

WORSHIP GOD!

The Bible on Worshipping God Triune from Adam till today



Nec tamen consumebatur! (Exodus 3:2f)

REGULATIVE PRINCIPLES FOR PUBLIC WORSHIP

by
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FOREWORD

This study reflects the story of part of my life (1934 till today). Already at Seminary in Stellenbosch (during 1959-63), I studied the relationship between Synagogue and Church. Cf. Luke 4:16f and James 1:1 & 2:2 & 5:13f with First Corinthians 1:2 to 16:1-2. Then, in 1976 -- I designed a sanctuary in Mississippi and wrote my *Biblical Principles for Church Architecture* (later published in *The Presbyterian*, England, 1991).

After my appointment as Professor of Systematic Theology at the Queensland Presbyterian Theological College in Australia from January 1981, I was asked to improve a Faculty Report on the *Charismata* for the State Assembly. Next, I was appointed to the Queensland State Assembly's Committee on the Charismatic Movement.

I also submitted to the 1982 Assembly my paper *The Apostolic Offices Ceased in the Apostolic Age*. And also a paper *Spirit-Baptism is Neither Regeneration nor Spirit-Infillings nor Spirit-Gifts*. See 1982 Queensland Presbyterian Assembly White Book, pp. 119-24.

In 1983, via the same Committee, I submitted a further paper (*Salvation, Sin and Sickness*). It was sub-titled *Christ Atoned not for Illnesses but for Sin*. See 1983 White Book, pp. 110-29.

In 1985 -- again via the same Committee -- I submitted a further and much-abbreviated paper on *Miracles and Pseudo-Miracles*. See 1985 White Book, pp. 122-29.

In 1987, I became the Convener of the said Committee, and submitted the summary of a further paper on *Annual Pentecost Meetings and Revival*. See 1987 White Book, pp. 143-44.

By 1988, the above body was renamed the Spiritual Renewal Committee. As its new Convener, I submitted to the Assembly a summary of my paper *Keys to Revival in Australia*. See 1988 White Book, pp. 187-89.

In 1989, the Committee notified the General Assembly of the availability *inter alia* of my papers *Catechism Toward Revival* and *An Appendix to 'Expository Preaching and Revival.'* It also submitted a *Statement on Brotherly Love*. See 1988 White Book, pp. 163-65.

In 1990, the Committee issued its final report, and the Assembly authorized the publication of the book *Revive Your Work, O Lord!* (which I edited). 1990 White Book, pp. 92-97.

In addition, during the above time-frame and beyond, I myself authored *inter alia* also the following published material related to our present subject: (1) *Nec Tamen Consumeatur!*, in *The Counsel of Chalcedon*, Atlanta, Feb. 1982. (2) *Preaching and Evangelising*, in *Australian Presbyterian Life*, July 1984. (3) *Pentecostalism: New Outpouring or Ancient Heresy?*, Commonwealth Pubs., Dallas, 1986. (4) *How to Keep On Being Filled with the Spirit*, in *Church Office Bulletin*, Brisbane, 1986. (5) *Neo-Paganism*, in *Australian Presbyterian Living Today*, 1989. (6) *Scripture the Final Revelation!*, in *The Presbyterian*, England, 1990. (7) *The Baptism of the Spirit and Dr. Martyn Lloyd-Jones*, in *The Presbyterian*, 1990. (8) *Codling's Non-Cessation of Revelatory Gifts*, in *The Presbyterian*, 1991. (9) *The Roots and the Rise of Anabaptist Heretics*, in *FACS*, Australia, 1991. (10) *Praying for Expected Revival*, in *The*

Presbyterian, 1991. And also (11) *The Anabaptists and Their Stepchildren*, in *Blue Banner*, Dallas, 1994.

The present study reflects portions also of several of my not-yet-published works -- such as *inter alia* the following: (12) *The Holy Spirit in the Calvinistic Westminster Confession*, 1983. (13) *Christian Ministries for Women?*, 1984. (14) *Some Public Worship Principles*, circa 1986. (15) *Presbyterianism and Neo-Pentecostalism*, 1986. (16) *Holy Harvests: Andrew Murray & Pentecost Prayer Meetings*, 1986. (17) *Calvin on the Infilling with the Holy Spirit*, circa 1986. (18) *What Does First Corinthians 12:13 Really Teach?*, 1986. (19) *Water-and-Spirit Baptism at First Corinthians 12:13*, 1986. (20) *What Is the Baptism of the Spirit?*, circa 1986. (21) *When Would the 'Teleion' of First Corinthians 13:8f's Final Inspiration Occur?*, 1987. (22) *Second Peter 1:14f: Only Scripture but No Miracles after the Apostles!*, 1988. (23) *What Is This Pentecost?*, 1988. (24) *I Confess! The Bible and the Westminster Confession*, around 1988. (25) *Prophets, Christ, and the Apostles are the Final Fundamental Revelation*, 1988. (26) *The Significance of Prophecy for the Twentieth Century*, 1989. (27) *Tongues at Corinth: Languages not Ecstasies!*, 1990. (28) *First Corinthians 14:26-28 -- Some Principles for Public Worship*, 1990. (29) *Praying for Expected Revival*, 1991. (30) *Proper and Pure Presbyteries*, 1995. (31) *Miracles: What & When & Why?*, 1998. (32) *Proto-Pentecostalistic Montanism*, 1998. (33) *How to Keep on Improving Your Baptism*, 1999. (34) *Excerpts from F.N. Lee's "Rebaptism Impossible!"*, 2000. (35) *The Baptism of John and the Fiery Believer Apollos*, around 2000. (36) *Calvinism on the Holy Spirit: John Calvin on the Constant Need to Keep On Being Filled with the Spirit*, 2000. (37) *The Work of the Holy Spirit in Romans 7 & 8*, 2001. (38) *Reformed vs. Pentecostal Tongues-Speech*, 2001. (39) *Rebaptism is Sin*, 2001. (40) *Holy Harvests at Whitsuntides in Rev. Dr. Andrew Murray's South Africa*, 2001. (41) *Was Dr. Andrew Murray a Calvinist or a Pentecostalist?*, 2001. (42) *Pentecost Sunday: God's Spirit Poured Out*, 2001. (43) *The Holy Spirit and the Calvinistic Westminster Confession*, 2003. (44) *What Is Spirit Baptism?*, 2005.

In the work below, *Worship God!*, I include only those Scriptures which seem relevant. All the emphases, and terms in square brackets [], are my own throughout.

To be sure, the **Regulative Principle of Worship** is grounded in the **entirety** of Scripture -- from Genesis to Revelation. Still, **First Corinthians twelve to fourteen** is **the locus classicus** of that subject -- both in spotless Holy Scripture as well as in the *Westminster Standards*.

Yet even the above *locus classicus* ultimately needs to be read in the whole flow of the history of revelation on **public worship** -- anent preaching, praise, and prayer -- from the beginning of God's Book of Genesis, to the end of Christ's Apocalypse. If the Lord should spare me long enough, perhaps I shall at some future date yet write an exhaustive treatise specifically on **public** worship throughout the Bible (and continuing down throughout church history to date) -- something like my Th.D. dissertation *The Covenantal Sabbath* (Lord's Day Observance Society, London, 1972) and my D.Min. dissertation on *Daily **Family** Worship* sub-titled *Household Devotions Each Morning and Evening as a Chief Means of Church Revival* (Signpost Publications Centre, P.O. Box 35737, Menlo Park 0102, South Africa, 2nd Edition, 2000).

Here, however, I close this Foreword simply by providing just a few words about the rather different subject of **public** worship. *Viz.* from the beginning of the first Adam and Eve, right

down till the Second Adam's final coming to consummate this *cosmos* of His (Genesis 1:1-26f to Revelation 22:16-20f).

* * * * *

It is sometimes said: "Worship is life itself; not just a part of it!" That is untrue. Before the universe was created, there was no worship. For God lives, yet never worships. Yes, angels worship -- but without a body. And also plants and animals have life -- yet none worship.

Man worships -- also with his body. Yes, sometimes. But not always! For there is a time to worship; and a time to refrain from worship (*cf.* Ecclesiastes 3:2-8 & 12:1).

Angels and man should worship God alone (Revelation 4:5-9). When some of the angels rebelled, God rejected them. They have never worshipped since (Revelation 12:7-9).

Not even unfallen man worshipped God, when subduing and protecting the earth to His glory (Genesis 1:28 & 2:15). Did man worship, while protecting and policing the garden? Hardly!

Yet unfallen man did worship God especially on His sabbath (Genesis 2:1-3). When man rebelled, he fled from God; but God found and re-exposed him to His Word (Genesis 3:6-9).

Man dialogically responded to God, in reverential fear and repentance (Genesis 3:10-13). This dialogue between God and man is: anti-sin; destructive of Satan; and reparative of man (Genesis 3:14-15).

Man's subsequent tilling of the ground kept calling him unto judgment (Genesis 3:16-24). Sadly, much of the modern 'Church' is largely devoid of judgment and of worshipping God. Instead, it is full of "fables" for all (Second Timothy 4:2-4).

But note, right after promising the world's christianization (Romans 11:11-32f), God said: "Therefore...present your bodies...to God, which is your logical worship (*logikeen latreian*)!" This results in greater church ministries (Romans 12:1-13). Yet that logical worship is not just to God alone. It is also logical worship -- not a froth-and-bubble celebration; nor a user-friendly circus; nor a yahoo entertainment show; nor a horizontal high tea; nor an illogical cacophony.

Let us then in our personal closet-worship; our daily family-worship; and also in our weekly church-worship -- bow down to God alone! Let us reverently focus throughout not on one another, but only on Him (Psalm 95:6-7 and Matthew 4:10)!

From all eternity, God the Father always shared His glory with His Word (God the Son) in the power of the Paraclete (God the Spirit). Genesis 1:1-2 & 1:26 and Numbers 16:22 and Job 12:10 & 38:7-28 & John 17:5 *cf.* Hebrews 9:14 & 12:9. Even then, the three Persons within that Triune God always praised and spoke to One Another. Though not worship (of inferiors to their Superior), these activities of the Triune God do represent the prototype of which man's public worship is but a faint reflection. Genesis 1:26 to 2:3 *cf.* Matthew 28:18-20.

During our Earth's formation week, God the Father spoke forth His Filial Word in the power of His Holy Spirit. Genesis 1:1-3f. The Triune God then commissioned not just His angels but also mankind as His Own triune image to **worship** the Lord publicly on a weekly basis. Genesis 1:26 to 2:3f and Job 1:5-7 & 2:1-13 & 38:4-7. Speaking him into existence, then, and preaching to him "Subdue the Earth!" -- God Triune next sabbathed and required mankind to co-sabbath with Him every week -- by heeding His **preaching**, and by giving Him offerings of **praise** and **prayer**. Genesis 1:26 to 2:1-3 & 2:23f & 3:10 cf. 4:3f & 4:26 & 8:6-22 with Hebrews 4:1-16 & 10:25 & 13:8,15,17,20f.

In his *Commentary on Genesis 2:1f* (and see too in his *Thesaurus*), Martin Luther comments: "On the morning of the sabbath day, Adam and Eve were mindful of the will of God" and "holding fast to the Word...of God and praising God -- as befits the sabbath day.... If Adam had stood in innocency, yet he would have kept the seventh day holy.... On that day he would have taught his children...what was the will of God, and wherein His **worship** did consist. He would have praised God, given thanks, and offered.... Adam was to gather with his descendants on the Sabbath, at the tree of life." He was "to preach, *i.e.* to proclaim God and His praises and the glory of creation..., and to exhort them to a holy and sinless life....

"God also ordained that we should work for six days, and celebrate the seventh.... Therefore, when man would have worked for six days in the week, he would on the seventh have ceased working -- both he and the animals -- especially so that he could then have had time to hear the Word of God." Note here the triune elements of all worship -- preaching, praise, and prayer!

John Calvin says in his *Commentary on Genesis (1:28f & 2:3)* and his *Harmony of the Pentateuch* (on Exodus 20:8f): "Six days were employed in the formation of the world..., so that He might engage us in the consideration of His works. He had the same end in view in the appointment of His Own rest. For He set apart a day selected out of the remainder, for this special use." Thus God's comprehensive benediction, in Genesis 2:3.

Comments Calvin: "That benediction is nothing else than a solemn consecration by which God claims for Himself the meditations and employments of men on the seventh day. This is, indeed, the proper business of the whole life in which men should daily exercise themselves....

"Lest men should prove less attentive to it than they ought, every seventh day has been selected especially for the purpose of supplying what was lacking in daily meditation. First, therefore, God rested; then He blessed this rest, so that in all ages it might be held sacred....

"The Sabbath was a figure of this rest.... It was commanded to men, from the beginning, so that they might employ themselves in the **worship** of God. It is right that it should continue to the end of the world." Isaiah 66:23f.

"We [Christians] have an equal necessity for the Sabbath with the ancient people, so that on one day we may be free and thus the better prepared to learn and to testify our faith.... The hallowing of the Sabbath was prior to the [Mosaic] Law.... [It] seems to have had its origin from a well-known and received custom....

"It is not credible that the observance of the Sabbath was omitted when God revealed the rite of sacrifice to the holy fathers. But what in the depravity of human nature was altogether extinct among heathen nations, and almost obsolete with the race of Abraham -- God renewed in His Law." Genesis 2:1-3; 3:21; 4:3-26; 7:4-11; 8:6-20f; 9:1-7; 12:3-7f; 18:19; Exodus 5:4f; 16:4f; 20:8-11.

The *Westminster Confession* (4:2) insists "God...created man male and female, with...the **Law of God** written in their **hearts** and power to **fulfil** it.... While they kept [it], they were happy in their communion with God. Genesis 1:27f & 1:26; Colossians 3:10; Ephesians 4:24; Romans 2:14f; [and] Ecclesiastes 7:29."

This was possible, explains the *Westminster Larger Catechism* (17 & 20), because God has made provision for man by "instituting the Sabbath" and by "entering into a **covenant of life** with him upon condition of personal, perfect, and perpetual obedience.... Genesis 1:28; 1:26-29; 3:8; 2:3; Galatians 3:12; Romans 10:5." See too Hosea 6:7.

As also the *Confession of Faith* (19:1-7) states: "God gave to Adam **a Law** as a covenant of works by which He bound him and all his posterity to personal, entire, exact, and **perpetual obedience.**" Moreover, God also gave to the unfallen Adam "power and ability to keep it" -- namely that Law of God. "Genesis 2:17; Romans 5:12 & 5:17; Galatians 3:10; [and] Job 28:28" etc.

The *Confession* here explains about Adam that "**this Law**, after his fall, **continued** to be a perfect rule of righteousness." It "was delivered by God upon Mount Sinai in **Ten Commandments** and written in two tables.... James 1:25; 2:8-12; Romans 13:8f; Deuteronomy 5:32 & 10:4; Exodus 34:1; Matthew 22:37-40."

It insists that this "**Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof...**, also in respect of the authority of God the Creator Who gave it. Neither doth Christ in the Gospel any way dissolve but much strengthen this obligation. Ephesians 6:2; First John 2:3-8; Matthew 5:17-19; Romans 3:31."

The *Confession* then goes on to explain about the Decalogue that the Christian should now "sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done.... Galatians 3:21; Ezekiel 36:27; Hebrews 8:10; Jeremiah 33:33." See too Second Corinthians 3:18.

Thus also after man's fall, all of the above principles of *a capella* (alias "in the church style") worship, continued for centuries. Together with the principle that true worship must now be rendered to God solely on the basis of the imputed death and resurrection and righteousness of the perfect Second Adam Jesus Christ. Genesis 3:16-21f cf. Romans 16:20-26.

After degeneration (also in worship) and the resultant Great Flood, there was a **Reformation** back to Biblical worship under the international Noachic Covenant. Indeed, such is still the norm -- both Pre- and Post-Mosaically. Genesis 6:1-18 & 7:4-10 & 8:6-12 & 8:20-22 & 12:7f & 20:7 cf. Job 1:5f & 2:13 & 19:23-27 & 38:4-7; Hosea 6:1-11; Acts 15:18-21 & 15:28f; Hebrews 9:10 & 13:15f and Revelation 15:3f etc.

Indeed, all of the elaborate post-fall bloodshedding ordinances of the Older Testament -- pointing forward to Christ's work on Calvary -- were there fulfilled and replaced by the living way of the worship ordinances of the Newer Testament which completed and advanced them toward the consummation of the cosmos and history itself. See the whole of First Corinthians; Ephesians 2 to 5; Colossians 2 & 3; Hebrews chapters one to thirteen; First Thessalonians 5:12f; First Timothy two to five; Second Timothy two to four; James one to five; First Peter two to three; and practically all of the Book of Revelation.

Thus the *Westminster Confession* (21:1-8) rightly states that "worshipping the true God is instituted by Himself and so limited by His Own revealed will that He may not be worshipped according to the imaginations and devices of men...under any visible representation, or any other way not prescribed in the Holy Scripture. Exodus 20:4-6; Deuteronomy 12:32 & 15:1-20; Matthew 4:9f & 15:9; Acts 17:25; Colossians 2:23.

"Religious worship is to be given to God -- the **Father, Son, & Holy Ghost...alone**. Not to angels, saints, or any other creature; and, since the fall, not without a Mediator; nor in the mediation of any other, but of Christ.... Matthew 4:10; John 5:23 & 14:6; Second Corinthians 13:14; Colossians 2:18 & 3:17; Revelation 19:10; Romans 1:25; First Timothy 2:5; Ephesians 2:18 [*etc., etc.*]....

"Prayer with thanksgiving being one special part of religious worship, is by God [the Father] required of all men...in the name of the Son by the help of His Spirit according to His will -- with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue. Psalm 47:7; Ecclesiastes 5:1f; Hebrews 12:28; Genesis 18:27; James 5:16 & 1:6f; Mark 11:24; Matthew 6:12-15; Colossians 4:2; Ephesians 6:18; and First Corinthians 14:14.

"Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death. First Timothy 2:1f; John 17:20; Second Samuel 7:29 & 12:21-23; Ruth 4:12; Luke 16:25f; Revelation 14:13; and First John 5:14-16.

"The reading of the Scriptures with godly fear; the sound preaching, and conscious hearing of the Word in obedience to God, with understanding, faith, and reverence; singing of Psalms with grace in the heart; as also the due administration and worthy receiving of the Sacraments instituted by Christ -- are all parts of the ordinary religious worship of God. Besides religious...thanksgivings upon special occasions, which are, in their several times and seasons, to be used in a holy and religious manner. Acts 2:42; 15:21; 10:33; Revelation 1:3; Second Timothy 4:2; James 1:22 & 5:13; Matthew 9:15 & 13:19 & 28:19; Hebrews 4:2 & 12:28; Isaiah 19:21 & 66:2; Colossians 3:16; Ephesians 5:19; First Corinthians 7:5 & 11:23-29; Deuteronomy 6:13; Nehemiah 10:29; Ecclesiastes 5:4f; Joel 2:12; Esther 4:16 & 9:22; and Psalm 107:1-43....

"God is to be worshipped everywhere in Spirit and in truth" and "more solemnly in the publick assemblies.... Time [is to be]...set apart for the worship of God...in His Word by a positive, moral, and perpetual commandment. Binding all men in all ages, He has particularly appointed one day in seven for a Sabbath to be kept holy unto Him. This from the beginning

of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week. That in Scripture is called the **Lord's Day**, and is to be continued to the end of the world as **the Christian Sabbath**. John 4:23; Exodus 20:8-11; Matthew 5:17f; Philippians 4:6; Psalm 65:2 & 47:7; Ecclesiastes 5:1f; John 14:13f; First Peter 2:5; Romans 8:26; First John 5:14; Isaiah 56:2-7 & 61:6f; Hebrews 10:25; Proverbs 1:21-24 & 8:34; Luke 4:16; Acts 2:42 & 13:42 & 20:7; Genesis 2:2f; First Corinthians 16:1f; and Revelation 1:10.

"This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only **observe an holy rest all the day** from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in **the public and private exercises of His worship**, and in the duties of necessity and mercy. Isaiah 58:13; Matthew 12:1-13; Exodus 20:8 & 16:23-30 & 31:15-17; and Nehemiah 13:15-22."

So now, we send forth the present material. We do so, with the prayer that it may be a blessing to all. As Adam and Eve may well, **worshipfully**, have praised God on their first Sabbath:

"Jehovah, You are great! Yes, all Your works are very good!
Each day we'll teach our children praise and prayer and work.
Each week, they'll worship You -- through sabbath-rests.
In time, when they've grown up, they'll leave and wed.
Then, they will teach their families -- how to live for You.
Six days You'll speak; then they will pray and praise at morn and night.
On sabbath days, each week -- they'll rest in You.
Each year, they'll climb up more than fifty sabbath steps --
from earth, to heaven's everlasting rest.
Then, at the end -- Your men shall rest with You, in never-ending bliss!"

-- Dr. Francis Nigel Lee

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1. The Regulative Principle of Worship from Adam to the Second Adam

What was the character of man's public worship of God -- ever since creation? We mean: when alone; in his marriage; in his clan; in his synagogue; and while in church?

Before and since creation, Each Person of the eternal Triune God -- the Father-Son-Spirit *Jehovah 'Elohiym* -- has proclaimed the worth of the Other two Persons. Yet, Each being God, none has ever worshipped either Himself or the Others. See: Genesis 1:1-26 and Psalms 2:7f & 90:1-17 and Proverbs 8:22-35 and Matthew 11:25-27 and John 17:5-24 with First Corinthians 2:10 and Hebrews 9:14.

After their own creation *ex voluntate Dei*, the created angels joyously worshipped the Trinity during our Earth's formation week. Indeed, the good angels who never fell, have also continued to do so ever since. Job 38:4-7 and Psalms 103:17-22 & 104:5-35 and Revelation 4:8.

God Triune commanded the first man Adam and his descendants -- all mankind as His Own triune image -- to worship Him publicly each week. Genesis 1:26 to 2:3f. The Lord then **preached** to man: "Subdue the Earth!" -- and then sabbathed in man, thus requiring mankind to work for six days and then to co-sabbath with Him every week by **heeding His Word**, by **keeping His Law**, and by giving Him offerings of **praise** and **prayer**. Genesis 1:26 to 2:1-3 & 2:23f & 3:10 *cf.* 4:3f & 4:26 & 8:6-22 with Hebrews 4:1-16 & 10:25 & 13:8,15,17,20f.

Since the Triune God made men, the latter have always been required to worship Him publicly on His Sabbath Day. Genesis 2:1-3 & 4:3f & 7:4-10f & 8:6-22. First Adam, then Eve, and next both together, knew *Jehovah 'Elohiym* -- and then worshipped Him precisely as the one and only **True Triune God**. Genesis 1:1-3 & 1:26-28 & 2:1-3 & 2:7 & 2:16-24 & 3:1-3 & 3:22 *cf.* 11:7 (so too Basil the Great, Epiphanius, Zanchius, Witsius, and Gravemeijer).

Thus the *Westminster Confession* (4:2) insists "God...created man, male and female, with...the **Law of God** written in their **hearts** and power to **fulfil** it.... While they kept [it], they were happy in their communion with God. Genesis 1:27f & 1:26; Ephesians 4:24; Romans 2:14f; [and] Ecclesiastes 7:29."

Now this was possible, explains the *Westminster Larger Catechism* (17 & 20), because God has made provision for man by "instituting the Sabbath" and by "entering into a **covenant of life** with him -- upon condition of personal, perfect, and perpetual obedience..... Genesis 1:28; 1:26-29; 3:8; 2:3; Galatians 3:12; Romans 10:5." See too Hosea 6:7.

As also the *Confession* (19:1-7) states: "God gave to Adam **a Law** as a covenant of works by which He bound him and all his posterity to personal, entire, exact, and **perpetual obedience.**" Moreover, God also gave to the unfallen Adam "**power and ability to keep it.**" Genesis 2:17; Romans 5:12 & 5:17; Galatians 3:10; [and] Job 28:28" *etc.*

The *Confession* here explains about Adam that "**this Law**, [also] **after** his fall, **continued** to be a perfect rule of righteousness." Thus, even later it "was delivered by God upon Mount Sinai in **Ten Commandments** and written in two tables.... James 1:25 & 2:8-12; Romans 13:8f; Deuteronomy 5:32 & 10:4; Exodus 34:1; Matthew 22:37-40."

Now this "Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof..., also in respect of the authority of God the Creator Who gave it. Neither doth Christ in the Gospel any way dissolve but much strengthen this obligation. Ephesians 6:2; First John 2:3-8; Matthew 5:17-19; Romans 3:31."

The *Confession* then goes on to explain about the Decalogue that the Christian should now "sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done.... Galatians 3:21; Ezekiel 36:27; Hebrews 8:10; Jeremiah 33:33 [and Second Corinthians 3:18]."

So, even after Adam's fall, all of the above three principles of pre-fall worship -- preaching, prayer, and praise -- rightly continued (Genesis 4:17-25 *cf.* 5:3-21). Together with the post-fall need that true worship must now be rendered to God solely on the basis of the imputed death, resurrection and righteousness of the perfect Second Adam Jesus Christ. Genesis 3:16-21*f cf.* Romans 16:20-26.

Yet, after man's awful fall into sin, very many of the children of men fell away from God. Letting go of the one true Triune Deity -- they instead progressively embraced respectively Henotheism, Monotheism, Unitarianism, Polytheism, Animism, Pantheism, Agnosticism, Atheism, or Humanism. Genesis 11:7-32 *cf.* Joshua 24:2 & Romans 1:17-32.

So, after the fall, some men unitarianized. Such degenerates formed false monotheistic religions such as Judaism and Islam. Other degenerates fashioned yet different false religions -- such as Buddhism, Communism, Hinduism, Humanism, and Socialism, *etc.*

Among the godly, when clans were formed (Genesis 4:25 to 5:32*f*), Public Worship (Genesis 4:26) supplemented the prior Marriage Worship of God (Genesis 2:18-24) and the resulting subsequent Family Worship (Genesis 4:3*f*). The yet-later Public Worship of God, in clans, involved: rehearsing God's Word sacrificially; publicly calling on the Name of the Triune Lord in praise and prayer; and the weekly sanctification of the Lord God's Sabbath Day. Genesis 4:26 & 7:4-10*f* & 8:6-12 & 8:20-22 & 9:1-7 *cf.* 1:28 to 2:1-3 & 4:3*f etc.*

After worship degenerated, and the Great Flood resulted, there was a Reformation back to Biblical worship under the international Noachic Covenant. Such is even yet the norm -- both Pre-Mosaically and Post-Mosaically. Genesis 1:26-28 & 6:1-18 & 7:4-10 & 8:6-12 & 8:20-22 & 9:1-17; & 12:7*f* & 20:7 *cf.* Job 1:5*f* & 2:13 & 19:23-27 & 38:4-7; Hosea 6:1-10; Acts 15:18-21 & 15:27-29; Hebrews 9:10 & 13:15*f* and Revelation 15:3*f etc.*

None of the previously-mentioned pre-fall requirements of the human worship of God -- but all of the elaborate post-fall bloodshedding ordinances of the Older Testament pointing forward to Christ's work on Calvary -- were there fulfilled and replaced by the living way of the worship ordinances of the Newer Testament which then completed and advanced them toward the consummation of the cosmos and history itself. See the whole of First Corinthians; Ephesians two to three; Colossians two to three; Hebrews chapters one to thirteen; First Thessalonians 5:12-27; First Timothy two to five; Second Timothy two to four; James one to five; First Peter two to three; and practically all of the Book of Revelation.

2. The Regulative Principle of Worship in God's Law and Prophets

The Law or *Torah* is the five Mosaic books – Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It is quite foundational for all Biblical studies – including Public Worship.

Ever since God Triune first made man, the latter was required to work for Him for six days (but not nights). Genesis 1:3-28 and Exodus 20:8-11. Man was always required to worship Him also in public, on His weekly Sabbath, as '*Elohiym* the one true Triune God. Genesis 1:1-3 & 1:26-28 & 2:1-3 & 2:7 & 2:16-24 & 3:1-3 & 3:22 & 4:3f cf. 7:4 & 8:6-12 & 11:7.

Among the godly, when clans were formed (Genesis 4:25 to 5:32f), Public Worship (Genesis 4:26) began to supplement both the prior Marriage Worship of God (Genesis 2:18-24) as well as man's resulting subsequent Family Worship of God (Genesis 4:3f). The yet-later Public Worship of God, in clans, involved: rehearsing God's Word sacrificially; publicly calling on the Name of God Triune in praise and prayer; and the weekly sanctification of the Lord's Sabbath Day. Genesis 4:26 & 7:4-10f & 8:6-12 & 8:20-22 & 9:1-7 cf. 1:28 to 2:1-3 & 4:3f.

Thus did the Patriarchs build the "House of God" -- alias the Pre-Mosaic Church. Not just Adam, Abel, Seth and Noah -- but also Abraham, Isaac, and Jacob. Genesis 14:18-22 & 26:1-25 & 28:11-22 & 35:1-7 and Hebrews 4:3-11 & 5:5 to 8:2.

Indeed, from all of this we can construct what could be called "**The Regulative Principle of Worship in God's Book of Genesis**". As follows:

Salutes [Genesis 1:28 & 3:8 & 17:1]. **Scripture Reading** [Genesis 5:1]. **Sermons** [Genesis 3:9-21 & 6:14-22 & 7:1-5 & 12:1-3 & 15:1-18 & 17:1-21 & 19:17-22 & 22:1-18 & 26:2-5 & 26:24 & 28:13-15 & 31:11-13 & 35:1 & 36:9-12 & 46:2-4 *etc.*]. **God's Law** [Genesis 1:26-28 & 2:16-17 & 9:1-7 & 18:19 & 22:16-18 & 26:5 *cf.* Ecclesiastes 7:29]. **The Sabbath** [Genesis 2:2-3 & 4:3-4 & 7:4 & 8:6-12 & 29:20-27 & 50:3 & 50:10]. **Profession of Faith** [Genesis 3:3 & 8:6-12 & 9:1-17]. **Absolution** [Genesis 6:8 & 12:7-8 & 13:4 & 13:18 & 15:6 & 22:7-10 & 22:13 & 26:25 & 28:18-21 & 33:20 & 35:3 & 35:7 & 35:14 & 39:21 & 49:8-10]. **Prayers** [Genesis 4:26 & 12:8 & 15:2f & 17:18 & 18:23-32 & 19:18-20 & 20:17 & 21:17f & 21:33 & 22:1 & 24:12-14 & 24:26-27 & 24:42f & 24:48 & 24:52 & 25:21 & 26:25 & 27:28-30 & 28:3-4 & 29:35 & 32:9-12 & 32:26-30 & 48:12-16]. **Songs** [Psalms 8:3-6 & 33:6-9 & 49:11 & 51:11 & 74:16 & 79:12 & 90:1-2 & 100:3 & 103:14 & 104:4,14,15,24,26 & 116:17 & 136:8 & 148:6 *etc.*]. **Collections** [Genesis 4:3-5 & 14:20-22 & 15:9-10 & 28:22 & 39:3-5]. **The Sacraments** [Genesis 17:1-27 & 21:4 & 34:14-22 and First Peter 3:20-21]. **Doxologies** [Genesis 14:18-20]. And **Benedictions/Conclusions** [Genesis 3:23 & 4:16 & 17:22 & 18:33 & 22:19 & 35:13]. Many but not all of the Psalms were anticipated, and later conjoined.

The book of Exodus greatly augments the principles of worship already established in the book of Genesis. God's suffering people cried out to God for deliverance, and God heard. Exodus 2:23-25. God then spoke to Moses from the burning bush, and Moses prayerfully responded. Exodus 3:4 to 4:23.

Wrote Mark Calder in his *Worship in Depth*: "It was to worship God that the embryonic nation of Israel was rescued from the slavery of the Egyptians. It was the reason Moses put to

Pharaoh as to why his people ought to be allowed to go (*e.g.* Exodus 8:1), and it was the reason Pharaoh eventually allowed them to go (Exodus 12:31).... ‘Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshipped, each at the entrance to his tent.’ Exodus 33:10."

God then through Moses demanded His people should go and hold a feast (Exodus 5:1-17). Moses again prayerfully responded (Exodus 4:10 & 5:22 & 6:12 & 6:30), and each time God repeatedly preached (Exodus 6:1-8 & 6:13-29 & 7:1-5 & 7:14-19 & 8:1-4 & 8:20-23 & 9:1-5 & 9:13-22 & 10:1-6). And then He gave His Law, written down, to His people (Exodus 20:1 to 23:33).

All this is adequately illustrated in what may be called **the Regulative Principle of Worship in God’s Book of Exodus**. Thus:

Salute [Exodus 3:4]. **Scripture Reading** [Exodus 17:14 & 24:4-12 & 31:18 & 32:16 & 32:32-33 & 34:9-11 & 34:1 & 35:28 & 39:30]. **Sermons** [Exodus 3:5-18 & 6:1-8 & 6:13-29 & 7:1-5 & 7:14-19 & 8:1-4 & 8:20-23 & 9:1-5 & 9:13-22 & 10:1-6 & 17:4-5 & 19:3-6 & 19:10f]. **God’s Law** [Exodus 7:6-10 & 7:20 & 13:9 & 16:4 & 19:20 & 20:1 to 23:33]. **The Sabbath** [Exodus 5:4f & 7:25 & 16:4-5 & 16:23-30 & 20:8-11 & 24:16 & 29:37 & 31:14-17 & 34:21 & 35:2]. **Profession of Faith** [Exodus 20:18-20]. **Absolution** [Exodus 3:18 & 5:1-17 & 10:25 & 18:12 & 29:10-28 & 40:10]. **Prayers** [Exodus 3:4 & 4:10 & 4:23 & 5:22 & 6:12 & 6:30 & 8:30 & 9:28-29 & 17:4 & 19:8-9 & 19:19 & 19:23 & 32:31 & 33:12-19 & 34:8-9]. **Songs** [Exodus 15:1-21 and Psalm 18:2 & 24:1 & 44:2 & 48:6 & 59:13 & 66:10 & 68:8 & 75:2 & 77:14-20 & 78:13 & 78:54 & 79:8 & 81:7 & 83:18 & 106:12 & 118:15 & 103:3 & 135:4 & 144:5 & 150:4]. **Collections** [Exodus 23:11-19 & 25:2 to 29:9 & 30:12-14 & 32:6 & 36:3 & 38:24-30 & 40:10]. **The Sacraments** [Exodus 4:24-26 & 6:12 & 6:30 & 12:1-48 *cf.* First Corinthians 10:1-4]. And **Benedictions/Conclusions** [Exodus 4:18 & 34:11].

Many more details of the Mosaic ritual are given in the Book of Leviticus. It discusses sacrifice, purification and propitiation as the basis of fellowship with God -- and the way of life before God. Here, there are long lists of ceremonial worship provisions, as well as details of feasts and some civil regulations. A **levitical liturgy** yields the following information.

Scripture Reading [Leviticus 1:3 to 8:3 & 12:1 to 14:57 & 15:1 to 21:7 & 22:1 to 27:33]. **God’s Law** [Leviticus 8:4 & 9:5f & 18:30 & 19:3 to 21:7 & 24:14-17 & 26:1-3 & 26:46]. **The Sabbath** [Leviticus 8:35 to 9:1 & 14:9f & 14:39 & 15:28f & 16:31 & 19:3 & 19:30 & 22:27 & 23:3,8,15,24,36,39 & 24:8 & 25:2-20 & 26:2]. **Absolution** [Leviticus 9:7f & 26:40]. **Songs** [Psalms 2:9 & 4:8 & 18:26 & 20:3 & 39:9,12 & 51:2,7 & 61:8 & 65:1 & 67:3 & 74:7 & 76:2 & 81:3 & 91:10 & 98:2 & 105:16,43-45 & 106:41 & 107:22,38 & 127:1 & 133:2 & 136:23]. **Collections** [Leviticus 27:30]. And **the Sacraments** [Leviticus 23:5f & 26:41].

The book of Numbers contains long lists of the mature male sons of Israel (Numbers 1:2 to 4:48 & 13:3-16 & 26:5-62 & 31:31-46 & 34:17-28). It contains also much of historical significance (Numbers 10 to 25 & 27 & 31).

The benediction at Numbers 6:23-26 is very significant. Reflecting the Trinity, it thrice pronounces God’s blessing upon the Israelites. At Numbers 6:27, it anticipates baptism by

adding that the priest shall put God's Name on them to bless them. And at Numbers 11:16-24, Moses gathered elders to the tabernacle, where God gave them his spirit.

The Regulative Principle of Worship in God's Book of Numbers entails: **Salute** [Numbers 10:2f & 10:35 & 28:1f & 29:1]. **Scripture Reading** [Numbers 1:1 to 6:27 & 8:1-3 & 20:1 to 21:35 & 33:2]. **Sermons** [Numbers 11:1-29 & 16:1-50 & 25:1-18]. **God's Law** [Numbers 4:49 & 15:16 & 35:2-34]. **The Sabbath** [Numbers 6:9f & 12:14f & 15:32-34 & 19:11-19 & 28:9-34 & 31:19]. **Profession of Faith** (Numbers 14:18 & 15:3-10). **Absolution** [Numbers 14:19-20 & 15:26 & 18:9-11 & 23:1-14 & 23:29f & 29:2-38]. **Prayer** [Numbers 12:13]. **Congregational Amen** [Numbers 5:22]. **Songs** [Psalm 1:3 & 2:9 & 4:6 & 19:13 & 22:25 & 31:16,19 & 40:6 & 44:1 & 45:5 & 50:14 & 51:7 & 55:15 & 56:12 & 66:13-14 & 67:1 & 68:1-2 & 72:19 & 73:27 & 6:9 & 78:2,12,14,18,19,21,22,26-32,34,42,55,58 & 80:1,3,7,19 & 89:15 & 95:8,10 & 104:16 & 105:2,26 & 106:12,16-18,24,25,29,30,32-34,36,38,39 & 109:18 & 116:14,15,18 & 119:135 & 121:7 & 132:8 & 135:10 & 136:19,20]. **Collections** [Numbers 18:24-28]. **The Sacraments** [Numbers 9:4-14]. And **Conclusions** [Numbers 24:25].

Coming now to Deuteronomy, Moses first reviews what brought God's people to Mount Sinai forty years earlier (Deuteronomy 1:1 to 5:2). It proceeds solidly from what was promised to Abraham and Isaac and Jacob (Deuteronomy 1:8). And it then again enjoins Israel to keep the statutes of the Ten Commandments which He wrote on tables of stone (Deuteronomy 4:1-8 & 4:40-44 & 5:1-22 & 5:29-33 & 6:1-9).

It is significant that even the Mosaic *Shema'* in Deuteronomy 6:4-5f originally promoted faith in the **Triune** God and the keeping of His Ten Commandments (*cf.* Matthew 28:19 and Revelation 4:8). It is addressed neither to Judaists nor to Israelis, but to "Isra-'**EI**" -- which means 'he is the prince of the **Triune** God '**El-ohiyim**' (Genesis 32:24-30).

Thus the *Shema'* does not mean, as some Post-Malachi Jews and all Judaists think it does: "Hear, O Judaists, *Jahweh* our tribal G-d is a unitarian *Jahweh* -- and these 613 ordinances as filtered through the later *Talmud* shall be in your heart." No! What, then, does it mean?

It means, as True Israelites in the Older and True Christians in the Newer Testament affirm: "Hear, O prince of the **Triune** God, *Jehovah* our **Triune** God is one *Jehovah* [namely the triune past-present-future *Jehovah 'echaad* and not a solitary unitarian idol or '*eliyl yaachiyd*] -- and the Decalogue as later summarized by Jesus shall be in your heart!" This True *Shema'* is as averse to Judaism's unitarian creed as it is to Islam's antitrinitarian profession: "There is but one god, the unitarian Allah; and Muhammad is his prophet."

The whole congregation – elders, officers, little ones, wives, and strangers – were to stand before God and enter into His covenant, even as He had sworn to Abraham and Isaac and Jacob (Deuteronomy 29:1-15). And then Moses left them, and went up from the plains of Moab (Deuteronomy 34:1).

Here then is **the Regulative Principle of Worship in God's Book of Deuteronomy**. **Salute** [Deuteronomy 23:1-3 & 23:8 & 31:11-12]. **Scripture Reading** [Deuteronomy 8:3 & 9:10 & 10:2-4 & 17:18 & 27:1-3 & 28:58 & 29:27 & 30:10 & 31:9 & 31:24-26]. **Sermons** [Deuteronomy 9:1f & 31:1-8 & 32:1-43]. **God's Law** [Deuteronomy 1:26 & 4:1-8 & 4:40-44 &

5:1-22 & 5:29-33 & 6:1-9 & 6:24-25 & 7:11f & 8:1f & 9:9 & 10:12f & 11:18-22 & 11:27f,32 & 13:4 & 17:19-20 & 19:9 & 27:10 & 27:15-25 & 28:1-9 & 28:45-58 & 29:29 & 30:2 & 30:8 & 30:16 & 32:46 & 33:2-4]. **The Sabbath** [Deuteronomy 5:12-15 & 15:1 & 15:12 & 15:18 & 16:3f & 31:10]. **Profession of Faith** [Deuteronomy 6:4-5]. **Absolution** [Deuteronomy 12:27]. **Prayer** [Deuteronomy 9:18-26]. **Congregational Amen** [Deuteronomy 27:15-26]. **Songs** [Deuteronomy 31:19-30 & 32:44f and Psalms 4:5 & 7:12-13 & 17:8 & 18:2,44 & 19:7 & 20:7 & 27:1,12 & 31:6 & 35:11 & 36:1 & 41:1 & 44:3,12,14 & 45:10 & 46:1 & 47:4 & 50:5 & 51:19 & 58:4 & 63:11 & 66:9,13-14 & 68:4-5 & 71:19 & 72:5,6 & 74:1-2 & 78:4-6,7,12,33,58 & 79:5 & 81:7,16 & 85:1 & 86:8 & 89:6-8,29 & 90:1f & 95:1 & 102:27 & 104:14 & 105:5,8-9,44 & 106:21-22,24-26,28,45 & 115:4,5,9 & 116:12 & 118:12 & 119:4,11,82,97-98,111,141,153,176 & 121:8 & 126:1,4 & 128:1,4 & 135:9,14-16 & 144:15 & 146:5 & 147:2]. **Collections** [Deuteronomy 12:17-18 & 26:12]. **The Sacraments** [Deuteronomy 10:16 & 16:5f & 30:6]. **Doxologies** [Deuteronomy 32:3-4 & 33:26-29]. And **Benedictions/Conclusions** [Deuteronomy 34:1].

The above writings – Genesis, Exodus, Leviticus, Numbers, and Deuteronomy – are the Mosaic Pentateuch alias the **Law** or *Torah*. Together with the **Prophets** (who rebuked the transgression of that Law), every jot and tittle of them constitute what Jesus Himself calls the basis also of New Testament worship (Matthew 5:17-18).

This is seen in the book of the **Prophet Joshua**. There too the people were circumcised and took the passover (Joshua 5:2-11), before they surrounded Jericho for seven days (Joshua 6:3-16). Reference was again made to the written law of Moses and also to burnt offerings, which Joshua himself rewrote before the congregation in the sanctuary (Joshua 8:31-35 & 22:4-5 & 22:23-27 & 23:1-2 & 24:26). Reference was made also to the congregational songs (Psalms 15:4 & 27:1 & 44:2-6 & 78:13 & 83:3-5 & 107:40 & 114:3 & 119:173 & 127:3).

After God's people arrived back in Canaan, they had unsettled days in the time of the **Judges**. Yet "Gideon...worshipped, and returned to the host of Israel." Judges 7:15 *cf.* 13:8 & 16:28 and Psalms 3:7 & 18:47 & 44:1f,12 & 49:14 & 57:8 & 60:6 & 68:7f,14,18,25 & 77:17f & 78:11,42 & 83:9f & 86:17 & 89:12 & 97:5 & 104:15,23 & 106:13,21,34-45 & 107:32 & 119:109 & 145:5-7.

Things settled down somewhat in the days of the parents of **Samuel** (First Samuel 1:3 & 1:21). His mother went "to the house of the Lord in Shiloh," and "worshipped the Lord there" (First Samuel 1:24-28). There she prayed (First Samuel 1:26 to 2:10), and her husband Elkanah "went to Ramah" where "the child ministered unto the Lord" (First Samuel 2:11).

There his mother "came up with her husband to offer the yearly sacrifice" (First Samuel 2:19), where "the women...assembled at the door of the tabernacle of the congregation" (First Samuel 2:22), where also Samuel was "to offer upon My altar" and to bring "all the offerings...of the children of Israel" (First Samuel 2:28). It was there that "Samuel ministered to the Lord...in the temple of the Lord where the ark of God was" (First Samuel 3:1-3). "And all Israel...knew that Samuel was established to be a Prophet of the Lord" (First Samuel 3:20).

The ark then moved around a good deal (First Samuel 16:5-21 & 7:1-17 & 14:18). However, the people wanted a king like all the other nations, so Samuel anointed first Saul and

then the Prophet David for them (First Samuel 8:7 to 10:24 & 13:8f & 16:11-13). Samuel then died and was publically lamented (First Samuel 25:1 & 28:3). So too did Saul, unlamented (First Samuel 31:4-6 and Second Samuel 1:1-4).

The **Prophet David** was then made king (Second Samuel 2:4 & 5:1-4). He then brought the ark to Jerusalem, where he was to arrange for the temple to be built to house it (Second Samuel 6:16-18 & 7:5-11 & 12:20 & 15:25 and First Chronicles 21:22 to 22:1f). There David died, after nominating his son the Prophet Solomon to succeed him and to inaugurate the temple (First Kings 2:1-10 & 5:5 & 7:51 to 8:21 and First Chronicles 16:36). Especially before and during but also after the time of David and Solomon, all of the Psalms were produced and used in public worship (Psalms 1 to 150 and First Chronicles 25:1-5 and Second Chronicles 7:6) -- together with the congregational 'Amens' (Psalms 41:13 & 72:19 & 89:52 & 106:48 *cf.* First Kings 1:36).

After the death of **Prophet Solomon**, the kingdom split -- which led to the erection also of a second temple at Bethel (First Kings 11:43 to 12:29). This too shows that public worship was not to be confined to one temple alone, and would finally be replaced at the death of Christ (First Kings 18:17-38 & 22:6-18 & 22:42 and Second Kings 1:3 to 9:37 and Second Chronicles 26:18-21 & 36:19-21 and Isaiah 66:22-23 and Matthew 27:50-51 and Revelation 21:22). Yet till Christ came, time and again God would command His people to come and worship Him publically at His temple (Second Kings 4:23-25 & 11:5-7 & 13:1-20 & 25:9 and First Chronicles 23:27-32 and Isaiah 1:13 & 56:6-7 & 58:13-14 and Jeremiah 7:2-15 & 17:19-27 & 28:6 & 34:8-17).

The **Prophet Isaiah** told Israel her oblations were vain; her incense an abomination; and that He could not stomach her sabbaths (Isaiah 1:13). The time would come when the Lord's house would become established, when all nations would flow to it as the Law flowed forth from it (Isaiah 2:2-4) -- when from that temple the Word of the Triune God and the royal Lord of hosts would be both seen and sent forth (Isaiah 6:3-8). That would be after the virgin would bear a son called Immanuel -- and the endless government of that Prince of Peace would triumph (Isaiah 7:14 & 9:6-7 & 11:1-14 & 19:19-25). Isaiah 40:1-5 announces the coming of John the baptizer; and Isaiah 42 to 56 the coming of the Lord Jesus Christ, when His house shall be called one of prayer for all nations.

Also the **Prophet Jeremiah** would break out of the Hebrew temple and reach out to Christ as 'the Lord our righteousness' (Jeremiah 7:4 & 23:5-6). Then God's Law would become written on His people's hearts (Jeremiah 31:33 & 32:40). But first, the initial temple would be destroyed -- before seventy years of captivity in Babylon (Second Chronicles 36:21 and Jeremiah 29:10 & 50:17).

The **Prophets Ezekiel and Daniel** too would confirm this (Ezekiel 1:1f & 20:7-34 & 36:24-27 and Daniel 1:1f & 2:44 & 7:13-14 & 9:2f). Then, after Christ's coming, the sanctuary would be destroyed -- and His kingdom course victoriously onward (Daniel 9:26f & 12:1-12).

Also the **Minor Prophets** bear the same message. Hosea 6:1-3 predicts the healing of God's people on the third day after Christ's resurrection and at the rainlike coming of His Spirit. Joel 2:15-29 predicts the gathering of the people and the sanctifying of the congregation at Pentecost. Amos 9:11 (*cf.* Acts 15:15-17) predicts that God would then raise up the Church as

the tabernacle of David to take possession of the heathen. And Obadiah 21 predicts that the kingdom would then be the Lord's.

Jonah 3:5-10 predicts the mighty coming of salvation to the heathen. Micah 5:2-4 predicts Christ shall then be great unto the ends of the earth. Nahum 1:15 predicts the bringing of good tidings on the mountains. And Habakkuk 2:14 predicts that the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Zephaniah 2:11 predicts that even all the isles of the heathen shall worship the Lord. Haggai 2:7*f* predicts that when God shakes all nations, the glory shall be greater than earlier. Zechariah 9:9*f* predicts that Christ's dominion shall be from sea to sea and from the river to the ends of the earth. That would occur when the latter rain comes – after Christ's piercing and after the pouring out the Spirit -- on the day when His feet would stand upon the Mount of Olives; when the nations would go up to worship the King; and even the horses' bells would have 'holiness to the Lord' written on them, when the Canaanite would no more come into the house of the Lord (Zechariah 10:1 & 12:10 & 14:4,16,20*f*).

Meantime, after the exile, the demolished temple would first be rebuilt (Ezra 1:1-2). The Prophets and priests with their trumpets would then sing psalms together, and praise the Lord (Ezra 3:10-11 & 5:1-2). After that, Nehemiah (1:1 to 7:73) would rebuild the broken-down walls of Jerusalem, and Ezra would preach the Law of Moses from a pulpit – as all the people answered 'Amen!' and bowed their heads to worship the Lord with their faces to the ground and brought their tithes to the house of God on the sabbath (Nehemiah 8:1-6 & 9:13-14 & 10:38 & 13:15-22).

Finally, the **Prophet Malachi** would prescribe the correct way of public worship -- and predict that also the Gentiles would yet do so (1:7-11). The Law would then be kept, even as Adam did before the fall (2:6-15). For God would send John the baptizer as His messenger, and then the Messiah of the covenant Jesus Christ Himself (3:1-2). He would refine His people, and get them to bring all the tithes to His house (3:8-10). All nations would call God blessed (3:12), after the Sun of righteousness would arise with healing in His wings (4:2). Meanwhile, God's people were to remember the Law of Moses – before He would send Elijah-John before the coming of that great and dreadful day of the Lord Jesus (4:4-5) when the temple was predestinated to be fulfilled and to disappear for ever (25 to 40 and John 2:13-23 and Hebrews 8:3 to 13:20*f cf.* Revelation 21:22).

