  
*Money is fine, greed is sin; politics are fine, but trusting a system is a fallacy*
  3. **Recognize and relate**  
*...positively to the non-sinful facts of the culture (use of technology, scheduling)*
  4. **Do not make the arrogant association that all this sinful culture is going to be saved, because many will reject. Not to mean we shouldn't try**
  5. **Beware of isolationism**  
*There should be a comfortable fear of the culture overtaking the faith, but we cannot be paralyzed out of engaging, which intimates weakness in our God*
  6. **Encourage life-style worship and living "Christianly (sic)" within the culture**  
*"Lifestyle worship" is taught so that we will know how to react*
  7. **Acknowledge**  
*...that certain Christian subcultures can become evil*
  8. **Recognize the essentials of Christianity**  
*...but distinguish between them and cultural matters (the virgin birth is essential; December 25<sup>th</sup> as the holiday is not)*
  
4. **The key factors of worship renewal**
  1. *We must increase our desire to worship privately*
  2. *The worship focus must be vertical*
  3. *The worshipers will have a greater desire for a connection with the incarnate Son of God and a desire to take His message to the world*
  4. *Worshipers, pastors, and staff members must understand that renewed worship will occur through the power of the Holy Spirit*
  5. *Worship must move from passive inactivity to an active experience of mind & heart*
  6. *Worship must be more spontaneous*
  7. *There will be an increased interest in historical worship*
  8. *There will be an increased cultural relevance and an increased cultural impact*
  
5. **"Why are Christians not sharing their faith?"**  
*It has been said that 95% of believers die without having ever shared their faith*
  1. **First Priority**  
*They have not given God glory (they are self-centered and self-impressed)*
  2. **Second Priority**  
*They have not been empowered in corporate worship because they are not worshipping privately. An empowered worship will share his faith.*
  3. **Result**  
*When faith is shared, there is (of course) eternal life, and an increase in worshipers*

# **WORSHIP**

## **Unit IV – PLANNING AND LEADING WORSHIP**

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**UNIT IV**

**PLANNING  
AND  
LEADING  
WORSHIP**

**Unit IV - PLANNING AND LEADING WORSHIP**

**Session 32 - Perspectives for the 21<sup>st</sup> Century**

**READING ASSIGNMENT**

**(1) Experiencing God in Worship, chapter 9, "Recreating Worship for a Post-Modern World"**

**ASSIGNMENT DUE**

**Project III**

**WORSHIP OBSERVATION**

*You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. I Peter 2:5*

1. The struggle with worship - C.S. Lewis
2. What are the 21<sup>st</sup> century perspectives?
  1. Perspective 1
    1. "What the church needs now" - Ron Man
    2. Romans 12:1-21
    3. The essence of worship
  2. Perspective 2
    1. John 4:23

3. **Perspective 3**
  1. **Philippians 2:3**
  2. **C.S. Lewis - *first, there must be harmony and fair play between individuals, second,***
  3. **Humility**
  4. **Philippians 1:27**
4. **Perspective 4**
  1. **Romans 12:1-8**
5. **Perspective 5**
  1. **John Piper**
  2. **Romans 11:36**

## Unit IV - PLANNING AND LEADING WORSHIP

### Session 33 - Planning Worship - The Basics

#### READING ASSIGNMENT

- (1) Understanding, Preparing and Practicing Christian Worship, chapter 18, "Planning the Order of Worship", chapter 15, "The Christian Year and Other Special Days"
- (2) Worship, Rediscovering the Missing Jewel, chapter 11, "The Body of the Believer in Worship"

*Any enterprise is built by wise planning; becomes strong through common sense, and profits wonderfully by keeping abreast of the facts. Proverbs 24:3-4*

1. **George Barna - the day and time of people thinking the church is not relevant is passing.**  
*The church is being relevant to the needs of the people, and we must focus on meeting their needs.*
2. **Two key factors in worship planning:**
  1. *You must use an element of common sense, awareness of the facts, and keeping up with the times*
  2. *The revelation of God*
3. **Worship is a process, not an event.**
4. **The process:**
  1. *Must be planned through prayer and commitment of God through all the pastoral team*
  2. *Its sole purpose is to focus the mind's attention and heart's affection on God*
  3. *It is not a competing event with last week's worship service*

## HOW DO WE PLAN WORSHIP

1. **Prayer and commitment to God**
2. **Shared ministry**
3. **Determine a focal point**  
*Gain a full understanding of what the service should be about*
  1. **Style**
  2. **Topical-blended worship**  
*Probably the most common and user-friendly*
4. **Find the resources**  
*Know who can meet your needs (technicians, copyright "authorities," etc.)*
5. **Design the sequence of the worship elements**  
*What worship model will I use? How do I fit my theme in the constituent parts? Each element must be placed in an order that is logical and progressive. It should be an unfolding drama*
6. **Check the content and flow**  
*Problematic because sometimes a switch from one song to another can be too big of a leap. There needs to be an element of transition. Ask, "Are there any emotional shifts that are too jarring for the people to make?"*
7. **Evaluate for participation**  
*How much participation is going on? We want people as active and involved as possible*

