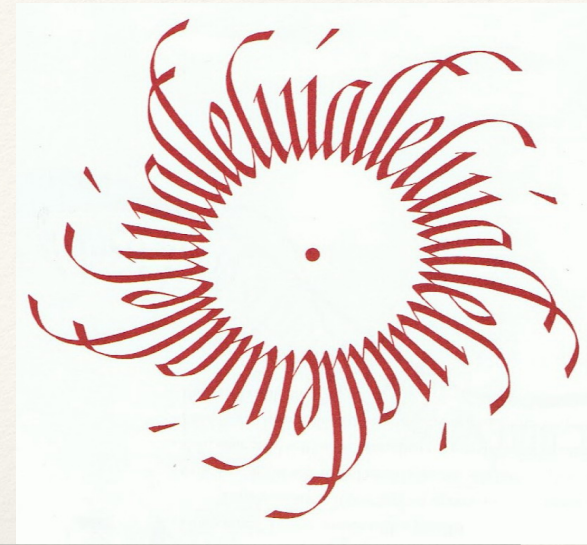


COURSE OUTLINE

1. THE GOD WHOM WE WORSHIP
2. THE CENTRALITY OF WORSHIP
3. WORSHIP IN THE OLD TESTAMENT
4. WORSHIP IN THE NEW TESTAMENT
5. WORSHIP IN CHURCH HISTORY
6. WORSHIP IN THE CHURCH

Biblical Worship



Unit 5

WORSHIP IN
CHURCH HISTORY

The Apostolic Age

0-100 A.D.



The Apostolic Age

0-100 A.D.

1. Little detailed information