Yet just after "teaching in their **Synagogues** and preaching the Gospel," Jesus said also as regards public worship: "Don't think I have come to destroy **the Law** or **the Prophets**! I have not come to destroy, but to finish constructing.... I tell you, till heaven and earth pass away -- not one jot or one tittle shall pass from the Law.... Therefore, if you bring your gift to the altar" *etc.* (Matthew 4:23 & 5:17-24). So, then, let us now look at **the Synagogue**.

3. The Regulative Principle of Worship in the rise and growth of the Synagogue

Adam and Eve and Abel, when at public worship, were **the germ of the Synagogue** (or the "called-together worship meeting"). Genesis 4:1-4. So too were the faithful Sethites (such as Adam's son Seth and his son Enos) – when "men called upon the name of the Lord." Genesis

4:25-26. Yet the Mosaic tabernacle and Solomonic temple were later intermezzos -- between Moses and Calvary.

Noah's family in the ark was a true **Synagogue** (Genesis 7:4-10 & 8:6-12 & 8:20-22). The *Sebomenoi* or godly Gentiles, the Talmud states, were obliged to observe the 'seven precepts of the children of Noah.' *Aboda sara* 64b. Under this designation, the Talmudic Doctors include all those precepts that were already binding upon mankind at large before Abraham. Such were basically **the decalogical Commandments**, as they were binding upon the 'children of Noah' (*Sanhedrin* 56b); and, indeed, upon all the children of Adam.

Cf. Genesis 9:1-11, and the children of Adam (Genesis 1:28 & 2:17 and Ecclesiastes 7:29 & 12:13-14 and Hosea 6:7-10 *cf.* Romans 1:19 to 2:16 & 5:12-18). Too, ten adult males were needed for a Regular Assembly for Public Worship. Genesis 14:14-24 & 18:18-32; Exodus 12:21 & 18:12-25; Deuteronomy 1:13-15 & 23:1; Joshua 22:14; Judges 6:25-27 & 20:10; Ruth 4:2-5; and Luke 22:1-15.

Hence, Genesis 4:1-3*f* & 4:26 & 7:4-10 & 8:6-12 & 8:20-11 & 9:1-7 *cf.* Acts 15:21-29 and Romans 1:17-32 & 2:12-16 & 2:28 to 3:3 & 11:1-26 constitute the **root** and **fruit** of the **Synagogue**. This was: before its judaization; after its (re-)christianization as the Church; and prior to the yet-still-future time when the latter christianizes the remnant elect Judaists and reincorporates them into the Church of all ages (John 18:2 & 20:19 and Acts 1:13-21 & 4:23-31 & 12:12 & 15:21-25 & 20:6-11 and Romans 11:12-36 and First Corinthians 11:20 & 14:23 & 16:1-2 and Second Corinthians 3:3-18).

Noah's son Shem and his immediate descendants the Early Semites worshipped the one true Triune God in their **Synagogue-tents**. And Noah himself said: "Blessed be the Lord God of Shem!" Genesis 9:26*f*, *cf.* 25:27 & 28:17-22 & 32:28-30 & 33:17-20 & 35:1-7. See too First Peter 1:7-12 & 3:20*f* and Hebrews 11:7.

Also Shem's brother Japheth and many of his descendants (the Japhethites) would dwell in Shem's Synagogue-Tents. For Noah also said: "God shall enlarge Japheth, and he shall dwell in the **tents** of Shem!" Genesis 9:27. Thus the Japhethitic proselytes to Old Testament Israel, and to the New Testament Church as its only legitimate continuation, became "Semites."

Genesis 14:14-20, with its catechised or trained personnel and its bread and wine and Melchizedekian blessing and tithes, certainly suggests a Synagogue. So too does Abram's prostrate worship, and the circumcision of all the 318 catechised men and their infant males in his household at Genesis 17:1-27. And so too does the *minyán* of ten men at Genesis 18:32.

Winer's *Dissertation on Jonathan* (in the Chaldee paraphrase of the Pentateuch I:30) states that in the *Targum Onkelos* at Genesis 25:27, **Jacob** was in a '**House of Instruction**' (*B'th 'Wlpn'*). *Cf.* too at 28:12-22 (*Beth 'El* alias '**House of the Triune God**'). Also compare Genesis 33:17, where **Jacob** built a '**House of Teaching**' or a *Byth Mdrsh'*. And again in the *Jerusalem Targum* on Exodus 18:20, Jethro the priest of Midian exhorted his son-in-law Moses to teach the people prayer for their **Synagogue** (*b-Bvth Knyshthwn*). The *Targums*, of course, were Ancient-Hebraic translations of books from the Older Testament into Aramaic.

It would seem the first Synagogues were absorbed into the Mosaic Tabernacle, and the latter into the later Davidic-Solomonic Temple. But with the destruction of the first Temple by Nebuchadnezzar, the exiled Hebrews then had to worship God once more in much the same way they did during Pre-Mosaic times. Thus arose post-temple **Synagogue Worship**.

Vallentine's Jewish Encyclopaedia is at this point right on target. For its article 'Synagogue' states it probably had its [post-temple or re-new-ed] beginning during the Babylonian Captivity when, encouraged by Prophets like Ezekiel [8:1 & 14:1 & 20:1-20f], the exiles met on Sabbaths in an effort to keep alive their hopes -- and their religious distinctions from the Paganism about them.

This custom was brought to Judea, after the Restoration [under Ezra and Nehemiah]. Such local meeting-places met the need of individual participation in common worship. Ezra and the Scribes introduced into these meetings reading from the Sacred Writings [Nehemiah 8:4-8], thus starting the unique development of '**study as worship**' which has remained a characteristic feature of the Synagogue and was one of its contributions to Christianity.

At first, Synagogues were to be found only in the *Diaspora* [cf. First Peter 1:1 and James 1:1]. By the time the Temple was destroyed [by the Romans in 70 A.D.], the Synagogue had fixed a ritual traced back to Ezra and the men of the 'Great Synagogue' [Nehemiah 8:1-15]. Thus far *Vallentine's Jewish Encyclopaedia*.

Also from the post-exilic books of Zechariah and Malachi, the influence of the Synagogue on Christianity can be traced. Thus from the passage Zechariah 4:2-6, the seven-pronged Candlestick is (in Revelation 1:12f) recycled as the Presbytery of Asia Minor's seven congregations with their Spirit-filled Angels or Messengers alias their Ministers of the Word and Sacraments. And in Malachi 3:1 to 4:6, with which the *Tanak* or the canon of the Older Testament closed around B.C. 420 to 397, one clearly sees predictions anent the later Ministry of John the baptizer as the forerunner of the Messiah Jesus Christ the Lord and King.

Since Malachi, at Calvary, the Temple was fulfilled -- and terminated within the same generation. Yet both Jesus the Messiah and Christians as His followers worshipped in Synagogues also after Calvary. Even when later ousted therefrom, Christians established their own Christian Synagogues -- alias Congregations of the Church.

So, together with the great Lutheran Rev. Professor Dr. Emil Schürer, we now need to consider the Hebrew Synagogue -- as outlined in his masterly volumes *The Jewish People in the Time of Jesus Christ* (E.T., 1910, II:ii, pp. 53-83 & 220-313). For we can think of **no better introduction to the understanding of the worship services in the Christian Synagogue -- alias the early Christian Church**. Acts 18:1-8 and First Corinthians 1:2 & 10:1-4 & 11:17-20 & 14:23-26 & 16:1-2.

According to Schürer, the **Order of Divine Worship** was by New Testament times already very developed and established. The Congregation sat in an appointed order [Matthew 23:6 and Mark 12:39 and Luke 11:43 & 20:46 cf. Hebrews 10:25 & 13:7-17 and James 2:2f & 5:14f and First Peter 5:1-6 and First John 2:12-14 and Revelation 2:1f & 4:4-11].

The chief parts of the Service were the recitation of the **Shema** [or ‘Profession of Faith’ cf. Deuteronomy 6:4], the reading from the **Torah** [Genesis to Deuteronomy], the **Reading** from the **Prophets** [Joshua to Malachi], and the **Blessing by the priest** [alias the ‘Benediction’ cf. Numbers 6:24-27]. To these were added the **Translation** of the portions of Scripture read [cf. First Corinthians 12:10 & 14:13f]; and the explanation thereof by an **edifying Discourse**.

The Shema -- so called from its commencing words ‘*sh^ema ‘Yisraa’eel*’ -- consists of the sections Deuteronomy 6:4-9 & 11:13-21 and Numbers 15:37-41. It was always distinguished from prayer proper, and is rather a **Confession of Faith** than a prayer. Just like the *Apostles’ Creed*, the *Nicene Creed*, and the *Westminster Confession of Faith*. Hence the ‘reciting’ but not the ‘praying’ of the *Shema* is spoken about (*qry’th shm*’).

The Prayer was not uttered by the whole Congregation, but by someone called upon for this Office (the *Sh^eliyach Tsiboor*) by the Ruler of the Synagogue. The Congregation made responses, especially the ‘**Aameen**’ (Deuteronomy 27:15 *sqq* and Nehemiah 8:6 and First Chronicles 16:36). Also in Christian Worship (Matthew 6:13 and First Corinthians 14:16).

The **Scripture Lessons** were accordingly rendered from both the Pentateuch and the Prophets. It was customary for the Reader to stand (Luke 4:16). The lesson from the *Thorah* was so arranged, that the whole Pentateuch was gone through in a cycle of three years.

The Reading of the **Law** was already in New Testament times followed by a paragraph from the **Prophets** [cf. Matthew 5:17]. As we see from Luke 4:17, where Jesus reads a section from Isaiah -- and from Acts 13:15, *anagnoosis tou Nomou kai toon Propheetoon*. They were always read by one person, at the Chief Services -- on the Sabbath.

The reading of the Scriptures was followed by an edifying lecture or **Sermon** (*D^eraashaah*), by which **the** portion which had been **read** was **explained** and **applied**. That such explanations were the general practice, is evident from the *didaskei en tais Sunagoogais* so frequently mentioned in the New Testament (Matthew 4:23 and Mark 1:21 & 6:2 and Luke 4:15 & 6:6 & 13:10 and John 6:59 & 18:20), and especially from Luke 4:20 sqq.

The Preacher (*Darshaan*) used to stand [cf. Acts 2:14f & 13:15f] **on an elevated place** or **pulpit**, cf. Nehemiah 8:4-9. The service closed with **the Blessing**, pronounced by a **priestly** member of the Congregation [Numbers 6:23-27]. To that, the whole Congregation responded: ‘**Aameen**’ [First Corinthians 14:16 & 16:24 and Revelation 1:6-7, 1:18, 3:14, 7:12 & 22:21].

Acquaintance with the Law could be obtained at the feet of the Scribes [in] post-exilian Judaism -- in the custom of the reading of Scripture on the Sabbath Day in the Synagogue. The main object of these Sabbath Day Assemblages in the Synagogue, was **religious instruction**.

In the New Testament too, the *didaskein* or **teaching** always figured as the chief function of the Synagogue (Matthew 4:23; Mark 1:21; Luke 4:15 & 4:31 & 6:6 & 13:10 and John 6:59 & 18:20). The origin of these meetings on the Sabbath in buildings erected for the purpose, must be sought for in the post-exilian period. The first traces of them are the *mo’^a:deey ‘El* of the postexilic Psalm 74:8. But their commencement may well be transposed considerably farther back, to at least the time of Ezra [cf. Nehemiah 8:4-8].

In Christ's time, the 'teaching in the Synagogue on the Sabbath Day' was already an established institution (Mark 1:21 & 6:2; Luke 4:16 & 4:31 & 8:6 & 13:10; Acts 13:14 & 13:27 & 13:42 & 13:44 & 15:21 & 16:13 & 17:2 & 18:4). According to Acts 15:21, Moses 'had from generations of old in every city them that preach him, being read in the synagogues every Sabbath.' The system presupposed, above all, the existence of a religious community.

One must concede even regarding the ancient formation of a College of Elders or Session for each separate Synagogue [*cf.* Genesis 24:2 & 50:7 and Exodus 3:16-18 & 4:29f & 12:21 & 18:12-25 & 19:7f & 24:1f and Leviticus 19:32 and Numbers 11:24f and Deuteronomy 1:13-16 & 17:6-9 & 19:12-18 and Ezra 10:16 and Psalm 107:32 and Ezekiel 8:1f & 14:1-11 & 20:1-24 and Matthew 5:22 & 16:19-21 & 18:16-18 & 26:3 and Luke 7:3-5 and Acts 4:8-23 & 6:1-12 & 7:38 & 11:30 & 14:23 & 15:2-23f & 20:17-28 & 23:14 & 24:1 & 25:15 and Romans 12:6-8 and First Corinthians 12:28 and Philippians 1:1 and First Thessalonians 5:12f and First Timothy 3:2-13 & 4:13-16 & 5:17-22 and Second Timothy 1:11 & 2:24f and Titus 1:5-7 and Hebrews 11:2 & 13:7.17.24 and James 5:14 and First Peter 5:1-5 and Second John 1f and Third John 1-9 and Revelation 4:4-11 & 5:8-10 & 11:16f & 19:4 & 21:10-14]. Indeed, the Hellenistic Jews even in **Jerusalem** -- the Libertines, Cyrenians, Cilicians and Asiatics -- evidently formed separate communities (Acts 6:9).

No actual distinction is made in the Old Testament between *Sunagoogee* and *Ekkleesia*. The [*circa* 270 B.C.] 'Seventy Scribes' put *Sunagoogee* for '*Eedaah*, and as a rule *Ekkleesia* for *Qaahaal*. So do the Targums (*Knyshth* for '*Eedaah*, and generally *Qhl*' for *Qaahaal*). The former [*Sunagoogee*] is chiefly used in the books of Exodus, Leviticus, Numbers and Joshua; the latter [*Ekkleesia*] in Deuteronomy, First & Second Chronicles, Ezra, and Nehemiah.

It is probable the Synagogue had only in towns with a mixed population an independent existence beside the political community. In purely Jewish localities, the Elders of the place would have been also the Elders of the Synagogue. When viewed as religious, the community is called *Kneeseth* -- properly 'Assembly'; Greek *Sunagoogee*; Aramaean *Knyshth*'. *Sunagoogee* is used in the sense of 'Congregation' -- *e.g.*, Acts 6:9 & 9:2.

Also in the time of Christ, the acts proper to Public Worship -- the reading of the Scriptures, preaching and prayer -- were performed. Christ was able, whenever He came into a Synagogue, immediately to address the Congregation.

It was above all necessary that an Official should be nominated, who should have the care of external order in Public Worship and the supervision of the concerns of the Synagogue in general [*cf.* First Corinthians 14:33-40]. These were the Rulers of the Synagogue. Such *Archisunagoogoi* are met with not only in Palestine (Mark 5:22-38 and Luke 8:49 & 13:4), but also in Egypt, Asia Minor (Acts 18:15), Greece (Acts 18:8-17), Italy, and Rome.

In the well-known passage of the First Epistle to the Corinthians [5:1-5], the expression *paradounai too, Satana,* (verse 5) also occurs beside *hairein ek mesou* (verse 2). The Old Testament is already acquainted with the term *cheerem* -- that is, the permanent excommunication or curse. That it was current, is proved by the expressions *anathema* and *anathematizein* so repeatedly occurring in the New Testament (Romans 9:3; First Corinthians 12:3 & 16:22; Galatians 1:8-9; Mark 14:71; and Acts 23:12 & 14:21).

The Ebionites retained the expression *Sunagoogee* for the **Christian** Congregation also [Epiphanius 30:18]. In Patristic Literature, *Sunagoogee* is sometimes used for the Christian Congregation. *Hermas Mandata* 11:9. In Christian Aramaic, *Knyshth'* -- which answers to the Greek *Sunagoogee* -- seems the usual word for 'Church.' Tatian's *Diatessaron*.

The Office and Title were transferred also from the Judaistic Jews to **the Hebrew Christian churches of Palestine** (Epiphanius 30:18). It is found also in **Christian churches beyond Palestine**. It is seen in the addition of the seven-branched candlestick [Revelation 1:12 & 2:1 to 3:22], and in the 'Angel' or 'Messenger' to each Congregation.

The Hebrew title *Ro'sh ha-K'neeseth* is undoubtedly synonymous with it. That this Office [of 'Messenger' alias 'Minister of the Word and Sacraments'] differed from that of an Elder of the Congregation [First Corinthians 4:1 *cf.* 12:28 and First Timothy 5:17a & 5:17b], is proved by the joint occurrences of the titles *Presbuteroi* and *Archisunagoogoi* (Epiphanius 30:11:18). But it is most instructive that, according to the evidence of the inscriptions, one and the same person could fill the Offices of both *Archoon* and *Archisunagoogos*.

His Office was that of specially caring for Public Worship. He was called *Archisunagoogos*, not as Head of the Community but as Conductor of their Assembly for Public Worship. He was indeed taken out of the number of the Elders of the Congregation. Among his functions is specially mentioned that of appointing who should read the Scriptures and the prayer, and summoning fit persons to preach (Acts 13:15).

He had to take care that nothing unfitting should taken place in the Synagogue. Luke 13:15 and First Corinthians 14:33f. There was generally but one *Archisunagoogos* for each Synagogue. Sometimes, however, more than one are mentioned for one Synagogue. Acts 13:15 (*cf.* Co-Ministers of the Word). The *Sh'liach Tsiboor* who had to pronounce the prayer at Public Worship in the name of the Congregation, is also generally regarded as one of its Officers.

The building in which the Congregation assembled for Public Worship, was called *Beeyth ha-K'neeseth*, Aramaic *Beey K'niyshthaa'*, Greek *Sunagoogee* or *Proseuchee* [alias 'Place of Prayer' where those who profess faith in God 'come together' or 'synagogue-ize']. Compare First Corinthians 11:20 & 11:22 & 11:34 *cf.* 14:23-26 & 16:1-2.

The designations *Sunagoogion*, *Proseukteerion* and *Sabbateion* [First Corinthians 16:1-2] appear. In Northern Galilee, ruins of ancient Synagogues are preserved to the present time -- the oldest of which are possibly of the first century after Christ. Just such buildings were called *Proseuchai*. In Acts chapter 16:13-16, a *Proseuchee* is spoken of at Philippi -- and then directly after, in chapter 17:1, a *Sunagoogee* at Thessalonica.

The *Proseuchee* is evidently the usual place of the Sabbath Assembly [*cf.* First Corinthians 16:1-2] -- in which Paul also embraces the opportunity of preaching [Acts 13:14-22 & 20:7 *cf.* Luke 4:16 and Hebrews 13:22]. There was in every town of Palestine, and even in smaller places, at least one Synagogue. We find Synagogues *e.g.* in Nazareth (Matthew 13:54 and Mark 6:2 and Luke 4:16), and in Capernaum (Mark 1:21 and Luke 7:5 and John 6:59). Compare Acts 15:21's 'in every city [every Sabbath Day].'

A Synagogue was to be built wherever but ten religious and mature males were dwelling together [Genesis 17:25-27 & 18:32 and Exodus 18:12-25 & 24:1-14 and Deuteronomy 1:13-16 & 23:1-3 and Joshua 22:14 and Judges 6:25-27 & 20:10 and Ruth 4:2-5 *cf.* too Luke 2:41-44 & 22:1-15]. In the larger towns there was a number of Synagogues -- as *e.g.* Jerusalem (Acts 6:9 & 24:19), Alexandria [Acts 18:24-26], and Rome [Acts 28:17-29 & Romans 16:4-16].

The fittings of the Synagogues were in New Testament times very simple. The chief was the closet in which were kept the rolls of the Law and the other sacred books [*cf.* perhaps Second Timothy 4:13]. An elevated place or pulpit upon which stood the reading-desk was erected for him who read the Scriptures aloud or preached [*cf.* Nehemiah 8:4-9 and also Luke 4:16-21 and Acts 20:7-11].

The Order of Divine Worship was in New Testament times already tolerably developed and established. The Congregation sat in an appointed order [Matthew 23:6 and Mark 12:39 and Luke 11:43 & 20:46 *cf.* Hebrews 10:25 & 13:7-17 and James 2:2*f* & 5:14*f* and First Peter 5:1*f* and First John 2:12-14 and Revelation 2:1*f* & 4:4-11]. Ten adult male religious individuals were necessary to form a Regular Assembly for Public Worship.

It was the custom to pray standing. Matthew 6:5 and Mark 11:25 and Luke 18:1 The Prayer was not uttered by the whole Congregation, but by someone called upon for this Office (the *Sh^eliyach Tsiboor*) by the Ruler of the Synagogue.

The sacred language Hebrew in which the Sections of Scripture were read aloud being no longer familiar to the bulk of the Jewish people, it was necessary to ensure their better understanding by translation. Hence the reading was accompanied by a continuous translation into the Aramaic dialect [*cf.* First Corinthians 12 to 14 & 16:22 and the Westminster Assembly Commissioner Rev. Dr. John Lightfoot thereon in his *Commentary on the New Testament from the Talmud and Hebraica*]. In the lesson from the *Thorah*, the Reader had to read one verse at a time for the Translator; in the lesson from the Prophets, three.

The reading of the Scriptures was followed by an edifying lecture or Sermon (*D^eraashaah*), by which the portion which had been read was explained and applied. That such explanations were the general practice, is evident from the *didaskei en tais Sunagoogais* so frequently mentioned in the New Testament (Matthew 4:23 and Mark 1:21 & 6:2 and Luke 4:15 & 6:6 & 13:10 and John 6:59 & 18:20), [and especially] from Luke 4:20 *sqq.*)

The Preacher (*Darshaan*) used to sit (Luke 4:20) [or stand *cf.* Acts 2:14*f* & 13:15*f*] on an elevated place or pulpit, *cf.* Nehemiah 8:4-9.... The service closed with the Blessing, pronounced by a priestly member of the Congregation [Numbers 6:23-27] -- to which the whole Congregation responded: 'Aameen' see First Corinthians 14:16 & 16:24 and Revelation 1:6-7 & 1:18 & 3:14 & 7:12 & 22:21].

The order above described, is that of the Principal Service on the forenoon of the Sabbath. At the Afternoon Service, no lesson from the Prophets but only one from the Pentateuch was read. And only three Members of the Congregation took part in the reading [*cf.* First Corinthians 14:27 & 14:29]....

The history of the Jews during the times of Christ is not confined to the limits of the Holy Land. Jewish communities of greater or less magnitude and importance had settled in almost all the countries of the then-civilized world. The Acts of the Apostles [2:9-11] also mentions Jews and their associates from Parthia, Media, Elam and Mesopotamia; from Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and Cyrene; from Rome, Crete and Arabia.

Indeed, some have calculated that at least one out of every seven persons throughout the Mediterranean World itself and of course also the Near-Eastern World in particular was then either a Jew or a proselyte to the Hebrew Religion. See the references to those "scattered" -- in James 1:1 (*en tee, Diaspora, i*) and First Peter 1:1 (*Diasporas*) *cf.* 5:13 (*en Babulooni*).

Most important with regard to the history of civilization, was the Jewish Dispersion in Egypt and especially in Alexandria [Acts 6:1-9 & 8:27 & 11:18-20 & 18:24f]. The diffusion of the Jews in Greece is already evident from the history of the Apostle Paul -- who found Jewish Synagogues in Thessalonica, Berea, Athens and Corinth (Acts 15:21 & 17:1,19,17 & 18:4,7). Rome was the seat of a Jewish community numbered by thousands [Acts 28:16-29 *cf.* Romans 2:17 & 4:1f & 9:3f & 10:1f & 11:1f & 15:8f & 16:3f]. The first appearance of Jews in Rome, dates from the time of the Maccabees [B.C. 170f *cf.* Daniel 11:30f].

The reign of Claudius began with an Edict of Toleration favouring the Jews. Yet this Emperor soon felt obliged to take measures against them. According to the short account in Acts 18:2, an actual expulsion of the Jews took place under Claudius. According however to Dio Cassius [at his chapters 60:6 & 37:17], Claudius prohibited only the Assemblies of the Jews.

This prohibition was indeed equal to a prohibition of the free exercise of their religion, and would certainly have the result of inducing many to leave the city. From the words of Suetonius [*Claudius* 25], it might indeed be inferred that it was occasioned by the disturbances which arose within Judaism in consequence of the preaching about **Christ**.

This edict of Claudius had but transient consequences. Such measures were not capable of extirpating the firmly-rooted Jewish community or of even permanently weakening it. It was already, chiefly by means of its numerous proselytes, too much intertwined with Roman life for its complete suppression to be successful. Often suppressed, they nevertheless mightily increased -- so that they achieved even the free exercise of their customs. From the time of Augustus [Luke 2:1f], direct relations of Jews to the Imperial Court are not lacking. Nay, in the reign of Nero -- his wife the Empress Poppaea herself seems to have been a Jewess.

After the Jewish community in Rome [Acts 28:17-31], that of Puteoli (Dikäarchia) is presumably the most ancient in Italy [*cf.* Acts 28:13-14]. In this chief trading port of Italy with the East, we find Jews as early as B.C. 4. We likewise meet with Jewish communities in various parts of Gaul and Spain [and perhaps even in Britain and Ireland]. There was but one way those of the Jewish people 'scattered over the whole earth' could possibly maintain their native religion and usages, and that was by organizing themselves into independent Communities [First Peter 1:1 & 2:5-9 & 5:1-5 & 5:13 and James 1:1 & 2:2 & 5:14f].

In Alexandria, where the Jews formed a large portion of the entire population [LXX *cf.* Acts 18:24f], their community enjoyed very extensive political privileges. Augustus instituted a

Gerousia [or Council of Elders] to which the direction of Jewish affairs was entrusted, over which a certain number of *Archontes* [or Elders] presided. Both the *Gerousia* and the *Archontes* are frequently mentioned.

The Jews living in Cyrene in like manner formed a separate community [Acts 6:9]. From the Roman inscriptions, we gather that the Jews living in Rome were divided into a large number of separate and independently-organized Communities (*Sunagoogai*). Compare *hoi ek teen Kaisaros oikias* (Philippians 4:22).

As in Palestine, so also in Rome and Italy and through the *Diaspora* generally -- we meet with the office of the *Archisunagoogos*. He is not simply the President of the Community, but he is entrusted with the special task of conducting and supervising the meetings for religious purposes. He may have been chosen from among the *Archontes* [or Elders]; so the same person might thus be an *Archon* and an *Archisunagoogos* at one and the same time.

It was a matter of importance to the Jews to be allowed to exercise jurisdiction over the Members of their own Community. As the Mosaic Law concerned itself not only with acts of worship but with the affairs of ordinary life as well -- also these latter being subjected to the **regulative principles of a Divine Law**, it was utterly repugnant to Jewish ideas of things that they should be tried by any other than Jewish Law.

After the apostasy of many Synagogues from the Triune God into unitarian Judaism, the Pre-Christian Judaist Paul obtained a warrant from the *Sanhedrin* in Jerusalem for the arrest of certain converts to Christianity among the Jews living in Damascus (Acts 9:2). In other places again, he caused such converts to be put in prison and scourged (Acts 22:19 & 26:11). Subsequently [after himself rejecting Phariseism and Talmudism and returning to the True Triune Religion of the Older Testament] -- he himself was scourged by the [Judaistic] Jews five times, for being a Christian (Second Corinthians 11:24 *cf.* 13:14).

In Corinth, the Proconsul Gallio directs the Jews to carry their complaint against Paul before their own authorities, on the ground that he would be prepared to interfere only if Paul had been charged with a criminal offence. But not if it was merely a question of transgressing the Jewish Law (Acts 18:12-17 [compare the *Westminster Confession* 19:3f]).

In the Dispersion, the cultured Jew was not only a Judaist but a Greek as well -- alike in respect of language, education, and habits. By force of circumstances, he felt impelled to find ways of harmonizing and combining Jewish and Hellenistic idiosyncrasies [*cf.* Acts 6:1-9].

Those of the Dispersion may have adopted the Greek language as their vernacular. Defective and lax their observance of the Law might have seemed. Still, in the depths of their heart, they were Jews notwithstanding. One of the principal means employed for preserving and upholding the faith of their fathers among the Communities of the Dispersion, was the regular Meetings for Worship in the Synagogues on the Sabbath.

In the course of his travels through Asia Minor and Greece, the Apostle Paul everywhere met with Jewish Synagogues. As for example in Antioch of Pisidia (Acts 13:14), Iconium (Acts 14:1), Ephesus (18:19-26 & 19:8), Thessalonica (17:1), Berea (17:10), Athens 17:17), Corinth

(Acts 18:4-7). Josephus (*Wars of the Jews* II:14:4-5) mentions Synagogues as being in Caesarea on the Phoenician coast [*cf.* Acts 10:1 & 10:22]. *Proseuchai* are met with even in the Crimea.

In those towns in which the Jews were rather more numerous, there were several Synagogues. This was so in the cases of Damascus (Acts 9:20) and of Salamis in Cyprus (Acts 13:5); while in Alexandria there was quite a multitude of them. In Rome, there was a large number of Synagogues -- as early as the time of Augustus. Wherever Jews were found to be living, there the Law and the Prophets were read and expounded every Sabbath -- and the religious ordinances observed [Acts 15:21]. See too the *Westminster Confession* 21:1-8, *The Form of Church Government*, and the *Directory for the Publick Worship of God*.

The language employed in Public Worship was as a rule undoubtedly the Greek. Hebrew was so little current among the Jews of the Dispersion, than not a single instance has been met with of its use [even] upon a tombstone. The Rabbinical authorities in Palestine had expressly sanctioned the use of any language whatever, in repeating the *Shema*. The writing of the Holy Scripture in Greek, is expressly sanctioned.

According to the Rabbinical view, it must also have been considered legitimate to read the Scriptures at the Meeting for Public Worship in some other language -- say in Greek. Several of the Christian Fathers [such as Justin and Tertullian] have distinctly assured us that it was the Greek Translation of the Bible that was used in the Synagogues and therefore during Public Worship [*cf.* First Corinthians 12 to 14]. Paul, for example, was familiar with the (*LXX*) Greek Translation of the Old Testament.

In common with all other Jews, those in the *Diaspora* made pilgrimages to Jerusalem [Acts 2:5-11 *cf.* 21:17-25]. "Many thousands of people from many thousands of towns made pilgrimages to the temple at every festival -- some by land, some by sea; and coming from the east and the west, from the north and the south" (Philo's *De Monarchia* II:1). The number of Jews that were usually assembled in Jerusalem at the time of the feasts, has been estimated by Josephus (*Wars of the Jews* VI:9:3) at as high a figure as 2 700 000.

As forming an essential element in the Judaism of the Dispersion, we must also mention that numerous body of Adherents who in every quarter joined themselves to the Jewish Communities and were known under the designation of Proselytes [Matthew 23:15 and Acts 2:10 & 8:27f]. The educated world of the time made the butt of its jeers [*versus* both Jews and Proselytes] for their observance of the Sabbath [Genesis 2:1-3 & 4:3 & 8:6-12 and Exodus 16:28f and Numbers 15:32f] and their Worship of God without images [Genesis 31:19-34 & 35:2 and Acts 15:21-29 *cf.* First John 5:21].

In the course of their missionary efforts -- the Judaistic Jews to all appearance understood, above all things, how to present Judaism in a form calculated to recommend it even to a Greek or a Roman [Matthew 23:15]. This they did above all with respect to their idea of God. Judaism is the truly rational religion, rejecting as it does the notion of a multiplicity of gods with circumscribed spheres of action, and worshipping the one Lord and Creator of all things and Him only -- even that Almighty and righteous God Who is omnipotent, and Who recompenses everyone strictly according to his moral condition.

Nor, like shortsighted Heathenism, does Judaism represent the Divine Being in the finite form of a man [First Corinthians 12:1f]. It rejects every material representation of Him, and makes the invisible Lord of heaven and earth Who rules over all and Who transcends all the limits of the material world, the sole object of its worship.

Yes indeed! Yet note well how the christianized Ex-Judaist Paul, unlike the Judaists, then re-established the original human worship of God as the Triune One! Cf. Genesis 1:1-3 & 1:26 with First Corinthians 12:4-6 and Second Corinthians 13:14!

Despite their unitarianized god, we find that even the Pharisees in Palestine developed an active zeal for conversions. "They compassed sea and land to make one Proselyte" [-- albeit a unitarian 'child of hell' even worse than the Pharisees themselves] (Matthew 23:15). The true worship of God was regarded as of paramount importance. Hence, then, the desire to convert Heathendom from its blindness and folly -- would of necessity assert itself.

The success with which those efforts were crowned, was in any case something very considerable. In the Hellenistico-Roman period the number who allied themselves more or less closely with the Jewish Communities -- who took part in Judaistic Worship and observed Judaism's ordinances with a greater or lesser degree of strictness -- was a very large one.

"Many of the Greeks," as the Judaist Josephus [*Apion* 2:10 & 2:39] boasts, "have been converted to the observance of our laws. Among the mass of the people, there has for a long time now been a great amount of zeal for our Worship. Nor is there a single town among Greeks or Barbarians or anywhere else -- not a single nation to which the observance of the Sabbath as it exists among ourselves -- has not penetrated."

In stating the number of Jews of every nationality that were lodging in Jerusalem, the Acts (2:9-11) does not forget to mention the Proselytes along with the Jews (2:10). In Antioch of Pisidia, Paul addressed those assembled in the Synagogue as *andres Israeeleitai kai hoi Phoboumenoi ton Theon* (Acts 13:16) -- *andrees adelphoi, huiioi genous Abraam kai hoi en humin Phoboumenoi ton Theon* (Acts 13:26). After the Service was concluded, there followed him *polloi toon Ioudaioon kan toon Sebomenoon Proseelutoon* (Acts 13:43 cf. Also 13:50).

In Thessalonica, there was converted by Paul *toon Sebomenoon Helleenoon pleethos polu* (Acts 17:4). In Athens, Paul preaches in the Synagogue *tois Ioudaiois kai tois Sebomenois* (Acts 17:17). We find that wherever there was a Jewish Community -- there was also a body of Proselytes attached to it.

In Damascus, nearly the whole female portion of the inhabitants was devoted to Judaism. Not unfrequently, it was precisely women of rank who showed those leanings (Acts 13:50 & 17:4 [cf. too 16:13]). We also read of several instances of the conversion of men occupying distinguished positions [Acts 8:26 *sqq.*].

The result of this was, that to almost every one of the Jewish Communities of the Dispersion there was attached a following of 'God-fearing' Gentiles [Phoboumenoi], who adopted the Judaistic (that is the monotheistic and imageless) mode of Worship and attended their Synagogues. It is God-fearing Gentiles of this description that are undoubtedly to be understood

by the *Phoboumenoi ton Theon* or the *Sebomenoi ton Theon* so often mentioned in Josephus (*Antiquities* 14:7:2), and above all in the Acts of the Apostles (10:2 & 13:16 & 13:26 & 13:43 & 13:50 & 16:4 & 17:4 & 17:17 & 18:7). Compare also the fragment in the *Catena* on Exodus 22:19 and Matthew 23:15 and Acts 2:10 & 6:5 & 13:43 with Exodus 20:10 and Deuteronomy 5:14 & 14:21 & 24:14. Thus Rev. Professor Dr. E. Schürer.

Now the perfect man Jesus Christ worshipped God mostly in Synagogues! As can be seen especially from Luke 4:16f, the Synagogues were pre-eminently to be places where the Word of God was faithfully preached and applied by the Preacher -- while seated listeners faithfully obeyed and responded (in praise and in prayer). See further: Matthew 4:23 & 9:35 & 12:8-12 & 13:54-57 and Mark 1:21-29 & 1:39 & 3:1-6 & 6:1-2f and Luke 4:31-36 & 4:38-43 & 4:44 & 8:41f & 13:10f and John 6:59.

The Hebrew-Christian Early Church followed the example of her Master Christ, and likewise worshipped in Synagogues (Acts 9:20f & 13:5 & 13:14f & 13:42f & 13:44f & 14:1 & 17:1f & 17:10f & 17:17 & 18:4f & 18:7-11 & 18:19 & 18:26-28 & 19:8-10 & 24:12). If expelled, those early Hebrew-Christians simply established their own Christian Synagogues alias their *de facto* Church Congregations. See: Acts 1:14f & 2:42 & 4:23 & 9:31-32f & 10:2-48f & 11:19-26 & 12:1-5 & 12:12f & 13:1f & 14:23 & 16:5f & 16:13-15 & 16:30-34 & 16:40 & 18:2-10f & 18:26-28 & 19:8-10 & 20:7-11 & 20:17-28 & 21:7 & 21:8f & 21:18-20 & 28:13f & 28:17-31 and Romans to Jude and Revelation 1:12-20 & 2:1 to 3:22 & 22:16f.

The influence of the Hebrew Synagogue on the Christian Church is reflected also in the areas of: church government; prayer; preaching; and psalmody; *etc.* There, apart from First and Second Corinthians and the book of Revelation in particular, also the following texts should be consulted: Acts 6:1-7 & 11:27-30 & 13:1-16f & 15:1 to 16:5 & 16:13-15 & 17:1-11 & 18:4-28 & 19:8-10 & 20:6-28 & 21:17-27 & 28:23-31; Romans 1:17 to 4:11f & 9:1 to 11:33 & 12:1-13 & 15:4f; Galatians 2:1 to 3:29 & 4:1-31 & 6:13-16; Ephesians 2:12-22 & 4:3-13 & 5:19f; Philippians 1:1 & 3:2-7; Colossians 2:11-13 & 3:11-16; First Thessalonians 1:1-4 & 2:14-16 & 5:12-20; and First Timothy 1:3f & 2:1 to 3:13 & 4:6-14 & 5:17-22; and Second Timothy 1:3-5 & 2:2 & 2:25; and Titus 1:5-7; and First Peter 1:1 & 3:6 & 5:1-5; and Second Peter 3:15-16; and Third John 1-10; and Jude 5-15.

Yet sadly, with the unitarianizing judaization of many Hebraic Synagogues -- the Judaists there ousted many christianized Jews and Proselytes therefrom. Those latter groups then left those antichristianized synagogues, and established their own Christian synagogues alias churches -- to which also many Pagans were attracted and converted. Acts 18:4-17 and 19:8-10 *cf.* First Corinthians 1:1f & 1:14f. Consequently in Corinth as elsewhere, the (re-)christianized synagogues continued as Christian churches (Acts 18:4-17 and First Corinthians 10:1f & 11:20f & 14:23 & 16:1-22).

Yet the other de-christianizing Hebrew Synagogues degenerated into the "Synagogue of Satan" -- wrote the inspired Hebrew-Christian Apostle John in Revelation 2:9 & 3:9. It is not our purpose here to trace the history of the Judaistic synagogue after 70 A.D. We just remark it is only the Christians who have thenceforth been the True Semites who keep on dwelling in the tents of the Trinitarian Shem (Genesis 9:26) -- so that it is in the unitarianized antichristian synagogues that many of the real 'Anti-Semites' alias Anti-Christians are to be found.

But many of the Shem-ites removed themselves from the Church as the True Synagogue -- and went it alone in their new "synagogues of Satan." Then they railed against the semiticized Japhethites in the true tents -- alias the ecclesiastical synagogues -- of Shem. Quasi-Semitic Judaists and indeed also even the largely-Semitic Muslim Arabs would later anti-semitically oppose the True Semitism of the Christian Church.

Yet all such alien opponents of Christianity are strangers to the continuing True Synagogue of the international Commonwealth of Biblical Israel alias the princes of the Triune 'Elohiym. For *J^ehoovaah* the true 'Elohiym, the trinitarian Holy One of the Apostolic Hebrew-Christian John's *Trishagion*, is ranged against the "synagogues of Satan." Revelation 1:4-8 & 1:18-20 & 2:9 & 3:9 & 4:5-8 & 5:6-10 & 15:3-4 & 21:1 to 22:16f.

The semiticized Japhethites are the True Semites, now dwelling in the true tents or the ecclesiastical synagogues of Shem. And they have restored the true triune meaning of the *Shema*' of Deuteronomy 6:4f (and of Numbers 6:24-27) -- as seen also in their Apostles' and Nicene and Chalcedonian Creeds.

For, ever since Calvary, and A.D. 70 -- the Church alone is the True Synagogue and the True Israel of God in continuity with the true olive tree of Old Testament Israel. Indeed, Jesus is Jehovah -- the Root and the Branch of David.

Jesus-rejecting Judaists and their degenerated synagogues are the apostate and faithless branches broken off from that olive tree and cast thenceforth into the wild field of the rest of unsaved humanity. Yet, if later converted to Christ, they were and are (re-)engraftable back into the true olive tree Church -- alongside of its faithful Hebrew-Christians and alongside also its many adopted Gentile-Christians as God's one and only True Synagogue alias the Church of the Triune God. Acts 7:38 and Romans 11:11-36 and First Corinthians 10:1-4 -- and also Galatians 6:14-16.

Yet before the degeneration of some synagogues was reached -- the Christian Synagogue or the True Church took over all that is liturgically good in the Pre-Christian Non-Judaized Hebrew Synagogue (as described by Schürer), and advanced it into a fully-Biblical or 66-Book Christian Liturgy. Indeed, the Christian Church was and is to be the True Synagogue or place of Public Worship -- and not a Mediaeval Mass nor a Modern Circus nor a Rock Concert!

4. Theologians on the Regulative Principle in the transition from Synagogue to Church

As Princeton's Presbyterian Rev. Professor Dr. S. Miller said in his book *The Ruler Elder*, "the apostolic Church...was adopted from the Synagogue... If we compare the titles, the powers, the duties and the ordination of offices of the Christian Church as established by the Apostles, with the Temple and the Synagogue systems respectively -- we shall find the organization and service of the Church to resemble the Synagogue in almost everything."

The great Southern Presbyterian Rev. Professor Dr. R.L. Dabney states (with the *Westminster Larger Catechism* 156-158) in his own great 1891 book *Discussions Evangelical and Theological* (II:69-128), that only trained males should preach. He states that where a

wholesale provision is made for elevating men promiscuously, without subjecting them to test and discipline -- the inevitable result will be the introduction of a majority of scurvy characters by which any man could be floated into the Ministry without any special effort. It is a fatal mistake for the Church to lift all the difficulties out of man's way. It is all-important that a part of this be left resting upon himself, as a test of his devotion and a training of his hardihood.

Christ, the Head of the Church, has Himself ordained the mode in which He wills His Gospel shall be **preached** to mankind. He provided expressly how the Preachers were to be selected and appointed. **Elders** of the Church are clothed with the function of trying the qualifications of the new herald -- and, on verifying the presence of those qualities, of clothing them with the office-power of the ministerial Elder. It was thus that the highest Evangelists were appointed. Acts 16:1-3 and First Timothy 4:14 and Second Timothy 1:6. Thus are the ordinary Ministers of the Church to be perpetuated. Second Timothy 2:2.

Christ knows best. Were we Quakers [or Evanjellyfish or Pentecostalists!], we could consistently claim an exemption from this law. However, the modern Evangelist and Pastor must **preach aright** -- by the combined assistance of his natural and acquired mental gifts, Scriptural knowledge, and spiritual discernment. The Church must claim her rights of selection, [training,] ordination and government over those who preach her Gospel -- for her own and her Master's sake.

Let all then bear in mind that the recognition of lay-preaching means Broad-Churchism! We would proceed to [the untrained layman D.L.] Moody's actual method of preaching the Gospel. We do not complain his preaching is not good, but that it is not better. The privilege which Mr. Sankey and his imitators claim, of importing their own lyrics into **God's Worship**, must be closely watched.

If the same license is to be usurped by every self-appointed chorister -- we shall in the end have a mass of corrupting religious poetry -- against which the Church will have to wage a sore contest. Mr. Sankey's developments exhibit a marked inferiority of matter and style to the established hymnals of the leading churches, habituating the taste of Christians to a very vapid species of pious doggerel in portions suitable to the most infantile faculties supplemented with a jingle of 'vain repetitions' [cf. Matthew 6:7]. What shall we gain by giving our people these ephemeral rhymes -- in places of the immortal lyrics of Moses [and] David, so grand in their rhythm and melody [Psalms 90:1f & 103f etc.]?

The Old Testament contained in germ all the principles of the new. No woman ever ministered at the altar. No female Elder was ever seen in a Hebrew Congregation. Presbyterians, at least, believe that the Church Order of the Old Testament Church was imported into the New. **The primeval presbyterian order continued unchanged.**

The Christianized Synagogue became the Christian Congregation with its Eldership, Teachers, and Deacons -- and its women invariably keeping silence in the Assembly. Christ is Sovereign, and the Visible Church is His Kingdom. He gave His Church a set of institutions by Moses [Hebrews 8:5]. At the New Dispensation, He fulfilled and abrogated part of these -- by Himself, and His Apostles [Ephesians 2:15-20 & 4:5-16]. **What He did not abrogate, is still of force.**

The whole institution of the Christian Church, was borrowed from the government of the **Hebrew Church**. From time immemorial the whole local government of the Hebrews had been presbyterial. It matters not whether we believe Elders acted in turn as spokesmen or Preachers of the Synagogue; or that one of these Elders was selected as a permanent President and Director of Public Worship under the name of 'Angel of the Congregation' [Revelation 2:1f].

The Synagogue was the model followed by Christ and His Apostles in forming the Christian Congregation. That the Church was modeled on the Synagogue, appears plainly from the facts that the Worship of the Synagogue was moral and perpetual, while that of the temple was ritual, typical, and temporary.

Christ and his Apostles were Hebrews, accustomed to worship in the Synagogue from childhood. Many Primitive Churches were but Synagogues or parts of Synagogues christianized. Thus Rev. Professor Dr. R.L. Dabney.

The same basic conclusions were reached even by the famous **Episcopalian** Rev. Dr. Edwin Hatch, in his famous 1901 book *The Organization of the Early Christian Churches* (pp. 58f). There he shows that side by side with the Synagogue or 'Congregation' of a town, was the *Synedrion* or Session of the 'Elders.' On the **Sabbath**, there was an Assembly -- presided over by the *Archisunagoogos* for the purpose of **prayer** and the **reading of the Scriptures** and **exhortation**.

When the majority of the members of a Jewish Community or Synagogue were convinced that Jesus was the Christ -- there was nothing to interrupt the current of their former common life. **There was no need for secession. The old Form of Worship** and the old Modes of Government could **still go on**.

The weekly commemoration of the resurrection supplemented, but did not supersede, the ancient Sabbath. The reading of the life of Christ and of the letters of Apostles supplemented but did not supersede the ancient lessons from the Prophets and the ancient **singing of the Psalms**. **The origin of the Presbyterate in those Christian Communities which had been Jewish, is thus at once natural and simple.**

Out of the varied duties, those which came to be in practice the chief or only duties of the Christian Councils -- were those which had been the chief duties of the **Jewish Synedria**. Jewish *Synedria* exercised authority in breaches of the Ecclesiastical Law. They had in their several localities the same powers which for graver cases and for national rather than local questions were possessed by the central court -- the Great *Sanhedrin* at Jerusalem [Deuteronomy 17:4-11 & 19:12-19]. Outside Palestine, the same kinds of authority remained [Acts 19:22 & 18:15 & 22:19 & 26:11]. The main functions of the **Christian Council of Presbyters**, were closely analogous [Matthew 18:15f and Acts 15]. Thus Dr. Hatch.

The great **Dutch Reformed** Theologian Rev. Professor Dr. Abraham Kuyper Sr. augments and advances the above views, in his 1911 magisterial 557-page book *Onze Eerendienst* [alias *Our Divine Worship*]. There, he addresses some cardinal issues in no less than 130 chapters. Such relate to: the revival of liturgy; the gathering of believers; convocations as a redeemed congregation; the exercise of religion; the altar; false spiritualism; set prayers; the singing; our

psalmody; the organ; the demands of beauty; ministerial attire; the church building; adjuncts; the seating arrangements; and church servants. All synagogically preordained!

He then proceeds to deal with: the pre-worship arrangements; the introit; the reader; the salute; the blessing; soloists; the presence of God; confession of sin; the Decalogue; Absolution; Postures for Prayer; Profession of Faith; the Reading of Scripture; the Sermon; and the Introductory Prayer or Praise. Under the Sermon itself he discusses whether it should be read, or delivered impromptu; the choice of the text; unity and emotion in the Sermon; Contact with the Audience; the nature of the Listeners; different kinds of preaching; the Amen; the Final Prayer; and the close of the Service. Finally, he also deals with: collections, ecclesiastical solemnities; the administration of Baptism, the transition from Baptism to the Lord's Supper, the administration of the Supper, suspension and excommunication, installation into Office, the performance of weddings; and closing remarks.

Many of Kuyper's ideas about worship are updated in Rev. Dr. J.L. Koole's 1949 book *Liturgie en Ambt in de Apostolische Kerk* [alias *Liturgy and Office in the Apostolic Church*]. On his pages 11f & 60, he insists that originally there was a connection between Church and Synagogue. Christian believers from Jewry had no objection to visiting the Synagogue, and they did not wish unilaterally to break off contact with others in the Synagogue. If invited to explain the passage read -- they were thus able to show how that prophecy had been fulfilled. Luke 4:16f cf. Acts 13:2-5 & 13:15-44.

In the Acts, Luke repeatedly mentions how Paul -- after ceasing to be a persecutor of the Church and then becoming an Apostle -- from one town to the next first tried to connect with the Synagogue. The Synagogue was visited also especially by a number of interested Gentiles [as well as by Ex-Gentiles who had proselyted to the Synagogue].

Yet this activity within the Synagogue does not seem to have lasted long. Only in Ephesus [and to a lesser extent also in Corinth] did this co-operation endure for a longer time, between his second and his third missionary journey. But then -- even in Ephesus -- Church and Synagogue each went its own way [Acts 18:1-11 and 18:24 to 19:10].

In Corinth, Paul preached in the Synagogue. However, when it led to a conflict, he had to look around for another place to continue his preaching -- and he found it in the home of the proselyte Titius Justus [or Gaius], who had become a Christian. That house then served as the gathering-place for the believers (Acts 18:7f [and First Corinthians 1:14 & 11:20 & 16:2]).

A few years later, Paul wrote to the Church of Rome from that same Corinth. At the end of his Epistle [Romans 16:23], he conveyed a greeting from Gaius whom Paul indicates was Paul's host -- and also that of the whole Congregation.

