Worship

Reformed Theological Seminary
Washington DC
Spring 2015

N.B.: Please read Edmund P. Clowney, “Corporate Worship, a Means of Grace” in Give Praise to God for the first class on February 12th.

06PT526 (3 Credits)
Thursday, 1-4PM
February 12—May 14 (no class on March 19th; Guest Lecture by Pastor Glenn Hoburg TBA)

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703/408-3157

Office Hours: Wednesdays 4-5:30PM; or by appointment. It is my pleasure to get to know you. I will buy you a cup of coffee.

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 can I grow as a leader of worship?

Objectives

• To glorify and enjoy our God.
• To acquaint the student with the relevant materials of biblical and historical debate on worship.
• To help the student to become a leader of worship that is both believing and reverent.
• To engage the student in debate over issues currently of major controversy within the Reformed churches.

Text:


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Recommended


Course Requirements

1. Attendance is mandatory. Many of the classes will be held in seminar format, so attendance is an absolute requirement. If you are unable to attend because of emergency, please notify me in advance.

2. Reading: completion of the required reading is worth 3 points. I will collect a reading report on the last day of class.

3. Practical Exercises: our goal here is to get some practice.

   1. 6 written prayers. These are prayers with a focus on a particular theme (no more than one page, double spaced, 12 point font). You will be asked to lead the class in prayer on various weeks. (Worth 2 points.)

      Optional: if you will lead RTS Chapel in this weekly prayer, I will be strongly inclined to give you a passing grade on this assignment. Chapel is held on Tuesdays, after the community lunch, at 12:30PM. There will be sign-up sheet posted on the bulletin board outside Geoff Sackett’s office. Each written prayer will contain a focus on a particular theme/topic, although the prayer should include other necessary petitions.

      Prayer 1: Our Father in Heaven, Hallowed be Thy Name. Due March 5th.
      Prayer 2: Thy Kingdom Come, Thy Will Be Done, On Earth as it is in Heaven. Due March 12th.
      Prayer 3: Give Us This Day Our Daily Bread. Due March 26th.
      Prayer 4: And Forgive Us Our Debts as We Forgive Our Debtors. Due April 2nd.
      Prayer 5: Lead Us Not Into Temptation, But Deliver Us From Evil. Due April 9th.
      Prayer 6: Adoration of the Triune God. Due April 16th. I want you to prepare this prayer by meditating on one of the doxologies found in Appendix A of Daniel I. Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (on reserve). You may also enjoy meditating on prayers to the Trinity in Arthur Bennett, *The Valley of Vision* (on reserve).

      The practice of extemporary praying is a good one and one 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. Students should know that the instructor favors extemporary prayer; but even extemporary prayer needs to be “studied” in advance.

      On the assigned class dates, students will be expected to bring with them a written prayer (no more than one page, typed double-spaced, font: *Times New Roman* 12 point). Two copies of these prayers need to be printed. One prayer is to be
handed in on Thursday, 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?** (from Derek Thomas)

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 21st 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, orderliness, brevity. Remember, you are praying, so that what you say should strike a balance between the expression of desire and clear and orderly words spoken to God. You may find useful Hughes Oliphant Old’s book, *Leading in Prayer*.

2. Five worship bulletins (with a Worship Guide). (Worth 2 points.)

Complete worship bulletins are to be completed by the end of the semester, one each for the following:

1. Regular Lord’s Day Service.
2. Lord’s Supper.
5. Funeral.

Each bulletin should be complete, in 12-point font (number pages if more than one). Don’t forget your name.

The Worship Guide should be exactly one page (no more nor less). It should give your rationale:

- Give the larger units, and how they are related, like Keller’s “Praise Cycle,” “Renewal Cycle” and “Commitment Cycle.”
- Explain each moment of the liturgy. (“What are you trying to accomplish here?”)
- Why did you choose the specific form (Hymn “Title” at the beginning, Scripture reading, sermon title, prayer, etc.) at each of the discreet moments? If there is something “different” (e.g., if all the prayers are to be sung), explain your reasons for the difference.

