EQUIPPING BIBLICAL STUDIES AND CHRISTIAN

MINISTRY STUDENTS AT BLUE MOUNTAIN

COLLEGE WITH A BIBLICAL THEOLOGY

OF CORPORATE WORSHIP

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A Project

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Educational Ministry

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by

Brandon James Hardin
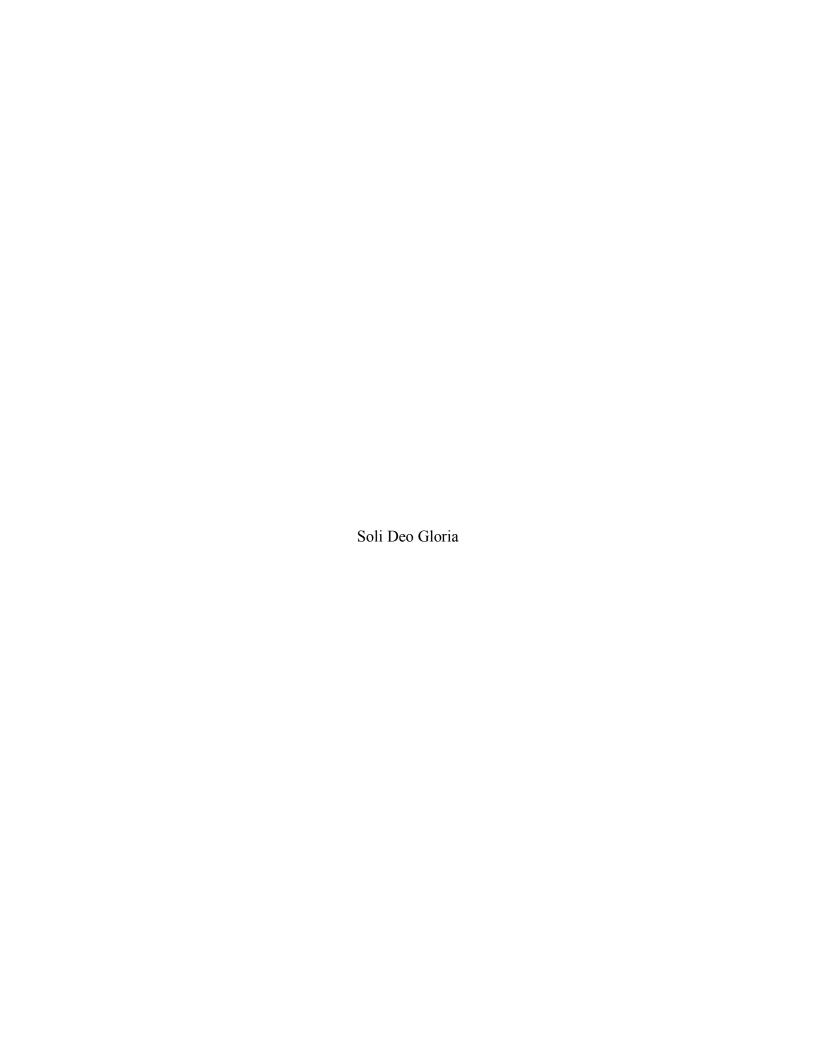
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APPROVAL SHEET

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Brandon James Hardin

Read and Approved by:

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Timothy K. Beougher

Date_____June 8, 2020_____

Soli Deo Gloria

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PREFACE

Thank you to all who have supported me through this endeavor. It has been a blessing to me and to my calling. I am grateful for the prayers of each of you, but especially the prayers of my wife, Kristy, who has been my strongest encourager in this process. I cannot thank The Southern Baptist Theological Seminary enough for providing this rigorous curriculum combined with a world-class faculty. My ministry will forever be affected because of SBTS and especially my project supervisor, Dr. Joseph R. Crider, who has poured himself into each of his students. I am grateful for so many, but most of all for our Lord and Savior, Jesus Christ, through whom all things are possible.

Brandon

Hattiesburg, Mississippi

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CHAPTER 1

INTRODUCTION

A correct biblical view of worship is vital to the spiritual life of the follower of
Jesus Christ. The weekly gathering of Christ followers for the purpose of worship is also
vitally necessary for spiritual health of the believer because corporate worship is
formational. What happens when the body of Christ gathers, shapes the believer into who
he or she will become in Christ. A Latin phrase attributed to Prosper of Aquitaine, *lex
orandi, lex credendi*, is translated, "the law of prayer is the law of belief."[1] The essence of
this centuries-old phrase is that "worship and liturgy reflect and express doctrine."[2]
Author Donald Hustad writes that the motto suggests, "the way we worship determines
what we believe."[3] While debate exists among liturgical theologians as to which comes
first, *lex orandi* or *lex credendi*, Simon Chan, author of *Liturgical Theology*, asserts that a
dialectical relationship exists "between the rule of praying and the rule of belief, between
worship and doctrine."[4] At times, the doctrinal beliefs of the church are formed due to our
worship practice and at other times, our worship practices are shaped by our doctrinal
beliefs. The relationship between *lex orandi* and *lex credendi* is so "inextricably linked
that separation can only undermine the integrity of both doctrine and worship."[5]

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[1] Alan L. Hayes, "Tradition in the Anglican Liturgical Movement 1945-1989," *Anglican and Episcopal History* 69, no. 1 (2000): 31.

[2] Stephen Sykes, John Booty, and Jonathan Knight, eds., *The Study of Anglicanism*, Rev. ed (London: SPCK, 1988), 201.

[3] Don Hustad, *True Worship: Reclaiming the Wonder & Majesty* (Wheaton, IL: H. Shaw Publishers; Carol Stream, IL: Hope Pub Co., 1998), 23.

[4] Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP Academic, 2006), 48.

[5] Ibid., 52.

Christian worship is formational to its doctrinal beliefs and is foundational to the lives of believers. Christianity teaches that God created humans to worship. Daniel Block, author of *For the Glory of God*, goes so far as to state that "to be human is to worship,"[6] while Harold Best, author of *Music Through the Eyes of Faith*, asserts that "the whole world, Christian and non-Christian, worships" and that "a Christian worldview maintains that God, the one and only Creator, is alone worthy of worship."[7] The understanding that we were made for worship undergirds the notion that both private and corporate worship is formational; this is not to say that the point of worship is formation, but rather that "formation is an overflow effect of our encounter with the Redeemer in praise and prayer, adoration and communion."[8]

As the church is fundamentally charged with facilitating corporate worship, future pastors and ministry leaders must be keenly aware of the weekly gathering's impact on spiritual formation. As a music and worship faculty member at Blue Mountain College (BMC), part of my calling is to equip church-related vocation (CRV) students with a biblical theology of corporate worship.

Context

The ministry project will take place within the context of the Department of Biblical Studies at BMC in Blue Mountain, MS. BMC was established by Civil War Brigadier General Mark Perrin Lowry in 1873. General Lowry established BMC (originally Blue Mountain Female Institute) with the intention of educating females in the South as an aid in its recovery following the Civil War. In 1920, part ownership and

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[6] Daniel Isaac Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids: Baker Academic, 2014), 1.

[7] Harold M. Best, *Music through the Eyes of Faith*, (San Francisco: HarperSanFrancisco, 1993), 144.

[8] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Volume 1 of Cultural Liturgies (Grand Rapids: Baker Academic, 2009), 150.

control of the college was turned over to the Mississippi Baptist Convention. From 1873 to 2005, BMC operated as a traditional liberal arts college exclusively for women. In 1956, the Mississippi Baptist Convention asked BMC to begin formally training men for church-related vocations. In 2005, the Board of Trustees voted to become fully co-educational and allow all programs offered at BMC to be offered to men and women.

BMC is a liberal arts institution offering degrees in multiple disciplines and has faithfully trained men and women in church-related vocations for over sixty years. Pastors, missionaries, youth pastors, worship leaders, children's ministers, and ministers of education across the country can claim BMC as their Alma Mater. Students who seek a degree in Christian related vocations (CRV) have the choice of two degree options: Bachelor of Arts (BA) in Biblical Studies and Bachelor of Science (BS) in Christian Ministries. Students may also choose to minor in Biblical Studies.

The BA in Biblical Studies consists of a core curriculum standard among all BA disciplines with the exception of four semesters of Greek language.[9] The BS in Christian Ministry, however, does not require the student enroll in Greek.[10] Both degrees require a minimum of 120 semester hours, and the student must select a minor area in which to study. While there are slight differences between required courses and elective courses, the course offerings are identical for both programs.

Although courses in preaching, theology, and missions are invaluable to those entering church related vocations, a void exists in the degree track. Intentional, theological, and biblically-based education regarding corporate worship does not exist in the degree programs. While some students graduate from BMC and immediately enroll in a seminary or other graduate program, others enter directly into ministry upon or before graduation. CRV students are given the tools to preach, teach, counsel, exegete, and

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[9] See appendix 1 for the Bachelor of Arts in Biblical Studies curricular requirements.

[10] See appendix 2 for the Bachelor of Science in Christian Ministries curricular requirements.

learn, but they are not given the tools to lead or guide corporate worship.

The opportunity to implement a project focusing on biblically-based corporate worship would ideally result in the implementation of a worship course added to the curricula of the CRV degrees.

Rationale

The lack of a course directly related to corporate worship in the CRV curricula at BMC is evident. The degrees offered at BMC are comparable to other institutions in all areas except corporate worship. At Boyce College, the undergraduate arm of The Southern Baptist Theological Seminary, the Bachelor of Science in Church Ministry: Christian Leadership requires a course titled "Introduction to Worship for the Evangelical Church."[11] At Leavell College, the undergraduate arm of New Orleans Baptist Theological Seminary, the requirements for Bachelor of Arts in Christian Ministry include a course titled "Worship Perspectives."[12] In the group of BMC peer institutions that offer similar degrees, Huntingdon College, Lee University, and Missouri Baptist University each offer a course in Christian worship as part of their degree requirements. In addition, both Anderson University and Bryan College require a course in Christian worship to satisfy their degree requirements. Both institutions are among the group of BMC aspiration institutions (like-minded institutions that the BMC trustees have selected to emulate) that offer similar degrees.

It is vital to prepare CRV students for ministry in every way possible. Noted pastor and author John Piper, emphasizes that "what the teachers are passionate about will by and large be the passions of our younger pastors. What they neglect will likely be

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[11] See appendix 3 for the degree plan for the Bachelor of Science in Church Ministry: Christian Leadership.

[12] See appendix 4 for the degree plan for the Bachelor of Arts in Christian Ministry.

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neglected in the pulpits."[13] CRV students receive instruction from highly-qualified faculty[14] in the areas of exegesis, hermeneutics, Christian ministry, ethics, preaching, theology, and church history; however, there exists a *lacuna* in the curricula at BMC despite excellent training in the aforementioned areas. Students graduate prepared to preach and teach, yet their theological and philosophical positions concerning the weekly corporate gathering are derived from their own worship experiences rather than from an intentional and necessary course in their curricula.

Purpose

The purpose of this project was to equip Biblical Studies and Christian Ministry students at Blue Mountain College with a biblical theology of corporate worship.

Goals

Equipping the biblical studies and Christian ministries students with a biblical theology of Christian worship and demonstrating a need for a worship course to be added to CRV curricula was accomplished through achieving the following goals:

1. The first goal was to assess the current knowledge of corporate worship among CRV students at Blue Mountain College.
2. The second goal was to develop a six-session curriculum focusing on theological, philosophical, and methodological principles of corporate worship.
3. The third goal was to increase foundational understandings of the theological, philosophical, and methodological principles of corporate worship among CRV students by teaching a six-session curriculum.

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[13] John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*, updated & expanded edition (Nashville: B & H Publishing Group, 2013).

[14] See appendix 5.

Research Methodology

The project uses the following instruments: survey, pre-test, post-test, and t-test.[15] The first goal was to assess the current knowledge of biblical worship among CRV students at BMC which was measured by administering the Biblical Knowledge of Corporate Worship Survey (BKCWS)[16] to at least eight students. The participants were enlisted by asking for volunteers to complete the BKCWS. The survey was considered successful when at least eight students completed the BKCWS and the survey had been analyzed, yielding a clearer picture of the current knowledge of biblical worship among students.

The second goal was to develop a six-session curriculum focusing on theological, philosophical, and methodological principles of corporate worship. Goal two was measured by a panel who utilized the Curriculum Assessment Rubric (CAR)[17] to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. The goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level. The curriculum would have been updated in the case that a minimum of 90 percent of the evaluation criterion were not met.

The third goal was to increase the knowledge of biblical teachings of worship among CRV students through teaching a six-session curriculum on biblical worship. The participants were volunteers from within the Biblical Studies Department at Blue Mountain College, with nine students participating in the study. Goal three was measured by administering a pre- and post- assessment[18] (of those members who participated in the

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[15]All of the research instruments used in this project will be performed in compliance with and approved by the SBTS Research Ethics Committee prior to use in the ministry project.

[16] See appendix 6.

[17] See appendix 7.

[18] See appendix 8.

curriculum study) which were used to measure change in biblical corporate worship knowledge and were considered successfully met when the t-test[19] for dependent samples demonstrated a positive statistically significant difference in the pre- and post-assessment scores.

Definitions and Limitations/Delimitations

The following definitions of key terms were used in the ministry project:

Biblical Worship. New Testament scholar David Peterson defines worship as "an engagement with him [God] on the terms that he proposes and in the way that he alone makes possible."[20]

Corporate Worship. Corporate worship is the gathering of the saints for the purpose of exercising the ordinances, prayer, fellowship, singing, and responding to the Scriptures read and preached.

Liturgy. The word "liturgy" is derived from the term, *leitourgia*, a combination of two Greek terms, ergon ('work') and laos ('people'), meaning "the work of the people." Author Marva Dawn explains that the term "has come to signify the specific, historic ordering of public worship developed in the earliest centuries of the Church";[21] however, for the purposes of this project, liturgy will refer to the weekly worship order of the gathered local church.

Three delimitations will be placed on the project. First, the project will address a sample population of CRV students rather than the entire CRV population of sixty-three students. Proper statistical data could not be adequately collected from such a large

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[19] See table 1.

[20]David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 2002), 20.

[21] Marva J Dawn and Daniel Taylor, *How Shall We Worship?: Biblical Guidelines for the Worship Wars* (Wheaton, IL: Tyndale House Publishers, 2003), 242.

group. The target size for the sample population is eight CRV majors. Second, the project will be confined to a weekend conference timeframe, which will give adequate time to conduct the survey prior to the teaching, to prepare and teach the six training sessions, and to conduct the post-series survey after the sessions are completed. Finally, this project will be limited to the sample population's knowledge of a biblical theology of worship and not necessarily spiritual development.

Conclusion

A biblical understanding of worship is crucial in the lives of believers. Often, the believer's understanding of worship is rooted in experience rather than Scripture. David Peterson articulates his concern that church services are "measured by the extent to which they enable the participants to enter into such experiences."[22] An experiential understanding of worship shifts as trends, styles, and tastes change; however, the scriptural teachings of worship never change. God's Word is clear on the issue of worship, and as Isaiah writes, "the grass withers, the flowers fade, but the word of our God remains forever" (Isa 40:8 CSB).[23] Again, the Psalmist writes:

> Long ago you established the earth,
> and the heavens are the work of your hands.
> They will perish, but you will endure;
> all of them will wear out like clothing.
> You will change them like a garment,
> and they will pass away.
> But you are the same,
> and your years will never end.
> (Ps 102:25-27)

The gravity of the task set before those who shape and mold the weekly gatherings of local congregations is even greater due to the formational nature of our corporate gatherings. A biblical theology of corporate worship among pastors and

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[22] Dawn and Taylor, 16.

[23] Unless otherwise noted, all Bible quotations come from the CSB.

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ministry leaders is necessary to guide and instruct the church. Therefore, this project is designed to equip future pastors and ministry leaders with a biblical theology of corporate worship.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL BASIS FOR
EQUIPPING STUDENTS WITH A BIBLICAL
THEOLOGY OF CORPORATE WORSHIP

Worship is a basic principle in every major world religion, and whether it is worship of a power, a higher being, or god(s), it is required of its adherents.[1] Christianity is no different. Christians are commanded to worship a triune God who is the creator of the universe, one who is holy and one who loves his creation. Paul David Tripp, author of *Instruments in the Redeemer's Hands*, writes that "human beings by their very nature are worshipers. Worship is not something we do; it defines who we are. You cannot divide human beings into those who worship and those who don't. Everybody worships; it's just a matter of what, or whom, we serve."[2] Worship is one of the most misunderstood (mal-practiced is a better word) practices commanded in Scripture even though the Bible is clear in communicating how God's people are to approach him.

Four key Scripture passages provide the theological framework for this project's curriculum, designed to equip biblical studies and Christian ministry students at Blue Mountain College. Although hundreds of passages can be used to develop a worship theology, I chose the following passages based on the unique touchpoints with the target audience. In my recent experience with college students, I have observed a general attitude of entitlement and anthropocentrism. The four passages provide a "spiritual antidote."

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[1] Edward Geoffrey Parrinder, *Worship in the World's Religions* (London: Forgotten Books, 2015), 11-14.

[2] Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change*, Resources for Changing Lives (Phillipsburg, NJ: P&R Pub, 2002), 44.

In Genesis 4:3-8, God clearly articulates that the difference between acceptable and unacceptable worship lies not in what is offered but in the offerer. The Genesis passage will provide the framework for what is acceptable worship. The second is John 4:19-26, where Jesus proclaims the paradigm shift that worship is no longer about a place but a person. It seems that in the prevalent contemporary worship culture familiar to college students, worship is merely experiential. Bob Kauflin, author of *Worship Matters*, articulates:

> If our songs aren't specific about God's nature, character, and acts, we'll tend to associate worship with a style of music, a heightened emotional state, a type of architecture, a day of the week, a meeting, a reverent mood, a time of singing, or a sound. We'll think of all the things that accompany worship rather than the One we're worshiping. Worse, we'll create our own views of God, portraying Him as we like to think of Him.[3]

The third and fourth passages are the "twin" musical passages, Ephesians 4:18-20 and Colossians 3:16-17, where Paul exegetes the words of Christ to describe that worship is to be in "Spirit and in truth."

Acceptable and Unacceptable Worship (Gen 4:3-8)

Prior to the fall of Adam and Eve, Scripture made no mention of worship. As Harold Best explains, in the Garden "there would have been no need to."[4] The relationship that man enjoyed with God was a perfect one – free from sin. The Fall of Man caused what Best describes as an "inversion." Satan was successful in influencing Adam and Eve to think they could be as God is. "God, the infinitely more-than, became less-than, and in God's place something else became more-than. Consequently, Adam's and Eve's dependence, subservience, adoration, and worship were turned from the one true God to a plethora of pseudogods."[5]

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[3] Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 62.

[4] Best, *Music through the Eyes of Faith*, 145.

[5] Ibid.

Because of the aforementioned "inversion" caused by the Fall, our worship must become something that is not natural, contrary to the relationship Adam and Eve had with God before the Fall. The sacrifices of Cain and Abel "were offered after the Fall, and therefore presupposed the spiritual separation of man from God and were designed to satisfy the need of the heart for fellowship with God."[6]

The narrative of Cain and Abel provides a brief glimpse into the early practice of sacrifice as worship. The narrative passage is most likely not the first instance of sacrifice, but rather the first recorded one. Both Cain and Abel brought sacrifices related to their vocation. Genesis 4:3-8 describes the early practice of sacrifice as a form of worship which can be acceptable or unacceptable:

> In the course of time Cain presented some of the land's produce as an offering to the LORD. And Abel also presented an offering—some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, but He did not have regard for Cain and his offering. Cain was furious, and he looked despondent. Then the LORD said to Cain, "Why are you furious? And why do you look despondent? If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it. Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him. (Gen 4:3-8)

The origins of this early sacrificial system are not known; however, one must draw the conclusion that instruction had already been given or a precedent had been set by others prior to this occurrence. Either way, Scripture tells of an offering that was acceptable and an offering that was unacceptable and therefore rejected.

What was it that made Abel's offering acceptable and Cain's offering unacceptable? To answer, one must look not to *what* was brought but rather, *how* it was brought – to the *offerer,* not the *offering.* Biblical commentator Paul House states that "though the text does not explain how they know to do so, both men bring offerings

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[6] Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 1996), 69.

appropriate to their professions."[7] Preceding the Mosaic sacrificial system, their offerings were, in and of themselves, worthy sacrifices.

Genesis 4:4 states, "and Abel also presented an offering—some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering." Abel's offering is indicative of Abel's attitude toward God. He not only brought a portion of the firstborn (*bikkōrôt*), but he brought the best part of the animal, the fatty portions. Abel's offering is contrasted with Cain's offering, which was simply "some of the land's produce" (Gen 4:3).

Author of *Recalling the Hope of Glory*, Allen P. Ross writes that the "kind of offering that they each brought (called *minkhah*) was later legislated to be brought in gratitude and dedication. Since this offering could be animal or a basket of food products, it is likely that Abel's offering was accepted and Cain's was not because of the attitude of their hearts."[8] The writer of Hebrews says that "by faith Abel offered to God a better sacrifice than Cain did. By faith he was approved as a righteous man, because God approved his gifts, and even though he is dead, he still speaks through his faith" (Heb 11:4). Abel's acts were righteous because of his faith. John contrasts Abel's righteousness with the wickedness of Cain, "who was of the evil one and murdered his brother. And why did he murder him? Because his works were evil, and his brother's were righteous" (1 John 3:12).

While the narrative is sparse, the passage and its parallels point to the fact that Cain's offering "was either deficient according to the standard of God's requirements" or that "his heart attitude/motivation in making the offering was deficient."[9] J. Ligon

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[7] Paul R. House, *Old Testament Theology* (Downers Grove, IL: InterVarsity Press, 1998), 66.

[8] Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel Publications, 2006), 138–39.

[9] James Montgomery Boice et al., eds., *Give Praise to God: A Vision for Reforming Worship: Celebrating the Legacy of James Montgomery Boice* (Phillipsburg, NJ: P & R Pub, 2003), 28.

Duncan, well-known theologian and Chancellor of Reformed Theological Seminary, articulates that "the how of [Cain's] worship was lacking in either its standard or motivation, and so God rejected his worship."[10] The passage is not clear on Cain's motivation but it seems as though he felt the sacrifice to be impressive or, at minimum, sufficient. Author David Peterson asserts that "the fact that some worship in the Old Testament was regarded as unacceptable to God, is a reminder that what is impressive or seems appropriate to us may be offensive to him."[11]

Beginning with the first example of worship in Scripture, God relays the importance of how he is to be approached. God cares about "the how" of worship. A proper attitude of worship is a foundational truth in Scripture set forth before the law was given at Mt. Sinai, before the tabernacle was constructed, or before the Levitical system was introduced (Exod 25–31; 35–40; Lev). The prevailing experiential worship culture among college students is dangerous in that it tends to push worship into a box in which we approach God on human terms rather than the terms set forth in Scripture. The writer of Hebrews states that "therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire" (Heb 12:28-29).

In choosing the narrative of Cain and Abel, I hope to cause a reflection into the casual *laissez faire* approach to worship and to effect change in the attitude of the hearts of biblical studies and Christian ministries students at Blue Mountain College. Daniel Block writes that "without a proper disposition, our worship of the living God is rejected.[12]

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[10] Boice et al., *Give Praise to God*, 28.

[11] David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 2002), 17.

[12] Block, *For the Glory of God*, 12.

The Worship That God Requires (John 4:19-26)

Many examples about how to approach God could have been selected; however, the New Testament passage in which Jesus interacts with the Samaritan woman tells much about how Christians are to approach and worship God and how a "place of worship gave way to a person of worship."[13] The Samaritans were a people group who believed they were the true descendants of Israel rather than the Jewish people. Their primary place of worship was on Mount Gerizim rather than in Jerusalem. The Samaritans rejected the legitimacy of both the temple at Jerusalem and the Jewish priesthood.[14] "The Samaritan sect arose from the exchange of peoples following Israel's defeat by Assyria in 722 BC. Removing the Israelites from the land, the king of Assyria repopulated the area with conquered peoples from Babylon, Cuthah, and various other nations."[15] The Samaritans were half-Jewish and half-Gentile. They had their own canon of Scripture, which included only the Pentateuch, and they did not worship at Jerusalem. The hostility surrounding the two groups was so great that the Samaritan woman was shocked when Jesus spoke to her in the account of John.

Jesus was often known for breaking the status quo and societal norms (Matt 8:23; 12:11-13; 23:23; Mark 2:1-7; 2:13-17; 11:15-18; Luke 11:38). In the account of John 4, Jesus' trip through Samaria to Galilee was because the Pharisees had heard (and were likely troubled) that he was baptizing more disciples than even John the Baptizer.[16] In the previous chapter of John, we see Jesus meeting with Nicodemus at night. Nicodemus, a well-respected teacher from the upper echelon of Jewish society, stands in contrast with

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[13] Joseph R. Crider, "The Rhythm of Spirit and Truth," (unpublished manuscript), July 9, 2019, 7.

[14] John D. Barry, ed., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), Logos Bible Software 7.

[15] Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988), 1886.

[16] It should be noted that Scripture indicates that while the Pharisees believed Jesus was baptizing many, it was the disciples who were baptizing, not Jesus (John 4:2).

the Samaritan woman, who was the lowest of the low in regards to Jewish societal norms. The fact that Jesus was comfortable speaking with both of these individuals is nothing short of amazing.

The social implications cannot be overstated, yet this encounter allows the readers an opportunity to hear from Jesus how the triune God is to be approached. It is in this passage that Jesus explains that worship is no longer dependent on a time or place (or as we saw with Nicodemus, a societal hierarchy) but rather dependent on the person of Christ:

> "Sir," the woman replied, "I see that You are a prophet. Our fathers worshiped on this mountain, yet you Jews say that the place to worship is in Jerusalem." Jesus told her, "Believe Me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know. We worship what we do know, because salvation is from the Jews. But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth. Yes, the Father wants such people to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will explain everything to us." "I am He," Jesus told her, "the One speaking to you." (John 4:19-26)

The Place of Worship

The Samaritan woman referred to "this mountain" on which her fathers worshiped. "This mountain" would have been Mount Gerizim, and her language might indicate that this was no longer a place of worship for the Samaritans, since its temple was thought to have been destroyed by John Hyrcanus I more than a century earlier.[17] The temple is said to have rivaled the temple at Jerusalem. However, as Morris writes, the Jews held "that people must worship in Jerusalem. They held that the Law teaches that there can be only one place for the temple (Deut 12:5). While the Pentateuch does not specifically say that Jerusalem is this one place, this concept is articulated in other parts of Scripture (2 Chr 6:6; 7:12; Ps 78:68), and these passages carried conviction to

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[17] Barry, *The Lexham Bible Dictionary.*

Jews. The regulations meant nothing to the Samaritans, for they acknowledged no writing as sacred save the Pentateuch."[18]

Jesus does not engage the woman over this argument just as he did not argue with Nicodemus (John 3:2). Instead, "the Redeemer answers her question, but turns from all matters of form and outward service, and strikes to the spiritual heart of things."[19] He pointed to a time that is coming and is here where neither Gerizim nor Jerusalem would be relevant to the worship of God.

