I Course Description

In 1544, Emperor Charles V called for the Diet of the Holy Roman Empire to meet at Speyer. Martin Bucer, Strasbourg reformer, urged Calvin to write a statement of the doctrines and necessity for the Reformation. What emerged was Calvin’s *The Necessity for Reforming the Church*, a book which Calvin’s friend and successor, Theodore Beza, thought the most powerful and important book of his time. What was Calvin’s chief concern? Worship!

This course will investigate as many of the issues of worship as time will permit. The canvas is vast: what does the Bible teach about worship? How are we to integrate both Old and New Testament materials for the church today? What does church history teach us? What are the issues facing the church today? How are we to bridge the divide known as the “worship wars?”

II Course Objectives

To acquaint the student with the relevant materials of biblical and historical debate on worship

To facilitate the student to become a leader of worship that is both dignified and sensitive to current cultural norms

To engage the student in debate over issues currently of major controversy within the Reformed churches

III Course Requirements

A. Lectures and attendance
Many of these sessions will be in the form of seminars, to facilitate classroom discussion. Attendance, therefore, is an absolute requirement. Permission must be sought for absence from class. There will be “pop-quizzes/assignments” most weeks.

B. Reading Assignments

Required Texts:


Don Carson (Ed.), *Worship By The Book* Zondervan, 2002

Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape our Practice* Baker Academic, 2009


Derek Thomas, Ligon Duncan and Philip Ryken (Eds.) *Give Praise to God: A Vision for Reforming Worship* NJ Presbyterian and Reformed, 2003

Robert Vasholz *Benedictions* Christian Focus Publications, 2007

_______ *Calls to Worship*, Christian Focus, 2008

Pinson, Matthew J. *Perspectives on Christian Worship: 5 Views* B & H Academic, 2009

C. Practical Requirements (100%)

i. 10 Written Prayers. (20%)

Each Pastoral Prayer will contain a focus on a particular theme/topic, though the prayer should be completed as usual.

Week 1: The Trinity
The practice of extemporary praying is a good one and one for which our puritan and Presbyterian forefathers fought hard to maintain. But even these traditions called for what they termed “studied prayers”: prayers that had been planned and thought through and then delivered without notes. We will discuss the merits of this in class.

Every week of class, students will be expected to bring with them a written pastoral prayer (one typed single-spaced, font: *Times New Roman* #10pt). *Students should know in advance that the instructor favors extemporary prayer; but even extemporary prayer needs to be “studied” in advance.* Two copies of these prayers need to printed. One prayer is to be handed in on Mondays, the other is to be kept and placed in a folder. -- the entire folder to be handed in at the last day of class (along with other assignments)

**How should I go about writing these prayers?**
I suggest you take a Psalm and meditate on it. Then begin to formulate the ideas and word structures of the psalm, adapting them for suitability in 20th century parlance. Follow the order of thought in the psalm where appropriate. Grading someone’s prayers poses some problems. Still, a measure of objectivity will be attempted. Grading will depend on such things as style, wording, biblical content, structure.

In addition to Hughes Oliphant Old’s book, *Leading in Prayer*, I recommend that you look at the following books to help you in public prayer (they will prove to be invaluable to you).


---

ii. **Order of Service/Bulletin (20%)**
5 Complete Worship Bulletins are to be completed by the end of the semester. Full details as to requirements will be given in class. One must include the Lord’s Supper. A “Worship Guide” (an explanation of to the format of your liturgy) is also expected.

iii. Philosophy of Worship Summary (10%)

A 15 bullet-point summary of your philosophy of PUBLIC worship

iv. A detailed book review (10%)

Review any ONE of the following assigned texts: Pinson, Gordon, Chapell, Thomas. 7 pages, double-spaced that does not contain the phrase, “this book is very readable”!

v. Sacrament Homily (30%)

SIX illustrated explanations of 3-minute “homily” delivered at a baptism or the Lord’s Supper (3 of each).

vi. Call to Worship/Benediction (10%)

LEARN 3 Calls to Worship and 3 Benedictions (including the Aaronic). You will be tested on these orally on the last day of class.

vii. FOLDER

On the last day of class all assignments (assignments i - v) must be completed by the last day of class and placed in a folder to be handed in to the professor. No extensions will be granted.

Extension Policy

All assignments and exams are to be completed by the deadlines announced in this syllabus or in class.

Extensions for assignments and exams due within the normal duration of the course must be approved beforehand by the Professor. Extensions of two weeks or less beyond the date of the last deadline for the course must be approved beforehand by the Professor. A grade penalty may be assessed.