From the First Epistle which Paul wrote to Corinth [1:14 & 11:20 & 14:23], it indeed appears there was quite enough room for the whole Congregation to 'come together' [or 'synagogue-ize']. This suggests that Titius Justus and Gaius were one and the same person.

The idea that Psalms were sung, has much to commend it. That is the way it was in the Synagogues of the *Diaspora*. Here is also the well-known place in First Corinthians [14:26],

where it says ‘every one of you has a **Psalm**.’ How closely even Free Church songs must have been related to the Old Testament’s **Psalter**, is apparent from the three songs of praise in Luke [1:41-45 & 1:46-55 and 1:67-79 (and in 2:14 & 2:29-32)].

Indeed, was not also the thanksgiving of the Church in Acts 4, a paraphrase of Psalm 2? See too the "synagogical" James 2:2 & 5:13, and also Ephesians 5:19 and Colossians 3:16. Thus Dr. Koole.

In his A.D. 2000 landmark Ph.D. *The Pattern in the Heavens* – borrowing his title from Hebrews 8:5f -- Rev. Dr. Richard Bacon notes that both Jews and Gentiles refer to the Church of the Older Testament as using the Hebrew words *qaahaal* (meaning those ‘called together’) and ‘*eedaah* (meaning ‘appointed meeting’) – cf. the cognate *moo‘eed* meaning an ‘appointed time or feast’ and *miqraa*‘ (meaning a ‘holy convocation’). He also links *beth* or ‘house’ in Ezekiel 8:1f & 14:1f & 20:1f to the ‘House of Prayer’ of Isaiah 56:7 and Matthew 21:13 and John 2:16.

Bacon further dates the **Synagogue** from long before the exile. He takes it right back to Exodus 5:1 and Leviticus 23:3 and Deuteronomy 12:5f & 30:4 and Second Kings 4:18f and Hosea 11:1 – almost to its first roots in Genesis 2:1-3 & 4:1-5 & 4:26 & 8:6-12 & 14:14-24 & 15:2-18 & 18:19-32 & 22:3-19 & 28:12-22 & 33:17 etc. He also rightly points out that the early Church synagogued or ‘came together’ -- as per Matthew 16:18f & 18:15-20 -- already in Acts 1:13-26 & 2:1-2 & 4:31 & 8:3 & [12:5-12f &] 26:11.

Rev. Dr. Richard Bacon then correctly points out that also Christians are "called to be saints" in First Corinthians 1:1 -- and that they should therefore have constituted a *beth diyn* at First Corinthians 6:1-6. He further declares that the church at Corinth arose originally from the Jewish synagogue in Corinth (Acts 18:8f), and that Paul chided them in his epistle for failing to do as the synagogue did. Paul seems near bewilderment as he considers that these Christian Corinthians were ‘telling it to the heathen’ rather than ‘telling it to the church.’

Paul went on to ask the [Christian] Corinthians, ‘is it so that there cannot be found among you one wise man’ (*sophos oude heis* or *chaakaam*) ‘who shall be able to decide between his brethren -- but brother goeth to law with brother, and that before unbelievers?’ It is clear there is an obviously ‘**synagogue-ing**’ significance -- just five chapters later -- of the Corinthian Christians’ ‘**coming together**’ (in First Corinthians 11:17-20f & 11:34 & 14:23-26 cf. 16:1-2).

In the January/February 2006 edition of *The Presbyterian Banner*, Rev. Dr. R.S. Ward of the Presbyterian Church of Eastern Australia rightly called for the grounding of Public Worship in the Edenic Genesis’s chapters one to three. It is interesting that, as too in Arabic, one of the meanings of the Hebrew word ‘*aabad* (“to work” or “to slave”) is “to perform acts of worship.” Cf. the intimate relationship between sabbath worship and religious work in Genesis 2:15 & 2:3 cf. Exodus 20:9-10!

Ward considered Genesis 2:15, in his above-mentioned article *Some Thoughts on Public Worship* -- and wrote (*inter alia*) that the fundamental idea of worship in the Scriptures is responding with faith and obedience to God’s Word, and so living in fellowship with Him. Adam was placed in the [walled and gated] garden ‘to worship and serve.’ From this central sanctuary, he was to go out to fulfil the mandate of subduing the earth.

When he disobeyed God and brought ruin, he was excluded from the fellowship in God's garden and removed from within its walls and barred at its gate (Genesis 3:23-24). Worship and fellowship were then only possible in the future, through the provision by God of a Mediator Who removes the obstacle of sin [Genesis 3:14-15]. In the history of salvation, that is always the pattern -- whether the Mediator is revealed in types and promises, or in the reality of fulfilment of those in Christ the true Lamb of God.

God invites us into His presence on the day He claims as His Own ('the Lord's Day'). To come together in this way, is not optional -- but an awesome privilege. It can only occur through the Lord Jesus, the Lamb of God -- and it is fitting that we begin with an acknowledgement of the Lord and confession of our sin in a psalm and prayer.

Then we are ready to hear the Word of God -- the mighty acts God has done for us, and the call to respond in loving obedience, read from Scripture and proclaimed in the Sermon. Then may come our prayers for others, our offerings, and further response in praise. The observance of the Lord's Supper for those baptized and catechized may follow, fittingly expressing fellowship with the Lord restored through Christ's sacrifice. The service concludes with the Benediction, which is not a prayer but a blessing from the Lord through the Minister as His spokesman.

In some Reformed Churches there is the traditional Reformed Liturgy -- including the reading of the Commandments and the pronouncing of Absolution. However, the worship-style so common in general evangelical circles today -- asks 'What will people like?'; rather than 'What does God require?'

The Westminster Assembly's *Directory for Public Worship* (1645) is a valuable resource, with its fine emphasis on prayer and the centrality of the Word of God read and preached. Unhappily, it is less than well suited as a statement speaking to the abysmal situation as regards worship in the present day. Perhaps it would be appropriate for Synod to issue a position paper that would address the current confusion in this liberal-secular West, and also help our own people understand the principles of Reformed and Presbyterian worship. Thus Dr. Ward.

Remarkably, the Anabaptist Lecturer Dr. Golterman clearly concedes it is noticeable in the Bible that there is a repeated occurrence of particular turns of sentences, which usually betray some form of hymn. (A) 'Look down from Your holy habitation!' [Deuteronomy 26:15 *cf.* Isaiah 63:15 & First Kings 8:30-49]. (B) The Decalogue occurs repeatedly in the Pentateuch [and in Deuteronomy 5:6*f* right before the *Shema*' at 6:4*f*]. (C) There are repeated summaries of the deeds of salvation of the then-coming Messiah [Isaiah 42:7 & 61:1 *cf.* Psalm 146:7-8 with Luke 4:19]. (D) 'Praise the Lord, for He is good; and His mercy endures for ever!' [Psalms 100:3 & 106:1 & 107:1 & 118:1 & 118:29 & 136:1 *cf.* Jeremiah 33:11 and First Chronicles 16:34]. (E) 'Blessed is He Who comes in the Name of the Lord!' [Psalm 118:26 *cf.* Matthew 21:8 & 23:39 and John 12:13]. (F) 'Holy, holy, holy -- is the Lord of hosts!' [Isaiah 6:3 *cf.* Revelation 4:8]. And (G), the eschatological prayer 'Maranatha!' [First Corinthians 16:22 (Aramaic) and Revelation 22:20 (Greek)].

The Psalter is a liturgical book [*cf.* 30, 42 & 43, 65, 84, 124, 100, 116, 118, 133, 136, 137 and especially 41:14 & 72:18-19 & 89:53 & 106:48]. The Psalter is to be regarded as the Songbook of the Jewish Synagogue. There are professions of guilt (51 & 130), of grace (130),

of praise (104), of the Law (19 & 119), of thanksgiving (78 & 105), Hallelujahs (111-117), journeying songs of ascent (120-134), songs of sacrifice (38 & 70), royal songs (21 & 45), processions (43 & 100), and directly-messianic Psalms (2 & 72 & 110). In short, the entire scale of human life is expressed in this collection.

The Psalter has obtained an exceptionally great significance for the Christian Church. In many strictly-Calvinistic circles, the Psalms are the only songs which are sung. In the [Romish] mass and the [Eastern-]Orthodox liturgy, they also occur in large numbers. In the Lutheran liturgy, a psalm is still read. Indeed, the Church of England has the custom of singing right through the Psalter once a month. And [Rev. Professor Dr. Oscar] Cullmann opines that the Book of Revelation from its incipient salute (1:4) till its benediction in the last verse (22:21), reflects the liturgical practices of the primal congregation.

It is possible to trace various parts of our contemporary Public Worship back to the Gospel and the Epistles. **Salutes** [Romans 1:7 and First Corinthians 1:2 and Second Corinthians 1:2 and Galatians 1:3-5 and Ephesians 1:2 and Philippians 1:2 and Colossians 1:2 and First Thessalonians 1:1 and Second Thessalonians 1:2 and First Timothy 1:2 and Second Timothy 1:2 and Titus 1:4 and First Peter 1:2 and Second Peter 1:2 and Second John 3 and Jude 2 and Revelation 1:4-8]. **Scripture Reading** [Luke 4:16-19 and Acts 13:15 & 17:2 (which refer to Synagogue Worship) and Colossians 4:18 and First Thessalonians 5:27 and First Timothy 4:13]. **Sermon** [Matthew 4:23 & 9:35 & 13:54 and Luke 4:15-21 and John 18:29 and Acts 9:20 & 13:5 & 13:15 & 17:2f & 20:7 and First Corinthians 14:26]. **Prayer** [Matthew 6:9-13 & 26:27 and Luke 11:2-4 & 22:19 and Acts 1:24 & 2:42 & 4:24 and First Corinthians 11:23 & 14:16-17 and First Timothy 2:1,2,8 and Hebrews 5:7]. **Profession of Faith** [Acts 8:37 and Romans 1:3-4 & 10:10 and First Corinthians 8:6 & 12:3 & 15:3-4 and Philippians 2:6-11 and First Timothy 3:16 & 6:15-16 and Second Timothy 2:8 and Hebrews 4:14 and First Peter 3:18-22 and First John 4:15 and Revelation 5:9-10]. **Congregational Amens** [First Chronicles 16:36 and Psalm 106:48 and First Corinthians 14:16 and Revelation 5:14]. **Songs** [Luke 1:46-55 & 1:66-79 & 2:14 & 2:29-32 and Acts 4:29-32 & 16:25 and First Corinthians 14:26 and Ephesians 5:14-19 and Colossians 3:16 and Philippians 2:6-11 and First Timothy 3:16 and James 2:2 & 5:13f and Revelation 4:8 & 4:11 & 5:9 & 5:12 & 5:13 & 7:10 & 7:12 & 11:15 & 11:17f & 12:10-12 & 15:3-4 & 19:1-2 & 19:5 & 19:6-8]. **Doxologies** [Romans 1:25 & 9:5 & 11:33-36 & 16:25-27 and Second Corinthians 11:31 and Galatians 1:5 and Ephesians 1:3-4 & 3:14-21 and Philippians 2:6-11 & 4:40 and First Timothy 1:17 & 6:15-16 and Second Timothy 4:18 and First Peter 1:3-5 and Second Peter 3:18 and Jude 24f and in many places throughout the Book of Revelation]. And **Benedictions** [Romans 15:33 and First Corinthians 16:23 and Second Corinthians 13:13 and Galatians 6:18 and Ephesians 6:24 and Philippians 4:23 and First Thessalonians 5:28 and Second Thessalonians 3:18 and First Timothy 6:21 and Second Timothy 4:22 and Titus 3:15 and Hebrews 13:25 and First Peter 5:14 and Revelation 22:21]. Thus even the Anabaptist, Dr. W.F. Golterman (in his 1951 book *Liturgiek* pp. 26-30).

Only when some Hebrew Synagogues rejected Christ, did they become ‘synagogues of Satan.’ Revelation 2:9 & 3:9. Thenceforth, continuing and expanding the real synagogical liturgy, it was then precisely the Church which continued as the True Synagogue. Too, it was and is only the Christians who are the true temple of God the Father inhabited by Christ’s Spirit (Acts 11:19-26 & 19:9 & Revelation 2:1f & 2:9 & 3:9 & 3:14f & 21:2 & 21:22 & 22:3-5).

'Synagogue' means "Worship Meeting." Indeed, also the very word 'church' simply means those "called out" of unbelief and called together for worship (*ek + kleesia* from *ek + kalein* = "to call out of"). Such is the Christian **Church**. For the latter word merely means "belonging to the Lord" (*kuriakee* in First Corinthians 11:20 & Revelation 1:10). Indeed, also the Scottish word 'kirk' is but an abbreviation for the Greek word *kuriakee*.

We have already stated that principles for Biblical Public Worship are to be derived from the totality of Holy Scripture (in chronological order). In particular, New Testament principles for Biblical Public Worship are to be derived from the worship rendered or taught by the Lord Jesus Christ -- and from the worship practised by His Apostolic Church.

The Hebrew-Christian Early Church followed the example of her Master the Lord Jesus Christ, the great Prophet and Priest and King. As Prophet, He proclaimed God's Written Word and His Ten Commandments (Matthew 4:23f & 5:17-27f & 15:4-9 & 19:16-19 & 24:20 and Mark 1:14f & 10:17 and Luke 4:14-20 & 4:43 & 24:27 and John 6:12). As Priest, He gave us the "Lord's Prayer" to pray (Matthew 6:9-13 and Luke 11:1-4). And as King, He reminded us to use the Psalms in our praise of God (Psalms 8:2 & 118:26 & 148:1 *cf.* Matthew 21:15-16 & 22:43-45 & 26:30 and Mark 14:26 and Luke 24:44f). On this Rock, the Lord Christ said He would build His Church against even the gates of hell (Matthew 16:18 & 18:15-20 *cf.* Luke 24:44-53).

After Christ's ascension, His earthly Church then worshipped Him precisely thus. Acts 1:12-16 & 2:1-47 & 4:23-30 & 6:1-7 & 9:20f & 9:31-32f & 10:2-48f & 11:19-26 & 11:27-30 & 12:1-5 & 12:12f & 13:1-5 & 13:1-16f & 13:42f & 13:44f & 14:1 & 14:23 & 15:1 to 16:5f & 16:13-15 & 16:30-34 & 16:40 & 17:1-11 & 18:2-11 & 18:19 & 18:26-28 & 19:8-10 & 20:6-28 & 21:17-27 & 24:12 & 28:17-31. Romans 1:17 to 4:11f & 9:1 to 11:33 & 12:1-13 & 15:4f. The entirety of First and Second Corinthians. Galatians 2:1 to 3:29 & 4:1-31 & 6:13-16. Ephesians 2:12-22 & 4:3-13 & 5:19f & 6:17-18. Philippians 1:1 & 3:2-7 & 4:6. Colossians 2:11-23 & 3:11-17. First Thessalonians 1:1-4 & 2:14-16 & 5:12-20. First Timothy 1:3f & 2:1 to 3:13 & 4:6-14 & 5:17-22. Second Timothy 1:3-5 & 2:2 & 2:25. Titus 1:5-7. Hebrews 2:1-1-2 & 3:7-13 & 4:1-12 & 10:19-25 & 11:2 & 13:7-24. James 2:2 & 5:13-15. First Peter 1:1 & 3:6 & 5:1-5. Second Peter 3:15-16. Third John 1-10. Jude 5-16. And Revelation 1:2 & 1:12-20 & 2:1 to 3:22 & 8:3-5 & 10:4-11 & 15:3-4 & 19:4-10 & 22:3-16f.

The Scriptures are to be read and heeded, and the Psalms are to be sung -- daily. Christ's Sacraments are to be administered at appropriate times. Matthew 28:19; Acts 10:33 & 15:21; First Corinthians 11:23-29; Ephesians 5:19; Colossians 3:16; Second Timothy 4:2; Hebrews 4:2; James 1:22 & 5:13; and Revelation 1:2-3.

In addition, every week, God has appointed one day in seven for a sabbath, to be kept holy unto Him both in public worship and in private rest from one's labours. Genesis 2:2-3 & 4:3-5 & 8:6-12; Exodus 20:8-11 & 31:15-17; Nehemiah 13:15-22; Isaiah 56:6-7 & 58:13; Matthew 12:1-13 & 28:1; Mark 16:1-9; Luke 4:16; John 20:1,19,26; Acts 2:1 & 20:7; First Corinthians 16:1-2; Hebrews 4:9-11 & 10:25 & 13:20; and Revelation 1:10.

We must now consider in detail the **Christian Synagogue** alias the **Church in Corinth**. It had started out within the Hebrew Synagogue there, before ungodly Judaists ousted all of the Jews and the Greek proselytes whom the Apostle Paul had christianized. Thus ousted, Paul

moved those Christians into the nearby house of Justus adjacent to the Judaists' Synagogue. Then, Crispus the Chief Ruler or *Archisunagoogos* of the Judaists' Synagogue himself became a Christian, together with all of his household -- and many of the [Gentile] Corinthians themselves believed and were baptized (Acts 19:4-8 *cf.* 19:8-10). The latter then brought fresh problems into the worship of the Church, which the Apostle Paul infallibly addresses in First Corinthians 12:2 to 14:40.

So coming now specifically to the Corinthians, it should be observed that the Christian Church among them had started precisely in the Synagogue at Corinth (Acts 18:7-11). When the Christian Jews and their Gentile proselytes there believed in Jesus, they became the **True Synagogue** alias the Christian Church. When the Anti-Christian Jews expelled such from their Synagogue for worshipping Jesus, those Anti-Christian Jews ceased to be God's Synagogue and became instead a synagogue of Satan (Acts 19:8-10 *cf.* Revelation 2:9 & 3:9). However, the True Synagogues thenceforth continued especially in Christian Churches like that of Corinth. See: First Corinthians 1:2 & 3:9-17 & 6:4-19 & 10:1f & 11:17,20,34 & 14:23,26 & 16:1-2.

The 1637f *Dordt Dutch Bible* remarks that in that Church (according to First Corinthians 11:5), "women were forbidden during Public Worship to expound the Scriptures or lead in prayer." The *charisma* of discernment at 12:10 [*cf.* 14:29], is "the gift of discerning the True Prophets from the false-prophets...(cf. First John 4:1)." At First Corinthians 13:8, it notes that prophecies would soon cease – "as occurred after the times of the Apostles." And at 14:2, it says the foreign "languages are indeed understood by God, but not by the men [there]. Which is inadequate."

At 14:29f, it elucidates that the judging of 'prophets is to be done only "by those who have the same gifts of prophesying, or who have the gift of discerning the spirits – and to determine that the 'prophecy' really is according to God's Word by which all doctrines and 'revelations' are to be tested (Isaiah 8:20 and John 5:29)." At 14:32, it comments that the utterances of the 'prophets' stand "under the judgment of the other prophets who hear them, to whose judgment they also readily subject themselves. For although prophecy is inbreathed by the Holy Ghost Who cannot err – because something of the Prophets themselves is intermixed with their utterances, such must be tested and judged by the others as to whether the prophesying itself occurs under the inbreathing of the Holy Ghost." And at 14:34, it comments that "women may not speak openly to the Congregation, even if also equipped with good knowledge."

In sum, 'all things are to be done **decently and in order**' (14:40). Here, the *Dordt Bible* comments this applies "to the Assemblies [or Public Worship Services] of the Congregation – as regards its prophesyings, the preaching of the Word of God, prayers and thanksgivings in general, the administration of the Sacraments, and similar matters.... These must be done without confusion – everything in its own right time, order, and place *etc.*

In his famous *Commentary on the New Testament from the Talmud and Hebraica* [IV:252f], the celebrated Westminster Assembly Commissioner Rev. Dr. John Lightfoot has a whole series of 'Exercitations upon the First Epistle to the Corinthians' [especial at 12:3 & 12:10]. There he comments that very many Jews that were magicians, exorcists, conjurors. They wandered up and down and boasted that they were endued with the Holy Ghost, and taught much, and did miracles. And yet they called our Lord Jesus *anathema*! 'Discerning of spirits' was the judging between

magical and diabolical spirits and their operations -- and between the operations and speech of the Holy Ghost. For many false-prophets had at that time gone out into the world, First John 4:1 [cf. too Second Peter 2:1*f etc.*].

‘To speak with the tongues of men’ [at First Corinthians 13:1] is ‘to speak the tongues of the seventy nations’ [Genesis 10], or at least to speak the tongues of many nations. And not gobbledegook!

At 14:23, "there is none [who] with reason will deny that this whole church of Corinth understood one and the same Corinthian or Greek language.... It seems a thing not to be believed that any Minister...would use Arabic, Egyptian, Armenian or any other unknown language publicly in the church; from whence not the least benefit could accrue."

Continues Lightfoot: "While I consider **these things used in the Synagogues of the Jews and remember that a great part of the Church of Corinth consisted of Jews**, I cannot but suspect that their Ministers also used the same tongue [Hebrew] according to the old custom -- namely that one read the Scripture out of the Hebrew text, [and] another prayed or preached in the Hebrew language according to the custom used in the Synagogues. Which thing, indeed, the Apostle allowed -- if so there were an **Interpreter**, as was done in the **Synagogues**."

Hence, Genesis 4:1-3*f* & 4:26 & 7:4-10 & 8:6-12 & 8:20-11 & 9:1-7 cf. Acts 15:21-29 and Romans 1:17-32 & 2:12-16 & 2:28 to 3:3 & 11:1-26 constitute the **root** and **fruit** of the **Synagogue**. This was and is -- before its judaization; after its (re-)christianization as the Church; and prior to the yet-still-future time when the latter christianizes the remnant elect Judaists and incorporates them back into the Church of all ages (John 18:2 & 20:19 and Acts 1:13-21 & 4:23*f* & 12:12 & 15:21-25 & 20:6-11 and Romans 11:12-36 and First Corinthians 11:20 & 14:23 & 16:1-2 and Second Corinthians 3:3-18).

Meanwhile, in principle from its fulfilment on Calvary and in practice from its destruction in A.D. 70 -- the **Hebrew Temple** lives on only in **Christians** and their **Christian Synagogues** alias **the Church** as the **True Sanctuary** of the **Living God**. First Corinthians 3:16*f* & 6:16 and Ephesians 2:21 and Revelation 3:12 & 7:15 & 11:1-19 & 14:15-17 & 15:1-9 & 16:1 & 16:17 & 21:22. The simply fact is, after Jesus Christ rose from the dead and ascended into Heaven -- starting with the outpouring of the Holy Spirit, **whole droves of Synagogues followed Him** and **became Christian churches**. Acts 2:10 & 6:7 & 18:4-17 & 18:24-28 & 19:1-10 and Hebrews 10:25 & 13:7-24 and James 1:1 & 2:2.

After the earlier Babylonian Captivity of the Hebrew people, only some returned from that exile. Later, the descendants of many of the Jews who then elected to stay on in Babylon, became Christians -- and many of their synagogues became churches in Babylon. Thus Peter, the Apostle to the Jews (Acts 10:5-14), wrote to the *Diaspora* "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" that "the church which is at Babylon, elected together with you, salutes you -- and so does Mark, my son." First Peter 1:1 & 5:13.

As the Middle East Reformed Fellowship stated in its April 2006 Update of *MERF News*: "Archaeological evidence indicates that many of the Jews remaining in Mesopotamia after the Babylonian exile, turned to Christ during the first century. **Synagogues became Christian**

meeting-places. The entire area became predominantly 'Christian' – and did not suffer persecution during the first three centuries."

The Synagogue's influence on the Church is reflected in the areas of: church government; prayer; preaching; and psalmody; *etc.* There, apart from First and Second Corinthians, also the following texts should be noted: Acts 6:1-7 & 11:27-30 & 13:1-16f & 15:1 to 16:5 & 16:13-15 & 17:1-11 & 18:4-28 & 19:8-10 & 20:6-28 & 21:17-27 & 28:23-31; and Romans 1:17 to 4:11f & 9:1 to 11:33 & 12:1-13 & 15:4f; and Galatians 2:1 to 3:29 & 4:1-31 & 6:13-16; and Ephesians 2:12-22 & 4:3-13 & 5:19f; and Philippians 1:1 & 3:2-7; and Colossians 2:11-13 & 3:11-16; and First Thessalonians 1:1-4 & 2:14-16 & 5:12-27; and First Timothy 1:3f & 2:1 to 3:13 & 4:6-14 & 5:17-22; and Second Timothy 1:3-5 & 2:2 & 2:25; and Titus 1:5-7; and First Peter 1:1 & 3:6 & 5:1-5; and Second Peter 3:15-16; and Third John 1-10; and Jude 5-15. The Book of Revelation, a gold-mine on the above topics, shall be dealt with at several places later below.

Both in the Old Testament and the New Testament, before and distinct from and beyond **the temporary Mosaic rituals**, there were (and still are) many permanent elements of Biblical Public Worship. For not just Post-Calvary, but the entire Bible is here of relevance.

So much for the **Synagogue**, from Adam till the New Testament (Genesis 2:22-24 & 3:6-23 & 4:1-4 & 4:26 and First Corinthians 11:17-20 & 14:23-26 & 16:1-2 and Hebrews 10:25 and James 2:1-2 and Revelation 3:9). Meanwhile, in principle -- from its fulfilment on Calvary and in practice from its destruction in A.D. 70 -- the **Hebrew Temple** lives on only in **Christians** as the **True Sanctuary** of the **Living God**. First Corinthians 3:16f & 6:16 and Ephesians 2:21 and Revelation 3:12 & 7:15 & 11:1-19 & 14:15-17 & 15:1-9 & 16:1 & 16:17 & 21:22.

From the (*circa* 4004 B.C.) Adam down till today (2007 A.D.) and beyond -- all men were and are required to hear God **preaching** and to give Him their **prayers** and their **praise**. The Second Adam too did so; and He rightly requires that all His disciples do likewise. For He alone is also the Central Person of the Triune God: yesterday and today and forever. Hebrews 13:8.

In the very centre of the Bible, God demands: "Give unto the Lord the glory due to His Name; worship the Lord!" (Psalm 29:2). "O come, let us worship...the Lord our Maker!" (Psalm 95:6). "O worship the Lord in the beauty of holiness; fear before Him, all the Earth!" (Psalm 96:9) "Worship Him!" (Psalm 97:7). "Worship at His footstool!" (Psalm 99:5). "Worship at His holy hill!" (Psalm 99:9). "We will worship!" (Psalm 132:7). And then, on the very last page of Holy Scripture: "Worship God!" (Revelation 22:9).

5. The Regulative Principle of Worship in the Teachings of Jesus

Strong attempts have recently been made, also against two millennia of church history, to oppose worship in the Old Testament to that of the New. One such is that of David Petersen, in his *Engaging with God: a Biblical Theology of Worship* (Apollos, Leicester, 1992).

Claims Petersen: "Christians obscure the breadth and depth of...teaching on this subject when they persist in using the word 'worship' in the usual...fashion, applying it mainly to what goes on in Sunday services.... **Worship in the New Testament** is a comprehensive category

describing the Christian's **total existence** [?!].... Our traditional understanding of worship as restricted to the cultic **gathering** of the congregation...will no longer do. This is not what the New Testament means by worship (pp. 18f)....

"The Gospel demands a transformation of many of the traditional categories and patterns of worship.... One of the aims of this book is therefore to expose the **discontinuity**[!] between the Testaments on this subject (p. 24)....

"Jesus expressed his own relationship with God.... His teaching raises questions about the continuing role of the **Mosaic Law** and the whole system of approach to God associated with the **Sinai covenant** (pp. 108f) [as **not** in Matthew 5:17-33 & 8:4 & 15:1-6 and Luke 5:14 *etc!*]....

"Jesus...raises questions about the continuing role of the Law itself (p. 113).... Through Jesus, God is working in a new way to draw people.... **The Law...was transcended...in His teaching and practice, ultimately in His death** (p. 116).... The Law was...transcended in Him.... **The New Testament** shows the emergence of a 'religion **without any earthly cult** in the traditional Jewish or Greco-Roman sense' (p. 129)....

"Traditional worship terms were used with a narrowly cultic reference in other contexts.... It is clear that they were being adapted to express something quite different[!] in Christianity" (p. 150). Thus the maverick, David Petersen.

However, Our Lord and Saviour **Jesus Christ** is the very Centre of the Scriptures. He was and is also the Essential Bridge between the Old Testament and the New Testament. One should distinguish (a) His worship actions between His conception and His death, from (b) His worship actions from His death onward. Notwithstanding this, **there is no dispensationalistic disruption between the Old and the New Testament way of worshipping Him.**

Petersen himself (*op. cit.*) says: "In the Septuagint, *proskynein* was used.... It...is...the only word used to render...*hištah^awâ* [to 'kiss God's feet'].... This verb, which occurs 127 times in the Hebrew Bible, is 'to bend oneself over at the waist' (pp. 57f)....

"Another verb in the Greek Bible often translated 'to worship' -- is *latreuein*.... By New Testament times, this word-group had come to be used predominantly for religious or cultic duties (p. 64).... The LXX uses *leitourgein* some 100 times, and generally with specific reference to the service of God" or public worship (p. 67).

Petersen admits (*op. cit.*, p. 150) that the post-ascensional Apostle Paul says: "As a follower of the Way, I **worship** (*latreuoo*) the God of our **fathers**, believing **all** things which are written in **the Law** and **the Prophets**." Acts 24:14, *cf.* Matthew 5:17-24. Some admission, this!

The perfect man **Jesus Christ**, *circa* 0-33 A.D., worshipped God mostly in **Synagogues**. As can be seen especially from Luke 4:16f, the Synagogues were pre-eminently places where the Word of God was faithfully preached and applied by the Preacher -- while seated listeners faithfully obeyed and responded (in praise and in prayer). See further: Matthew 4:23 & 9:35 & 12:8-12 & 13:54-57 and Mark 1:21-29 & 1:39 & 3:1-6 & 6:1-2f and Luke 4:31-36 & 4:38-43 & 4:44 & 8:41f & 13:10f and John 6:59.

The Hebrew-Christian **Early Church** – both before and after His ascension into heaven – followed the **Synagogue worship** of her Master the Lord Jesus Christ, the great Prophet and Priest and King. We now summarize -- albeit very briefly -- exactly what this means.

As Prophet, and never once by speaking in tongues, He proclaimed God's Written Word and His Ten Commandments (Matthew 4:23f & 5:17-27f & 15:4-9 & 19:16-19 & 24:20 and Mark 1:14f & 10:17 and Luke 4:14-20 & 4:43 & 24:27 and John 6:12). As Priest, He gave us the "Lord's Prayer" to pray (Matthew 6:9-13 and Luke 11:1-4). And as King, He reminded us to use the Psalms in our praise of God (Psalms 8:2 & 118:26 & 148:1 *cf.* Matthew 21:15-16 & 22:43-45 & 26:30 and Mark 14:26 and Luke 24:44f). On this Rock, the Lord Christ said He would build His Church (Matthew 16:18 & 18:15-20 *cf.* Luke 24:44-53).

Indeed, also after His ascension into heaven, the Hebrew-Christian Early Church (and also the still-largely-Hebrew yet increasingly-Gentile Apostolic Church) still followed the example of her Lord Jesus Christ. Luke 1:1-4f *cf.* Acts 1:1-4f and Hebrews 2:12f & 8:1f & 10:25.

Thus, from heaven, from time to time He during and until the completion of Holy Scripture at the end of the Apostolic Age -- still continued to speak forth directly. Acts 9:4-6 & 9:10-12 & 9:15-16 & 10:13-16 & 11:7-19 & 18:9-10 & 20:35 & 22:7-8 & 22:10 & 22:18 & 22:21 & 23:11 & 26:14-16 & 26:16-18 and First Corinthians 7:10 & 11:24-25 & Second Corinthians 12:9 and Revelation 1:8 & 1:11 & 1:17-20 & 2:1 to 3:22 & 21:5-8 & 22:7 & 22:12-13 & 22:16 & 22:20. Truly, even from Genesis to Revelation the Holy Bible is one tightly-interlocking book – also as regards its principles for Biblical Public Worship.

From all this, the interwovenness of both the pre-ascensional and the post-ascensional words of the Saviour Lord and His Apostles can clearly be seen. Indeed, He Himself had told them before His death: "The Comforter, Who is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things and bring to your remembrance whatsoever things I have said to you.

"When the Comforter has come Whom I will send to you from the Father, even the Spirit of truth Who proceeds from the Father, He shall testify about Me -- and you also shall bear witness, because you have been with Me from the beginning.... If I do not go away, the Comforter will not come to you. But if I depart, I will send Him to you. And when He has come, He will reprove the world of sin and of righteousness and of judgment....

"When He, the Spirit of truth has come, He will guide you into all truth. For He shall not speak from Himself, but He shall speak whatsoever He shall hear; and He shall show you things to come. He shall glorify Me. For He shall receive My things, and shall show them to you. All things the Father has, are Mine. Therefore I say that He [the Holy Spirit] shall take My things and shall show them to you." John 14:26 & 15:26-27 & 16:7-15.

This was done especially after Calvary, from Pentecost Sunday onward (*circa* 33 A.D.). Acts 1:5-8. Indeed, the Son as the Central Person of the Triune God so led -- from Adam onward, both before and during and for ever after His Own earthly sojourn. Acts 2:29-35.

He did so, also in matters of public worship in His Church. Hebrews 2:6-13f. Consequently, the public worship patterns of His Apostles after His ascension into heaven – are in fact the public worship patterns, for us, also of Jesus Himself.

Jesus regularly worshipped in the Synagogues on the Sabbath (Mark 6:1-2 and Luke 4:16). Many times did He cite and sing the Psalms. Indeed, when His disciples asked Him to teach them how to pray -- He gave them the Lord's Prayer (Matthew 6:9-13 and Luke 11:2-4).

He taught them and also indeed all His listeners to heed God's Law in exhaustive detail (Matthew 5:17-37 & 15:4-6 & 19:16-19 & 22:36-40). He granted penitents absolution after they had repented (Matthew 18:15-20 & Jh. 20:22-24). He instituted the Sacraments of, and for, His Church (John 3:22-26 & 4:1-2 and Matthew 26:18-28 & 28:19 and Mark 14:22-25 & 16:16). And He also gave His disciples His benediction (Matthew 28:20 and Luke 24:51-53). Indeed, from all of this, one may construct "Christ's Liturgy" – as follows:

Salutes [Mark 1:16-17 and John 1:38-47 and Matthew 28:9 and Luke 24:36 and John 20:19-21 & 21:26 and Revelation 1:1-3]. **Scripture Reading** [Luke 4:16-19]. **Sermons** [Matthew 4:23 & 9:35 & 13:54 and Luke 4:15-21 and John 18:29]. **Prayers** [Matthew 6:9-13 & 26:27 and Luke 11:2-4 & 22:19]. **God's Law** [Matthew 5:17-37 & 15:4-6 & 19:16-19 & 22:36-40]. **Profession of Faith** [Matthew 14:33 & 16:16 and Mark 8:29 and Luke 9:20 and John 6:69 & 11:27]. **Absolution** [Matthew 18:15-20 & Jh. 20:22-24]. **Congregational Amens** [First Chronicles 16:36 *cf.* Psalm 106:48 and Matthew 6:13 & 28:20 and Luke 11:4]. **Songs** [Psalms 1:5-6 & 2:2 & 2:6-9 & 5:5 & 5:2 & 5:5 & 6:3 & 6:8 & 7:9 & 7:12 & 8:2 & 9:13 & 10:16-18 & 11:4 & 16:2 & 16:9-11 & 17:8 & 18:2 & 18:27 & 18:41 & 22:1 & 22:6-8 & 22:15-18 & 22:22 & 22:26 & 23:1 & 23:5 & 24:3-4 & 25:21 & 26:6-8 & 27:12 & 28:4 & 31:5 & 32:2 & 32:6 & 33:11 & 34:10 & 33:6 & 34:15 & 34:20 & 35:11-13 & 35:19 & 37:4 & 37:11-12 & 37:25 & 38:11 & 39:6 & 40:6-8 & 41:1 & 41:9-10 & 41:13 & 42:5-11 & 45:2 & 46:2-3 & 48:2 & 49:7f & & 49:14 & 49:17 & 51:1 & 51:4-5 & 51:13 & 51:17 & 52:7 & 55:13 & 55:22 & 62:10 & 62:12 & 65:7 & 66:18 & 68:20 & & 69:4 & 69:9 & 69:19-21 & 69:25 & 69:28 & 72:10-11 & 72:15 & 73:1 & 78:2 & 78:24 & 79:1 & 79:12 & 80:9 & 80:17 & 82:6 & 88:8-9 & 88:11 & 89:3-4 & 89:10 & 89:36f & 89:48 & 91:4-6 & 91:11-13 & 94:9 & 98:1-2 & 102:26-27 & 103:3 & 103:13-17 & 103:20 & 104:12 & 105:8-9 & 105:40 & 106:10 & 106:45-48 & 107:3 & 107:9 & 107:18-20 & 107:29 & 109:4-8 & 109:25 & 110:1 & 110:4 & 111:2 & 111:9 & 32:11 & 98:3 & chapters 113 to 118 (113:6 & 118:15 & 118:20 & 118:22-23 & 118:25-26) & 119:48 & 119:142 & 119:151 & 122 & 126:2-3 & 126:5-6 & 131:2 & 132:11 & 132:14 & 132:17 & 135:2 & 137:9 & 138:6 & 139:2 & 146:8 & 147:9 & 148:1-2 *cf.* Matthew 2:11 & 3:12-17 & 4:6 & 5:3 & 5:5 & 5:7f & 5:25 & 5:35 & 5:43 & 6:10 & 6:25-26 & 6:33 & 7:23 & 8:8 & 8:11 & 8:26 & 9:4 & 10:13 & 10:18 & 10:36 & 11:5 & 11:25 & 13:32 & 13:35 & 14:33 & 16:18 & 16:26-27 & 18:2-3 & 19:22 & 21:9 & 21:16 & 21:33 & 21:38 & 21:42 & 22:44 & 23:21-22 & 23:37-39 & 24:35 & 25:12 & 26:3 & 26:23-24 & 26:33 & 26:38 & 26:60 & 26:64 & 27:1 & 27:24 & 27:29 & 27:34f & 27:39 & & 27:43 & 27:39-46 & 27:48 and Mark 1:11 & 2:7 & 9:10-12 & 10:24 & 11:9-10 & 12:10-11 & 12:36 & 14:26 & 14:49-50 & 14:62 & 15:1 & 15:24 & 15:29 & 15:34 & 15:36 & 15:40 & 16:19 and Luke 1:30-32 & 1:46-49 & 1:51-55 & 1:66-69 & 1:71-73 & 2:13-14 & 2:26 & 2:29-32 & 2:35 & 3:6 & 4:10-11 & 4:22 & 4:34 & 6:21 & 6:27 & 6:38 & 7:19 & 7:46 & 10:19-20 & 10:31 & 12:19-20 & 12:24 & 12:58 & 13:3-5 & 13:18 & 13:25 & 13:27 & 13:29 & 13:35 & 14:11 & 15:4 & 15:18 & 15:21 & 16:15 & 16:17 & 16:25 & 16:11 & 17:10-12 & 18:13 & 18:31 & 19:38 & 19:42-44 & 20:17 & 20:42 & 21:24-25 & 21:36 & 22:2 & 22:21 & 22:30-32 & 23:35

& 23:46-49 & 24:26-27 & 24:44f and John 1:3 & 1:47 & 2:17 & 4:20 & 6:31 & 7:42 & 9:31 & 9:34 & 9:36 & 110:9 & 0:11 & 10:21 & 10:34 & 11:47 & 12:9 & 12:13 & 12:27 & 12:34 & 13:18 & 15:25 & 17:6 & 17:12 & 17:17 & 19:24 & 19:28 & 19:36-37 & 20:9 & 20:17 and Revelation 1:17-20 & 2:2 & 2:23 & 2:27]. **The Sacraments** [Matthew 26:18-28 & 28:19]. **Doxologies** [Matthew 11:25-26 and John 17:5-25]. And **Benedictions** [Matthew 28:20 and Luke 24:53].

6. Christ's Regulative Principle of Worship in James, Thessalonians, and Galatians

After Christ's ascension around 33 A.D., His earthly Church worshipped Him precisely as stated in the last few paragraphs above. Yet apart from the only-later-written (mid-sixties A.D.) early chapters in the Book of Acts (1:12-16 & 2:1-47 & 4:23-30 & 6:1-7 & 9:20f & 9:31-32f & 10:2-48f & 11:19-26 & 11:27-30 & 12:1-5 & 12:12f), it is **the Epistle of James** (*circa* 47 A.D.) which gives one of the first inspired views of the Early Christian Church after Christ's ascension.

James, an apostle, seems to have been the Lord's brother (Matthew 13:55 and First Corinthians 9:5 and Galatians 1:19). The Hebrew-Christian Early Church had followed the example of her Master Christ, and **likewise worshipped in Synagogues** (Acts 9:20f & 13:5 & 13:14f & 13:42f & 13:44f & 14:1 & 17:1f & 17:10f & 17:17 & 18:4f & 18:7-11 & 18:19 & 18:26-28 & 19:8-10 & 24:12). If expelled, those early Hebrew-Christians simply established their own Christian Synagogues alias their *de facto* Church Congregations. See James 1:1-2 & 2:1-2.

In James 1:1, we read: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." In James 1:2, he calls those tribes "my brethren."

In James 1:23-25, he calls "the perfect **Law of Liberty**" a "mirror" in which men can see what they look like. In James 2:8-12 *cf.* 4:2-4 & 5:12, he clarifies that this "Royal Law" is none other than the normative Ten Commandments.

In James 2:1-2, he further writes to his addressees: "My brethren, do not hold the Faith of our Lord Jesus Christ, the Lord of glory with respect to persons! For if there comes unto your **synagogueing** [alias 'your assembly'] (*sunagoogeen*) a man with a gold ring in goodly apparel...and there comes in also a poor man...but you have respect to him who wears the bright clothing and say to him 'Sit here in a good place!' but say to the poor man 'Stand there or sit here under my footstool!' -- are you not then partial..., and have you not become judges of evil thoughts?"

From this it is clear that even at least fourteen years after Calvary and Pentecost, Christians gathered in what James calls "your assembling" alias *sunagoogeen humoon*. Furthermore, James 2:8-13 states -- "if you keep on fulfilling **the Royal Law** according to the Scripture 'You shall love your neighbour as yourself' -- you do well. But if you have respect to persons -- you are committing sin, and are being convicted by the Law as transgressors.

"For whosoever shall keep the whole Law, but yet offend in one point -- he is guilty of all. For He Who said 'Do not commit adultery!' -- also said 'Do not murder!' Now, if you commit no adultery, yet if you murder -- you have become a transgressor of the Law! So must you speak,

and so must you do -- as those that shall be judged by the **Law of Liberty!**" In other words, the standard of **the Church** alias the **Christian Synagogue** is the **Law of Liberty** alias the **Royal Law** or the **Ten Commandments**.

Inside the Synagogue of the Christian Church, James commands the one afflicted: "**Let him pray!**" and "Let him **sing Psalms!**" And let the sick "call for the **Elders of the Church.**" James 5:13-14. Clearly, the practice of the Ancient Synagogue here continued unabated.

"**James's Liturgy**" would then run as follows: **Salute** [James 1:1]. **Scripture Reading** [James 1:21f]. **Sermon** [James 1:22-27]. **The Law of God** [James 1:23-25 & 2:8-12 & 4:2-4 & 5:12]. **Prayer** [James 5:17-18]. **Profession of Faith** [James 2:19]. **Songs** [Psalms 12:3 & 18:6 & 18:41 & 21:9 & 32:9 & 34:13 & 39:1 & 66:18 & 73:27 & 94:11 & 103:8 & 111:4 & 138:6 & 140:3 & 141:3 *cf.* James 1:26 & 3:2-3 & 3:5 & 3:8 & 4:3-4 & 4:6 & 5:4 & 5:9 & 5:11 and especially 5:13.]. **Doxologies** [James 1:17-18]. And **Benedictions** [James 3:9-10].

During the early fifties A.D., Paul wrote the Thessalonians two letters. These also follow the practices of Jesus. Namely, the "labour of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father" as "followers of the churches of God in Judaea in Christ Jesus." They were "to acknowledge them which are over you in the Lord"; to "pray without ceasing"; and "not to despise prophesyings." Too, they should "obey the Gospel of our Lord Jesus Christ"; "withdraw from every brother that walks disorderly"; and "not to be weary in doing good." First Thessalonians 1:3-4 & 2:14 & 5:12-20 and Second Thessalonians 1:8 & 3:6-13.

The "**Liturgy of the Thessalonians**" runs as follows: **Salutes** [First Thessalonians 1:1 and Second Thessalonians 1:2 & 3:17]. **The Law of God** [First Thessalonians 4:2-12]. **Scripture Readings** [First Thessalonians 2:13 & 5:27 and Second Thessalonians 3:1]. **Sermons** [First Thessalonians 2:2-13 & 4:13-18 and Second Thessalonians 2:1-17]; **Prayers** [First Thessalonians 5:17-18 & 5:23 and Second Thessalonians 1:11 & 3:1]. **Songs** [Psalms 68:35 & 79:6 & 89:7 & 94:1 *cf.* First Thessalonians 4:5-6 and Second Thessalonians 1:8 & 1:10]; and **Benedictions** [First Thessalonians 5:28 and Second Thessalonians 3:16 & 3:18].

Contrary to the heresy of Antinomianism, Paul's perhaps 53f A.D. Epistle to the Galatians does not reject the Decalogue. Galatians 3:21a! It presupposes its ongoing normativity in the churches of Galatia (Galatians 1:2 and First Corinthians 16:1) – in its opposing the fruits of the Spirit to the works of the flesh in such antinomian works as idolatry, witchcraft, hatred, envyings, murders and suchlike in Galatians 5:19-23 – and in its Galatians 6:2-16 injunctions to "**fulfil the Law of Christ**" by being generous and hard-working and by doing "good to all men" and to "**walk according to this rule.**"

The "**Liturgy of the Galatians**" runs as follows: **Salute** [Galatians 1:3-5]. **The Law of God** [Galatians 3:21a & 5:19-23 & 6:2-16]. **Scripture Reading** [Galatians 3:10 & 3:13 & 3:16 & 3:22 & 4:22 & 4:27]. **Congregational Amen** (Galatians 1:5). **Sermon** [Galatians 1:23 & 4:1-31]. **Prayer** [Galatians 4:6]. **Profession of Faith** [Galatians 2:20]. **The Sacraments** [Galatians 3:27-29 & 5:6 & 6:15]. **Songs** [Psalms 47:9 & 125:5 & 126:5-6 & 128:2-6 & 143:2 *cf.* Galatians 2:16 & 3:7-9 & 6:9 & 6:16]. **Doxology** [Galatians 1:5]. And **Benediction** [Galatians 6:18].

7. The Regulative Principle of Worship in the Epistles to the Corinthians

Also in the early fifties A.D., Paul wrote his epistles to the Corinthians. It is very strange that modern Pentecostals and Evangelicalists think those epistles support their yahoo yackings and liturgical lightweightnesses. For even the first epistle at its very start is written connectionally "to the church of God...at Corinth...called to be saints, with all who in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." First Corinthians 1:2.

This **Church at Corinth** was a **Christian Synagogue**. It started in a Hebrew Synagogue, before the Judaists ousted its Christian Jews and Christian Greeks.

So ousted, Paul moved those Christians into the house of Justus next to the Judaists' Synagogue. Then Crispus the Ruler or *Archisunagoogos* of the Judaists' Synagogue himself became a Christian, with all his household -- and many of the Corinthians themselves were baptized (Acts 19:4-8 *cf.* 19:8-10).

So the Corinthian Church started in **the Synagogue** (Acts 18:7-11). When the Christian Jews and their Gentile proselytes believed in Jesus, they became the **True Synagogue**. When the Judaists expelled them for worshipping Jesus, those Anti-Christian Jews ceased to be God's Synagogue and became a synagogue of Satan (Acts 19:8-10 *cf.* Revelation 2:9 & 3:9).

However, the True Synagogue thenceforth continued especially in the Christian Church. Thus First Corinthians 3:9-17 says "you are God's building," for "you are the temple of God." The Church assumes the disciplinary function of the Synagogue (6:4-19).

Especially First Corinthians 10 to 14 is altogether central for Biblical Public Worship. For an exhaustive discussion of this, see our 2007 book *God in Us* (II pp. 529-799).

The Church was "baptized unto Moses" just like "our fathers"; and "ate and drank of Christ" (10:1-4). Like the 'come together' Synagogue, also the Church would "come together...in one place" (11:17-20 & 11:33). "The whole church...comes together into one place" (14:23-26) -- even as Paul had formerly "given orders to the churches of Galatia" and now did also for the Church at Corinth "upon the first day of the week" (& 16:1-2).

One should note the language of First Corinthians 14:26f is not positively indicative, but negatively imperative. It does **not** mean: "Brethren, when you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation." That's good.

No! What an approval of the **disorderly** and **indecent** free-for-all anti-liturgical antics of Evangelicalism and Pentecostalism that would then be!

It **really** means: "What's this, brethren? When you come together -- that every one of you has a psalm, a doctrine, a tongue, a revelation, an interpretation?" That's bad!

"Let all things be done, unto **edifying**! If any speak in a tongue -- let it be by two or at the most three! And that, **in order**! And let someone translate! But if there be no interpreter -- let him keep silence in the congregation!...

"Let the Prophets speak, two or three – and let the other [Prophets] judge!... The spirits of the Prophets are subject to the Prophets!... God is not the Author of confusion, but of peace – as in all churches of the saints!

"Let your women keep silence in the churches! For it is not permitted them to speak – but they are commanded to be under obedience, as also says **the Law**. If they wish to learn anything, let them ask their husbands at home. For it is a shame for women to speak in the church!... The things I am writing to you, are Commandments of the Lord!... Let all things be done decently and in order!"

Calvin comments on First Corinthians 14:26 that "Paul now shows them a way to rectify those evils.... The Church must not be devoting itself to useless and futile practices!... Whatever is done, must be done for edification.... No one may take it in a universal sense – as if all of them to a man were endowed with some such gift."

Matthew Henry adds that Paul blames the members of the Church in Corinth "for the confusion they introduced into the assembly. 'When ye come together – every one hath a Psalm, hath a doctrine, hath a tongue!'... You are apt to confound the several parts of worship....

"One has a Psalm to utter.... Another has a doctrine.... You are apt to be confused.... Many of you have Psalms or doctrines to propose at the same time.... Is not this perfect uproar?" **Yes!** "Can this be edifying?" **No!**

Rev. Professor Dr. Charles Hodge comments: "**Confusion** could hardly fail to ensue!... To **correct** this evil – is the Apostle's design.... No one has the right to rise in the church under the impulse of his own mind, to take part in the services!"