Traditional Protestant worshipers today do not relate to the idea of needing a specific place to offer sacrificial worship. The temple stood as the center of Jewish religious life. Biblical scholar Timothy Wardle writes,

> In this one place God's presence was understood to dwell in a particular and immanent way, sins were forgiven, and restitution between the God of Israel and the people of Israel could take place. Even more, the temple embodied the unique relationship between Jewish people and their God, and it stood as the symbol for Israel's election, the establishment of the covenant, and the locus of God's presence on earth.[20]

The importance of a singular place to worship is all but lost on current readers, though some may still associate worship with the sanctuary of a physical building. The Jewish temple has been destroyed for nearly two millennia and the canon of Scripture is readily available in all of the Western world. The John 4 passage is well known today, but to the worshipers of that day, understanding it required a complete paradigm shift. Jesus' proclamation made the centers of both Jewish and Samaritan worship irrelevant. Block explains that "Jesus' point was not that inner submission has replaced external gestures or that individualistic devotion has replaced corporate expressions of worship. … Since

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[18] Leon Morris, *The Gospel According to John*, Rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2008), 237.

[19] Broadus, John, "True Spiritual Worship John 4:1–42," *Southern Baptist Journal of Theology Volume 2*, 1998, 25.

[20] Christian Eberhart and Henrietta L. Wiley, eds., *Sacrifice, Cult, and Atonement in Early Judaism and Christianity: Constituents and Critique*, Resources for Biblical Study, Vol. 85 (Atlanta: SBL Press, 2017), 289.

Jesus is both the temple and the object of worship, future prostration before the Father will be disconnected from Jerusalem."[21]

Even greater than the fact that Jesus removed the future need for a specific location to worship was the fact that Jesus stated that the time was now here. Allen P. Ross states that, "Jesus said that true worship would be neither on Gerizim nor on Zion in Jerusalem because it would be transformed by him forever."[22] It is this transformation that Jesus continues describing in his conversation with the Samaritan woman.

**True Worshipers Will Worship the
Father in Spirit and in Truth**

Biblical scholars have varying opinions of what Jesus meant by "spirit and truth." Crider states that the true meaning of this passage is often difficult to explain in a tidy one or two-sentence answer. He states that it is as "a beautifully-cut gemstone that can be held up to a light and varying facets of it shine forth as one beholds the stone from different angles."[23] Though scholars do not have a widely accepted single meaning, it is evident that Jesus gave this message to the woman in a way that she understood completely.

Jesus made a clear distinction between that way the Jews worshipped and the way the Samaritans worshipped. Biblical commentator Leon Morris writes that in verse 22, "Jesus' concern is with the essential nature of worship. He accordingly points out to the woman the inadequacy of Samaritan worship. Though they worshipped the true God, the Samaritans did so very imperfectly."[24] Their imperfect worship was in part due to their rejection of the Jewish canon of Scripture through which the revelation of God had been

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[21] Block, *For the Glory of God*, 16.

[22] Ross, *Recalling the Hope of Glory*, 367.

[23] Crider, "The Rhythm of Spirit and Truth," 1.

[24] Morris, *The Gospel According to John*, 238.

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given to the Jews. The Pentateuch pointed to a coming Messiah, and she knew this (John 4:25) yet she did not have the full picture of God's redemptive plan through the Messiah. Prominent scholar D.A. Carson asserts that "Jesus is not saying that the object of their worship is in fact unknown to them. They stand outside the stream of God's revelation, so that what they worship cannot possibly be characterized by truth and knowledge."[25] Her worship of God included a picture of God that was incomplete. It is as seeing a painting that has been started but never completed. Andreas Köstenberger, biblical commentator, describes, "proper worship in any age is critically predicated upon adequate and accurate knowledge of the God worshiped. No matter how ceremonially elaborate, emotionally rousing, or sermonically eloquent, worship that is not offered from a proper understanding of who God is falls short."[26] The Samaritan woman's faith was improper and inadequate, rendering her worship unacceptable.

Jesus then talked of worship that is in "Spirit and truth." "In spirit" is difficult to explain. Many scholars assert that Jesus is referring to geographical location which points back to the woman's question regarding Gerizim or Jerusalem. Carson writes, "God is spirit, and he cannot be domesticated by mere location or mere temples, even if in the past he chose to disclose himself in one such temple as a teaching device that anticipated what was coming."[27] Along the same line, Morris affirms that, "Genuine worship is spiritual. It is not dependent on places and things."[28] Köstenberger articulates that "Jesus' point here is that since God is spirit, proper worship of him is also a matter of spirit rather than physical location,"[29] which points to the idea that Jesus is referring to the antithesis

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[25] D. A. Carson, *The Gospel According to John* (Leicester, England: Inter-Varsity Press; W.B. Eerdmans, 1991), 223.

[26] Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 155–56.

[27] D. A. Carson, ed., *Worship by the Book* (Grand Rapids: Zondervan, 2002), 37.

[28] Morris, *The Gospel According to John*, 236.

[29] Köstenberger, *John*, 157.

of a location: that the worship of God will no longer be confined to a single location because he is spirit.

Other scholars argue that "in spirit" is an internal construct, not referring to the Holy Spirit but to human feelings or affections. Morris stresses "it is not likely that "spirit" here means Holy Spirit. It is the human spirit that is in mind. One must worship, not simply outwardly by being in the right place and taking up the right attitude, but in one's spirit."[30] Feelings and affections, when grounded in knowledge, can lead to proper, true worship of God. Wilkin writes that "Jesus taught that true worship was a matter of the heart. 'Worship in spirit' is in contrast to the Jewish and Samaritan practice of the day to worship with great detail to form and ritual, not heart attitude. 'Worship in truth' is set against both the Samaritan and Jewish tendency to worship in a manner contrary to Scripture"[31]

In verse 23, Jesus claims that true worshipers will not only worship the Father in Spirit but also in truth. Most scholars agree that "in truth" here refers to the truth revealed in Christ himself. John often referred to Jesus as truth. Carson states that "Jesus appears as the true vine, the true manna, the true Shepherd, the true temple, the true Son – to worship God 'in spirit and in truth' is first and foremost a way of saying that we must worship God by means of Christ."[32] If we are to worship by means of Christ (the revealed truth), worship must be from the heart (in spirit) or one has ventured into hypocrisy. Ross proclaims that "To worship in spirit is to worship in harmony with the Spirit of God, and that means that it will be in truth as well – not with deception or hypocrisy. If worshippers are truly spiritual, the place and the structure are not so important."[33]

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[30] Morris, *The Gospel According to John*, 239.

[31] Wilkin, Robert N., ed. *The Grace New Testament Commentary* (Denton, TX: Grace Evangelical Society, 2010), 381, Logos Bible Software 7.

[32] Carson, *Worship by the Book*, 37.

[33] Ross, *Recalling the Hope of Glory*, 384–85.

Jesus continues to iterate that those who worship God must worship him in spirit *and* in truth. The two ideas must harmonize with each other to produce true worshippers. It is this combination of "spirit and truth" that worship God requires. Morris says it this way: "the combination 'spirit and truth' points to the need for complete sincerity and complete reality in our approach to God."[34] Not only are sincerity and reality required, but worship must come from a place of obedience rather than ritual. Ross states that "people therefore must worship the Lord with the proper spirit and not an empty form or ritual; and they must worship him in obedience and not in hypocrisy."[35]

The idea here is not to negate the worship that God had instituted with the Israelites over the past centuries. Rather, Jesus was instituting the fulfillment of the worship God had instituted. Daniel Block writes, "The issue here is not the superiority of spiritual (internal) worship over material (external) worship – true worship in ancient Israel was both in spirit and in truth – but the inauguration of a new order. With Jesus' appearance the old order involving replicas of heavenly realities is replaced by direct worship of God through his Son."[36] No longer would unending sacrifices be needed. Jesus is the ultimate atoning sacrifice. No longer would a priest be required to be the intermediary between the people and God. Jesus is the High Priest. As mentioned earlier, no longer would a temple be required. Jesus is the true temple. In order for ideas such as these to take hold, a paradigmatic shift was required for both Jews and Samaritans.

The Jewish people were ritualistic and often missed the spiritual aspect of worship; a situation apparent as Jesus often chastised hypocritical religiosity (Matt 23; Mark 12:38-40; Luke 20:45-47). The Samaritan people lacked the knowledge of not only the proper location for worship (at that time) but also the revealed knowledge of God through

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[34] Morris, *The Gospel According to John*, 239.

[35] Ross, *Recalling the Hope of Glory*, 338.

[36] Block, *For the Glory of God*, 318.

the Jewish canon of Scripture. Köstenberger writes that "just as Judaism was branded as lacking in experiential knowledge of true spiritual regeneration in John 3 (with Nicodemus serving as the paradigmatic representative), so here Samaritanism is cast as devoid of knowledge of what constitutes the true worship that God requires."[37]

The combination of "spirit and truth" in worship creates worshippers that approach God in the way he proposes and lift high the truth revealed to us in Christ. As biblical commentator Mark Stibbe expresses, "True worship is paternal in focus (the Father), personal in origin (the Son), and pneumatic in character (the Spirit)."[38] The two aspects of spirit and truth cannot be separated. If either fails, then according to Scripture, true worship has not occurred. Carson asserts,

> "The worshippers whom God seeks worship him out of the fullness of the supernatural life they enjoy ('in spirit'), and on the basis of God's incarnate Self-Expressio, Christ Jesus himself, through whom God's person and will are finally and ultimately disclosed ('in truth'); and these two characteristics form one matrix, indivisible."[39]

Peering through a gem from different angles, one can easily describe it many ways yet only one gem exists.[40] Scholars can describe and exegete this passage in many ways, yet the passage remains the same. Köstenberger articulates that "true worship is not a matter of geographical location (worship in a church building), physical posture (kneeling or standing), or following a particular liturgy or external rituals; it is a matter of the heart and of the Spirit."[41] It is a worship that points to Christ who is the Word made flesh.

In selecting the Genesis account of Cain and Abel, this project articulates how God does care about how he is to be approached. The "how" of worship is important. In

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[37] Köstenberger, *John*, 153.

[38] Mark W. G. Stibbe, *John*, Reading: A New Biblical Commentary (1994; repr., Sheffield, England: Sheffield Academic Press, 1996), 64.

[39] Carson, *The Gospel According to John*, 225–26.

[40] Crider, "The Rhythm of Spirit and Truth," 1-2. See footnote 23.

[41] Köstenberger, *John*, 157.

selecting the John 4 account of the woman at the well with Jesus, this project articulates more specifically in how to approach God and that the place of worship has given way to a person of worship. As Carson writes, "The prophets spoke of a time when worship would no longer be focused on a single, central sanctuary, when the earth would be full of the knowledge of the Lord as the waters cover the sea."[42] This prophecy was fulfilled in Christ (John 4:19-26).

In selecting John 4 this project hopes to invite the CRV students at BMC to consider the fact that not only does God need to be approached in the manner he proposes, but the act of worship should be in "spirit and truth." Worship should not be simply driven by emotion. That often leads to heresy and empty faith which is experienced firsthand by this author's experience working with college students. Worship must be grounded in truth. Likewise, worship cannot be driven by ritualistic liturgies with no connection to human *pneuma* (spirit).

Two parallel Pauline passages have been selected to further explore the "how" of true worship. Paul gives significant insight to true, biblical worship in the twin musical passages found in Ephesians 5 and Colossians 3. The twin passages give a clear picture of the domains of worship in which we should dwell. Here, Best describes those domains:

> According to him [Jesus], spirit and truth are the true domains of worship, not locations, systems, or particular times. We are free – obligated is even better – to worship as much in the workplace as in a grand sanctuary, as long as spirit and truth are preeminent. We worship *in* spirit and *in* truth, of which preludes and fugues, art pieces, grand architecture, stained glass, or cleverly orchestrated activities are only evidences. This worship does not just contain truth; it is according to truth.[43]

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[42] Carson, *The Gospel According to John*, 226.

[43] Best, *Music through the Eyes of Faith*, 147.

Psalms, Hymns, and Spiritual Songs (Eph 5:18-21 and Col 3:16)

With an understanding that worship is more about the offerer than the offering and with the paradigm shift that worship is no longer about a place but a person, one can begin to formulate what Christocentric worship should look like. Mark Ashton writes that the Christocentric corporate worship experience is a special time in which believers "can know God and relate to God and worship God in ways that we cannot do when we are alone."[44] The Pauline epistles offer significant insight to corporate worship under the New Covenant. While the Old Testament is abounding with references to music, religious ceremonies, priestly positions, etc., the New Testament contains significantly fewer.

Paul penned the four "Prison Epistles" (Ephesians, Philippians, Colossians, and Philemon) while under one of his incarcerations. Scholars differ on when these were penned, but Paul's Roman incarceration seems more probable, which dates the writing of these letters circa AD 60-62.[45] In both the letter to the Church at Ephesus and the letter to the Church at Colossae, Paul gave similar instructions regarding corporate worship: sing psalms, hymns, and spiritual songs.

To the Church at Ephesus, he wrote:

> And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit: speaking to one another in psalms, hymns, and spiritual songs, singing and making music with your heart to the Lord, giving thanks always for everything to God the Father in the name of our Lord Jesus Christ.

And to the Church at Colossae, he wrote:

> And let the peace of Christ, to which you were also called in one body, rule your hearts. And be thankful. Let the word of Christ dwell richly among you, in all wisdom teaching and admonishing one another through psalms, hymns, and spiritual songs, singing to God with gratitude in your hearts. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

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[44] Carson, *Worship by the Book*, 68.

[45] John F. Walvoord, Roy B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985), 614.

Both passages have glaring similarities but they are framed in different ways. In his book, *For the Glory of God*, the author, Daniel Block offers a graphed synopsis of both passages to highlight their similarities (see Figure 1).[46]

Figure 1. A synopsis of Ephesians 5:18-20 and Colossians 3:15-17

One must read and understand the passages as the original audience would have heard and understood them to grasp the true meaning of these texts. They can be interpreted in a variety of ways, as scholars often debate the original meaning of "psalms, hymns, and spiritual songs." Some scholars argue that the three terms are interchangeable

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[46] Block, *For the Glory of God*, 232.

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words for the psalms of the Jewish canon. Some scholars leave it to mystery. In fact,

McGowan, author of *Ancient Christian Worship*, argues that "the precise forms of that

Christian singing, its performance in particular, remain mysterious."[47] On the other hand,

many scholars assert that Paul describes three different genres of worship music.[48] Paul

was referring "to a practice well known to the people to whom he wrote. We may

therefore assume that three different types of chant were, in fact, in use among them, and

we can form an idea of their characteristics from the evidence of Jewish music and later

recorded Christian chant."[49] With Paul's usage of such varied terms, scholars suggest that

"the early church encouraged a creative variety of musical and poetic expression in its

corporate worship."[50]

Psalms

        Scholars agree that the first hearers of the Ephesian and Colossian epistles

would have had an exact understanding of what Paul meant by the Greek term, *psalmos*.

Don Hustad, author of *Jubilate*, states that the "psalms" of which Paul writes "no doubt

included all the psalms and canticles that were common to Jewish worship, in the

tabernacle, in the temple, and the synagogue."[51] Many scholars would also argue that the

term *psalmos* included the added element of a musical accompaniment. *Psalmos* is the

Greek translation for the Hebrew term, *mizmôr*. Ross explains that *mizmôr* "refers to a

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[47] Andrew Brian McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective* (Grand Rapids: Baker Academic, 2014), 113.

[48] Don Hustad, *Jubilate! Church Music in the Evangelical Tradition* (Carol Stream, IL: Hope Pub Co., 1981), 89.

[49] Egon Wellesz and Frederick W. Sternfeld, *The Age of Enlightenment, 1745-1790*, New Oxford History of Music, v.7 (London: Oxford University Press, 1973), 2.

[50] Carl Schalk, ed., *Key Words in Church Music: Definition Essays on Concepts, Practices, and Movements of Thought in Church Music* (St. Louis, MO: Concordia Pub. House, 1978), 181.

[51] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 89.

poem sung to the accompaniment of stringed instruments."[52] Therefore, it is not completely accurate to doubt the use of musical instruments in the New Testament. Ross goes on to state that "musical instruments were so widely used in Israelite worship that the early Christians would have felt very much at home with them."[53]

In the New Testament, there are fifty-five citations of psalms[54] and "nearly 150 additional clear allusions to the Psalter and still another 200 fainter ones."[55] Because of these references, the fusing of Old Testament singing practices into the practice of the early church is assumed, partly because music and musical accompaniment permeated the Israelite's worship. Ross states that the writers of the New Testament did not go into a detailed description of this because they "assume that such praise should continue and will continue in glory."[56]

The practice of psalm singing through the history of the church is evident. Scholars reason it was because "the psalms were immediately, even instinctively, seized upon as suitable Christian devotional literature."[57] T.H. McMichael, author of the paper *Psalms in History*, writes of the church's rich, psalm-singing history:

> The Fathers of the Early Church, like Origen, and Jerome, and Ambrose, and Augustine, loved them; through the Dark Ages the monk in his monastery cell as he gave himself unceasingly to their chanting was comforted by them; martyr after martyr as they went to the flames or the rack leaned upon them. They have been the home-songs of countless multitudes whose names history does not record; they have been the heart songs of humanity. They have lived longer than any other songs; they have broken through the limitations of age and race and creed to a greater degree than any other songs. They have been sung in more languages than any other songs; they have comforted more saints amid the fires of persecution than any other songs;

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[52] Ross, *Recalling the Hope of Glory*, 439.

[53] Ibid.

[54] William Lee Holladay, *The Psalms through Three Thousand Years: Prayerbook of a Cloud of Witnesses* (Minneapolis, MN: Fortress Press, 2000), 115.

[55] Walter A. Elwell, *Evangelical Commentary on the Bible*, Baker Reference Library, vol. 3 (Grand Rapids: Baker Book House, 1995), 373.

[56] Ross, *Recalling the Hope of Glory*, 439.

[57] Boice et al., *Give Praise to God*, 268.

they have interwoven themselves into more characters than any other songs; they have formed the dying utterances of more of God's people than any other songs. As we join our voices in the singing of them today we are indeed joining our voices with a great multitude such as no man can number – a multitude of the most godly and the most heroic souls this world has ever known.[58]

The rich history of the use of the psalms in worship is clear, yet in practice, most (if not all) SBC churches today rarely, if ever, sing complete psalms. Throughout the history of the Church, the psalms were its primary songs. Psalms were gradually replaced by newer hymns and songs and now, Ross explains, "these great hymns are being replaced by shorter songs and repetitious choruses."[59] The use of psalms in worship places the Word of God on the lips of those who sing it and allows worshippers to more easily memorize Scripture. James K. A. Smith, author of *Desiring the Kingdom*, writes that the "knitting of song into our bodies is why memorization of Scripture through song is so effective."[60]

Hymns

Hymnos was the next term Paul used to describe the content of congregational singing. According to Ross, this word "was also used in the Greek Old Testament for special songs of praise addressed to the LORD directly. A hymn was more formal than, say, a psalm of thanksgiving; it was loftier and more universal in scope, focusing on one or more of the divine attributes and not on personal experiences."[61] Today, the word *hymn,* as a general concept is "a song used in Christian worship, usually sung by the congregation and characteristically having a metrical, strophic (stanzaic), nonbiblical text,"[62] but to the original audience, it was a song of praise.

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[58] John McNaugher, ed., *The Psalms in Worship: A Series of Convention Papers Bearing Upon the Place of the Psalms in the Worship of the Church* (Pittsburgh: United Presbyterian Board of Publication, 1907), 525.

[59] Ross, *Recalling the Hope of Glory*, 267.

[60] Smith, *Desiring the Kingdom*, 171.

[61] Ross, *Recalling the Hope of Glory*, 439.

[62] Encyclopaedia Britannica, "Hymn," in *Encyclopædia Britannica* (Encyclopædia Britannica,

Mike Cosper, author and director of *Harbor Institute of Faith and Culture*, relays that at the time of the writing of these passages (AD 60-62), "there was already a body of hymns emerging and being passed around the various churches."[63] Two examples he cites are Colossians 1:15-20 and Philippians 2:5-11,[64] and although a number of hymns are found elsewhere in the New Testament, including several in Luke's gospel, these may have not been as widely distributed as Paul's letters.[65] Evidently, the use of hymns (for this purpose, a hymn is defined as a song of praise that is not taken directly from Scripture and directly addresses God) was a common practice in the New Testament church. It continued in the early church's practice of corporate worship.

Historical documents of the early church frequently show references to music and often show a number of hymn texts. Ignatius of Antioch was the Bishop of Antioch of Syria and considered an early church father. He wrote seven letters to various churches before he was martyred (ca. AD 110-117). The letters "provide insight into the post-apostolic church."[66] In Ignatius' letter to the Ephesians, he either penned a hymn or quoted a well-known hymn. The hymn is as follows:

> Very flesh, yet Spirit too;
> Uncreated, and yet born;
> God-and-Man in One agreed
> Very-Life-in-Death indeed,
> Fruit of God and Mary's seed;
> At once impassable and torn
> By pain and suffering here below:
> Jesus Christ, whom as our Lord we know.

The presence of this hymn in correspondence to a local church points to the commonality

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Inc, October 1, 2019), https://www.britannica.com/topic/hymn.

[63] Mike Cosper, *Rhythms of Grace: How the Church's Worship Tells the Story of the Gospel* (Wheaton, IL: Crossway, 2013), 159.

[64] Ibid.

[65] Luke's gospel includes the following hymns: The Magnificat (1:46-55), The Gloria (2:14), and The Song of Simon (2:29-32).

[66] Barry, *The Lexham Bible Dictionary*.

of the usage of non-biblical song texts (meaning texts not specifically from Scripture, i.e. psalms) in early Christian corporate worship.

Robert Webber, noted author and founder of *The Institute for Worship Studies*, argues that many hymns were written "to spread teaching, both heretical and orthodox" during this post-Apostolic period.[67] Ambrose of Milan (ca. 340-397) is considered the "Father of Christian Hymnody" and introduced rhymed, metrical hymns that laid the foundation for the hymns that are in use to this day. The thread of hymns written for the church can be followed through Pope Gregory's chants,[68] through the development of music notation, through Perotin's harmonies,[69] through the return of congregational song in the Reformation, through the "Father of English Hymnody," Isaac Watts,[70] through the Great Awakening, through the hymnody of Charles Wesley, through Revivalism's Second Great Awakening, through the "Jesus Movement," and all the way to current times.[71]

Hymns are still an integral part of modern church practice. While there are outlier congregations who eschew older (or newer) hymns, recently there has been a resurgence in traditional hymnody, even if these hymns are performed in modern styles.

Spiritual Songs

Paul uses the Greek term, *ōdeis pneumatikais*, meaning spiritual song. Hustad makes the claim that this *koine* Greek phrase for "spiritual songs" could possibly be

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[67] Robert Webber, *Worship Old & New: A Biblical, Historical, and Practical Introduction*, Rev. ed. (Grand Rapids: Zondervan, 1994), 179.

[68] Pope Gregory I codified "plainchant" or Gregorian chant, which is still performed by sacred and non-sacred groups to this day.

[69] Perotin Magnus was a French composer of the Notre Dame school of polyphony in the late 12th Century.

[70] Kenneth H. Cousland, "The Significance of Isaac Watts in The Development of Hymnody," *Church History* 17, no. 4 (December 1948): 296, https://doi.org/10.2307/3160318.

[71] Entire courses are devoted to hymnody; this is a brief overview of some of the greater moments of hymn-writing for the church.

translated, "odes upon the breath." He goes on to suggest that the songs "were 'wordless' songs like a vocalise,[72]" that they may have been soloistic, and possibly "improvised in an experience of ecstatic worship – 'singing in tongues'"[73] Biblical commentator A.R. Faussett, however, argues that "spiritual songs" here uses the term "spiritual" to demarcate that a song is "restricted to sacred subjects, though not merely to direct praises of God, but also containing exhortations, prophecies, [*etc.*]"[74] Ross affirms this position. He states that the term "spiritual song" has been "more commonly interpreted to refer to new songs that set forth the believer's spiritual enjoyment of life under God."[75]

Simply limiting a "spiritual song" to a song that is inspired does not go far enough in its depth of understanding. Theologian Edmund P. Clowney posits that the term *spiritual* used in Colossians 1:9 is by means of "spiritual wisdom." He goes on to write that "these spiritual songs are not verbally inspired by the Spirit. They do flow, however, from the wisdom that the Spirit gives as we reflect on both the word and the situation to which it applies."[76] It is this spiritual wisdom that has led many songwriters to pen songs that have admonished others and encouraged the church throughout the history of Christianity. *Spiritual songs* are songs that are neither from the Book of Psalms contained in the Jewish canon nor are they hymns, which are defined as a song of praise to the triune God. Spiritual songs contain ideas, testimonies, etc. that are written to teach and exhort fellow believers.

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[72] A vocalise is a vocal musical passage without a text, usually performed as an exercise in vowel formation.

[73] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 90.

[74] Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Logos Bible Software 7), 354.

[75] Ross, *Recalling the Hope of Glory*, 440.

[76] Boice et al., *Give Praise to God*, 97.

Function of Music in Corporate Worship

Paul is clear in his writing: the function of music in corporate worship is not a singular one; instead, it is multifaceted. The parallel passages instruct believers that the function of music (psalms, hymns, and spiritual songs) in corporate worship goes beyond simply directing our praise to God in the form of a song. D.A. Carson asserts that "the purist model of addressing only God is restrictive."[77] Several functions of music can be found in these passages: expressions of praise and thanksgiving toward a triune God (vertical worship), admonishing fellow believers about theological truths and edifying them in their faith (horizontal worship), proclamation of the gospel, stylistic diversity, and fellowship.

Vertical and horizontal worship.

Vertical worship and horizontal worship are rather modern terms used to depict worship that flows from man to God (vertical) and worship that flows from man to man (horizontal).[78] A biblical understanding of the function of music in corporate worship will always incorporate both based on these parallel passages. "Songs are addressed not only to the Lord in praise and petition, but also to one another as we instruct, warn, and encourage," writes Edmund Clowney.[79] Music sung only to God is an elementary understanding of the function of music in corporate worship. Music has both a vertical function and a horizontal function.

Paul's parallel passages here do not blatantly address vertical worship; however, based on what the original audience would have understood about "psalms, hymns, and spiritual songs," one can rightly exegete that the vertical element is implicit. The psalms were 150 songs written directly to God. Hymns were praises to a triune God.

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[77] Carson, *Worship by the Book*, 45.

[78] The terms "horizontal worship" and "vertical worship" began to appear in theological journals as early as 1961. No earlier evidence has pointed to their usage before this time.

[79] Boice et al., *Give Praise to God*, 97.

The worship of a holy, triune God is the primary function of corporate worship. Kauflin writes, "God's glory is the end of our worship, and not simply a means to something else."[80]

Peterson asserts that Paul's perspective is that "the 'vertical' and the 'horizontal' dimensions of what takes place should not be artificially separated."[81] Paul's teaching in these passages shows that "the God-directed ministry of prayer and praise and the notion of edification are intimately linked in the New Testament."[82] Bob Kauflin states, "One of the primary ways we worship God is through proclaiming his glories, perfections, and works. But another equally significant way we worship God is through building one another up through encouragement and blessing. Different activities, but the same end."[83]

The horizontal dimension of worship is clearly addressed in these passages. Paul writes to the church at Ephesus to "speak to one another." To the church at Colossae, he wrote that they should be "teaching and admonishing one another." In both instances, a horizontal function takes place in "psalms, hymns, and spiritual songs." Mike Cosper characterizes corporate worship as having three audiences: God, the church, and the world. Concerning the church as the audience, he writes:

> So, when we gather, we sing to each other. We declare the truths of the gospel to one another. Our presence and our participation is not merely for the sake of our individual relationship with God, demonstrating our confidence and hope, but it's also for our brothers' and sisters' sake. Our participation in the gathering is testimony and encouragement to them.[84]

One can look to other letters of Paul to determine his perspective on horizontal

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[80] Kauflin, *Worship Matters*, 177.