## WHAT ARE SOME WORSHIP THEMES THAT CAN BE USED IN PLANNING

1. **Ron Man - a title is descriptive but a theme presents a principle and reveals a purpose**  
*Describe in the worship guide the purpose, or theme, for specific sections of worship. The theme develops the principle; the worship service needs to weave together like fine fabric.*
2. **A need within the congregation**  
*Topical worship can work effectively in that it focuses worshipers attention on things other than what they like or don't like*
3. **A special event**  
*A reality*
4. **Sermon topic**  
*Many times planning worship around a theme will better implant the topic into the minds of the people*

5. **A message from God to His people**  
*Missions, a burden of the pastor, etc.*
6. **The worship models**      *Psalm 95, Corinthian, 4Fold, Isaiah 6, etc.*

## GUIDELINES FOR THEMATIC WORSHIP

1. **Ask**  
*...God for His revelation (which we often don't do); what is He specifically revealing?  
Everyone should be participating in the planning*
2. **Introduce**  
*...themes in the most natural way possible without being overt; a bit more subtle*
3. **Relate**  
*...the elements of worship to the theme (frequently doesn't happen)*
4. **Do not**  
*...over-play the theme. It should be obvious, but not overstated.*



## A FEW THINGS TO REMEMBER

1. **“What everybody wants to hear”**  
*We don't preach or sing just what they want to hear; otherwise, we're entertainers. We have people in our churches that want certain things done in certain ways because of who they are and what they want. We don't discount people's opinions, but we must not shrink from telling the plain old truth*
2. **Anne Ortlund:**  
*“The evangelical world's lack of confidence in God's Word can lead to...  
“Lord, forgive my unbelief.” Most people don't really expect that God will do anything and that we have to take care of everything (an Enlightenment attitude)*
3. **Exodus 15**  
*The first collective worship experience of the children of Israel: a praise service at a critical juncture in life. There is a tendency to look at worship at such services the way the world looks at entertainment.*

4. **Gordon Borrer:**  
*"We must view worship not as an entertainment, but as a rehearsal for life." Live your worship.*
5. **Judges 2:2**  
*In our desire to meet today's worshipers' needs, let us seek a true relationship with God and not merely use the tools of this world to approximate that relationship. We must be different from the world.*
6. **The Roman Empire changed because of 120 churches**  
*Through the empowering presence of God, people can make changes in the world. Is our church losing ground today because we are relying too much on technology to replace a relationship with God? The world must look at us and be able to tell the difference between a Christian and a non-Christian. What's going on in the heart of the worshiper*
7. **Henry Blackaby:**  
*Things we should do in worship*
  1. **Lead**  
*...people to repentance*
  2. **Do not lead**  
*...people just to merely be happy*
  3. **Praise is unacceptable**  
*...if the "praiser" is unacceptable (worship leaders, too)*
  4. **Praise cannot**  
*...be a substitute for repentance*
  5. **Sin creates "independence"**  
*...from relying on God: it is the source of rebellion. Repentance creates INTERDEPENDENCE.*

## Unit IV - PLANNING AND LEADING WORSHIP

### Session 34 - Congregational Song - A Philosophy

Adapted from William J. Reynolds,  
Distinguished Professor Emeritus of Church Music

#### READING ASSIGNMENT

#### Understanding, Preparing and Practicing Worship, chapter 7, "Music in Worship"

- 1. Singing is a Christian privilege**  
*Mary, Zacharias, Simeon, Paul & Silas, the Lord Himself; Luther, Calvin, the Anabaptists. It is more than a duty/obligation; Christ has Himself put a new song in our hearts. There are times when music can speak when nothing else can.*
- 2. Singing enables the congregation to participate in worship**  
*God delights in the praise of His creatures, whether they can sing or not. There are in the world two kinds of art: folk (commercial, mundane) art, and fine art (which is what we Christians should offer as worship). Whoever leads worship practices a fine art offering to God; the congregant offers "folk art" to God. He expresses audibly his faith*
- 3. Singing attunes the heart to God**  
*Hymns, songs, praise choruses are concentrated spiritual expressions of the thoughts, feelings, and teachings of dedicated hymn writers.*
- 4. Singing is a unifying force**  
*(Or it should be!) Our songs today are being divided into this style or that instead of bringing everyone together. People who complain about musical styles actually have nothing against one style or another, they have a spiritual deficit.*
- 5. Singing expresses personal feeling**  
*Not every worship can sing a solo or preach a sermon, but they can all express their faith in song. If we don't have our own words, we use those of the hymn writer. Sometimes the song will speak when nothing else will.*
- 6. Singing strengthens character**  
*For most (especially teenagers), the sermon is forgotten; the song is remembered. The most important people on a staff are the youth and senior adult ministers (Mr. Vaught).*
- 7. Singing is an effective educational force**  
*Luther may have said, "I don't care who writes the theology. Let me write the hymns." If people were going to read their Bibles, they would. Most people do, however, sing, and we must use the song to teach them about the character of God and Christian life. When asked the greatest truth he knew, Karl Barth replied, "Jesus loves me! This I know, for the Bible tells me so."*
- 8. Singing is good stewardship**  
*...of praise and one's musical gifts (whether great or small)*
- 9. Singing contributes to the spirit of the congregation**