2. Continuity, but growing discontinuity, with Judaism
3. Influence of Temple *and* Synagogue
4. House meetings: common meals, Lord's Supper
5. Elements: apostles' teaching/fellowship/Lord's Supper/prayer/praise (Acts 2:42,64); singing (Ephesians 5:18-20; Colossians 3:16)
6. Word/Table structure

The Patristic Age

100-400 A.D.



The Patristic Age

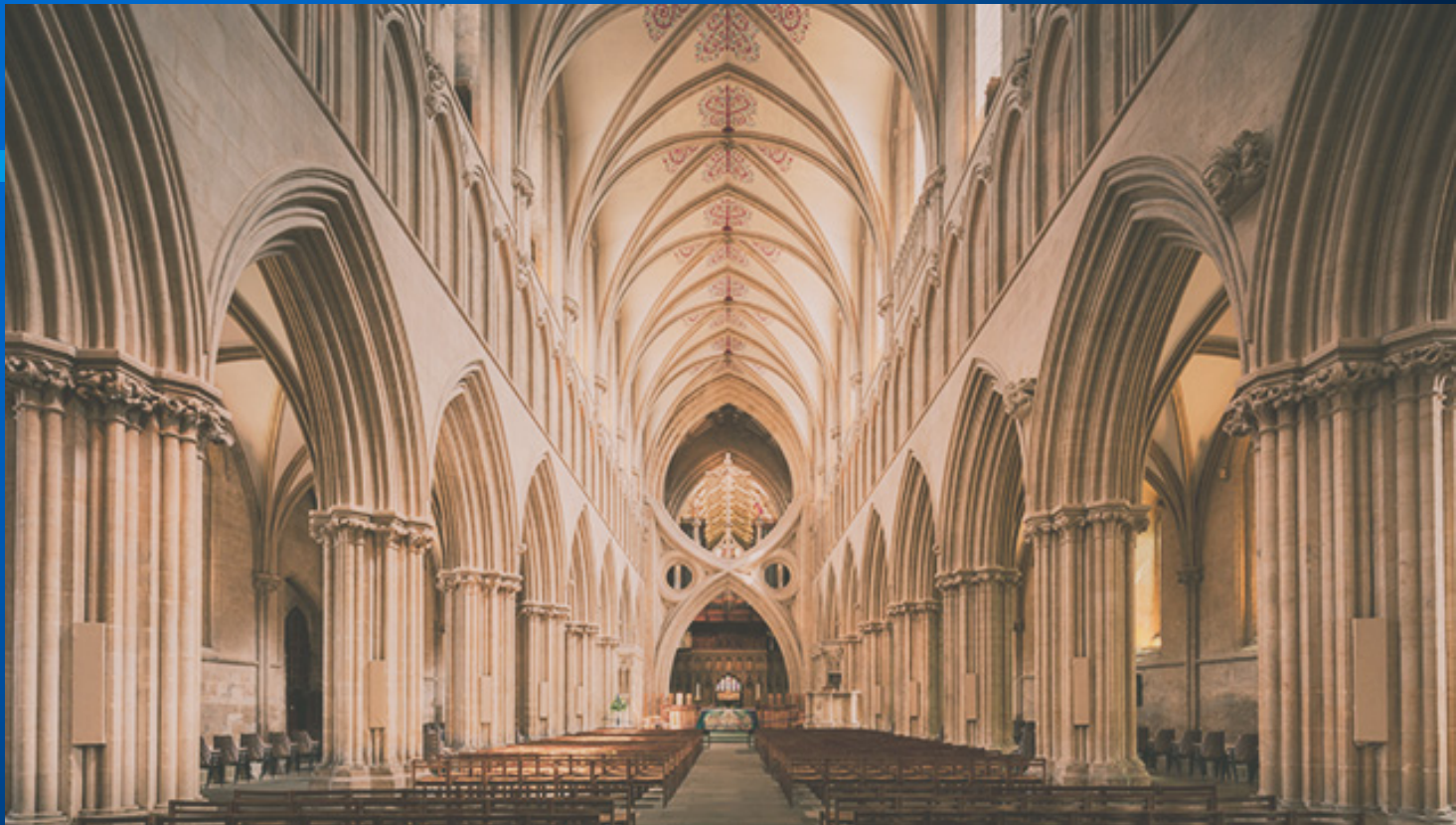
100-400 A.D.