Extensions of greater than two weeks but not more than six weeks beyond the last deadline for the course may be granted in extenuating circumstances (i.e. illness, family emergency). For an extension of more than two weeks the student must request an Extension Request Form from the Student Services Office.
request must be approved by the Professor and the Academic Dean. A grade penalty may be assessed. (RTS Catalog p. 42 and RTS Atlanta Student Handbook p. 14)

Any incompletes not cleared six weeks after the last published due date for course work will be converted to a failing grade. Professors may have the failing grade changed to a passing grade by request. (RTS Catalog p. 42)
## Biblical Terms for Worship

<table>
<thead>
<tr>
<th>Greek</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>λειτουργέω</td>
</tr>
<tr>
<td>λειτουργίας</td>
<td>Service, gift</td>
</tr>
<tr>
<td>λειτουργικός</td>
<td>Employed in ministering</td>
</tr>
<tr>
<td>λειτουργός</td>
<td>Minister, servant</td>
</tr>
<tr>
<td>2</td>
<td>σέβομαι</td>
</tr>
<tr>
<td>σέβασμα</td>
<td>Fear, worship</td>
</tr>
<tr>
<td>ευσέβεω</td>
<td>Worship, show piety toward</td>
</tr>
<tr>
<td>θεοσέβειας</td>
<td>Reverence toward God, godliness</td>
</tr>
<tr>
<td>θεοσέβής</td>
<td>Worshipping God, pious</td>
</tr>
<tr>
<td>σεβασμα</td>
<td>Object of worship or veneration</td>
</tr>
<tr>
<td>σεβαστός</td>
<td>Revered, venerable</td>
</tr>
<tr>
<td>3</td>
<td>λατρεύω</td>
</tr>
<tr>
<td>λατρεία</td>
<td>Service of God (according to Levitical law Heb 9:6)</td>
</tr>
<tr>
<td>4</td>
<td>εὐλογέω</td>
</tr>
<tr>
<td>Εὐλογία</td>
<td>blessing; praise; consecration; gift, contribution (2 Cor 9.5); flattery (Ro 16.18); ἐπὶ εὐλογίας bountifully (2 Cor 9.6)</td>
</tr>
<tr>
<td>εὐλογητός</td>
<td>blessed; praised; the Blessed One (of God Mk 14.61)</td>
</tr>
<tr>
<td>εὐλογημένος</td>
<td>Favoured, blessed</td>
</tr>
<tr>
<td>5</td>
<td>εὐλαβείας</td>
</tr>
<tr>
<td>εὐλαβέω</td>
<td>Beware, fear, reverence</td>
</tr>
<tr>
<td>εὐλαβής</td>
<td>Reverencing God, pious, religious, devout</td>
</tr>
<tr>
<td>6</td>
<td>προσκυνέω</td>
</tr>
<tr>
<td>προσκυνητής</td>
<td>Worshiper</td>
</tr>
<tr>
<td>7</td>
<td>θρησκείας</td>
</tr>
<tr>
<td>θρησκός</td>
<td>Religious, fearful</td>
</tr>
<tr>
<td>8</td>
<td>προσεύχομαι</td>
</tr>
<tr>
<td>προσευχή</td>
<td>Prayer, place of prayer Acts 16:13,16</td>
</tr>
<tr>
<td>9</td>
<td>προσέρχομαι</td>
</tr>
<tr>
<td>10</td>
<td>εὐχαριστέω</td>
</tr>
<tr>
<td>11</td>
<td>φοβέομαι</td>
</tr>
<tr>
<td>12</td>
<td>κάμψει πάν γόνυ</td>
</tr>
<tr>
<td>13</td>
<td>ὀνομάζων τὸ ὄνομα κυρίου</td>
</tr>
<tr>
<td>Hebrew</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1  שוחה</td>
<td>Bow down (see Hill 6-7)</td>
</tr>
<tr>
<td>2  עבד סמעה</td>
<td>Serve, servant, service (see Hill 4-5)</td>
</tr>
<tr>
<td>3  בקע תבוקט</td>
<td>Kneel, bless, praise, salute, curse (used euphemistically)</td>
</tr>
<tr>
<td>4  שלחת</td>
<td>Minister, serve (Num 4:12; 2Ch:24:14) (see Hill 5-6)</td>
</tr>
<tr>
<td>5  דאה</td>
<td>Fear (see Hill 3-4)</td>
</tr>
<tr>
<td>6  קילס</td>
<td>Call</td>
</tr>
<tr>
<td>7  מצלזיר</td>
<td>Intervene, intercede</td>
</tr>
<tr>
<td>8  שיבא</td>
<td>Entreat</td>
</tr>
<tr>
<td>9  קילס אשל</td>
<td>Ask, inquire</td>
</tr>
<tr>
<td>10 לשלשת אהל</td>
<td>Shine, glorify; shout, praise</td>
</tr>
<tr>
<td>11 תבוקטשלאות אל אלכשת אלכשת</td>
<td>Praise, laud</td>
</tr>
<tr>
<td>12 פוקטס או</td>
<td>Prostrate oneself, used in Isa 44:15,17,19; 46:6 only.</td>
</tr>
<tr>
<td>13 ר첸</td>
<td>Approach, draw near</td>
</tr>
<tr>
<td>14 הברח</td>
<td>Honor, glorify</td>
</tr>
<tr>
<td>15 מרחחיר</td>
<td>Become great, magnify, [tower]</td>
</tr>
<tr>
<td>16 שור</td>
<td>Lift up, extol</td>
</tr>
<tr>
<td>17 מרחצוי</td>
<td>Seek, inquire (see Hill 2-3)</td>
</tr>
<tr>
<td>18 סעם</td>
<td>Do homage, prostrate oneself (Dan. 3:5-7, 10-12, 14-18, 28)</td>
</tr>
<tr>
<td>19 בוס</td>
<td>I fall down on my face</td>
</tr>
<tr>
<td>20 נחת</td>
<td>Draw near, approach</td>
</tr>
<tr>
<td>21 רחצוי</td>
<td>Walk, “Come” Isa 55:1,3</td>
</tr>
<tr>
<td>22 חסנין</td>
<td>Be gracious (Hithpael – implore favour)</td>
</tr>
<tr>
<td>23 לך</td>
<td>Confess, praise, give thanks (Psa. 32:5)</td>
</tr>
</tbody>
</table>
General Introductions