## DEFINITIONS

- 1. Hymn**  
*A poetic statement of a personal encounter or insight which is universal in its truth. Virtually every hymn in our hymnal has a universal truth all of us can agree with.*
- 2. Hymnology**  
*The study, or science, of hymns  
Suggested: Songs of Glory by William J. Hymnal, or the 1991 Baptist Hymnal Companion. These supply stories of the hymns & hymn writers, plus other information.*
- 3. Hymntune**  
*The melody; something you will find in a hymnal, usually named for something or someone responsible for the tune or who inspired it*
- 4. Hymnody**  
*A body of hymns. Our churches today sing English hymnody (hymns of English hymns). The first truly American hymn is "All hail the pow'r of Jesus' name" (happened to be a fuguing tune).*
- 5. Hymnal**  
*A collection of hymns*

**For congregational song to be effective, several things must happen:**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

## WHAT CONSTITUTES A GOOD HYMN?

- 1. The hymn/song should be**  
*...must be faithful to the Scriptures*
- 2. The hymn should be**  
*...reverent (respect the mystery of God) and devotional*
- 3. The hymn should be**  
*...expressive of some sort of spiritual meaning; one way to tell is to see how the song is organized*
- 4. The hymn should be**  
*...based on mutual experience (of the singer and the songwriter)*
- 5. The hymn should be**  
*...literary: we should remember that we sing more than just songs; it should cause us to be introspective; it should be theological; it should be liturgical (suitable for corporate worship).*
- 6. Erik Routley:**  
*A good song is not a good piece unless it has been well-written, well-chosen, and well-sung.*

## QUESTIONS TO ASK ABOUT THE HYMN

- 1. Is the text worthy?**  
*Does it inspire the soul Enlighten the mind Express the finest emotions What does this song cause us to want to do*
- 2. Is the music worthy?**  
*Does it—harmony, melody—highlight, delineate, under gird the words Set them aglow Are we singing our songs because we like the music when the text says nothing*
- 3. Is the hymn suitable?**  
*...for the purpose of worship Will it fit functionally What is it supposed to do in the service Praise & exalt, create a spirit of intimacy, relate personally Is it suitable for the acoustics of the room Keep in mind the limitations of the singers and congregation. Does the congregation understand it, and will they be able to appreciate it (is it appropriate to a given context)*
- 4. Is the hymn durable?**  
*How long does it last Many songs have been around for a long time, while hundreds of songs that have popped up for worship evaporate quickly; the best one's survive*

## A FEW THOUGHTS - A Summary



1. **Active participation of the people**  
*For hymn singing to be effective, there must be active participation of the people. If you have "some-time" singers, they won't sing anymore once they stop. Repetition and frequency can teach them*
2. **Hymn singing presents a concise, poetic, literary statement**  
*...about the Bible. This is important: much hymn singing is what does cross denominational lines. The hymn enables us to sing a **good theology**.*
3. **Benjamin Keach**

*"We believe that singing the praises of God  
is a holy ordinance of Christ  
and not part of natural religion or moral duty only;  
but that it is brought under divine institution,  
it being enjoined on the churches of Christ  
to sing Psalms, hymns and spiritual songs;  
and that the whole church in their public assemblies,  
as well as private Christians out to sing God's praises  
according to the best light they have received.  
Moreover, it was practiced in the great representative church,  
by our Lord Jesus Christ with His disciples  
after He had instituted and celebrated the sacred ordinance  
of His Holy Supper as a commemorative token of redeeming love."*

*1673, Southwark, England*

**Unit IV - PLANNING AND LEADING WORSHIP**

**Session 35 - A Brief Study of Hymnology**

**NOTICE**

**BRING A COPY OF THE BAPTIST HYMNAL, 1991 edition,  
TO CLASS**

**PROJECT ASSIGNMENT**

**Project IV - HYMN ANALYSIS**

**Due Date - Final Class Session**

**Hymnology - the study of hymns, their history, classification, criticism, and musical and textual relationships.**

1. How does the writer develop the poetry of the hymn?

**READING ASSIGNMENT**

**(1) Worship - Rediscovering the Missing Jewel, chapter 6, "Planning for**

**Worship", chapter 9, "Beauty in Worship"**

**(2) A Royal "Waste" of Time, chapter 27, "Pause to Wonder - Choral and**

**Hymn Text**

**THE POETIC CHARACTERISTICS OF THE HYMN**

2. What are the poetic elements?
  1. The Poetic Foot is a group of two or three syllables
  2. The Poetic Foot - with two (2) syllables
    1. Iambic
    2. Trochaic
    3. Spondaic
  3. The Poetic Foot - with three (3) syllables
    1. Dactylic
    2. Anapestic
  4. The Poetic Meter - the recurrence of similar feet in a line. The poetic meter is the number of feet per line.
    1. Dimeter
    2. Trimeter
    3. Tetrameter
    4. Pentameter
    5. Heptameter
    6. Octameter
    7. Iambic tetrameter
    8. Trochaic tetrameter
    9. Dactylic dimeter
    10. Anapestic tetrameter

5. **The Hymnic Meter - the tradition of syllabic verse. It counts the number of syllables rather than the number of feet in each line.**
  1. Classic meter of French poetry
  2. The Japanese haiku
  3. COMMON METER - 8.6.8.6 (C.M.)
  4. LONG METER - 8.8.8.8. (L.M.)
  5. SHORT METER - 6.6.8.6. - (S.M.)
  6. Except for the three most common meters, common, long, and short, the metrical form is always shown in a series of digits
  7. The number of digits shown indicates the number of lines per stanza and each digit the number of syllables in each given line.
  