[81] Peterson, *Engaging with God*, 220.

[82] Ibid., 221.

[83] Kauflin, *Worship Matters*, 178.

[84] Cosper, *Rhythms of Grace*, 85.

worship. In Paul's first letter to the church at Corinth, he writes, "What then, brothers and sisters? Whenever you come together, each one has a hymn, a teaching, a revelation, another tongue, or an interpretation. Everything is to be done for building up" (1 Cor. 14:26). Everything is done for the building up of the church, including the singing of psalms, hymns, and spiritual songs.

Building up, or edification, is a significant theme in these passages. Author of *The Church of Christ*, Everett Ferguson, writes that "the church in assembly not only provides encouragement to its members but also approaches God."[85] Keep in mind that edification is only a secondary function of music in corporate worship, not the primary function. Peterson articulates, "We worship God because of who he is and because of his grace towards us. Participating in the edification of the church, however, is an important expression of our devotion and service to God."[86]

Gospel proclamation.

In his first letter to the Corinthian church, Paul conveys the gospel of Christ that he had proclaimed to them. Paul Jones writes that the "*euangelion* (good news) was the death, burial, and resurrection of Jesus Christ."[87] As Paul instructs believers to be "Spirit-filled" and to teach to "word of Christ," he "intentionally or unintentionally" relates song in corporate worship and gospel proclamation in these parallel passages.[88]

Believers unify themselves under the banner of the gospel as they corporately sing expressions of praise, divine truths of Scripture, testimonies of faith, et al. Singing together (corporately) as believers as a way of proclaiming the gospel is a key theme of

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[85] Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids: Wm. B. Eerdmans Pub. Co, 1996), 233.

[86] Peterson, *Engaging with God*, 221.

[87] Boice et al., *Give Praise to God*, 240.

[88] Ibid.

these parallel passages. Bob Kauflin articulates that "We've become a family, 'a chosen race,' 'a holy nation,' through the death and resurrection of Jesus Christ. Singing glorifies God by expressing the unity we enjoy through the gospel."[89]

Stylistic diversity.

Believers are scattered across the globe. They gather corporately every week to celebrate a risen savior. There is beauty in the diversity of the elect gathering in every nation under the unifying proclamation of the gospel. Diversity is accentuated in these passages. The cultures of both Ephesus and Colossae were pluralistic cultures. The believers there were integrated among many different cultures.[90] Professor of worship Constance Cherry argues that the "multicultural context would have undoubtedly fostered a breadth of song as the early church grew in diversity."[91] Though scholars are not in full agreement on a clear distinction among the terms "psalms," "hymns," and "spiritual songs," they do agree "that the various terms are used loosely to cover the various forms of musical composition."[92]

Diverse styles of corporate worship music reflect the diversity of the body of believers as we see in Paul's writing. From the Old Testament psalter to the hymn forms of Greek society, to sometimes spontaneous songs that rose from within the body of believers, stylistic diversity was evident in the New Testament church. As Donald Hustad conveys:

> In writing to the churches at Colossae and Ephesus, Paul assumed that Christians would use a broad expression of congregational music, including historic psalms expressing every type of prayer, fresh hymns to teach the new theology of the

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[89] Kauflin, *Worship Matters*, 99–100.

[90] Barry Wayne Liesch, *The New Worship: Straight Talk on Music and the Church*, Expanded ed. (Grand Rapids: Baker Books, 2001), 40.

[91] Constance M. Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids: Baker Academic, 2010), 157–58.

[92] Ralph P. Martin, *Worship in the Early Church*, Rev. ed. (Grand Rapids: Eerdmans, 1974), 47.

emerging church, and spiritual songs that were at least more emotional than rational, and probably improvised and/or glossolalic.[93]

Fast-forward to the 21st century, and one can observe factions of believers who believe stylistic diversity should not exist in the church. Many go so far as to make the claim that Western art music of the common practice period is the only music appropriate for corporate worship. On the contrary, as Harold Best articulates, "God is not Western; God is not Eastern; God is not exclusively the God of classical culture or of primitive culture; God is the Lord of the plethora, the God of the diverse, the redeemer of the plural. Likewise, God calls for response in different languages, dialects, and idioms, accepting them through the Son."[94] The reticent attitude toward stylistic diversity has led to a glaring divisiveness in evangelicalism. Block asserts that "although many ethnic and social barriers remain in American evangelicalism, tragically these have been supplemented by concrete walls of divisive musical taste."[95]

Divisiveness should not be welcomed in the Christian church. Themes of unity abound in the New Testament (Rom. 12:16, 1 Cor. 1:10, Eph. 4:3, Col. 3:13-14, 1 Pet. 3:8). Vernon Whaley suggests that "music's style and perceived suitability for use in the church change from age to age and people group to people group. What matters is that God calls us to worship *Him*, not the music or its style and manner of expression." Whether the church is singing psalms, hymns, or spiritual songs, they should remain united under the banner of the gospel by the power of the Spirit. New Testament scholar, Reggie Kidd, clarifies that our singing "is participation in the very redemption of all creation" because we "join a song our Savior is singing, and our singing is a sharing in his reclamation of our lost race."[96]

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[93] Hustad, *True Worship*, 223.

[94] Best, *Music through the Eyes of Faith*, 67.

[95] Block, *For the Glory of God*, 233.

[96] Reggie M. Kidd, *With One Voice: Discovering Christ's Song in Our Worship* (Grand Rapids: Baker Books, 2005), 21–22.

Conclusion

Modern readers have the luxury of having the closed canon of Scripture. One can glean Godly wisdom from heroes of the faith, see the redemptive thread of Christ woven from Genesis to Revelation, or one can attempt to grasp Pauline theology written in letters to various people and churches simply by flipping through the pages of the Bible. In Scripture, Christians are commanded to worship a triune God: a God who is transcendent, yet immanent; a God who is loving, yet just. Current trends have led worship to become one of the most misunderstood practices from Scripture.

I chose these four key passages for emphasis based on unique touchpoints with the target audience. The passages were chosen to provide the theological framework for this project's curriculum, designed to equip biblical studies and Christian ministry students at Blue Mountain College. The passages provide a "spiritual antidote" to the general attitude of entitlement and anthropocentrism I have observed in my experience with college students.

CHAPTER 3

HISTORICAL, PHILOSOPHICAL, AND PRACTICAL
ISSUES RELATED TO EQUIPPING STUDENTS
WITH A BIBLICAL THEOLOGY OF
CORPORATE WORSHIP

The planning and preparation of evangelical corporate worship has been languid for far too long. Historical, biblical patterns of worship are often ripped from the threads of the tapestry of Christendom and replaced with a method of worship planning grounded in popularity and emotion, a practice which is dangerous and can lead to idolatry. A leader constantly seeking approval based on the popularity of songs will be thrust into seeking the worship "experience" rather than the true object of worship, the triune God. Bryan Chapell, author of *Christ-Centered Worship*, writes that "freedom from any standards [knowledge of the importance of faith history] will lead to endless innovation guided only by the leader's taste or the congregation's approval. This 'taste and approve' method inevitably leads to an idolatry of personal experience as the appropriateness of worship is judged by how many people 'like it a lot.'"[1]

In conjunction with the previous chapter, this chapter is modeled after the concept, "theology informs philosophy, which informs methodology."[2] Chapter 2 synthesized four key Scripture passages on a biblical theology of corporate worship. Genesis 4:3-8 demonstrates the difference between acceptable and unacceptable worship lies not in what is offered but in the offerer, John 4:19-26 asserts that worship is no longer about a place but a person, and Ephesians 4:18-20 and Colossians 3:16-17 both describe

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[1] Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids: Baker Academic, 2009), 153.

[2] The phrasing of this concept is attributed to Dr. Joseph R. Crider, delivered through lectures and several conversations.

worship that is in "Spirit and in Truth." Chapter 3 is divided into three sections. The first and largest section discusses the historical patterns of corporate worship from the post-Apostolic period through modern times. The primary foci of the discussion of these patterns highlights the rationale of the various shifts in order, to discuss the inclusion or exclusion of certain elements, and to explain the need to return to thoughtful worship planning. The second section discusses the philosophical concept of the regulative principle of worship and its inverse, the normative principle of worship. The philosophies aid CRV students in what should or should not be included in worship services. The third section covers some of the methodological issues in corporate worship. The purpose of this project was to equip CRV majors at Blue Mountain College with a biblical theology of corporate worship; therefore, this section is limited to what the author feels best equipped CRV students in the timeline of this project.

Historical Patterns of Corporate Worship

A primary goal of every gathered body of believers is to share the story of the gospel: both to the lost and with each other, both explicitly and implicitly. The story of the gospel is a "story about worship."[3] Cosper writes that "it [the gospel] begins with promise and serenity, spins wildly and terribly off course, and is rescued in the most unexpected and surprising way possible."[4] Stories (like the true story of the gospel) can be told in a variety of methods.

Chapell argues that "structures tell stories."[5] He relays how the reformers altered the architectural structures of church buildings to better relay their gospel convictions.[6] The architectural changes communicated a message. He continues, "Gospel

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[3] Cosper, *Rhythms of Grace*, 25.

[4] Ibid.

[5] Chapell, *Christ-Centered Worship*, 15.

[6] The reformers replaced the Eucharist table with the pulpit as central to the sanctuary, denoting the preaching of the Word as the pinnacle of the corporate gathering rather than the Eucharist.

understanding is not only embedded in physical structures, but it is also communicated in the worship patterns of the church."[7] Worship patterns, to use Chapell's phrase, are "re-presentations" of the gospel. Throughout history, these "re-presentations" have evolved based on theological convictions, cultural transformations, reconciliations, et al.

A worship pattern is more commonly called a liturgy. For the purposes of this study, the term "liturgy" will refer to the weekly worship order of the gathered local church.[8] Based on this definition of liturgy, Chapell writes that "all churches that gather to worship have a liturgy – even if it's a very simple liturgy."[9] Through a church's liturgy, the story of the gospel is communicated, either explicitly or implicitly. Liturgies are powerful in forming the devotional lives of believers. James K.A. Smith states that they have the power to "shape and constitute our identities by forming our most fundamental desires and our most basic attunement to the world."[10] Therefore, the aim of this section is to provide an overview of the path of Christian worship through history that highlights major shifts in liturgical practices to better demonstrate what led the church to where it is today, thereby helping CRV students at BMC grasp liturgical connections between the past and the present.

They often placed a rooster on the top of former Catholic church buildings to signify a "new dawn" and the interior of church buildings were often void of the splendor and excess of Catholic architecture.

[7] Chapell, 15.

[8] The word "liturgy" is derived from the term, *leitourgia*, a combination of two Greek terms, ergon ('work') and laos ('people'), meaning "the work of the people". The term liturgy holds more meaning than simply "the work of the people." Author Marva Dawn explains that the term "has come to signify the specific, historic ordering of public worship developed in the earliest centuries of the Church." Emphasizing "liturgical" versus "non-liturgical" corporate gatherings is not the thrust of this project. For the purposes of this project, liturgy will refer to the weekly worship order of the gathered local church. Dawn and Taylor, *How Shall We Worship?*, 242.

[9] Chapell, *Christ-Centered Worship*, 18.

[10] Smith, *Desiring the Kingdom*, 25.

Patristic Period

Alister McGrath, author of *Historical Theology*, states that "every mainstream Christian body – including the Anglican, Eastern Orthodox, Lutheran, Reformed and Roman Catholic churches – regards the patristic period as a definitive landmark in the development of Christian doctrine."[11] The Patristic Period of church history was exceedingly formative, second only to the periods of the life of Christ and the Apostolic Church. The early liturgical patterns developed in this period contributed to the structure of the distinct liturgies that still characterize Christianity.[12]

Although limited writings regarding the liturgy of this period survive today, what has endured the centuries communicates much about this quickly-evolving period in the life of the Church. One of the early writings is the *First Apology* by Justin Martyr, in which he described the liturgy of the time (ca. 150).[13] The description gives much insight to early liturgical practices. The writings of Martyr, which were corroborated with Tertullian,[14] led many scholars to believe the liturgy in the second century could have conceivably looked like this:

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[11] Alister E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought* (Oxford: Blackwell Publishers, 1998), 17.

[12] Geoffrey Wainwright and Karen B. Westerfield Tucker, eds., *The Oxford History of Christian Worship* (Oxford: Oxford University Press, 2006), 35.

[13] Martyr writes, "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration." Roberts, Alexander and Donaldson, James, eds. *The Apostolic Fathers with Justin Martyr and Irenaeus*, The Ante-Nicene Fathers, vol. 1 (Buffalo, NY: Christian Literature Company, 1885), 186.

[14] In *The Oxford History of Christian Worship*, Johnson writes that Martyr's record of this liturgical outline, "is corroborated for North Africa in the writings of Tertullian." Tertullian was an early

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Sunday Assembly
Biblical Readings with Psalmody
Homily
Prayers of Intercession
(Our Father)
Kiss of Peace
Presentation of the Bread and Mixed Cup of Wine and Water
Eucharistic Prayer
Amen of the Assembly
Reception of Communion
(Dismissal)
(Collection for the support of widows and orphans)
Taking of Communion to those unable to be present
Reservation of the Eucharist and Home[15]

In *Give Praise to God,* Nick Needham articulates that the primary ingredients for corporate worship were "the reading and expounding of Scripture, prayer, and the celebration of the Lord's Supper."[16] He also writes that while Martyr does not mention singing, it is known from other accounts that "singing and chanting were a widespread practice in the worship of the early Christians."[17]

Needham also points out that what is not as evident in Martyr's account is that corporate worship was already divided into two distinct sections. The first section was "the service of the word." It was open to all – baptized believers, those being instructed in the faith, and those who were curious about Christianity. The second section, the prayers and the Eucharist, was open only to baptized believers.[18] Needham articulates that based on other writings of the early church fathers, a typical corporate worship service in the second and third centuries lasted around three hours and was structured in the following manner:

Christian apologist from the Roman-controlled province of Carthage in Africa. Johnson continues that Tertullian was the "first witness to the use of the "orans" posture for Christian prayer, to psalmody being sung during the liturgy of the word, and to the use of the 'Our Father' preceding the kiss of peace … at the conclusion of the prayers of the faithful before the eucharistic proper began." Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship*, 50.

[15] Wainwright and Westerfield Tucker, 51.

[16] Boice et al., *Give Praise to God*, 377.

[17] Ibid., 378.

[18] Ibid., 379.

Part 1: Service of the Word

1. Opening greeting by bishop and response: Usually the bishop said, "The Lord be with you"; and the congregation responded with, "And with your spirit."
2. Scripture reading: Old Testament.
3. Psalm or hymn.
4. Scripture reading: New Testament. The first New Testament reading was any book between Acts to Revelation, normally an epistle.
5. Psalm or hymn.
6. Scripture reading: New Testament. The second New Testament reading was from one of the four gospels.
7. Sermon: The bishop preached in a sitting posture.
8. Dismissal of all but baptized believers.

Part 2: The Eucharist

1. Prayers: The prayer leader (in the West, the bishop; in the East, the senior deacon) announced the topic for prayer. The congregation prayed silently for a time. Then the leader, with an audible prayer, summed up the congregation's petitions on that topic. The leader then announced another topic; the congregation prayed silently; then the leader summed up again with an audible prayer. And so on, for quite a lengthy time.
2. Holy Communion: (a) Greeting by the bishop, response of the congregation, and the "kiss of peace" (the men kissed men, the women kissed women). (b) The offertory: each church member brought a small loaf and flask of wine to Communion; the deacons took these gifts and spread them out on the Lord's Table. The flasks of wine were all emptied into one large silver cup. (c) The bishop and congregation engaged in a dialogue with each other[19], and the bishop then led the congregation in prayer. (d) The bishop and deacons broke the loaves. (e) The bishop and deacons distributed the bread and offered the cup to the congregation. … Communion was always received in a standing posture. Church members took home the bread and wine that had not been consumed and used them on weekdays for the celebration of Communion in the home.
3. Benediction: A phrase such as "depart in peace" was spoken by a deacon. [20]

The aforementioned corporate worship service is merely an example of what a gathering may have looked like; however, in the first few centuries of Christianity, each congregation had its own distinct liturgy.[21] It was much later that liturgy became uniform based on other existing writings that inform this period. [22]

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[19] Boice et al., *Give Praise to God*, 381.

[20] Nick R Needham, *2000 Years of Christ's Power: The Age of the Early Church Fathers, part 1* (Fearn, Scotland: Evangelical Press, 2002), 70–71.

[21] Ibid., 381.

[22] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 96. Other writings exist that inform this period of church liturgical history: the writings of Clement of Rome (ca.96), the Didache, (ca.100), and the writings of Pliny (ca.112) all point toward a set pattern of liturgy.

Beginning in the third century, much more information is accessible regarding the liturgical practices in the church. Writings of Clement of Alexandria, Tertullian, Origen, Sarapion of Thmuis, Cyril of Jerusalem, and Hippolytus of Rome have all been preserved and provide a window into the development of early liturgy. It is evident, based on the writings of those mentioned, that a standard form and a "liturgy" (in the sense of a formal order) was an important part of Christianity, even reaching back to the earliest post-Apostolic congregations.

The Edict of Milan

A historical marker on the timeline of Christianity that forever altered every aspect of church life, including worship, was the Edict of Milan. It is important for future pastors and ministry leaders to understand the importance of this turning point for the Christian faith and its impact on the world. The edict was issued by the Roman Emperor Constantine in 313, following his conversion to Christianity in 312.[23] It allowed for freedom of worship for Christians and restored assets lost during prior persecution.[24] It was this single event that led to the significant growth of Christianity in the Roman Empire and ultimately across the world. The setting of worship shifted from private homes to free-standing buildings built for the purpose of Christian worship. Historian John F. Baldovin writes that with Constantine's "enormous imperial financial support, the building of churches virtually exploded in the course of the fourth century."[25] During this time period, the church also converted many pagan festivals and customs and "invested them with Christian meaning."[26]

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[23] Some historians argue that Constantine was not a true convert; he used Christianity for political positioning. Regardless, the lasting effects of Constantine's acceptance of Christianity was great.

[24] Cross, F.L. and Livingstone, E.A., eds. *The Oxford Dictionary of the Christian Church*, 3rd ed. rev. (Oxford: Oxford University Press, 2005), 1092.

[25] Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship*, 78.

[26] Webber, *Worship Old & New*, 67.

The Clementine Liturgy

Around the year 380, a liturgy traditionally called *The Clementine Liturgy* was recorded in a book titled, *The Apostolic Constitution*. Hustad writes that "the new religion was no more forbidden by the Emperor, and was free to develop its practices openly and to record them in detail for future posterity." The Clementine Liturgy was recorded in detail and was written in the name of Clement of Rome (first century) but was recorded much later in the fourth century (ca. 380).[27] The record of this liturgy underscores the rapid evolution of liturgical practices from the third century to the fourth century. Its abbreviated form is shown below:

The Service of the Word

Scripture Readings: Several, from Old and New Testaments, especially the Epistles
    and Gospels.
Psalms, interspersing the above: Some sung by cantors, some with response by the
    congregation
Sermons: By several of the 'presbyters'
Dismissal of non-communicants with a litany and response ("Lord, have mercy")

The Service of the Table

Prayers of the Faithful
Salutation and Response (trinitarian response, or "The Lord be with you, etc.")
Kiss of Peace
Offertory
    Ceremonial washing of hands by the bishops
    Offering of the elements and of alms
    'Fencing the table'
    Robing the bishop in 'a splendid vestment'
The Eucharistic Prayer
    Sursum corda[28]
    Preface: Thanks for all of God's providence, beginning with creation
    Sanctus
    Thanksgiving for the incarnation and redemption
    The Words of Institution (*Anamnesis*[29] and Oblation[30])

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[27] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 98.

[28] Latin term translated, lift up your hearts.

[29] *Anamnesis* is a Latin term that refers to a prayer of remembrance (in the Eucharistic sense, remembering the acts of Jesus' death and resurrection).

[30] Oblation is a prayer of self-sacrifice.

> *Epiclesis*[31]
> Prayer of intercession
> The Lord's Prayer
> Doxology and people's 'Amen'
> 'Bidding prayers' led by the deacon and Bishop's prayer
> The Call to Communion
> *Gloria in excelsis*
> *Hosanna* and *Benedictus*
> Communion, with the singing of Psalm 34
> Bishop's 'after communion' thanksgiving and intercession followed by prayer and
>   blessing
> Dismissal[32]

As evidenced, the liturgy had become highly developed by the fourth century.

The service remained split into two main divisions: the word and the table. The *Liturgy of*

the Word was similar in both aforementioned liturgies but the *Liturgy of the Table*

highlighted several differences. The simple Eucharist of the second and third centuries

had evolved into a sophisticated (if not complicated) service. The evolution happened

gradually through the years but was intensified by the explosion of the Christian faith

following the Edict of Milan. Hustad writes that "congregations were established so

rapidly that it was impossible to train the new converts adequately to serve as pastors;

consequently, bishops simply wrote down acceptable worship materials for the untutored

(but ordained) leaders to read."[33] Based on the detail of the liturgy and the symbolism

included, it is apparent that the bishops increasingly developed their liturgical patterns

from Old Testament traditions rather than New Testament guidelines and early church

practices. As congregations quickly grew, newer, larger buildings were required. More

functions were assigned to the clergy and the role of the congregation became less

significant.

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[31] Bray, Gerald L., *Doing Theology with the Reformers* (Downers Grove, IL: InterVarsity Press, 2019), 24. Prior to the ninth century, Christians would have understood *Epiclesis* to be a prayer inviting the presence of the Holy Spirit. In the ninth century, Paschasius Radbertus introduced the doctrine of transubstantiation, which was eventually accepted as dogma by the Fourth Lateran Council in 1215. The modern understanding of *Epiclesis* is a prayer inviting the Holy Spirit to change the bread and cup to Christ's body and blood.

[32] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 98–99.

[33] Ibid., 100.

The Medieval Period

Two primary liturgies began to develop in the West after the year 500. The Gallican and the Roman 'rites' existed side by side; the Roman rite used primarily in Rome and the Gallican rite was used throughout Europe. According to Webber, "there is evidence that both these rites influenced each other until the ninth century when the Gallican rites were suppressed under Pepin and Charlemagne. Thereafter, the Roman rite was the standard approach to worship in the West."[34] The Roman rite saw many minor changes in its emphases and its ritual until 1570 when its form became fixed.[35]

Liturgical scholar John Baldovin offers a chart exhibiting the development and expansion of Western Eucharist to demonstrate the shifts in the liturgy. The liturgies shown are Justin Martyr's liturgy of the second century, the *Ordo Romanus* Primus (the Roman 'rite' mentioned previously), the Gallican Rite, and the Medieval Roman Rite. The second century elements are capitalized in each column, aiding in the exposition of the changes (see figure 2).[36]

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[34] Webber, *Worship Old & New*, 65.

[35] Ibid.

[36] Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship*, 97.

Justin Martyr ca. 150	*Ordo Romanus Primus ca. 700*	*Gallican Rite ca. 650*	*Medieval Roman Rite ca. 1300*
Liturgy of the Word			
			Private Prayers
	Introit	Introit	Introit
	Kyrie	GREETING	Kyrie
	Gloria in excelsis	Trisagion	Gloria in excelsis
GREETING	GREETING	Benedictus	GREETING
READINGS & PSALMODY	Collect	Collect	Collect
		OLD TESTAMENT READING	
	EPISTLE	PSALMODY	PSALMODY
	PSALMODY	NEW TESTAMENT READING	EPISTLE
		ACCLAMATION	ACCLAMATION
	GOSPEL	GOSPEL	GOSPEL
INTERCESSIONS	Dominus vobiscum/ Oremus	Litany?	Dominus vobiscum/ Oremus
PEACE			
Liturgy of Eucharist			
PRESENTATION OF GIFTS	PRESENTATION OF GIFTS	PRESENTATION OF GIFTS	Preparation of Table
	Chant	Procession/Chant	Chant
	Prayer over Gifts	Diptychs	Offertory Prayers
		Collect	
		PEACE/Collect	
EUCHARISTIC PRAYER	EUCHARISTIC PRAYER	EUCHARISTIC PRAYER	EUCHARISTIC PRAYER
(FRACTION)	Lord's Prayer	FRACTION	Lord's Prayer
		Lord's Prayer	PEACE
COMMUNION	COMMUNION	Blessing	COMMUNION
	Postcommunion Collect	2 collects	Postcommunion Collect
DISMISSAL	DISMISSAL	DISMISSAL	DISMISSAL
COLLECTION			Blessing

Figure 2. Development of the Western Eucharist

As evident in figure 2, the liturgy did not change considerably during the course of the Medieval Period due to the common elements introduced by the early church. Ross explains, "A study of the liturgies of the early church reveals some common features that were not only appropriate for the celebration but also quite biblical."[37] Finding these common elements is how Bryan Chapell describes the strategy to the liturgy.[38] Chapell articulates:

> At first glance, what will be most apparent about these liturgies are their differences. Looking at them will be something like observing the skyline of a modern city. All we will see initially are the different shapes, sizes, and complexities of the structures. But the more we observe, and the more the architecture is explained, the more we will begin to understand that each of the architects built with the same basic materials and design principles. … After further study, we may conclude that some did not design or build as well as others, but we will also see that the most successful still had to learn from those who preceded them. No one built without considering what others had learned.[39]

Over the course of the Medieval Period, the liturgy of the church retained a familiarity due to the "liturgical architects" integrating the historical practices from previous generations that were deemed the most appropriate at the time. It is vital for CRV students at BMC to grasp the importance of integrating biblical, historic practices into corporate worship theology, philosophy, and methodology.

The Roman Liturgy

Around the ninth century, the Roman rite (in the West) became the standard liturgy as the Gallitan liturgy was suppressed by Pepin and Charlemagne. Even so, Hustad argues that "there were many differing practices throughout the Middle Ages, until the Council of Trent (1562) and the resultant *Missale Romanum*, 1570 (*Roman Missal*) brought liturgical uniformity."[40] Even with the differing practices of celebrating

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[37] Ross, *Recalling the Hope of Glory*, 462.

[38] Chapell, *Christ-Centered Worship*, 20.

[39] Ibid.