Comments Rev. Dr. Albert Barnes: "Some things...were improper.... Instead of waiting for an **intimation** from the **Presiding Officer** in the **Assembly**..., each one regarded himself as 'under the influence of the Holy Spirit' **Confusion** and **disorder** would prevail....

"A most unfavourable impression would be made on the minds of strangers.... This implied **reproof** of the Corinthians, is certainly a reproof of those public assemblies where many speak at the same time.... The Apostle **reproved** the practice....

"The Holy Spirit is the Author of order – and not of **confusion**.... And **true religion** prompts to peace and **regularity** – and **not** to **discord** and **tumult**." (Ana)baptists, Evanjellyfish and Pentecostalists – note well!

Again, also in First Corinthians 14:3f -- says the renowned Westminster Assembly Commissioner Rev. Dr. John Lightfoot -- "to 'prophesy' is taken for 'singing Psalms.' [Cf. 11:5 & 14:26]...or celebrating the praises of God. First Samuel 10:5, 'You shall meet a company...and they shall prophesy.' The Chaldee...has: 'they shall sing or praise.' And in First Samuel 19:24-25..., 'he went forward singing.'

"From this signification of the word 'prophesying' -- you may understand in what sense a woman is said to 'prophesy.' First Corinthians chapter 11:5. That is, to 'sing Psalms.' For

what is there said by the Apostle -- ‘a man praying or prophesying’ and ‘a woman praying or prophesying’ -- is explained in this chapter [First Corinthians 14:15 (*cf.* too ‘Psalm’ in 14:26)] when it is said ‘I will pray’ and ‘I will sing.’”

Continues Dr. Lightfoot: "**These things [were] used in the Synagogues of the Jews.... A great part of the Church of Corinth consisted of Jews....** Another prayed or preached in the Hebrew language according to the custom used **in the Synagogues.**"

Worth noting here are statements in his 1951 book *Liturgiek* (pp. 5 & 65 & 126f & 137). Even by the balanced modern Anabaptist Lecturer Rev. Dr. W.F. Golterman.

There, he rejects the historic Anabaptistic anti-liturgical misinterpretation of First Corinthians 14:26f, and says Paul expressly warns that in the **Christian-Synagogical** Meetings ‘all things must be done decently and in order!’ First Corinthians 14:40 *cf.* too 11:20 & 14:23 & 16:2.

The earlier **Anabaptist Congregations** totally repudiated every Liturgical Order. The Old Anabaptists rejected any conscious form of liturgy in their Public Worship.

For that latter, they said, should be produced only by the fresh ‘inspiration of the Holy Spirit’ in the meetings of the congregation. So they therefore consciously followed an allegedly pre-liturgical ‘operation of the Holy Spirit’ alone [*sic*] – which they supposed to be apparent from First Corinthians 14:26f.

However, Paul expressly warns that in the congregation’s Public Worship Meetings ‘all things must be done decently and in order!’ First Corinthians 14:40.

Cf. too 11:3 (‘But I would have you know!’). And 11:17 (‘I do not praise you that you come together ...for the worse!’). And 11:18 (‘When you come together in the church...there are schisms among you!’). And 11:20 (‘When you come together..., this is not to eat the Lord’s Supper!’). And 11:33 (‘When you come together to eat, wait for one another!’). And 11:34 (‘Do not come together unto condemnation!’).

Also 14:23 (‘Will they not say you are mad?’). And 14:27 (‘Speak...in turn!’). And 14:28 (‘Let him keep silence in the church!’). And 14:30 (‘Let the first hold his peace!’). And 14:33 (‘God is not the Author of confusion...in all churches!’). And 14:34 (‘Let your womenfolk keep silence in the churches!’). And 14:37 (‘The things I am writing to you are the Commandments of the Lord!’).

It is remarkable that this chapter (and also the rest of Holy Scripture) indeed gives us a number of elements for Christian Worship. Fixed usages such as breaking the bread [First Corinthians 10:16 & 11:23f] and obviously-liturgical forms [*cf.* First Corinthians 15:3-4 *etc.*] were ignored by the Anabaptists.

It is also remarkable that chapter fourteen not once refers to the Lord’s Supper. However, chapters 10 & 11 certainly do. And so also the rest of Holy Scripture indeed gives us a number of elements for Christian Worship.

The Old Anabaptist 'Sermon' was frequently just a warning. Thus, **no preaching of the Word of God!** 'Songs' were composed to popular tunes. Later (and contrary to First Corinthians 4:1), the '**Sacraments**' were not administered by Preachers – but exclusively by '**Elders**' (sometimes called 'Bishops').

'Liturgy' just does not fit into an Anabaptist environment. It is suspected as having an internal insincerity. From the principle of congregational autonomy in Anabaptist and Baptist congregations, one is expected to resist such 'spiritual authoritarianism' [despite First Corinthians 14:36-40 & 16:1f]. Anabaptists seem to have objections even against giving a blessing – because deemed to be connected with over-accentuating church office [despite First Corinthians 1:1 & 4:1 & 16:23]! Thus, revealingly, the illuminated Anabaptist Lecturer Dr. Golterman.

No different, very extensive indeed on Corinthians, are the **Westminster Standards**. Thus the *Westminster Confession* (1:6) states there are "some circumstances concerning the worship of God...common to human actions and societies which are to be ordered by...the general rule of the Word which are always to be observed" (First Corinthians 11:13-14 & 14:26,40). From Hebrew and Greek, the Holy Scriptures "are to be translated into the vulgar languages of every nation unto which they come (First Corinthians 14:6-28)."

Indeed, in both Testaments, the same covenant of grace is administered in "the preaching of the Word and the administration of the Sacraments (First Corinthians 11:23-25)." For "there are not...two covenants of grace differing in substance, but one and the same." *Westminster Confession* 7:6. Yes, "God gave to Adam a Law as a covenant.... This Law, after his fall, continued to be a perfect rule of righteousness and as such was delivered by God upon Mount Sinai in Ten Commandments [Second Corinthians 3:7f].... This Law [is] commonly called Moral." *Westminster Confession* 19:1-3.

"The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof.... Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation..., the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done." *Westminster Confession* 19:5-7.

"Under the New Testament the liberty of Christians is further enlarged.... They who upon pretence of Christian liberty shall oppose any lawful power or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God." *Westminster Confession* 20:1,4.

"Prayer with thanksgiving...is to be made...with understanding...and, if vocal, in a known tongue (First Corinthians 14:14).... A due proportion of time [is] to be set apart for the worship of God..., [as] one day in seven for a sabbath to be kept holy...[on] the first day of the week (First Corinthians 16:1-2)." *Westminster Confession* 21:3,7.

"The visible church...consists of all those throughout the world that profess the true religion (First Corinthians 1:2 & 12:12-13), together with their children (First Corinthians 7:14).... Christ hath given the ministry, oracles and ordinances of God for the gathering and perfecting of the saints (First Corinthians 1:2 & 12:28)." *Westminster Confession* 25:2-4.

Yet "the purest churches under heaven are subject both to mixture and error (First Corinthians 13:12)... Nevertheless, there shall be always a church on earth to worship God." *Westminster Confession 25:5.*

"All saints...being united to one another...have communion in each other's gifts and graces; and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good (First Corinthians 12:7 & 3:21-12)... Saints by profession are bound to maintain an holy fellowship and communion in the worship of God (First Corinthians 11:20)... Which communion...is to be extended unto all those who in every place call upon the name of the Lord (Second Corinthians 7 & 8)." *Westminster Confession 26:1-3.*

"Sacraments are...to put a visible difference between those that belong unto the church and the rest of the world...according to His Word (First Corinthians 10:16,21)... Baptism is a Sacrament...for the solemn admission of the party baptized into the visible church (First Corinthians 12:3)... Our Lord Jesus...instituted...the Lord's Supper, to be observed in His church unto the end of the world (First Corinthians 11:23-26 & 10:16-21 & 12:13)... In this Sacrament, Christ is...only a commemoration...of all possible praise unto God for the same (First Corinthians 11:24-26)... Jesus hath...appointed His Ministers...to...bless the elements of bread and wine and...to give both to the communicants, but to none who are not then present in the congregation (First Corinthians 11:23-26 & 11:20)." *Westminster Confession 27:1 & 28:1-3.*

"Private masses...alone (First Corinthians 10:6), as likewise the denial of the cup to the people (First Corinthians 11:25-29) [and] worshipping the elements..., are all contrary to the nature of this Sacrament.... The...elements...still remain truly and only bread and wine, as they were before (First Corinthians 11:26-28)." *Westminster Confession 28:4-5.*

"Transubstantiation...hath been and is the cause of manifold superstitions – yea, of gross idolatries (First Corinthians 11:24-26)... Worthy receivers, outwardly partaking of the visible elements in this Sacrament (First Corinthians 11:28), do then also inwardly by faith, really and indeed...receive and feed upon Christ..., as really but spiritually present to the faith of believers...as the elements themselves are to their outward senses (First Corinthians 10:10)... All ignorant and ungodly persons...cannot without great sin against Christ...partake of these holy mysteries (First Corinthians 11:27-29 and Second Corinthians 6:14-16), or be admitted thereunto (First Corinthians 5:6-13)." *Westminster Confession 28:6-8.*

"The Lord Jesus...hath...appointed a government in the hand of church-officers (First Corinthians 12:28)...by absolution from censures as occasion shall require (Second Corinthians 2:6-8)... Church censures are necessary for the reclaiming...of offending brethren (First Corinthians 5 & 11:27-34)... The officers of the church are to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication (First Corinthians 5:4-13)... All Synods and Councils...may err, and...therefore they are not to be made the rule of faith or practice, but to be used as an help in both (First Corinthians 2:5 and Second Corinthians 1:24)." *Westminster Confession 30:1-4 & 31:4.*

To the above, also the *Westminster Larger Catechism* adds that "they who, having never heard the gospel, know not Jesus Christ and believe not in him, cannot be saved (First Corinthians 1:26-24)... Christ alone...is the Saviour only of His body the church.... The visible church is

a society made up of all such as in all ages...do profess the true religion, and of their children (First Corinthians 1:2 & 12:13 & 7:14).... They are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband (First Corinthians 6:17), which is done in their effectual calling (First Corinthians 1:9)." Questions 60-66.

"The reasons annexed to the Second Commandment...are...God's sovereignty over us..., His fervent zeal for His own worship, and His revengeful indignation against all false-worship as being a spiritual whoredom (First Corinthians 10:20-21).... The Fourth Commandment requireth of all men the sanctifying or keeping holy to God...one whole day in seven which was...the first day of the week...to the end of the world which is the Christian Sabbath (First Corinthians 16:1f)...., making it our delight to spend the whole time...in the public and private exercises of God's worship (First Corinthians 16:1-2)." *Westminster Larger Catechism* 110 & 115-16.

"Although all are not to be permitted to read the Word publicly in the congregation, yet all sorts of people are bound to read it apart by themselves and with their families. To which end, the Holy Scriptures are to be translated out of the original into vulgar languages (First Corinthians 14:6-28).... The Word of God is to be preached only by such as are sufficiently gifted (Second Corinthians 3:6), and also duly approved and called to that office (First Corinthians 12:28-29)." *Westminster Larger Catechism* 156 & 158.

"The Sacraments become effectual...by the working of the Holy Ghost (First Corinthians 12:13)...., to obliged them to obedience...and communion one with another (First Corinthians 12:13).... Baptism is a Sacrament...whereby the parties baptized are solemnly admitted into the visible church (First Corinthians 12:13)." *Westminster Larger Catechism* 160-61 & 165.

"Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith and desire to come to the Lord's Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in His church (First Corinthians 11:27-31), until they receive instruction and manifest their reformation (Second Corinthians 2:7).... It is required of them that receive the Sacrament...that...they wait upon God in that ordinance (First Corinthians 11:17-27)...., heedfully discern the Lord's body (First Corinthians 11:29)...., and thereby stir up themselves to a vigorous exercise of their graces (First Corinthians 11:2 and 10:3-14) in judging themselves (First Corinthians 11:31)." *Westminster Larger Catechism* 173-74.

"The Sacraments of Baptism and the Lord's Supper (First Corinthians 11:23 & 10:16)...are to be dispensed by Ministers of the Gospel and by none other (First Corinthians 11:23 & 4:3), and tyo be continued in the Church of Christ until His second coming (First Corinthians 11:26). *Westminster Larger Catechism* 176.

Also the *Westminster Shorter Catechism* 59-60 teaches that the Sabbath is to be held on "the first day of the week...to the end of the world (First Corinthians 16:1-2)," by "spending the whole time in the publick and private exercises of God's worship.... The Spirit of God maketh the reading but especially the preaching of the Word an effectual means of convincing and converting sinners and of building them up...unto salvation (First Corinthians 14:24-25)."

"The Sacraments become effectual means...only by the blessings of Christ (First Corinthians 3:6f) and the working of His Spirit in them that by faith receive them (First Corinthians 12:13)....

A Sacrament is an holy ordinance...applied to believers (First Corinthians 11:23-26).... Baptism is not to be administered to any that are out of the visible church.... But the infants of such as are members of the visible church are to be baptized (First Corinthians 7:14)." *Westminster Shorter Catechism* 91-95.

"The Lord's Supper is a Sacrament wherein...the worthy receivers are made partakers of His body and blood with all His benefits to their spiritual nourishment and growth in grace (First Corinthians 11:23-26 & 10:16).... It is required to them that would worthily partake...that they examine themselves of their knowledge to discern the Lord's body (First Corinthians 11:28-29), of their faith to feed upon Him (Second Corinthians 13:5), of their repentance (First Corinthians 11:31), love (First Corinthians 10:16-17), and new obedience (First Corinthians 5:7-8) – lest, coming unworthily, they eat and drink judgment to themselves (First Corinthians 11:28-29)." *Westminster Shorter Catechism* 96-97.

Finally, at the end of the Lord's Prayer, "the sixth petition (which is *And lead us not into temptation but deliver us from evil*), we pray that God would...support and deliver us when we are tempted (Second Corinthians 12:7-8).... And in testimony of our desire and assurance to be heard, we say *Amen!* (First Corinthians 14:16)." *Westminster Shorter Catechism* 106-107.

Needless to say, all Mediaeval and Romish and Evanjellyfishlike **idolatrous depictions of 'Christ' etc.** (*sic!*) -- are taboo throughout. Even for the "Children's Church" (*sic*), and also in the Sunday School materials *etc.* (First Corinthians 8:1-10 & 10:7 & 10:14 & 10:19 & 10:28 & 12:2 and Second Corinthians 6:16-17).

Here, then -- with the inspired Paul's Epistles to the Corinthians -- we have a clearcut Biblical Liturgy for godly Public Worship. As just seen above, those two canonical documents do not indicate, or even permit, any kind of *impromptu* improvizations or formless *tohu-wabohu* "will-worship" (*sic*) as prohibited also in Colossians 2:18-23. Nor do they permit any exhibition of untranslated outbursts in foreign languages or alleged miracles or pseudo-prophecies. First Corinthians 13:8-13 & 14:15-37 and Second Corinthians 11:3 & 11:13-15 & 12:4 & 12:12.

To the contrary, First and Second Corinthians actually norm the **Biblical Public Worship Liturgy** of the **Protestant Reformation**. And truly, that is millions of heavenly lightyears away from the uninspired and earsplitting earthy jazzifications of liturgyless modern Evanjellyfish and Pentecostals -- and the pseudomiraculous deceitful drama of the Romish Mass!

Indeed, the Biblical "**Liturgy of the Corinthians**" altogether copiously reinforces Rev. Dr. John Lightfoot and his Westminster Assembly. For it teaches:

Triune Salutes [such as First Corinthians 1:2 & 2:4 and Second Corinthians 1:2-22]. **The Scripture Readings** [First Corinthians 1:17-19 & 1:31 & 2:9 & 3:19 & 4:6 & 4:14 & 5:9-11 & 9:9-11 & 9:14-27 & 10:7 & 10:11 & 14:21 & 14:37 & 5:45 & 15:54 and Second Corinthians 4:13 & 8:15 & 9:9 & 13:1]. **The Sacraments** [First Corinthians 1:16-17 & 3:2 & 4:1 & 11:2-34 & 11:23-25 & 12:13 & 15:29]. **The Sermon** [First Corinthians 1:17f & 2:4 & 9:14-27 & 14:26 & 14:29 *etc. etc.*]. **The Prayers** [First Corinthians 11:23 & 14:15-17]. **The Profession of Faith** [First Corinthians 8:6 & 12:3 & 15:3-4]. **Congregational Amens** [First Corinthians 14:16 & 16:24 and Second Corinthians 1:20 & 13:14]. **The Psalms** -- First Corinthians 1:27 (Psalm 8:2)

& 3:19f (Psalm 94:11) & 4:4 (Psalm 143:2) & 4:9 (Psalm 44:22) & 4:12 (Psalm 109:28) & 6:2 (Psalm 49:14) & 10:3 (Psalms 78:15 & 78:24) & 10:4 (Psalm 78:24) & 10:6 (Psalms 106:14 & 106:29) & 10:10 (Psalm 106:25-27) & 10:13 (Psalm 125:3) & 10:20 (Psalm 106:37) & 10:25-26 (Psalms 24:1 & 50:6 & 89:11) & 11:4-5 (*cf.* Exodus 15:20-21 and First Samuel 10:5 and First Chronicles 25:1-6) & 11:31 (Psalm 32:5) & 11:32 (Psalm 94:12) & 12:2 (Psalm 115:3) & 13:6 (Psalm 10:3) & 14:15 (Psalm 47:7) & 14:26 (Psalms 1 to 150) & 15:3 (Ps. 22:15) & 15:4 (Psalm 16:10) & 15:25 (Psalm 110:1) & 15:27 (Psalm 8:6) and Second Corinthians 1:5 ((Psalms 34:19 & 94:19) & 4:9 (Psalm 37:24) & 4:13 (Psalm 116:10) & 6:9 (Psalm 118:18) & 9:9 (Psalms 112:9). **The Collection** [First Corinthians 16:1-2 and Second Corinthians 8:1-24]. And **Triune Benedictions** [First Corinthians 16:23 and Second Corinthians 13:14].

8. The Regulative Principle of Worship in the Book of Romans

There is considerably less material in the Epistle to the Romans from which to construct a Primitive Liturgy for Public Worship than we previously found there was especially in First and also in Second Corinthians. Yet the following elements are each and all demonstrable.

In writing "to all that be in Rome" (Romans 1:8), Paul was writing not to some airy-fairy fellowship in general -- but especially to Priscilla and Aquila and "the church...in their house" (16:3f), as well as "them which are of Aristobulus' household" (16:10) and "the household of Narcissus" (16:11). These were several specific visible churches of the Christians in Rome. The believers there were both Jews and Gentiles who were members of the same olive tree covenant as was Old Testament Israel and all future converts who would be saved (4:11-13). That was the people of God from Adam to Moses and beyond Paul (5:14f & 9:27 & 11:11-36).

In the next verse, what says the **New International Version**? "Therefore, I urge you...to offer your bodies as living sacrifices...to God -- which is your spiritual act of worship!"

Here in **Romans 12:1**, the word "spiritual" poorly translates the Greek "**logical**." Note this 1973f NIV is not a Calvinistic Bible, but breathes the "ecumenical spirit" of "a group of scholars of diverse denominational backgrounds such as Baptist, Dispensationalistic, and Nazarene" (*The Story of the New International Version*, New York International Bible Society, pp. 2-4). The NIV's own Preface describes its "distinguished scholars" as coming "from many denominations -- including Anglican, Assemblies of God, Baptist, Brethren..., Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene" *etc.* -- "to safeguard the translation from sectarian bias" (and also from the influence of really Reformed Presbyterianism)!

Professor Jack Lewis in his 1982 book *The English Bible from KJV to NIV* (pp. 304 & 310 & 315 & 320 & 328), states "the NIV" follows "a critically reconstructed text rather than the *Textus Receptus*.... The NIV has a long list of what may be called 'experimental renderings.'" In the NIV, "the **liturgical** passages have been completely retranslated." It is "a compromise between the **Dynamic Equivalence** principle and literalness." 'Dynamic' permits paraphrasing. Not 'Complete Equivalence,' which translates the Greek only from its Hebrew background!

Indeed, one reviewer says it is "tinctured throughout with the erroneous doctrines" of the "restoration of national Israel" and "premillennialism." Rev. Professor Dr. J. van Bruggen in his

1978 book *The Future of the Bible* points out that "the NIV...is also too free in its translation" (Nelson, Nashville, pp. 149 & 169f). And Rev. Professor Dr. David J. Engelsma in his 1988 *Modern Bible Versions* (p. 22) notes that "a main objection to the New International Version concerns the Greek text of the New Testament"; where "the NIV often fails faithfully to give in English the words of the Hebrew and Greek original."

Such as at Romans 12:1. Yet even there, its Greek word "**therefore**" glues it to the context of its immediately-preceding Romans 11:1-36. **That** explains first the reduction but then the expansion of the Church as the Biblical Israel, until "all Israel shall be saved.... For God has concluded them all in unbelief, so that He might have mercy upon all.... For of Him and through Him and to Him are all things, to Whom be glory for ever!... **Therefore**...present your bodies...**to God**." To God – "which is your logical worship (*logikeen latreian*)!"

This yields ministries (12:1-13); but the logical worship is still to **God alone**. It is a logical worship, as well as a logical worship of God. It is not a celebration; nor a circus; nor entertainment; nor a social meal; nor a communal get-together.

Comments Chrysostom of Constantinople: "What is 'reasonable service' [logical worship]? It means...**ministry**."

Adds Calvin: "We deduce from this that all who do not propose to **worship God**, merely err and stray in a miserable condition. We see now also the sacrifices which Paul commends to the Christian **Church**.... Present yourselves a sacrifice to God, if you are minded to **worship Him**!... If any depart from it, they are false-worshippers.... By calling it a 'reasonable' service which God commands, he dismisses all that we attempt contrary to the rule of His Word as foolish.... The renewal which is demanded of us...is not that of the flesh only..., but of the mind.... Philosophers...call it *to heegemonikón*, the regulative principle.... We must be renewed in mind!"

Rev. Dr. Albert Barnes comments on Romans 12:1's '**therefore**.' He says it means: "As the effect or result.... The whole argument of the eleven first chapters, is fitted to show the obligation.... He concludes that we ought '**therefore**' to lead holy lives."

In Romans 12:1, "the word 'by' (*dia*) denotes here the reason why they should do it.... The mercy of **God** constituted a reason why they should present their bodies.... Paul evidently meant here... 'present yourselves' -- your entire person -- to the service of **God**.... This is the nature of true religion.... We are to consecrate to God our best faculties.... No sacrifice should be made which is not acceptable to **God**....

"Those services will be acceptable to **God**, and those only, which He appoints..., which is your reasonable service. The word rendered 'service' (*latreian*), properly denotes **worship** or the homage rendered to **God**. The word 'reasonable'...means that which is 'governed by reason'.... That word (*logikeen*) denotes that which pertains to the mind, and a reasonable service means that which is mental or pertains to reason.... The **worship** of the Christian...[and] the proper worship of God, is the free homage of the mind." Pentecostal emotionalism, and 'life is worship' dispensationalism, are here excluded!

Rev . Professor J.P. Lange, in his *Paul's Letter to the Romans*, renders the last two words of Romans 12:1 as "vernünftiger Gottesdienst." (or 'reasonable religion'). He comments: "The *oun* [therefore]...is given after the entire previous didactic piece (thus Calvin, Bengel, de Wette, Philippi and others); according to Meyer (also Tholuck) from chapter 11:35-36. It is to be noted that the close of chapter 11 is the organic pinnacle of the entire dogmatic passage, especially verse 32... It is worth noticing that the *logikee latreia* is precisely commanded to the Roman congregation.... The repair of reasonable religion is one of the chief services of the Reformers.... Paul warns unto reasonable religion -- not unto rationalism!"

Professors Sanday and Headlam, in their *Critical and Exegetical Commentary on the Epistle to the Romans*, comment on Romans 12:1 by observing that "with this wonderful program of salvation before you [in Romans 11:1-36], offer to God...your...service.... *Parakaloo oun*.... Paul is giving the practical results of his whole previous argument.... Cf. 11:1. The words [of Romans 12:1] are directly led up to, by the conclusion of the previous chapter.... *Teen logikeen latreian*...[is] a service to God such as befits the reason (*logos*)."

Professor Dr. A.F.N. Lekkerkerker points out in his comprehensive commentary *The Epistle of Paul to the Romans* (II:107 n. 4): "Willem à Brakel gave his dogmatic volumes the title *Logikee Latreia*, and translated that as *Redelycke Godsdienst* ('Reasonable Religion'). Thereby he understood that man as a reasonable creature was called to acknowledge and to serve God. That is indeed correct."

Professor John Murray, in his commentary *The Epistle to the Romans* (II:112), writes the following about the final words of Romans 12:1 ('your logical worship'). "Reasonable or rational is a more literal rendering.... The service here in view, is worshipful service.... The apostle characterizes it as 'rational' because it is worship that derives its character as acceptable to God from the fact that it enlists our mind, our reason, our intellect.... The worshipful service here enjoined, must constrain intelligent volition."

Finally. It is true that David Petersen undermines the decalogical and regulative principle of worship; has little ecclesiology; and all but destroys the vertical worship of God. Yet even he logically admits (*op. cit.* p. 174): "The expression *logikee latreia*, I have rendered 'understanding worship'.... The adjective *logikos*...meant 'belonging to the sphere of the *logos* or reason'.... Romans 12:1 suggests that gospel preaching is necessary to bring about that obedience of faith...which is the 'understanding worship.'"

Right after this, Paul goes on to mention the visible Church (Romans 12:4) and some of its officers. Such as its Ministers (Romans 12:6), its Elders (Romans 12:8), and its Deacons (Romans 12:13).

Then, having urged God's people to sing the Psalms (Romans 15:9-11), Paul reminds them that he "should be the Minister (*leitourgeen*) of Jesus Christ...ministering (*hierourgounta*) the gospel of God. So that the offering up (*prosphora*) of the Gentiles might be acceptable" (Romans 15:16).

All of the above is strengthened by Paul's Liturgy for the Romans. And that, in turn, reads as follows:

Salutes [Romans 1:7 & 16:3-16 & 16:23]. **Scripture Readings** [Romans 4:17 & 9:13 & 9:17 & 9:25 & 9:27 & 9:29 & 9:33 & 10:5-8 & 10:16 & 10:19-21 & 11:2-4 & 11:9-10 & 11:26f & 14:11 & 15:4 & 15:9-12 & 15:15 & 15:21 & 16:26]. **Congregational Amens** [Romans 1:25 & 9:5 & 11:36 & 16:20 & 16:24]. **Sermons** [Romans 10:8 & 10:14-15 & 12:6-8 & 15:16 & 15:19 *etc.*]. **Prayers** [Romans 11:33-36 & 12:12 & 15:30 *etc.*]. **The Decalogical Law of God** [Romans 2:15-22 & 7:7-22 & 13:8-10]. **Professions of Faith** [1:3-4 & 10:10]. **Doxologies** [Romans 1:25 & 9:5 & 11:33-36 & 16:25-27]. **The Sacraments** [Romans 2:28f & 4:9-25 & 6:3f]. **The Psalms** [Romans 1:16-20 & 1:23 & 2:6 & 2:21f & 3:2 & 3:4 & 3:10-12 & 3:13f & 3:18-20 & 4:7-8 & 4:21 & 5:5a & 6:9-12 & 7:12 & 8:21 & 8:31-36 & 9:33 & 10:7-18 & 11:1-10 & 11:26-27 & 11:33 & 12:9 & 14:1-7 & 15:3 & 15:9 & 15:11 *cf.* Psalms 18:49 & 5:9 & 19:1-4 & 19:8 & 19:13 & 22:5 & 32:1-2 & 34:14 & 36:1 & 44:22 & 50:16-21 & 51:4 & 62:9-12 & 69:4 & 69:9 & 69:22-23 & 94:14 & 103:3 & 106:20 & 107:42 & 110:1 & 115:3 & 117:1 & 118:6 & 118:22 & 119:38-46 & 140:3 & 143:2 & 147:19]. And **Benedictions** [Romans 15:33 & 16:27].

9. The Regulative Principle of Worship in the Books of Luke and Acts

Luke and Acts were both written in the mid-sixties A.D. by the same human author -- the only Gentile-Christian writer of any of the New Testament Books. Nevertheless, even Luke grounds the public worship practices of the Early Christian Church very firmly in the liturgy of Hebrews' Synagogue Worship.

Thus Luke tells us that Jesus "taught in their synagogues.... As His custom was, He went into the synagogue on the sabbath-day, and stood up for to read.... And the eyes of all them that were in the synagogue, were fastened on Him." Luke 4:15-20.

Comments Matthew Henry: "He taught in their synagogues, their places of **public worship** where they met...for the moral acts of devotion -- to read, expound, and apply the Word; to pray and praise; and for church-discipline.... He came to Nazareth.... There, He took occasion to preach...in the synagogue.... We ought to attend on the **public worship** of God, as we have opportunity.... On the sabbath-day, the proper time...the pious Jews spent...in the duties of God's worship.... It is good to keep sabbaths in solemn assemblies....

"We often find Christ preaching in other **synagogues**.... Now He offered His service, as He had perhaps often done; He read one of the lessons out of the Prophets, Acts 13:15.... He stood up to read -- to teach us reverence in reading and hearing of the Word of God.... That portion of Scripture...read that day...speaks so very plainly of the Messiah.... The eyes of all them that were in the synagogue (and probably there were a great many), were fastened on Him -- big with expectation [as to] what He would say."

The Hebrew-Christian Early Church followed the example of her Master Christ, and likewise **worshipped in Synagogues**. Luke 1:1-4 & 24:44-53 *cf.* Acts 1:1-4 & 9:20f & 13:5 & 13:14f & 13:42f & 13:44f & 14:1 & 17:1f & 17:10f & 17:17 & 18:4f & 18:7-11 & 18:19 & 18:26f & 19:8-10 & 24:12.

If expelled, those early Hebrew-Christians simply established their own Christian Synagogues alias their *de facto* Church Congregations -- incorporating more and more Gentile

Christians thereinto. Acts 1:14f & 2:42 & 4:23 & 9:31-32f & 10:2-48f & 11:19-26 & 12:1-5 & 12:12f & 13:1f & 14:23 & 16:5f & 16:13-15 & 16:30-34 & 16:40 & 18:2-10f & 18:26f & 19:8-10 & 20:7-11 & 20:17-28 & 21:7 & 21:8f & 21:18-20 & 28:13f & 28:17-31.

The early churches in the Book of Acts followed also the practices and teachings of Jesus. After Christ's ascension, His earthly Church then worshipped Him precisely thus. Acts 1:12-16 & 2:1-47 & 4:23-30 & 6:1-7 & 9:20f & 9:31-32f & 10:2-48f & 11:19-26 & 11:27-30 & 12:1-5 & 12:12f & 13:1-5 & 13:1-16f & 13:42f & 13:44f & 14:1 & 14:23 & 15:1 to 16:5f & 16:13-15 & 16:30-34 & 16:40 & 17:1-11 & 18:2-11 & 18:19 & 18:26-28 & 19:8-10 & 20:6-28 & 21:17-27 & 24:12 & 28:13-14 & 28:17-31.

It is of great importance to note that the Christian Synod of Jerusalem upheld the normativity of the Decalogue. And specifically as regards idolatry, the sabbath, murder, and fornication (Acts 15:19-29 & 21:25). Mercifully, this synodical decision was then handed down to the congregations for them "to keep" (Acts 16:4).

After Paul left Corinth, he went to Jerusalem. He sailed from Philippi around A.D. 60, just after Passover, and arrived in Troas where he and his party stayed for seven days.

On Sunday the first of the week, alias the Lord's Day when the disciples synagogued together to bread break, Paul preached for them till midnight in their well-illuminated upper room. Acts 20:6-11 *cf.* too First Corinthians 16:1-2 and Revelation 1:10. All such – the synagoguing and the sabbath-keeping and the listening to long sermons -- are sadly lacking in many so-called Christian churches today!

After reaching Jerusalem around Pentecost Sunday (Acts 20:16 *cf.* 18:21 & 21:4-17), Paul was imprisoned by his enemies for several years. First in Caesarea, and then in Rome.

Here, then, is what could be called Luke's Liturgy. It embraces both Luke's Gospel as well as the Book of Acts.

Salutes [Luke 1:1-4 & Luke 24:36 and Acts 1:1-4]. **Scripture Readings** [Luke 4:16-19 and Acts 13:14f]. **Sermons** [Luke 4:15-21 and Acts 9:20 & 13:5 & 13:15-41 & 17:2f & 20:7]. **Prayers** [Luke 11:2-4 & 18:18-21 & 22:19 and Acts 1:14 & 1:24 & 2:42 & 4:24 & 12:5 & 20:36]. **God's Law** [Luke 10:26-28 & 18:20-21 and Acts 15:19-29 & 21:25]. **Professions of Faith** [Luke 9:20 and Acts 8:37]. **Songs** [Psalms 1:5 & 2:1-2 & 2:6-7 & 6:8 & 7:9 & 7:12 & 9:8 & 9:25 & 15:17 & 16:2 & 16:8-11 & 18:2 & 18:27 & ch. 22 & 23:5 & 25:21 & 31:5 & 32:6 & 33:6 & 33:11 & 33:18-19 & 34:7 & 34:10 & 34:22 & 37:12 & 37:15 & 38:11 & 39:6 & 40:4-6 & 41:2 & 41:9 & 41:13 & 45:2 & 46:2-3 & 49:14 & 49:17 & 50:8 & 50:12 & 51:4 & 51:1 & 51:13 & 52:7 & 65:7 & 65:10 & 67:2 & 68:9 & 69:25 & 69:28 & 72:18 & 74:2 & 78:8 & 78:27 & 79:1 & 79:12 & 80:17 & 81:12 & 88:8 & 89:10 & 89:20 & 89:48 & 91:11-13 & 96:13 & 97:10 & 98:1-3 & 98:9 & 102:26-27 & 103:13-17 & 103:20 & 105:8-9 & 105:17 & 105:21 & 105:24f & 105:27 & 106:10 & 106:45-48 & 107:3 & 107:9 & 107:20 & 109:4-8 & 110:1 & 111:9 & 32:11 & 98:3 & 113:6 & 115:1 & 116:3 & 118:15 & 118:22-23 & 118:26 & 122:1f & 126:1-6 & 132:1-5 & 132:11 & 132:17 & 135:2 & 137:8 & 138:6 & 145:18 & 146:6 & 147:8f & 147:18 & 148:2 *cf.* Luke 1:30-32 & 1:46-49 & 1:51-55 & 1:66-71 & 1:71-73 & 2:13-14 & 2:26 & 2:29f & 2:35 & 3:6 & 4:10-11 & 4:22 & 4:34 & 6:21 & 6:27 & 6:38 & 7:19 & 7:46 & 10:19f & 10:31

& 12:19-20 & 12:24 & 12:58 & 13:3-5 & 13:18 & 13:25 & 13:27 & 13:29 & 13:35 & 14:11 & 14:15 & 14:17 & 15:4 & 15:18 & 15:21 & 16:15 & 16:17 & 16:25 & 16:11 & 17:10f & 17:24 & 18:13 & 18:31 & 19:38 & 19:42-44 & 20:17 & 20:42 & 21:24-25 & 21:36 & 22:2 & 22:21 & 22:30-32 & 23:35 & 23:46-49 & 24:26-27 and Acts 1:20 & 2:25 & 2:24-31 & 2:40 & 3:1 & 3:14 & 3:18 & 4:11 & 4:24-25 & 4:24-29 & 7:9-10 & 7:17 & 7:36 & 7:45-46 & 7:54 & 7:59 & 8:41 & 10:36 & 12:9 & 12:11 & 12:23 & 13:22-23 & 13:33-37 & 12:35 & 13:33 & 14:15f & 16:25 & 17:25 & 17:27 & 17:31 & 20:28 & 26:6 & 28:8 & 28:28]. **The Sacraments** [Luke 3:3-21 & 22:1-20 and Acts 2:38-42 16:15-33 & 20:7]. And **Benediction** [Luke 24:53].

10. The Regulative Principle of Worship in the Epistle to the Ephesians

From Rome, Paul wrote his 'Prison Letters.' His Epistle to the Colossians (*cf.* 1:24 & 4:3), to the Philippians (*cf.* 1:7 & 1:13-16 & 4:14 & 4:22), and to the Ephesians (*cf.* 3:1 & 4:1 & 6:20).

The Church in Ephesus seems to have been established by Apollos, Aquila and Priscilla (Matthew 16:18-19 & 18:15-20 *cf.* Acts 18:18-28 & 19:1-10 & 20:16-28). It followed also the practices and teachings of Jesus (Ephesians 2:12-22 & 4:3-13 & 5:19f & 6:17-18). Indeed, it consisted of at least one 'Angel' alias a Minister of the Word and Sacraments -- as well as of Evangelists and Pastors-and-Teachers *etc.* (Revelation 2:1-7 and Ephesians 4:11-13).

Romanism makes erroneous glosses on Ephesians 2:20, stressing the old temple too much. So, in the interests of Biblical Public Worship, we deem it essential to give the following right interpretation of that text.

Chrysostom suggests in his homily on Ephesians 2:14-21 that we should 'keep on being filled unto all the fulness of God.' This means...the knowledge how God is worshipped in the Father, Son, and Holy Ghost."

Rev. Professor John Calvin says in his *Commentary*, and also further explains (in his *Institutes* I:7:1-2 & IV:2:1-4 & IV:6:4-6): "It is Christ Who opens the door to us – yes, Who is Himself the Door...both to Jews and Gentiles.... The Ephesians and all others become the **Household of God**...if they are founded on the **doctrine** of the Apostles and Prophets.

"We are thus enabled to distinguish between a True and a 'False' Church.... Hardly any 'churches' boast more loudly of the name, than those which bear a false and empty title – as may be seen in our own times [A.D. 1548f].

"Christ is the only Foundation..., the rule...of faith.... In Him, the Church is founded by the preaching of doctrine.... Prophets and Apostles are called **master-builders**....

"If we wish to progress well in the [prophetic and apostolic] **Scriptures** -- everything must be directed to Him [Christ]. We are also taught where to seek the **Word of God** -- in the **Prophets** and **Apostles**" -- namely in their **Scriptures**.

"The Holy Spirit everywhere declares that He has...spoken to us by the mouth of the Prophets -- that He wishes to be heard in their **writings**." Romanists, note well!

"The beginning of **our religion** -- must be sought from the creation of the world [Genesis 1:1-3 & 1:26-28f]. In vain do [**Romish**] **Papists** and the [**Islamic**] **Turks** and **other sects** boast about their antiquity – for **they** are degenerate offspring of True and Pure Religion!...

"It is...an exhortation to the Ephesians to grow more and more in the Christian Faith, after having once and for all having been founded on it – and thus to be a part of that new temple which through the Gospel was then being built by God in every part of the world.... A most pernicious error has prevailed very generally – viz. that Scripture is of importance only in so far as conceded to it by the suffrage of the Church. As if the eternal and inviolate Truth of God could depend on the will of men!"

Here, the emphasis is not on the **old** temple – which was finished (especially by Calvary). The emphasis is on the **new** temple – into which the Christian building "keeps on growing."

"With great insult to the Holy Spirit, " continues Calvin, "it is asked by Romanism – ‘Who can assure us that the Scriptures proceeded from God; who guarantee that they have come down safe and unimpaired to our times; who persuade us that this Book is to be received with reverence -- if the Church did not regulate all these things with certainty? On the determination of the Church, it is said, depend both the reverence which is due to Scripture and the books which are to be admitted into the canon....

"These **ravings** are...refuted by a single expression of an Apostle. Paul testifies the Church is ‘built on the foundation of the Apostles and Prophets’ (Ephesians 2:20). If the doctrine of the Apostles and Prophets is the foundation of the Church -- the former [viz. the Apostles and **Prophets**]...must have had their certainty before the latter [viz. the **Church**] began to exist."

Continues Calvin: "Nor is there any room for the cavil that though the Church derives her first beginning from thence [viz. from the Apostles and the Prophets] – it still remains doubtful what writings are to be attributed to the Apostles and Prophets, until her [viz. the Church’s] judgment is interposed. For if the Christian Church [as the inspired Paul maintains here in Ephesians 2:20] was founded at first on the writings of the **Prophets** and the **preaching** of the **Apostles** [from the writings of the Prophets] -- that **doctrine**, wheresoever it may be found, was certainly ascertained and sanctioned antecedently to the **Church**....

"But for this [**doctrine**] -- the Church herself never could have existed. As **the foundation** -- goes before the house!

"Nothing, therefore, can be **more** absurd – than the fiction that the power of judging Scripture is in the Church [as the superstructure].... That its [the foundation’s] certainty depends on her [ecclesiastical] nod."

And also that the foundational Scripture’s composition depends upon approval by the ecclesiastical house built upon it and supported by it. All of which is quite unbelievable!

"It is certain that there is no Church, where lying and falsehood have usurped the ascendancy! Since this is the state of matters under the **Papacy**, we can understand how much of the ‘Church’ **there** survives!

"There, instead of the Ministry of the Word – prevails a perverted government compounded of lies, a government which partly extinguishes and partly suppresses the pure light. In place of the Lord's Supper – the foulest sacrilege [of the Mass] has entered.

"[There,] the worship of God is deformed by a varied cluster of intolerable superstitions. Doctrine (without which Christianity does not exist) is wholly buried and exploded. [There,] the Public Assemblies [supposedly for worship] are schools of idolatry....

"Paul declares that the Church is not founded either upon the judgments of men or the priesthood – but upon the doctrine of the Apostles and Prophets (Ephesians 2:20).... Jerusalem is to be distinguished from Babylon; the Church of Christ, from a conspiracy of Satan – by the discriminating test:... 'He who is from God, listens to God's Word!' [John 7:47]....

"Christ, they (the Romanists) say, constituted Peter as prince of the whole Church, when He promised to give him the keys [Matthew 16:18-19]. But what He then promised to one [Apostle], He elsewhere delivers and as it were hands over to all the rest....

"We nowhere read of its being said to any other [than about Christ], 'You are Peter [the pebble], but upon this Rock [viz. the Big Boulder Christ Himself] I will build My Church' (Matthew 16:18) – as if Christ then affirmed anything else of Peter, than Paul and Peter themselves affirm!... Ephesians 2:20 and First Peter 2:5.

"The former [Paul], describes Christ as the Chief Cornerstone.... The latter [Peter], describes us as living stones who are founded on that elect and precious Rock [the Lord Jesus Christ]. Peter had confessed in his own name and that of his brethren that Christ was the Son of God (Matthew 16:16). On this Rock, Christ builds His Church!"

In Ephesians 3:4, Paul seems to mean 'By reading you may understand, according to what I have written.' Of Paul, Calvin comments: "He dissociates himself from those fanatics who ascribe to God and to the Holy Spirit their own idle dreams. The false-apostles also claim their revelations -- but falsely." Anabaptists and Pentecostalists -- note well!

On Ephesians 3:14-20, Chrysostom comments: "This means...either the knowledge how God is worshipped in the Father, Son, and Holy Ghost – or else urging them thus to use every effort in order to be filled with all virtue of which God is full" Or both!

Calvin comments here: "It is not enough for Him to be on our tongues, or flutter in our brains.... Christ is...to be received by the embrace of our minds.... Let us remember...the certainty of faith is knowledge (scientia)!" Evanjellyfish and Pentecostalists – note well!

Among the various gifts of God, Paul now says of Christ: "When He ascended up on high -- He captivated those who had been captives, and gave gifts to men.... And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors-and-Teachers – for the perfecting of the saints, for a work of ministry, for the building up of the body of Christ until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. So that we henceforth no more be children, tossed to and fro and carried around with every wind of doctrine by the tricks of men

and cunning craftiness by which they lie in wait to deceive." Ephesians 4:8-14 -- all of which merits very careful study.

This is a very significant passage! For – Evanjeljyfish and Pentecostalists, note well! -- it clearly teaches us at least the following seven truths about Biblical Public Worship.

First, the Body of Christ alias the Church is **not built up at all** but is only tossed around and confused by the **unstable** doctrines and the **magic tricks** of so-called ‘Gospel magicians.’ And by the sly sleight-of-hand of **deceiving con-artists**.

Second, the Church **is** being built up and perfected by word-gift worship-leaders such as temporary Apostles and Prophets, itinerant ordained Evangelists, and permanent Pastor-Teachers. And **not** by miracle-workers and glossolalists!

Third, such Spirit-equipped word-gift worship-leaders were Christ’s Own gifts to mankind. And, indeed, they still are.

Fourth, such Spirit-equipped word-gift worship-leaders are the direct result of Christ’s ascension into heaven and His shedding forth of His Spirit into the Church. For that is what produces such Spirit-equipped word-gift worship-leaders.

Fifth, such Spirit-equipped and word-gifted worship-leaders must teach **stable doctrine**. That is how they perfect the saints.

Sixth, all those Spirit-equipped word-gift worship-leaders equip the saints. Not for the saints **themselves** to start practising the Ministry of the Word and Sacraments. But each to undertake ‘a work of ministry’ for Christ (according to each’s own charismatic gift-mix).

Seventh, each of those Spirit-equipped word-gift worship-leaders thereby builds up the Body of Christ. Until we all come into the unity of the faith and of the knowledge of the Son of God, and thus become well-rounded persons measuring up to the stature of the fulness of the Lord Jesus Christ.

Comments Chrysostom on Ephesians 4:8-16: "He [God] says, ‘When He [Christ] ascended on high, He led captivity captive -- and gave gifts to men’.... The Prophet says in the Psalm (68:18): ‘You have received gifts among men’....

"The Apostle says, ‘He gave gifts to men.... And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors-and-Teachers – for the perfecting of the saints, for a work of ministry, for the building up of the Body’....

"Each must not only be united to the body, but also occupy his proper place. Since if you shall go beyond this, you are not united to it.... Each should [till God promotes him] remain in his own proper place, and not encroach on another who in no way appertains to him!...

"For if it is lawful for anyone...‘to fill his hands’ [Exodus 29:9 *cf.* Leviticus 10:1-2 and Hebrews 5:4 and James 3:1] and to become a Pr-i-es-t" or Pr-es-by-t-er – and, of course, it is

not! – then, "let all approach to minister" as such! But then: "In vain has this altar been raised!" Plymouth Brethrenists and Evanjellyfish and Pentecostalists, note well!

On Ephesians 4:10f, Calvin comments that Paul "first declares...that the Church is ruled by the preaching of the Word... Some think that Pastors-and-Doctors denote one office, because there is no disjunctive particle, as in the other parts of the verse, to distinguish them. Chrysostom and Augustine are of this opinion.... I partly agree with them....

"Of the offices which Paul enumerates, only the last two ['Pastors' and 'Doctors'] are perpetual. For God adorned His Church with Apostles...and Prophets -- only for a time....

"Papists have reason to complain that their 'primacy' -- of which they boast -- is here assailed and insulted.... This 'primacy' [supposedly of the Pope] is alien to the appointment of Christ. In fact, Paul plainly overturns this fictitious 'primacy' -- when he ascribes superiority to Christ alone....

"God might Himself have performed this work, if He had chosen. But He has delegated it to the ministry of men....

"Paul teaches that a ministry is required.... This work, so admirable and divine, the Apostle here declares to be accomplished by the external Ministry of the Word.

"From this it is plain that those [like the Anabaptists] who neglect this means, and yet hope to become perfect in Christ – are mad! Such are the fanatics who invent secret revelations of the Spirit for themselves....

"We are not properly united or perfected, but by outward preaching." Not by alleged miracles and visions!

"He illustrates the wretched hesitation of those who do not rest firmly on the Word of the Lord.... These unsteady people must be [re]moved – whose basis is not God's eternal truth.

"This is the just punishment against all who look to men, rather than God. Paul declares, on the contrary, that faith which rests on the Word of God -- stands unshaken against all the attacks of Satan....

"There will always be impostors who menace and attack our faith. But, if we are armed with the truth of God – they will fail....

"When new sects or ungodly tenets spring up, many become alarmed.... The best and readiest remedy against every error, is to bring forward that doctrine which we have learned from Christ and His Apostles....

"When Papists under the guise of the Church bury doctrine, they give sufficient proof that they have a devilish synagogue.... Dice-players...use many cheating tricks, many arts of deception.... The Ministers of Satan are skilled in tricks." Evanjellyfish, Pentecostalists, and Romanists -- note well!

In his *Sermons on Ephesians*, Calvin says: "It ought to suffice us that we know that the Prophets and Apostles are sufficient witnesses, chosen and ordained to bring us the message of salvation.... There is very good agreement between the Law, the Prophets and the Gospel....

"The Law and the Prophets all bore witness to our Lord Jesus Christ. And by this also, we are reminded to profit by all that is contained in Moses and in the rest of the Prophets....

"Nowadays there are some **fanatical people** [like **Anabaptists** and **Dispensationalists**] who think that for all doctrine we ought to have no more than the New Testament, and that all the rest is superfluous." Evanjellyfish and Pentecostals -- note well!

To the contrary, however! "**Let us study the Law and the Prophets**, knowing well -- that they **lead** us to our Lord Jesus **Christ**....

"We must detest whatever is **added** to the Holy Scripture! We must assure ourselves that God has given such charge to his Prophets and Apostles -- that He did not forget anything that was profitable or expedient for our salvation.... **We must not add** any bits and pieces of our own." Romanists, Evanjellyfish, and Pentecostals -- note well!

"The Church cannot endure, without the daily **preaching** of the doctrine of the Prophets and Apostles in it.... Builders of the Church...are all in agreement with the Prophets and Apostles.... They must draw...out of the pure fountain that is offered us **in the Holy Scripture**....

"The **Papists** have banished the Holy Scripture and...obscure it and utterly falsify and corrupt it by their own inventions.... They do not have the **doctrine** of the Prophets and Apostles.... Even if men were ready to receive all things that are in Holy Scripture, and that without contradiction -- yet, if they go on to mix their own fancies with them, Christianity is thereby already corrupted.

"Let us not be like those fanciful persons [such as the **Anabaptists** and the **Pentecostals**] who would have God to send them some **revelation** from heaven, so that they might have no need of preaching or reading!... Such as have great skill and are well versed in the Holy Scriptures and have the gift of teaching -- should strive to serve the whole **Church**....

"Paul, in saying that 'our Lord Jesus Christ gave Apostles and Prophets...and Teachers' -- makes us understand that the **preaching** of the Gospel and the meeting of men together to hear the Holy Scripture expounded, is not something invented.... **God** has so **ordained** it....