6. **Rhyme - is the way in which stanza form is solidified. Rhyme is partly anticipated and partly unexpected.**
  1. Rhyme is the identity of the sound – “say-pray”
  2. In hymns, end rhyme is the most common. Internal rhyme is found sometimes.
  3. Two kinds of rhyme - masculine and feminine
    1. Masculine - one syllable
    2. Feminine - two syllables
  4. Imperfect rhyme - slight change in vowel sound
  5. Rhyme examples

## THE MUSICAL CHARACTERISTICS OF THE HYMN-TUNE

1. **MELODY - the tune**
  1. **Diatonic melodies**
  2. **Angular melodies**
  3. **Tonality/modality**
  4. **Range**
2. **HARMONY - How is the melody harmonized?**
  1. **Simple**
  2. **Advanced harmony**
3. **RHYTHM - regular patterns of accented and unaccented beats of the music measure – 3/4, 4/4, and 6/8 are the most common**

**4. HYMN-TUNE NAMES**

- 1. Theological**
- 2. Textual relationship**
- 3. Place**
- 4. Person**
- 5. Source**
- 6. Situation**
- 7. Manufactured**

<b>OTHER HYMNIC DEVICES</b>
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- 1. ALLEGORY**
- 2. METAPHOR**
- 3. SIMILE**

**4. PARADOX**

**5. THE BIBLICAL HYMNS**

**1. Luke 1:46-56**

**2. Luke 1:67-80**

**3. Luke 2:27-32**

**6. THE LYRICAL PASSAGES**

**1. I Corinthians 2:9**

**2. I Timothy 1:17**

**3. II Timothy 2:11-13**

**4. I Timothy 1:17**

**5. Revelation 15:3-4**

## **Unit IV - PLANNING AND LEADING WORSHIP**

### **Session 36 – Prayer & Scripture in Worship**

#### **READING ASSIGNMENT**

**Understanding, Preparing and Practicing Christian Worship, chapter 7,  
“Music in Worship”**

**Appendix A – “The Ordinary of the Mass”  
Chapter 15, “The Christian Year and Other Special Days”**

**Hymnody – “a body of hymns and its relationship to a particular historic period, country, denomination, or, any combination of these elements.” William J. Reynolds**

- 1. Origins of Christian Song**
  - 1. Old Testament Psalter - compiled after the Babylonian exile**
  
  - 2. Old Testament Canticles**
  
  - 3. New Testament Hymns**
  
  - 4. Destruction of the Temple - 70AD**
  
  - 5. Hellenistic influences**
  
  - 6. Clement of Alexandria - 170AD-220AD**
    - 1. “Sunset to Sunrise Changes Now”**

7. **3rd century hymn in Greek notation**
8. **Synesius of Cyrene - 375-414**
9. **4th century**
10. **5th century - Papal power**
  1. **330 AD - Constantine and the division of Roman power**
11. **Ephraim of Syria - d 373 AD**
12. **The Council of Laodicea - 367 AD**
13. **Byzantine hymn**
  1. **Andrew of Crete, John of Damascus**
  2. **Troparion, kontakion and canon**
  3. **“Jesus, Name All Names Above” - Anatolius and Theoctistus**
14. **Latin hymns**
  1. **Edict of Milan 313 AD**
  2. **Bishop of Hilary**
15. **Ambrosian hymnody - Ambrose, Bishop of Milan**
  1. **Antiphonal singing**
  2. **4th century**

16. **Office Hymns for daily worship**
  1. **Mass**
  2. **Liturgy**
  3. **See *Understanding, Preparing and Practicing Christian Worship*.**
    1. **Chapter 15, p 177 – “The Christian Year and Other Special Days”**
    2. **Appendix A, p 253, “The Ordinary of the Mass”**
17. **Examples of early Latin Hymnody**
18. **Dark Ages - c 500 - 1000 AD - the transition after the fall of Rome**
  1. **Spread the Gospel - tell the story**
  2. **Theodulph of Orleans 760-821 - counselor to the court of Charlemagne**
  3. **Pope Gregory - 590-604**
    1. **Chant**
    2. **Added four modes to the existing church modes**
19. **Middle Ages - c 5<sup>th</sup> - 15<sup>th</sup> centuries - from the fall of Rome to the Renaissance**
  1. **Peter Abelard - 1079-1142**
  2. **Bernard of Clairvaux - 1091-1153**
  3. **Bernard of Cluny**
  4. **Thomas Aquinas - 1227-1274**
  5. **“Babylonian Captivity” - 1305 – 1377**