[40] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 102.

the mass, the resulting high mass that was celebrated around 1500 was essentially unchanged from the Medieval Roman Rite (ca. 1300) mentioned previously.[41]

A significant change, however, was that as the liturgy developed, the more the clergy seemed to expropriate power, reducing the *leitourgia* (work of the people) from a participatory position to an observatory one. For example, parts of the high mass were performed inaudibly to the "audience" and done in secret; parts of it were sung by the choir. Fewer and fewer elements were assigned to the people. A number of reasons contributed to this position. First, many Christian celebrations were converted from pagan festivals. Because of this, Webber argues that "this missiological strategy had its definite advantages in Christianizing the Empire but also suffered the disadvantage of an unhealthy influence from the mystery cults."[42] The concern with the mystery cults is that the "cultic action is regarded as an end in itself" which influenced the church, "making the action of worship a mystery."[43]

The notion that worship is a mystery was amplified by the retention of Latin as the language of the Mass. Latin was no longer the language of the church. Its spread to other regions of the world resulted in people having no understanding of the language of the mass, aiding to its "aura of mystery."[44] The church increasingly viewed itself as a "hierarchical institution" rather than a local body of believers, further distancing itself from the people. The Mass had become a sacred drama being reenacted by the clergy. Additional developments in these mysteries of the Mass led to the idea that the Mass was for the clergy and belonged to the clergy. Needham suggests that the Catholic Mass "had

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[41] Hustad, 102–4.

[42] Webber, *Worship Old & New*, 67.

[43] Ibid.

[44] Ibid., 68.

become a spiritual 'spectator sport' … people fought to get the best seat in church so they could see the wafer being held up by the priest for their adoration."[45]

The people rarely actually consumed anything at communion. Most liturgical actions were performed by the clergy alone. This was pervasive enough that the Fourth Lateran Council (1215) made a rule that Catholics must consume the bread at least once per year.[46] In fact, during this period, the church became the *source* of salvation. Webber maintains that "the liturgy, especially the Eucharist, became the means of receiving this salvation."[47] Eucharistic theology proposed that a miraculous change happened in the bread and wine during communion, resulting in the real presence of Jesus. The church declared this teaching dogma in 1215; it was branded the doctrine of transubstantiation.[48]

In this period, there was also a decline in education among the clergy. Needham writes that:

> The most obvious evidence of this loss of education in church life was that most clergy now limited themselves to carrying out liturgical and sacramental functions – celebrating Holy Communion, hearing confessions, baptizing infants, burying the dead. They no longer preached sermons. Western Catholics thus became accustomed to a form of worship in which many things were done but hardly anything was explained.[49]

The deficiency of clergy education compounded with the church's insistence on the use of Latin meant that "even the spoken parts of the service became a mystery"[50] to many believers. The liturgy continued its downward spiral with the growth of the power and influence of the church and the notion that the clergy were the "nobility" of this

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[45] Boice et al., *Give Praise to God*, 392.

[46] Ibid.

[47] Webber, *Worship Old & New*, 68.

[48] Catholic theology held that "the mere performance of the Mass effected the presence of Christ automatically." Webber goes on to state that even without the distribution of the elements, the Roman rite imparted a blessing without the recipient's faith. Webber, 75.

[49] Boice et al., *Give Praise to God*, 386–87.

[50] Ibid.

newfound "empire." Clergy control combined with the increase of the mystery of the mass led to the impending downfall of the Roman rite.[51] Webber writes that "in many instances the mystery was turned to superstition and the real meaning of worship was lost to both clergy and the people alike."[52]

Despite the many theological fallacies observed in Catholic theology from a post-Reformation, Protestant perspective, Chapell applauds that "the Roman Catholic liturgy had a pervasive and profound influence on later liturgies in Western culture."[53] The Roman rite, prior to the Council of Trent, was a much simpler liturgy. It is in this form that the key elements of the liturgy provide touchpoints in relation to later liturgical traditions.[54] Chapell describes that many evangelical Protestants will feel eerie about certain facets of this "liturgical structure that are designed to express distinctives of Roman Catholic theology. However, these same evangelicals are likely also to be surprised that beneath all the foreign 'smells and bells' of Catholic ceremony are remarkably familiar echoes of their own worship practices."[55] An understanding of how those in history have replicated or reformed these liturgical patterns can "lead us to their discoveries, guide us from their errors, and direct us toward paths we must forge into the future."[56] It is this understanding that will inform CRV students at BMC to embrace a

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[51] Catholic historian and author Joseph Jungmann asserts, "The reference to self-interest and superstition had made an impression. And considering the low state of religious training, this adverse criticism threatened to destroy in people's minds not only the excess foliage but the very branch and root. The Mass was disregarded, despised." J.A. Jungmann and F.A. Brunner, *The Mass of the Roman Rite: Its Origins and Development (Missarum Sollemnia)*, The Mass of the Roman Rite, vol. 1 (New York: Benziger, 1951), 132.

[52] Webber, *Worship Old & New*, 69.

[53] Chapell, *Christ-Centered Worship*, 22.

[54] See figure 3 for pre-Trent, Roman Liturgy of the Word and figure 4 for pre-Trent, Roman Liturgy of the Upper Room.

[55] Chapell, *Christ-Centered Worship*, 34.

[56] Ibid.

stronger connection with the past, thereby guiding their theology, philosophy, and methodology of corporate worship.

The Protestant Reformation

Bob Kauflin writes in his paper *The History of Congregational Worship*, "By the eleventh century, Christian congregations had lost much of their official musical voice due to increased restrictions and regulations imposed by church authorities. The people's part in the service had been reduced to a few simple responses."[57] On October 31, 1517, a young German friar named Martin Luther hammered onto the door of the Castle Church in Wittenberg *The Ninety-Five Thesis*. In doing so he unknowingly sparked what is now called the Protestant Reformation.[58] The practice of indulgences[59] was the primary reform Luther was seeking; however, the Protestant Reformation led to many practices of the church being modified if needed, removed if unbiblical, or created if a void existed.

The Protestant Reformation was not solely the work of Martin Luther. His reactive position merely started the movement to bring an end to the theological defects and the corrupt practices of the church. Author Peter Marshall argues that:

> The movement initiated by the renegade German friar Martin Luther brought an end to corrupt and oppressive rule by the clergy of an institutional Church, a Church that had maintained its power by imposing superstitious and psychologically burdensome beliefs on ordinary (lay) worshippers. It was also a return to the pure sources of Christianity, after centuries in which the stream was polluted by the dripping pipe of man-made traditions. The Bible, the Word of God, was restored to its rightful place as the rule and arbiter of Christian life. In vernacular translations of Scripture, lay readers met the person of Jesus Christ, bypassing the clerical

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[57] Bob Kauflin, "The History of Congregational Worship" (Louisville, 2006), 4.

[58] Theology professor, Gregg Allison writes, "This action was the typical way of indicating a desire to debate the posted items, so Luther was calling upon the Wittenberg University community to address the topic of indulgences." Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine: A Companion to Wayne Grudem's Systematic Theology* (Grand Rapids: Zondervan, 2011), 509.

[59] Theologian Alan Cairns writes that indulgences were defined as "a remission of the temporal punishment due to sin, the guilt of which has been forgiven." In the years leading up to the Protestant Reformation, indulgences became linked with a permission to sin. Cairns states that "the theory was, and is, that by some "good work," or some payment to obtain someone else's merit, satisfaction for certain sins may be made." Alan Cairns, *Dictionary of Theological Terms* (Greeneville, SC: Ambassador Emerald International, 2002), 230–31.

mediators who, like officious secretaries, had kept medieval petitioners from direct contact with the boss.[60]

The Protestant Reformation was "initiated" by Luther but began long before October 31, 1517. It happened because the Reformers could no longer affirm many of the distinctives of the Roman Catholic Church (RCC).

Liturgy of Martin Luther. Chapell explains that the Protestant Reformer's orders of worship "were a reactive reflection of the Roman Catholic liturgy. They react against liturgical practices that support theological positions no longer affirmed but that continue to emulate familiar practices that reflect good gospel principles still appreciated."[61] Luther's liturgy appears "very Catholic" but nonetheless, it reflects his distinctive theology. In fact, many scholars see Luther's changes in the mass "very conservative in nature" and state that he furnished "a rather mildly purged version of the Latin eucharist at which the minister could elevate the species and wear vestments," provided the pageantry and "excess of splendor" be removed.[62] Luther did go on later to compose the more radically revised mass entitled *Deutsche Messe* in 1526; however, Luther himself stated that it "ought to be used occasionally, if only to exercise the youth in the Latin language."[63]

One of Luther's goals in liturgical reform was that he did not want worship to be interpreted as propitiatory sacrifice on behalf of the worshipers. Christ had already paid the ultimate sacrifice once and for all. It was now only to be received in faith and celebrated in faith. He opposed the doctrine of transubstantiation but understood worship

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[60] Peter Marshall, *Reformation: A Very Short Introduction* (Oxford: Oxford University Press, 2009), 16, http://ebookcentral.proquest.com/lib/sbts-ebooks/detail.action?docID=472323.

[61] Chapell, *Christ-Centered Worship*, 35.

[62] Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship*, 318.

[63] Bard Thompson, *Liturgies of the Western Church* (Philadelphia: Fortress Press, 1980), 103.

as a gift from God to the people.[64] Another goal of Luther's reformation was for the liturgy to return to *leitourgia*, the work of the people; he demanded the services to be participatory. The song of the church had been relegated to the clergy. Gregorian chant was the norm, and the people were forbidden to sing it. Luther desired a shift from observation to participation. The music was no longer the "exclusive domain of those in sacred orders."[65] The choir could assist in the congregational singing, but the singing was to be "performed" by the congregation. Singing was not the only participatory element. Reciting the Lord's Prayer, the Apostle's (or Nicene) Creed, the Ten Commandments, and sometimes a public confession of sin were all integral parts of the reformation of the liturgy.[66] Yet another goal of Luther's reforms was to return worship to the vernacular of the people, both in word and music. Chapell explains that Luther wanted everyone "to be able to learn God's ways and offer praise in their own tongue."[67]

The aforementioned notions, along with other reforms, undergirded the doctrine of the "priesthood of all believers," reclaimed the centrality of the Word of God, and transformed the way worship was to be understood; however, the form itself retained much of its earlier characteristics.[68] Luther excluded Old Testament readings from the Liturgy of the Word[69] and made broad liturgical reforms to the Liturgy of the Upper

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[64] Chapell, *Christ-Centered Worship*, 35.

[65] Lawrence C. Roff, *Let Us Sing: Worshiping God with Our Music* (Philadelphia: Great Commission Publications, 1991), 43, https://archive.org/details/letussing00lawr.

[66] Boice et al., *Give Praise to God*, 396.

[67] Chapell, *Christ-Centered Worship*, 36.

[68] See Figure 3 for Luther's Liturgy of the Word and Figure 4 for Luther's Liturgy of the Upper Room.

[69] Luther's emphasis on the New Testament and exclusion of an Old Testament reading highlights his affection toward the gospel. Chapell articulates that "the Law's loud thunder that has been quenched by Calvary's melodies is not allowed to rumble again. The Lutheran order marches toward the gospel, plants its flag there, and wants no other banner to fly." He does not want the people distracted by the Old Testament's emphasis on ceremony, sacrifice, and the law, possibly driving them back to the flawed practices of Catholicism. Chapell, *Christ-Centered Worship*, 38.

Room,[70] although these reforms have more to do with interpretation than form.[71] Needham asserts that Luther's pattern of worship was the same as medieval Catholicism with few exceptions: the language, the Eucharist, and the centrality of preaching.[72]

Luther may have been the most influential reformer that helped to restore, transform, and re-establish congregational song as a primary component of worship. Kauflin writes, "[Luther] saw music as a gift from God intended to carry theological truths into our hearts."[73] Luther's influence on evangelical worship cannot be overlooked. It is important for CRV students at BMC to understand how Luther's theological "line in the sand" affected corporate worship today; however, the Protestant Reformation was not only happening in Germany, but in other parts of the world as well. Not all reformers had the same convictions regarding congregational song. Professor of Church Music Paul Westermeyer writes that if "Luther recovered the congregation's singing, Zwingli denied it, and Calvin restricted it."[74]

Liturgy of John Calvin. John Calvin was a French theologian who became the Reformer of Geneva, Switzerland. He was drawn to the principles of the reformation

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[70] Chapell, 39. Luther's celebration of the Eucharist is where his greatest reforms can be found. He retained the consistent gospel patterns in the Roman liturgy and rejected the "supernatural" views it had produced. In addition, Luther increased the participation of the congregation (*leitourgia*) during the Eucharist through responses and additional hymns sung by the worshippers. Another significant liturgical change that Luther made underscored his stance against transubstantiation, which affected both form and meaning. To avoid what he would call "abuse," Luther moved the Epiclesis (call for the Holy Spirit) to the beginning of the Eucharist service, and rather than calling on the Holy Spirit to change the elements to the actual flesh and blood of Christ, he called on the Holy Spirit to "bless the entirety of the sacrament rather than to trigger its mysteries."

[71] Hustad positions that "Martin Luther's quarrel with Rome had more to do with the sacerdotal interpretation of the mass and the resultant abuses which accompanied it, than with the structure of the liturgy itself. For him, the Communion service was a sacrament (God's grace extended to man), not a sacrifice (our offering to God)." Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 108.

[72] Boice et al., *Give Praise to God*, 398.

[73] Kauflin, "The History of Congregational Worship," 5.

[74] Paul Westermeyer, *Te Deum: The Church and Music: A Textbook, a Reference, a History, an Essay* (Minneapolis, MN: Fortress Press, 1998), 141.

and based much of his work on the writings of Augustine.[75] Pastor and author John Piper

demonstrates how one of Calvin's earlier writings made his name synonymous with other

reformers:

> In 1538, the Italian Cardinal Sadolet wrote to the leaders of Geneva trying to win
> them back to the Catholic Church after they had turned to the Reformed teachings.
> He began his letter with a long conciliatory section on the preciousness of eternal
> life, before coming to his accusations against the Reformation. Calvin wrote a
> response to Sadolet in six days in the fall of 1539. It was one of his earliest writings
> and spread his name as a reformer across Europe. Luther read it and said, "Here is a
> writing which has hands and feet. I rejoice that God raises up such men."[76]

Calvin's influence on the Protestant Reformation is undeniable. Key features of his

liturgical reforms can be traced back to those of Martin Luther. Many scholars portray

Calvin's contribution to the history of liturgy as one that is focused more on what he

disliked rather than what he preferred, yet some scholars insist that much of Calvin's

reforms lie in his theology of the liturgy rather than simply the form.[77] False worship was

the impetus of Calvin's liturgical reforms.[78] Calvin detested false worship so much that

he called it a "mockery." In the preface to the *Genevan Psalter,* he writes, "Saying that

we should have devotion, whether in prayer or in ceremony, while understanding

nothing, is a great mockery. … The heart requires understanding."[79]

Calvin used the liturgical patterns of the early church as his standard, which he

felt were most represented in his *Strasburg Liturgy*.[80] His simple liturgical form identified

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[75] Augustine (354-430) was the Bishop of Hippo.

[76] John Piper, "The Divine Majesty of the Word: John Calvin, The Man and His Preaching," *Southern Baptist Journal of Theology* 33, no. 2 (1999): 3.

[77] Calvin focuses on four primary sins that are related to the practice of corporate worship. These sins are disobedience, hypocrisy, superstition, and idolatry. Author of *Worship Seeking Understanding*, John Witvliet argues that Calvin used these terms in a precise manner. "Disobedience consists of ignoring God's commands for worship; hypocrisy is the separation of external from internal worship; superstition is confusion regarding the ways in which external rites relate to the presence of God; and idolatry is fixation on the wrong object of worship". John D. Witvliet, *Worship Seeking Understanding: Windows into Christian Practice* (Grand Rapids: Baker Academic, 2003), 127.

[78] Ibid., 132.

[79] From Calvin's 1551 preface by Reinburg in Wainwright and Westerfield Tucker, 323.

[80] Webber, *Worship Old & New*, 78.

four elements that Calvin felt followed the apostolic patterns of the New Testament: the Word, prayer, the meal, and alms.[81] Calvin joined Luther and other reformers in the mandate that corporate worship be presented in the vernacular of the people; understanding God's Word and worship was crucial for Calvin. Like other reformers, Calvin's liturgy was participatory. The people sang, recited creeds, and participated in several segments of the liturgy. Another observation to be made is Calvin's belief that the worship of God must be on God's terms. He studied Scripture to form his liturgy and insisted that Scripture alone would prescribe what was to be included in corporate worship.

Hustad articulates that Calvin's purpose in liturgical reform was to "return to the simple cultic practices of the early church."[82] Calvin stripped all evidence of Catholicism from his service. The vestments, the icons and symbols, the church calendar, even the lectionary was removed; prayers were allowed to be improvised and God's Word was central. Hustad notes that Calvin is often criticized for restricting music in worship. Calvin removed the organ from worship, agreeing with Swiss contemporary Zwingli, though his commitment to corporate singing was in contrast with Zwingli's.[83] Calvin's Regulative Principle influenced his belief that only Scripture was to be sung in corporate worship. In his preface to the 1542 *Genevan Liturgy*, Calvin communicated this view:

> But what St. Augustine says is true, that no one can sing things worthy of God unless he has received them from him. For when we have searched here and there, we will not find better songs nor ones more appropriate for this purpose than the Psalms of David, which the Holy Spirit has spoken to him and made. Therefore, when we sing them, we are certain that God has put the words in our mouth as if they themselves sang in us to exalt his glory.[84]

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[81] Chapell, *Christ-Centered Worship*, 42–43.

[82] Hustad, *Jubilate! Church Music in the Evangelical Tradition*, 115.

[83] Boice et al., *Give Praise to God*, 400.

[84] Ford Lewis Battles, "John Calvin: The Form of Prayers and Songs of the Church," *Calvin Theological Journal* 15, no. 2 (November 1980): 164.

Calvin included metrical psalms in his service and participants in his liturgy also sang the *Nunc Dimittis*, the Ten Commandments, the Lord 's Prayer, and the Apostle's Creed, though all was sung without musical accompaniment. Calvin's liturgy was divided into the standard division of the Liturgy of the Word and the Liturgy of the Upper Room.[85]

Calvin's simplicity in his liturgical form is unmistakable. His form is strikingly different from the Roman rite and even Luther's Mass. A significant point is that while the differences are great, it still "had contours that are quite recognizable. Formative gospel principles are embedded in all."[86] The liturgy begins with a scriptural sentence of Adoration and immediately moves to a time of Confession which he expresses, "For since in every sacred assembly we stand before the sight of God and the angels, what other beginning of our action will there be than the recognition of our own unworthiness?"[87] Following the confession of sin, Calvin desired an Assurance of Pardon. Viewing this as a reminder of Catholicism's priestly rule, the leaders of Geneva did not allow Calvin to include his "Words of Pardon" into the *Geneva Liturgy*; however, he did use this practice in Strasburg.[88] Sitting atop the pinnacle of the Liturgy of the Word was the reading and preaching of the Bible.

Calvin also desired to participate in the Eucharist every week but an "anti-Catholic sentiment remained so strong in Geneva that Calvin was never able to have the weekly (or even monthly) Communion that he preferred."[89] Calvin's Liturgy of the Upper Room was simple in terms of the number of actions in the liturgy; however, in contrast to

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[85] See figure 3 for Calvin's Liturgy of the Word and figure 4 for Calvin's Liturgy of the Upper Room.

[86] Ibid., 44.

[87] John Calvin, *Institutes of the Christian Religion*, ed. Ford Lewis Battles, Translated by John T. McNeill, The Library of Christian Classics, vol. 1 (Louisville: Westminster John Knox Press, 2011), 635.

[88] Chapell, *Christ-Centered Worship*, 47.

[89] Ibid., 47-48.

Luther's liturgy, he returns the offering at the beginning of the service. He distinguishes this from any hint of indulgences by framing it as "almsgiving" for the care of the needy. Calvin removed all of the supernatural elements of the Eucharist. Author Bard Thompson articulates that in Calvin's view what is required "to season the sacrament is not an 'incantation' over the bread and wine, but a 'lively preaching,' addressed to the *people*, setting forth the promises of Christ, which are antecedent to the Lord's Supper and which supply meaning and reality to its signs."[90] Calvin's Liturgy of the Upper Room became another sermon addressed to the people, rather than a request for God to "transform the gifts" or "accept the sacrifice."[91]

Calvin's abhorrence of false worship, his insistence of the Regulative Principle of Worship, and his robust centrality of the preaching of the Word will inform the worship philosophies and methodologies of CRV students at BMC. Calvin's contribution to the Protestant Reformation should not be relegated to only a discussion of soteriology; his contribution to evangelical corporate worship of today is unmistakable and will aid CRV students in connecting historical liturgical patterns to the present.

The Westminster Liturgy. Needham calls the Westminster Assembly "one of the great experiments in reforming Reformed worship."[92] Meeting from 1643-1649, the Westminster Assembly brought together a conglomerate of liturgical traditions. Clergy and laymen from Anglican, Presbyterian, Independent, and Erastian traditions were included in the assembly that produced the *Westminster Confession*, the *Directory of Public Worship*, and two *Westminster Catechisms* ('Larger' and 'Shorter').[93]

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[90] Thompson, *Liturgies of the Western Church*, 192.

[91] Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship*, 322.

[92] Boice et al., *Give Praise to God*, 404.

[93] Cross and Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. rev. (Oxford University Press, 2005), 1744.

The *Directory of Public Worship* was not a prescriptive liturgy. Needham asserts that "the directory was a set of ground rules that the Westminster divines believed ought to be observed in any service of worship, although they left it up to individual ministers to put specific content into each component."[94] Owing to the variety of traditions involved in the assembly and the availability of so much past information, the Assembly produced an "order of worship so full that it proved impractical and quickly fell into disuse."[95] In 1645, the *Directory for Public Worship* was appended to the *Westminster Confession of Faith* and is compared to the aforementioned liturgical patterns here:[96]

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[94] Boice et al., *Give Praise to God*, 404.

[95] Chapell, *Christ-Centered Worship*, 56.

[96] Chapell, 57.

Rome Pre-1570	Luther ca. 1526	Calvin ca. 1542	Westminster ca. 1645
Liturgy of the Word			
Choral Introit	Entrance Hymn Introit	Scripture Sentence	Call to Worship Opening Prayer
Kyrie	Kyrie	Confession of Sin (with pardon at Strasburg)	• Adoration • Supplication for Grace
Gloria Salutation	*Gloria* Salutation	Psalm sung	• Supplication for Illumination
Collect(s)	Collect		
Old Testament Reading Antiphonal Chant		Ten Commandments (sung with *Kyries* at Strasburg)	Old Testament Reading Psalm Sung
Epistle Reading Gradual	Epistle Reading Gradual		New Testament Reading Psalm Sung
			Confession and Intercession
Alleluia			
		Prayer for Illumination (with Lord's Prayer)	Prayer for Illumination
Gospel Reading	Gospel Reading Apostle's Creed Sermon Hymn	Scripture Reading	Scripture Reading
Sermon	Sermon	Sermon	Sermon
			Thanksgiving and Service Prayer
			Lord's Prayer
Nicene Creed sung (or *Gloria*)	Post-Sermon Hymn		Psalm Sung
Dismissal of Non-communicants	Exhortation		Dismissal (if no Communion)

Figure 3. Liturgy of the Word highlights

The *Directory of Public Worship* was created by the Westminster Assembly to replace the *Book of Common Prayer*. It was a difficult task, as the members of the committees and subcommittees responsible for its creation were incessantly opposed to

each other's opposing views of worship.[97] Nonetheless, the *Directory* was created and stands as a prime example of the gospel patterns, or contours, which had been established from the dawn of Christianity. The practicality of this liturgy was questionable yet it demonstrates the promotion of the gospel in worship.[98]

The Westminster Liturgy of the Word contains significantly more liturgical actions than the previously mentioned liturgies. The liturgy reflected the gospel story, it was participatory, and it displayed a maturation of Reformed thought (although impractical).[99] The Westminster Liturgy of the Upper Room was similar to Calvin's liturgy. An Offering was again placed at the beginning of the service, though its purpose was for congregations to unite "in care for one another and the church by such a collection again overrides possible misunderstanding of making 'payment' prior to partaking of the sacramental means of grace."[100] Novel elements introduced in the Westminster liturgy are the Invitation to Communion and Fencing the Table. The Invitation was a "call to duty, not simply celebration" and Fencing the Table outlined who could or could not participate in Communion based on unrepentant sin or unbelief.[101] The frequency of the Liturgy of the Upper Room was determined on the congregation's tradition rather than a prescriptive regularity. See Chapell's comparison of the aforementioned liturgies below:[102]

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[97] Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship*, 510.

[98] The impracticality of the liturgy is due to the sheer number of elements it included and the length of time it would take to adequately perform the liturgy in its entirety.

[99] Chapell, *Christ-Centered Worship*, 61.

[100] Ibid., 63.

[101] Ibid., 65. Fencing the Table was included in the Clementine Liturgy yet fell into disuse as the Eucharist developed into an observatory event performed by clergy; there was no need to "fence" the table.

[102] Ibid., 64.

Rome Pre-1570	Luther ca. 1526	Calvin ca. 1542	Westminster ca. 1645
Liturgy of the Upper Room (Always)	*Liturgy of the Upper Room (Always)*	*Liturgy of the Upper Room (Quarterly)*	*Liturgy of the Upper Room (Optional)*
Offertory		Collection of Alms	Offertory
	Prayer for the Church	Intercessions Lord's Prayer	
			Invitation; Fencing
Preparation of Elements	Preparation Hymn	Apostle's Creed (sung as elements prepared)	
Salutation *Sursum Corda* *Sanctus* *Benedictus*	*Sursum Corda* *Sanctus*		
Eucharistic Prayer: • Remembrance (*Anamnesis*) • Offering Elements for Holy Use (*Oblation*)	Preparation: • Call for Holy Spirit (*Epiclesis*) • Consecration of Elements • Remembrance (*Anamnesis*)		
			Preparation: • Exhortation
• Words of Institution • Call for the Holy Spirit to Change Elements (*Epiclesis*) • Amen	• Words of Institution	Words of Institution Exhortation	• Words of Institution
Lord's Prayer	Lord's Prayer	Consecration Prayer	• Consecration Prayer (for participants and elements)
Kiss of Peace			
Fraction		Fraction	Fraction
Agnus Dei	*Agnus Dei*		
Communion	Communion (with psalms sung)	Communion (with Scriptures read)	Communion
			Exhortation Prayer
Collect	Collect	Psalm Sung	Psalm Sung
	Thanksgiving	Thanksgiving Prayer	
Dismissal Blessing	Aaronic Blessing Closing Hymn	Aaronic Blessing	Benediction

Figure 4. Liturgy of the Upper Room Highlights

Protestant worship continued to develop and expand as the Westminster Liturgy and its varying adaptations influenced worshipers across the globe. The development of the liturgical practices of Protestant worship could only be traced by an in-depth study of current Protestant denominations.[103] A multi-denominational history is not feasible for this project, however, a consideration of these historical liturgies points to a gospel contour that continues to influence congregations to this day. The gospel contour, as Chapell points out, is: Adoration, Confession, Assurance, Thanksgiving, Petition, Instruction, Communion/Fellowship, and Charge and Blessing.[104] It is this historical gospel contour that will equip CRV students at BMC with a historical basis for philosophical and methodological practices in corporate worship implementation.