"Our Lord Jesus Christ has set it down for a law, and we must keep it as a thing inviolable.... We have **the Holy Scripture** among us....

"We must note here concerning these offices which St. Paul rehearses that some of them were only temporary -- as for example the office of **Apostleship**. For Apostles were not chosen in order to continue to the world's end.... Our Lord Jesus Christ ordained the twelve Apostles.... But after the Gospel was thus authorized, the office of Apostleship ceased." Romanists, Irvingites, and modern 'apostolic' sects -- note well!

"With regard to the office of **Prophets**, we do **not** have it **now**.... The Prophets...had a much better understanding of the Scriptures.... Nowadays we **no longer** have the office....

"He **will not** have **all** men **Pastors**, or Prophets, or Teachers, or Apostles, or Evangelists.... **He** chooses whom **He** pleases -- to **preach His Word**... . **All** of us **cannot** be...**Teachers** [alias **Doctors**, cf. First Corinthians 12:28-29 and James 3:1]....

Finally, in his *Institutes of the Christian Religion* [IV:1:1 & IV:1:5 & IV:3:4-6], Calvin states: "The ignorance and sloth – I may add, the vanity of our mind! – stand in need of **external helps** by which faith may be begotten in us and may increase and make progress until its consummation. God, in accommodation to our infirmity, has added such helps and secured the **effectual preaching** of the Gospel by depositing this treasure with the Church. **He** has appointed **Pastors** and **Teachers** by whose lips He might edify His people (Ephesians 4:11)....

"Paul says our Saviour 'ascended far above all heavens,' so that He might fill all things.... He gave some, Apostles; some, Prophets; some, Evangelists; and some, Pastors-and-Teachers – for the perfecting of the saints, for the work of ministry, for edifying the Body of Christ. Till we **all** come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ' (Ephesians 4:10f). We see that God, Who might perfect His people in a moment, chooses not to bring them to manhood in any other way than by the **education** of the **Church**. We see the **mode** of doing it, expressed -- the **preaching** of celestial **doctrine** is committed to **Pastors**....

"All without exception are brought into the same order, so that they may with meek and docile spirit allow themselves to be governed by **Teachers** [or **Doctors**] appointed for this purpose.... Hence it follows that all who reject the spiritual food of the soul divinely offered to them by the hands of the Church, deserve to perish from hunger and famine....

"As Paul reminds us, 'Faith comes by **hearing**' (Romans 10:17). God reserves to Himself the power of maintaining it. But it is by the **preaching** of the Gospel, as Paul also declares, that He brings it forth and unfolds it.... It pleased Him in ancient times that sacred meetings should be held **in the sanctuary**, so that consent in faith might **by doctrine** proceed from the lips of the Pr-i-es-t [alias the **Pr-es-by-t-er**]....

"Accordingly, after forbidding His people to give heed to familiar spirits, wizards and other superstitions (Leviticus 19:20-31) -- He adds that He will give what ought to be sufficient for all. Namely, that He will never leave them without **Prophets**. For as He...raised up **Teachers** on the earth to perform a truly **Angel**-ical [or **Messenger**-like] office [cf. Leviticus 10:8-11 and Deuteronomy 17:9 & 19:17 & 33:8-10 and Second Chronicles 17:3-9 & 35:3 and Nehemiah 8:2f and Isaiah 40:3 & 63:9 and Jeremiah 18:18 and Ezekiel 44:15-24 and especially Malachi 2:7 & 3:1 & 4:2-6 and Luke 1:76 and Matthew 11:10-15 and Revelation 1:20 to 3:14] – so He is pleased to **instruct** us [repeat, to instruct **us**], in the **present** day, through **human** means....

"Anciently, He did not confine Himself to the Law merely, but also added Pr-i-es-t-s [cf. **Pr-es-by-t-er-s**] as **Interpreters** -- from whose lips the people might inquire after His true meaning. So, in the present day, He would have us not only to be attentive to **reading**, but has appointed **Teachers** [or **Doctors**] to give us their **assistance**....

"He by an admirable test proves our obedience, when we listen to His Ministers just as we would to Himself.... He deigns to consecrate the mouths and tongues of men to His service, making His Own voice to be heard in them....

"Pride or fastidiousness or emulation induces many to persuade themselves that they can profit sufficiently by reading and meditating in private, and thus to despise public meetings and deem preaching superfluous.... None of them escapes the just punishment of this impious divorce, but become fascinated with pestiferous errors and the foulest delusions....

"Thus Paul declares that in his preaching, the glory of God shone in the face of Jesus Christ (Second Corinthians 4:6).... Let us hold, agreeably to the passage we quoted from Paul, that the Church can only be edified by external preaching, and that there is no other bond by which the saints can be kept together...for learning and making progress!" Hence, jazzy ditties in Services of 'Christian Fellowship' (*sic*) -- are but unworshipful drug trips.

"For this end..., believers were anciently enjoined under the Law to flock together to the sanctuary.... All the temples which the Gentiles built to God with a different intention, were a mere profanation of His worship -- a profanation into which the Jews also fell, though not with equal grossness.

"With this, Stephen upbraids them.... Acts 7:48. For God consecrates Temples to their legitimate use only by His Word....

"Those who preside over the government of the Church...are named by Paul [as being:] first, **Apostles**; secondly, **Prophets**; thirdly, **Evangelists**; fourthly, **Pastors**; and lastly, **Teachers** [or **Doctors**], Ephesians 4:11. Of these, only the two last have an ordinary [alias a permanent and indeed a non-extraordinary] office in the Church. The Lord raised up the other three [only] at the beginning of His Kingdom....

"The Apostles...were like the first architects of the Church, to lay its foundations [*cf.* Ephesians 2:20 & 4:11].... By 'Prophets' he [Paul] means not all interpreters of the divine will, but those who excelled by special revelation. None such now exist....

"'Evangelists' ... were to endure only so long as churches were to be formed where none previously existed.... I do not deny that afterward God occasionally raised up...Evangelists.... The office I nevertheless call extraordinary -- because it has no place in churches duly constituted....

"We now understand what offices in the government of the Church were temporary.... The prophetic office was...excellent, in respect of the special gift of revelation which accompanied it" -- past tense!

"Pastors and Teachers the Church can never dispense with.... Teachers [alias Doctors] do not preside over discipline or the administration of the Sacraments...but only the interpretation of Scripture -- in order that pure and sound doctrine may be maintained among believers. But all these are embraced in the pastoral office....

"The two principal parts of the office of Pastors, are to **preach the Gospel and administer the Sacraments** [First Corinthians 4:1 and Titus 1:9].... In presiding over the Church, they do not have an indolent dignity -- but **must train the people to true piety by the doctrine of Christ; administer the Sacred Mysteries; preserve and exercise right discipline** [Ezekiel 3:18 and First Corinthians 9:16]."

The Calvinistic *Westminster Confession* (23:3e & 25:3g) condemns both the statist caesaropapistry of state-subservient ecclesiasticality -- as well as the essentially antinomian anarchy of office-rejecting Plymouth Brethrenism. For Westminster rightly insists that "the civil magistrate may not assume to himself the administration of the Word and Sacraments.... Ephesians 4:11-12."

Neither, let it be added, may well-meaning ecclesiastically-unordained layfolk within the Church do so either!

Indeed, unto the "Visible **Church** Christ hath given the Ministry, Oracles, and Ordinances of God for the gathering and perfecting of the saints in this life to the end of the world; and does, by His Own presence and Spirit, according to His promise, make them effectual thereunto.... Ephesians 4:11-13."

To this, the *Westminster Larger Catechism* (43b & 45g & 63b & 108t) adds that "Christ performs the office of a Prophet in His revealing to the Church in all ages, by His Spirit and Word..., the whole will of God...concerning their edification and salvation.... Ephesians 4:11-13.... Christ performs the office of a King in calling out of the world a people to Himself and giving them officers.... Ephesians 4:11-12....

"The Visible Church has the privilege of being under God's special care and government...and of enjoying the communion of saints, the ordinary means of salvation -- and offers of grace by Christ to all the Members of it in the Ministry of the Gospel.... Ephesians 4:11-12.... **The duties required in the Second Commandment** are...the administration and receiving of the Sacraments; Church Government and Discipline; **the Ministry and maintenance thereof**.... Ephesians 4:11-12."

Too, the *Westminster Form of Presbyterian Church-Government* declares (Preface *b* and Pastors *f* and Teacher or Doctor *v*) that "Jesus Christ..., being ascended up far above all heavens [so] that He might fill all things, received gifts for His Church and gave officers necessary for the edification of His Church and perfecting of His saints.... Ephesians 4:8-11 and Psalm 68:18....

"The Pastor is an ordinary and perpetual Officer in the Church, prophesying of the time of the Gospel.... Ephesians 4:11-13.... The Scripture doth hold out the name and title of Teacher as well as of the Pastor.... Ephesians 4:11.... A Teacher or Doctor is of most excellent use in Schools and Universities -- as of old in the Schools of the Prophets [alias the Theological Seminaries]."

Chrysostom comments on Ephesians 4:15-16: "What if, Paul seems to say, this or that man receives more than another? He has received the same Spirit; sent forth from the same Head,

effectually working in all alike; communicating Himself to all alike.... Each must not only be united to the Body, but also occupy his proper place. Since, if you shall go beyond this -- you are not united to it....

"Consider then of how vast importance it is, that each should remain in his own proper place and not encroach on another [that] which in nowise appertains to him!... For if it is lawful for anyone, according to the phrase of them of old, 'to fill his hands' [Exodus 29:9 *cf.* Leviticus 10:1*f* and Hebrews 5:4] and to become a Pr-i-es-t" or Pr-es-by-t-er – and of course it is not! – then, "let all approach to minister" as such! Plymouthists and Pentecostals, note well!

In his *Institutes* IV:8:12*f*, Calvin adds: "The truth of God is preserved in the Church...by the instrumentality of preaching.... 'Christ gave...some, Pastors and Teachers' – 'so that we henceforth...may in all things grow up into Him...Who is the Head' (Ephesians 4:11-15)....

"The Church is governed by the Spirit of God.... The Church...submits to the teaching of the Spirit through the Word of God....

"Trusting to the generous promises which she has received, she will have the means of nobly maintaining her faith.... Nothing more is to be expected..., than to enlighten our minds to perceive the truth of His doctrine....

"He forbade that anything should be added to His Word, and that anything should be taken from it. This is the inviolable decree of God."

Having despatched the sacramentalistic error of Romanism at Ephesians 2:20, the prayerlessness of formalism at Ephesians 3:14-21, and the sermon-deprecating infantile imbecilities of user-friendly unworshipful witchcraft in Ephesians 4:11-14 -- Paul despatches also the sacrilegious ecstasies of Evanjellyfishism and Pentecostalism at Ephesians 5:18*f*. There, the inspired Apostle commands "the saints" (1:1):

"Do not keep on being drunk with wine, wherein is excess! But do keep on being filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs -- singing and making melody in your heart to the Lord!"

Very many have been the debates about the meaning of the Church's singing "Psalms and Hymns and Spiritual Songs" in the above passage. The cardinal question is, what it meant when the Hebrew-Christian Paul inspiredly wrote it for the first-century Ephesian Christians -- and not in any way at all what it can today uninspiredly be twisted into purporting to mean.

Later below, we shall give the views of others on the original meaning of this important phrase. Here, we first give our own view. We state what we believe the inspired Ephesians 5:19 actually says and means.

"Psalms" are obviously the inspired Biblical Psalms. This is here the 150 largely-Davidic 'Book of Psalms' -- whether now still accompanied by the originally-intended specified musical instruments, or whether now sung to the accompaniment of modern musical instruments, or sung *a capello* without instrumental accompaniment.

Yet this very word *Psalmos* is derived, ultimately, from the Greek verb *psalloo*. That means 'to pluck on an instrument of strings' – such as a harp, lyre, or zither.

"**Hymns**" in the context here, rather seems to mean **inspired Praisings of God** -- such as those of Mary (Luke 1:46-55), Zachariah (Luke 1:64-79), and Simeon (Luke 2:25-32). Yet "Hymns" can here also be construed as including some of the inspired Psalms, or possibly Praises (or abbreviations and possible conglomerations thereof).

Yet the "**Spiritual Songs**" here mentioned, seem to have been **inspired** -- because they are stated to be "**Spirit**-ual." This would in turn suggest that even the immediately-preceding "Hymns" themselves were inspired -- because here placed in the very same phrase between the (Spirit-inspired) "Psalms" and the (Spirit-inspired) "Spiritual Songs."

After all, **true prayer** is to think and recite God's inspired thoughts after Him (*cf.* Matthew 6:5-13 and Luke 11:1-4) -- and all Hymns should be sung prayerfully! So it is incongruous that even the "Hymns" in Ephesians 5:19 could refer to uninspired human compositions.

Thus the word "**Psalms**" in the phrase "Psalms and Hymns and Spiritual Songs" here seem to refer to the 150 largely-Davidic Psalms of the Psalter. In addition, however, it might include also other inspired compositions -- such as those at Second Samuel 23:1-7 and First Chronicles 29:10-20.

The "**Hymns**" here, seem to refer to Non-Davidic Praises in the Old Testament -- such as those possibly of Moses (in the Pre-Davidic Mosaic Song of Creation (at Psalm 90), and also to material such as the congregational song of Moses at Exodus 15:1-19 (*cf.* Revelation 15:3-4). It might further include also Miriam's 'Women's Song' in Exodus 15:20-21, and Hannah's Song in First Samuel 2:1-10, as well as reworkings of Davidic and also Post-Davidic phenomena such as those mentioned at Second Chronicles 29:30 and Ezra 3:10-11 and Nehemiah 12:36-46.

The "**Spiritual Songs**" might here refer to New Testament compositions such as those of Mary (Luke 1:46-55), Zachariah (Luke 1:64-79), the Angelic Host (Luke 2:13-14), the Shepherds (Luke 1:20), Simeon (Luke 2:25-32), to the many Post-Calvary Doxologies (Romans 11:33-36 and Philippians 2:5-11 *etc.*) -- and also to the Praises (such as those of Colossians 1:12-22 *cf.* 3:16-17 and at First Timothy 3:16 *etc.*). They might refer also to the either new or revealed Songs in the Book of Revelation (4:8 & 4:11 & 5:8-11 & 5:12-13 & 7:9-17 & 14:3 & 15:3-4 & 19:1-7 *cf.* Exodus 3:2-14 & 15:1-14 & 19:6 and Deuteronomy 32:4 & 32:43 and First Chronicles 16:36 & 29:11 and Nehemiah 5:13 & 8:6 and Psalms 3:8 & 23:1 & 36:8 & 40:3 & 68:17 & 121:6 & 113:1 & 41:2 & 145:17 and Isaiah 4:4-5 & 6:3 & 25:8 & & 34:10 & 43:11 & 49:10 & 66:23 and Jeremiah 3:23 & 10:7 and Ezekiel 1:24 and Daniel 4:1 & 7:10 and Hosea 13:4 & 14:9 and Zechariah 3:3-5).

Yet Ephesians 5:18 still leaves no room for the singing in Public Worship of uninspired extra-Biblical compositions! That is so – regardless as to whether the word "Psalms" in this passage implies instrumentally-accompanied Pre-Calvary psalmsinging, or alternatively either instrumentally-accompanied or non-instrumental Post-Calvary psalmsinging. And also, regardless as to whether the "Hymns" and the "Spiritual Songs" here each be taken from just one passage of Holy Scripture (such as Paraphrases of Ecclesiastes twelve or Lamentations three) --

or alternatively represent a concatenation of various longer or shorter Biblical texts such as the Scripture selections in Romans 15:9-12 (from Deuteronomy 32:43 and Psalms 19:49 & 117:1 and Isaiah 11:1 *cf.* Revelation 5:5) or in Revelation 15:3-4 (combining Exodus 15:1-14 and Deuteronomy 32: 4 and Psalm 11:2 & 145:17 and Hosea 14:9 and Isaiah 66:23 and Jeremiah 10:7).

To be sure, even the Psalms need to be translated accurately from their original Hebrew into the receptor-language (such as English *etc.*) in which they are to be sung. Too, the Psalms in the receptor-language themselves need to be updated from time to time -- in order to be as intelligible as possible to the contemporary generation. Indeed, translating the Psalms so that they rhyme in the receptor-language even though they do not in Hebrew (despite the acrostic nature of some of them) -- certainly aids their singability in the receptor-language (provided those rhymes are faithful to the sense of the original Hebrew).

Translating Psalms for congregational singing into any receptor-language, is not an easy task! Rev. Professor Jac. J. Müller used to tell his students about the fierce debates at the General Assembly of his denomination, as to whether it was or was not permissible to translate the first line of Psalm 23 as "Just like a shepherd" -- to try to get "The Lord is my shepherd" to rhyme, and thus to make it as intelligible as possible for Afrikaans congregations.

I myself have rendered some twenty or so Psalms into English for singing, according to the French Genevan Melodies. Thus I can attest to the considerable difficulties involved in such undertakings. See my 1968 work *The Biblical Psalms for New Testament Church Worship*.

Indeed, attempts meaningfully to promote even contextualized translations of uninspired Dutch hymns about the calamities of the sea flooding the land -- are largely exercises in futility (especially when done for singers in drought-stricken lands like South Africa). Similarly, the same applies to historically-inaccurate 'contextualized' Australian "Christmas cards" depicting kangaroos hopping around the stable in Bethlehem. They are certainly irrelevant to Palestine (if not irreverent even Down Under). Thus far my own comments on Ephesians 5:19.

Rev. Dr. Anthony Hoekema is Professor of Systematic Theology at Calvin Theological Seminary, Grand Rapids, in the United States of America. In his very helpful book on the subject *A Holy Spirit Baptism* (pp. 141-49), he gives an excellent extended comment on Ephesians 5:18's 'Be ye filled with the Spirit!'

Writes Hoekema: "This passage makes it very clear that the evidence of being filled with the Spirit is not a miraculous sign like glossolalia, but consists of certain spiritual qualities and activities. How, according to this passage, does one reveal that he is filled with the Spirit?... By 'speaking one to another in Psalms!'"

It is not that Christians fill themselves with the Spirit. For God alone fills them, and keeps on filling them.

It is not that Christians cause or even assist God to fill them with His Spirit (by Christians themselves singing Psalms). For God alone causes Christians to sing -- and He keeps on filling them with His Spirit while they sing Psalms.

Christians should not expect to keep being filled with the Spirit at all -- if they do not (through God's power) themselves keep on singing Psalms. For the Christian is not immediately -- is not non-instrumentally -- filled with the Spirit, in an environmental vacuum.

It is not so, that the Christian must just first be filled with the Spirit anew -- before he can start to sing Psalms. The singing is not merely the result of keeping on being filled with the Spirit. The singing is also the Spirit-ordained means whereby (or through the instrumentality of which) the ongoing infilling keeps on taking place.

The Holy Spirit (through our own Spirit-induced singing of Psalms) does not initiate grace. To the contrary, He only strengthens the grace which He Himself previously put in us before we started singing Psalms *etc.* When we sing the Psalms, He surely strengthens us.

Now **uninspired melodies** should (if needed) be improved or even replaced -- so as better to harmonize with the **inspired words**. Thus, glad music is inappropriate for the singing of the sad Psalm 38 -- and sad music is inappropriate for the singing of the glad Psalm 149 *etc.* Yet the emphasis here must be on the **words** rather than the lyrics; on the **faith** of the singers rather than their technique; and on the singing involvement of the **entire Congregation** and not just of a choir (or worse still of just one soloist).

Needless to say, there is nothing impermissible in translating or rhyming either passages of Scripture or conglomerations of statements and ideas from Scripture -- either with or without the addition of other Christian materials. Such may be done, with a view to their recitation or being sung outside of Public Worship (such as at church hall concerts or in books of poetry).

However, Ephesians 5:18 (*cf.* Colossians 3:16) seems to make no room for the **congregational singing in official Public Worship Services** of any Extra-Biblical material (like the so-called *Battle Hymn* with its apocryphal and nonsensical line 'In the beauty of the lilies Christ was born across the sea') -- in the Public Worship of the Most High God. For it is perfectly obvious from Luke 2:7 that Christ was born **not** exaltedly "in the beauty of the lilies" -- but instead, humiliatedly, in a manger or sheep-trough inside a stable for smelly animals!

Indeed, heresy gets **sung** -- before it gets preached! Consider, when the Early Church was conservatively committed to singing the inspired Psalms -- how the anti-trinitarian Arius taught his own delinquent ditties to sailors, who then spread his views across the Mediterranean!

Also consider how, into his otherwise great but uninspired anthem "And can it be that I should gain an interest in the Saviour's blood?" -- the Arminian Wesley inserted some heretical lines. We mean those like 'that Christ my God should die for me'; and 'emptied Himself of all but love' -- thus undermining the Biblical doctrines of the **immortality** and the **immutability** and the **aseity** of God! Indeed, uninspired hymnody -- is sometimes heretical whimnody!

Rev. T.J. Hagen rightly remarks even in his chapter on 'Street Preaching' in the book *Manual for Reformed Evangelization*: "When...we began street-preaching, we often took over without further ado the songs sung in other circles [such as Methodism]. There were...Preachers who never had Psalms sung, but who opined that such did not belong with those gatherings.

"In this respect too, we must choose our own method! We must not neglect the Psalms, and not even relegate them to second place. They must have pride of place -- even when the Reformed Church steps outside with her preaching."

As John Vande Water states in his chapter on 'Open-Air Services' in the American book *Reformed Evangelism*: "Get the best music you can.... Don't jazz the Gospel, as some do! Let a spirit of reverence prevail throughout the whole meeting.... The leader should prepare a list of songs for each service."

Comments John Chrysostom on Ephesians 5:18f: "Do you wish, he says, to be cheerful?... I give you spiritual drink!... Learn to sing Psalms -- and you shall see the delightfulness of the employment!...

"They who sing [the Spirit-inspired] Psalms, get filled with the Holy Spirit.... '[Sing Psalms...] with your hearts to the Lord!' It means, with close attention, and understanding. For they who do not attend closely, merely sing [by] uttering the words -- whilst their heart is roaming elsewhere." Evanjellyfish and Pentecostals -- note well!

Comments Calvin: "To what does Spirit-ual joy lead, when we are filled with it? To Hymns and Psalms -- Praises of God, and Thanksgivings! These are truly pleasant and delightful fruits.... In the words, 'be filled!' -- there is an allusion to deep drinking, with which it is indirectly contrasted. 'Speaking to themselves' means among themselves -- for he does not enjoin each one to sing inwardly!... When he adds 'singing in your heart' -- it is as if he had said 'from the heart,' and not only on the tongue like hypocrites."

Also germane is Calvin's 1543 *Preface to the Psalter*. There, he states: "It is a thing much required in Christianity...that every one of the faithful observe and uphold...the Church in his neighbourhood, frequenting the Assemblies which are held...on Sunday.... It is expedient and reasonable that all should know and hear what is said and done..., thus receiving fruit....

"To say that we are able to have devotion either at prayers or ceremonies without understanding anything of them, is a great mockery -- however much it is commonly said.... If one were able to be edified by the things which one sees, without knowing that which they signify -- Saint Paul would not forbid so rigorously speaking in an unknown tongue!"

The melody *Kum Ba Yah* -- "Michael's Boat is a Rowing-Boat" (and other arcane songs) -- are thus taboo in Public Worship. If irrepressible -- let them be crooned outside of the congregational assembly -- and in concerts! But never in the Church of the Most High God!

John Calvin goes on: "If we really wish to honour the holy ordinances of our Lord which we use in the Church, the primary thing is to know what they contain; what they mean to say; and to what end they tend -- in order that their usage may be useful and salutary.... People ought not to answer 'Amen!' to that prayer which has been said in a foreign tongue." Ditto, it must follow, to solos and choir songs uttered in strange languages!

"Yet the practice of singing," continues Calvin, "may extend more widely.... Among the other things which are proper for recreating man and giving him pleasure, music is either the first

or one of the principal.... We ought to be the more careful not to abuse it.... It was dedicated to our profit and use.

"If there were no other consideration than this alone, it ought indeed to move us to **moderate** the use of music.... It should not give occasion for our giving free rein to dissolution, or making ourselves effeminate in disordered delights....

"It should not become the instrument of lasciviousness nor of any shamelessness.... There is scarcely in the world anything which is more able to turn or bend the morals of men...this way and that....

"It has a sacred and almost incredible power to move hearts in one way or another. Therefore we ought to be even more diligent in regulating it in such a way that it shall be useful to us, and in no way pernicious.

"For this reason, the Ancient Doctors of the Church complain frequently of this -- that the people of their times were addicted to dishonest and shameless songs, which not without cause they referred to and called mortal and Satanic poison for corrupting the world. Moreover, in speaking now of **music**, I understand two parts -- namely the **letter** or subject and matter; secondly, the song or the **melody**.

"It is true every bad word (as St. Paul has said) perverts good manners [*cf.* First Corinthians 15:33, *per contra* 14:15 & 14:26]. But when the **melody** is with it, it pierces the heart much more strongly and enters into it...as in a like manner...wine is poured into the vessel. So also, the venom and the corruption is distilled to the depths of the heart -- by the **melody**.

"What is there now to do? It is to have songs not only honest, but also **holy** -- which will be like spurs to incite us to **pray** to and **praise** God, and to **meditate** upon His works [and above all on His Word] in order to love, fear, honour and glorify Him....

"That which St. Augustine has said, is true.... No one is able to sing things worthy of God, except that which he has **received** from Him. Therefore, when we have looked thoroughly, and searched here and there -- **we shall not find better songs nor more fitting for the purpose than the Psalms of David**, which the Holy Spirit inspired....

"Moreover, when we sing **them**, we are **certain** that **God** puts these in our mouths -- **as if He Himself were singing in us** to exalt His glory [**Hebrews 2:11-13 and 13:15 cf. Psalms 22:22 & 18:2**]! Therefore Chrysostom exhorts the men as well as the women and the little children to accustom themselves to singing **them** -- in order that this may be a sort of meditation to associate themselves with the company of the angels.

"As for the rest, it is necessary to remember that which St. Paul has said. The **spiritual songs** cannot be well sung -- save from the heart. But the heart requires the **intelligence**....

"In that (says St. Augustine) lies the difference between the singing of men and that of the birds. For a linnnet, a nightingale, a parrot, may sing well; but it will be without understanding. But the unique gift of man -- is to sing [while] **knowing** that which he sings!

"After the intelligence, must follow the heart and the affection -- a thing which is unable to be except if we have the hymn imprinted on our memory, in order never to cease from singing. For these reasons this present book [The Psalter], even for this cause -- besides the rest which has been said -- ought to be singular recommendation to each one who desires to enjoy himself honestly and according to God for his own welfare and the profit of his neighbours.... All of it is much recommended by me, seeing that it carries its value and its praise....

"The world may well be advised that -- in place of songs in part vain and frivolous, in part stupid and dull, in part foul and vile, and in consequence evil and harmful which it has used up to now -- it may accustom itself hereafter to the singing of these divine and celestial hymns with the good king David. Touching the melody, it has seemed best that it be moderated in the manner we have adopted to carry the weight and majesty appropriate to the subject, and even to be proper for singing in the Church, according to that which has been said."

In his 1557 *Preface*, Calvin further adds: "I would furnish important assistance in understanding the Psalms.... The Holy Spirit has here drawn to life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities -- in short, all the distracting emotions -- with which the minds of men are wont to be agitated.... Although the Psalms are replete with all the precepts which serve to frame our life to every part of holiness, piety, and righteousness -- yet they will principally teach and train us to bear the cross."

The 1618-19 *Church Order* of the great Synod of Dordt (Article 69) declared: "In the churches, only the 150 Psalms of David, the Ten Commandments, the Lord's Prayer, the Apostles' Creed, and the songs of praise of Mary and Zacharias and Simeon shall be sung.... All other songs shall be removed from the churches. And wherever any have been introduced, they shall be abolished."

The 1637 *Dordt Dutch Bible* says in its marginal notes at Ephesians 5:19 that "these three kinds of spiritual songs [*viz.* 'Psalms and Hymns and spiritual songs'] serve the purpose of placating the Spirit.... The Psalms are all the spiritual songs.... See too Colossians 3:16. These various names are taken from the various headings of the Psalms of David."

Decrees the Calvinistic *Westminster Confession* (21:2-6): "Religious worship is to be given to God -- the Father, Son, and Holy Ghost -- and to Him alone.... Prayer...is by God required.... The reading of the Scriptures with godly fear; the sound preaching and conscionable hearing of the Word in obedience unto God with understanding and faith and reverence; [and] singing of Psalms with grace in the heart (Colossians 3:16 and Ephesians 5:19)...are all parts of the ordinary Religious Worship of God. God is to be worshipped everywhere."

Also the *Westminster Assembly's Directory for the Publick Worship of God* declares: "It is the duty of Christians to praise God publicly by singing of Psalms together in the Congregation, and also privately in the family. In singing of Psalms, the voice is to be tunable and gravely ordered. But the chief care must be to sing with understanding and with grace in the heart, making melody unto the Lord.

"That [not just a choir but] the whole Congregation may join herein, every one that can read is to have a Psalmbook; and all others not disabled by age or otherwise are to be exhorted

to learn to read.... Where many in the Congregation cannot read, it is convenient that the Minister or some other fit person appointed by him and the other Ruling Officers do read the Psalm, line by line, before the singing thereof."

In addition to singing the Psalms at the above Weekly Public Worship, the same should be done also at Daily Family Worship. Thus the 1647 *Directory for Family-Worship...for Piety and Uniformity in Secret and Private Worship* approved by the General Assembly of the Church of Scotland, provides that "besides the Publick Worship in Congregations...it is expedient and necessary that...Private Worship of families be pressed and set up.... The ordinary duties comprehended under the exercise of piety which should be in families...are...Prayer and Praises."

Rev. Matthew Henry comments on Ephesians 5:19: "Instead of being filled with wine, he exhorts them to 'be filled with the Spirit'.... This duty is opposed to the former sin. The meaning of the exhortation is that men should labour for a plentiful measure of the graces of the Spirit that would fill their souls with holy joy, strength and courage – which things sensual men expect their wine should inspire them with.

"Those who are filled with the Spirit, will be carried out in [or enabled to render] acts of devotion, and all the proper expressions of it, Therefore the Apostle exhorts...to sing unto the Lord.... The Christian's joy should express itself in songs of praise to his God.

"In these, they [*viz.* Christians] should speak to themselves in their Assemblies and meetings together, for mutual edification. By 'Psalms' may be meant David's Psalms.... By Hymns may be meant such others as were confined to matter [or materials] of praise – as those of Zachariah [*cf.* Luke 1:64-79], Simeon [*cf.* Luke 2:25-32], *etc.* Spiritual Songs may contain a great variety of matter – doctrinal, prophetic, historical, &c.... Singing of Psalms and Hymns is a Gospel-Ordinance; it is an ordinance of God...appointed for His glory. We are appointed to sing Psalms...for the expression of our thankfulness to God."

Ellicott says on 'Psalms and Hymns and Spiritual Songs' that "the distinctions between these words have been somewhat differently estimated. Olshausen and Stier would confine *Psalmos* to the Psalms of the Old Testament; *Hymnos* to any Christian Song of Praise....

"*Psalmos*, probably, as Meyer suggests, denotes a sacred Song of a character similar to that of the Psalms...(Clement of Alexandria, *Paedagogue* II:4)...; *Hymnos*, a Song more especially of Praise...; [and] '*Oo,dais*' describes generally the genus to which all such compositions belonged...and is defined by *pneumatikais*..., 'such as the Holy Spirit inspired and gave utterance to' (Chrysostom)." Which suggests that 'Psalms and Hymns and Spiritual Songs' were all derived from the inspired Bible alone – sola Scriptura!

Comments Rev. Professor Dr. Charles Hodge: "'Speaking to each other' signifies the interchange of thoughts and feelings expressed in the Psalms and Hymns employed. This is supposed to refer to responsive singing, in the private assemblies and Public Worship of Christians.... Psalms and Hymns then, as now, were religious songs. '*Oo,dai*' ['Songs'] were religious or secular.... Therefore those here intended, are described as 'spiritual.' This may mean either inspired, *i.e.*, derived from the Spirit – or expressing spiritual thought."

The *Westminster Confession* 21:6 states there is to be "singing of **Psalms** with grace in the heart (Colossians 3:16 and Ephesians 5:19 & James 5:13)"; and that "God is to be worshipped...in spirit and in truth (John 4:23-24)...more solemnly in the **Public Assemblies**." Here, Rev. Professor Dr. A.A. Hodge makes some very important comments.

"The **Regular Worship of God** is to be conducted in the Public Assembly, in the private family, and personally in secret. The Worship of God in the Public Assembly is to consist in the reading, preaching, and hearing of the Word; prayer, singing of **Psalms**; and the administration and receiving of the Sacraments instituted by Him.... In prayer and the singing of Praise, we address...thanksgivings...in our hearts by His Holy Spirit....

"Besides the Public Worship in Congregations, it is the indispensable duty of each person, alone in secret, and of every family by itself in private, to pray to and worship God.... Family worship -- which ought to be performed by every family, ordinarily morning and evening -- consists in prayer, reading the Scriptures, and singing Praises.... [*American*] *Directory for Worship*, chapter 15."

As Keil and Delitzsch rightly declare: "Sacred music not only received a fresh impulse from David, who stood in a close relation to the association of Prophets [or 'School of the Prophets'] at Ramah ((First Samuel 19:18-23). But [it] was also raised by him [David] into an integral part of Public Worship."

Indeed, in liturgical worship, throughout sacred history -- "all things [were and are to] be done decently and in order." Whether Prophets "prophesy"; or whether worshippers desire to sing "a **Psalm**."

This means that people must not [ecstatically and irrationally] get drunk with excess of wine. Ephesians 5:18-19. Instead, they are to keep on being filled with the Spirit -- by (eagerly and rationally) speaking to themselves with the **Psalms** of the Prophet David (as one of the chief instruments also of Biblical Worship) *etc.*

Rev. Dr. Ironside comments on "'speaking to yourselves in Psalms and Hymns and Spiritual Songs'..... What the Apostle is saying here, is really 'speaking to one another; to the entire company.'

"How? 'In Psalms and Hymns and Spiritual Songs.' As we meet with one another -- greeting each other in a glad, happy way -- the praises of the Lord bubble up in our souls. **Psalms** were the vehicle of expression in the Congregation of God in olden times.

"The Book of **Psalms** was the Hymn-Book of the Congregation of the Lord.... There are wonderful expressions there, that suit every mood of the human heart.... In the Book of **Psalms** yet, we can find something to express every state and condition of our souls as we come into the presence of God.

"A Hymn is an ascription of praise addressed directly to the Deity.... The Christian heart naturally goes out to God in Hymns of worship and adoration. No more worldly songs for the Christian!.... One reason that the spirituality of the Church is at such a low ebb today, is because

people are so careless about matters of this kind – so ready to drop down from the high and holy state that should characterize those that are filled with the Spirit of God....

"‘Singing and making melody in your heart to the Lord.’ We cannot all make melody on an instrument. Some of us would never be able to produce any melody if dependent upon an instrument. But every believer’s heart is like a harp; and as the Spirit of God breathes over the heart-strings, real melody goes up to the ear of God....

"The Spirit-filled believer will be a thankful believer.... A Spirit-filled believer will be loyal and submissive.... The Spirit-filled believer, then, is characterized by these three things – joyfulness, thankfulness, lowliness. May God give to each one of us, to be filled with the Spirit!"

In his 1947 statement *Songs in Public Worship*, Westminster Theological Seminary’s Rev. Professor John Murray states that "the singing of God’s praises is a distinct act of worship.... Even on the hypothesis that we have examples...in Acts 4:23-30 and First Timothy 3:16, we are not thereby furnished with any authorization for the used of uninspired songs in the worship of God.... Even though *’o,dee* is used in the Book of Revelation with reference to songs other than those in the Book of Psalms – it is not used there with reference to uninspired human compositions but with reference to inspired songs....

"Paul [in Ephesians 5:19] specifies the character of the songs, as ‘spiritual’ – *’o,dais pneumatikais*. If anything should be obvious from the use of the word *pneumatikos* in the New Testament, it is that it has reference to the Holy Spirit and means in such contexts as the present ‘given by the Spirit’

"The question...arises – why does the word *pneumatikos* qualify *’o,dais* and not *psalmois* and *humnois*?... *Pneumatikais* qualifies all three datives.... Its gender (fem.) is due to attraction to the gender of the noun...closest to it.... ‘Spiritual songs’ are the genus of which ‘Psalms’ and ‘Hymns’ are the species.... There is no evidence from Scripture that can be adduced to warrant the singing of uninspired human compositions in the public worship of God."

In his 1984 book *Worship* (John Knox Press, Atlanta, pp. 43-46), Rev. Dr. H.O. Old -- himself not an ‘Exclusive Psalmsinger’ -- well traces Church Praise from King David, to the New Testament -- and beyond. There, he states:

"The first Christians took over many of the worship traditions of the Synagogue..., [viz.] its Scripture Reading, its Sermons, its Prayers, and its Psalmody.... In Acts 4:23-31, we read of Christians gathering.... We read that the Congregation ‘lifted their voices together.’ Then, a line from Psalm 146 is quoted; and after that, several lines from Psalm 2.... Several times the Apostle Paul tells Christians to sing Psalms. In First Corinthians 14:26, Paul tells the church that when they are gathered together for worship -- among other things, they are to sing Psalms....

"Both in Paul’s letter to the Ephesians [5:19] and to the Colossians [3:16], we read of singing ‘Psalms, Hymns, and Spiritual Songs.’ The Psalms of the Old Testament were considered perfectly acceptable for Christian worship. They were the songs of the Holy Spirit....

"The **Psalms** form the core of the Praises of the New Testament Church. Nevertheless the earliest Christians sang praises [also] other than the 150 canonical Psalms.... We find a number of 'Christian Psalms' such as the Song of Mary (Luke 1:46-55), the Song of Zechariah (Luke 1:68-79), and the Song of Simeon (Luke 2:29-32). These are clearly 'Christian Psalms'.... The Canticles in the Gospel of Luke are the core of Christian Praise. From these 'Christian Psalms'-- Christian Hymns rapidly developed....

"The so-called 'Christological Hymn' of Philippians [2:5-11] is the leading example.... A similar hymn-like passage, is found in Colossians [1:15-20].... The Hymns of the Book of Revelation [1:5-6 & 4:8 & 4:11 & 5:9-10 & 5:13 & 11:15 & 15:3-4 & 19:1-7] surely reflect the praises of the earliest Christians. Scholars have often said this, and it is no doubt true.... They are a Christian reworking of the Seraphic Hymn of Isaiah, the Song of Moses, and the **Psalms**.... [The inspired] John heard the heavenly worship He understood that the Song of Moses was in reality the Song of the Lamb."

Rev. Dr. Rowland Ward argued before the Ministers' Fellowship of the Evangelical Movement of Victoria on 25th June 1984 that in the reference to 'spiritual songs' at Ephesians 5:19 -- "'spiritual' means given by the Spirit of God (compare First Corinthians 2:13 [and]...Romans 7:10-14). If we admit that any of the words [in Ephesians 5:19] refer to inspired material (either the Psalter or inspired compositions in the New Testament Church), we seem to rule out any reference to uninspired material. Since how could both be placed on the same level and regarded as equal in devotional value and spiritual profit?

"On the other hand, if we say there is no inspired material intended [in Ephesians 5:19] -- we tear apart the context which so clearly indicates the vital necessity of filling our minds with the Word of Christ [especially at the parallel passage Colossians 3:16].... Cf. this as a characteristic of Scripture in Second Timothy 3:16-17..., thoroughly equipped for every good work (filled with the Spirit!). We would also be led to the absurd conclusion that the Holy Spirit omits to exhort us to sing the songs He gave (Second Samuel 23:1-2)!

"It appears therefore that a reference to the **Psalter** is intended. The form of the phrase will then be explained as a comprehensive description of the Psalter, which employs several terms for its compositions that correspond to the three Greek terms.... The Book of Psalms in Greek...was called *Psalmoi*.... In Hebrew it was called *Sepher Tehillim*, Book of Hymns.... The last term ['songs' (in Ephesians 5:19)] could embrace other songs given by inspiration in the New Testament Church.... [See] my *Spiritual Gifts in the Apostolic Church* (1972), p. 35....

"We are to sing to the Lord.... This is not a common thought among believers today.... Also what is sung, is often more about 'Jerusalem the golden' -- than the good fight of faith in this world and the call to godliness!

"How many songs touching on the Law of God, are to be found in 'Redemption Songs'? Indeed, how many renderings of inspired words?

"Our praise is thus to be grounded in the truth, and expressed clearly -- so that it may be understood. This rules out all fancy frills -- and all light, ephemeral approaches, gimmicks, entertainment.... It means tunes must enable proper expression of the words....

"Being 'filled with the Spirit' means we become people who love the Word of Christ; are transformed inwardly...by it. So that it is obvious that the Holy Spirit is in control.

"A bumper-sticker 'I'm Spirit-filled!' is not necessary. Indeed, it is a misplaced superficiality.... So often it is sadly true that the 'born again' 'Spirit-filled' tradesman or business person or owner of a bumper-stickered vehicle...is unreliable, cranky and unbalanced. The passage we have considered [Ephesians 5:19], is an exposure of all such superficiality."

In his 1991 *Complete Book of Psalms for Singing*, Ward rightly points out: "The Old Testament data emphasise the divine appointment of the song service in the temple (First Chronicles 6:31-48 & 25:1-31 *cf.* Second Chronicles 29:25).... This worship often fell into decay. When it was reformed, the warrant was found in the Law given by God....

"This can be seen in the reform of 835 B.C. (Second Chronicles 23:18); in the reform about 715 B.C. (Second Chronicles 29:30); in the reform of 622 B.C. (Second Chronicles 35:15); in the laying of the foundation of the Second Temple about 537 B.C. (Ezra 3:10); and in the dedication of the wall of Jerusalem about 434 B.C. (Nehemiah 12:45-46). These references show that the Songs of Worship were not considered a matter for mere human prescription....

"The Psalms were read in the Synagogues of the Jews from early times.... They were certainly part of private devotion from early times. It is universally acknowledged that the 'Hymn' sung at the last Supper (Matthew 26:30), was part of Psalms 113 to 118....

"The New Testament Church, regarding itself as the True Temple of God, took over the Psalter as its Praise Manual, and found it full of Christ (Luke 24:44). Over 100 of the Psalms, including many of those some modern writers have been bold enough to reject as unfit for Christian lips, are quoted or alluded to in the New Testament....

"In 1539, Calvin published a collection of 17 metrical Psalms in French...and encouraged the completion of the whole collection. In 1662, the complete *Genevan Psalter* was published, and became a model for many others..... The singing of the early period was in principle unaccompanied. Organs were first used...in Scotland and North America in the 19th century....

"The rise of the Evangelical Movement later in the 18th century brought into the Public Worship of many Protestants a large store of Hymns not derived from the Psalms.... Many Latin Hymns were translated, through the impact of the Tractarian Movement from the 1840s....

"The 1970s saw many of the Hymns of the Victorian age fall into disuse.... At the same time, Scripture passages put to music became popular – although they were often repetitive [contrary to Matthew 6:7] and covered only a limited range of Scripture subjects [altogether contrary to Acts 20:27]."

Rev. Dr. Frank J. Smith observes in his 1992 essay *The Singing of Praise* ((in eds. F.J. Smith & David C. Lachman's *Worship in the Presence of God*, Greenville Presbyterian Theological Seminary Press, Greenville S.C., 1992, pp. 206 & 209 & 212) that "the conclusion is inescapable that these songs [in Ephesians 5:18-19] must be 'filled with the Spirit'.... The Bible does not refer to people being filled with the Spirit and thus 'inspired' to write songs.

"The songs themselves are 'spiritual' – and thus inspired. In [Colossians 3:16 cf.] Ephesians 5:19, the injunction corresponding to 'Let the Word of Christ dwell in you richly' -- is 'Be filled with the Spirit!' This may explain why *pneumatikos* is used [there], rather than *theopneustos*."

Once one lets go of the above Regulative Principle of Worship, "dancing...and anything else which tickles one's fancy may be used to convey the 'elements' of worship [sic!].... Not only dancing, but strobe-lights (expressing 'joy in the Lord'), model railroad exhibits (a 'heavenly train'...set up with 'J-E-S-U-S' on the locomotive), magic tricks (illustrating the...incomprehensible God), pet parades (demonstrating divine love for...creation), and so forth – all would have to be allowed....

"'Communion' consisting of Coke and chocolate chip cookies would be welcomed as a contextualized Lord's Supper. Or cheese could be served, along with the bread and wine.

"The degrading practice of Montreat...in 1968 where young people under the auspices of the increasingly-liberal Presbyterian Church in the United States snake-danced in the aisles, wore face-masks, and served Coke and chocolate chip cookies at a hand-clapping 'Communion Service' – are by this position given a theoretical base on which to stand."

Also in 1992, Kevin Reed, the Founder of Presbyterian Heritage Publications, published his important essay *John Knox and the Reformation of Worship in the Scottish Reformation*. There, he observes (*inter alia*): "In addition to [some] of the corruptions of Rome, 'Protestants' have added a few of their own over the past two or three centuries....

"A neglect of the proper use of the Sacraments, has given rise to a number of 'false-sacraments.' That is, to many practices which have come to serve as 'sealing ordinances' but..which have no warrant from the Word of God.

"The 'altar call' constitutes such a 'false-sacrament.' It serves to confirm religious professions of faith, and it is used to provide assurance to the adherents of modern 'Evangelicalism.'

"Its function is quite similar to the false-sacraments of Roman Catholicism.... In each case, the false practices are reflective of Pelagian notions of salvation.

"May we work for the elimination of 'altar calls' and other manipulative techniques which have no Scriptural sanction! Let us also purge out the many hymns of dubious origin – and those 'hokey' songs that help spread false doctrines!"

As the postmillennial Rev. Dr. Richard Bacon rightly states in his 1996 *Review of Exclusive Psalmody*: "There seems to be a reviving of interest in singing the Psalms. As might be expected, there is also something of an opposition to this revival.

"What, then, is the future of Psalmody? In the short term, the answer is known only to God. However, long after such hollow ditties as *Joy, Joy, Joy, Joy, Down in My Heart!*...are historical curiosities -- God's people will be still singing the Psalms -- the songs of Zion.

"Baptists, Methodists, Presbyterians and every other sect may be unable to agree on which of the unauthorized hymns are 'theologically sound' -- but should be able to sing unitedly the songs given to them by the Holy Spirit Himself. When that day comes -- when the Word of Christ dwells in us as we make melody in our hearts -- we can expect a unity in the body of Christ unparalleled by anything we see today, as men attempt to place the compositions of men on an equal footing with the compositions of God."

Yet that blessed day -- sure to arrive -- is not yet! Indeed, the end of the 20th and the beginning of the 21st centuries -- has seen many 'Celebration Rallies' (*sic*). Sometimes, even wayward portions of the Church herself get inundated ferociously by the 'Jump for Jesus' *trivia* of Neo-Pentecostalist Neo-Paganism. First Kings 18:26-27 *cf.* Proverbs 10:19 and Ecclesiastes 5:2 and Matthew 6:7 and James 3:2.

As Jeremiah once said of the backslidden Old Testament Church after the demolition of Jerusalem: "How dim the gold has become!" Lamentations 4:1 and Jeremiah 17:5-9, *cf.* Psalm 1:4 and Matthew 3:12. Today, it is time to purge out the dross from the present ruins of what once was the New Testament Church.

Here, then, is the inspired Paul's **Liturgy for the Ephesians**. **Salute** [Ephesians 1:2]. **Scripture Reading** [Ephesians 6:1-3]. **Congregational Amen** [Ephesians 3:21]. **Sermon** [Acts 19:1-6 and Ephesians 6:19-20]. **Prayer** [Ephesians 6:18]. **The Decalogue** [Ephesians 6:1-9]. **Songs** [Psalms 1 to 150 and especially 4:4 & 7:13 & 8:6 & 33:6 & 34:1 & 37:8 & 40:6-8 & 51:5 & 68:18 & 110:1 & 118:22 & 148:14 *cf.* Ephesians 1:20 & 1:22 & 2:3 & 2:17 & 2:20 & 3:9 & 4:8 & 4:26 & 5:2 & 5:14-19 & 5:20 & 6:16]. **The Sacraments** [Ephesians 4:5 & 5:26]. **Doxologies** [Ephesians 1:3-4 & 1:19-23 & 3:14-21 & 4:4-6]. And **Benediction** [Ephesians 6:23-24].

11. The Regulative Principle of Worship in Colossians and Philippians

Paul wrote also Colossians -- the companion Letter to his just-discussed Ephesians -- while in jail at Rome during the early sixties A.D. He wrote it "to the saints and faithful brethren in Christ which are at Colosse" -- and ordered it be read also "in the church of the Laodiceans" and *vice-versa*. Colossians 1:2 & 4:16 (*cf.* Revelation 3:14f).

There, he focussed on the full deity of the Lord Jesus Christ (Colossians 2:2-9). Indeed, he focussed also on the need to meditate on His Word -- and to sing His praises in psalms and hymns and spiritual songs with grace in our hearts (Colossians 3:16).

In the latter connection, what we wrote at Ephesians 5:19 above -- holds here too. It may well be significant that Colossians 3:16 connects not the words of the pre-incarnate Son or Word of God -- but rather "the Word of Christ" the incarnate Son of man and anointed Saviour, to its "Hymns and Spirit-ual Songs." Such might then very well include the New Testament Doxologies, and also some of the Songs in the Book of Revelation.

Comments Rev. Professor Dr. Charles Hodge: "From Colossians...Paul speaks of their teaching one another.... **Singing** was from the beginning a part of **Christian Worship**."

Commands Paul: "Let the **Word of Christ keep on dwelling in you** richly, in all wisdom! Keep on teaching and admonishing one another -- **keep on singing Psalms and Hymns and Spiritual Songs** with grace in your hearts unto the Lord! And whatsoever you do in word or deed – do all in the name of the Lord Jesus, giving thanks to God and the Father by Him!" Colossians 3:16-17.

Here it is very clear that the Word of Christ is not just to be read but also to be sung in public worship! The imperative correlate 'Keep on teaching and admonishing one another with **Psalms** and...singing with grace in your hearts!' -- irrebuttably shows that Christ's Word is not limited to the four Gospels but is found pre-eminently also in the Old Testament Psalms.

Such must be sung out **loud**, to one another -- and not just from the lips, but **from the heart** (and only via the lips). Thus the callous self-centredness and refractory refusal of many Evanjeljellyfish and Pentecostal Congregations today to sing the **Psalms** at all in **Public Worship** -- despite their place of prominence in the very heart of the Holy Bible -- is a demonic demonstration of their rebellious rejection of much of the Word of Christ Himself.