1. Small communities
2. Periodic persecutions (and hence eschatological expectations)
3. Developing traditions and patterns of worship
4. Canon of Scripture decided
5. Creeds formulated in response to heresies (*lex orandi, lex credendi*); Trinity, hypostatic union
6. Growing sacramentalism, ceremonialism (OT); baptism and Lord's Supper grow in importance
7. A.D. 312: conversion of Constantine; official religion/church and state

“Christianity captured the Roman Empire, and was captured by it.” (Bernard Lewis)

The Middle Ages

400-1500 A.D.



The Middle Ages

400-1500 A.D.

1. Rise of priesthood, saints, Mariology
2. Ascendancy of the Mass (transubstantiation), decline of preaching
3. Non-participatory (Latin only, backs to people)

“Mass was offered FOR the people . . . not celebrated BY the people.”
(Wainwright) (like OT)
4. No Bible in vernacular (Latin only)
5. Church tradition equal authority with the Bible
6. A.D. 1054: The “Great Schism” (Western and Eastern Churches)
7. Corruption in the church (rival popes, worldly clergy, commercialism)
8. Growing sense of needing reformation

The Reformation 1500-1650 A.D.





OCTOBER 31,
1517



JAN HUS

BURNED AT STAKE

JOHN WYCLIFFE

DECLARED A HERETIC

WILLIAM TYNDALE

STRANGLER

MARTIN LUTHER

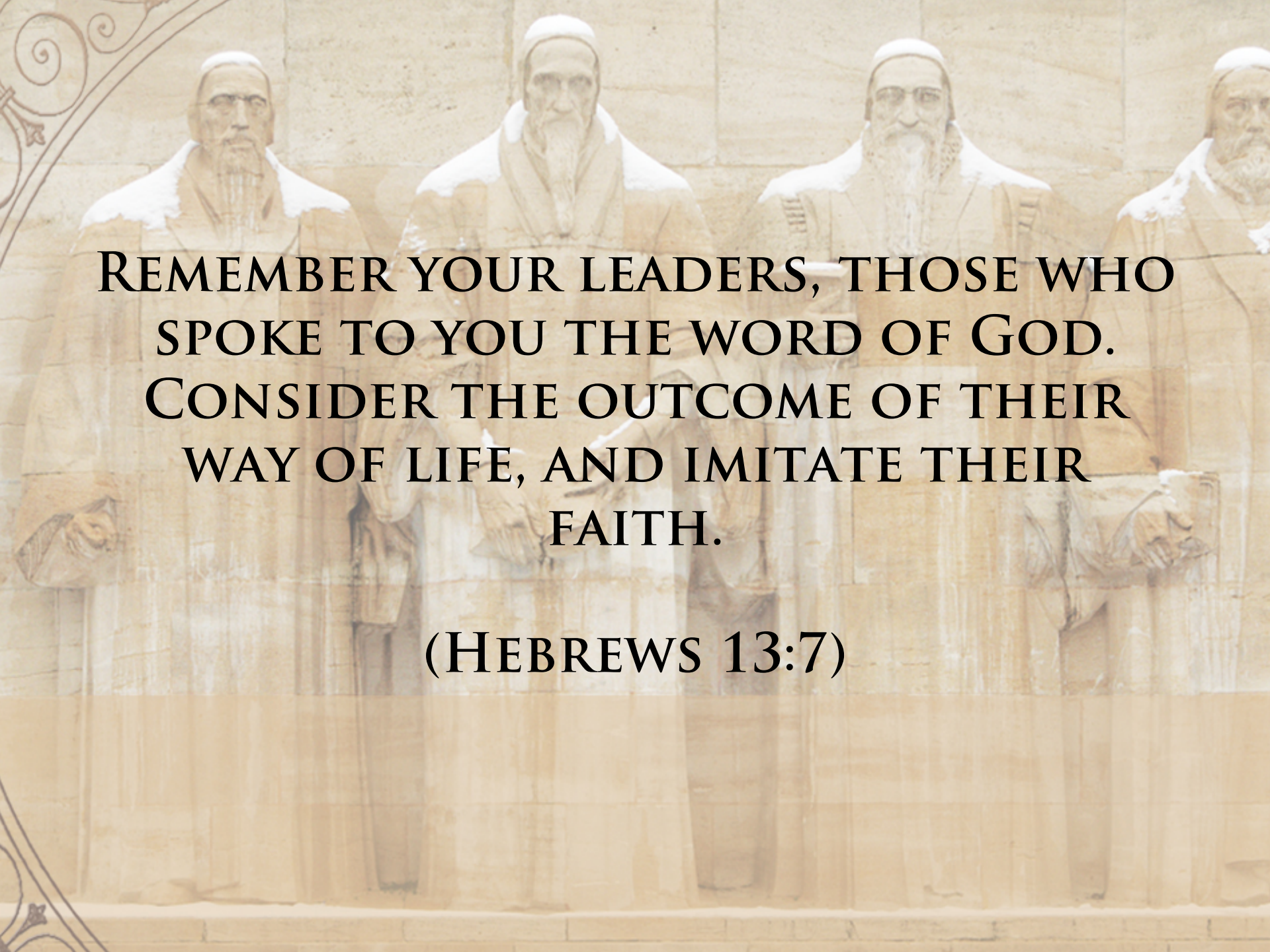
EXCOMMUNICATED

ULRICH ZWINGLI

KILLED IN BATTLE

THOMAS CRANMER

BURNED AT STAKE



**REMEMBER YOUR LEADERS, THOSE WHO
SPOKE TO YOU THE WORD OF GOD.
CONSIDER THE OUTCOME OF THEIR
WAY OF LIFE, AND IMITATE THEIR
FAITH.**

(HEBREWS 13:7)