Modern Liturgies

Hundreds of years have passed since the Protestant Reformation. Traditions have adapted and changed according to theology or culture. Various liturgies were brought to North America; Presbyterian, Methodist, Baptist, Anglican, and other denominational traditions found their way to the newly formed United States of America. Denominational polity and distinctives influenced not only the ecclesiology of the church but also its liturgical patterns. By the nineteenth century, revivalism in America had taken hold. Webber writes that Revivalism's "main concern was evangelism – communicating the gospel of Christ to the unconverted."[105] Liturgical form or a gospel contour was not paramount. Charles Finney, a Presbyterian minister in the United States, was a principal figure in nineteenth-century church history. Finney represented the "breakdown of orthodox Calvinism, the rise of evangelical revivalism, and the egalitarian spirit of

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[103] Webber, *Worship Old & New*, 79.

[104] See Chapell, *Christ-Centered Worship*, chapter 11 for detailed information about each aspect of worship.

[105] Webber, *Worship Old & New*, 83.

Jacksonian America." [106] The rise of evangelical Revivalism, known for its fervent song services and spirited preaching, led to this liturgical order being assimilated by the church and eventually replaced Sunday morning worship. The pattern of Revivalism worship affected thousands of Protestant evangelical churches across North America.[107] Even the Pentecostal and Charismatic movements can trace their lineage back to Revivalism.

Chapell asserts that the "charismatic renewal movements" that grew out of revivalism produced a worship service that "lost some of its gospel shape and became more distinguished by the emotional flow of the service."[108] Chapell writes:

> Skilled worship leaders may select music with the intention of leading worshipers from adoration to confession to assurance to thanksgiving and preparation for instruction, but this is not the norm. The more likely mind-set is that worship leaders will select and sequence music that will wake people up, then get them fired up, then settle them down for the Sermon, and send them home afterward feeling good.[109]

Worship planning executed in this manner lacks gospel contour; it is likely grounded in emotion and talent rather than gospel re-presentation. It is this liturgical practice that is prevalent among evangelical churches. Witvliet writes, "The typical liturgical structure in these congregations features a decisive split between a time for worship and a time for teaching. Music is typically prominent in the first part of the service, which features a sequence of actions that leads the congregation from exuberant praise to contemplative worship."[110] Both Webber and Needham agree that this type of worship is experiential.[111]

Critics of this movement call it a "consumer" approach to worship and that the services have given themselves over to secularism. Many of those critics are church

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[106] Witvliet, *Worship Seeking Understanding*, 179.

[107] See James F. White, *Protestant Worship: Traditions in Transition* (Louisville: Westminster/John Knox Press, 1989), chap. 10.

[108] Chapell, *Christ-Centered Worship*, 70.

[109] Ibid.

[110] Witvliet, *Worship Seeking Understanding*, 255.

[111] See Boice et al., Give Praise to God, 407, and Webber, *Worship Old and New*, 81-82.

leaders who are not transfixed on past traditions but are recognizing that "while one segment of church culture is trying to 'connect' with secular culture, another segment is looking for anchors in the sweeping tide of secularism."[112] One of these leaders is Robert Webber with his "Four-Fold Pattern of Worship" In *Planning Blended Worship*, Webber lays the groundwork for his liturgy by describing the typical primary division of the Word and the Table "sandwiched" between a gathering and a dismissal. The four-fold pattern – the gathering, the Word, the Table (sometimes called Thanksgiving or Fellowship), and the dismissal, is a "biblical and historical structure of worship that most effectively communicates the content of worship."[113] Webber, along with Constance Cherry (et al), calls this liturgical pattern, "convergence worship." It is a model of worship that brings together historic and contemporary worship practices.[114]

Robert Rayburn, author of *O Come, Let Us Worship*, was another leader who sought to link evangelicalism back to its history and liturgy. The liturgy he developed was a "perceptive summary of North American traditions birthed in frontier revivalism combined with a respectful reiteration of Westminster Puritanism."[115] The liturgy was similar in structure to the Westminster Liturgy with minor changes in both the Liturgy of the Word and the Liturgy of the Upper Room.[116] His liturgy has not been influential in later usage; however, his work is helpful for evaluating modern liturgies because it highlights the evolution of historical practices that were either directly or indirectly adapted into common practice.[117]

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[112] Chapell, *Christ-Centered Worship*, 71.

[113] Robert E. Webber, *Planning Blended Worship: The Creative Mixture of Old and New* (Nashville: Abingdon Press, 1998), 21.

[114] Cherry, *The Worship Architect*, 244.

[115] Chapell, *Christ-Centered Worship*, 72.

[116] Robert G Rayburn, *O Come, Let Us Worship: Corporate Worship in the Evangelical Church* (Eugene, OR: Wipf and Stock, 2010), 167–222.

[117] Chapell, *Christ-Centered Worship*, 25.

Other liturgical practices are in use today that have not been mentioned in this project. For example, a typical evangelical order of worship has been mentioned but not been described in detail, due to the nature of the free-church tradition; each church worships in its own style, context, and tradition. While this is not a universal liturgical pattern, a typical evangelical service would resemble this:

Welcome
Call to Worship (typically a song)
Pastoral Prayer (always improvised)
Song Service (beginning with up-tempo songs and moving to slower songs)
Prayer (usually a lay person, but sometimes the pastor)
Offering
Special Music
Sermon
Invitation
Closing Prayer[118]

Other elements could be added such as special music (choir or soloist), fellowship (greeting other attendees), and a closing song. Shadows of historical liturgies are buried in this pattern, but it sacrifices richness and gospel contour on the altar of tradition and pragmatism.

Mike Cosper wrote a book titled *Rhythms of Grace* in which he outlines how the worship of the church tells the story of the gospel of Christ. His liturgy is what he describes as "a rehearsal of the gospel story."[119] It contains all the common elements discussed in *Christ-Centered Worship* (adoration, confession, assurance, thanksgiving, petition, instruction, charge, blessing[120]) as well as a parallel picture of the gospel: creation fall, redemption, and consummation.[121] The overarching themes of the gospel are evident in Cosper's liturgy. In his book, he explores each element and gives examples of

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[118] The evangelical liturgical pattern is based on anecdotal evidence based on the many different congregations I have observed as a visitor. In addition, I grew up in this tradition, came to faith in this tradition, and have led worship in this tradition for the past twelve years.

[119] Cosper, *Rhythms of Grace*, 123.

[120] Chapell, *Christ-Centered Worship*, 100.

[121] Cosper, *Rhythms of Grace*, 122.

what it would look like in practice. His liturgy includes all of the elements of the

historical liturgies that have been considered and is the one that was used as the model for

this project.

Liturgical patterns are just that, patterns. The Bible never establishes a model

for Christian worship. Pastor, author and professor Noel Due says this is providential and

that "had the Lord given a set pattern for the gatherings of the new covenant people of

God, we would be worshiping them, rather than him, to this day!"[122] The object of our

worship is never in the liturgy; it is the one for whom the liturgy is created: the triune

God! Set liturgies can help point worshipers to the object of worship, "with every word

carefully chosen, devoutly said, and designed to draw our attention to God's majesty and

transcendence."[123] Liturgies assist worshipers in re-presenting the gospel week after week

and while liturgies are set forms, "they are mostly Scripture arranged into patterns for

worship."[124]

Chapter 3 of this project is modeled after the concept, "theology informs

philosophy, which informs methodology." The first section of this chapter was devoted to

presenting the foundational historic liturgies which are informed by Scripture, theology,

and tradition. Knowledge of these historical backgrounds of corporate worship is

paramount to equipping CRV students at BMC with a biblical theology of corporate

worship that will, in turn, affect their philosophies and their methodologies. The next

section gives an overview of the philosophical concepts of the regulative and normative

principles of worship. An understanding of these philosophies will equip CRV students

with a thoughtful process of what to include in corporate worship.

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[122] Noel Due, *Created for Worship: From Genesis to Revelation to You* (Fearn, Scotland: Christian Focus, 2005), 234.

[123] Kauflin, *Worship Matters*, 160.

[124] Ross, *Recalling the Hope of Glory*, 432.

Regulative and Normative Principles of Worship

The CRV students at Blue Mountain College who go on to serve in churches will overwhelmingly serve in evangelical congregations. BMC is supported by the Mississippi Baptist Convention, and many of its students come from free-church, Southern Baptist traditions. The liturgical patterns of evangelicalism operate on a "Scripture only" principle (not to be confused with *sola scriptura*). The principle was pioneered by revivalist Charles Finney, and as historian James White states, "The 'freedom' of the Free Church worship became not so much freedom to follow God's Word, but freedom to do what worked."[125] What worked became more important than adhering to the guidelines established in Scripture. R. Kent Hughes writes that "Free Church biblicism deteriorated into Free Church pragmatism."[126] Against this backdrop, one can argue that the philosophy driving this movement was centered on structure rather than Scripture; a philosophy that is dangerous and anthropocentric.[127] So, what is to be included in evangelical worship?

The historic liturgies examined earlier in this chapter were created by those whose philosophies were based in Scripture. Their intentions were to create a liturgy that honored a triune God in the way that he alone proposes. Two opposing philosophies, the Regulative Principle of Worship (RPW) and the Normative Principle of Worship (NPW), demonstrate what is to be included or excluded in worship services. The two philosophies will be examined further in this section. While this project does not seek to advocate a return to formal-liturgical worship, it does seek to advocate a return to biblical corporate worship, thereby influencing the CRV students at Blue Mountain College with a biblical understanding of corporate worship.

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[125] James F. White, "The Missing Jewel of the Evangelical Church," *Reformed Journal* 36, no. 6 (June 1986): 15.

[126] Carson, *Worship by the Book*, 147.

[127] Ibid., 254.

Regulative Principle of Worship

The philosophy driving the first-generation reformers in their liturgical reforms was *sola scriptura*. A strong emphasis on corporate worship being formed only on the directions of Scripture became known as the Regulative Principle of Worship (RPW).[128] The reformers felt that while Scripture does not speak to every aspect of life, it gives great attention to the practice of worship and therefore should be exercised with great care, greater than anywhere other area of the Christian life.[129]

John Calvin's liturgical reforms were different from Martin Luther's in that Luther merely ceased the unbiblical practices of the RCC, whereas Calvin began with a clean slate that echoed the gospel patterns of the past. Lawrence Roff illustrates, "Picture in your mind a huge kettle filled to the brim with Roman doctrine and worship practice. Luther reached in to remove whatever was unbiblical and kept the rest; Calvin dumped out the contents and started over again, placing in the pot only what the Scripture warranted. This was the beginning of the regulative principle of worship."[130] The regulative principle, often equated with Reformed Worship,[131] claims that "true devotion could not be found in human invention or ceremony – these were only subtle forms of idolatry – whereby humankind asserted its pride in its own provision."[132] Such idolatry is brought to light when held up to the light of the Second Commandment. Worshiping in ways that God has not commanded is "idolatrous worship."[133] While the term RPW did not come into common usage until the twentieth century, it has deep roots in Reformed worship. Not only did reformers like John Calvin and John Knox use "regulative"

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[128] Boice et al., *Give Praise to God*, 21.

[129] Ibid., 21.

[130] Roff, *Let Us Sing*; quoted in Bob Kauflin, "The History of Congregational Worship," 6.

[131] Boice et al., *Give Praise to God*, 65.

[132] Chapell, *Christ-Centered Worship*, 44.

[133] Boice et al., *Give Praise to God*, 55.

language, other prescriptive documents such as the Scottish Confession (1560), the Genevan Book of Order (1556), the Heidelberg Catechism (1563), and the Westminster Liturgy (1645) also used language that pointed to what would be defined as RPW.[134]

The RPW placed limits on what could be implemented in corporate gatherings based solely on Scripture. With its roots going back to at least John Calvin, the RPW was a stark contrast to the practices of the RCC and Lutheran traditions that included elements such as incense, bell ringing, and lavish vestments. A more specific definition is offered by author John Allen Delivuk:

> The regulative principle of worship states that the only way to worship God is in the manner that He has commanded in the Holy Scripture; all additions to or subtractions from this manner are forbidden. This is an application of the view that the Bible is sufficient for all good works, and that it is the only judge in spiritual matters, as expressed in Chapter 1 and 31:3 of the [Westminster] Confession. The regulative principle teaches that the proper way to determine God's will concerning worship is to study the Bible to determine acts of worship God has commanded for Christians, and do only those acts. Obviously, Christ fulfilled some rites of Old Testament worship, such as sacrifices, and these are not to be used in Christian worship. However, the acts of Old Testament worship that are of grace and not judgment, like praying and singing Psalms, are still suitable forms of worship as are the New Testament acts of worship such as the sacraments. The regulative principle is the consistent application of the Assembly's position "that nothing could be taught or required as necessary which was not found in the Bible."[135]

The affirmation by the Westminster Assembly of John Calvin's philosophy of worship prompted the use of the RPW across the world. Author Christian Smith writes that the RPW is the position of many denominations, including Presbyterian, Reformed, Anabaptist, Restorationist, and some Baptist churches. Other denominations such as Lutherans, Anglicans, Methodists, and other varieties of evangelical churches disagree with the RPW. They hold to what is called normative principle of worship.[136]

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[134] Wainwright and Westerfield Tucker, *The Oxford History of Christian Worship,* 307-394, 436-483.

[135] John Allen Delivuk, "Biblical Authority and the Proof of the Regulative Principle of Worship in The Westminster Confession," *The Westminster Theological Journal* 58, no. 2 (1996): 239.

[136] Christian Smith, *The Bible Made Impossible: Why Biblicism Is Not a Truly Evangelical Reading of Scripture*, (Grand Rapids: Brazos Press, 2012), 62.

The Normative Principle of Worship

An alternative viewpoint to the RPW is the Normative Principle of Worship (NPW). Richard Hooker, the great Anglican, argued for this philosophical position. Hooker insisted that "where the Bible neither commands nor forbids, the church is free to order its liturgical life as it pleases for the sake of good order."[137] The philosophy that Hooker articulated was embraced by those liturgical traditions that embraced vestments, stained glass, sacred images, processional crosses, incense, etc.[138] Adherents of the NPW are diverse, as many of today's evangelical churches would also embrace the NPW yet reject the vestments, icons, and symbols of the formal-liturgical traditions.[139]

Daniel Block affirms that the normative principle is one "which allows Christians to incorporate in their worship forms and practices not forbidden by Scripture, provided they promote order in worship and do not contradict scriptural principles."[140] The RPW can be perceived as restrictive, and the NPW opens the door for creativity and expressiveness in worship.[141] The Lutherans follow this philosophical understanding of worship and concerning man-made customs, the Lutheran Confessors in the Augsburg Confession stated:

> Of usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquility and good order in the church, as particular holy-days, festivals, and the like. Nevertheless, concerning such things men are admonished that consciences are not to be burdened as though such things are necessary for salvation.[142]

It is Scripture that guides those who approach the NPW with principles that are biblically grounded and theologically informed. Block asserts that "even when [Christians] agree

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[137] Carson, *Worship by the Book*, 24.

[138] Smith, *The Bible Made Impossible*, 62.

[139] This is based on anecdotal evidence of the multiple services I have observed as a worship faculty member.

[140] Block, *For the Glory of God*, 3.

[141] Ibid.

[142] Philip Melanchthon, *The Augsburg Confession*, 19.

that the Scriptures alone should be our ultimate authority for Christian worship, we are divided on which Scriptures are determinative for Christian worship."[143] The longstanding debate is often futile, as there are staunch traditionalists in both camps. However, as Carson states, "for all their differences, theologically rich and serious services from both camps often have more common *content* than either side usually acknowledges."[144]

The debates are often multifaceted and the term RPW has been so widely misused that it is no longer a well-defined term.[145] Ligon Duncan articulates that the greatest challenge in reforming evangelical corporate worship is "evangelicalism's general belief that New Testament Christians have few or no particular directions about how we are to worship God corporately: what elements belong in worship, what elements must always be present in well-ordered worship, what things do not belong in worship."[146]

In *Hungry for Worship*, Frank Page and Lavon Gray express how evangelical worship got to the point where it is today. They make the argument that a growing number of Christians do not adhere to a single worship philosophy, belief system, or even theological distinctive.[147] The phrase, "theology informs philosophy, which informs methodology" is precise in this situation. The loss of theological distinctives has impacted the loss of a philosophy of worship, and Page and Gray maintain that this loss occurred over the past twenty years as fewer churches require theological education for

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[143] Block, *For the Glory of God*, 3.

[144] Carson, *Worship by the Book*, 55.

[145] Cosper, *Rhythms of Grace*, 21.

[146] Boice et al., *Give Praise to God*, 25.

[147] Franklin S. Page, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham, AL: New Hope Publishers, Gospel-Centered, Mission-Driven, 2014), 124.

those in worship positions.[148] They write that "the modern worship leader, equipped with a Bible, guitar, and a good voice, often assembles his or her worship philosophy and theology from various sources including conferences, prominent worship leaders/artists or the 'flavor of the day' parachurch movement."[149] The thrust of this project aims to give CRV students at BMC a basic understanding of the theological, historical, and philosophical foundations for corporate worship. It will expectantly subvert this loss of methodological richness that Page and Gray write about. With this basic understanding of the theological, historical, and philosophical issues surrounding corporate worship, CRV students will be equipped to implement a methodology of corporate worship that is faithful to the Word of God, is informed by the Word of God, and relays the story of the Word of God.

<h2 style="text-align:center">Corporate Worship in Practice</h2>

Pastors and ministry leaders who are equipped with the knowledge of the theological, historical, and philosophical development of the church's liturgical practices, regardless of denominational tradition, will be better prepared to plan and lead corporate worship that is biblically sound and doctrinally pure. Their methodology will have been influenced by their philosophy, which will have been influenced by their theology. Their practice of corporate worship will not be culture-driven, trendy worship, which is idolatry. The only way to maintain corporate worship that is free from idolatry is to keep God as the subject. The Church must reject the idols of our culture and discard its gods. In *Reaching Out Without Dumbing* Down, author Marva Dawn articulates:

> In a country that worships money, power, efficiency, immediacy, and control, genuine worship invites us to be generous, meek (in the biblical sense), reflective, eternally minded, and obedient. In a society that idolizes famous people, the Church affirms the gifts of all the saints and offers worship as the work of the people. In a

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[148] Page, *Hungry for Worship*, 124.

[149] Ibid., 124-125.

culture where success is measured by big numbers, the Church knows its message is not popular and seeks not to swell the churches but to deepen believers' faith (a consequence of which will be that they will reach out to neighbors).[150]

Dawn goes on to emphasize that success is the greatest and most dangerous idol the Church faces today.[151] All of these cultural idols of worship must be rejected and replaced with the sound biblical worship. Corporate worship should be God-exalting, Scripture-saturated, and a "re-presentation" of the gospel every time the body gathers.

The Essentials of Corporate Worship

The "how" of biblical corporate worship is sometimes difficult to define. What should be included in corporate worship? What should be excluded from corporate worship? Questions such as this will be influenced by one's convictions regarding RPW and NPW; however, there are several foundational essentials of corporate worship that transcend the regulative or normative positions. Drawing from multiple resources, the following are four crucial elements of corporate worship that should drive the methodology of planning and leading worship:

1. Worship should be trinitarian.
2. Worship should be biblical.
3. Worship should tell the story of the gospel.
4. Worship should be dialogical.

Every aspect of the liturgy should satisfy each of these elements. The application of these elements to planning and leading corporate worship will best prepare CRV students at BMC to faithfully lead God's church.

Worship should be trinitarian. The term "Trinity" is a word not found in Scriptures. The term is used to express the doctrine that God exists in three persons: the

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[150] Marva J Dawn, *Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture* (Grand Rapids: W.B. Eerdmans, 1995), 284.

[151] Ibid.

Father, the Son, and the Holy Spirit. It is generally recognized as the central tenet of Christian theology.[152] Constance Cherry writes that even though the term is never found in Scriptures, the Trinity "is no less real or significant for the term's absence. Christian worship flows from and responds to the actions of one God in three persons."**[153]**

If this doctrine is a central tenet of Christianity, it is imperative that it be embodied in our corporate gatherings. James B. Torrance explains how Christian worship is by definition, trinitarian, in this summary:

> Christian worship is, therefore, our participation through the Spirit in the Son's communion with the Father, in his vicarious life of worship and intercession. It is our response to our Father for all that he has done for us in Christ. It is our self-offering in body, mind, and spirit, in response of gratitude (*eucharista*) to God's grace (*charis*), our sharing by grace in the heavenly intercession of Christ.[154]

Corporate gatherings are trinitarian in three different ways. First is the action of prayer; our prayers are made to the Father, through the Son, by the power of the Holy Spirit. Second is the addressing of prayers using biblical and historical prayers to each facet of the Trinity. Third is glorifying each person of the Trinity as God: God the Father, God the Son, and God the Holy Spirit.[155] Nothing is more central to corporate worship than exalting the God of creation who revealed himself to us in Christ and dwells in us by the Holy Spirit!

Worship should be biblical. Archbishop Thomas Cranmer's *Book of Common Prayer* had an enormous impact on the Church. Cranmer had three principles running through his work (being biblical, accessible, and balanced),[156] which are all driven by the

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[152] Cross and Livingstone, *The Oxford Dictionary of the Christian Church*, 1652. The breadth of this project is not nearly wide enough to develop an apologetic for the doctrine of the Trinity; as such, this project will progress with an acceptance of this orthodox view of the Trinity. For further study of the doctrine of the Trinity, see Grudem, *Systematic Theology*, ch. 14.

[153] Cherry, *The Worship Architect*, 14.

[154] James Torrance, *Worship, Community & the Triune God of Grace* (Downers Grove, IL: InterVarsity Press, 1996), 15.

[155] Ibid., 36.

[156] The Puritans objected the *Book of Common Prayer* because they felt that there were some

Bible.[157] Biblical foundations are exceedingly necessary in corporate worship. Noel Due proclaims that the biblical narrative "provides that which is sorely needed in these days: an overarching metanarrative in which men and women can find meaning and destiny."**[158]**

Biblical worship is a true reflection of gospel principles and biblical precedent. Chapell declares that "the health of the church will ultimately be determined by whether it bases its conclusions on scriptural evidence rather than human opinion."[159] Over time, the unbiblical things based on human opinion (or tradition) will fade away. Only that which truly serves to communicate the gospel survives in corporate worship.[160]

Biblical worship must be profoundly Word-centered from beginning to end. Hughes posits that authentic worship is Word-centered because "God's Word is our life, God's Word is our food, God's Word is the centerpiece of New Testament corporate worship, and Word and Spirit cannot be separated."[161] Believers do not meet for worship and the Word. Corporate worship is all a ministry of the Word. God's Word must saturate everything in it.[162] Structuring services as such will not be easy. It takes prayerful thought and consideration. Overt biblical refrains must permeate our corporate worship clearly and confidently if it is to glorify the triune God as it is designed.

Worship should communicate the gospel. Christian worship is the result of the great saving acts of God. The Old Testament, full of accounts of God delivering his

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unbliblical aspects contained within. For more information, see Procter, Francis, *A New History Of The Book Of Common Prayer, With A Rationale Of Its Offices* (London: Macmillan and Co.).

[157] Carson, *Worship by the Book*, 70.

[158] Due, *Created for Worship*, 236.

[159] Chapell, *Christ-Centered Worship*, 151.

[160] Ibid.

[161] Carson, *Worship by the Book*, 158.

[162] Ibid., 159.

people, transmitted a message of future hope and a message of future redemption. The New Testament delivers a message of fulfilled hope and redemption. It is the greatest deliverance that could ever occur: the saving acts of God through the life, death, burial, resurrection, and ascension of Jesus.

Constance Cherry compares the "Christ Event" to the "Exodus Event" of the Old Testament. She argues that "the Exodus Event uniquely foreshadowed the Christ event, which in turn superseded it. The Christ Event was paramount in that it was God's saving act intended not only for the Hebrews, but for all who would come to believe, Jew and Gentile alike."[163] We worship as a joyful response to God and his great saving acts through Christ by the power of the Holy Spirit.

Chapell's entire book *Christ-Centered Worship* is built on the premise that our liturgical patterns should always communicate the good news of the gospel. He writes, "Worship that follows the gospel pattern of Christ's grace in our lives will have his priorities. … Gospel concerns will cause us not simply to evaluate the correctness of our liturgy, but also to consider how our worship ministers to the necessities and capacities of God's people."[164] Every single aspect of corporate worship should be viewed through "gospel-colored" lenses.

Worship should be dialogical. A definitive truth is discovered when regarding Peterson's definition of biblical worship, "an engagement with him [God] on the terms that he proposes and in the way that he alone makes possible."[165] That truth is this: God is the initiator of our worship. God initiates every instance of worship in the Bible, the greatest being the incarnation of Christ. God revealed himself to us in the form of a human. God's action in revealing himself begs a response. Cherry writes that God's

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[163] Cherry, *The Worship Architect*, 7.

[164] Chapell, *Christ-Centered Worship*, 136.

[165] Peterson, *Engaging with God*, 20.

"initiatives always result in an invitation to trust God and respond to and receive the action offered."[166] Cherry (et al.) describes this as a pattern of revelation and response. The revelation and response pattern is found throughout Scripture; God revealed himself and a response occurred. A significant example of this pattern in Scripture is the account of Isaiah's vision (Isa 6:1-8):

Revelation	In the year that King Uzziah died, I saw the Lord seated on a high and lofty throne, and the hem of his robe filled the temple. Seraphim were standing above him; they each had six wings: with two they covered their faces, with two they covered their feet, and with two they flew. And one called to another: Holy, holy, holy is the Lord of Armies; his glory fills the whole earth. The foundations of the doorways shook at the sound of their voices, and the temple was filled with smoke.
Response	Then I said: Woe is me for I am ruined because I am a man of unclean lips and live among a people of unclean lips, and because my eyes have seen the King, the Lord of Armies.
Revelation	Then one of the seraphim flew to me, and in his hand was a glowing coal that he had taken from the altar with tongs. He touched my mouth with it and said: Now that this has touched your lips, your iniquity is removed and your sin is atoned for. Then I heard the voice of the Lord asking: Who should I send? Who will go for us?
Response	I said: Here I am. Send me.

Figure 5. Pattern of revelation and response in Isaiah 6

As evidenced in Figure 6, the pattern of revelation and response is clear. The pattern of revelation and response can be seen in many other examples in Scripture.[167]

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[166] Cherry, *The Worship Architect*, 8.

[167] Cherry denotes these four examples: Moses and the burning bush (Exod 3:1-12), Isaiah's vision (Isa. 6:1-13), Mary at the Annunciation (Luke 1:26-38), and the Emmaus encounter (Luke 24:13-35). She describes the pattern of worship this way: "God approaches (initiating a conversation), the person experiences discontinuity between the divine and the human (amazement, unworthiness, confession, denial,

True biblical worship is dialogical – that is, communication between God and man. The Director of Worship Resources International, Ron Man, called this dialogical pattern "the paradigm of true worship." He also states that our dialogue "logically demands hearing first from God so that we have something to legitimately respond to with our worship."[168] The dialogue travels both ways, yet it is important to grasp that God alone is the initiator. It is a pattern that always begins with his revelation and is followed by our response. The dialogue could be viewed metaphorically as a conversation, one which implies a relationship.[169] The relationship is between God and his people. Corporate worship should always embrace the biblical pattern of revelation and response. In revelation, God reveals himself to the gathered body by way of reading, singing, praying, and preaching the Word. In response, the gathered body replies with songs, prayers, confessions, and ordinances.