20. Renaissance - five line staff, major and minor modality
  - 1 Martin Luther - 1483-1546
    - 1 Four sources of Luther's hymn tunes:
    - 2 The Ionian mode
21. Johann Cruger – “The Praxis of Piety through Music”
22. Pietism - 17<sup>th</sup> century and the 30 Years War
23. Psalmody - John Calvin - 1509-1564
  1. Simplicity and modesty
  2. Songs of the day
  3. The “Genevan Psalter” – 1562
    1. Four note pattern
    2. “Old 100<sup>th</sup>”

<b>THE ENGLISH HYMN</b>
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1. Origin in the carol - folk song with stanza and refrain
  1. France
  2. 13<sup>th</sup> century England - English stanza followed by a French or Latin refrain
2. First English Hymnal - Miles Coverdale's *Goostly (sic) Psalmes and Spiritual Songs Drawn Out of Holy Scripture* – 1539
3. Scotland and England
  1. Literary quality of the Psalter
  2. Accommodate Scripture to contemporary circumstances
  3. Desire to speak to the evangelical aspects of the Bible
4. Queen Elizabeth the First

5. Scottish Psalter of 1650
6. Benjamin Keach - 1673 - replace the Psalm at the end of the Lord's Supper

<b>ISAAC WATTS - 1674-1748</b>
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1. Express the Gospel of the New Testament
2. "Father" of English Hymnody
3. Songs related to the "Sermon of the Day" rather than the liturgical season
4. Not Psalms only
5. Freely composed songs that were related to the experiences and circumstances of the New Testament Christian

<b>JOHN WESLEY - 1703-1791</b> <b>CHARLES WESLEY - 1707-1778</b>
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1. John Wesley was the founder of Methodist hymnody
2. Charles Wesley was the poet of Wesleyan hymnody
  1. Holy Club at Oxford
  2. United States - Georgia – 1735
  3. Moravian influence
  4. The first Wesleyan hymnal was published in the United States - not England - in 1737. *A Collection of Psalms and Hymns*

3. Influences on modern hymn singing
  1. Evangelical emphasis
  2. Hymns of Christian experience
  3. Literary improvements
  4. Metrical expansion

## THE EVANGELICAL REVIVAL

1. George Whitefield
2. The Olney Hymns – 1779
  1. John Newton
  2. William Cowper
3. Reginald Heber – 1809

## THE OXFORD MOVEMENT - c 1830

1. John Henry Newman, John Keble, and E. B. Pusey - 1833-41
2. Hymns Ancient and Modern – 1860
3. The Book of Common Prayer

### OTHER SIGNIFICANT ASPECTS

1. Victorian Hymns
2. Non-Anglican hymnody
3. 20<sup>th</sup> Century

## **Unit IV - PLANNING AND LEADING WORSHIP**

### **Session 37 – Media and Technology in Worship**

#### **READING ASSIGNMENT**

#### **Understanding, Preparing and Practicing Christian Worship, chapter 17, “Rites of Passage”**

- 1. Baptist Beginnings in America**
  - 1. Roger Williams - 1639, Providence, Rhode Island**
  - 2. 1700 - 300 Baptists in ten churches in New England**
  - 3. 1790 - The result of the Great Awakening - 900 Baptist churches with 65,000 members**
  - 4. England - Congregational singing in the Particular Baptist Churches because of the influence of Benjamin Keach**
  
- 2. Singing in the churches**
  - 1. Congregational singing was practiced in the Baptist churches of the colonies before it was practiced in England**
  - 2. The role of the immigrants**
    - 1. English Baptists - Delaware, 1675**
    - 2. Irish Baptists - New Jersey, 1683**
    - 3. Welsh Baptists - Pennepek, PA, 1701**
  - 3. The “Bay Psalm Book” - 1640 - published by the clergy of the Massachusetts Bay Colony (established 1630)**
  - 4. Welsh Baptist and the Welsh Tract Baptist Church**
    - 1. 1716 - Assembly Confession of Faith**

3. **The Great Awakening**
  1. **New England, 1734-1770 - Jonathan Edwards**
    1. **Influence of George Whitefield**
    2. **George Whitefield encouraged hymn singing in the meetings**
      1. **Popularized the psalms and hymns of Isaac Watts**
    3. **First Baptist hymnal published in the colonies - *Hymns and Spiritual Songs, Collected from the Works of Several Authors*, Newport, R.I., 1766**
      1. **16 hymns – Baptism**
      2. **74 hymns – Lord’s Supper**
      3. **48 hymns - various occasions**
4. **The influence of John Rippon - 1751-1836**
  1. **Pastor, Carter Lane Baptist Church, Southwark, England**
  2. **Published a collection of hymns and hymn tunes**
  3. **1801 rearranged Watt’s Psalms and Hymns in a hymnal**
    1. ***The Psalms and Hymns of Dr. Watt’s, Arranged by Dr. Rippon; with Dr. Rippon’s Selection in One Volume***
    2. **1820 - Reprinted in Philadelphia and widely used in America**
5. **Baptist Associations Publish Hymnals**
  1. **Philadelphia Baptist Association - 1790**
  2. **Dover Baptist Association - 1783**
6. **John Leland - 1754-1841**
  1. **Mount Poney Baptist Church, Culpeper County, Virginia, 1777-1792**
  2. **3000 sermons and baptized 1278 persons**
  3. **Election of James Madison to the Virginia Convention**
    1. **Result of Leland’s efforts**
    2. **Convention ratified the federal Constitution**
    3. **Leland was influential in Madison’s introduction of the First Amendment to the Constitution which guarantees the separation of church and state**
  4. **Thomas Jefferson**