A REFORMATION OF DOCTRINE

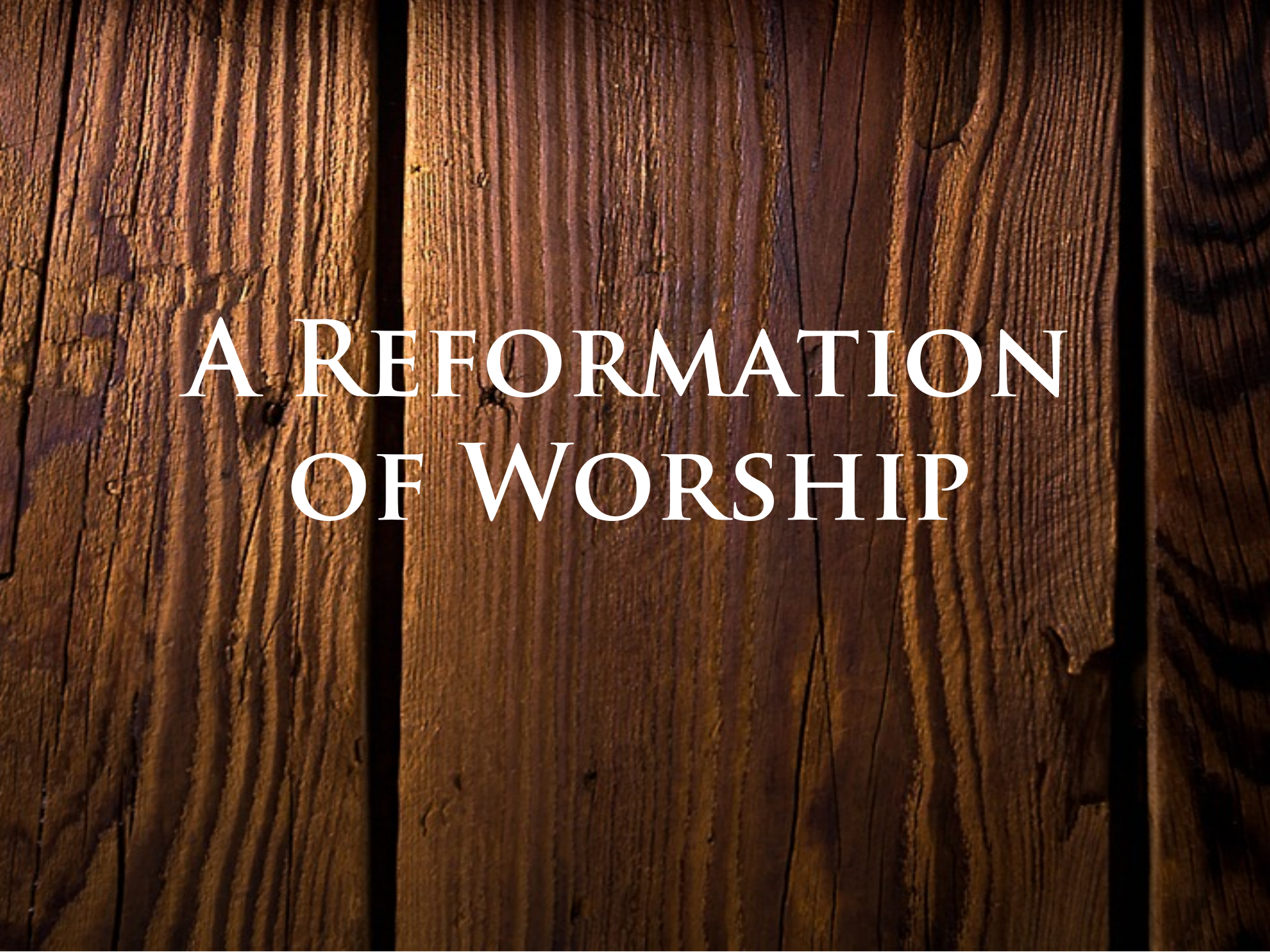
◇ RECOVERING THE
BIBLICAL GOSPEL

◇ RESTORING THE
APOSTOLIC
TEACHINGS ABOUT
SALVATION



JUSTIFICATION:

- **SOLA GRATIA** BY GRACE ALONE
- **SOLA FIDE** THROUGH FAITH ALONE
- **SOLUS CHRISTUS** IN CHRIST
ALONE
- **SOLA SCRIPTURA** AS REVEALED IN
THE SCRIPTURES ALONE
- **SOLI DEO GLORIA** TO THE GLORY
OF GOD ALONE



A REFORMATION OF WORSHIP



1919-1920 ...
 1921 ...
 1922 ...
 1923 ...
 1924 ...
 1925 ...
 1926 ...
 1927 ...
 1928 ...
 1929 ...
 1930 ...

המשכן ובוני ישראל במדבר



MIDDLE AGES

- Less and less participatory
- Still in Latin

“WORSHIP IS A VERB”
(ROBERT WEBBER)

It's something we do,
not something we watch



NOT: Do I have a VOICE?

BUT: Do I have a SONG?