The purpose of this project is to equip CRV students at BMC with a biblical theology of corporate worship. How best is that accomplished? I propose that in equipping the CRV students with the theological, historical, philosophical nuances of corporate worship, the resulting methodological approach will result in true biblical worship. Chapter 3 of this project has demonstrated how historic and biblical patterns of worship echo back to the dawn of Christianity and has also presented four crucial elements of corporate worship that must be present in every worship service. Next, this project will describe a model of worship that embodies all of those things and is reproducible in multiple contexts.

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etc.), God speaks, the person responds, God sends." Ibid., 45.

[168] Ron Man, *Proclamation and Praise: Hebrews 2:12 and the Christology of Worship* (Eugene, OR: Wipf & Stock Publishers, 2007), 65.

[169] Cherry, *The Worship Architect*, 9.

Gospel Contour

   The CRV students at BMC are the future pastors and ministry leaders of the Church. Their responsibilities may vary based on context, but their primary purpose never changes: to feed and shepherd the flock. Ordering corporate worship is a pastoral responsibility.[170] Mike Cosper asserts that the leaders' "decisions about the practices and rhythms in our church gathered are forming the character, beliefs, and devotional life of those who attend."[171] The formational aspect of worship demonstrates the need for corporate gatherings to honor a triune God by re-presenting the gospel story in the way he alone proposes.

   The methodological aim of this project is to suggest a model liturgy that has the aspects of Christ-centered worship (as mentioned in Chapell's book of the same name) with a gospel-shaped contour, which is contrary to the typical evangelical service that was previously discussed in this chapter. The model liturgy is taken from Cosper's book, *Rhythms of Grace*. It synthesizes Chapell's eight common aspects of historic liturgies with a four-movement, retelling of the gospel. See the liturgy in Figure 6:[172]

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[170] The purpose here is not to argue complementarianism versus egalitarianism. Pastoral is used in the sense of a shepherding role.

[171] Cosper, *Rhythms of Grace*, 120.

[172] Cosper, 123.

Experiencing the Gospel	Remembering the Story	Actions in Liturgy
God is holy.	Creation	Adoration
We are sinners.	Fall	Confession (and/or) Lament
Jesus saves us.	Redemption	Assurance The Peace Prayers of Thanksgiving and Petition Instruction
Jesus sends us.	Consummation	Communion Commitment/Charge Blessing

Figure 6. Cosper's Gospel Contour Liturgy

Figure 6 reveals that Cosper's liturgy, which will be referred to as the Gospel

Contour Liturgy, incorporates the historic aspects of Christian worship with a beautiful

retelling of God's redemptive plan in Christ, and this section will demonstrate that it also

fulfills the aforementioned crucial elements of corporate worship. Each "movement" of

the liturgy contains elements that may be unfamiliar to typical evangelical traditions;

these unfamiliar facets will be clarified.

God is holy – creation. The Gospel Contour Liturgy begins with the

movement: God is Holy – Creation. Our worship is initiated by God. His revelation of

himself to us through his Word begins our worship. It has the aspect of adoration and

exalts God's transcendence. R.C. Sproul, noted pastor and theologian, writes of God's

greatness:

> The Bible says, "In the beginning God." The God we worship is the God who has
> always been. He alone can create beings, because He alone has the power of being.
> He is not nothing. He is not chance. He is pure Being, the One who has the power to
> be all by Himself. He alone is eternal. He alone has power over death. He alone can
> call worlds into being by fiat, by the power of His command. Such power is

staggering, awesome. It is deserving of respect, of humble adoration.[173]

When Scripture refers to God as holy, it fundamentally means "transcendentally separate."[174] God is so separate from us that he seems foreign. He is far and above anything we can imagine.

His holiness and his initiation of worship are demonstrated practically in a number of ways. One way is with a scriptural call to worship. God's Word is his revelation to us. God alone calls us to worship and, in his Word, he is revealed. A Call to Worship could be drawn from any number of Scripture passages. The Psalms are especially helpful in this setting. Another way to demonstrate his holiness is with a well-crafted (non-scriptural) Call to Worship. Cosper lists this example: "The Holy Spirit, who is present here with us, invites us to join Jesus before the Father's throne as we sing and worship together."[175] An example like this not only fulfills its intended purpose, it also further demonstrates Trinitarian worship.[176]

The pattern of revelation and response insists that when God speaks, we respond. Following the Call to Worship, a time of adoration and praise occurs where the people respond to God's call. Chapell calls this liturgical act a "recognition of God's greatness and grace."[177] The goal of adoration is to display the character of God and his nature. In our anthropocentric culture, the church has lost its way. We miss the target of declaring the greatness of God when we focus on the newness of the song, its tempo, how loud the people sang, etc. Bob Kauflin articulates:

> No matter what we do with lighting, video, sound, or drama, our purpose isn't coming up with the best video images, the hottest musical arrangements, or the most creative props. We want people to leave in awe that God would speak to us –

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[173] R. C Sproul, *The Holiness of God* (Carol Stream, IL: Tyndale House Publishers, 2006), 11.

[174] Ibid., 38.

[175] Cosper, *Rhythms of Grace*, 126.

[176] See Chapell, *Christ-Centered Worship*, ch. 13 for more resources and examples of Calls to Worship.

[177] Chapell, *Christ-Centered Worship*, 141.

encouraged by his promises, challenged by his commands, fearful of his warnings, and grateful for his blessings. We want them to see God's greatness in his Word.[178]

The singing of psalms, hymns, and spiritual songs can accomplish the task of declaring God's greatness.[179] The praise songs (in the sense of their function, not style) of the church should celebrative and descriptive. They should tell who is being addressed by directly naming the Triune God. They should explain why praise is required. Songs of adoration should focus on the aspects of God's eternal greatness and transcendence rather than his love and immanence. Cosper writes that worship leaders "are like tour guides to an inexhaustible wilderness, full of wonders and treasures that we can never fully explore."[180] In light of these wonders and the never-ending greatness of God, we immediately realize our sinfulness.

We are sinners – the Fall. The Gospel Contour Liturgy moves to a time of an awareness of our unworthiness. It is similar in pattern to the Isaiah 6 account. After Isaiah experienced the revelation of God, he responded, "Woe is me for I am ruined because I am a man of unclean lips and live among a people of unclean lips, and because my eyes have seen the King, the Lord of Armies." (Is 6:5) After being called to worship and declaring the greatness of God, just as Isaiah, we feel "the intensity of our fallenness."**[181]** Within this movement of worship, Cosper leaves room for confession and/or lament.

Confession, by definition, is an admission of guilt. In the context of a corporate worship service, confession is an aspect of worship in which believers either corporately or privately admit the guilt of their sins to God. The practice of confession can be traced back to the Protestant Reformation, though it points further to the past through the *Kyrie*.

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[178] Kauflin, *Worship Matters*, 63.

[179] Music is not the only component that can fulfill the aspect of adoration. For more information, see Chapell, *Christ-Centered Worship*, 148.

[180] Cosper, *Rhythms of Grace*, 129.

[181] Ibid.

Confession of sin is often neglected in evangelical churches. It seems piercing, direct, and "liturgical." Allen P. Ross proposes:

> One of the most meaningful and necessary prayers in worship is the confession of sin. Some congregations encourage times of silent confession, while others have a few set confessions in the liturgy; but others ignore it entirely, thinking that it is not necessary for Christians. When the matter of the believer's sin is not dealt with properly, people will have a poor understanding of the seriousness of sin with regard to worship and service and fellowship and a diminished appreciation for the grace of God.[182]

Confession is often difficult, though the reformers held that prayers of confession helped to express the gospel renewal that was taking place in the church. Their biblical understanding of grace was reflected in this aspect of their liturgies. The good news of the gospel is greatly diminished if there is no bad news of our sin. The element of confession helps to express our sin in light of the glory of God. Chapell writes that "grace is all the more beautiful when we face the ugliness of our sin."[183] As Christians face that ugliness together, they are joining their voices as one to testify to the world that the gospel of Christ is rooted in "the faithful mercy of God."[184] It is an admission of the reality of our fallenness.

Cosper suggests that confession can be expressed through song as well as prayer, although Chapell advocates for a broader range of expression.[185] No matter the method in that is adopted, Ross asserts that "when used properly, they [confessions of sin] can be the most beneficial for the spiritual life."[186] The purpose of this movement is not to promote misery or self-loathing; rather, it is to point to the assurance that God has forgiven them.

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[182] Ross, *Recalling the Hope of Glory*, 453.

[183] Chapell, *Christ-Centered Worship*, 183.

[184] Cosper, *Rhythms of Grace*, 131.

[185] See Chapell, *Christ-Centered Worship*, chapter 15 for more resources and examples of Confessions of Sin.

[186] Ross, *Recalling the Hope of Glory*, 453.

Lament is mourning or sorrow. Believers have the same wide-range of emotions that non-believers do; therefore, there should be no reason to think that a believer would never have reason to lament. Numerous Scriptures (especially Psalms) are instances of biblical lament. Cosper writes, "Just as we plead mercy for our individual and corporate brokenness, we lament the brokenness of the world around us."[187] Lament is another opportunity to allow the gospel to saturate the corporate gathering. The gospel alone has the power to give one peace, confidence, and hope in the face of difficult times. In practice, lament could be expressed as simply praying through a psalm of lament or by following a set liturgical lament.[188]

Jesus saves us – redemption. Immediately following the response of our unworthiness in light of God's holiness, we hear from God again; he has redeemed us. Words of assurance (or Assurance of Pardon) point us to God's mercy and highlight his grace; no greater story exists than that of God's plan of redemption for his creation. The assurance is a reminder that God heard our confession, and he is faithful to forgive us.

The Reformers were hesitant about including Assurance in their liturgies for fear of the perception of absolution. Chapell states that John Calvin argued at Geneva that "Roman Catholics should not be the only ones to hear the glory of God's pardon in their worship."[189] The assurance is typically a short phrase such as "Hear the good news of God," followed by the reading of a Scripture passage demonstrating the grace of God.

The Peace, or Passing of the Peace, follows the Assurance. Typical evangelical congregations would be familiar with this practice, though their terminology may be different; it may be known as a time of greeting or fellowship. The offering with prayers

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[187] Cosper, *Rhythms of Grace*, 131.

[188] For more resources and examples of Lament, see Calvin Institute of Christian Worship and Faith Alive Christian Resources, *The Worship Sourcebook.* (Grand Rapids: Calvin Institute of Christian Worship; Faith Alive; Baker Books, 2013), 111–14.

[189] Chapell, *Christ-Centered Worship*, 195.

of thanksgiving and petition are included at this point in the liturgy. The next aspect of worship is Instruction, the sermon. Describing sound expositional preaching is beyond the scope of this project; however, Cosper notes that "in the context of a gospel-centered worship service, a sermon that opens the Scriptures and reveals Jesus is crucial."[190]

In this movement of Redemption, we can relish in the fact that in spite of our sinful nature, the God of all creation still chooses to love us. John Stott, author of *The Cross of Christ,* writes, "Standing before the cross we see simultaneously our worth and unworthiness, since we perceive both the greatness of his love in dying, and the greatness of our sin in causing him to die."[191] Everything that happens in this movement of Redemption points to the gospel and supports a sound biblical theology of worship.

Jesus sends us – consummation. The response that Isaiah had when God asked, "Who should I send? Who will go for us?" was "Here I am. Send me." We are a sent people. We are commissioned by Jesus to go into the world and make disciples. We are light-bearers, sent into the world to proclaim the gospel until Christ returns. Cosper states that we are in "the 'already' of redemption and the 'not yet' of consummation."[192] It is in this movement that we observe the Lord's Supper. Church polity and ecclesiology may dictate the frequency or mode in which the Lord's Supper is observed; however, when it is observed, it is a profound moment of remembrance. In *Ancient-Future Worship*, Robert Webber articulates:

> What nourishes and transforms us at bread and wine is the disclosure of the whole story of God – creation, incarnation, re-creation – which takes up residence inside of us as we take and eat, take and drink. For in this symbol a reality is present – the divine action of God redeeming his world through Jesus Christ; the calling for us to see that our union with God, and indeed the union of all heaven and earth is accomplished by God alone in Jesus Christ. In eating and drinking we experience a

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[190] Cosper, *Rhythms of Grace*, 143.

[191] John R. W. Stott, *The Cross of Christ*, 20th anniversary ed. (Downers Grove, IL: IVP Books, 2006), 285.

[192] Cosper, *Rhythms of Grace*, 144.

foretaste of the supper of the Lamb in the kingdom of Christ's rule over heaven and earth (Revelation 19).[193]

The Liturgy of the Table (as it was in historic liturgies) is a moment in time where the church "remembers the past, embraces the present, and hopes for the future."[194]

Following the observance of the Lord's Supper, the liturgy is directed to a time of Commitment. It is a moment where the focus is no longer on the present, but the future mission. In practice, it could be a scriptural reading, it could be a connection to the sermon, or it could be a song. The mode is adaptable but the message is clear; Christ will return, and we are on mission to make disciples. The Benediction, like the Commitment, is flexible in its application, yet its meaning never changes: it is a sending blessing. We are to be reminded of God's mercy, grace, and his faithful love.

A focus on the gospel contours of liturgy can help the evangelical church reclaim a devotion to biblical faithfulness. Much has been lost with the decline of liturgical worship. Inversely, much has also been gained. A resurgence of liturgical worship (the neo-liturgical movement) has brought about many new perspectives. A danger in liturgical worship is that it can become "mechanical and dry, even though the forms are well-loved and theologically rich."[195] Despite that danger, this chapter has demonstrated a model liturgy that is adaptable to many contexts yet is faithful to the historic patterns of worship. The Gospel Contour Liturgy can be applied to a "traditional" congregation or a "contemporary" congregation. It is trinitarian, it is biblical, it communicates the gospel, and it is dialogical.

The CRV students at BMC will become the future pastors and ministry leaders of the Church. They will be shepherding the flock. God will place them in positions of leadership where they will influence the planning and leading of corporate worship. The

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[193] Robert Webber, *Ancient-Future Worship: Proclaiming and Enacting God's Narrative*, Ancient-Future Series (Grand Rapids: Baker Books, 2008), 146.

[194] Cosper, *Rhythms of Grace*, 146.

[195] Carson, *Worship by the Book*, 61.

lack of a formal course in worship leads to a deficiency of the rich aspects of corporate worship. Therefore, this project sought to give an understanding of the theological, historical, philosophical, and methodological issues surrounding corporate worship to better equip them with a biblical theology of corporate worship.

CHAPTER 4

DETAILS AND DESCRIPTIONS OF THE PROJECT

Overview

Chapter 4 describes the project of equipping CRV students with a biblical theology of corporate worship implemented at Blue Mountain College. The project was intended to assess the current knowledge of corporate worship among CRV students at Blue Mountain College, to develop a six-session curriculum focusing on theological, philosophical, and methodological principles of corporate worship, and to increase foundational understandings of the theological, philosophical, and methodological principles of corporate worship among CRV students by teaching the aforementioned curriculum

The subsequent sections of this chapter provide details and descriptions of this project. A general description of the project is given followed by the assessment of current knowledge of corporate worship among CRV students. Next, the development of the teaching sessions is specified followed by an overview of each session. The results of the data collected from the BKCW pre- and post-assessments is presented next. Finally, an examination of the expert panel along with the results of the CAR evaluations is offered.

The Project

In an effort to fill the void left by the absence of a formal course focusing on worship for CRV students at BMC, a six-session "Virtual Worship Conference" (VWC) was developed. The entirety of this project occurred during the Covid-19 pandemic of 2020. All activities were executed electronically through email, Google Forms, and

WebEx web conferencing software. The CRV students (list provided by BMC faculty) were sent an email enlisting volunteers for participation in the project. Thirteen students responded that they would be willing to volunteer for participation in the project. The thirteen students filled out the BKCW Survey (discussed in the following section). The responses to the BKCW Survey offered insight to the curricular development of the six teaching sessions.

An expert panel (selected for the purpose of this study) assessed the six-session curriculum utilized in the VWC for the criteria set forth in the Curriculum Assessment Rubric.[1] The curriculum was distributed to the panel and following satisfactory results from the CAR, dates were finalized for VWC. The thirteen CRV students who had volunteered to participate in the project were contacted again and asked to fill out the BKCW Pre-Assessment. Twelve of the thirteen CRV students filled out the BKCW Pre-Assessment. The VWC took place via WebEx software with nine of the CRV students participating in each of the six sessions. Following the teaching portion, all nine CRV students filled out the BKCW Post-Assessment.

Assessment of Current Knowledge of Corporate Worship

To best understand the deficiencies of the CRV students in the area of corporate worship, the BKCW Survey (BKCWS) was developed. The questionnaire was distributed electronically to thirteen CRV students who had volunteered to participate in the study. Instructions were given to the student volunteers to answer honestly and accurately without seeking outside sources for information. The students were assured that their answers would remain anonymous, and there were no identifying questions on the survey. Each of the thirteen volunteers responded to the survey within forty-eight hours of distribution.

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[1] See appendix 7.

Analyzing the responses of the students yielded a clearer picture of what was to be included in the teaching sessions. In regards to the question, "Do you have a biblical theology of worship," six respondents answered in a way indicating that they had no theology of worship. Two responded with an answer equating music to worship and the four others responded with various non-descript answers. Only one student seemed to have a well-developed theology of worship. This student responded:

> I believe that worship is a constant outpouring of praise, thankfulness, and obedience to God. We worship him in our singing, our prayer, and our reading of His Word. We express thankfulness to him at all times through our worship even in the worst of times [sic] we worship him through gratitude. "God is most glorified in us when we are most satisfied in Him" -Piper. Then, we worship him in our obedience. We love him and because we love him and glorify and worship him, it should produce a heart in us to love his commandments.

The responses to the following question were alarming: "What biblical foundations are evident in the worship culture of your current church?" Seven of the thirteen responses to this question discussed worship only as it related to music. The other six responses loosely discussed the elements included in their worship services. The responses to this question directly point back to a deficient understanding of worship among CRV students. Zero students had an answer to the question, "When the Apostle Paul uses the phrase "psalms, hymns, and spiritual songs," in both Colossians and Ephesians, are the terms (psalms, hymns, and spiritual songs) meant to indicate different expressions of praise? Why or why not?" One student went so far as to say that Psalms were the 150 canonical Psalms, hymns were written by "saints of ages past," and spiritual songs are "written by saints of today." The responses to these questions led to the inclusion of several key Scripture passages in the teaching sessions that would directly address the development of a biblical theology of worship and will offer foundational understanding of biblical worship.

Zero students had a clear answer to the question, "How does the order of worship in your current worship context reflect worship as prescribed in the Bible?" The students who gave answers responded in ways that simply reflected their current order of

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worship rather than how it reflects biblical patterns. When the students were asked "In what ways does modern evangelical worship reflect historic worship liturgies," four students discussed music, three students responded that they did not know, three students gave non-descript answers, and three students offered well-developed thoughts on how it differed. One student responded in this way:

> It probably is not close to historic worship liturgies. Historically, there would be reciting of liturgy and calls of response from the congregation, certain rituals at each worship service, etc. We meet together, we sing together, we listen to the sermon together, and we go home. A lot has changed. There are probably a few reflections, but I would think that the majority of our modern worship is different than [sic] the historic worship liturgies.

The inclusion of a discussion of the development of liturgy through history and the methodological application of biblical worship was predicated on these responses.

The question, "Do you have a philosophy of worship," yielded similar results. Two students clearly stated that they have no philosophy of worship, ten students responded with vague answers, and one student seemed to have a well-developed philosophy of worship. This student stated the following:

> My philosophy of worship is centered around the heart. Though there is much debate about what style of music is best for worship, what instruments should be used in worship, etc., my philosophy is that regardless of what style of music or instruments are used, one should be able to worship if their heart is right with God and focused on His beauty. (I do think, however, that some atmospheres do affect one's ability to worship. However, that would vary by individual.)

Respondents were asked to explain the Regulative Principle of Worship and the Normative Principle of Worship. In both cases, only two students could explain them, though only in general terms. The lack of a clear philosophical understanding of worship led to the inclusion of the RPW and NPW in the teaching sessions.

Teaching Sessions

The VWC began on Friday, May 1, 2020, from 2:00 p.m. to 5:45 p.m. with three one-hour sessions each followed by a break. The VWC continued on Saturday, May 2, 2020, in a similar format from 9:30 a.m. to 1:15 p.m. A two-day timeframe was chosen

due to the availability of the CRV students and their capacity to work around school, church, work, and social schedules. The limitations of meeting in-person due to the nature of the Covid-19 pandemic also contributed to utilizing a two-day conference format.

While thirteen students responded to the BKCW Survey, only nine CRV students participated in the VWC. Each of the nine participants was instructed to fill out the BKCW Pre-Assessment prior to the teaching sessions. The students had five days to complete the Pre-Assessment, and each of them completed it before the VCW began. The students were again assured that their answers would remain anonymous. The only identifying marker on the Pre-Assessment was a personal identification code that each participant chose for themselves. This code was used only to match pre- and post-assessments. The responses of the surveys were not examined until the completion of all teaching sessions, and the post-assessment had been administered.

The content of the teaching sessions was equally divided (in regards to the amount of time necessary to teach) among six, one-hour sessions. An overview of each session and the content to be covered was offered to the students at the beginning of the VWC along with a basic schedule of events. A PowerPoint presentation for each session was developed, and during the sessions, each participant was able to view both the slides and the presenter. The presenter was able to view and interact with each participant via a separate screen placed nearby.

Session 1

In this initial session of the VWC, several working definitions of some key terms were communicated to minimize the potential broad range of meaning. Worship, corporate worship, and liturgy were all defined as they are in Chapter 1 of this project. Session 1 was divided into two parts with part one titled, "Acceptable and Unacceptable Worship." Part one concentrated on the biblical truth that some worship is deemed

unacceptable to God. The key passage used here is Genesis 4:3-8, the Cain and Abel narrative, which describes the early practice of sacrifice as a form of worship that can be acceptable or unacceptable.

> In the course of time Cain presented some of the land's produce as an offering to the LORD. And Abel also presented an offering—some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, but He did not have regard for Cain and his offering. Cain was furious, and he looked despondent. Then the LORD said to Cain, "Why are you furious? And why do you look despondent? If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it. Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him. (Gen 4:3-8)

The session discussed that the acceptance of Abel's offering and the refusal of Cain's offering was not based on *what* was brought, but rather, *how* it was brought – to the offerer not the offering. The students received the information that beginning with the first example of worship in Scripture, God communicates the importance of how he is to be approached. God cares about "the how" and that a proper attitude in worship is a foundational truth set forth in the earliest worship narratives in Scripture.

Part two of Session 1 was titled, "The Worship that God Requires." The scriptural focus of this part used the New Testament passage in which Jesus interacts with the Samaritan woman. The narrative offered in John 4 tells much about how Christians are to approach and worship God and how a "place of worship gave way to a person of worship."[2]

> "Sir," the woman replied, "I see that You are a prophet. Our fathers worshiped on this mountain, yet you Jews say that the place to worship is in Jerusalem." Jesus told her, "Believe Me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know. We worship what we do know, because salvation is from the Jews. But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth. Yes, the Father wants such people to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will explain everything to us." "I am He," Jesus told her, "the One speaking to you." (John 4:19-26)

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[2] Crider, "The Rhythm of Spirit and Truth," 7.

Basic information about the Samaritan-Jewish social construct was offered as well as the idea that interpreting the John 4 passage could be like looking at a multi-faceted gemstone that looked different when viewed from different angles.

Information was shared about Gerizim and how the Samaritans believed it to be the true place of worship. Session 1 also discussed how Samaritans rejected the Jewish canon and only accepted the Pentateuch as their written law and authority. It was the lack of revealed information that led to what Jesus called worship of "what you do not know" (John 4:22). Jesus revealed to the woman the day had come where the location of a place to worship was irrelevant, and unending sacrifices were no longer needed as Christ made the ultimate sacrifice once and for all.

Part two of Session 1 also discussed the meaning of worship in "spirit and in truth" and how no tidy one or two-sentence definition exists for that particular phrase. It is multi-faceted as previously mentioned. Several scholarly positions of "spirit" and "in truth" were offered to the participants. Regardless of the exact definitions, it is clear Jesus states that those who worship God must worship him in spirit *and* in truth. The two ideas must harmonize with each other to produce true worshippers. It is the combination of "spirit and truth" which produces the worship God requires.

Students were challenged with personal reflections at the end of Session 1. "Do you ever worship in spirit but not in truth? Vice versa?" Students were allowed to discuss and a few admitted (as well as the presenter) to one or the other taking place in their lives at times. Prior to ending Session 1, a brief recap took place to review the ideas presented and the students were given a break prior to the start of Session 2.

Session 2

Session 2 was titled, "Psalms, Hymns, and Spiritual Songs." It was dedicated to the twin passages offered by Paul in which the terms "psalms, hymns, and spiritual songs" are combined in Colossians and Ephesians. The students were instructed how the

Pauline epistles offer significant insight to corporate worship under the New Covenant because, while the Old Testament is abounding with references to music, religious ceremonies, priestly positions, etc., the New Testament contains significantly fewer.

The two passages discussed were Ephesians 5:18-21 and Colossians 3:16, in which Paul gave similar instructions regarding corporate worship: sing psalms, hymns, and spiritual songs:

> To the Church at Ephesus, he wrote:
>
> And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit: speaking to one another in psalms, hymns, and spiritual songs, singing and making music with your heart to the Lord, giving thanks always for everything to God the Father in the name of our Lord Jesus Christ.
>
> And to the Church at Colossae, he wrote:
>
> And let the peace of Christ, to which you were also called in one body, rule your hearts. And be thankful. Let the word of Christ dwell richly among you, in all wisdom teaching and admonishing one another through psalms, hymns, and spiritual songs, singing to God with gratitude in your hearts. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

The lesson emphasized that the interpretation of biblical texts should be understood as the original audience would have received it. Through class discussion, it became evident that modern definitions were being applied to first century terms ("psalms, hymns, and spiritual songs") by the students.

Much of Session 2 was dedicated to defining the terms in these passages. Several scholarly positions were articulated, and the definitions that this project promoted were that "psalms" referred to the 150 canonical psalms in the Jewish canon, "hymns" were songs of praise directed to a triune God, and "spiritual songs" were songs that were not psalms or hymns, but contained ideas, testimonies, etc., that were written to teach and exhort fellow believers.

The remaining time of Session 2 was spent discussing how the twin passages also describe the function of music in corporate worship. The idea that there are vertical and horizontal aspects to worship was presented to the students. It was explained that

Paul's parallel passages do not transparently address vertical worship; however, based on the understandings of what the original audience would have understood about "psalms, hymns, and spiritual songs," one can rightly exegete that the vertical element is understood. The horizontal element is seen in Ephesians and Colossians with the ideas that through the music, believers are "speaking to one another" and "admonishing one another" (Eph 5:19; Col 3:16). Bob Kauflin writes, "One of the primary ways we worship God is through proclaiming his glories, perfections, and works. But another equally significant way we worship God is through building one another up through encouragement and blessing. Different activities, but the same end."[3]

Other functions of music discussed in Session 2 were the Gospel proclamation element of corporate singing and the stylistic diversity articulated by these passages. In relationship to Gospel proclamation, the students were instructed that believers unify themselves under the banner of the gospel as they corporately sing expressions of praise, divine truths of Scripture, testimonies of faith, etc. Singing together (corporately) as believers proclaim the Gospel is a key theme of these parallel passages. With regards to stylistic diversity, the students were taught that diverse styles of corporate worship music reflect the diversity of the body of believers as we see in Paul's writing and that a plurality of musical styles is a biblical idea. Whether the church is singing psalms, hymns, or spiritual songs, they should remain united under the banner of the gospel by the power of the Spirit.