The Early Church **majored in Psalmody!** Augustine's *Expositions on the Book of Psalms* runs to fully 683 pages (*q.v.*)! He ends it with the prayer: "Let us turn to the Lord God, the Father Almighty, and offer to Him with pure hearts!.... By His power, may we drive out the enemy from our deeds and thoughts, so that He would increase our faith, guide our understandings, give us spiritual thoughts, and lead us to His bliss – through Jesus Christ His Son our Lord, Who lives and reigns with Him in the unity of the Holy Spirit, one God for ever and ever. Amen!"

Rev. Professor Dr. A. Cleveland Coxe edited the 1956 Eerdmans reprint of Augustine's above work. There, Cox stated in his *Preface*: "To the primitive believers [in Christianity] came **the Psalter** -- like an aftermath wet with the dews of a new birth, as from the womb of the morning. The Spirit had descended upon it anew, as showers upon the mown grass.... The Church received it as full of Christ, as the inheritance of a nobler and truer Israel....

"The Church received **the Psalter** from the Temple and the Synagogue.... The **Psalter** blossomed with the consummate flowers and fruitage which were its deeper intent, and which had waited so long to be disclosed. [Jesus Christ] the true David had come.... The [Christian Church as] the True Israel was to be seen everywhere, and constantly elevated the worshippers into the newness of the Spirit....

"The whole Book [of **Psalms**] breathed a sweetness unknown to the Hebrews.... Such was **the Psalter** to the primitive faithful. The walk to Emmaus had opened their eyes to behold the Lord [Luke 24:27-44].

"To the true interpretation of **the Psalms**, [also in Ephesians 5:18-24*f* and Colossians 3:16*f*] St. Paul had supplied the key; and from the beginning of the Church's institutions we find evidences of the enthusiasm with which **the Psalter** was appropriated in all the richness of its evangelic import.... The dignity of the Holy Scriptures [in which the Psalms are central], and their importance to all Christians, are assumed. Its historical values are very great. It shows the absolute freedom of the Early Church from the corruptions of mediaevalism." Thus Coxe.

No different was Augustine's contemporary, the Metropolitan of Constantinople, in his *Homily on Colossians* (3:16). Comments Chrysostom: "Mark also the considerateness of Paul!... He led them [the Colossian Christians] to Psalms, so that you might at once delight your soul with singing....

"But now" in Chrysostom's own time, three-and-a-half centuries later, "your children will utter songs and dances of Satan -- like cooks, and caterers, and musicians! No one knows any Psalm -- but it seems a thing even to be ashamed of, and a mockery and a joke. There is the treasury-house of all these evils!....

"The matter of instruction, is a sort of fountain. Teach him to sing these Psalms which are so full of the love of wisdom -- as, at once, concerning chastity!... 'Do not company with the wicked' -- immediately, at the very beginning of the Book [Psalm 1:1].... And again, 'I have not sat in the council of vanity.' Psalm 26:4.... And again, 'in his sight, a wicked doer is contemned; but He honours those who fear the Lord.' Psalm 15:5[4]....

"The Psalms contain all things!... 'My eyes shall be upon the faithful of the land, that they sit together with Me.... He who works haughtiness, has not dwelt in the midst of My House.... He who walks in a blameless way, he ministered to Me'.... Psalm 101:6-7...

"More than all other things together -- let us attend seriously to this! 'I have loved,' he says, 'those that love Your Law' (Psalm 119:165)... 'You will utterly destroy everyone that goes whoring away from You' (Psalm 73:27}..... 'And slew...the greater part of them while the meat was yet in their mouth' (Psalm 78:30)....

"'If riches become abundant, do not set your heart upon them!' (Psalm 62:10).... 'Do not be envious against them that work unrighteousness!' (Psalms 37:1).... 'I saw the ungodly in an exceedingly high place and lifting himself up like the cedars of Lebanon; then I passed by, and look -- he was not!' (Psalm 37:35).....

'Happy are the people whose Helper is the Lord their God!' (Psalm 144:15).... 'You shall pay back to every man, according to his works' (Psalm 62:12.... 'God is a Judge righteous and strong and longsuffering' (Psalm 7:11).... 'Lord, my heart is not lifted up!' (Psalm 131:1).... 'The Lord resists the proud; and...their injustice shall come out'.... 'He is a good man, who pities and lends' (Psalm 73:7)....

"You will find [there in the Psalms] many more doctrines than these -- full of philosophy. Such as that one ought not to speak evil. 'Him that secretly slanders his neighbour, him I chased away from Me' (Psalm 92:9)....

"What is the Hymn of those above? The faithful know! What do the cherubs above say? What do the Angels say? 'Glory to God in the highest!' (Psalm 112:5).... 'With Psalms,' he says; 'with Hymns, with spiritual Songs, with grace singing in your hearts to God' (Psalm 101:5 [cf. Colossians 3:16])." Thus Chrysostom.

Paul, comments Calvin on Colossians 3:16, "wants the teaching of the Gospel to be familiar.... Hence we may infer by what spirit they are actuated today who cruelly forbid it to

Christian people.... Nor would he only have them take a slight taste of the Word of Christ, but says that it should dwell in them. And that so largely, that they may aim to advance and increase more and more every day....

"In place of...barely modest and decent sons, it becomes you to sing Hymns and Songs that sound forth God's praise.... A Psalm is sung to the accompaniment of some musical instrument; a Hymn is properly a Song of Praise.... An Ode [or spiritual Song] contains not merely praises but exhortations.... He wants the songs of Christians to be spiritual – and not made up of frivolities and worthless trifles." Evanjellyfish and Pentecostalists, note well!

In his *Institutes* [III:20:31-32], Calvin adds: "Neither words not singing...are of the least consequence, nor avail one *iota* with God -- unless they proceed from deep feeling in the heart. Nay, rather, they provoke His anger against us -- if they come from the lips and throat only. Since this is to abuse His sacred Name, and hold His majesty in derision.

"This we infer from the words of Isaiah [29:13], which...go to rebuke this vice also. 'Forasmuch as this people draw near me with their mouth and do honour Me with their lips, but have removed their heart far from Me'....

"It is certain that the use of singing in churches...is not only very ancient, but was also used by the Apostles – as we may gather from the words of Paul 'I will psalmsing [*psaloo*] with the Spirit, and I will psalmsing with the understanding also' (First Corinthians 14:15). In like manner, he says to the Colossians [3:16], 'teaching and admonishing one another in Psalms...with grace in your hearts to the Lord'....

"Augustine attested (*Confession IX:7*)...that the custom came from the East, where it had always been used [thus Calvin's French]. He also intimates (*Retractions 2*): 'Hilarius...assailed with the bitterest invective he could use, the...singing of Hymns from the Book of Psalms.... I answered him, at the request of my brethren'....

"Yet we must carefully beware lest our ears be more intent on the music, than our minds on the spiritual meaning of the words!... Songs composed merely to tickle and delight the ear, are unbecoming the majesty of the Church – and cannot but be most displeasing to God."

Evanjellyfish and Pentecostalists, note well! Indeed, the endless repetition of words like "Lord" and "Jesus" over and over again in dittographical ditties -- are not only transgressions of God's Third Commandment., They are also very clearly in breach of Christ's specific prohibition in Matthew 6:7.

The *Westminster Standards* too require the public singing of the Psalms. Thus the *Westminster Confession* (21:5v) states that "the reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word in obedience unto God with understanding...and reverence, [and the] singing of Psalms with grace in the heart [Colossians 3:16]..., are all parts of the ordinary religious worship of God."

Also the *Westminster Assembly's Directory for the Publick Worship of God* declares anent the Preacher: "The subject of his sermon is to be some text of Scripture..., or he may go on in

some chapter, **Psalms**, or Book of the Holy Scripture.... The people meet so timely for publick worship that the whole congregation may be present at the beginning, and with one heart solemnly join together in all parts of the publick worship and not depart till after the blessing....

"It is the duty of Christians to praise God publickly by singing of **Psalms** together in the Congregation and also privately in the family. In singing of **Psalms**, the voice is to be tunable and **gravely** ordered. But the chief care must be to sing with **understanding** and with grace in the **heart**, making melody unto the Lord.

"That the whole congregation may join herein, every one that can read is to have a **Psalmbook**; and all others not disabled by age or otherwise are to be exhorted to learn to read.... Where many...cannot read, it is convenient that the Minister or some other fit person appointed by him and the other Ruling Officers...**read the Psalms, line by line, before the singing** thereof."

Matthew Henry comments: "Let 'the Word of Christ dwell in us richly'!... It must dwell in us **richly** – not only keep house in our hearts, but keep a **good** house.... We must admonish one another in **Psalms**....

"**Singing of Psalms is a Gospel Ordinance**.... The **Psalms** of David and spiritual Hymns and Odes collected out of the Scripture and suited to special occasions – instead of...lewd and profane songs in...idolatrous worship"....

"When we sing **Psalms**, we make no melody unless we sing with grace in our hearts.... Singing of **Psalms** is a teaching ordinance, as well as a praising ordinance.... We are not only to quicken and encourage ourselves. But to teach and admonish one another...and convey instructions." Thus Matthew Henry.

J.B. Lightfoot comments in his *Commentary on Colossians* (at 3:16): "It was quite possible for the same song to be at once *Psalmos*, *Hymnos*, and 'Oo,dee'. In the text [Colossians 3:16], the reference in *Psalmos*... is specially...to the **Psalms of David**, which would early form part of the religious worship of the Christian brotherhood....

"Psalmody [involving musical accompaniment] and Hymnody [meaning Praise to God] were highly developed in the religious service of the Jews at this time.... They would thus find their way into the Christian Church from the very beginning.

"For instances of singing Hymns or Psalms in the Apostolic Age, see Acts 4:24 & 16:25 and First Corinthians 14:15 & 15:26. Hence even in St. Paul's Epistles, fragments of such Hymns appear to be quoted. *E.g.*, Ephesians 5:14."

Commenting on Colossians 3:16, Rev. Professor Dr. Biesterveld lays down the principle: "In God's House, nothing other than God's Word!" See the "**difference** between the **inspired Psalms** and a **human song**!"

"He who confesses the inspiration of Scripture [and therefore of the Psalms as part thereof], can never attribute to [uninspired] Christian songs the same exaltedness as to the **Psalms**!.... It is much safer for us, in the further development of the Church, to keep to the tested **Psalms**."

So much, then, for Colossians 3:16. Further on this, at our Section 10 earlier above also the parallel passage Ephesians 5:19 should again be consulted.

Here is the **Liturgy for the Colossians**. **Salute** [Colossians 1:2]. **Scripture Readings** [Colossians 1:25, 4:13 & 4:16 with 3:14-22]. **Sermons** [Colossians 1:28 & 2:1-10]. **Prayers** [Colossians 1:9-12 & 4:2-4 & 4:12]. **Profession of Faith** [Colossians 2:9]. **Doxologies** [Colossians 1:13-20 & 2:9-10]. **Songs** [Psalms 1 to 150 with Colossians 3:1 & 3:16]. **The Sacraments** (Colossians 2:11-13 & 3:11). And **Benedictions** [Colossians 4:18].

It is interesting there are no traces of ongoing miraculous healings or tongues-speakings in any of Paul's Prison Epistles. They are, however, replete with urgings to produce the fruit of the Spirit such as love and joy and peace *etc.* Galatians 5:22-23 *cf.* Colossians 1:2 & 1:8 & 1:24 & 3:12 & 3:15 and Philippians 1:11 & 1:18 & 1:25-26 & 2:1-2 & 2:17-18 & 2:28 & 4:4 & 4:7-8 and Ephesians 1:15 & 4:2 & 4:32 & 5:2 & 5:9 & 5:33 & 6:33.

Thus Paul writes "to all the saints in Christ Jesus which are at Philippi, with the overseers and deacons." Philippians 1:2. Here, the inspired Paul's readers are urged to follow also the human practices and teachings of Jesus -- as very God of very God. Yet also the One Who assumed our human nature; Who humbled Himself to the death of the cross; Whom God thereafter highly exalted; and Whose Spirit shall yet thus exalt also our own humbled human natures. Philippians 2:5-11.

Here is Paul's **Liturgy for the Philippians**. **Salute** [Philippians 1:2 & 4:21-22]. **Scripture Reading** [Philippians 1:14]. **Congregational Amen** [Philippians 4:20]. **Sermons** [Philippians 1:15-18 & 2:16 & 3:3-14]. **Prayer** [Philippians 1:4 & 1:9 & 1:19 & 4:6]. **Profession of Faith** [Philippians 2:6-11]. **Songs** [Psalms 17:14-15 & 22:6 & 22:16-20 & 23:1 & 69:28 with Philippians 2:6-11 & 3:2 & 3:19-21 & 4:3 & 4:6 & 4:19]. **Doxologies** [Philippians 2:6-11 & 4:20]. And **Benedictions** [Philippians 4:23].

12. The Regulative Principle of Worship in Paul's Epistles to Timothy and Titus

Paul's two Evangelists Timothy and Titus both followed the worship practices and teachings of Jesus, as taught to them by the Apostle. See First Timothy 1:3f & 4:6-14 & 5:17-22 and Second Timothy 1:3-5 & 2:2 & 2:25 and Titus 1:5-13. Thus First Timothy 3:1-15 covers the election of both church overseers and church deacons, and "how you ought to behave yourself in the House of God which is the Church of the living God."

John Calvin applies the forthtelling in First Timothy 4:1f not only to Judaizers but also to Pseudo-Christian sects in the Early-Patristic period. He comments Paul had there "been giving Timothy careful advice on many subjects.... It was right to take measures against a danger declared by the Holy Spirit to be fast approaching. That **false-teachers** would come and offer their own trifling inventions as 'The Teaching of the Faith' – and who by making holiness a matter of external observances, would obscure that spiritual **worship of God** which alone is lawful...."

"This warning was useful in Paul's own time, in making Pastors and others give careful attention to pure doctrine.... But we dare not think that God's Spirit alarms us without cause.... He does not merely speak generally about false-prophets, but clearly gives an express example of false-teaching – a teaching which, by making godliness consist of outward exercises, perverts and profanes the spiritual **worship of God**....

"Although the Papists laugh at our criticisms of their tyrannical laws about external observances -- we know that we are dealing with a most serious and important matter. For -- as soon as **the worship of God is infected with such corruptions, the...faith is destroyed**....

"[By] 'seducing spirits' he [Paul] means 'prophets' or 'teachers'.... He gives them this name, because they were [already then] boasting of their possession of 'the Spirit' (*sic*), and were [already then] making an impression on the people.

"It is indeed generally true that all sorts of men speak at the prompting of a spirit; but it is not the same 'spirit' that prompts them all. For sometimes Satan is a lying-spirit in the mouth of false-prophets.... First Kings 22:1-23. But everyone who pays Christ His due honour, speaks by the Spirit of God – as Paul says (First Corinthians 12:3)....

"The words '**hypocrisy**' must be understood in relation to the present context. It should be taken first in relation to **doctrine** – and as meaning that kind of 'doctrine' which substitutes bodily gestures for God's spiritual worship and thus adulterates its genuine purity, and so includes all **methods of appeasing God**...invented by man." So all methodical Methodists, pulsating Pentecostals, and genuflecting Romanists – note well!

"**True Worshippers** 'worship Him...in truth' (John 4:24).... **External** 'worship' is a **useless medicine**.... This was a clear...danger.... Not long after the Apostles' death, there arose [judaizing] Encratites...[and a pentecostalist] Montanus with his sect [of Pseudoglossolalists].... In the fifth book of Eusebius there is a fragment from the writings of Apollonius in which, among other things, he reproaches Montanus."

Comments Matthew Henry on First Timothy 4:8-14: "He [Paul] charges him [Timothy] to confirm his doctrine by a good example.... Those who teach by their doctrine, must teach by their life – or else they pull down with one hand what they build up with the other.... They must be examples in charity or love to God and all good men; examples in spirit..., in spiritual **worship**; in faith -- that is, in the **Profession of Christian Faith**."

First Timothy 4:13-14 states: "Attend to the (public) reading (of Scripture), to the exhorting and to the teaching!... Do not grow careless about the gift that is in you!"

There, Rev. Professor Dr. William Hendriksen comments: "In the Early Church, when very few individuals owned private copies of the Sacred Writings and all such material had to be copied by hand, one can imagine how important was **the Public Reading of Scripture**. But even today the careful selection and clear and interpretive reading of an appropriate portion of Holy Writ is '**the most important part of Public Worship**' (A.W. Blackwood: *The Fine Art of Public Worship*, Nashville, 1939, chapter VIII). And even today, if the choir takes so much time that little is left for exhorting and teaching – something is wrong!"

Indeed, if Blackwood is right, then many modern churches are wrong to allow Elders and/or other Non-Preachers to read out aloud the Holy Scriptures during Public Worship. This is the job of the Minister of the Word alone – and, indeed, is best done only by the same Minister who then **preaches** from one or more of those Holy Scriptures.

As the Calvinistic *Westminster Larger Catechism* 156-59 here very clearly teaches: "All are not to be permitted to read the Word publicly to the Congregation (Deuteronomy 31:9-12 and Nehemiah 8:2-5).... The Holy Scriptures are to be read with...attention to the matter and scope of them...."

"The Word of God is to be preached only by such as are sufficiently gifted (First Timothy 3:2-6 and Ephesians 4:8-11 and Hosea 4:6 and Malachi 2:7 and Second Corinthians 3:6).... They that are called to labour in the Ministry of the Word [First Timothy 5:17b], are to preach sound doctrine (Titus 2:1-8)...in demonstration of the Spirit and of power (First Corinthians 2:4)...., applying themselves to the necessities and capacities of the hearers (First Corinthians 3:2 and Hebrews 5:12-14 and Luke 12:42)."

In the *Westminster Directory for the Publick Worship of God* ('Of Publick Reading of the Holy Scriptures' and 'Of the Preaching of the Word'): "Reading of the Word in the Congregation, being part of the **Publick Worship of God** wherein we acknowledge our dependence upon Him and subjection to Him, and one means sanctified by Him for the edifying of His people -- is to be performed by the Pastors and Teachers. Howbeit, such as intend the Ministry [*viz.* approved Candidates for the Ministry of the Word] may occasionally...read the Word and exercise their gift in preaching in the Congregation, if allowed by the Presbytery...."

"How large a portion shall be read at once, is left to the wisdom of the Minister.... When **the Minister** who readeth shall judge it necessary to expound any part of what is read – let it not be done until the whole chapter or Psalm be ended.... Regard is always to be had...that neither preaching nor other ordinance be straitened or rendered tedious...."

"Preaching of the Word being...one of the greatest and most excellent works belonging to the Ministry of the Gospel, should be so performed that the workman need not be ashamed.... It is presupposed (according to the rules for **ordination**) that **the Minister** of Christ is in some good measure **gifted** for so weighty a service **by his skill in the original languages** and in such arts and sciences as are handmaids unto divinity; by his knowledge in the whole body of theology but most of all in the Holy Scriptures..., and by the illumination of God's Spirit and other **gifts of edification** which (together with reading and studying of the Word) he ought still to seek."

Paul enjoins his pupil in Second Timothy 1:6f: "**Keep on stirring up the gift of God** [*to charisma tou Theou*] which is in you!... For God has not given us the spirit of fear -- but of power and of love and of a sound mind."

Chrysostom comments:²⁹⁴⁷ "It requires much zeal to stir up the gift of God. As fire requires fuel, so grace requires...alacrity, so that it may ever be fervent. For this grace, it is in our ability to kindle – or to extinguish. Therefore he elsewhere says: 'Do not quench the Spirit!' First Thessalonians 5:19.... Render it more vehement! That is – fill it with confidence, with joy, and delight! Keep on standing manfully!"

"For God has **not** given us a spirit of **fear** – but **the spirit of power** and of **love** and of a **sound mind**' He calls a healthy state of the soul, a 'sound mind' or...**sobriety** of mind or else a sobering of the mind -- so that we may be sober-minded." Effervescent Evanjellyfish and pirouetteing Pentecostals – note well!

Says Calvin (Second Timothy 1:6f) -- "God governs His Ministers by 'the Spirit of power.' They should not relapse into laziness, but should rouse themselves in great assurance and eager activity -- and display, in visible results, the Spirit's power.... The Lord does not wish them to perform their office coldly.... But to press on, powerfully relying on the Spirit's efficacy....

"None of us possesses in himself the loftiness of spirit and unshaken confidence needed in the exercise of our ministry. We must be endued with **new** power from on high.... It is God Who equips us with the Spirit of power. For those who otherwise show great strength, immediately fall -- when they are not sustained by the power of the Spirit of God....

"But why, after 'power' – does he add 'love' and 'soberness'? In my view, it is to distinguish the power of the Spirit from the intemperate zeal of [Anabaptist] **fanatics** who rush on in reckless haste and boast that they have the Spirit of God.

"He explicitly states, therefore, that the powerful energy of the Spirit is tempered by love and soberness – that is, by a calm concern for edification. Paul is not denying that the same Spirit was given to Prophets and Teachers before the publication of the Gospel. But he means that these two graces should be especially evident and powerful under the reign of Christ."

He explicitly states, therefore, that the powerful energy of the Spirit is tempered by love and **soberness**." Dispensationalists, Evanjellyfish and Pentecostals – note well!

Rev. Professor Dr. Gordon H. Clark comments on Second Timothy 1:6f: "We must take the verb..., remembering that all fires need additional fuel from time to time. One could paraphrase it: 'keep your fires blazing up!' What needed to be rekindled, was a gift from God – a gift Timothy had received at his ordination....

"It was not Paul alone who ordained Timothy. It was the Presbytery (First Timothy 4:14).... Ordination [as distinct from prior approval of a Candidate] is not a recognition of gifts previously received, but the bestowing of an additional gift not previously possessed. This gift or *charisma* is the authority to preach the Gospel....

"Too many sincerely 'evangelical' Pastors overreact against the Romish theory of ordination – and view the laying on of hands as trivial. Then there are the 'Charismatics' who are obsessed with the gift of tongues and are willing to compromise with Romanists if only they are 'charismatic.' The only cure for these **aberrations**, is a study...of the Biblical teaching.

"Though ordination is not a Sacrament, it is nonetheless a holy ordinance.... The gift of ordination is actually conferred by the act of **Presbytery**. In neither case is the legitimacy of the act *ex opere operato*. For both the act of baptism and the act of ordination – that is, 'going through the motions' – can be performed by apostates on apostates."

John Calvin comments on First Timothy 4:1f: "God...does not merely speak generally about false-prophets, but clearly gives an express example of false-teaching – a teaching which, by making godliness consist of outward exercises, perverts and profanes the...**worship of God**.... Although the Papists laugh at our criticisms of their tyrannical laws about external observances, we know that we are dealing with a most serious and important matter. For, as soon as the worship of God is infected with such corruptions -- the doctrine of **faith is destroyed**."

Matthew Henry comments: "The Spirit...spake expressly of a general apostasy from the Faith...and **the pure worship of God**. This should come in the 'latter times' – during the Christian dispensation.... For the mystery of iniquity now began to work."

On First Timothy 4:12-14, in his *Institutes* IV:19:28-29, Calvin adds: "The Papal Mass...[is] injurious to Christ.... In Him, we all are priests.... In regard to the True Office of **Presbyter**, which was recommended to us by the lips of Christ, I willingly give it that [esteemed] place. For in it, there is a ceremony which...is taken from the Scriptures and...is declared by Paul to be not empty...but to be a faithful symbol of spiritual grace (First Timothy 4:14)....

"Christ ordered Dispensers of His Gospel and His Sacred Mysteries to be ordained...to preach the Gospel and feed the flock.... He promised the gift of the Holy Spirit...to undertake and maintain the government of the Church. Matthew 28:19; Mark 16:15; John 21:15."

Comments Rev. Professor Dr. Gordon H. Clark: "'Every Scripture was breathed out by God' [Second Timothy 3:16].... Every Scripture, every verse of it, is inspired. One might say, 'the whole of Scripture'.... What must be avoided at all costs, is the fallacious inference embedded in the (expanded) phrase – 'every scripture that happens to be inspired [or every writing which seems to inspire folk] is useful; but not the other verses [in the Bible], which are not inspired [because not currently seen to influence folk]'....

"The situation is not that the Prophets wrote some books -- and God [thereafter] breathed I know not what into them. But, rather, and pointedly -- God breathed out the words that became the books... As the finger of God chiseled characters on two tables of stone [when inscripturing His Decalogue], so God's Breath put the words on some sheets of vellum....

"In the Pentateuch, God breathed the words onto the page -- through Moses' mind.... But the notes, the symphony -- from Genesis to Revelation -- has one tune and One Composer....

"Those who attack the trustworthiness of the Bible...fulminate against 'the dictation theory' of revelation.... The objection applies only to an imaginary strawman.... Embedded within it, is the refusal to accept all Scriptures as God's Word....

"This verse in Second Timothy does **not** say that the Prophets were inspired [though sometimes they indeed were]. It says that the written words [of Holy Scripture] were inspired. It says that the written words [*viz.* the writings themselves] were **breathed out by God**....

"Does then the Bible claim to be inerrant? The passage before us [Second Timothy 3:16] says that every Scripture...has been breathed out by God. Is that not an assertion of inerrancy? Every verse is also useful for teaching, correction, for refutation of falsehoods....

"God breathed out the words through Paul's mind onto the manuscript.... Note that the final verse [Second Timothy 3:17] ends with the statement '[so] that the man of God may be competent, furnished [or equipped] for every good work'.... Scripture equips **us completely** – for **every** good act."

Yet even the conservative Clark does not go far enough! For he seems merely to equate Biblical inerrancy with Biblical infallibility -- thus using those two terms in much the same way modern doubters do. We ourselves must go beyond Clark, commendable as his refutation of doubters was.

For the truth is that the Bible is not merely inerrant, but *a fortiori* also infallible! Technically, "inerrant" (*inerrans*) merely means it does not go astray -- though conceivably perhaps it might have done so? We should rather say, with Jesus in Scripture itself (John 10:35), that "**the Scripture cannot be broken!**"

Thus the infallible Jesus says the "the Scripture" is irrefragable and irrefutable -- because impeccable. Nay more. It is, in fact, also truly "infallible" (*infallibilis*). For it cannot possibly fall, or fail!

Jesus was *Auto-Theos* and impeccable from His very incarnation onward. So too are the autographs of the Bible also impeccable from their very inscripturation onward.

Thus the Holy Bible is the infallible Word of the infallible Christ. Indeed, both were Spirit-breathed and Spirit-filled from their very conceptions onward.

Especially every Preacher needs so to believe and preach God's Word – **to preach each syllable of it** with **Spirit-filled conviction in his heart** and the **Spirit-sent fire of God in his mouth!** For 'every Scripture was [in-spir-ed or] **breathed out by God.**' Why so? "**So that the man of God may be competent...for every good work.**' Second Timothy 3:16-17.

Certainly, Paul's Pastoral Epistles are a rich liturgical source. For they abound not just with the regular elements of Biblical Congregational Worship, but also specifically with schemes for the ordination of officers, regular public prayer, and the practice of church discipline. See First Timothy 1:11-18 & 2:1-2 and Titus 1:5-11 & 3:10 (supplications & prayers & intercessions & thanksgivings) & First Timothy 2:8 & 3:1-15 & 5:1 & 4:14 & 5:17-20 & 5:22 and Second Timothy 1:6 & 1:14 & 1:18 & 2:2 & 2:14 & 2:24-26 & 4:2-4.

The following, then, may well be termed **Paul's Liturgy for his Evangelists** (Timothy and Titus). **Salutes** [Philemon 3 & Titus 1:4 & 3:15 and First Timothy 1:2 and Second Timothy 1:2]. **The Law of God** [First Timothy 1:5-10 and Second Timothy 3:2-5 and Titus 1:10 to 2:10]. **Profession of Faith** [First Timothy 3:16 & 6:12-16 and Second Timothy 1:6-13]. **Absolution of Sins** [First Timothy 1:15 and Second Timothy 1:9 and Titus 3:5]. **Scripture Reading** [First Timothy 4:13]. **Sermons** [First Timothy 1:4-16 & 4:1-5 & 6:1-10 and Second Timothy 3:1-9 and Titus 2:2-15 & 3:1-8]. **Prayer** [First Timothy 2:1-8]. **Congregational Amens** [First Timothy 1:17 & 6:16 and Second Timothy 4:18]. **Songs** [Psalms 1-150 *cf.* First Timothy 3:16, and also especially Psalms 10:16 & 22:21 & 28:4 & 34:19 & 36:6 & 37:4 & 37:16 & 62:10 & 104:2 & 104:15 & 121:7 & 130:8 *cf.* First Timothy 1:17 & 4:8 & 4:10 & 4:14 & 5:23 & 6:6 &

6:16 and Second Timothy 3:11-12 & 4:14 & 4:17-18 and Titus 2:14]. **Doxologies** [First Timothy 1:17 & 6:15-16 and Second Timothy 4:18 and Titus 3:-7]. And **Benedictions** [First Timothy 6:21 and Second Timothy 4:22 and Titus 3:15 (and also Philemon 25)].

13. The Regulative Principle of Worship in the Epistle to the Hebrews

The very important and inspired Epistle to the Hebrews -- whether written by Apollos or Clement or Paul -- clearly follows the worship practices and teachings of the Lord Jesus Christ. Hebrews 2:1-1-2 & 3:7-13 & 4:1-12 & 10:19-25 & 11:2 & 13:7-24.

Hebrews was written to Hebrew-Christian Synagogues ("us" and "we"). Hebrews 1:1-2 & 2:1-3 & 3:6 & 4:1-11 & 7:14-24 & 8:5-10 & 10:16-28f & 11:3 to 12:23 & 13:7-24. It is certainly the perfect bridge between the Non-Judaistic alias the non-unitarian Jewish Synagogues and the trinitarian Hebrew-Christian Churches.

In Hebrews 2:12, Christ says to His Father: "I will declare Your Name unto My brethren; in the midst of the Church will I sing praise to You" – viz., through the Church. Hebrews 3:6 says Christ was "a Son over His Own house -- whose house are we, if we hold fast the confidence...unto the end."

Hebrews 7 to 10 is the heart of the book. That certainly advances the cause of true public worship. It anything but abandons it. And in Hebrews 9:10, we read that the Old Testament consisted of "meats and drinks...imposed until the time of reformation."

That "time of reformation," is Calvary. The very first verse of the entire passage Hebrews 9:1-12 (and also indeed right on through to 13:25), is of particular significance. For it shows that there are clear principles for Biblical Public Worship also under the New Testament -- just as there were till the then-foreshadowed Calvary under the Old.

Note the word "also"! Thus, Hebrews 9:1 by way of introduction here declares: "Then, truly, also the First Covenant had Ordinances of Worship -- and an earthly sanctuary." Calvin commented: "There was in the Old Testament a fixed rule of divine worship." As also in the Second Covenant -- thus Calvin's great successor, Rev. Professor Dr. Theodore Beza.

Now all of these Mosaic institutions were a pre-depiction or "a figure..., until the 'Time of Reformation' (*Kairou Diorthoosioos*)." Viz. Calvary, and its inauguration of the New Testament. Hebrews 9:10. It was a time of re-formation." Hebrews 9:8-10. It was not a time of de-formation. It was a time of re-newal; a time of *Dia+orth+oosis* alias Rect-ification.

The 1726f *Berlenburger Bibel* calls it a time of *Zurechtbringung* (alias a time of 'making good once again'). Griesbach calls it a time of *besser Einrichtung* (alias a time of 'better equipping'). Vine calls it a time of 'making straight' -- *dia*, through; *orthos*, straight -- and thus a time of re-storation and of 'bringing right again.'

Kittel calls it "a making straight of what had shifted from its true position." This reminds one of the Greek Physician Hippocrates, who used the word *diorthoosis* to describe the right

"setting of a **dislocated** body-part." Aristotle used the word to mean "**re-storing** of what is shattered." To Polybius, it is "**correction** of an error" and "payment of **debts**." So too, Hebrew 9:10's *kairos diorthooseos* means a time of the true **re-order**-ing (Preisker).

The "**time of reformation**" in Hebrews 9:10 is thus the time of **Calvary**, when the Lord God **re-form-ed** the ceremonial laws of Israel into the simpler liturgy of the **Pre-Mosaic Older Testament** as **further developed** in the **Newer Testament**. That was **not** to annihilate worshipful church order as such. Cf. the *Westminster Confession of Faith* 7:1-6 & 21:1-8.

States **Hebrews 10:16-25** -- "This is the covenant that I will make with them after those days, says the Lord. I will put My Laws into their hearts, and in their **minds** will I write them....

"Having an High Priest [Christ] over the **house of God**..., let us **not forsake our synagogue-ing** (*mee engkatalaipontes teen **episunagoogein** heautoon*)...as you see the day approaching!" That "day" (we are told) is the day when "**the Lord** shall judge His people" -- the day when also the wicked "fall into the hands of the living **God**" (Hebrews 10:30-31) -- when **He that shall come**, will come -- and will not tarry" (Hebrews 10:37).

Here, there is no radical shift from the vertical to the horizontal! Here, God rather than man is still central. Here, one keeps going not to cordial social meetings but to **the synagogue** or **the house of God** -- until **He** comes in "judgment and **fiery indignation**" (Hebrews 10:27). Indeed, at Hebrews 10:25 the NIV and NKJV capitalize the word 'Day' -- meaning D-Day!

The Calvin-istic *Westminster Confession* (21:5-8 & 26:2) states: "The **reading of the Scriptures** with godly **fear**, the **sound preaching** and **conscious hearing of the Word** in obedience to God with understanding [and] faith and reverence, [and the] **singing of Psalms** with grace in the heart...are all parts of **the ordinary religious worship of God**.... **God is to be worshipped everywhere**....

"So, more solemnly **in the Public Assemblies** -- which are not carelessly or wilfully to be neglected or forsaken when God by His Word...calleth thereunto.... **Hebrews 10:25**.... Saints by profession are bound to maintain an **holy fellowship...in the worship of God**.... **Hebrews 10:24-25**."

Rev. Dr. John Owen in turn comments on Hebrews 10:25: "'Let us...**not forsake...the assembling!**... But exhorting -- and so much the more, as ye see **The Day** approaching' The thing spoken of, *episunagoogeen heauton* [or the '**synagoguing**,' is] well rendered....

"These Assemblies were of two sorts: (1) Stated, **on the Lord's Day** or the first day of the week -- First Corinthians 16:2 [and] Acts 20:7. (2) Occasional, as the duties or occasions of the Church did require -- First Corinthians 5:4....

"The **motive** unto these duties, is 'the approach of **the Day**'.... To see evidently such a **Day approaching and not to be sedulous and diligent in the duties of Divine Worship** -- is a token of a **backsliding** frame!"

Rev. Matthew Henry comments at 10:25: "They must **draw near to God** and that **in a right manner**.... **Our bodies washed** with pure water, **with the water of baptism** by which we are recorded among the disciples of Christ -- members of His mystical body.... There must be a **due preparation** for making our approaches to God....

"The Apostle exhorts...to hold fast the **Profession of their Faith**..., **not to forsake the assembling**.... It is the will of Christ that His disciples should assemble themselves together...**in public for hearing and joining in all the ordinances of gospel worship**. There were in the apostle's times, and **should be in every age Christian Assemblies for the worship of God**....

"These offerers are properly **worshippers drawing near** with their gifts through a High Priest.... 'The **Profession of our Faith**'...[means the] confession of our hope.... The '**assembling together**' refers to the meeting of Christians...for **prayer**."

As Rev. Professor Dr. D. Chantepie de la Saussaye comments in his *Letter to the Hebrews*, the 'assembling'...is mentioned.... The **Synagogue** still existed.... As it were, a Christian Synagogue, a Sunday-Synagogue.... The day here stated to be drawing closer, is...the day of judgment over Israel.... But the day of the Lord over Jerusalem, is an eternal day.... 'The day approaching' is valid for us too.... Seek, O Christian, **in the earthly congregation** the germ of the heavenly!"

Rev. Professor Dr. Abraham Kuyper Sr. remarks: "Hebrews 10:23 [says] *Katechoomen teen Homologian...aklinee, pistis gar Ho epangeilamenos* ['Let us keep on holding onto the Profession...without wavering, for He Who promised is faithful!.... Let us...not forsake the assembling of ourselves together -- *teen episunagoogeen heautoon!*'].

"A word on the **Synagogues**.... The Synagogues...were a kind of **Catechism Schools**.... The **New Testament Church, as regards her external actions, was indeed prefabricated by the Synagogues**.... The impulse to manifest the Church in 'assemblies together' was very strong [cf. Acts 1:13 & 2:42 & 20:7 etc.].... Minimally, they assembled together every Sunday. Hebrews 10:25 [cf. First Corinthians 16:1-2]." A. Kuyper: *Dictaten Dogmatiek, III Locus de Foedere* p. 64 and IV *Locus de Ecclesia* p. 167.

Rev Professor Dr. A.B. Davidson in his *Epistle to the Hebrews* comments that "the exhortation is...in all the exercises of **worship**.... Their 'drawing near'...seems regarded as an act...of **worshippers**.... They also offer sacrifices.... A sacrifice of praise or...the 'fruit of the lips' (13:15).... These offerers are properly **worshippers** drawing near with their gifts.... The 'assembling together' refers to the meeting of **Christians**...for **prayer**."

Rev. Dr. Theodore H. Robinson in his *Epistle to the Hebrews* states "we have a 'great priest over **the house of God**.... Let us draw near with a true heart!... The writer urges...that his readers shall maintain their **common Christian worship**."

And Arthur Pink adds in his *Exposition of Hebrews* that "the Hebrews are cautioned against forsaking **public worship**.... J. Owen rightly pointed out that...the word 'assembling'...is put for the **whole worship** of Christ. Because **worship was performed in their assemblies**; and he that forsakes the assemblies, forsakes **the worship of Christ!**"

In the centuries following the simplified liturgy and redecalogization of 30 to 70 A.D. and the purist Early-Patristic Period, the Mediaeval Church sadly created its own syncretistic ceremonies. But at a yet-later "time of the Reformation" through the Protestant Reformers -- all mediaeval ceremonies were swept away, and decalogical practice alone was re-established.

Regrettably, since then -- also in evanjellyfishal and trendy pentecostalizing settings, many man-made ceremonies have crept into "worship" (*sic*). Here one thinks of stained-glass windows, nativity scenes, altar calls, whimnody hymnody, sabbath-desecrating worldly bands, liturgical dancing -- and 'Gospel Magicians' (like the Acts 8:9-21's Simon the sorcerer).

Especially from Hebrews 10:25 and 13:7-17, it is quite evident that -- as in the case of the Hebrew-Christians addressed in the Epistle of James -- many synagogue Jews and probably too whole Synagogues as such easily relinquished Judaism for the Apostolic Christianity rightly perceived to be its successor and replacement. Indeed, Hebrews 10:25 (and James 2:2) -- being written to Hebrew-Christian Synagogues -- are certainly bridges between the Non-Judaistic alias the non-unitarian Jewish Synagogues and the trinitarian Christian Congregations.

Hebrews 13:7 commands both Hebrew-Christians and Gentile-Christians. It declares: "Remember them which have the rule over you [*viz.* the Christian *Archisunagoogi*], who have spoken to you the Word of God."

And Hebrews 13:10-17 goes on: "We [Christians] have an altar [*viz.* Christ on Calvary], of which they [the Judaistic priests] who kept serving the tabernacle [until A.D. 70] have no right to eat.... By Him, therefore, let us keep on offering the sacrifice of **praise** to God continually -- that is, the fruit of our lips, giving thanks to His Name!... Keep on doing good!.... For God is well pleased with such sacrifices. Keep on obeying them who have the rule over you!.... For they guard your souls!"

As Calvin comments on Hebrews 13:15 ('Let us offer up a sacrifice of praise!'). He says: "The Apostle says that a...form of sacrifice is left for us, which is no less pleasing to God -- namely the offering to Him of the calves of our lips, as the Prophet Hosea says (14:3)... We see therefore that it is the finest worship of God, and the one which is to be preferred to all other exercises....

"We should celebrate the goodness of God by the giving of thanks.... In this way, He is rightly and perfectly worshipped by us.... Exhortations should constantly be heard in the church, from the lips of the Pastors."

Matthew Henry comments [on Hebrews 13:1-25]: "Now what are the sacrifices which we must bring?... In this are included all adoration and prayer, as well as thanksgiving. This is the fruit of our lips. We must speak forth the praises of God from unfeigned lips. And this must be offered only to God... And it must be by Christ."

Professor Davidson comments: "[Remember] them who had the rule!"... The true Christian sacrifice [is] praise to God.... The sacrifice the Christian is to offer, is a sacrifice of praise -- the fruit of lips (Hosea 14:2) confessing to His Name." 'Salute all them that have the rule over you' means "salutation to the heads of the Hebrew community."

Comments Arthur Pink on Hebrews 13:15f: "By Him [Christ] therefore, let us offer the sacrifice of praise to God continually -- that is, the fruit of our lips giving thanks to His Name!' ... Calling into question the promises of God, quenches the spirit of worship. The worship which the Christian presents unto God, is the sacrifice of praise....

"Glance for a moment at Psalm 145, which is entitled a 'Psalm of Praise'.... The Psalms be full of suitable petitions for us to present unto God in prayer!... 'Sing praises to God, sing praises! Sing praises unto our King, sing praises! For God is the King of all the earth -- sing ye praises with understanding!' (Psalm 47:6-7)....

"In every orderly society, there must be rulers [Hebrews 13:17].... Nor does the presence of the Holy Spirit render unnecessary -- rulers in the churches. Christ is not the Author of confusion. But endless turmoil is inevitable, where there are no accredited and acknowledged Leaders....

"One of the most radical and far-reaching movements of the last [nineteenth] century" -- Plymouth Brethrenism, with Pentecostalism later to become the newest fad -- "was that which sought to obliterate all distinctions between the clergy and the laity, establishing a network of 'assemblies' all over the English-speaking world, wherein there are (professedly) no Officers, where a 'one-man ministry' is decried.... This movement has also split up into scores of conflicting parties, each claiming to be the only one which truly 'represents' the body of Christ on earth....

"'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account -- [so] that they may do it with joy and not with grief! For that is unprofitable for you'.... In these words, respect is to be had to the Ministerial Office. To bear 'rule' intimates both the duty and dignity of Christ's Official Servants. God has graciously appointed them to subserve His honour, by maintaining decency and order in His churches [First Corinthians 14:40], and because they are necessary." Thus Pink.

Needless to say, all the above implies that the Hebrews' Old Testament praise -- namely their psalmsinging -- continued in their New Testament Christian Public Worship. As such, this then remains normative for both Hebrew-Christians and Gentile-Christians -- even today.

Here, then, is the Liturgy of the Epistle to the Hebrews. Salute [Hebrews 13:24]. Scripture Readings [Hebrews 3 & 4]. The Law of God [Hebrews 4 :9-11 & 8:10 & 10:16 & 13:1-17]. Sermons [Hebrews 4:14 to 5:10 & 7:1-28]. Prayers [Hebrews 5:7 & 13:18 & 13:25]. Professions of Faith [Hebrews 1:2-5 & 4:14 & 10:23]. Congregational Amen [Hebrews 13:21]. Songs [Psalms 2:7-8 & 2:11 & 8:5-7 & 18:2 & 22:1 & 22:22 & 27:1 & 33:6 & 34:8 & 34:14 & 39:12 & 40:6-8 & 45:6-7 & 46:6-7 & 50:6 & 50:14 & 56:4 & 65:10 & 68:8 & 68:17 & 84:10 & 90:8 & 91:11 & 94:2 & 94:12 & 95:7-11 & 97:7 & 102:25-27 & 103:20 & 104:4 & 106:26 & 110:1f & 110:4 & 110:5-9 & 118:6 & 135:14 & 147:15 cf. Hebrews 1:2-3 & 1:5-7 & 1:8-9 & 1:10-13 & 1:14 & 2:6-8 & & 2:12-13 & 3:7 to 4:13 & 5:5-7 & 5:10 & 6:7 & 6:20 & 7:3,17,21 & 10:5 & 10:13 & 10:30 & 11:3 & 11:13 & 11:25 & 12:2 & 12:6 & 12:14 & 12:22f & 12:26 & 12:28 & 13:6 & 13:15]. Doxology [Hebrews 13:20-21]. And Benediction [Hebrews 13:25].

14. The Regulative Principle of Worship in ‘Petrine’ Mark and Peter

The Gospel-writer John Mark (*circa* A.D. 60?) seems to have been the Apostle Peter’s Secretary. Acts 12 :11-12 and Second Peter 5:13. In their writings, both follow the practices and teachings of Jesus. Mark 1:21 says that Jesus "on the sabbath day...entered into the synagogue and taught." Pointedly, Luke (4:31) uses the plural: "on the sabbath days."

Here, Matthew Henry comments: "On the sabbath-day, *tois sabbasin* – on the sabbath-days. Every sabbath-day, as duly as it returned, He went into the synagogue.... In religious assemblies, on sabbath-days, the gospel is to be preached -- and those to be taught who are willing to learn the truth as it is in Jesus.... He taught them on the sabbath-days.... On hearing the word preached, as an ordinance of God, we **worship God**. And it is a proper work for sabbath-days."

Rev. Principal Professor Dr. T.M. Lindsay comments in his *Gospel according to St. Mark*: "The synagogue was usually built on the highest ground in the town.... Its position was made known by a tall wooden pole planted like a flagstaff before the door. The worship of the synagogue was meant to serve -- instead of participation in the temple service....

"At the time of Jesus, every small town in Palestine had at least one synagogue, and it was regarded as a duty enjoined on the rich to build synagogues for the people of the poorer villages.... They were for the most part, simple rectangular walls with a portico. The men and women sat apart.... The seats in front were reserved for the elders of the synagogue....

"The furniture consisted of an ark or chest for the rolls of Scripture, and a reading desk. The officials of the synagogue were – (1) the college or session of elders, presided over by a chief or ruler; (2) the secretary...who communicated...with other synagogues; (3) the collectors of alms, or deacons. **The worship** of the synagogue consisted in – (1) Prayers enjoined by the law.... (2) Reading the Law...verse by verse.... (3) Reading the prophets in the same fashion. And also (4) Sermon or Midrash, which was usually a practical application of the passage read."

Rev. Professor D.E. Nineham in his *Saint Mark* observes: "If we say that the synagogue corresponded roughly to the English parish church, we shall not give a wholly wrong impression.... Every town or village of any size possessed at least one synagogue, in which services were held on all sabbaths.... So the synagogue services were not wholly unlike Anglican Morning and Evening Prayer.

"They consisted of various praises, blessings and other prayers – together with readings from the Old Testament which were subsequently expounded by a preacher.... There were elders responsible for the administration of the synagogue and its discipline among them -- one or more ‘rulers of the synagogue’ who arranged for the services and might lead **the worship**.... It would appear that Jesus was often invited by synagogue rulers to do this. Indeed, for Him – as later for His disciples (*cf.* 13:15f & 9:20) – such invitations afforded one of the chief opportunities for spreading the gospel."

In what might be call the **Liturgy of Mark**, one encounters the following: **Salute** [Mark 1:16-17]. **Scripture Reading** [Mark 1:38-39]. **Sermon** [Mark 7:6-16]. **Prayers** [Mark 13:18 & 14:32-39]. **God’s Law** [Mark 10:2-12 & 10:17-19 & 12:28-34]. **Profession of Faith** [Mark

8:29]. **Songs** [Psalms 22:1f & 103:3 & 109:25 & 110:1 & 118:22-23 & 118:25-26 *cf.* Mark 1:11 & 2:7 & 9:10-12 & 10:24 & 11:9-10 & 12:10-11 & 12:36 & 14:26 & 14:49-50 & 14:62 & 15:1 & 15:24 & 15:29 & 15:34 & 15:36 & 15:40 & 16:19]. **The Sacraments** [Mark 1:8f & 14:14-25 & 16:16]. **The Amen** [Mark 16:20].

In Secretary Mark's First Peter 2:5-9, one reads: "You [Christians] too...are being built up [as] a spiritual House [alias the Church, into] a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.... You are a chosen generation, a royal priesthood, a holy nation, a peculiar people. So that you should show forth the praises [or excellencies or virtues (*aretas*)] of Him Who has called you out of darkness into His marvellous light."

All Christians, then, are to offer up spiritual sacrifices to God -- and to show forth His praises, by singing His Psalms. *Cf.* Hebrews 13:15f.

Comments Calvin: "Each one is a temple in which God dwells by His Spirit.... He implies a **comparison** between us [Christians] and the ancient people [the Israelites].... The **same** purpose lies behind what He adds about 'spiritual sacrifices'.... It is a singular honour that God should not only consecrate us as a temple to Himself in which He dwells and is **worshipped**, but that He also wills to make us priests.

"Peter mentions this double honour, in order to stimulate us to serve and **worship God** more earnestly. Among the spiritual sacrifices, he gives first place to the offering of ourselves -- of which Paul speaks in Romans 12:1. For we can offer nothing to God, until we [first] offer to Him ourselves as a sacrifice.... Then, afterwards, follow -- prayers, thanksgivings, alms, and all the duties of religion....

"We know that **the worship we perform to God**, is pleasing to Him.... Peter simply...means that what he adds, had been taught by the Holy Spirit in the Scriptures.... That this passage ought...properly to be understood of Christ, is borne out not only by the witness of the Holy Spirit but also by Christ Himself Who has thus explained it (Matthew 21:42)....

"'But you are an elect race..., so that you may show forth the excellencies of Him Who called you out of darkness' God has favoured us with these immense benefits, and constantly manifests them -- so that His glory may be shown forth by us.

"By 'excellencies' -- He understands [the attributes of God. *Viz.*] wisdom, goodness, power, righteousness, and everything else in which the glory of God shines forth. It behooves us to declare these excellencies...by our tongue [in Psalms of praise during public worship]."

In his *Institutes* (IV:18:17), Calvin adds: "From this office of sacrificing, all Christians are called 'a royal priesthood' -- because by Christ we offer that sacrifice of praise of which the Apostles speaks: the fruit of our lips, giving thanks to His Name (First Peter 2:9 and Hebrews 13:15). We do not appear with our gifts in the presence of God without an Intercessor! Christ is our Mediator, by Whose intervention we offer ourselves and our all to the Father.

"He [Jesus] is our High Priest Who, having entered into the upper sanctuary, opens up an access for us. He is the Altar on Whom we lay our gifts, so that whatever we do attempt, we

may attempt in Him. He it is...Who 'has made us kings and priests unto God and His Father' (Revelation 12:5)."