**Due in class on May 14th,** in your folder.

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1 D.A. Carson, ed., *Worship By the Book*. (No credit for copying Tim’s rationale; nor Bryan’s in *Christ Centered Worship*. I want yours.)
3. A twelve-page essay (12 point font, double spaced, no more, no less). In Part 1, compare and contrast the historic “Regulative Principle of Worship” as presented in lecture, with other philosophies of worship. The student will include the history, key proponents, biblical basis, and difficulties of each view. In Part 2, discuss the use and views of church liturgy, the “church calendar,” as well as contextualization from a biblical as well as historical-theological standpoint. The student will be sure to include benefits and difficulties with various understandings and practices. In Part 3, describe in sufficient detail your own theology of public worship. (Worth 3 points.) Due in class on May 14th, in your folder.

4. Memorize 3 calls to worship (examples below) by April 2\textsuperscript{nd}, and 3 benedictions by May 7\textsuperscript{th}. You will give these in class without notes. (Worth 2 points.)

On the last day of class, all assignments (reading report and practical exercises 1-3) should be placed in a folder and handed in to the professor. No extensions will be granted.

Each assignment will be graded on a pass/fail basis. No partial points will be awarded. Grades will be figured thus:

- 12 points – A
- 11 points – B
- 10 points – C
- 9 points – D
- Fewer than 9 points – F

2.1 Weekly reading schedule:

<table>
<thead>
<tr>
<th>Date</th>
<th>Required Reading</th>
<th>Theme of Prayer due</th>
<th>Other Assignment due</th>
<th>Lecture Subject</th>
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</thead>
<tbody>
<tr>
<td>February 12</td>
<td>GPG, Clowney, “Corporate Worship, a Means of Grace”</td>
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<td>Introduction; Biblical Theology of Worship</td>
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<td>February 19</td>
<td>Edgar, pages 7-67; Old, Worship Reformed According to Scripture, chapters 1-3.</td>
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<td>Biblical Theology of Worship</td>
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<td>March 5</td>
<td>Edgar, pages 89-</td>
<td>Our Father in</td>
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<td>Biblical</td>
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<tr>
<td>Date</td>
<td>Reading Material</td>
<td>Memory Work</td>
<td>Additional Info</td>
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<tr>
<td>March 12</td>
<td>114; Old, <em>Worship Reformed According to Scripture</em>, chapters 4-10.</td>
<td>heaven, Hallowed Be Thy Name.</td>
<td>Theology of Worship</td>
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<td></td>
<td>Edgar, pages 115-40; Clowney; “Presbyterian Worship” (on the course homepage); WC, Chapters 19-21; <em>GPG</em>, W. Edgar, “Worship in All of Life”</td>
<td>Thy Kingdom Come, Thy Will Be Done</td>
<td>Biblical Theology of Worship; Regulative Principle</td>
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<td>March 26</td>
<td>Edgar, pages 141-64; Frame, <em>Doctrine of the Christian Life</em>, pages 464-86; <em>GPG</em>, Thomas, “The RP: Responding to Recent Criticism”</td>
<td>Give Us This Day Our Daily Bread</td>
<td>Regulative Principle</td>
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<td>April 2</td>
<td>Edgar, pages 165-84; <em>GPG</em>, Needham, “Worship Through the Ages;” <em>GPG</em>, Old, “Calvin’s Theology of Worship”; <em>GPG</em>, Godfrey, “Worship and the Emotions”</td>
<td>And Forgive Us Our Debts As We Forgive Our Debtors</td>
<td>History of Worship</td>
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<td>April 9</td>
<td>Edgar, 185-92; Thompson, pages 3-310.</td>
<td>Lead Us Not Into Temptation, But Deliver Us From Evil</td>
<td>History of Worship</td>
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<td>April 16</td>
<td><em>Westminster Directory Discussed by</em></td>
<td>Adoration of the Triune God.</td>
<td>TBA: Guest lecture by The Rev. Glenn</td>
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Lecture Outline