Session 3

Session 3 was titled, "Historical Patterns of Corporate Worship" and gave a broad overview of the development of liturgy from the Patristic Period through the Reformation. The writings of Justin Martyr and his record of corporate worship in the

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[3] Kauflin, *Worship Matters*, 178.

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second century were examined. The liturgies of the second and third centuries were discussed and how the gatherings began to be divided into two primary sections: the liturgy of the Word and the liturgy of the table.

The Edict of Milan, Constantine's influence on Christianity, and the Clementine Liturgy of the fourth century were each described and how they underscore the rapid evolution of liturgical practices from the third century to the fourth century. The early stages of the decline of congregational participation were considered as well as the growth of Christianity into all parts of the known world. The minor changes that took place in the Roman liturgy during the Medieval Period were not examined; however, a record of what a medieval Roman mass (ca. 1300) would have included was reviewed.

Next, the continued development of the Roman liturgy was discussed along with some of the theological and doctrinal shifts in Catholicism. At this point, the students took part in a discussion on why they felt the Reformation occurred given the evidence presented to them. Following the discussion, the liturgical developments of the Protestant Reformation were examined, including the liturgies of Martin Luther, John Calvin, and the Westminster Assembly. It was pointed out that a pattern was emerging from the study of these liturgies. The pattern is one of a gospel contour: Adoration, Confession, Assurance, Thanksgiving, Petition, Instruction, Communion/Fellowship, and Charge and Blessing.[4] Following the teaching of Session 3, the students were dismissed from the VWC for the day.

Session 4

Session 4 began at 9:30 a.m. on Saturday, May 2, and was a two-part session. The first part of Session 4 was titled "Modern Liturgies" and the second part was titled "Regulative and Normative Principles of Worship." "Modern Liturgies" focused on the

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[4] See Chapell, *Christ-Centered Worship*, chapter 11 for detailed information about each aspect of worship.

loss of the richness of historic liturgical actions due to the pragmatism of assimilating revivalism worship patterns into the normal Sunday gatherings at churches across North America. The students discussed how the movements that grew out of revivalism produced a worship service that, according to Chapell, "lost some of its gospel shape and became more distinguished by the emotional flow of the service."[5]

A typical evangelical order of worship was offered for examination to the students. The students agreed that it was typical among their congregations as well. This order resembles this:

Welcome
Call to Worship (typically a song)
Pastoral Prayer (always improvised)
Song Service (three to five songs, ordered fastest to slowest)
Prayer (usually a lay person, but sometimes the pastor)
Offering
Special Music
Sermon
Invitation
Closing Prayer[6]

The students were shown how there are shadows of historical liturgies buried in this pattern but that this pattern sacrifices richness and gospel contour on the altar of tradition and pragmatism.

The students were told that the project would use Cosper's liturgy introduced in *Rhythms of Grace* as the model liturgy (the Gospel Contour Liturgy). The liturgy contains all the common elements discussed in *Christ-Centered Worship* (adoration, confession, assurance, thanksgiving, petition, instruction, charge, and blessing[7]) as well as a parallel picture of the gospel: creation fall, redemption, and consummation.[8] The

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[5] Chapell, *Christ-Centered Worship*, 70.

[6] The evangelical liturgical pattern is based on anecdotal evidence based on the many different congregations I visit as a worship faculty member.

[7] Chapell, *Christ-Centered Worship*, 100.

[8] Cosper, *Rhythms of Grace*, 122.

overarching themes of the gospel are evident in Cosper's liturgy. The students were shown that Scripture never gives a full and complete order or worship and that liturgies are merely patterns. The students took place in a discussion about how the object of our worship is never in the liturgy. It is the one for whom the liturgy is created: the triune God!

Part two of Session 4, "Regulative and Normative Principles of Worship," described the two philosophical positions regarding what is (or is not to be) included in corporate worship. The RPW was defined as a philosophy that placed limits on what could be implemented in corporate gatherings based solely on Scripture. Lawrence Roff illustrates:

> Picture in your mind a huge kettle filled to the brim with Roman doctrine and worship practice. Luther reached in to remove whatever was unbiblical and kept the rest; Calvin dumped out the contents and started over again, placing in the pot only what the Scripture warranted. This was the beginning of the regulative principle of worship.[9]

The NPW was defined as a philosophical position that "where the Bible neither commands nor forbids, the church is free to order its liturgical life as it pleases for the sake of good order."[10] The students were instructed that the adherents of the NPW are diverse, as many of today's evangelical churches would embrace the NPW yet reject the vestments, icons, and symbols of the formal-liturgical traditions.[11] The students were assured that both positions are guided by principles that are biblically informed and theologically sound. The difference between the two is which scriptures are viewed as determinative for what is to be included in corporate worship.

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[9] Roff, *Let Us Sing*; quoted in Bob Kauflin, "The History of Congregational Worship," 6.

[10] Carson, *Worship by the Book*, 24.

[11] This is based on anecdotal evidence of the multiple services I have observed as a worship faculty member.

Session 5

Session 5 was titled, "The Essentials of Corporate Worship." The emphasis on the application or the "how" of worship was emphasized. Based on the synthesis of several resources, this project presented four essentials of corporate worship. The four essentials were:

1. Worship should be trinitarian.

2. Worship should be biblical.

3. Worship should tell the story of the gospel.

4. Worship should be dialogical.

The students were instructed that a liturgy should satisfy each of these elements and that these essentials transcend RPW or NPW philosophies. The four essentials should drive the methodology of planning and leading worship.

The trinitarian aspect of worship was covered first. The Trinity was described as a central tenet of Christianity and if that is so, it is imperative that it be embodied in our corporate gatherings. The students were taught that worship, by definition, is trinitarian in this summary:

> Christian worship is, therefore, our participation through the Spirit in the Son's communion with the Father, in his vicarious life of worship and intercession. It is our response to our Father for all that he has done for us in Christ. It is our self-offering in body, mind, and spirit, in response of gratitude (*eucharista*) to God's grace (*charis*), our sharing by grace in the heavenly intercession of Christ.[12]

Next, the students were taught about the second essential of corporate worship: worship should be biblical. They were instructed that biblical worship must be profoundly Word-centered from beginning to end and that Hughes posits that authentic worship is Word-centered because "God's Word is our life, God's Word is our food, God's Word is the centerpiece of New Testament corporate worship, and Word and Spirit

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[12] Torrance, *Worship, Community & the Triune God of Grace*, 15.

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cannot be separated."[13] Overt biblical refrains must permeate corporate worship clearly and confidently if it is to glorify the triune God as it is designed.

The students were then instructed on the third essential of corporate worship and how it should tell the story of the gospel. Chapell's entire book *Christ-Centered Worship* was written on the premise that our liturgical patterns should always communicate the good news of the gospel. He wrote, "Worship that follows the gospel pattern of Christ's grace in our lives will have his priorities. … Gospel concerns will cause us not simply to evaluate the correctness of our liturgy, but also to consider how our worship ministers to the necessities and capacities of God's people."[14] The students were taught that every single aspect of corporate worship should be viewed through "gospel-colored" lenses.

The final essential of corporate worship that was described was how worship should be dialogical. The students interacted in a brief discussion on the meaning of "dialogical" before emphasizing the truth that God initiates worship rather than man. Worship is a pattern of revelation and response. The biblical text used in this Session to demonstrate this pattern was Isaiah's vision in Isaiah 6. It was made clear to the students that this pattern can be found throughout scriptures, and the Isaiah passage was only a single, clear example. The students were made aware that corporate worship should always embrace the biblical pattern of revelation and response. In revelation, God reveals himself to the gathered body by way of reading, singing, praying, and preaching the Word. In response, the gathered body replies with songs, prayers, confessions, and ordinances.

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[13] Carson, *Worship by the Book*, 158.

[14] Chapell, *Christ-Centered Worship*, 136.

Session 6

The final session was titled, "The Gospel Contour," which utilized Cosper's liturgy to demonstrate pastoral responsibility of ordering corporate worship. Cosper's liturgy synthesized Chapell's eight common aspects of historic liturgies with a four-movement retelling of the gospel. The students were instructed that the liturgy incorporates the historic aspects of Christian worship with a beautiful retelling of God's redemptive plan in Christ as well as fulfilling the four essentials of corporate worship.

Each movement of the liturgy was broken down and the unfamiliar elements were examined. The first movement explained was "God is Holy – Creation." Within the discussion of this movement, the students were made aware that worship is initiated by God. His revelation of himself to us through his Word initiates worship, and this portion of the corporate gathering has the aspect of adoration and exalts God's transcendence. Practical applications of the actions in the liturgy were offered to the students.

The next movement is "We Are Sinners – The Fall." The students participated in a discussion where it was determined that most were unfamiliar with corporate confessions of sin; therefore, an explanation was presented to the students.[15] Confession and lament was articulated to the students as foundational to Christianity, and that the purpose of this movement is not to promote misery or self-loathing; rather, it is to point to the assurance that God has forgiven them. Practical applications of corporate confessions of sin and lament were offered to the students.

Next, the students were shown the third movement of the liturgy, "Jesus Saves Us – Redemption." The students were explained how immediately following the response of our unworthiness in light of God's holiness, we hear from God again; he has redeemed

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[15] Ross writes, "One of the most meaningful and necessary prayers in worship is the confession of sin. Some congregations encourage times of silent confession, while others have a few set confessions in the liturgy; but others ignore it entirely, thinking that it is not necessary for Christians. When the matter of the believer's sin is not dealt with properly, people will have a poor understanding of the seriousness of sin with regard to worship and service and fellowship and a diminished appreciation for the grace of God." Ross, *Recalling the Hope of Glory*, 453.

us. Words of assurance (or Assurance of Pardon) point us to God's mercy and highlight his grace; no greater story exists than that of God's plan of redemption for his creation. The assurance is a reminder that God heard our confession, and he is faithful to forgive us.

Chapell stated that John Calvin argued at Geneva that "Roman Catholics should not be the only ones to hear the glory of God's pardon in their worship."[16] The assurance of pardon was an unfamiliar element to the students; therefore, a more robust discussion took place. Practical applications and examples were offered to the students.

The fourth movement, "Jesus Sends Us – Consummation" was the final topic of discussion in the VWC. The students were reminded that we are a sent people and that we are commissioned by Jesus to go into the world and make disciples. Cosper states that we are in "the 'already' of redemption and the 'not yet' of consummation."[17] The profoundness of the Lord's Supper was discussed, though specifics of mode, frequency, etc., were not discussed, as they vary from congregation to congregation. The commitment and the benediction were explained, with an emphasis on the benediction being more than a prayer to end the service. Practical applications of both a commitment and a benediction were offered to the students. It was stressed again that a focus on the gospel contours of liturgy can help the evangelical church reclaim a devotion to biblical faithfulness. It was also emphasized that the Gospel Contour Liturgy is multi-contextual and can be applied to a "traditional" congregation or a "contemporary" congregation. It is trinitarian, it is biblical, it communicates the gospel, and it is dialogical.

The Project Results

Twelve BKCW Pre-Assessments were completed by CRV students prior to the

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[16] Chapell, *Christ-Centered Worship*, 195.

[17] Cosper, *Rhythms of Grace*, 144.

teaching sessions of the VWC. Nine of those students participated in the entirety of the teaching sessions, and following the teaching sessions, nine BKCW Post-Assessments were completed by the students. The assessments included basic demographic information and twenty-six questions with a six-point Likert scale. Following the teaching portion, the data from the Pre- and Post-Assessments was entered into an Excel spreadsheet by assigning a numerical score to the responses: Strongly Disagree-1; Disagree-2; Disagree Somewhat-3; Agree Somewhat-4; Agree-5; Strongly Agree-6. Four questions on the assessments were presented in a way that resulted in a lower score reflecting a greater understanding of biblical corporate worship. The scores of these four questions were inverted to show accurate statistical information.

The Data Analysis tool in Microsoft Excel was utilized to perform the statistical calculations using a t-test for dependent samples. Analysis began by comparing the mean of the Pre-Assessment (105.3333333) to the mean of the Post-Assessment (141) to confirm that the mean increased from pre- to post-assessment. Following this confirmation, the t Stat result (-8.445906306) was compared to the t critical two-tail value (2.306004135) for validation that the t Stat result was larger than the t critical value. After this, the p value was examined to confirm it was less than .05 (2.94925E-05, or .0000294925). The results of the data analysis confirmed that the teaching portion of the project led to an increase in the biblical knowledge of corporate worship ($t_{(8)} = 8.445$, $p < .00002$).

The Expert Panel Evaluations

Following the development of the curriculum based on the BKCW Survey, an expert panel of evaluators was chosen. The individuals were identified by the author of the project and were invited to participate as evaluators. The expert panel consisted of four highly-qualified individuals who serve in either academic or ministry settings. The four members of the expert panel were Dr. Clay Anthony, Associational Missions

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Director, Collaborative Missions Network (EdD The Southern Baptist Theological Seminary); Rev. Jeff Chamblee, Minister of Music, Calvary Baptist Church - Tupelo, MS (MM, Southwestern Baptist Theological Seminary); Rev. Andrew Chesteen, Pastor, First Baptist Church - New Albany, MS (PhD candidate, New Orleans Baptist Theological Seminary); and Dr. Greg Long, Fine Arts Department Chair, Blue Mountain College (DMA, University of South Carolina).

The panel was instructed to utilize the CAR to evaluate the content of the curriculum for use in the VWC. The panel was given one week to evaluate the curriculum and return the CAR forms. All of the evaluators scored the curriculum at either a sufficient or an exemplary level in all areas. The result of the evaluations far exceeded the goal of 90 percent of the evaluation criterion meeting or exceeding the sufficient level. Rev. Jeff Chamblee noted, "I enjoyed reading it (even though I groaned with personal conviction)! Seriously, this is such a much-needed topic for developing worship leaders - and seasoned ones alike. Thanks for asking me to be a part. I hope that it goes well!"

CHAPTER 5

EVALUATION OF THE PROJECT

Chapter 5 serves as a comprehensive evaluation and reflection of the Virtual Worship Conference (VWC) project that took place online with CRV students from Blue Mountain College on May 1-2, 2020. The chapter is divided into several sections. The first section is an evaluation of the project's purpose and whether or not the specified purpose was fulfilled by the VWC. The next section includes an evaluation of the project's goals and assesses if the goals were achieved through the project. Next, the strengths and weaknesses of the project will be articulated followed by a section discussing changes to be made to the project should an additional opportunity for implementation occur. The next section is a theological reflection of the project, and the final section contains a personal reflection on the value of the project.

Evaluation of the Project's Purpose

The stated purpose of the project was to equip Biblical Studies and Christian Ministry students at Blue Mountain College with a biblical theology of corporate worship. I pursued this area of focus for my project because of the calling placed on my life to minister to the students at BMC. From the outset of my tenure on the faculty, it was evident that the CRV students were missing a significant piece of the puzzle related to the area of worship. Knowing that many of the CRV students may go on to immediately lead and shepherd congregations without further education, I felt it was a pressing need to equip them with a biblical theology of corporate worship.

The project did indeed fulfill its purpose in equipping the CRV students who participated in the project with a stronger biblical theology of worship. By no means was

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the project broad enough to cover every subject on worship, yet it did serve to give the CRV students a much stronger knowledge of biblical worship. Many of the students have contacted me following the project asking probing questions about how they can affect their congregation's worship. One student sent me a text message on the Sunday morning following the VWC. He had implemented a biblical call to worship based on Psalm 117 with the people responding, "God, we long to worship you." The students are viewing things in a different light and are striving for a more biblical worship service. The chair of the Department of Fine Arts and the chair of the Department of Biblical Studies are in conversations with how it could be implemented on a regular basis at BMC.

Evaluation of the Project's Goals

The project stated three primary goals related to equipping CRV students at BMC with a biblical theology of corporate worship. The first goal was to assess the current knowledge of corporate worship among CRV students at Blue Mountain College. The second goal was to develop a six-session curriculum focusing on theological, philosophical, and methodological principles of corporate worship. The third goal was to increase foundational understandings of the theological, philosophical, and methodological principles of corporate worship among CRV students by teaching a six-session curriculum. Several research instruments (BKCWS, BKCW Pre-Assessment, BKCW Post-Assessment, and the CAR) were used to determine if each goal was successful. Following the completion of the implementation of the project, all three goals have been successfully met.

Goal 1

The first goal of the project was to assess the current knowledge of corporate worship among CRV students at Blue Mountain College. I developed the BKCW Survey to determine a basic understanding of the knowledge of biblical corporate worship among CRV students at BMC. The goal was to be considered successfully met when the

BKCWS was administered to at least eight CRV students. The BKCWS was administered to thirteen CRV students and thirteen responses were received. The BKCWS contained the following eight questions:

1. Do you have a biblical theology of worship? If so, summarize below.

2. Do you have a philosophy of worship? If so, summarize below.

3. What biblical foundations are evident in the worship culture of your current church?

4. How does the order of worship in your current worship context reflect worship as prescribed in the Bible?

5. Explain the Regulative Principle of Worship.

6. Explain the Normative Principle of Worship.

7. In what ways does modern evangelical worship reflect historic worship liturgies?

8. When the Apostle Paul uses the phrase "psalms, hymns, and spiritual songs," in both Colossians and Ephesians, are the terms (psalms, hymns, and spiritual songs) meant to indicate different expressions of praise? Why or why not?[1]

The responses to the BKCWS overwhelmingly showed a lack of knowledge on the issues presented. With this information, the content and curriculum of the VWC was developed.

Goal 2

The second goal of the project was to develop a six-session curriculum focusing on theological, philosophical, and methodological principles of corporate worship. The aforementioned responses informed the content of the curriculum. Goal 2 was to be considered successfully met when an expert panel utilizes the Curriculum Assessment Rubric (CAR)[2] to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum and finds that a minimum of 90 percent of the evaluation criterion meet or exceed the sufficient level. The curriculum will be updated in

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[1] See appendix 6.

[2] See appendix 7.

the case that a minimum of 90 percent of the evaluation criterion are not met. See the

average evaluation scores for each session in table 1:

Table 1. Curriculum assessment rubric scores

BKCWS Question	Session 1	Session 2	Session 3	Session 4	Session 5	Session 6
The lesson is clearly relevant to the issue of biblical corporate worship.	4.00	4.00	4.00	4.00	4.00	4.00
The material is faithful to the Bible's teaching on worship.	4.00	4.00	3.75	3.75	3.75	4.00
The material is theologically sound.	4.00	4.00	3.75	3.75	4.00	4.00
The goal of the lesson is clearly stated.	3.75	3.50	3.75	3.75	4.00	4.00
The points of the lesson clearly support the thesis.	4.00	3.75	4.00	4.00	4.00	4.00
The lesson contains points of practical application.	3.25	3.50	3.75	4.00	4.00	3.75
The lesson is sufficiently thorough in its coverage of the material	3.75	4.00	3.75	3.75	3.50	3.75
Overall, the lesson is clearly presented.	4.00	4.00	3.75	4.00	4.00	4.00

The expert panel included a college professor, a pastor, an associational

missions director, and a minister of music. Every member of the expert panel evaluated

the curriculum using the CAR. In every category, the evaluation criteria met or exceeded

the sufficient level for each evaluator, deeming the goal successfully met with no updates

to the curriculum required.

Goal 3

The third goal of the project was to increase foundational understandings of the theological, philosophical, and methodological principles of corporate worship among CRV students by teaching a six-session curriculum. The participants will be volunteers from within the Biblical Studies Department at BMC, with at least eight participating in the study. Goal three will be measured by administering the BKCW Pre- and Post-Assessment (of those members participating in the curriculum study) which will be used to measure change in biblical corporate worship knowledge and will be considered successfully met when the *t*-test for dependent samples demonstrates a positive statistically significant difference in the pre- and post-assessment scores. Table 2 compares the pre- and post-assessment scores of the nine participants of the VWC.

Table 2. BKCW pre- and
post-assessment scores

Participant	Pre-	Post-
0419	117	144
0922	117	152
1389	117	140
1949	99	134
1985	124	140
2020	91	141
2460	92	129
3210	94	150
6900	97	139

The comparison between the pre- and post-assessment scores indicates that an increase in knowledge of biblical corporate worship took place and that nine CRV students participated in the project. The goal was successfully met when the *t*-test for dependent samples demonstrated a positive statistically significant difference in the pre- and post-assessment scores.

Table 3. *t*-test: paired two sample for means

	Variable 1	*Variable 2*
Mean	105.333333	141
Variance	172.25	51.25
Observations	9	9
Pearson Correlation	0.33526175	—
Hypothesized Mean Difference	0	—
df	8	—
t Stat	-8.4459063	—
P(T<=t) one-tail	1.4746E-05	—
t Critical one-tail	1.85954804	—
P(T<=t) two-tail	2.9492E-05	—
t Critical two-tail	2.30600414	—

The *t*-test confirmed that there was a significant statistically positive difference in the pre- and post-assessment scores, indicating an increase in the foundational understandings of the theological, philosophical, and methodological principles of corporate worship among CRV students ($t_{(8)} = 8.445$, $p < .00002$).

To conclude, I feel as though the project was successful. It effectively achieved each of its goals and fulfilled the purpose of the project. The CRV students are better equipped with a biblical theology of worship and have several resources at their disposal that they did not have prior to the project.

Strengths of the Project

Throughout the duration of the project, several strengths became evident. The first and greatest strength was the personal growth that I experienced in writing, researching, and teaching the material. I feel that with this experience, I have not only become more knowledgeable of the areas researched, but I am better equipped to communicate the information to others. In spoken word and in writing, the information flows more naturally than it did before. The project has also caused personal growth in my spiritual life. Many of the themes discussed in the project were personally convicting. I proposed this question to the CRV students, "Have you ever led or participated in a service where you were simply going through the ritualistic motions? Does this seem like worshiping in truth but not spirit?" I found myself looking deep within myself and admitting that I often tend to worship in this manner. I am grateful for the conviction brought about by the project, highlighting my need to worship in both spirit and in truth. While this strength is not a measurable one, it is evident in my life.

A second strength of the project was the effectiveness of the format. I initially felt that a two-day conference style project would be less effective than a long-term project of several weeks. What became evident was that for the college population that I was targeting, this format was ideal. Students were easily able to work around schedules due to the shortened time frame of the project. The likeliness of students discontinuing participation was much lower because of this format. Obtaining volunteers was rather simple with the time commitment being within a two-day time period rather than extending over the course of several weeks.

A third strength of the project was the opportunity to equip future pastors and ministry leaders with several resources to aid them in affecting corporate worship. I had the opportunity to share many impactful resources with the participants of the project. I noticed many of them making notes when I would mention a book, and several participants would ask for further information during open discussions. It was a joy to be able to offer them resources that will aid in producing faithful biblical corporate worship.

A final observed strength of the project was the excitement at the potential for it eventually to become a course included in the CRV curricula. While this was not a stated goal of the project, I always had in the back of my mind that it would ultimately become a required course in the CRV curricula. Several students made comments that they felt this was a necessary course and that it should already be included in the curricula. It was also noted by one of the evaluators who is also on faculty at BMC that he was in discussions with the chair of the Biblical Studies Department about how it might be implemented at BMC.

Weaknesses of the Project

The primary observed weakness of the project is that it was confined to being online only due to the COVID-19 pandemic. Administering the BKCWS and the BKCW Pre- and Post-Assessments was effortless in an online format, yet the teaching portion was quite difficult. Interaction with the participants was problematic. The ability to look into the eyes of students and being able to observe non-verbal cues from a class are invaluable to an educator; however, this personal interaction is not the case with the nature of WebEx meetings. I am grateful that it was an option, but it was certainly a great weakness of the project. The online only weakness is magnified due to the nature of a reliance on technology for a successful project.

I had initially planned to teach from campus in a classroom; however, in testing my setup in the days leading up to the project, the internet connection was not

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stable enough to maintain a video conference for any length of time. I moved all of my equipment to First Baptist Church, New Albany, MS (the church my family and I attend), to utilize their business-level internet connection. I experimented with several setups before settling on one in which I placed the incoming videos of the students on a large TV above my computer so that I could see them as I was teaching. I was also able to view my PowerPoint presentations using this setup.

Another weakness of the project was the brevity of the project. I mentioned that the format was a strength of the project, and I still maintain that the format was an excellent fit for my context. However, due to the constraint of having only six, one-hour sessions, there was less time to devote to clarifying several key ideas presented in the project. It would have been appealing to have had at least one more session to be able to discuss at length the application of the Gospel Contour Liturgy in a real-world context.

What I Would Do Differently

If given the opportunity to implement the project in the future, there are several changes that could be made to allow for a better overall experience. Outside of making changes to the stated weaknesses of the project, I would also provide participants with handout materials to follow along with the curriculum rather than simply a PowerPoint presentation. I felt that at times the students were losing interest due to the often-dry nature of PowerPoint. I feel that if the students had something to follow along with and make notes on, the interaction could have improved.

If the course were offered in-person rather than online, I would have allowed a much greater time for discussion. Discussion was limited by design due to the limitations of online meetings. Discussion can be a productive tool when guided properly. In the few times discussions took place in the project, it seemed as though the students engaged at a higher level.

Another aspect that I would change is that I would offer an opportunity for the participants to evaluate the effectiveness of the course, to offer suggestions for improvement, and to recommend future topics to include. Several students corresponded with me following the project indicating that they had a positive experience. I believe that if given the chance to anonymously evaluate the project, several improvements could be made evident that would inform the implementation of future projects.

Theological Reflections

In the research, planning, and implementation of the project, I was able to reflect on my own understanding of corporate worship. My theology of worship deepened, my philosophy of worship was fortified, and my methodology of worship became more precise. The idea that worship *must* be in spirit and in truth was a truth that I have been aware of most of my life. However, prior to the study, the application of the John 4 passage in my life was lacking.

The conviction that took place in my life happened when I realized how often I only worship in truth, especially when leading from the platform. It was often a ritual that I was going through just as I mentioned in chapter 2. The Jewish and Samaritan people both worshipped in a manner that was based in ritual. Their desire was to follow the commands of the Lord; however, they completely missed the mark. They worshiped in a manner that was unacceptable and became a matter of rule following.

Another reflection that I would like to make is the impact that the four essentials of corporate worship mentioned in chapter 5 are going to have on my methodology. In my research, I synthesized material from no less than fifteen different sources, and they all contained these common elements in regard to corporate worship. No longer will I flippantly choose songs, order aspects of worship, or craft transitional phrases without first establishing that what I am choosing or planning is trinitarian, biblical, proclaiming the gospel, and dialogical.

A final theological reflection is that I was greatly reminded during this process that God is the initiator of worship, Christ bears the weight of our worship, and we can only worship by the power of the Spirit. While that has certain trinitarian characteristics, it is a profound truth that has greatly affected me throughout this process. I must always remind myself that in my power I cannot initiate corporate worship. God alone does that. I felt that this greatly impacted the students as well. Christ is the only one who can bear the weight of our worship. I reminded the students (and myself) that we cannot in any way rely on our human capabilities to lead and plan worship. We are not strong enough. Only Christ, who is our mediator with God, through the power of the Holy Spirit, has the strength to bear our worship. He is our true worship leader who is leading our singing of praise to God in the assembly of the saints as written in Hebrews: "For the one who sanctifies and those who are sanctified all have one Father. That is why Jesus is not ashamed to call them brothers and sisters, saying: I will proclaim your name to my brothers and sisters; I will sing hymns to you in the congregation" (Heb 2:11-12).