As the *Westminster Confession* (16:2) notes: "Good works [such as Psalms of praise], done in obedience to [the first four of] God's Commandments, are the fruits and evidences of a true and lively faith.... By them, believers manifest their thankfulness.... Psalm 116:12-13 and First Peter 2:9." The *Westminster Larger Catechism* 13 here adds that "God...in Christ has chosen some men to eternal life...to the praise of the glory of His justice. I Peter 2:8."

Rev. Dr. John Owen explains in his *Works* (IV:394f & IX:55-57): "This privilege of entering into the holiest, which is a true expressing of all Gospel Worship, could not otherwise be obtained for nor granted unto believers -- but by the blood of Christ.... Peter also gives us the same account of the rise of this privilege. First Epistle 2:4-5. That which is ascribed unto believers is -- that they offer up 'spiritual sacrifices acceptable unto God by Jesus Christ.'

"That is the worship whereof we speak. To fit them for, and enable them hereunto -- they are 'made a spiritual House, a holy priesthood'.... They are the priests that offer acceptable sacrifices unto Him....

"The worship of God under the Gospel is so excellent, beautiful and glorious -- that it may well be esteemed a privilege purchased by the blood of Christ which no man can truly and really be made partaker of, but by virtue of an interest in the reconciliation wrought by Him. For 'through Him, we have an access by one Spirit unto God'....

"It is a principle deeply fixed in the minds of men. Yea, ingrafted into them by nature.... The worship of God ought to be orderly, comely, beautiful, and glorious.... Worship may well be suspected not to be according to the mind of God -- which [worship] comes short in these properties of order and beauty, comeliness and glory....

"What is so in His worship and service -- God Himself is the most proper Judge [of]. If then we evince not that spiritual Gospel Worship in its own naked simplicity...most orderly...and glorious (the Holy Ghost in the Scripture being Judge) -- we shall be content to seek for these things where[ver] else...it...pretends they may be found....

"The first thing in general observable, is that in the spiritual Worship of the Gospel -- the whole blessed Trinity, and Each Person therein distinctly, do...afford distinct communion with Themselves unto the souls of the worshippers. So are they all here distinctly mentioned: 'through Him (that is Jesus Christ the Son of God), 'we have access by one Spirit' (that good and holy Spirit the Holy Ghost) unto God.'

"That is, the Father -- for so is that Name to be taken *hupostatikoos*, 'personally,' when it is mentioned in distinction from the Son and Spirit [Ephesians 2:18]. There is no act, part or duty of Gospel Worship wherein the worshippers have not this distinct communion with each Person in the blessed Trinity....

"This is the general order of Gospel Worship, the great Rubric of our Service. Here in general lieth its decency -- that it respects the mediation of the Son through Whom we have

access, and the supplies and assistance of the Spirit, and a regard unto God as a Father. He that fails in any one of these -- he breaks all order in Gospel Worship! If either we come not unto it by Jesus Christ, or perform it not in the strength of the Holy Ghost, or in it go not unto God as a Father -- we transgress all the rules of this worship!" Non-trinitarians do not worship God!

Rev. Professor Dr. John Brown here comments: "Clothed with His righteousness, they are objects of complacent regard to the Holy and Just One. And animated by His Spirit, they are 'to the praise of the glory of His grace'.... Quickened by their connexion to Him Who, 'the Second Adam, the Lord from Heaven, is a quickening Spirit' -- they are made fit for serving the living God; fit for yielding spiritual true worship to Him Who is a Spirit and Who must be worshipped in Spirit and in truth....

"Christians are 'holy'.... They 'offer up spiritual sacrifices.' The sacrifices they present, are not expiatory -- but eucharistic sacrifices [of thanksgiving].... The eucharistic sacrifices presented by 'the spiritual priesthood' are not material, but spiritual; not literal, but figurative sacrifices.... They are to 'offer the sacrifice of praise to God continually -- that is, the fruit of the lips.... To do good and communicate, they are not to forget. For with such sacrifices, God is well pleased.' [Hebrews 13:15-16]."

Rev. Dr. John Demarest comments (on First Peter 2:9): "The Apostle states the design of God [to be]... 'that ye should tell abroad,' openly proclaim or widely celebrate, 'the excellencies of Him Who called you out of darkness'.... [Indeed, God has] 'call[ed] out of darkness...by...regeneration -- by the power of the Spirit through the Word....

"'Excellencies' [alias 'virtues' translates *aretas* -- and means] 'manifested energies' ...[or] Hebrew 'praises' -- by metonymy for God's excellencies or the manifestation of them [as] the proper object of praise to His people. Cf. Isaiah 42:8, where it is = to God's glory -- the glory due to Him.... Philippians 4:8."

It is stated in Isaiah 42:8 -- 'I am Jehovah; that is My Name. And My glory (*k'boodiy*) will I not give to another; neither My praise (*th'hillaathiy*) to graven images.' There, *th'hillaathiy* is an inflected form of *th'hillaah* -- which is regularly used in the Book of Psalms.

"There it is translated, altogether uniformly, some 56 times as "praise" (or "Psalm"). Thirty of those occurrences appear specifically in the Psalter. Cf. 9:14 & 22:3 & 22:25 & 33:1 & 34:1 & 35:28 & 40:3 & 48:10 & 51:15 & 65:1 & 66:2 & 66:8 & 71:6 & 71:8 & 71:14 & 78:4 & 79:13 & 100:4 & 102:21 & 106:2 & 106:12 & 106:47 & 109:1 & 111:10 & 119:171 & 145 title & 145:21 & 147:1 & 148:14 & 149:1.

Indeed, in Isaiah 42:8 -- the third-century B.C. Greek Septuagint translation of the Jews has *aretas* *Mou* [as in First Peter 2:9] for *Th'hillaathiy*. Equally significant, the fourth-century A.D. Jerome of Bethlehem (in his Latin Vulgate) renders the same Hebrew word as *laudem* (or 'praise'). All of which seems conclusive evidence that the inspired Peter would have the New Testament Church to praise God's virtues precisely by the liturgical singing of the Psalms!

Comments Rev. Dr. Albert Barnes (on First Peter 2:5-9): "In the Christian Church...the maintenance of the worship of God -- was now accomplished in a more glorious manner....

In a Protestant Church, it is neither consistent nor right to give the name [of 'priests' specifically] to a Minister of Religion. The one sense in which the term ['priest'] can now be used in the Christian Church, is a sense in which it is applied to all Christians alike -- that they 'offer the sacrifice of prayer and praise' [First Peter 2:9 cf. Hebrews 13:15]....

"That which is offered, is such as all Christians offer to God -- proceeding from the heart, and breathed forth from the lips, and in a holy life. It is called sacrifice not because it makes an expiation for sin, but because it is of the nature of worship....

"'Ye should show forth the praises of Him' [First Peter 2:9].... This is to be done...by proper ascriptions of praise to Him in [Public, Family], and Social Worship."

Rev. Dr. de Hartog comments:"'You are...a royal priesthood, a holy nation..., so that you should show forth the virtues of Him Who has called you'.... Namely 'the virtues' as the object of that praise.... Once again, that in turn implies singing specifically the Psalms (which refer more than any other writings to the virtues of the Triune God)."

Rev. Professor Dr. Bolkestein comments: "In [First Peter] 2:9...the word 'virtues' which stands here in the Greek [*aretas*], can indeed best be translated as 'glorious deeds'.... Christian aretology sings and praises the virtues and the deeds of God which He has done. He has in Christ called the Church out of darkness unto His wonderful light. This great deed of God, she may sing about and praise. She has been called to show forth God's deeds.

"The words 'show forth' -- in the form in which it stands here in the Greek -- occur only in this place in the New Testament. In the Septuagint, it has the meaning...['psalmsing' or] 'praise' (Psalms 9:15 & 73:28 & 79:13 & 107:22)." Thus, singing the Psalms is the ideal way to show forth God's praises!

Rev. Professor Dr. Gordon Clark comments on First Peter 3:15 that "Peter...urges us...when anyone asks us for a reason, an account, an explanation of our Christian hope -- we must be ready.... Unfortunately, many Christians bungle their opportunities. They are not ready.... And this includes the fundamentalists as much as the unbelieving modernists.

"A large segment of the professing Christian populace, particularly among those who sing catchy choruses with great gusto, has a fear of giving a reason. They distrust logic. They fear that knowledge will spoil their zeal."

Indeed, we may even add they have very little interest in their 'Public Worship' (*sic*). Even in singing from the Book of Psalms, as mandated by the infallible Word of God!

In what one might call the non-papalized and non-pentecostalistic regular and regulative Liturgy of Peter, the following may clearly be discerned. Salutes [First Peter 1:2 and Second Peter 1:2]. Scripture Readings [First Peter 1:10-12 & 1:25 & 2:6 & 3:6 and Second Peter 1:19f & 2:5-16 & 3:1-2 & 3:15-16]. Congregational Amens [First Peter 4:11 & 5:11]. Sermons (from Scripture) [*viz.* Acts 1:15-22 & 2:14-40 & 3:12-26 & 5:29-33 & 10:28-44]. Prayers [Acts 4:29-31 and First Peter 2:12 & 4:7]. Profession of Faith [Matthew 16:16 and First Peter 1:2 and Second Peter 3:15-22]. The Law of God [First Peter 3:1-11 & 4:15 and Second Peter

2:1-22]. **Songs from Scripture (such as those from Old Testament Psalms)** [Psalms 2:2 & 2:7 & 10:16-18 & 22:1f & 22:6-7 & 22:18 & 24:2 & 28:4 & 31:5 & 33:6 & 33:12 & 34:8 & 34:12-17 & 37:5 & 37:27 & 38:11 & 39:12 & 50:3 & 52:7 & 55:22 & 62:10 & 62:12 & 66:10 & 69:21 & 89:26 & 89:50-51 & 90:4 & 102:26 & 110:1 & 113 to 118 & 118:22-23 & 118:26 & 119:46 119:105 & 148:1 *cf.* Acts 4:11-12 and First Peter 1:11 & 1:17 & 2:3-7 & 2:9-12 & 3:10 & 3:15 & 3:22 & 4:14 & 4:19 & & 5:3 & 5:7 and Second Peter 1:19 & 3:5 & 3:8 & 3:10f]. Indeed, First Peter 2:9's very word "praises" implies the Psalms (*cf.* 9:14 & 22:3 & 22:25 & 33:1 & 34:1 & 35:28 & 40:3 & 48:10 & 51:15 & 65:1 & 66:2 & 66:8 & 71:6 & 71:8 & 71:14 & 78:4 & 79:13 & 100:4 & 102:21 & 106:2 & 106:12 & 106:47 & 109:1 & 111:10 & 119:171 & 145 title & 145:21 & 147:1 & 148:14 & 149:1). **Doxologies** [First Peter 1:3-5 and Second Peter 3:18]. And **Benedictions** [First Peter 5:10-11 & 5:14 and Second Peter 3:18].

15. The Regulative Principle of Worship in the Gospel of Matthew and Jude

The Gospel of Matthew seems to have been written *circa* 61 A.D. Interesting are Matthew 4:23 & 9:35 & 13:54 & 18:20. "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel....

"Jesus went about all their cities and villages, teaching in their synagogues.... He taught them in their synagogues.... For where two or three are gathered [or '**synagogue**' alias *suneegmenoi*] together in My Name, there am I in the midst of them."

Matthew Henry comments here: "What an industrious preacher Christ was! He 'went about all Galilee, teaching in their synagogues and preaching the gospel'.... Observe...where He preached – in the synagogues.... There chiefly, because those were the places of concourse where Wisdom was to lift up His voice (Proverbs 1:21); because they were places of concourse for religious worship.... There the Scriptures of the Old Testament were read, the exposition of which would easily introduce the gospel....

"Observe how Christ in His preaching had respect...to the **public worship**! He taught in their **synagogues**..., [so] that He might bear a testimony to **solemn assemblies**.... We must 'not forsake the assembling of ourselves together [*teen episunagoogeen heautoon*], as the manner of some is' [Hebrews 10:25]. [So] that He might have an opportunity of preaching there, where people were gathered together with an expectation to hear. Thus, even where the Gospel-church was founded and Christian meetings erected, the Apostles often preached in the synagogues of the Jews."

Matthew also shows Christ instructing the multitudes of His disciples: "Don't think I've come to destroy the Law!... I've not come to break down, but to finish building!... Therefore, if you bring your gift...and...remember your brother has anything against you – leave your gift there!... First be reconciled to your brother, and then come and offer your gift!" Matthew 5:1,17,23. And to one just healed of leprosy, Christ directs: "Go your way, show yourself to the priest and offer the gift that Moses commanded -- for a testimony!" Matthew 8:4.

Jesus "taught them in their synagogues." Matthew 13:54. Christ said: "I will build My Church, and the gates of hell shall not prevail against it." Matthew 16:18. "But if he [a

delinquent brother] neglects to hear the Church – let him be to you like a heathen man.... For where two or three are gathered [or ‘**synagogued**’ alias *suneegmenoi*] together in My Name, there am I in the midst of them." Matthew 18:17f.

Here, Calvin comments: "Against all the power of Satan, the firmness of the Church will prove to be invincible. Because the truth of God on which the faith of the Church rests, will ever remain unshaken.... What is said of the body of the Church, belongs to each of its members....

"There can be no doubt that He alludes to the order of the **ancient Church**.... [In] Matthew 5:23, He unquestionably intends by means of...the **worship** of God which was then...in force, to teach us that we cannot in a right manner either pray or offer anything to God -- so long as we are at variance with our brethren....

"Among the Jews, the power of excommunication belongs to the elders who held the government of the whole **Church**.... It will perhaps be objected that in the time of Christ everything was corrupt and perverted, so that this...was very far from deserving to be accounted the judgment of **the Church**.

"But the reply is easy! Though the method of procedure was at that time depraved and perverted, yet Christ justly praises that order such as it had been handed down to them from the **fathers**. And when shortly afterwards He erected a **Church** – while He removed the abuse, He **restored** the proper use of excommunication....

"What had been preserved under the Law, Christ has conveyed to us – because we hold the same rank with the **ancient fathers**.... He reminded us that the order which had formerly been established in a holy manner under the Law, must be maintained in His **Church**.... What is here added as to **Heathens** [Matthew 18:17], ...confirms the interpretation which I have given."

After Christ’s resurrection, "the eleven disciples went away.... They **worshipped** Him.... But Jesus came and spake to them, saying: ‘All power in heaven and in earth has been given to Me. You must therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost -- teaching them to observe all things whatsoever I have commanded you!’" Matthew 28:16-20.

Here Calvin comments: "**The eleven disciples** were appointed to the **apostolic** office.... Christ enjoins that those who have submitted..., shall be **baptized**....

"Since this charge is expressly given to the **apostles** along with the preaching of the Word, it follows that none can lawfully administer **baptism** but those who are also the **ministers of doctrine**. When private persons and even women are permitted to **baptize**, nothing can be more at variance with the ordinance of Christ....

"True indeed, the **ancients** would never have ventured to call God their Father, if they had not derived this assurance from Christ their Head.... It was even one of their acknowledged principles that God displays His power by the Holy Spirit.... God cannot be known truly, unless our faith distinctly conceive of Three Persons in one essence." Thus Calvin.

From this, one can easily reconstruct a **Liturgy of Matthew** as follows: **Salute** [Matthew 28:9]. **Scripture Reading** [Matthew 13:54]. **Sermons** [Matthew 3:1-3 & 5:2 to 7:28]. **Prayers** [Matthew 6:7-13 & 11:25f]. **God's Law** [Matthew. 5:17-37 & 15:4-6 & 19:16f & 22:36-40]. **Professions of Faith** [Matthew 14:33 & 16:16]. **Absolution** [Matthew 18:15-20]. **Congregational Amens** [Matthew 6:13 & 28:20]; **Songs** [Psalms 8:2 & 10:16 & 22:1f & 22:15 & 24:3-4 & 26:6-8 & 38:4 & 27:4 & 27:11 & 41:9 & 42:2 & 48:2 & 62:10-12 & 69:21 & 69:25 & 72:10-11 & 72:15 & 78:2 & 91:11-12 & 104:12 & 107:3 & 109:25 & 118:22-23 & 118:26 & 119:48 *cf.* Matthew 2:11 & 3:12-17 & 4:6 & 5:3 & 5:5 & 5:7-8 & 5:25 & 5:35 & 5:43 & 6:10 & 6:25-26 & 6:33 & 7:23 & 8:8 & 8:11 & 8:26 & 9:4 & 10:13 & 10:18 & 10:36 & 11:5 & 11:25 & 13:32 & 13:35 & 14:33 & 16:18 & 16:26-27 & 18:2-3 & 19:22 & 21:9 & 21:16 & 21:33 & 21:38 & 21:42 & 22:44 & 23:21-22 & 23:37-39 & 24:35 & 25:12 & 26:3 & 26:23-24 & 26:33 & 26:38 & 26:60 & 26:64 & 27:1 & 27:24 & 27:29 & 27:34-35 & 27:39-46 & 27:48]. **The Sacraments** [Matthew 26:18-28 & 28:19]. **Doxologies** [Matthew 11:25-26]. And **Benedictions** [Matthew 28:20].

The Epistle-Writer Jude calls himself "the servant of Jesus Christ and brother of James." He appears to have been an Apostle, and possibly too a half-brother or half-cousin of Jesus. He followed both the practices and teachings of Jesus -- and he wrote his Epistle to "them that have been sanctified by God the Father and who have been preserved in Jesus Christ" (Jude 1).

From the above very brief Epistle of but twenty-five verses, one can nevertheless reconstruct **Jude's Liturgy** as follows. **Salute** [Jude 2]. **Scripture Reading** [Jude 3 & 6-15]. **Sermon** [Jude 16-23]. **The Law of God** [Jude 4-18]. **Songs** [Psalm 31:18 & 106:26 *cf.* Jude 5 & 15]. **Doxology** [Jude 24f]. And **Benediction** [Jude 25].

16. The Regulative Principle of Worship in the Gospel and Epistles of John

The five inspired writings of the Apostle John -- his Gospel, his three Epistles, and his Revelation (to be dealt with under the next section after this) -- all closely follow also the practices and teachings of Jesus. In this section we deal with the first four of those writings.

We ourselves consider especially two passages in the above to be of fundamental importance to public worship. First, John 4:20-26; and second, First John 5:20-21.

In John 4:20-26, the Samaritan woman said to Jesus: "Our fathers worshipped on this mount [Gerizim]. But you [Jews] say...Jerusalem is the place men ought to worship."

"Jesus said to her, 'Woman, believe Me, the hour is coming when you [Samaritans] shall neither on this mountain nor yet at Jerusalem worship the Father!... But the hour is coming, and is now, when the true worshippers shall keep worshipping the **Father** in **Spirit** and in Truth [alias God the **Son** (John 17:1-17)]. For the **Father** seeks such to worship Him. God is **Spirit**; and they who worship Him, must worship in spirit and in Truth [alias the **Son**]'"

"The woman said to Him, I know that **Messiah** is coming, Who is called "Christ"!"... Jesus says to her, '**I am** He -- [I] Who am speaking to you!'"

Clearly, from that moment onward – it mattered not whether folks worshipped the Father on Gerizim -- or in Jerusalem. The Samaritans didn't know what they were worshipping. And also the Jews from then on, were to worship the Father in the Son (alias Truth) and in Spirit – viz. as the Triune God, of Whom Jesus alone is the Messiah. Thus must they worship Him **without** any window-dressing or **idolatry**. For God is spirit. And they that worship Him, must worship Him in spirit and in truth.

Also in First John 5:20-21, John insists the **Father's** Own **Son** Jesus [the **Spirit**-anointed] Christ is the true God. And Christians must guard themselves from **idols**.

This means that only the Triune God is to be worshipped. And that He is to be worshipped only in a non-idolatrous way. We now explain in detail what this means.

It should carefully be noted that First John 5:20 clearly presupposes **the Triune God** is the **only True Deity**, and that He alone may be **worshipped** in terms of the First Commandment (in Exodus 20:1-3a). That states: "**God Triune** (*'Eloohiyim*) spoke all these words, saying: 'I am the **Lord your Triune God** (*J'hoovaah 'Eloheychaa*).... You shall have no other gods!'"

It should also meticulously be understood that First John 5:21 clearly presupposes even the one true Triune God must be honoured and worshipped precisely in terms of the Second Commandment (in Exodus 20:4-5a). That states: "You shall **not make** for yourself any engraved image or any likeness of anything that is in heaven.... You shall not bow down to them [images], nor serve them [viz. any man-made depictions of anything in heaven such as God the Father or the Son or the Holy Spirit, or even of any blessed God-fearing creatures like the unfallen angels or Mary or Joseph or whomsoever or whatsoever]!"

For the Second Commandment requires that even the one true Triune God alone is to be worshipped only in a **spiritual** way. Viz., He is to be **worshipped only in Spirit**, and not even reverently to be represented in an **imag-inary** way through **images** made purportedly of any of the three Persons of the Triune God. For "God is Spirit, and they that worship Him, **must** worship Him in **Spirit** and in truth" alone! John 4:24 cf. First John 5:20-21.

This means no Romish statues imag-inarily imag-ing the so-called "Holy Family." It further means no allegedly transubstantiationistic Masses *etc.*

And it also certainly means no Eastern-"Orthodox" iconic pictures. Or, note well, even Quasi-"Protestant" stained-glass church windows -- or children's picture books of a long-haired hippie imag-inarily (mis)representing Jesus.

Especially Calvin comments: "It is said [in First John 5:20] that Christ 'hath given us an **understanding**'.... He shows us in the teaching of the Gospel of what kind is the true God -- and also enlightens us by His Spirit.... 'This is the true God.'

"Although the [unitarian] Arians have tried to get round this passage [First John 5:20]..., we have here a remarkable title to the divinity of Christ.... **The Father** is the origin of life. But the fountain from which we must draw it, is [**the Son** alias] Christ [**the Spirit**-anointed]" -- viz. the three divine Persons of the One True Triune God.

"Guard yourselves from **idols!**' [First John 5:21].... The Apostle not only condemns idolatry -- but commands us to beware of all images [even of any of the Persons of the true Triune God].... By this, he signifies that the worship of God cannot be kept sound and pure when men begin to desire images....

"The Apostle is speaking not only of statues but also of altars, and comprehends all the instruments of superstitions.... We should be so careful to remain in the spiritual worship of God, as to banish far from us everything that may turn us aside to gross and carnal superstitions."

Calvin adds in his *Institutes* (Prefatory Address 4 and I:11:1-13 & II:8:17 & IV:9:9): "It was a Father (**Epiphanius** in his *Epistle to Jerome*) who said, '**It is a horrid abomination to see in Christian temples a painted image either of Christ or of any saint**'.... An **Ecclesiastical Council** [the 305 A.D *Seventh Council of Elvira* at its canon 36] also decreed, '**Let nought that is worshipped, be depicted on walls!**'... Very far are they [the Renaissance-Age Romanists] from keeping within these boundaries -- when they leave not a corner without images....

"Brutish stupidity has overspread the globe, men longing after visible forms of God and so forming deities of wood and stone.... We must hold it as a first principle that as often as any form is assigned to God, His glory is corrupted by an impious lie.

"In the Law, accordingly, after God had claimed the glory of divinity for Himself alone, when He comes to show what kind of worship He approves and rejects -- he immediately adds 'You shall not make unto yourself any graven image or any likeness of anything that is in heaven above!'... Exodus 20:4. By these words, He curbs any licentious attempt we might make to represent Him by a visible shape....

"God makes no comparison between images, as if one were more and another less befitting. He rejects without exception all shapes and pictures and other symbols by which the superstitious imagine they can bring Him near to them....

"It is said in the books of Moses (Deuteronomy 4:15), 'Take good heed to yourselves therefore! For you did not see any kind of similitude in the day the Lord spoke to you on Horeb out of the midst of the fire -- lest you corrupt yourselves and make yourselves a graven image, the similitude of any figure!'....

"How plainly God declares against all figures!... All longing after such visible shapes, is rebellion against Him....

"It will be sufficient to mention Isaiah [40:18 & 41:7-29 & 45:9 & 46:5]...on this subject..., in order to show how the majesty of God is defiled by an absurd and indecorous fiction when He Who is incorporeal, is assimilated to corporeal matter; He Who is invisible, to a visible image; He Who is Spirit, to an inanimate object; and He Who fills all space, to a bit of paltry wood or stone or gold.... 'We ought not to think that the Godhead is like unto gold or silver or stone engraved by art and man's device!' (Acts 17:29). Hence it is manifest that whatever statues are set up, or **pictures painted to represent God – are utterly displeasing to Him** as a kind of **insults to His Majesty**....

"It is to be observed that the thing forbidden is likeness, whether sculptured or otherwise. This disposes of the frivolous precaution taken by the Greek [Eastern- 'Orthodox'] Church. They think they do admirably, because they have no sculptured shape of Deity -- while none go to greater lengths in the licentious use of pictures!

"The Lord, however, not only forbids any image of Himself to be erected by a statue, but to be formed by any artists whatever. Because every such image is sinful and insulting to His Majesty....

"Seeing there is one true God Whom the Jew worshipped [past tense], visible shapes made for the purpose of representing Him are false and wicked fictions.... Augustine (*City of God* IV c. 9 & 31) declares that it is unlawful not only to worship images but to dedicate them.... In this, he says...[what] had long before been decreed by the [A.D. 305] Seventh Elibertine Council....

"Let Papists, then, if they have any sense of shame, henceforth desist.... It is well-known what kind of monsters they obtrude upon us as 'divine'.... What are the **pictures or statues** to which they append the names of 'saints' -- but exhibitions of the most shameless luxury or obscenity? Were any one to dress himself after their model -- he would deserve the pillory! Indeed, brothels exhibit their inmates more chastely and modestly dressed -- than '**churches**' do images intended to represent virgins....

"Paul declares that by the true **preaching** of the Gospel, Christ is portrayed and in a manner crucified before our eyes. Galatians 3:1. Of what use, then, were the erection in churches of so many **crosses** of wood and stone, silver and gold -- if this doctrine were faithfully and honestly preached? *Viz.* Christ died that He might bear our curse upon the tree -- that He might expiate our sins by the sacrifice of His body, wash them in His blood and, in short, reconcile us to God the Father. From this one doctrine, the people would learn more than from a thousand crosses of wood and stone!

"Let us here consider whether it is expedient that churches should contain representations of **any** kind -- whether of events, **or** human forms.... Let us remember that for [some] five hundred years during which religion was in a more prosperous condition and a purer doctrine flourished -- [the edifices of] Christian churches were completely free from visible representations.... It appears to me more unbecoming...to admit **any other** images than those living symbols which the Lord has consecrated by His Own Word. I mean Baptism and the Lord's Supper." See the Calvinistic *Heidelberg Catechism*, Q. & A. 97f.

"[The] Second Commandment...consists of two parts [*viz.* both the making and the use of images in worship]. The former curbs the licentious daring which would subject the incomprehensible God to our sense, or represent Him under any visible shape. The latter forbids the worship of images on any religious ground.... Every visible shape of Deity which man devises, is diametrically opposed to the divine nature....

"It is now [some time after A.D. 1536 as the first publication date of these *Institutes*] about nine hundred years since the Council of Constantinople [A.D. 680f]...determined that the images set up in temples were to be thrown down and broken to pieces.... Shortly after, the Council of Nice [A.D. 787]...decreed that images were to be restored.

Which of the two councils shall we acknowledge to be lawful? The latter has usually prevailed and secured a place for images in churches [in the Post-Augustinian Romish Church]. But Augustine maintained this could not be done without the greatest danger of idolatry.

"Epiphanius at a later period [A.D. 410f] speaks much more harshly (*Epistle to John of Jerusalem Against Heresies* Book II). For he says it is **an unspeakable abomination** to see images in a Christian temple."

Indeed, **God had to raise up Islam** [A.D. 630f] -- **to punish idolatry in the Church prior to the Protestant Reformation!** See Revelation 9:20 & 10:8 & 14:6-9.

For as Calvin comments in his *Harmony of the Pentateuch* (II:108f & 113 & 120-26 & 388) "A true image of God is not to be found in all the world.... Hence that His glory is defiled and His truth corrupted by the lie, whenever He is set before our eyes in a visible form....

"There are two parts in the [Second] Commandment -- the first forbids the **erection** of a graven image.... The second prohibits the transferring of the **worship** which God claims for Himself alone, to any of these phantoms.... Therefore, to **devise** any image of God, is in itself impious....

"Assuredly, it is a most gross indecency to make God like a stock or a stone. Some expound the words, 'You shall not make to yourself a graven image which you may adore' -- as if it were allowable to make a visible image of God, provided it be not adored! But the expositions which follow, will easily refute their error.... As soon as anyone has permitted himself to devise an image of God -- he immediately falls into false-worship....

"Idolaters in vain endeavour to elude this...by their foolish cavils.... Amongst the Papists, that trifling distinction is commonly advanced that only *latreia* [or worship] and **not** *douleia* [or service] is prohibited [of the statue concerned]....

"They make a childish endeavour at evasion, when they pay only the honour of service to pictures.... For [even Hindus and other] unbelievers have never been carried away to such an extent of folly, as to adore mere statues or pictures! They have always alleged the same pretext which nowadays is rife in the mouths of the Papists -- *viz.* that not the image itself was actually worshipped but that which it represented....

"We must also observe that the transgressors of the Law, are called the enemies and haters of God.... It is sinful to represent God in a visible image.... All those who seek for God in a visible figure, not only decline but actually revolt from the true study of piety....

"The stupid ignorance of the Papists is confuted, who confine this prohibition to the Ancient People [of the Hebrews] -- as if it were now permitted to paint or to sculpture images of God!... **The Spirit declares no less plainly now that we must keep ourselves from idols (First John 5:21), than He of old forbade their being made....**

"But those who have been taught by God's Law not only that He alone is to be worshipped but that He may not be represented by any visible effigy, are justly accounted covenant-breakers

if they do not confine themselves within these bounds.... They are commanded to worship God spiritually [cf. John 4:24] -- and consequently are forbidden to make to themselves likenesses or images whereby they would deface and pollute His glory....

"Let the Papists dispute as they please that images are not to be removed because they are useful for the people's instruction -- but let this be our wisdom, to acquiesce in what God has chosen to decree in this matter!... God declares that all are apostates who do not confine themselves to the simplicity of the Law....

"Man is the image of God.... But to represent God by any figure...is nothing less than to corrupt His glory, and so to metamorphose Him.... He admits neither sculptures nor pictures!"

In his *Sermons on Deuteronomy* (27:15 & 29:26) Calvin remarks: "Cursed be he who makes any idol or any carved image! All this is abomination unto God!"...

"You know how, and after what manner, God will be worshipped by us. Whosoever invents any manner of idolatry, whosoever devises any manner of superstition -- he is making idols. And that is not to serve the living God, but rather to follow their own fancies and imaginations...

"Therefore, they are all accursed.... For when God is so misshapen in any painting or in any puppet or in any other piece of wood or stone, that men will there represent His image and say 'That is a resemblance of Him!' -- it is too gross and outrageous a dealing....

"We see in Popery how they say, 'Look, yonder is a remembrance of God!' And are they not so brutish that they think there is no Divine Majesty in heaven -- unless it be represented there in the shape of a idol?!

"But they which have any taste of what God is, and have heard any syllable of His Word where it is said (John 4:24) God is an immortal and infinite Spirit, the Fountain of life -- do know that He has too great injury done unto Him to be represented by a dead thing and by a corruptible creature and to have His Name given unto a puppet!... They therefore which have but a small taste of this doctrine, do abhor the setting up of an idol.... We must lift up our minds above the world, and know that we may not stick fast here below -- not make any idol or puppet unto Him. For He cannot abide it!...

"God will not be served nor worshipped after our own manner, but He will have us to walk according to His Word without adding anything thereunto or taking anything from it. So that all the inventions which men have forged, are all one as if they had set up as many idols.... God says, 'Cursed is he who forges idols!'...

"There is no certainty in them that follow not the Law.... None but the children of God can talk of it from knowledge, according as Saint John says in his Canonical Epistle (First John 5:20).... It is not for us to be taught by conjectures of men, when the Word of God is laid before us.... God should have so great authority over us...that when He says the Word -- we should wholly stick to it, and seek no farther....

"Contrariwise, all they that serve God after their own devotion, do but imagine and serve gods whom they know not. The Papists say that **the Virgin Mary** is their advocate.... Have they any testimonies thereof? **None**. But they think so!...

"It is not without cause that Moses reproves the Jews for following the gods which they did not know.... He says yet further that the idols whom they served, 'had done them no good'.... We see the Papists...saying: 'Look' we find it good to go to such a **saint**; for there is such a miracle!... When we served '**the Queen of Heaven**' (they say in Jeremiah 44:18), 'we had our fill of meat and drink -- there was plenty of all manner of good things!'

"Look how Satan blinds these wretches!.... Nevertheless, that which is spoken by the Prophet Isaiah (44:9), I say, shall always be true -- namely that idols have no power to do either good nor evil. For they be nothing. Therefore, let us learn first of all to stick unto the Word whereby God teaches us!"

The above material of Romish practices, concerns only[!] the worship of idols. Time would fail, if we were to tell also of the many pseudo-miraculous powers -- some of them already referred to previously above -- which were attributed to the mechanical applications of many of those idols and even relics to the sick.

This was done by unscrupulous priests and monks, to an incredulous religious public in the Late-Mediaeval Church -- right down till the Protestant Reformation. It is still being done also by equally-unscrupulous modern Pentecostalist Evangelists -- who with their lucrative trade in holy handkerchiefs and other fetish-like baubles, today prey upon their gullible victims.

Here too, we must again urge with the Apostle (in First John 5:21): "Guard yourselves from idols!" Whether crooners and 'musicians' aspiring to become an (if not the) "Australian Idol" (*sic*); or whether American television 'evangelists' with their 'holy handkerchiefs' (*sic*) idolized by their many gullible admirers -- "guard yourselves from idols!" First John 5:21.

States the Calvinistic *Westminster Confession of Faith* (8:2 & 21:1): "The Son of God, the Second Person in the Trinity, being very and eternal God, of one substance and equal with the Father -- did, when the fullness of time was come, take upon Him man's nature [never ceasing to remain the eternal God He always was].... **John 1:1-14** and **First John 5:20[f]**....

"The acceptable way of worshipping the True God, is instituted by Himself -- and so limited by His Own revealed will, that He may not be worshipped according to the imaginations and devices of men...under any visible representation...not prescribed in the Holy Scripture. Deuteronomy 12:32; Matthew 15:9; Acts 17:25; Matthew 4:9-10; Deuteronomy 15:1-20; Exodus 20:4-6; Colossians 2:23."

As also the *Westminster Larger Catechism* QQ. & AA. 11 & 108-10 adds: "The Scriptures manifest that the Son and the Holy Ghost are God, equal with the Father, ascribing unto them such names...and worship as are proper to God only.... **First John 5:20[f]** and John 1:1....

"The duties required in the Second Commandment are...the disapproving, detesting and opposing all false-worship and, according to each one's place and calling, removing...all

monuments of idolatry. Acts 17:16-17; Deuteronomy 7:5; Isaiah 30:22.... The sins forbidden in the Second Commandment are all devising...and any wise approving any religious worship not instituted by God Himself; **tolerating...the making [of] any representation of God;** of all or **of any of the Three Persons** either inwardly in our mind or **outwardly in any kind of image or likeness** (Deuteronomy 4:15-16 and Acts 17:29 and Romans 1:21-25); and "all **worshipping** of it (Daniel 3:18) or God in it (Exodus 32:5-8)...[and] corrupting the worship of God (Malachi 1:7-14)....

"The reasons annexed to the Second Commandment the more to enforce it are...besides God's sovereignty over us and propriety in us (Psalm 14:11 and Revelation 15:3-4 [*cf.* 9:20]), His fervent zeal for His Own worship (Exodus 34:13-14), and His revengeful indignation against all false-worship as being a spiritual whoredom (First Corinthians 10:20-22 and Jeremiah 7:18-20)." For **all visible objectifications of the Deity, are idols!** First John 5:21.

Rev. Dr. John Owen explains that "**idolatry** [is] the worst and vilest of evils.... Psalm 115:4-8; Isaiah 44; Revelation 9:19-20.... The Ten Commandments are but a transcript of the light and law of nature.

"The First of these [Ten Commandments] required that God, the only true God [First John 5:20]..., should be...worshipped...and obeyed. And the Second was, that we should not make unto ourselves any image or representation of Him [First John 5:21]....

"Of the same kind will all...contrivances be found to be.... Those of the Church of Rome say...this must be done by the beholding of crucifixes, with other images...of Him....

"If an idolater should plead...that in the beholding of the image of 'Christ' or of a crucifix...they find their affections unto Him greatly excited...and inflamed...and that herein he endeavours to be like unto Him -- what shall we [Protestants] have to oppose thereunto?... We have **a sure word of prophecy** to secure us from these **abominations**, by an express prohibition of such images unto all ends whatever [First John 5:18-21]....

"From the foundation of the world..., the Person of the Father...did withal give out promises concerning the peculiar exhibition of the Son in the flesh in an appointed season. As also of the Holy Spirit [Luke 3:22 and Acts 2:3-4]....

"The only [later] apostasy of the Church -- could be polytheism and **idolatry** [Revelation 9:20].... The Church of Israel was continually prone to these abominations.... To wean and recover them from this sin, was the principal end of the preaching of those Prophets which God from time to time sent unto them....

"God at length brought a total destruction upon the whole Church, and caused the people to be carried into captivity out of their own land.... Hereby, it was so far effected -- that upon their return, whatever other sins they fell into, yet they '**kept themselves from idols**' [*cf.* First John 5:21] and idolatry. Ezekiel...23:48....

"Because the time was now drawing night wherein they were to be tried with another dispensation of God -- the Son of God was to be sent unto them in the flesh.... They were no

longer to be tried merely by...whether they would own only the God of Israel in opposition unto all false-gods.... But now, all is to turn on this hinge -- whether they would receive the Son of God coming in the flesh, according to the promise. Here the generality of that Church and people fell by their unbelief, apostasized from God, and became thereby neither Church nor people. John 8:24.

"They, being rejected, the Son of God calls and gathers another Church [*cf.* Matthew 8:11f & 21:43] -- founding it on His Own Person -- with faith and the profession of it therein.... Christ the Son of God is to be owned and honoured.... But now, the Lord Jesus Christ being ascended unto His Father, hath committed His whole affairs in the Church and in the world unto **the Holy Spirit**. John 16:7-11....

"It is on this design of God, that the Person of the Spirit may singularly be exalted in the Church.... The duty of the Church now immediately respects **the Spirit of God**, Who acts towards it in the Name of the Father and of the Son.... With respect unto Him [the Spirit] it is, that the Church in its present state is capable of an apostasy.... The sin of despising His Person and rejecting His work now -- is of the same nature with **idolatry**....

"**The Spirit**...is the **Author of the Scriptures** which He makes use of for our illumination.... [**Not idols or images** as in First John 5:21, but] **the Scripture** is the **only external** means of our illumination....

These testimonies...express a work of the Spirit or grace of God upon our minds.... There is an efficacious work of the Spirit of God opening our eyes, enlightening our understanding or minds -- to understand the things contained in the Scripture.... It is directly called **the giving of us an understanding**....

"When false-worship had prevailed in the Church of old unto its ruin, God showed and represented it unto His Prophet under the name of 'a chamber of imagery' [alias a 'shrine of **idols**']. Ezekiel [8:6-10 &] 8:11-12. For therein were portrayed all the abominations wherewith the worship of God was defiled, and religion corrupted.

"Things relating unto divine truth and worship have had again the same event in the world, especially in the Church of Rome.... The Divine Worship of the Gospel hath been corrupted, and Christian religion ruined.... The true origin...of all the imagery in the Church of Rome [was very much indeed] as something of the same nature...as of all image-worship in the world.... The Israelites in the wilderness, when they made the golden calf, did it -- to have a representation of a deity near unto them in such a visible manner as that their souls might be affected with it.... Exodus 32:1....

"Under a loss of **Spirit-ual light** and experience, men of superstitious minds found themselves entangled. They knew [or deemed] it 'necessary' that there 'should' be such a representation made of 'Christ' as might render 'Him' a present object of faith.... From small beginnings, according as darkness and superstition increased in the minds of men, there was a progress in this practice -- until these images took the whole work of representing Christ and His glory out of the hands...of the Gospel.... There is in the Church of Rome a thousand times more ascribed unto them, than unto the Gospel itself." John 5:20-21!

As regards the City of God, **idolaters** are **outside** -- declares the Johannine Apocalypse 22:15 *cf.* First John 5:21. "'Without are idolaters,' Revelation 22:15" -- declares John Owen.

In 1661, the Romish Franciscan Cane publish his *Fiat Lux*. Owen immediately responded to it -- in part, as follows. "The... 'excellency' of the Roman Church which so exceedingly delighted our author in his travels, is their **images**. It was well for him that he travelled not in the days of the Apostles, nor for four or five hundred years after their decease! Had he done so -- and, in his choice of a religion, [if he] would have been influenced by images and pictures -- he had undoubtedly turned pagan!...

"Christian oratories,, were utterly destitute of **them**.... He would have found...[pagan] 'profound philosophers' ...contemning the Christians -- for want of those 'helps' to devotion toward God which, in those images, they enjoyed."

Here is Owen's 'bottom line' to Romanists like Cane: "Your Church is fallen by **idolatry**...in[to] that religious **veneration of images** which she useth." 'Guard yourselves from **idols!**' First John 5:21.

On First John 5:20-21, Matthew Henry comments:³⁶⁵⁷ "The Son leads us to the Father, and we are in Both.... In covenant and federal alliance with Both; in spiritual conjunction with Both -- by the inhabitation and operation of Their Spirit.... We are united to 'the True God'....

"'Keep yourselves from **idols!**' ... They are not comparable to the God Whose you are.... **Adore not your God by statues and images** which share in His worship! Your God is an incomprehensible **Spirit**, and is disgraced by such sordid representations."

Rev. Dr. Albert Barnes comments: "'We know that we are of God.... Keep yourselves from idols!' -- from worshipping them.... The word rendered '**idols**' (*eiduloon*) here means, properly, an **image**.... Thence, anything designed to represent God and that was set up with a view to be acknowledged as representing Him...more vividly before the mind....

"It would also be applicable to any **image** designed to represent the true God, and through or by which the true God was to be adored. The essential things in the word seem to be an image or representation of the Deity; and (b) the making of that an object of adoration.... Since one of these things would be likely to lead to the other, both are forbidden in the prohibitions of idolatry, Exodus 20:4-5.

"This would forbid all attempts to represent God by **paintings** or **statues**; all idol-worship; all worship of heathen gods; all images and pictures that would be substituted in the place of God as objects of devotion.... We may be in no less danger than they to whom John wrote were [**First John 5:21**], of substituting other things in our affections in the place of the true God, and of devoting to them the time and the affection which are due to Him. It is possible to love our children with such an attachment, as shall effectually exclude the true God from the heart....

"There is practical idolatry all over the world. In nominally Christian lands, as well as among the Heathen.... It is even to be found in the heart of many a one who professes to be acquainted with the true God, and to be an heir of heaven.

"**God** should have the supreme place in our affections.... **He** should reign in our hearts; be acknowledged in our closets, our families, and in the place of **public worship**; be submitted to at all times as having a right to command and control us; be obeyed in all the expressions of His will, by His Word, by His providence, and by His Spirit."

A Johannine Liturgy can now be presented as follows. **Salutes** [John 1:38-47 & John 20:19-21 & 21:6-12 & 21:26 Second John 3 & 13 and Third John 1 & 14]. **Scripture Readings** [John 5:39-47 & 7:19 & 7:38 and First John 2:21 & 5:10-13 and Second John 12 and Third John 9-13]. **Sermons** [John 5:19-47 & 6:26-65 & 7:6-24 & 8:14-38 & 10:1-38 12:23-50 & 13:13 to 16:33 & 18:29 and First John 1 to 5]. **Prayers** [John 17:1-26 and First John 5:15-16]. **God's Law** [John 1:17 & 3:14-19 & 5:45-47 & 7:19 & 8:5-7 & 13:34 & 14:15 & 14:21-24 & 14:31 & 15:12f and First John 2:7 & 3:4-12 & 3:22-24 & 4:21 & 5:2-3 and Second John 4-6 and Third John 3-11]. **Professions of Faith** [John 4:29 & 6:69 & 11:27 and First John 4:15 & 5:10-12]. **Absolutions** [John 20:22-24 and First John 1:6-9 & 2:1f & 5:15f]. **Songs** [Psalms 2:2 & 2:6 & 6:3 & 16:8-11 & 17:14-15 & 18:41 & 22:16-18 & 22:15 & 22:22 & 23:1 & 25:11 & 32:2 & 32:5 & 33:6 & 34:15 & 34:20 & 35:19 & 37:27 & 41:9 & 42:5-11 & 51:2 & 51:5 & 66:18 & 69:4 & 69:9 & 69:21 & 73:1 & 78:24 & 82:6 & 89:3-4 & 89:36-37 & 94:9 & 105:40 & 109:8 & 110:4 & 118:20 & 118:25-26 & 119:142 & 119:151 & 119:165 & 122:1f & 146:8 cf. John 1:3 & 1:47 & 1:49 & 2:17 & 4:20 & 6:31 & 7:42 & 9:31 & 9:34 & 9:36 & 10:9 & 10:11 & 10:21 & 10:34 & 11:47 & 12:9 & 12:13 & 12:27 & 12:34 & 13:18 & 15:25 & 17:6 & 17:12 & 17:17 & 19:24 & 19:28 & 19:36-37 & 20:9 & 20:17 and First John 1:9 & 2:10 & 2:12 & 3:22 and Third John 11]. **The Sacraments** [John 1:25-34 & 3:23-26 & 4:1-2 & 13:1 to 15:5 and First John 5:8]. **Doxologies** [John 17:5-25 and First John 1:1-2]. And **Benedictions** [John 21:25 and First John 5:20-21 and Second John 13 and Third John 14].

17. The Regulative Principle of Worship in Christ's Book of Revelation

We have segregated this last book of the Bible from the above-mentioned Johannine writings, because the latter were dictated specifically to the Apostle John. The final book, Christ's Apocalypse, however, is not (as often miscalled) John's revelation to us -- but rather "**the Revelation of Jesus Christ**" and "**to the seven churches**." Revelation 1:1 & 1:4.

It displays also the worship practices and worship teachings of **Jesus** (rather than John). Revelation 1:1-2 & 1:12-20 & 2:1 to 3:22 & 8:3-5 & 10:4-11 & 15:3-4 & 19:4-10 & 22:3-16f.

To be sure, the **Regulative Principle of Worship** is grounded in the **entirety** of Scripture -- from Genesis to Revelation. Yet we ourselves would make the following observations on the Apocalypse. For sadly, Calvin died when but fifty-five -- before he himself could do so.

In **Revelation 1:10** -- John's being addressed on the weekly "**Lord's Day**" in anticipation of "the Day of the Lord" eschatologically -- brought him into contact with the risen Christ. For Jesus Himself still walks among the various lamps or **worshipping congregations** of the candlesticks of His presbyteries. Revelation 1:1 & 1:4 & 1:20 and 2:1 to 3:22 & 5:5 & 22:16.

Says the *Westminster Larger Catechism* (117 & 121): "The word 'Remember!' is set in the beginning of the Fourth Commandment...because of the great benefit of remembering it. We are

thereby helped in our preparation to keep it and...better to keep all the rest of the Commandments and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion. **Revelation 1:10.**"

To this, the *Westminster Confession* 21:7f adds: "It is of the law of nature that in general a due proportion of time be set apart for the **worship of God**. So, in His Word -- by a positive, moral, and perpetual Commandment binding all men in all ages -- He has particularly appointed one day in seven for a sabbath to be kept holy unto Him. Which, from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week (First Corinthians 16:1-2 and Acts 20:7) which in Scripture is called the Lord's Day (**Revelation 1:10**) and is to be continued to the end of the world as the Christian Sabbath."

While causing John to write Christ's messages to the **seven churches** in Asia Minor, Jesus also warns against "the synagogue of Satan" of those who say they are Jews but are not. Revelation 2:1 to 3:22, and 2:9 & 3:9.

The 1637 *Dordt Dutch Bible* remarks that those in the 'Synagogue of Satan' are "not true Jews nor children of Abraham...but children of the devil whose works they follow. John 8:39 [cf. Romans 2:28f & 11:7-22f and Galatians 6:14-16 and First John 2:22f].... Because the Jews call their Meetings or Congregations 'synagogues' -- the Evangelist uses this word [**synagogues**]."

Significantly, the *Westminster Confession* (25:5f) applies the same expression also to degenerate **churches** [such as those of the Anabaptists and especially the Romanists]. For "the purest **churches** under Heaven are subject both to mixture and error (Romans 11:3f and Revelation 12:6-14), and some have so degenerated as to become...**synagogues** of Satan [Revelation 2:9 & 3:9]....

"There is no other Head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be Head thereof, but is that Antichrist [and] man of sin and son of perdition that exalteth himself **in the Church** against Christ (Revelation 13:6)."

Rev. Professor Dr. E.W. Hengstenberg, in his work *The Revelation of St. John Expounded for Those Who Search the Scriptures*, at Revelation 2:9 & 3:9 & 11:13 comments that with the **blasphemy** or the slandering of the Christian Church -- the Jewish adversaries must be content. But there were no real Jews, other than such as possessed the true and internal marks of fellowship in the Kingdom of God -- and these were none other than **True Christians**.

The 'Synagogue' or 'School of Satan' acquired, on account of the passage before us [Revelation 2:9 cf. 3:9], a bad secondary meaning. This was an epithet applied to the Judaistic Jews, on account of their hatred to the True Church.

Yet Jesus says in Revelation (1:1 & 3:9), through the Hebrew-Christian John, to the Christian Church: 'Behold, I will cause [to come to you] some of them out of the Synagogue of Satan -- of those who say they are Jews yet are not, but lie! Behold, I will make them...come and supplicate before your feet, and acknowledge that I have loved you!'

The Church of Christ is the True Synagogue and Church of the Lord Jesus. This has been the case, by the attractive power she has exerted, while Judaism has lost all attractive influence since the period of Christ's appearance.

The position which the Hebrew-Christian Seer John in these declarations at Revelation 2:9 & 3:9 takes up toward the unbelieving Jews, is strong and offensive. They are plainly characterized as persons unworthy of the name of 'Jews.'

There was always a bridge between dispensationalistic judaizing 'Christians' -- and unconverted Jews. But to John, the temple at Jerusalem can be nothing else than a 'den of robbers.' At what period did the temple more deserve this name, than shortly before the destruction of Jerusalem?