7. **Camp meetings - Post -Revolutionary War**
  1. **The Great Revival of 1800 - Logan County, Kentucky, under the leadership of James McCready**
  2. **In New England, this spiritual awakening of 1800 prompted the rise of social concerns. It eventually led to the *abolitionist movement*. The abolitionist movement eventually erupted into the War between the States.**
8. **Hymnal Collections in the South- first half of the 19<sup>th</sup> century**
9. **Shape-note Oblong Tunebooks in the Southern States**
  1. **Four syllable solmization - fa, sol, la, mi**
  2. **Dates from the Pilgrims in the 16<sup>th</sup> century**
  3. ***Southern Harmony***
  4. ***Sacred Harp***
10. ***The Psalmist*, Boston, 1843**
11. **Denominational Publications**
  1. **American Baptist Publishing Society ( Baptist General Tract Society) - 1824**
  2. **Southern Baptist Publishing Society, Charleston, SC - 1847**
12. **The emergence of the Gospel Song**
  1. **D.L, Moody and Ira D. Sankey**
  2. **P.P. Bliss**
  3. **The roots of the Gospel song**
    1. **American folk melody**
    2. **Camp meeting songs**
    3. **Singing school songs**
    4. **Sunday school songs**

13. The Twentieth Century

1. Robert H. Coleman
2. Various Baptist Hymnals
  1. 1926
  2. 1940
  3. 1956
  4. 1975
  5. 1991

14. The Twenty-First Century

1. *Celebration Hymnal*
2. Topical Blended worship
3. The Chorus



**FOR THE NEXT SESSION, BRING THE FOLLOWING HYMNALS**

1. *The Baptist Hymnal, 1991 Edition*
2. *The Celebration Hymnal - Songs and Hymns for Worship, 1997 Edition*

**Unit IV - PLANNING AND LEADING WORSHIP**

**Session 38 – The Use of Drama In Music**

**ASSIGNMENT**

**Bring to class a copy of the**  
**THE BAPTIST HYMNAL, 1991, Edition**  
**THE CELEBRATION HYMNAL - Songs and Hymns for Worship,**  
**1997, Edition**

**SCRIPTURE IN HYMNS**

1. Hymn 587 – “Jesus Shall Reign” - Psalm 72
  
2. Hymn 61 – “Savior Like a Shepherd Lead Us” - Psalm 23; John 10
  
3. Hymn 88 – “Hark! The Herald Angels Sing” – “Preacher’s Hymn”
  - 1.
  - 2.
  - 3.

**The Sermon Series**

- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

<b>THEOLOGY IN THE HYMN</b>
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**1. Theology is**

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**2. The hymnal is not:**

**3. Hymns of the Trinity**

**4. Hymns of God**

5. **Hymns of Jesus**
  
6. **Hymns of the Holy Spirit**
  
  
  
  
  
  
  
7. **Hymns of the Bible**

<b>IMAGERY</b>
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1. **Most often found in 18<sup>th</sup> and 19<sup>th</sup> Century hymns**
  
2. **Alpha and Omega**
  
3. **Ancient of Days**
  
4. **Cleft of the Rock**
  
5. **Ebenezer**  
*"Stone of Help," from 1 Sam. 7:7-12*
  
6. **Fire and cloudy pillar**
  
7. **Macedonian call**
  
8. **Siloam Fountains**
  
9. **Sun of Righteousness**

<b>FUNCTION</b>
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1. **The Directions of 21<sup>st</sup> Century Worship**
  1. **“Restoring Traditionalism - yes or no”**
  
  2. **The topical blended worship service**
  
2. **Think function - there are at least five functional categories:**
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
  
3. **The functional categories of The Celebration Hymnal - there are eight**
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
  - 6.
  - 7.
  - 8.

## USING THE HYMNAL

1. The hymnal companion - on reserve in Bowld Music Library
2. The Features of THE BAPTIST HYMNAL, 1991 Ed.
  1. Contents
  2. Body of the hymnal
  3. Beginning of a section - page 75
  4. Hymn 76
    1. Upper left –
    2. Scripture reference –
    3. Bottom page left –
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  6. P 668-721
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**3. The features of THE CELEBRATION HYMNAL - Songs and Hymns for Worship, 1997, Ed**

- 1. Foreword - Jack W. Hayford**
- 2. Acknowledgments and Preface**
- 3. Table of Contents – functions**
- 4. 1 - Body of the hymnal**
  - 1 Hymns**
  - 2 Gospel songs**
  - 3 Praise choruses**
- 5. P 819 - The Biblical translations**
- 6. P 820 - Topical index of Scripture Readings**
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  - 1 Transitions**
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- 7      **Choral endings**
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## Unit IV - PLANNING AND LEADING WORSHIP