**Worship in the Bible**


**Worship in Christian History**


Forrester, Duncan and Douglas Murray, eds. *Studies in the History of Worship* in...


Parry, Robin *Worshipping Trinity* Paternoster, 2005


**Worship Styles**


**Liturgical Worship**

NEW BOOK WITH DONALDS ESSAY ON CALVIN AND HIPPOLYTUS?


**Contemporary Music in Worship**


Ward, Pete *Selling Worship: How What We Sing Has Changed the Church* Paternoster, 2005.

**Seeker Services**

Planning and Leading Worship


Worship and Public Prayer


Bajema, Edith “Pray it Write” in *Reformed Worship* 31 (March 1994) 3-5.


Watts, Isaac. A Guide to Prayer, in The Works of the Reverend and Learned Isaac Watts, D.D., containing, besides his Sermons, and Essays on Miscellaneous Subjects, several additional pieces, selected from his Manuscripts, by the Rev. Dr. Jennings and the Rev. Dr. Doddridge, in 1753; To which are prefixed Memoirs of the Life of the Author, compiled by the Rev. George Burder, 6 vols; London: J. Barfield, 1810, III. [Reprinted in 20th century as one volume?].
<table>
<thead>
<tr>
<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
</tr>
</thead>
</table>
| **Articulation (oral & written)** | Strong | 1. Written Prayers  
2. Study historical, theological, ecclesial liturgical issues |
| Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Moderate | 1. Significant study of relevant biblical materials. |
| **Reformed Theology** | Moderate | Students will be introduced to Reformed worship in contrast to other strands of worship. |
| Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Strong | Students will be asked to write prayers. |
| **Sanctification** | Strong | Students will be asked to write prayers. |
| Demonstrates a love for the Triune God that aids the student’s sanctification. | None | |
| **Desire for Worldview** | None | |
| Burning desire to conform all of life to the Word of God. | Strong | 1. Students must develop a view of worship in a context of widely differing and contrasting forms  
2. Particularly controversial issues will be engaged with a view to finding an acceptable, biblical compromise. |
| **Winsomely Reformed** | Strong | 1. Students must develop a view of worship in a context of widely differing and contrasting forms  
2. Particularly controversial issues will be engaged with a view to finding an acceptable, biblical compromise. |
| Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Strong | 1. Students must develop a view of worship in a context of widely differing and contrasting forms  
2. Particularly controversial issues will be engaged with a view to finding an acceptable, biblical compromise. |
| **Preach** | None | |
| Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | None | |
| **Worship** | Strong | This is a course about worship! |
| Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service. | Strong | This is a course about worship! |
| **Shepherd** | Strong | Assignment: develop a philosophy of worship. |
| Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; | Strong | Assignment: develop a philosophy of worship. |
and encouraging a concern for non-Christians, both in America and worldwide.

<table>
<thead>
<tr>
<th>Church/World</th>
<th>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</th>
<th>Strong</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>of worship that unites the congregation and remains biblical and reformed</td>
<td></td>
</tr>
</tbody>
</table>

Issues that regularly emerge within denominational meetings will be discussed and evaluated in class.