Personal Reflections

As I look back over the course of five years now, I am grateful for what the Lord has done in my life through not only this project, but my entire educational journey. He has been sovereign over my life and the lives of my family in ways that I cannot (nor should not) comprehend. My professional goal that began in high school was that I would become a successful band director in the area where I grew up. I followed the obvious educational venues to prepare me professionally. I achieved my bachelor's and master's degrees in pursuit of this goal. God had other plans for me and called me into the ministry.

Never would I have thought that God could have used me in the ministry. I felt so unprepared. I began to take biblical studies leveling coursework to begin a doctoral program. The DEdMin in Christian Worship was not even an option at The Southern

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Baptist Theological Seminary when I began taking leveling coursework. The Lord led me to this wonderful program where I have grown as a believer, as an academic, and as a practitioner of worship. Through the many books read, classes attended, and cups of coffee consumed, I feel that this program (this project in particular) have led me to a place that I could never have found in my own strength. I am grateful that in God's sovereign wisdom he knew that he had a better plan for me.

I sincerely desire for the work that I have done in the project to prepare CRV students to faithfully lead, plan, and guide corporate worship. However, I feel that this is the beginning of something that I will be able to share in multiple contexts, not only in an academic setting, but in church settings, small group settings, etc. I am grateful that the project will open new doors of ministry and allow me to share what God has shown me through his word.

Conclusion

The purpose of the project was to equip Biblical Studies and Christian Ministry students at Blue Mountain College with a biblical theology of corporate worship. The purpose was realized, and I am deeply encouraged with the outcome of the project. Chapter 1 specified the rationale and research methodology for a project focused on corporate worship. Chapter 2 offered the biblical and theological basis for equipping CRV with a biblical theology of corporate worship. Chapter 3 examined the historical, philosophical, and methodological issues related to corporate worship. Chapter 4 described the implementation of the project and outlined the results of the project. Chapter 5 offered an evaluation of the project.

My prayer as I have gone through the process of writing and re-writing this paper has been that it will allow me to be a better communicator of the gospel and that it will equip me personally with a stronger theology of biblical corporate worship and also equip those who will participate in the study. I feel that God has answered my prayer. I

feel that the participants' ministries have been impacted in a way that will affect them for a lifetime. I pray that this project on corporate worship will continue to be a blessing to those who have already been a part and to those who will be a part in the future. In closing, I offer this praise to the triune God: "Now to him who is able to do above and beyond all that we ask or think according to the power that works in us— to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen" (Eph 3:20-21).

APPENDIX 1

BACHELOR OF ARTS IN BIBLICAL STUDIES AT
BLUE MOUNTAIN COLLEGE

The following appendix is the degree plan for the Bachelor of Arts in Biblical

Studies available at Blue Mountain College.

BLUE MOUNTAIN COLLEGE
DEPARTMENT OF BIBLICAL STUDIES
Degree Plan (01) July 2019

Student Name: _____

Bachelor of Arts
BIBLICAL STUDIES |120 HOURS

Student Number: _____   E-mail: _____   Advisor: _____
Date Plan Prepared: _____

Classification: F___SO___J___SR___PG___   Sem/Yr of Anticipated Graduation: _____

COLLEGE CORE REQUIREMENTS (53-57 HOURS)

COURSE	CREDIT	SEM	TRANSFER	GRADE
ENGLISH –12-14 hours				
EN 100 English Composition I				
or EN 110 English Composition I-Honors	3-4	____	_____	_____
EN 101 English Composition II				
or EN 111 English Composition II-Honors	3-4	____	_____	_____
Select one from any 200-level literature course[1]				
EN ____ _____	3	____	_____	_____
Select one 200-level or above 3-hour EN course				
EN ____ _____	3	____	_____	_____
HISTORY--6 hours—Select 2 from the following courses				
HI 110 Western Civilization I				
HI 111 Western Civilization II	3	____	_____	_____
HI 210 Early U.S. History				
HI 211 Modern U.S. History	3	____	_____	_____
LANGUAGE—12 hours				
GK 100 Elementary Koine Greek I	3	____	_____	_____
GK 101 Elementary Koine Greek II	3	____	_____	_____
GK 200 Intermediate Koine Greek I	3	____	_____	_____
GK 201 Intermediate Koine Greek II	3	____	_____	_____
SOCIAL/BEHAVIORAL SCIENCE—9 hours				
Select two of any course with CJ, EC, GG, PS, or SO prefix				
__ ___ _____	3	____	_____	_____
__ ___ _____	3	____	_____	_____
PY 100 Intro to Psychology	3	____	_____	_____
BIBLICAL STUDIES—6 hours, met in major requirements				
NATURAL SCIENCE—3-4 hours[2]				
__ ___ _____	3-4	____	_____	_____
MATHEMATICS—3-4 hours				
MA ____ _____	3-4	____	_____	_____
FINE ARTS—3 hours[3]				
__ ___ _____	3	____	_____	_____
PHYSICAL FITNESS—2 hours				
PE 127 Fitness for Life--Cardio				
or PE 128 Fitness for Life—Resistance	1	____	_____	_____
Any Activity Course with PE prefix				
PE ____ _____	1	____	_____	_____
Elective—3 hours				
____ _____	3	____	_____	_____

Additional degree requirements are outlined in the BMC Catalog

_____

[1] EN 200 Introduction to Literature is recommended for students who take EN 100/EN 101 Intensive

MAJOR REQUIREMENTS (33 HOURS)

COURSE	CREDIT	SEM	TRANSFER	GRADE
RL 100 Old Testament I	3	____	_____	_____
RL 101 Old Testament II	3	____	_____	_____
RL 200 New Testament I	3	____	_____	_____
RL 201 New Testament II	3	____	_____	_____
RL 300 Church History I	3	____	_____	_____
RL 301 Church History II	3	____	_____	_____
RL 314 The Bible & Missions	3	____	_____	_____
RL 410 Biblical Exegesis & Interpretation	3	____	_____	_____
Select 1 of the following:				
RL 322 Baptist Life	3	____	_____	_____
RL 421 Christian Theology				
Select 2 additional RL courses at 300-400 level.				
__ ___ _____	3	____	_____	_____
__ ___ _____	3	____	_____	_____

MINOR: _____
REQUIREMENTS (18-26 HOURS)

____ _____ ____ ____ _____ _____
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ADDITIONAL REQUIREMENT ON FOLLOWING PAGE

[2] Any course with BY, CH, or PH prefix
[3] Select from AR 142, MU 142, ST 142, or ST 210

BLUE MOUNTAIN COLLEGE
DEPARTMENT OF BIBLICAL STUDIES
Degree Plan (01) July 2019

Student Name: _____

Bachelor of Arts
BIBLICAL STUDIES | 120 HOURS

ELECTIVES (4-16 HOURS)

____ _____ ____ ____ _____ ____
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25% of degree hours earned at BMC? _____
(25% x _____ (total hours) =_____)

TOTAL TRANSFER HOURS	
TOTAL UPPER LEVEL HOURS	
CORE HOURS	
MAJOR HOURS	
MINOR HOURS	
ELECTIVE HOURS	
TOTAL HOURS EARNED	

PROFICIENCIES MET?

AREA	SEMESTER MET
Math	
English	
Junior ETS	

OTHER COLLEGES ATTENDED:

_____
_____
_____
_____
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_____

APPENDIX 2

BACHELOR OF SCIENCE IN CHRISTIAN
MINISTRIES AT BLUE MOUNTAIN COLLEGE

The following appendix is the degree plan for the Bachelor of Science in

Christian Ministries available at Blue Mountain College.

BLUE MOUNTAIN COLLEGE
DEPARTMENT OF BIBLICAL STUDIES
Degree Plan (40) July 2019

Student Name: _____
Bachelor of Science
CHRISTIAN MINISTRY| 120 HOURS

Student Number: _____ E-mail: _____ Advisor: _____
Date Plan Prepared: _____

Classification: F SO J SR PG   Sem/Yr of Anticipated Graduation: _____

COLLEGE CORE REQUIREMENTS (46-50 HOURS)

COURSE	CREDIT	SEM	TRANSFER	GRADE
ENGLISH—12-14 hours				
EN 100 English Composition I	3-4	___	_____	____
or EN 110 English Composition I-Honors				
EN 101 English Composition II	3-4	___	_____	____
or EN 111 English Composition II-Honors				
Select one from any 200-level literature course[1]				
EN _____	3	___	_____	____
Select one 200-level or above 3-hour EN course				
EN ___ _____	3	___	_____	____
HISTORY--6 hours—Select 2 from the following courses				
HI 110 Western Civilization I				
HI 111 Western Civilization II	3	___	_____	____
HI 210 Early U.S. History				
HI 211 Modern U.S. History	3	___	_____	____
SOCIAL/BEHAVIORAL SCIENCE–6 hours				
Select any course with CJ, EC, GG, PS, or SO prefix				
___ ___ _____	3	___	_____	____
PY 100 Intro to Psychology	3	___	_____	____
BIBLICAL STUDIES—6 hours—Met in major requirements				
BIOLOGICAL SCIENCE—6+2 hours				
BY ___ _____	3+1	___	_____	____
BY ___ _____	3+1	___	_____	____
PHYSICAL SCIENCE—3-4 hours				
PH ___ _____	3-4	___	_____	____
MATHEMATICS—3-4 hours				
MA ___ _____	3-4	___	_____	____
FINE ARTS—3 hours[2]				
___ _____	3	___	_____	____
Physical Fitness—2 hours				
PE 127 Fitness for Life--Cardio	1	___	_____	____
or PE 128 Fitness for Life--Resistance				
Any Activity Course with PE prefix				
PE ___ _____	1	___	_____	____
Elective—3 hours				
___ _____	3	___	_____	____

Additional degree requirements are outlined in the BMC Catalog

MAJOR REQUIREMENTS (36 HOURS)

COURSE	CREDIT	SEM	TRANSFER	GRADE
RL 100 Old Testament I	3	___	_____	____
RL 101 Old Testament II	3	___	_____	____
RL 200 New Testament I	3	___	_____	____
RL 201 New Testament II	3	___	_____	____
RL 300 Church History I	3	___	_____	____
or RL 301 Church History II				
RL 305 Christian Proclamation	3	___	_____	____
or ST 210 Oral Communication				
RL 314 The Bible & Missions	3	___	_____	____
or RL 315 The Bible & Ethics				
RL 322 Baptist Life	3	___	_____	____
or RL 421 Christian Theology				
RL 352 Intro to Christian Ministry	3	___	_____	____
RL 410 Biblical Exegesis & Interpretation	3	___	_____	____

Choose 6 hours (2 courses) from the following or from those not selected above:

COURSE	CREDIT	SEM	TRANSFER	GRADE
RL 306 Evangelistic Preaching	3	___	_____	____
RL 316 Life & Work of the Pastor				
RL 330 Youth Ministry	3	___	_____	____
RL 340 Christian Apologetics				
RL 407 World Religions				
RL 438 Christian Education				
RL 477 Religious Education Practicum				
RL 480 Internship in Christian Ministry				
PY 366 Introduction to Counseling				

ADDITIONAL REQUIREMENTS ON FOLLOWING PAGE

_____

[1] EN 200 Introduction to Literature is recommended for students who take EN 100/EN 101 Intensive
[2] Choose from AR 142, MU 142, ST 142, or ST 210

BLUE MOUNTAIN COLLEGE
DEPARTMENT OF BIBLICAL STUDIES
Degree Plan (40) July 2019

Student Name: _____

Bachelor of Science
CHRISTIAN MINISTRY | 120 HOURS

<u>**MINOR:**</u> _____

OTHER COLLEGES ATTENDED:

<u>**REQUIREMENTS (18-26 HOURS)**</u>

_____

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TOTAL TRANSFER HOURS	
TOTAL UPPER LEVEL HOURS	
CORE HOURS	
MAJOR HOURS	
MINOR HOURS	
ELECTIVE HOURS	
TOTAL HOURS EARNED	

<u>**ELECTIVES (8-20 HOURS)**</u>

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25% of degree hours earned at BMC? _____
(25% x _____ (total hours) =_____)

PROFICIENCIES MET?

AREA	SEMESTER MET
Math	
English	
Junior ETS	

APPENDIX 3

BACHELOR OF SCIENCE IN BIBLICAL STUDIES:
CHURCH MINISTRY MAJOR AT BOYCE COLLEGE

The following appendix is the degree plan for the Bachelor of Science in

Biblical and Theological Studies: Church Ministry Major available at Boyce College, the

undergraduate arm of The Southern Baptist Theological Seminary.

BACHELOR OF SCIENCE IN BIBLICAL AND THEOLOGICAL STUDIES: CHURCH MINISTRY MAJOR

Students who complete this program will be equipped to work in various ministry positions related to children, youth, family, and leadership ministry within the local church. A 33 hour core of Church Ministry studies is required and includes a concentration in one of three areas: Youth and Family Ministry, Christian Leadership, or Expository Preaching and Pastoral Leadership (see B.A. in Church Ministry: Expository Preaching and Pastoral Leadership).

Course Number	Course Title	Credit Hours
GENERAL STUDIES		**36**
EN 101	English Composition I	3
EN 102	English Composition II	3
HS 105	Ancient Near Eastern History	3
HU 421	Great Books Seminar I	3
HU 422	Great Books Seminar II	3
MA —	Math Elective	3
PH 103	Introduction to Philosophy	3
PH 108	Worldview Analysis	3
PH 311	Introduction to Ethics	3
PH 321	Religion in the Public Square	3
PS 101	Introduction to Psychology	3
PS 221	Marriage and the Family	3
MINISTRY STUDIES		**12**
MS 101	Introduction to Christian Missions	3
MS 105	Personal Evangelism	3
	Choose two of the following four courses:	
PR 205	Preaching I	3
PR 206	Preaching II	3
SP 105	Introduction to Public Speaking	3
SP 106	Advanced Public Speaking	3
	Note: Students must choose PR 205 and PR 206 or SP 105 and SP 106	
BIBLICAL AND THEOLOGICAL STUDIES		**36**
BL 101	Old Testament Survey I	3
BL 102	Old Testament Survey II	3
BL 111	Hermeneutics	3
BL 151	New Testament Survey I	3
BL 152	New Testament Survey II	3
BL —	Old or New Testament Elective	3
HS 201	Church History I	3
HS 202	Church History II	3
HS 305	Baptist History	3
TH 211	Christian Theology I	3
TH 212	Christian Theology II	3
TH 311	Christian Theology III	3

Course Number	Course Title	Credit Hours
MAJOR STUDIES		**33**
CE 101	Introduction to Christian Education	3
CE 111	Introduction to Family Ministry	3
CE 238	Leadership Principles and Practices	3
CN 101	Introduction to Biblical Counseling	3
TH 331	World Religions	3
WL 181	Intro. to Worship for the Evan. Church	3

CHOOSE ONE OF THE FOLLOWING CONCENTRATIONS

	YOUTH AND FAMILY MINISTRY CONCENTRATION	
CE 113	Programs in Family Ministry	3
CE 214	Childhood Education in the Church	3
CE 315	Children's Ministry Methods	3
YM 101	Principles of Youth Ministry	3
YM 350	Campus Outreach	3

	CHRISTIAN LEADERSHIP CONCENTRATION	
BA 101	Introduction to Business	3
BA 251	Management and Organizational Behavior	3
BA 310	Social Ventures and Global Studies	3
— — —	Business Administration elective (BA 422 is recommended)	3
PW 315	Pastoral Ministry and Leadership	3

GENERAL ELECTIVES		**12**
TOTAL DEGREE HOURS		**129**

Prerequisite:

CP 100	Cooperative Program*	2

*Students needing this course should register for it during their first semester of study. All course work is completed online. There is no charge for this course.

(Continued on next page)

129

MINORS:
To add a 15-hour minor from another degree program:
    a. Remove General Electives (12 hours)
    b. Increase the hours required for the degree
       from 129 to 132.

Minor in Language or Biblical Languages
See Boyce Catalog, page 68

Bachelor of Arts in Biblical Studies: Church Ministry Major
See Boyce Catalog, page 68

Bachelor of Arts in Biblical Studies: Church Ministry Major
with a Minor in Biblical Languages
See Boyce Catalog, page 68

Student Learning Outcomes
    1. Students will be able to demonstrate a knowledge of
       the Bible, interpret Scripture's original meaning, and
       apply Scripture to contemporary situations.
    2. Students will be able to integrate systematic and his-
       torical theology into a larger biblical framework.
    3. Students will be able to explain and model a func-
       tional ecclesiology that emphasizes unity and team-
       work in local church ministry.
    4. Students will be able to recruit and train lay volun-
       teers for various local church ministries.
    5. Students will be able to demonstrate basic competen-
       cies for leading as a ministry associate, youth minis-
       ter, or family minister.

APPENDIX 4

BACHELOR OF ARTS IN CHRISTIAN MINISTRIES
AT LEAVELL COLLEGE

The following appendix is the degree plan for the Bachelor of Arts in Christian

Ministries available at Leavell College, the undergraduate arm of the New Orleans

Baptist Theological Seminary.

BACHELOR OF ARTS IN CHRISTIAN MINISTRY
NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY
Leavell College

NAME & NUMBER:		CENTER:	
ADDRESS:		TELEPHONE:	
CITY:		E-MAIL:	
TRANSCRIPT EVALUATION FEE PAID:		TRANSCRIPT EVALUATED BY:	

LIFE SKILLS: 30 Semester Hours				
LSCM1310 English Composition				
LSCM2310 Research & Writing				
LSCM1351 World History				
Life Skills Elective:				
LSCM1320 General Math				
LSCM1360 Introduction to Computers				
OT or NT Word Studies or Word Studies				
LSCM2330 Oral Communication				
LSCM3371 Marriage & Family Issues				
LSCM4300 Senior Seminar				

CHRISTIAN MINISTRY MAJOR: 42 Semester Hours				
BSCM2310 Old Testament Survey				
BSCM2350 New Testament Survey				
BSCM1300 Hermeneutics				
PMCM2300 Introduction to Preaching or CECM 2350 Teaching Methods				
OT or NT Interpretation:				
THCM2300 Christian Doctrine				
THCM2375 Southern Baptist Life				
THCM2351 Survey of Church History				
CMCM1310 Introduction to Ministry				
CECM1300 Introduction to Christian Education				
PCCM2370 Introduction to Counseling				
CMCM1110 Personal Spiritual Disciplines (1)				
CMCM2380 The Practice of Evangelism				
CMCM2210 Disciple Making (2)				
PMCM 3300 Worship Perspectives				

FIRST MINOR: 18 hours				

SECOND MINOR: 18hours				

FREE ELECTIVES: 18 hours				

Life Skills	
Christian Ministry Major	
First Minor	
Second Minor	
Free Electives	
Current Total Hours Completed	
Total Required for Degree	

APPENDIX 5

BIBLICAL STUDIES FACULTY AT BLUE MOUNTAIN
COLLEGE

Douglas Bain
      BA, Mississippi College
      MDiv, ThD, Southwestern Baptist Theological Seminary

Matthew Brown
      BA, Blue Mountain College
      MDiv, The Southern Baptist Theological Seminary
      PhD, Mid-America Baptist Theological Seminary

Dyer Harbor
      BGS, Samford University
      MDiv, New Orleans Baptist Theological Seminary

Stanley May
      BS, Union University
      MDiv, PhD, Mid-America Baptist Theological Seminary

Ronald T. Meeks
      BA, Blue Mountain College
      MDiv, PhD, New Orleans Baptist Theological Seminary

Tim Mims
      BA, Blue Mountain College
      MDiv, ThM, PhD, New Orleans Baptist Theological Seminary

APPENDIX 6

BIBLICAL KNOWLEDGE OF CORPORATE WORSHIP
SURVEY (BKCWS)

Agreement to Participate
The research in which you are about to participate is designed to identify your current understanding of corporate worship according to Scripture. This research is being conducted by Brandon Hardin for the purpose of data collection. In this research, you will provide information necessary to guide the teaching portion of the research project. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or identified with your responses. *Participation is totally voluntary, and you are free to withdraw at any time.*

By completion of this survey, you are giving informed consent for the use of your responses in this research.

Directions: Please answer the following questions as honestly as possible. If you have no answer, please write: no answer. Please do not look up answers or consult any texts or Scripture. If you need more room to answer, please use the back of this page to continue your answers. All answers will remain anonymous and confidential.

1.   Do you have a biblical theology of worship? If so, summarize below.

2.   Do you have a philosophy of worship? If so, summarize below.

3. What biblical foundations are evident in the worship culture of your current church?

    _____
    _____
    _____
    _____

4. How does the order of worship in your current worship context reflect worship as prescribed in the Bible?

    _____
    _____
    _____
    _____

5. Explain the Regulative Principle of Worship.

    _____
    _____
    _____
    _____

6. Explain the Normative Principle of Worship.

    _____
    _____
    _____
    _____

7. In what ways does modern evangelical worship reflect historic worship liturgies?

    _____
    _____
    _____
    _____

8. When the Apostle Paul uses the phrase "psalms, hymns, and spiritual songs," in both Colossians and Ephesians, are the terms (psalms, hymns, and spiritual songs) meant to indicate different expressions of praise? Why or why not?

    _____
    _____
    _____
    _____

APPENDIX 7

CURRICULUM ASSESSMENT RUBRIC (CAR)

Curriculum Assessment Rubric					
EQUIPPING BIBLICAL STUDIES AND CHRISTIAN MINISTRY STUDENTS AT BLUE MOUNTAIN COLLEGE WITH A BIBLICAL THEOLOGY OF CORPORATE WORSHIP					
Evaluator Name:_____ Date:_____					
Evaluation for Lesson: 1 2 3 4 5 6 (*circle one*)					
1 = Insufficient 2 = Requires Attention 3 = Sufficient 4 = Exemplary					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issue of biblical corporate worship.					
The material is faithful to the Bible's teaching on worship.					
The material is theologically sound.					
The goal of the lesson is clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material					
Overall, the lesson is clearly presented.					

APPENDIX 8

BIBLICAL KNOWLEDGE OF CORPORATE WORSHIP
ASSESSMENT (BKCWA)

Agreement to Participate
The research in which you are about to participate is designed to identify your current understanding of corporate worship according to Scripture. This research is being conducted by Brandon Hardin for the purpose of data collection. In this research, you will answer questions before the study and you will answer the same questions at the conclusion of the study. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or identified with your responses. *Participation is totally voluntary, and you are free to withdraw at any time.*

By completion of this survey, you are giving informed consent for the use of your responses in this research.

Please choose a four-digit personal ID# __ __ __ __ . This will be used to match the pre-conference assessment with the post-conference assessment given at the end of the six-session conference so that they may be compared. Please remember your ID# so that you can use the same number on the post-conference assessment.

Section 1
The first section of the BKCWA will obtain demographic information about each participant of this survey.

Directions: Answer the following questions by filling in the blank space provided.

1.   How many years have you been a professing Christian?   _____

2.   How many semesters have you been a student at Blue Mountain College?   _____

3.   What is your student classification (freshmen, sophomore, etc.)?   _____

4.   What is your age?   _____

5.   How many semesters have you been a Biblical Studies or Christian Ministry student at Blue Mountain College?   _____

6.   Have you ever attended a worship conference (not a concert) in which various topics on worship were discussed?   _____

7.   Have you ever taken an educational course in any area of worship? _____

Section 2
The second section of the BKCWA will assess theological, historical, philosophical, and methodological understandings of corporate worship.

Directions: The following questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

1.	I believe I fully understand what the Bible teaches about corporate worship.	SD D DS AS A SA
2.	I believe there is acceptable and unacceptable worship in the eyes of God.	SD D DS AS A SA
3.	I believe that I fully understand what it means to worship in "spirit and in truth" as mentioned in the Gospel of John.	SD D DS AS A SA
4.	I believe that I fully understand the meaning of the phrase, "psalms, hymns, and spiritual songs" as mentioned in two of Paul's epistles.	SD D DS AS A SA
5.	I believe that corporate worship music has both a vertical (to/for God) and horizontal (to/for others) element.	SD D DS AS A SA
6.	I believe that I understand why my local congregation includes the particular elements used in our corporate worship services.	SD D DS AS A SA
7.	I believe that I understand the value in the historic, liturgical patterns used in some corporate worship traditions.	SD D DS AS A SA
8.	I believe that I understand why my local congregation's order of worship is structured the way it is.	SD D DS AS A SA
9.	I believe that the means (in both content and order) in which my local congregation worships is the most biblical pattern.	SD D DS AS A SA
10.	I believe that corporate worship should have a pattern of uplifting, enthusiastic music moving to introspective, emotional music followed by the preaching of God's Word.	SD D DS AS A SA
11.	I believe that I fully understand the	SD D DS AS A SA

	"Regulative Principle of Worship."	
12.	I believe that I fully understand the "Normative Principle of Worship."	SD D DS AS A SA
13.	I believe that I can categorize my local congregation as adhering to either the "Regulative Principle" or the "Normative Principle."	SD D DS AS A SA
14.	I believe corporate worship should always address the Trinity.	SD D DS AS A SA
15.	I believe that corporate worship should always be Word-driven.	SD D DS AS A SA
16.	I believe that corporate worship should always communicate the gospel.	SD D DS AS A SA
17.	I believe that corporate worship should always be a pattern of dialogue between God and his people (or "revelation and response").	SD D DS AS A SA
18.	I believe that Scripture clearly describes how to order and conduct a corporate worship service.	SD D DS AS A SA
19.	I believe that corporate worship is formational.	SD D DS AS A SA
20.	I believe the order of worship should always be shaped in the contour of the gospel.	SD D DS AS A SA
21.	I believe that corporate worship is initiated by the local, gathered body of believers.	SD D DS AS A SA
22.	I believe that a corporate confession of sin has a place in corporate worship.	SD D DS AS A SA
23.	I believe that lament has a place in corporate worship.	SD D DS AS A SA
24.	I believe that an assurance of pardon has a place in corporate worship.	SD D DS AS A SA
25.	I believe that a benediction is more than a prayer signaling the end to the corporate worship service.	SD D DS AS A SA
26.	I feel confident in explaining the biblical and theological foundations of corporate worship.	SD D DS AS A SA

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ABSTRACT

EQUIPPING BIBLICAL STUDIES AND CHRISTIAN
MINISTRY STUDENTS AT BLUE MOUNTAIN
COLLEGE WITH A BIBLICAL THEOLOGY
OF CORPORATE WORSHIP

Brandon James Hardin, DEdMin
The Southern Baptist Theological Seminary, 2020
Faculty Supervisor: Dr. Joseph R. Crider

This project will encompass the equipping of Biblical Studies and Christian Ministry students at Blue Mountain College with a biblical theology of corporate worship. Chapter 1 discusses the context, rationale, and research methodology for the project. Chapter 2 deals with the biblical and theological implications of the project. Chapter 3 covers the historical, theoretical, and methodological implications of the project. Chapter 4 gives a broad overview of the timeline of the project and Chapter 5 covers the evaluation of the project.

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