### Session 39 - Planning Worship - Contemporary Music

#### READING ASSIGNMENT

#### *Understanding, Preparing and Practicing Christian Worship,* Chapter 18, "Planning the Order of Worship"

*It would not be right to abandon traditional hymnody entirely in favor of Contemporary Worship Music. But, contemporary worship music should, in my judgement, play a significant role in the worship of the church.*

*John Frame, Contemporary Worship Music - A Biblical Defense.*

1. **Generation X - the "ancient-future" model**  
*Generation X churches are taking elements from the past and integrating them into the present. They are looking for things with more meaning than their baby-boomer parents did. "Ancient/future" is: worship based on spiritual development; use of the best of the past and the present to be one effective tool*
2. **John Frame – "to be mature is not to demand one's own way. Are we seeking to have it our way or serve our brothers and sisters?"**  
*We are not loving each other very much to argue over music. We tend to have our people seek out their own way to show up, with no thought given to anything but "what's in it for me?"*
3. **Choice of Contemporary Worship Music - What should be considered?**  
*Some guidelines that can also apply to hymns*
  1. **Virtues**
    1. **God-centered**  
*Many contemporary songs focus the worshipers' thoughts on praising, magnifying, extolling, and focusing on God.*
    2. **Scripture based**  
*One of the best way to get Scripture into the mind of the worshiper is by song; many contemporary songs are scripture set to music. They are an effective tool for teaching youth proper attitudes about music*
    3. **Fresh approach**  
*Churches die simply because they're in a rut. As worship leaders, it is our responsibilities to present not only new songs, but traditional songs in a new and fresh way.*
    4. **Communication**  
*Luther saw the need to communicate the Gospel into the language of the common man; likewise, missionaries use indigenous-style music to reach the people there.*

## 4. Criticisms

### 1. Subjectivism

*The idea that the supreme good in something is found in how it makes you “feel.” There is much to be said for profound emotional “Damascus Road” moments, but it is immature to assume that God can only move you spiritually by an emotional experience. **The heart must be part of music, but so must the head.** The same battle was fought over the gospel songs in the 1920s. When looking at text, ask: “What is it saying,” and “how does the music convey the message?”*

### 2. Humanism

*The church must be different than the world, that we are alternative to the world. We must set an example for the world, not try to be like it. Songs done in church are done for the glory of God; songs done in the world are done for the entertainment of the people. Also, just because someone doesn’t like the song doesn’t mean it’s invalid. Always ask: **what brings glory to God?***

### 3. Anti-intellectualism

*Simplicity must not be confused with anti-intellectualism. Just because something is complicated doesn’t mean it’s profound. Ask, “What is the challenge of the song? What is the insight offered? What is the sentiment?” A good song will be able to answer all three.*

### 4. Pop-psychology

*People are looking for quick answers to complicated problems, and now churches are trying to handle issues like sin with trite music. Ask, “Is the song offering to simple an answer?” The song can’t be simplified to the point that we think all the answers will just “roll right in.”*

### 5. Professionalism

*Many contemporary songs are very difficult to sing, and this frustrates many congregations. They need to know how the song goes. Remember: 1. The people aren’t musicians; they can’t get complicated rhythms quickly. If you want to use it, find a way to quickly introduce it. 2. The melody and words have to be **seen**—they can’t just “sing along with me.”*

### 6. Consumerism

*“I want my music at my church. If they don’t use it, I’m not going.” Everyone is equal in God’s sight. It’s not what we consume that matters to God, it’s whether we’re meeting to worship God. We find ourselves unified if we’re more interested in worshiping than being entertained.*

### 7. Pragmatism

*There is an emphasis on doing things that will get people to come. There should be an emphasis on worshiping God so that all of us will go. But we’re coming to worship because we get things that make us feel good, but fail to go out and do anything. Our worship, if it’s to do anything for us, is to **change us** into better disciples of Christ. “It speaks to people” is an irrelevant argument.*

### 8. Temporal chauvinism – “only what’s new is good!”

*“Everything is disposal; it’s only good if it’s new.” But you don’t see anything **new** on “Antique Road Show” that’s worth any great value. The church didn’t start being valuable when you came on staff.*

## WHAT IS "GOOD" CHRISTIAN CONTEMPORARY MUSIC

- 1. Scriptural truth**  
*The text in any piece of music should express thoughts and ideas that are parallel to those found in Scripture (neither adding to nor distorting those thoughts), and should reflect spiritual convictions. What is the text actually saying?*
- 2. Language**  
*The use of language: is it original, and does it present any fresh insights. It should be clear, but noble, elevating, direct, dignified, and precise.*
- 3. Poetic in character**  
*Things that rhyme are easier to remember. It should also direct people to the highest possible level of spiritual response. Without care, the music can become a "jingle" — it may be memorable, but it **must** provide insight. It also needs to be "euphonious" — the vowel arrangements are attractive.*
- 4. Appropriate**  
*Is it appropriate for this context? Is it appropriate for these people? Is it appropriate for the worship of God*
- 5. Enhance**  
*The music should enhance, and not distract, from the text; it must be primary. Sometimes the music can be distracting.*
- 6. Composition**  
*The music should be well written. There is a reason junk paintings is not found in fine arts museums. Not just likable, but well written. The keys are **variety** and unity. Great compositions from great composers make great music.*
- 7. Sing well**  
*You should have some idea where the song is going (predictable).*
- 8. Rhythm**  
*The rhythm should be understandable and not excessively complicated if you want your audience to participate.*
- 9. Relate**  
*Will it cross inter-generational lines in your congregation? Music should bring people together, not divide them. If a contemporary song is well presented and not excessively used, people are more willing to sing it.*
- 10. Focus**  
*Does it draw attention to itself, or to God*