Course Requirements
1. Introduction: biblical, historical and practical perspectives.
2. The Biblical Theology of Worship
   a. Redemptive history
      i. Patriarchal worship
         1. In the fellowship bond established by grace after the fall.
         2. Centered on the earthly altar of sacrifice.
      ii. Mosaic worship
         1. (Still) personal because covenantal, founded on exodus-redemption. Psalms, e.g., 78:5ff, 119; Decalogue as religious/ethical obligation of the redeemed life.
         2. Presence of the merciful and holy Lord in the Tabernacle.
         3. Mediating officers, prophets, priests, kings.
         4. Sacrifice and mediation as means of grace and as earthly types of the heavenly (now glorified) Christ.
         5. Feasts sacramental and typical.
      iii. New Covenant worship
1. Renewed and fulfilled in Christ.
   c. Spiritually gifted congregation, 1 Cor 14.
2. Worship not earthly or shadowy but in the heavenly mediation of the Son, Hebrews 12.
3. Whatever is typical must be passé for the church, because the reality is here!
5. Trinitarian worship.

b. Summary—the worship of the covenant of grace
   i. Short List of Elements: God’s Word and Prayer.
   ii.Essentially
      1. The means of grace on the Sabbath Day.
      2. Dialogue, the structure of the covenant (not the structure of a worship service).

3. The Regulative Principle
   a. What is this?
   b. Its relation to the Second Commandment.
   c. Controversial points.
4. The History of Christian Worship
   a. From the Reformation
   b. To Westminster
   c. To today.
5. The Practice of Worship
   a. Broadly
      i. Tone of dignity and family.
      ii. Communion with the Triune God.
   b. Narrowly
      i. Call to worship.
      ii. Public prayer.
      iii. Confession of sin.
      iv. Confession of faith.
      v. Reading Scripture.
      vi. Preaching.
      vii. Vows.
      viii. Benediction.
      ix. Offering.
      x. Sacraments
         1. The Lord’s Table.
         2. Baptism of adults and children.
      xi. Odds and ends: transitions, pitfalls, delight.
Examples of Call to Worship

Brief, clear, covenantal—addressing the congregation as believers, as God’s holy people, as those who “belong.” Facing the congregation.

Ps 95.6 ¶ Oh come, let us worship and bow down; let us kneel before the LORD, our Maker!

Ps 96.1 ¶ Oh sing to the LORD a new song; sing to the LORD, all the earth!
Ps 96.2 Sing to the LORD, bless his name; tell of his salvation from day to day.
Ps 96.3 Declare his glory among the nations, his marvelous works among all the peoples!
Ps 96.4 For great is the LORD, and greatly to be praised; he is to be feared above all gods.

Ps 105.1 ¶ Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples!
Ps 105.2 Sing to him, sing praises to him; tell of all his wondrous works!
Ps 105.3 Glory in his holy name; let the hearts of those who seek the LORD rejoice!

Ps 122.1 ¶ I was glad when they said to me, “Let us go to the house of the LORD!”

Ps 124.8 ¶ Our help is in the name of the LORD, who made heaven and earth.

Supplemental A bibliography will be posted on the course homepage.

Course Objectives Related to MDiv* Student Learning Outcomes

Course: 06PT 526 Worship
Professor: Dr. Howard Griffith
Campus: Washington
Date: Spring 2015

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<tr>
<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<td>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes. *As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</td>
<td>Strong</td>
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| **Articulation (oral & written)** | Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. | Strong | 1. Written prayers and leading in prayer.  
2. Study historical, theological, and liturgical issues. |
| **Scripture** | 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 | Study of the biblical theology of worship. |
| **Reformed Theology** | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Moderate | Students will be introduced to Reformed worship in contrast to other strands of worship. |
| **Sanctification** | Demonstrates a love for the Triune God that aids the student’s sanctification. | Strong | Students will be asked to write prayers. |
| **Desire for Worldview** | Burning desire to conform all of life to the Word of God. | Minimal. | |
| **Winsomely Reformed** | 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 | Students must develop a view of worship in a context of widely differing and contrasting forms. Particularly controversial issues will be addressed with the view to finding an acceptable, biblical compromise. |
| **Preach** | Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | None | |
| **Worship** | Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service. | Strong | The subject of the course. |
| **Shepherd** | Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide. | Strong | Develop a philosophy of worship that unites the congregation and remains biblical and Reformed. |
| **Church/World** | Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Strong | Issues that emerge within Church meetings will be discussed and evaluated. |