

Scripture and Singing

1. Worship Defined
 - 1.1. Melvin Price - "Worship is a dialogue, one that begins long before a community of believers gathers on a particular day to worship God, and one that does not end when the sound of the concluding benediction is no longer audible."
 - 1.2. D.A. Carson - "Worship is the proper response of all moral, sentient beings to God, ascribing all honor and worth to their Creator-God precisely because he is worthy, delightfully so. This side of the Fall, human worship of God properly responds to the redemptive provisions that God has graciously made. While all true worship is God-centered, Christian worship is no less Christ-centered. Empowered by the Spirit and in line with the stipulations of the new covenant, it manifests itself in all our living, finding its impulses in the gospel which restores our relationship with our Redeemer-God and therefore also with our fellow image-bearers, our co-worshippers." *Worship by the Book*.
2. Early Church Worship
 - 2.1. First Century Worship - Scripture Reading, sermon, confession of faith, singing, offerings, thanksgiving, remembrance (communion), anticipation of Christ's return, intercession, kiss of peace. Earliest aspects of worship seen in the New Testament.
 - 2.2. Developments in the early church.
 - 2.2.1. Prior to the 4th century they met in secret due to persecution.
 - 2.2.2. In the 3rd century they became the state church under Constantine which was the beginning of professional clergy.
 - 2.2.3. Bishops became the new nobility.
 - 2.2.4. Church buildings began to be built.
 - 2.2.5. Old Testament traditions began to seep in.
 - 2.2.6. Worship leader became the priest.
 - 2.2.7. Communion became a priestly action.
 - 2.2.8. Latin became the main language.
 - 2.3. Worship practices that lead to the Reformation
 - 2.3.1. Scripture had little significance in the service.
 - 2.3.2. Preaching was very limited. They sometimes read stories of great saints.
 - 2.3.3. Typical worshipers understood little of the service.
 - 2.3.4. Lord's Supper not shared by the congregation.
 - 2.3.5. Each mass seen as a re-sacrifice of Christ.
 - 2.3.6. Emphasis on the death of Christ but little on the resurrection.
 - 2.3.7. Votive masses given for individuals or the dead.
 - 2.3.8. Mass lost the focus of thanksgiving.
 - 2.3.9. Indulgences.
3. Reformation Worship Practices.
 - 3.1. Martin Luther
 - 3.1.1. Luther was the most consistent and inclusive of the Reformed leaders in his espousal of all sorts of music for worship - from the most sophisticated art forms of the times to simple congregational hymns. Luther wrote, "I truly desire that all Christians would love and regard as worthy the lovely gift of music, which is a precious, worthy, and costly treasure given by God."
 - 3.1.2. Luther gave the German people the Bible in their own language and a hymnbook for them to sing. In both he wanted to recover the doctrine of believer-priesthood.
 - 3.1.3. Luther's hymns - His hymns purposes were theological (demonstrating the priesthood of the believer); liturgical (to retain the orthodoxy of the Roman mass); and pedagogical (to teach Lutheran doctrine)." (*True Worship*, Hustad, p. 188-189)
 - 3.2. Ulrich Zwingli
 - 3.2.1. Although an accomplished musician, his first German service eliminated music completely; however psalms and scriptural canticles were spoken responsively by the congregation.
 - 3.2.2. Charles E. Hambrick-Stowe on Zwingli. "While most would agree that Zwingli went too far in excluding all music from his service, Protestantism stands in his debt for recovering the simplicity of congregational

worship. 'Few ceremonies have been left us by Christ,' he wrote, believing that God intended worship not as the enactment of a ritual, but as a time for the communication of the gospel and the spirit of Christ."

3.3. John Calvin

- 3.3.1. "Although Calvin enjoyed music and encouraged its use in the home and school, he was extremely fearful that its seductive charm would be harmful to pure public worship. He discarded the choir and removed the organs from formerly Catholic churches. The first worship in Geneva had no singing at all, and later, Calvin complained about the cold tone of the service." (Hustad, p. 193)
- 3.3.2. Calvin commissioned the French court poet Clément Marot to set all 150 Psalms in meter, which resulted in the completed Genevan Psalter (1562). The music editor Louise Bourgeois. Bourgeois composed some of the melodies himself, adapted other melodies from French and German secular songs, and utilized bits and pieces of Gregorian chant. Many of Bourgeois' tunes were derisively called "Geneva Jigs". (Hustad, p. 193-194)

4. Post-Reformation Worship

4.1. Free Church Movement - Freedom from both church and civil authority in things pertaining to worship and church life.

- 4.1.1. Eventually became Presbyterian, Independent, Congregational, Baptist.
- 4.1.2. 3 Camps – Anti-Liturgical, Pedagogical and Evangelistic.
- 4.1.3. Hymns
 - 4.1.3.1. Moravians contributed many hymns
 - 4.1.3.2. Charles Wesley wrote over 6000 hymns. We sing 6 of those
 - 4.1.3.3. Isaac Watts wrote over 650 hymns and Church of England rejected them for over a hundred years. We still sing 12 of Watts' hymns.

4.2. American worship largely influenced by who settled in particular areas of the country.

- 4.2.1. Roman Catholic influence in Florida
- 4.2.2. Moravians in Georgia and Pennsylvania
- 4.2.3. Russian Orthodox in Alaska
- 4.2.4. Lutherans on the Eastern seaboard.
- 4.2.5. Anglicans in Virginia
- 4.2.6. Congregational in New England (Jonathan Edwards)
- 4.2.7. Two streams of Baptist. Charleston and Sandy Creek. Charleston more ordered. Sandy Creek more free flowing.

4.3. Evangelism & Revivalism

- 4.3.1. Charles Finney - 3 insights.
 - 4.3.1.1. Pragmatic approach emphasized freedom and innovation over tradition.
 - 4.3.1.2. A way to relate worship to surrounding culture. New measures created a new form suited to American outlook and culture largely by embracing popular style and downplaying clerical authority. Made religious life audience centered.
 - 4.3.1.3. He reversed the priority of evangelism and worship.
- 4.3.2. D.L. Moody and Ira Sankey followed Finney.
- 4.3.3. Billy Sunday and Homer Rodeheaver next.
- 4.3.4. Billy Graham after that.

4.4. Contemporary and charismatic worship.

- 4.4.1. Azusa Street Revival in 1906 was a pentecostal revival.
- 4.4.2. Jesus movement in the '70's
- 4.4.3. Gaithers with a Gospel music influence.
- 4.4.4. Vineyard model - Invitation, Engagement, Exaltation, Adoration and Intimacy.

5. There has been a relatively recent return to songs with greater Scriptural depth.

- 5.1. Getty, Townsend
- 5.2. Sovereign Grace
- 5.3. Sojourn
- 5.4. All Sons and Daughters & many others.