*Rather than cavalierly dismissing whole categories of music as obviously unfit for worship, perhaps we should give them a chance to prove themselves or not as the case may be. God is certainly accepting of a vastly wider range of worship offerings than any of us are or presume Him to be. John Frame*

**Unit IV - PLANNING AND LEADING WORSHIP**

**Session 40 - Planning Worship - The Intergenerational Perspective**

**READING ASSIGNMENT**

- (1) Experience God in Worship, chapter 1, "Worship in the Third Millennium"
- (2) Understanding, Preparing and Practicing Christian Worship, chapter 10, "Children in Worship"

**1. The Theological imbalances of worship:**

1.

2.

3.

4.

5.

2. **At least five (5) generations in worship:**
  1. **The traditional - those born before 1943**
  2. **The war-babies**
  3. **The baby-boomer**
  4. **Generation X**
  5. **Generation Y or the Millennials - those born between 1977-1981**
  
3. **What has meaning to one generation does not have the same meaning to another generation.**
  
4. **A contrast between the traditional and the millennial**
  1. **Traditional**
  
  2. **Millennial**

5. **“Bridging the Generation Gap” - Ron Man**

1. **Exclusivity of style**
2. **Separate worship services**
3. **The convergence or blended worship experience**

<b>THE BLENDED THEMATIC WORSHIP SERVICE</b>
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1. **Theo centric worship**

2. **Blended worship**

3. **Thematic worship**

1. **Hymn settings, choruses, Scripture passages, anthems or anthem portions**
  2. **Single verse options**
  3. **Visual resources and technological aspects**
  4. **Seamless fabric**
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4. **Participatory worship**

*The great Biblical doctrine of priesthood of all believers must be lived out in the full participation of all God's people in the act of corporate worship. From "Worship for All of God's People"*

5. **Reverent worship**

## **Unit IV - PLANNING AND LEADING WORSHIP**

### **Session 41 - Planning Worship - Patterns and Models**

#### **READING ASSIGNMENT**

- (1) Worship - Rediscovering the Missing Jewel, chapter 10, "Amen to His Glory"; chapter 12, "Public Reading of Scriptures"; chapter 14, "An Environment for Worship"**
- (2) Understanding, Preparing, and Practicing Christian Worship, chapter 9, "Communicating the Word of God"**

## **THE OUTLINE**

### **THE PATTERN FOR WORSHIP**

- 1. Van Ogden Vogt**
  - 1. Presentation**
  - 2. Penitence**
  - 3. Exaltation**
  - 4. Illumination**
  
- 2. Isaiah 6 - Classic worship**
  - 1. Revelation**
  - 2. Adoration**
  - 3. Confession**
  - 4. Thanks**
  - 5. Surrender**

3. **Psalm 96**
  1. **Praise**
  2. **Proclaim**
  3. **Respond**
  
4. **Praise and Thanksgiving - I Chronicles 29**
  1. **Call to worship**
  2. **Offering - vv 1-9**
  3. **Thanks - vv 10-13**
  4. **Confession - vv 14-16**
  5. **Prayer - vv 17-19**
  6. **Adoration and worship - v 20**
  
5. **God is Exalted on High - Isaiah 6:1-9**
  1. **Praise and exalt His name - vv 1-4**
  2. **Worship and Give Glory to the Exalted One - vv 5-7**
  3. **Confess and Ask Forgiveness - vv 5-7**
  4. **Serve the One Who Is Exalted - vv 8-9**
  
6. **Children of God - Matthew 5 & 6**
  1. **Praise**
  2. **Reading - Matthew 5:43-48**
  3. **Share – “What does it mean to be in God’s family?”**
  4. **Worship - Give Glory to His Name**
  5. **Prayer - Matthew 6:9-13**
  6. **Commitment – “Go and Serve the Living Father”**

7. **Lamentations 3:19-24**
  1. **Remember the Past - vv 19-20**
  2. **Recall the Present - vv 22-24**
  3. **Receive the Future Hope - v 21**
8. **Jesus, the Light of the World**
  1. **Jesus is the Light - John 8:12**
  2. **The Light Brings Sight to the Blind - John 9:1-7**
  3. **The Light Brings Guidance and Comfort - John 12:35-36**
  4. **The People Express Love and Devotion to the Light**
9. **Light to the Nation - Psalm 96**
  1. **Declare God's Glory - vv 1-6**
  2. **Come and Worship God - vv 7-10**
  3. **Take the Message to the World - vv 10-13**
10. **Share the Good News - Mark 1**
  1. **Hear - vv 1-3**
  2. **See - vv 9-11**
  3. **Follow - v 35**
  4. **Spread - 16:15-16**