

**GLOBAL CONSULTATION ON ARTS AND MUSIC IN
MISSIONS July 12-15, 2021**

Ron Man, *Biblical Foundations of Ethnodoxology*

Seminar 1

REVELATION AND RESPONSE

The Pattern of True Worship

I. A CRUCIAL ORDER!

- A. “Religion”/Pelagianism: **MAN’S** initiative
- B. Christianity/Augustinianism: **GOD’S** initiative

II. A BIBLICAL PATTERN

A. The Biblical Pattern of Redemption

1. THE OLD COVENANT

- a. Abraham (Genesis 15:6)
- b. Redemption and the Law (Exodus 20)

2. THE NEW COVENANT

Salvation by grace through faith/response of works
(Ephes 2:8-10; 1 Cor 6:20)

B. The Biblical Pattern of Worship

1. PASSAGES

- a. The Fall (Romans 1)
- b. Abraham
- c. Romans 12:1

- d. 2 Corinthians 1:20
- e. Hebrews 2:12
- f. Hebrews 10:19-22

2. NO THEOLOGY WITHOUT DOXOLOGY (Romans 11:33-36)

“The purpose of theology is doxology; we study in order to praise.” (Packer)

3. NO DOXOLOGY WITHOUT THEOLOGY (Pss. 48:10; 96:4; 150:2)

III. IMPLICATIONS

- A. The Word in Worship** (see quotes pages)
- B. Complete the Cycle**
- C. Worship as Dialogue** (a conversation)
- D. The Foundation of Foundations for Ethnodoxology**

RESOURCES:

Calvin Institute of Christian Worship, *The Worship Sourcebook* (Baker)

Gary A. Furr and Milburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Smyth & Helwys)

Ron Man, “Revelation and Response; The Paradigm of True Worship,” delivered to Biblical Worship section of the Evangelical Theological Society, November 2015
(<http://bit.ly/2eCcZbV>)

Ron Man, “Worship and the Word,” *Worship Notes* 1.6 (June 2006) (<http://bit.ly/2eez1zZ>)

Ron Man, “Worship and the Word” (audio from Calvin Symposium 2009,
<http://bit.ly/2dLWXap>)

John D. Witvliet, “Isaiah in Christian Liturgy: Recovering Textual Contrasts and Correcting Theological Astigmatism,” *Calvin Theological Journal* 39 (2004): 135-156 (available at
<http://bit.ly/2dy1nEk>)

QUOTES ON THE PLACE OF SCRIPTURE IN WORSHIP

“Devote yourself to the public reading of Scripture.” (1 Timothy 4:13)

“Let the word of Christ dwell richly among you.” (Colossians 3:16)

“Why is it that many who would claim to be heirs of the Reformation, or who would at least call themselves ‘Bible-believers,’ have so little of the Bible in their public worship services? . . . Whatever our denomination (or “non-denomination”), if we believe the Bible, we need to intentionally integrate Scripture into the public gathering of God’s people. Most Bible-believing churches will have Scripture read in the sermon or just before it, at the least. But many churches will have no more Scripture than that.” (Douglas Smith, “Sola Scriptura and Service Planning,” <https://brotherdougsmith.wordpress.com/category/reformation/>)

“I looked in vain, last Sunday, as I glanced down the bulletin for any mention of biblical lessons. Finally, when I had just about given up hope of any use of scripture in the service, a couple of verses were read as an introduction to the sermon. . . . If we really believe, as we profess, that scripture is central to the Christian life, then it ought also to be central in our worship life. That Sunday bulletin is an important statement of faith. If the bulletin makes it clear that scripture is an important part of Christian worship, then we can be sure people will get the message that the Bible is crucial in shaping their lives as Christians. But, when the role of scripture in worship is negligible, when scripture is used only to launch a sermon, what is communicated is that the Bible is marginal in Christian life, too. The use we make or fail to make of scripture in our worship says far more about Christian discipleship than we may realize.

“The first step toward making our worship more biblical is in giving the reading of God’s Word a central role in Christian worship on any occasion. . . . Recovering the centrality of scripture in our worship makes it clear that we understand the Bible to be God’s Word to God’s people here and now. Scripture is read, not just for a sermon text, but to hear what word God addresses to the gathered congregation.”

(James F. White, “Making Our Worship More Biblical,” *Perkins Journal* 34 [Fall 1980]: 38)

“Word and worship belong indissolubly to each other. All worship is an intelligent and loving response to the revelation of God, because it is the adoration of his Name. . .

Preaching is making known the Name of the Lord, and worship is praising the Name of the Lord made known.”

(John Stott, *Between Two Worlds*, 31)

“The Bible marks and largely determines Christian corporate worship. . . . At the heart of the meeting the Bible is read and then interpreted as having to do with us. Many churches have a large Bible set out on a prominent central reading stand. Some churches give a ceremonial preface to the reading by carrying the book about and honoring it. Some churches give a ceremonial preface to the reading by carrying the book about and honoring it. Furthermore, the text of the Bible provides the source of the imagery and, often, the very form and quality of the language in prayers, chants, hymn texts, and sermons. Psalms are sung as if that ancient collection were intended for our singing. Snatches of old biblical letters are scattered throughout the service, as if we were addressed. Frequently images and texts drawn from the Bible adorn the room where the meeting takes place. To people who know the biblical stories, the very actions of the gathering may seem like the Bible alive: an assembly gathers, as the people gathered at the foot of Mount Sinai, the holy convocation of the Lord; arms are upraised in prayer or blessing, as Moses raised his arms; the holy books are read, as Ezra read to the listening people; the people hold a meal, as the disciples did, gathered after the death of Jesus. To come into the meeting seems like coming into world determined by the language of the Bible. . . . In fact, the whole history of worship among Christians might be regarded as a history of the way the book was understood and alive among the churches. Patterns of reading and preaching the parts of the book, of praying in the language of the book, of doing the signs of the book — these are the principal patterns of Christian worship.” (Gordon W. Lathrop, *Holy Things: A Liturgical Theology*, 15-16)

“Whatever our denomination (or “non-denomination”), if we believe the Bible, we need to intentionally integrate Scripture into the public gathering of God’s people. Most Bible-believing churches will have Scripture read in the sermon or just before it, at the least. But many churches will have no more Scripture than that. There are multiple ways to use Scripture in the service, including as transitions to hymns. But one of the best ways of showing the centrality of God’s written revelation is by the regular, systematic, public reading of God’s Word.”

(<http://glorygazer.blogspot.com/2008/10/sola-scriptura-and-service-planning.html>)

“The Bible is not simply read aloud in order to convey information, to teach doctrine or ethics or history, though of course it does that too. It is read aloud as the effective sign that all that we do is done as a response to God’s living and active word, the word which, as Isaiah says, accomplishes God’s purpose in the world, abiding for ever while all flesh withers like the grass. The place of scripture in Christian worship means that both in structure and content God’s initiative remains primary, and all that we do remains a matter of response.”

(N. T. Wright, “Freedom and Framework, Spirit and Truth: Recovering Biblical Worship” [<http://www.ntwrightpage.com>], 11)