THE REFORMATION OF WORSHIP

RETURN TO PARTICIPATORY WORSHIP

- **The service in the language of the people**

*“Faith comes by hearing,
and hearing by the word of Christ.”
(Romans 10:17)*

THE REFORMATION OF WORSHIP

RETURN TO PARTICIPATORY WORSHIP

- An active role for the people of God
“the priesthood of all believers”

THE REFORMATION OF WORSHIP

RETURN TO PARTICIPATORY WORSHIP

- **Congregational song**

*“Let the word of Christ dwell in you richly... singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”
(Colossians 3:16)*

THE REFORMATION OF WORSHIP

RETURN TO THE WORD OF GOD

- ◇ The **Bible** in the language of the people
- ◇ The primacy of the **Word** in worship
- ◇ The prominence of **preaching** in worship

The background of the image is a close-up of dark, weathered wood planks. The wood grain is prominent, showing vertical lines and some knots. The lighting is dramatic, with a warm, golden-brown glow on the left side that fades into deep shadows on the right.


THE REFORMATION
OF WORSHIP

RETURN TO THE SOLE PRIESTHOOD
OF CHRIST



DEFENDING THE DEITY OF CHRIST
IN THE EARLY CHURCH

LED TO NEGLECT OF HIS HUMANITY
IN THE MIDDLE AGES



IN THE MIDDLE AGES ASSUMED THE NEED FOR
A HUMAN PRIESTHOOD TO MEDIATE BETWEEN
SINFUL HUMANITY AND THE EXALTED CHRIST,
THE MAJESTIC JUDGE AND KING.




Praying through Mary





Praying
through the
saints



There is one God,
and **ONE MEDIATOR**
between man and God,
the man Christ Jesus.
(1 Timothy 2:5)

Solus Christus
IN CHRIST ALONE

Therefore, brethren, since we have confidence
to enter the holy places by the blood of
Jesus...LET US DRAW NEAR with a true
heart in full assurance of faith.

(Hebrews 10:19,22)

A UNIFYING TRUTH FOR OUR WORSHIP

Whatever outward form
our worship may take, there is
ONLY ONE WAY
to come to the Father,
namely *through Christ*
in the power of the Holy Spirit

“No worship leader, pastor, band, or song will ever bring us close to God. . . .

Worship itself cannot lead us into God’s presence.

Only Jesus himself can bring us into God’s presence.”

(Bob Kauflin)



He doesn't just *show* us the way:
as our Mediator and High Priest
HE TAKES US WITH HIM

A REFORMATION OF DOCTRINE

Justification by Grace through Faith

A REFORMATION OF WORSHIP

- Participation
- The Word of God
- Access through Christ alone

The Post-Reformation Age

1650 A.D. – present



The Post-Reformation Age

1650 A.D. – present

	<i>Left-wing</i>	<i>Central</i>	<i>Right-wing</i>	
16 th c.	Anabaptist	Reformed	Anglican	Lutheran
17 th c.	Quaker	Puritan		
18 th c.		Methodist		
19 th c.		Frontier		
20 th c.		Pentecostal		

(James White, *Protestant Worship: Traditions in Transition*, 23)

The Post-Reformation Age

1650 A.D. – present

1. Ascendancy of preaching, decline of worship
2. Reaction and over-reaction
3. Differing views on *biblical* worship:
 - a. Normative principle
 - b. Regulative principle
4. Hymnody (Isaac Watts, Charles Wesley, Gettys)
5. The Enlightenment, rationalism, and theological liberalism
6. The rise of evangelicalism and free churches
7. The neglect of worship (Tozer)
8. The “reformation” of worship
 - a. Vatican II
 - b. The charismatic movement
 - c. Contemporary worship

Need for BALANCE



Revelation & Response

Theology and Doxology

Complete the cycle

The Post-Reformation Age

1650 A.D. – present

Middle Ages	Reformed	Pietism	Revivalism	Liberalism	Evangelicalism	Charis.Rev.
Mass	Preaching, doctrine	Devotion, experience	Decision	Social engagement	Teaching	Experience, love
Mass-centered	Preaching-centered	Emotion-centered	Music-> Sermon-> Invitation	Formal	Preaching-centered	Emotion-centered
>Word	>Worship	>Word	>Edification	>Gospel	>Worship	>Doctrine
<Lord's Supper	<Word	<Adoration	<Mission	<Social action	<Doctrine	<Relationships <Worship

Need for BALANCE



Revelation & Response

Theology and Doxology

Complete the cycle