Josephus describes that temple quite similarly, as a place in which latterly all manner of abominations became concentrated. The nobler elements had long ago been absorbed by the Christian Church. The Synagogue of Satan retained only the scum.

Today, the Christian Church is the only true Synagogue. Acts 7:38 and Hebrews 10:25 and James 2:2. So Hengstenberg.

In Revelation 4:1-11, John is again enraptured into heaven itself, where he fellowships with the Triune God and **worships** Him. So too does His entire entourage which **co-worships** Him as the great Creator-Redeemer. Such includes that of the twenty-four Elders -- representing the Church Triumphant of both the Older Testament as well as the Newer Testament.

In Revelation 5:8-14, it is seen that this **worship** in heaven somehow co-involves also the **worship** here on earth of the Church Militant -- as well as of every creature even under the earth -- despite even the blessed dead's ignorance of current affairs here on earth (Revelation 6:10). For all the godly await with eagerness the eschatological unification of heaven and earth, at the time when even mankind in heaven "shall reign on the earth" (Revelation 5:10 *cf.* 6:9-11).

Obviously, Revelation 5:8-14 is describing not a congregational choir singing once a week in an otherwise poorly-singing church here on earth -- but the totality of all creation and all angels and all elders and everyone in heaven above, during the intermediate state between death and resurrection, praising God incessantly.

There is a chorus of voices singing praises to the Lamb in the passage (Revelation 5:7-10). Nothing in the passage indicates that those who were singing, were doing so either "on behalf of the congregation" or to the exclusion of others. In fact, verse 10 identifies them" [**where** they sing]: 'Thou hast made us unto our God kings and priests; and we shall reign on the earth!'"

Rev. Professor Dr. Abraham Kuyper Sr. insists [*Locus de Consummatione Saeculi*, pp. 222f]: "Chapter five [of the book of Revelation] describes the moment in which the Lord God goes over to execute the last part of His counsel.... Immanuel, the Lamb of God, 'the Lion from the tribe of Judah, the root of David, now comes to open the book' (verse 5).

"‘And I beheld, and lo!... A Lamb, standing as slain, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth’ (verse 6)... He takes that book out of the hand of God (verse 7), and now everything breaks forth into one song of praise!"

In Revelation 7, we again see the **worship** (and baptismal sealing) of all the tribes on earth -- in harmony with the **worship** of the Church Triumphant now in heaven. Indeed, all fix their eyes on the eschatological joy of the entire Church -- at the end of all tribulation; at the consummation of the ages; and, indeed, beyond history.

We next see how the prayers of **true worshippers** on earth rise up to heaven. So God from heaven then sends angels as His agents, to bless His earthly saints and to punish their earthly persecutors -- in a series of earthly blessings and punishments during the course of history and the advance of the Church’s Christian conquest of the nations. Revelation 8:3-5 & 10:4-11.

In Revelation 14:13, worshipping earthlings are encouraged from heaven to work hard here on earth -- before they die and go to heaven. For the inspired Apostle John writes: "I heard a voice from heaven saying to me, ‘Write "Blessed are the dead who die in the Lord!"’ ‘Yes,’ says the Spirit, ‘so that they may rest from their labours!’ Then, their **works** do **follow** them!"

This means that all of our God-honouring earthly works bear fruit for ever, and follow us after our death into glory -- unto all eternity. Thus Abraham Kuyper, S.J. Ridderbos, and my own book *The Central Significance of Culture*.

Hence we are to work for Jesus, here and now, six days a week -- and to **worship** Him each Lord’s Day Sabbath -- until we go to glory. As He Himself commanded us to pray: "Father!... May Your Kingdom come and Your will be done here on earth just as it is being done in heaven!... Give us each day our daily bread! For Yours is the Kingdom and the power and the glory for ever. Amen!" Matthew 6:9-13.

In heaven, "they sing the song of Moses the servant of God, and the song of the Lamb. Saying, ‘Great and marvellous are Your works, Lord God Almighty!... Who shall not fear you, O Lord?... For all nations shall come and **worship** before You!’" Revelation 15:1-4.

Moses composed two songs – the first after the passage through the Red Sea, and the second just before his death. The words of the song [of the Lamb] seem borrowed from Psalm 86:9. ‘All nations whom You have made, shall come and worship before You, Lord!’

In Revelation 17:3, we are told that a messenger from God carried the Apostle John away "in the Spirit." It was to hear a message of doom about the destruction of the False Church (*Ecclesia Falsa*).

But in Revelation 19:1f, the **worshipping** John hears a great voice of many people in heaven singing "Hallelujah, salvation and glory and honour and power to the Lord our God!" The Hebrew ‘Hallelujah!’ means "Y’all must praise the Lord!"

It connects the New with the Old Testament Church. And the unabated singing of the *hallel* (in Psalms 113-18 cf. Matthew 26:30 and Mark 14:26 etc.).

"And the twenty-four elders...fell down and **worshipped** God Who sat on the throne.... And a voice came...saying, 'Praise our God, all you servants of His!' And I heard as it were the sound of a great multitude like the sound of many waters and like the sound of mighty thunderings, saying, 'Hallelujah! For the Lord God Omnipotent reigns!'" Revelation 19:4-6.

The angel spoke again. "Then I [John] fell at his feet to **worship** him. But he said to me, 'See that you **don't**! I'm your fellowservant!... **Worship God!**'" (Revelation 18:1 & 19:10).

In Revelation 21:1-26, the Apostle John sees a new heaven and a new earth. He sees the holy City of God, New Jerusalem, coming down from God out of heaven. He see the nations of them which are saved then walking in its light, and the kings of the earth bringing their glory and honour into it. In one word, the Apostle John prophetically foresees -- eschatologically -- the glorious future harmonization of heaven and earth.

In Revelation 22:2-5, John foresees also the eschatological healing of the nations and the consummation of the Sacraments. He sees those wearing Christ's name on their foreheads, serving Him and reigning with Him for ever and ever.

"When I had heard and seen," writes John, "**I fell down to worship before the feet of the angel** who showed me these things. Then he said to me [again], 'See that you **don't**! I am your fellowservant!... **Worship God!**'" Revelation 22:6-9.

Says Calvin: "When John is rebuked by the angel for falling on his knees before him (Revelation 19:10 & 22:8-9) – we ought not to suppose that John had so far forgotten himself as to have intended to transfer the honour due to God alone to an angel. But because it was impossible that a worship connected with religion should not savour somewhat of divine worship -- he could not *proskunein* (do obsequence to) the angel, without derogating from the glory of God... Even John...immediately adds the answer which was given to him – 'See you do it not! I am your fellow-servant! Worship God!'"

John is reminded of the Prophets as well as of his own "forthtelling of this **Book**." Indeed, he is told to **write**: "Blessed are they that do **His** Commandments, so that they may have right to the tree of life, and may enter in through the gates into the City!" Revelation 22:10-14.

Finally, John is told that Jesus Himself testifies these things **in the churches**. He is assured that **the Spirit** keeps on saying "Come!" Then, everyone is assured that God will punish all who add to or who subtract from the **then-completed Book** of **Holy Scripture**. Revelation 22:16-19.

Christ testifies that when He returns finally, at the end of history, He shall do so quickly. Then the Spirit-inspired John concludes -- by assuring **the churches** to whom he was **writing**, that the grace of our Lord Jesus Christ the **Spirit-anointed** One would keep on being with them. Revelation 22:20-21.

Rev. David Chilton summarized it all, in his book *Paradise Restored*: "The essence of Biblical Religion, is **the worship of God**." That means more than just "listening to sermons, even though **preaching** is certainly necessary and important."

For true public worship includes also "congregational **prayers, praise, and sacramental celebration**. This means, further, that the reformation of **church government** is crucial to Biblical dominion....

"The Book of Revelation begins with a vision of Christ, and goes on to deal with the government (the 'angels' or officers) of the Church. The **entire prophecy, in fact, is structured as a worship service on the Lord's Day** (Revelation 1:10).

"God's judgments in history are direct responses to **the Church's official worship**.... The Church's primary response to persecution, must be **liturgical**.... **The Church must return to the orthodox practice of singing and praying imprecatory Psalms against God's enemies**.... A few of these -- are Psalms 35, 55, 59, 69, 83, 94, 109, and 140....

"Of course, **the Church's worship** is not primarily negative -- but positive. We are to offer up petitions for the conversion of the world. We must ask God to cause all nations to flow into His temple [Revelation 15:3f & 21:24f].... It is a mark of our unbelief that we put our trust in men and princes, rather than in the **Spirit of God** [cf. the Spirit-inspired Psalm 146]....

"Jesus Christ came to save the world -- not just a sinner here, a sinner there [John 3:16f]. He wants us to disciple the nations -- not just a few individuals [Matthew 28:19].... We are destined for dominion.

"We should straighten up, and start acting like it.... Christianity is ultimately the dominant culture, predestined to be the final and universal religion [Revelation 21:24 to 22:2f]."

Indeed, Christ's entire Apocalypse is **fundamentally a manual of church worship**. Thus Chilton declares in his book *Days of Vengeance* (subtitled *An Exposition of the Book of Revelation*), the Book of "Revelation is...a **worship service** -- a liturgy conducted in heaven as a model for those on earth....

"The Holy Spirit's filling and empowering work in the Church, is thus described in terms of the number seven -- symbolizing fullness and completeness. So it is here in Revelation: 'To the seven churches..., grace and peace be unto you...from the seven Spirits!' And the Spirit's work in the Church, takes place in terms of God's dominion and majesty, before His Throne....

"The word 'Throne' is used particularly in Scripture, to refer to God's official court -- where He receives **official worship** from His people on the Sabbath. The entire vision of the Revelation, was seen [when the Apostle John was 'in the Spirit'] on 'the Lord's Day' (1:10) -- the Christian day of corporate, **official worship**....

"John wants us to see that the **public official worship** of the Sovereign Lord is central to history.... The Spirit communicates grace and peace to the churches, in the special sense, through **public worship**.... The Church, **as the Church**, receives grace and peace from the sevenfold Spirit. And He is continually before the Throne, the special sphere of His ministry....

"[Whenever **public**,] **worship** must be **corporate**.... The so-called 'worship services' in modern churches are, in reality, either lecture halls or three-ring circus entertainments. In both

cases there are star performers, and there are spectators. But the Church, as the Church, is [then] not worshipping corporately! In contrast, the pattern of **Biblical worship** is the corporate worship service -- with full participation among the united members of the congregation -- demonstrating a harmony of unity and diversity [as indeed within the Triune God Himself]....

"Worship must be **responsorial**.... The elders and the four living creatures are shown singing musical responses back and forth, carrying on a dialogue [Revelation 4:6-11).... In the worship of the Church on earth, that is what we do (or should do) also. We respond liturgically to the reading of Scripture; to the prayers; to the singing of Psalms; ...and to the Sacraments.... **Our worship should be structured**...in imitation of the heavenly pattern, according to the prayer Christ taught us: 'Thy will be done on earth as it is in heaven!' (Matthew 6:10)....

"Worship must be **orderly**. The elders and the living creatures do not interrupt each other or attempt to upstage one another.... Worship...must not be chaotic."

Moreover, the earthly Church Militant should pray and sing **all of the Psalms** -- including also the imprecatory ones, as does the Church Triumphant in heaven. Revelation 6:9f.

"This blunt cry for vengeance...shows how far our pietistic age has degenerated from the Biblical worldview! If our churches were more acquainted with the foundational hymnbook of the Church, **the Psalms** -- instead of the sugary, syrupy, sweetness-and-light choruses that characterize modern evangelical hymnals -- we would understand this....

"Much of the impotence of the churches today, is directly attributable to the fact that they have become emasculated.... Such 'churches' -- unable even to confront evil, much less overcome it -- will eventually be captured...by their enemies!"

Pietistic Premillennialism has no future. Only Psalmsinging Postmillennialism shall prevail here and now on earth, even as it is in heaven.

Clearly, we should not call the worship material of the last book of the Bible "John's Liturgy" -- but rather "Christ's Liturgy." Indeed, perhaps more precisely -- **Christ's Liturgy to the congregations of His Church** -- albeit delivered first to and then through "His servant John" and to "the seven churches" *etc.* Revelation 1:1 & 1:4 & 1:12-20 & 2:1 to 3:22 & 22:16f. Here, then, is an outline of its liturgical contents:--

Salutes [Revelation 1:3-8]. **Scripture Readings** [Revelation 1:3 & 1:19 & 2:1f & 2:8f & 2:12f & 2:18f & 3:1f & 3:7f & 3:14f]. **Sermons** [Revelation 2:1-7 & 2:8-11 & 2:12-17 & 2:18f & 3:1-6 & 3:7-13 & 3:14-22]. **Profession of Faith** [Revelation 5:9-10 & 12:17 & 19:10f]. **Congregational Amens** [Revelation 1:6 & 1:7 & 1:18 & 3:14 & 5:14 & 7:12 & 7:12 & 19:4 & 22:20]. **Law** 12:17 & 14:12 & 21:7-8 & 22:9-15]. **Prayers** [Revelation 1:17 & 4:10-11 & 5:9f & 5:13-14 & 8:3-12]. **Songs** [Psalm 1:6 & 2:1-2 & 2:6 & 2:8-9 & 3:8 & 7:9 & 11:2 & 11:6 & 17:14-15 & 19:9 & 22:23 & 22:28 & 23:1 & 28:4 & 32:1-2 & 33:3 & 33:6 & 36:8-9 & 40:3 & 45:4-5 & 45:13 & 46:6 & 47:8 & 52:8 & 62:12 & 68:17-18 & 69:24 & 69:28 & 72:10-11 & 75:8 & 78:24 & 78:44 & 79:1-3 & 79:10 & 85 & 86:9-10 & 89:27 & 90:1 & 92:5 & 93:1 & 96:1 & 96:11 & 96:13 & 97:1 & 97:3 & 98:1 & 99:1 & 102:26 & 106:37 & 111:2 & 111:9 & 114:3-7 & 115:4-7 & 115:13 & 119:137 & 121:6 & 124:8 & 132:9 & 134:1 & 135:1 & 135:15-17 &

137:8 & 139:14 & 139:14 & 139:21 & 139:14 & 141:2 & 144:9 & 145:1 & 145:17 & 146:65 & 149:1 *cf.* Revelation 1:5 & 1:17-20 & 2:2 & 2:6 & 2:17 & 2:23 & 2:26-27 & 3:5 & 4:2 & 4:8 & 4:11 & 5:8-9 & 5:11-12 & 5:13 & 6:2 & 6:10 & 6:14 & 7:10 & 7:12 & 7:16-17 & 8:3-4 & 9:16 & 9:20 & 10:6 & 11:2 & 11:4-5 & 11:9 & 11:15 & 11:17*f* & 12:5 & 12:10-12 & 13:8 & 14:1 & 14:3 & 14:5 & 14:7 & 14:10 & 15:3*f* & 15:7 & 16:1 & 16:4-7 & 16:6-7 & 16:19 & 18:6 & 18:20 & 19:1*f* & 19:5-6 & 19:6-8 & 19:11 & 19:15 & 19:19 & 20:10 & 20:11-13 & 21:6 & 21:8 & 21:26 & 22:4-5 & 22:12]. **Doxologies** [Revelation 1:4-7 & 4:8 & 4:11 & 5:9-10 & 5:13-14 & 11:15 & 15:3-4 & 19:1-7)]; and **Benediction** [Revelation 22:21].

18. Summary of the Regulative Principle of Worship in the entire Bible

Daily, the Scriptures are to be read and heeded, the Psalms to be sung, and God prayed to. Acts 10:2,33; Ephesians 5:19; Colossians 3:16; Hebrews 4:2; James 1:22 & 5:13.

Every week, God has appointed one day in seven for a sabbath, to be kept holy unto Him both in public worship and in private rest from one's labours. Genesis 2:2-3 & 4:3-5 & 8:6-12; Exodus 20:8-11 & 31:15-17; Nehemiah 13:15-22; Isaiah 56:6-7 & 58:13; Matthew 12:1-13 & 28:1; Mark 16:1-9; Luke 4:16; John 20:1,19,26; Acts 2:1 & 20:7; First Corinthians 16:1-2; Hebrews 4:9-11 & 10:25 & 13:20; and Revelation 1:10. In addition, Christ's Sacraments are to be administered at appropriate times. Matthew 28:19; First Corinthians 11:23-29.

Nehemiah chapter eight records the formal beginning of the synagogue system (Rev. Professor Dr. Douglas Bannerman, *The Scripture Doctrine of the Church*, 1887, pp. 123-62). Here, it is interesting there is no mention of instrumental accompaniment in any known contemporaneous sources (Rev. Professor Dr. Campegio Vitranga, *De Synagoga Vetere*).

In the **Old Testament Law**, one finds the following. **Salutes** [Genesis 1:28 & 3:8 & 17:1 and Exodus 3:4 and Numbers 10:2*f* & 10:35 & 28:1*f* & 29:1 and Deuteronomy 23:1-3 & 23:8 & 31:11-12]. **Scripture Readings** [Genesis 5:1 and Exodus 17:14 & 24:4-12 & 31:18 & 32:16 & 32:32-33 & 34:9-11 & 34:1 & 35:28 & 39:30 and Leviticus 1:3 to 8:3 & 12:1 to 14:57 & 15:1 to 21:7 & 22:1 to 27:33 and Numbers 1:1 to 6:27 & 8:1-3 & 20:1 to 21:35 & 33:2 and Deuteronomy 8:3 & 9:10 & 10:2-4 & 17:18 & 27:1-3 & 28:58 & 29:27 & 30:10 & 31:9 & 31:24*f*]. **Sermons** [Genesis 3:9-21 & 6:14-22 & 7:1-5 & 12:1-3 & 15:1-18 & 17:1-21 & 19:17*f* & 22:1-18 & 26:2*f* & 26:24 & 28:13-15 & 31:11-13 & 35:1 & 36:9-12 & 46:2-4 and Exodus 3:5*f* & 6:1-8 & 6:13*f* & 7:1-5 & 7:14-19 & 8:1-4 & 8:20-23 & 9:1-5 & 9:13-22 & 10:1-6 & 17:4-5 & 19:3-6 & 19:10*f* and Numbers 11:1-29 & 16:1-50 & 25:1-18 and Deuteronomy 9:1*f* & 31:1-8 & 32:1*f*]. **God's Law** [Genesis 1:26-28 & 2:16-17 & 9:1-7 & 18:19 & 22:16-18 & 26:5 and Exodus 7:6-10 & 7:20 & 13:9 & 16:4 & 19:20 & 20:1 to 23:33 and Leviticus 8:4 & 9:5*f* & 18:30 & 19:3 to 21:7 & 24:14-17 & 26:1-3 & 26:46 and Numbers 4:49 & 15:16 & 35:2-34 and Deuteronomy 1:26 & 4:1*f* & 4:40-44 & 5:1-22 & 5:29-33 & 6:1-9 & 6:24-25 & 7:11*f* & 8:1*f* & 9:9 & 10:12*f* & 11:18-22 & 11:27-28,32 & 13:4 & 17:19-20 & 19:9 & 27:10 & 27:15-25 & 28:1*f* & 28:45-58 & 29:29 & 30:2 & 30:8 & 30:16 & 32:46 & 33:2-4]. **The Sabbath** [Genesis 2:2-3 & 4:3-4 & 7:4 & 8:6-12 & 29:20-27 & 50:3 & 50:10 and Exodus 5:4*f* & 7:25 & 16:4-5 & 16:23*f* & 20:8*f* & 24:16 & 29:37 & 31:14-17 & 34:21 & 35:2 and Leviticus 8:35 to 9:1 & 14:9*f* & 14:39 & 15:28*f* & 16:31 & 19:3 & 19:30 & 22:27 & 23:3,8,15,24,36,39 & 24:8 & 25:2-20 & 26:2 and Numbers 6:9*f* & 12:14*f* & 15:32-34 & 19:11-19 & 28:9-34 & 31:19 and Deuteronomy 5:12-15

& 15:1 & 15:12 & 15:18 & 16:3f & 31:10]. **Professions of Faith** [Genesis 3:3 & 8:6-12 & 9:1f and Exodus 20:18f and 14:18 & 15:3-10 and Deuteronomy 6:4-5]. **Absolutions** [Genesis 6:8 & 12:7-8 & 13:4 & 13:18 & 15:6 & 22:7-10 & 22:13 & 26:25 & 28:18-21 & 33:20 & 35:3 & 35:7 & 35:14 & 39:21 & 49:8-10 and Exodus 3:18 & 5:1-17 & 10:25 & 18:12 & 29:10-28 & 40:10 and Leviticus 9:7f & 26:40 and Numbers 14:19-20 & 15:26 & 18:9-11 & 23:1-14 & 23:29f & 29:2-38 and Deuteronomy 12:27]. **Prayers** [Genesis 4:26 & 12:8 & 15:2f & 17:18 & 18:23f & 19:18-20 & 20:17 & 21:17f & 21:33 & 22:1 & 24:12-14 & 24:26-27 & 24:42f & 24:48 & 24:52 & 25:21 & 26:25 & 27:28-30 & 28:3-4 & 29:35 & 32:9-12 & 32:26-30 & 48:12-16 and Exodus 3:4 & 4:10 & 4:23 & 5:22 & 6:12 & 6:30 & 8:30 & 9:28-29 & 17:4 & 19:8-9 & 19:19 & 19:23 & 32:31 & 33:12-19 & 34:8-9 and Numbers 12:13 and Deuteronomy 9:18-26]. **Congregational Amens** [Numbers 5:22 and Deuteronomy 27:15-26]. **Songs** [from the Psalms]. **Collections** [Genesis 4:3-5 & 14:20-22 & 15:9-10 & 28:22 & 39:3-5 and Exodus 23:11-19 & 25:2 to 29:9 & 30:12-14 & 32:6 & 36:3 & 38:24-30 & 40:10 and Leviticus 27:30 and Numbers 18:24-28 and Deuteronomy 12:17-18 & 26:12]. **The Sacraments** [Genesis 17:1-27 & 21:4 & 34:14-22 and First Peter 3:20-21 and Exodus 4:24-26 & 6:12 & 6:30 & 12:1-48 *cf.* First Corinthians 10:1-4 and Leviticus 23:5f & 26:41 and Numbers 9:4-14 and Deuteronomy 10:16 & 16:5f & 30:6]. **Doxologies** [Genesis 14:18-20 and Deuteronomy 32:3-4 & 33:26-29 *etc.*]. And **Benedictions/Conclusions** [Genesis 3:23 & 4:16 & 17:22 & 18:33 & 22:19 & 35:13 and Exodus 4:18 & 34:11 and Numbers 24:25 and Deuteronomy 34:1].

The Prophets in the rest of the Old Testament (from Joshua to Malachi) are but discussions of the contravention of the above Law, and predictions of Christ's coming to advance it. Thus: Joshua 5:2-11 & 6:3-16 & 8:31-35 & 22:4-5 & 22:23-27 & 23:1-2 & 24:26; Judges 7:15 *cf.* 13:8 & 16:28; First Samuel 1:3 & 1:21 & 1:24-28 to 2:10 & 2:11 & 2:19 & 2:22 & 2:28 & 3:1f & 3:20 & 7:1-17 & 8:7 to 10:24 & 13:8f & 14:18 & 16:5-21 & 25:1 & 28:3 & 31:4f and Second Samuel 1:1-4 & 2:4 & 5:1-4 & 6:16-18 & 7:5-11 & 12:20 & 15:25 and First Kings 1:36 & 2:1-10 & 5:5 & 7:51 to 8:21 & 11:43 to 12:29 & 18:17-38 & 22:6-18 & 22:42 and Second Kings 1:3 to 9:37 & 11:5-7 & 13:1-20 & 25:9 and First Chronicles 16:36 & 21:22 to 22:1f & 23:27-32 & 25:1f and Second Chronicles 7:6 & 26:18-21 & 36:19-21 and Psalms 41:13 & 72:19 & 89:52 & 106:48 and Isaiah 1:13 & 2:2-4 & 6:3-8 & 7:14 & 9:6-7 & 11:1-14 & 19:19-25 & 40:1-5 & 42 to 56:6-7 & 58:13-14 & 66:22-23 and Jeremiah 7:2-15 & 17:19-27 & 23:5-6 & 28:6 & 29:10 & 31:33 & 32:40 & 34:8-17 & 50:17 and Ezekiel 1:1f & 20:7-34 & 36:24-27 and Daniel 1:1f & 2:44 & 7:13f & 9:2f & 9:26f & 12:1-12 and Hosea 6:1-3 and Joel 2:15-29 and Amos 9:11 and Obadiah 21 and Jonah 3:5-10 and Micah 5:2-4 and Nahum 1:15 and Habakkuk 2:14 and Zephaniah 2:11 and Haggai 2:7f and Zechariah 9:9f & 10:1 & 12:10 & 14:4,16,20f and Ezra 1:1f & 3:10-11 & 5:1-2 and Nehemiah 1:1 to 7:73 & 8:1-6 & 9:13-14 & 10:38 & 13:15-22 and Malachi 1:7-11 & 2:6-15 & 3:1-2 & 3:8-10 & 3:12 & 4:2 & 4:4-5.

Coming now to the **New Testament**, we find **Christ's Liturgy in the Gospels**, as follows: **Salutes** [Matthew 28:9 and Mark 1:16-17 and Luke 1:1-4 & 24:36 and John 1:38-47 & 20:19-21 & 21:6-12 & 21:26]. **Scripture Reading** [Matthew 13:54 and Mark 1:38-39 and Luke 4:16-19 and John 5:39-47 & 7:19 & 7:38]. **Sermons** [Matthew 4:23 & 3:1-3 & 5:2 to 7:28 & 9:35 & 13:54 and Mark 7:6-16 and Luke 4:15-21 and John 5:19-47 & 6:26-65 & 7:6-24 & 8:14-38 & 10:1-38 12:23-50 & 13:13 to 16:33 & 18:29]. **Prayers** [Matthew 6:9-13 & 26:27 and Mark 13:18 & 14:32-39 and Luke 11:2-4 & 18:18-21 & 22:19 and John 1:17 & 3:14-19 & 4:20-26 & 5:45-47 & 7:19 & 8:5-7 & 13:34 & 14:15 & 14:21-24 & 14:31 & 15:12f & John 17:1-26]. **God's Law** [Matthew 5:17-37 & 15:4-6 & 19:16-19 & 22:36-40 and Mark 10:2-12 & 10:17-19 &

12:28*f* and Luke 10:26-28 & 18:20-21]. **Profession of Faith** [Matthew 14:33 & 16:16 and Mark 8:29 and Luke 9:20 and John 4:29 & 6:69 & 11:27]. **Absolution** [Matthew 18:15-20 and John 20:22*f*]. **Congregational Amens** [Matthew 6:13 & 28:20 and Luke 11:4]. **Songs** [from the Psalms]. **The Sacraments** [Matthew 26:18-28 & 28:19 and Mark 1:8*f* & 14:14-25 & 16:16 and Luke 3:3-21 & 22:1-20 and John 1:25-34 & 3:23-26 & 4:1-2 & 13:1 to 15:5]. **Doxologies** [Matthew 11:25-26 and John 17:5-25]. And **Benedictions** [Matthew 28:20 and Mark 16:20 and Luke 24:53 and John 21:25].

Here follow **the Liturgy of the Acts and Major Epistles**: **Salutes** [Acts 1:1-4 and Romans 1:7 & 16:3-16 & 16:23 and First Corinthians 1:2 & 2:4 and Second Corinthians 1:2-22]. **Scripture Readings** [Acts 13:14*f* and Romans 4:17 & 9:13 & 9:17 & 9:25 & 9:27 & 9:29 & 9:33 & 10:5-8 & 10:16 & 10:19-21 & 11:2-4 & 11:9-10 & 11:26-27 & 14:11 & 15:4 & 15:9-12 & 15:15 & 15:21 & 16:26 and First Corinthians 1:17-19 & 1:31 & 2:9 & 3:19 & 4:6 & 4:14 & 5:9*f* & 9:9-11 & 9:14-27 & 10:7 & 10:11 & 14:21 & 14:37 & 5:45 & 15:54 and Second Corinthians 4:13 & 8:15 & 9:9 & 13:1]. **Congregational Amens** [Romans 1:25 & 9:5 & 11:36 & 16:20 & 16:24]. **Sermons** [Acts 9:20 & 13:5 & 13:15-41 & 17:2*f* & Acts 19:1-6 & 20:7 and Romans 10:8 & 10:14-15 & 12:6-8 & 15:16 & 15:19 and First Corinthians 1:17*f* & 2:4 & 9:14-27 & 14:26 & 14:29]. **Prayers** [Acts 1:14 & 1:24 & 2:42 & 4:24 & 12:5 & 20:36 and Romans 11:33*f* & 12:12 & 15:30 and First Corinthians 11:23 & 14:15-17]. **God's Law** [Acts 15:19-29 & 21:25 and Romans 2:15-22 & 7:7-22 & 13:8-10]. **Professions of Faith** [Acts 8:37 and Romans 1:3-4 & 10:10 and First Corinthians 8:6 & 12:3 & 15:3-4]. **Doxologies** [Romans 1:25 & 9:5 & 11:33*f* & 16:25-27]. **Congregational Amens** [First Corinthians 14:16 & 16:24 and Second Corinthians 1:20 & 13:14]. **Songs** [from the Psalms]. **Collections** [First Corinthians 16:1-2 and Second Corinthians 8:1-24]. **The Sacraments** [Acts 2:38*f* & 20:7 and Romans 2:28-29 & 4:9-25 & 6:3*f* and First Corinthians 1:16-17 & 3:2 & 4:1 & 11:2-34 & 11:23-25 & 12:13 & 15:29]. And **Benedictions** [Romans 15:33 & 16:27; First Corinthians 16:23; and Second Corinthians 13:14].

We now move on to **the Liturgy of the Minor Epistles**: **Salutes** [Galatians 1:3-5 and Ephesians 1:2 and Colossians 1:2 and First Thessalonians 1:1 and Second Thessalonians 1:2 & 3:17 and James 1:1 and Jude 2]. **The Law of God** [Galatians 3:21 & 5:19-23 & 6:2-16 and Ephesians 6:1-9 and First Thessalonians 4:2-12 and Jude 4-18]. **Scripture Readings** [Galatians 3:10 & 3:13 & 3:16 & 3:22 & 4:22 & 4:27 and Ephesians 6:1-3 and Philippians 1:14 and Colossians 1:25, 4:13 & 4:16 with 3:14-22 and First Thessalonians 2:13 & 5:27 and Second Thessalonians 3:1 and James 1:21*f* and Jude 3 & 6-15]. **Congregational Amens** (Galatians 1:5 and Ephesians 3:21 and Philippians 4:20). **Sermons** [Galatians 1:23 & 4:1-31 and Ephesians 6:19-20 and Philippians 1:15-18 & 2:16 & 3:3-14 and Colossians 1:28 & 2:1-10 and First Thessalonians 2:2-13 & 4:13-18 and Second Thessalonians 2:1-17 and James 1:22-27]. **Prayers** [Galatians 4:6 and Ephesians 6:18 and Philippians 1:4 & 1:9 & 1:19 & 4:6 and Colossians 1:9*f* & 4:2-4 & 4:12 and First Thessalonians 5:17-18 & 5:23 and Second Thessalonians 1:11 & 3:1 and James 5:17-18]. **Professions of Faith** [Galatians 2:20 and Philippians 2:6-11 and Colossians 2:9]. **The Sacraments** [Galatians 3:27-29 & 5:6 & 6:15 and Ephesians 4:5 & 5:26 and Colossians 2:11-13 & 3:11]. **Songs** [from the Psalms]. **Doxologies** [Galatians 1:5 and Ephesians 1:3-4 & 1:19-23 & 3:14-21 & 4:4-6 and Philippians 2:6-11 & 4:20 and Colossians 1:13-20 & 2:9-10 and James 1:17-18 and Jude 24*f*]. And **Benedictions** [Galatians 6:18 and Ephesians 6:23-24 and Philippians 4:23 and Colossians 4:18 and First Thessalonians 5:28 and Second Thessalonians 3:16 & 3:18 and James 3:9-10 and Jude 25].

The following, then, may well be termed **Liturgies from Timothy to Peter**. **Salutes** [Philemon 3 & Titus 1:4 & 3:15 and First Timothy 1:2 and Second Timothy 1:2 and Hebrews 13:24 and First Peter 1:2 and Second Peter 1:2]. **The Law of God** [Titus 1:10 to 2:10 and First Timothy 1:5-10 and Second Timothy 3:2-5 and Hebrews 4:9-11 & 8:10 & 10:16 & 13:1-17 and First Peter 3:1-11 & 4:15 and Second Peter 2:1-22]. **Professions of Faith** [First Timothy 3:16 & 6:12-16 and Second Timothy 1:6-13 and Hebrews 1:2-5 & 4:14 & 10:23 and First Peter 1:2 and Second Peter 3:15-22]. **Absolution of Sins** [Titus 3:5 and First Timothy 1:15 and Second Timothy 1:9]. **Scripture Readings** [First Timothy 4:13 and Hebrews 3 & 4 and First Peter 1:10f & 1:25 & 2:6 & 3:6 and Second Peter 1:19f & 2:5-16 & 3:1-2 & 3:15-16]. **Sermons** [Titus 2:2f & 3:1-8 and First Timothy 1:4-16 & 4:1-5 & 6:1-10 and Second Timothy 3:1-9 and Hebrews 4:14 to 5:10 & 7:1-28]. **Prayers** [First Timothy 2:1-8 and Hebrews 5:7 & 13:18 & 13:25 and First Peter 2:12 & 4:7]. **Congregational Amens** [First Timothy 1:17 & 6:16 and Second Timothy 4:18 and Hebrews 13:21 and First Peter 4:11 & 5:11]. **Songs** [from the Psalms]. **Doxologies** [Titus 3:-7 and First Timothy 1:17 & 6:15-16 and Second Timothy 4:18 and Hebrews 13:20-21 and First Peter 1:3-5 and Second Peter 3:18]. And **Benedictions** [Philemon 25 and Titus 3:15 and First Timothy 6:21 and Second Timothy 4:22 and Hebrews 13:25 and First Peter 5:10-11 & 5:14 and Second Peter 3:18].

Finally, there are the **Johannine Liturgies**. **Salutes** [Second John 3 & 13 and Third John 1 & 14 and Revelation 1:3-8]. **Scripture Readings** [First John 2:21 & 5:10-13 and Second John 12 and Third John 9-13 and Revelation 1:3 & 1:19 & 2:1f & 2:8f & 2:12f & 2:18f & 3:1f & 3:7f & 3:14f]. **Sermons** [First John 1 to 5 and Revelation 2:1-7 & 2:8-11 & 2:12-17 & 2:18f & 3:1-6 & 3:7-13 & 3:14-22]. **Prayers** [First John 5:15-16 and Revelation 1:17 & 4:10-11 & 5:9f & 5:13-14 & 8:3-12]. **God's Law** [First John 2:7 & 3:4-12 & 3:22-24 & 4:21 & 5:2-3 & 5:20-21 and Second John 4-6 and Third John 3-11 and Revelation 12:17 & 14:12 & 21:7-8 & 22:9-15]. **Professions of Faith** [First John 4:15 & 5:10-12 and Revelation 5:9-10 & 12:17 & 19:10f]. **Absolutions** [First John 1:6-9 & 2:1f & 5:15f]. **Congregational Amens** [Revelation 1:6 & 1:7 & 1:18 & 3:14 & 5:14 & 7:12 & 7:12 & 19:4 & 22:20]. **Songs** [from the Psalms]. **The Sacraments** [First John 5:8]. **Doxologies** [First John 1:1-2 and Revelation 1:4-7 & 4:8 & 4:11 & 5:9-10 & 5:13-14 & 11:15 & 15:3-4 & 19:1-7]. And **Benedictions** [First John 5:20-21 and Second John 13 and Third John 14 and Revelation 22:21].

19. The Regulative Principle of Worship in Early Church History

Above are the liturgies of Public Worship in the **inspired Bible**, written **before** 70 A.D. That was followed by the destruction of the fulfilled temple, **in** 70 A.D. That which follows, is the historic development of such -- in **un-inspired church history** **since** 70 A.D.

Then, liturgy remained quite faithful -- until about the time of Augustine of Hippo-Regius. That was approximately just over a century before the rise of the Romish Papacy, and the resulting deformation of the Church and her liturgy from about 600 A.D. onward.

Rev. Dr. A.C. Coxe, in his *Introductory Notice to Early Liturgies*, states he prefers "writers who breathe the spirit of the **Ante-Nicene Fathers** as better elucidating the primitive epoch and its principles alike in doctrine and **worship**.... We...comprehend the era...by noting the immense

importance of that specific **Mosaic ordinance**...which proves that an all-wise *prolepsis* governed the whole Law of Moses (Deuteronomy 12:6,21,24 & 14:24 & 16:16)....

"It was the office of **Samuel** to take the Mosaic ordinances just there, and to shape them for the advent of the Lamb of God [First Samuel 10:5 & 19:20 and First Chronicles 9:22].... All this provision and prevision, was part of the great messianic system which reached...the time of **David** -- as prophetic of 'the Son of David' They were completed by the anointing of David as king, and by his prophetic mission to provide the **Psalter**....

"A liturgical system...was to be brought to every man's door, by the establishment of the Synagogue for the villages of Israel. The **synagogue-worship** became...the education and preparation of the faithful, for the simple and **spiritual worship**.... Our Lord Himself expounded...His words to the outcast Samaritans: 'The hour cometh when ye shall neither on this mountain [Gerizim] nor yet at Jerusalem, **worship**.... The hour cometh, and now is, when the true worshippers shall **worship** the Father in spirit and in truth' [John 4:21-23]....

"The reading of the Law and the Prophets was now set.... The **Christian Church** was provided with a **system of worship** from...its institution (Acts 1:4,14 & 2:1,42 & 4:24)."

The *Epistle of Barnabas* (approximately 100 A.D.) was written by one whom no other name was hinted at in Christian antiquity than the Apostle (Acts 14:14). It anti-dispensationally commences: "All hail, you sons and daughters, in the Name of our Lord Jesus Christ Who loved us in peace!" (chapter 1). "The formation of Adam was from the face of the earth.... We, then, are they whom He has led into the good land.... We...shall live, ruling over the earth (ch. 6).

Baptism and the cross were prefigured in the Old Testament (chs. 11-12). The Lord has given us the Testament which Moses received, and the Sabbath mentioned at the beginning of creation shall be made a beginning of the eighth day...on which Jesus rose (chs. 14-15).

"The city and the temple...were to be given up...to destruction. And it so happened, as the Lord had spoken" (ch. 16). Yet the Ten Commandments remain, also for the Christian Church (chs. 10 & 18-20). So "farewell, you children of love and peace! The Lord of glory and of all grace be with your spirit, Amen!" (ch. 21).

Also around A.D. 100, Clement (Philippians 4:13) wrote in his *First Epistle*: "The **Church** of God which sojourns at Rome, to the **Church** of God sojourning at Corinth – to them that are called and sanctified by the will of God through our Lord Jesus Christ -- grace unto you and peace from Almighty God through Jesus Christ be multiplied!.... The **Commandments** and ordinances of the Lord were written upon the tablets of your hearts.... Let us do all those things which pertain to holiness – avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness..., all abominable lusts, [and] detestable adultery!....

"Let us then, men and brethren, with all energy – act the part of soldiers, in accordance with His holy **Commandments**!... It behooves us to do all things in **order**, which the Lord has commanded us to perform at stated times. He has enjoined **offerings** and **services** to be performed.... Both these appointments...were made in an **orderly** way.... The grace of our Lord Jesus Christ be with you and with all everywhere that are the called of God through Him – by

Whom be to Him glory, honour, power, majesty and eternal dominion from everlasting to everlasting! Amen" (*1st Ep.* 1,2,30,37,40,42,59).

The *Didachee* or *The Teaching of the Twelve Apostles* (approximately 120 A.D.) – frequently cites Matthew, Luke, John, and all the Pauline Epistles. Indeed, there is nothing to indicate its writers did not know all the canonical books.

It starts by setting out God's Law in the 'Two Ways' – viz. the Decalogue, and the transgression thereof (*Did.* 1 to 5). It is especially strong against false-teachers and food offered to idols (*Did.* 6). And it commends Triune Baptism, the Lord's Prayer, and a restrictive view of Holy Communion (*Did.* 7 to 9). 'Let Your Church be gathered together from the ends of the earth into Your Kingdom!' And 'Give not that which is holy, to the dogs!' (*Did.* 9:4-5).

It prays (*Did.* 10 & 14): "Remember, Lord, Your **Church**, to deliver it from all evil and to make it perfect in Your love and gather it...sanctified for Your kingdom which You have prepared for it!" And then: "Every Lord's day, gather yourselves together!... For this is that which was spoken by the Lord: 'In every place and time, offer to Me a pure sacrifice! For I am a great King, says the Lord, and My Name is wonderful among the nations' [Malachi 1:11-14]."

It is significant the A.D. 107f Ignatius's instructions for worship are quite devoid of any references to 'tongues-speakings' or to 'healing-services.' Thus, in his *Epistle to the Magnesians* (*S.R.* & *L.R.* ch. 9), for example, he writes:

"Living in the observance of **the Lord's Day**..., let every one of you **keep the Sabbath** in a spiritual manner [by] rejoicing in meditation of **the Law!** **Not in...dancing!**...

"Let every friend of Christ **keep the Lord's Day as...the queen and chief of all the days!**.... You have been initiated into the mysteries of the Gospel.... Take heed, then, often to come together to **give thanks to God** and to **show forth His praise.**"

About three years after the death of Ignatius, an important official communication was sent in 110 A.D. from Pliny -- to Trajan, the Roman Emperor. Pliny, the pagan Roman Governor of Bythynia, wrote about the Christians who had been congregating together in that region (probably from at least A.D. 62 onward).

The Christians there, explains Pliny (*To Trajan*, X:96f), "were in the habit of **meeting** on a certain **fixed day** before it was light.... They **sang** in alternate verses a hymn to Christ (as to a god), and bound themselves by a solemn oath not to [do] any wicked deeds; **never to commit any fraud, theft, or adultery**.... After which it was their custom to separate, and then to **reassemble.**"

Pliny, himself quite used to pagan worship practices, here throws a remarkable perspective upon the Early-Christian Worship Services. For the pagan Pliny sees Christian Public Worship as being overwhelmingly **ethical** (swearing to keep the Ten Commandments). Though Governor of Bithynia (adjacent to Phrygia), he does **not** perceive it as being at all 'magical' (or trying to effect physical cures by emitting ecstatic utterances in the way the Pagans did)!

Perhaps in 150 A.D., Justin Martyr the Christian Samaritan wrote his *First Apology* (to the Roman Emperor Antoninus Pius). In that work (13), Justin already foreshadows the rising orthodox Christian opposition to the incoming tide of Montanism (or the Proto-Pentecostalistic syncretization orderly Christianity with disorderly Paganism).

For he informs the Emperor that orthodox Christians "praise" God properly, "and **reasonably** worship Him." They do so by "**prayer and thanksgiving**," and in "**invocations and hymns** for our creation and all the means of health."

Here, Justin makes no reference to any kinds of 'tongues-speakings' or healing-services' in orthodox Christian Worship. True orthodox Christian Worship rather consists of "**reasonably**" worshipping God -- with "thanksgiving" to Him "for all the means of health."

At chapter 34f, Justin writes of Christians that "we are hated only on account of the name of Christ.... Other men in other places 'worship' trees and rivers and mice and cats and crocodiles and many irrational animals.... In one place, one is 'worshipped'; and another, in another [place].... All are profane, in the judgment of one another, on account of their not 'worshipping' the same objects....

"We, out of every race of men, used to 'worship' Bacchus...and Apollo...and Proserpine and Venus...or AEsculapius or some one or other of those who are called 'gods.' [But we] have now, through Jesus Christ, learned to despise these."

Justin's *First Apology* 65-66 deals with a **Baptism** and a **Communion Service** -- which he clearly **distinguishes** from the '**weekly worship**' described in chapter 67. Regarding the Sacraments, he writes:

"We, after washing him thus..., bring him to the place where those who are called brethren are assembled in common for ourselves and for the baptized person.... [So] that we may be counted worthy, now that we have learned the truth by our works also to be found good citizens and keepers of the Commandments.... Then is there brought to the President of the brethren, bread and a cup of wine.... This food is called among us Eucharistia, of which no one is allowed to partake but the man who believes that the things which we teach are true."

Yet Justin also describes a regular **Sunday Worship Service** -- with Salute, Scripture Readings, Sermon, Prayers and Thanksgivings (probably implying also Psalmsinging), and Amen. He explains (*Ib.* 67):

"On the day called **Sunday**, all...gather together in one place, and the memoirs of the Apostles [Matthew through Revelation] or the writings of the Prophets [Genesis through Malachi] are read.... Then, when the Reader has ceased, the President [or Moderator] verbally instructs and exhorts to the imitation of these good things. Then we all rise together, and pray.... The President in like manner offers prayers and thanksgivings.... There is a distribution...by the Deacons.... What is collected, is deposited with the President, who succours the orphans and widows and those who through sickness are in want.... Sunday is the day on which we all hold our Common Assembly. Because it is the first day on which God, having wrought a change in the darkness and matter, made the world."

It should carefully be noted that there are no faith-healings or miracle-services here! Instead, through the medium of donations collected from God's people during the Worship Service, we find the non-miraculous succouring of orphans and widows and those who "sickness...are in want." Pentecostalists, note well!

Nor do we find any utterings or mutterings or trances or dances 'in the Spirit' (*sic*). To the contrary, explains Justin (*Second Apology* 15): "Our doctrines are not shameful, according to a sober judgment -- but are indeed more lofty.... They are...unlike the doctrines of the Sotadists and Philaenidians and the Dancers." Justin's orthodox Christianity is very different to the variant practices of antinomian Evanjellyfish in general and (Neo-)Pentecostalists in particular!

Which brings us to the *Pastor of Hermas* (160 A.D.) This was written perhaps by a grandchild of Paul's friend the original Hermas (Romans 16:14). It deals with the rising heresy of Montanism, which was opposed by a reminder of better prophesyings and by setting the pure spirit of the Apostolic Age over against the frenzied pretensions of then-modern fanatics.

Reproduced are traditional specimens of those prophesyings on which Paul remarked. Such outpourings, when they confused the order of the Church [First Corinthians fourteen], were censured. Hermas counterbalances such pagan utterances (Acts 16:16-18), and brings back the original Christians as antagonists of the Montanistic opinions and the Phrygian excesses.

Declared Hermas (I:3:3 & II:12:3 & III:8:3): "Give me no more trouble in regard to revelation! For those revelations have an end. For they have been completed....

"You have now these Commandments.... Walk in them!... The Law of God...was given to the whole world.... The great and glorious Angel Michael [= Christ] is He Who has authority.... For this is He Who gave them the Law into the hearts of believers."

Also the A.D. 165 Tatian combatted the awful malaria of Montanism which was rising like a fog of the marshes. In his *Address to the Pagan Greeks* (chapters 1 & 19 & 33), Tatian wrote: "O Greeks..., which of your institutions has not been derived from the Barbarians?... The Telmessians invented the art of divining by dreams.... To the Persians, you owe magic.... You hold in honour expressions not of native growth, but by the intermixture of barbaric words have made your language a medley....

"Those who eagerly pursue it, shout lustily – and croak like so many ravens.... Some woman...gets into a frenzy and loses her senses..., and you say that she has the gift of prophecy!... I have been desirous to prove...that our institutions are marked by sobermindedness, but that yours are in close affinity with madness!"

According to A.D. 177 Athenagoras (*Plea for the Christians* chs. 26f), in heeding prophetic Scriptures Christians avoid demons who seduce men even through statues or objects of misplaced veneration. "One of them is supposed to utter oracles, and to heal the sick." For the demons are "ever ready to lead men into error, [and] avail themselves of the delusive movements of the souls of the multitude.... Taking possession of their thoughts, they came to flow into their minds empty visions." Pentecostalists, take note!

Irenaeus visited Rome to remonstrate against the pestilential heresy of Montanism. But the heretics followed him, and disseminated their doctrines by the aid of 'silly women.'

In his *Heresies* (185 A.D.), Irenaeus combatted also Montanism. Thus he condemned Marcus (*ib.* I:13:3 & I:15:4 & I:16:3 & III:11:9), "who enables as many as he counts worthy to be partakers of his 'Charis' themselves to 'prophesy.' He devotes himself especially to women, enjoining them: 'Behold, "Charis" -- has descended upon you; open your mouth, and prophesy!... Whatsoever occurs to you, you shall prophesy!'

"She then, vainly puffed up..., her heart beating violently..., impudently utters some nonsense...such as might be expected from one heated by an empty spirit.... Henceforth she reckons herself a "prophetess"....

"Such ravings...go beyond 'Iu Iu, Pheu Pheu'.... Who would not detest one who is the wretched contriver of such audacious falsehoods?... Those persons who fall into a fit of frenzy -- the more they laugh...are only thus shown to be the more seriously diseased....

"[Montanists]...set aside at once both the Gospel and the prophetic Spirit. Wretched men indeed, who wish to be pseudo-prophets!... The men [the Montanists] cannot admit the Apostle Paul either.... Sinning therefore...against the Spirit of God, they fall into the irremissible sin."

Around A.D. 195, Clement of Alexandria wrote in his *Paedagogue* II:4 & III:11: "The Spirit, distinguishing the **Divine Service** from...revelry, sings 'Praise Him!... Praise Him on the Psaltery!... Let its first manifestation be toward God in thanksgiving and Psalmody!'

"The Apostle adds again, 'Teaching and admonishing one another in all wisdom, in Psalms, and Hymns, and spiritual Songs – sing with grace in your heart to God!' And again, 'Whatsoever you do in work or deed – do all in the name of the Lord Jesus, giving thanks to God and His Father.... The Psalm is a melodious and sober blessing. The Apostle call the Psalm 'a spiritual song' (Ephesians 5:19 and Colossians 3:16)....

"Woman and man are to go to **church**, decently attired..., fit to pray to God.... Let her be entirely covered.... It is becoming for her to **pray veiled**." And in his *Stromata* I:17 & VII:17, Clement adds that "the false-prophets...'prophesied in an ecstasy' – as the servants of the apostate..., as the [heresy] of the Phrygians" alias the Montanists.

We now draw attention to just two of many extant **early liturgies**. First, *The Liturgy of the Blessed Apostles composed by Addaeus and St. Maris (Teachers of the Easterns)*. And second, *The Divine Liturgy of James the Holy Apostle and Brother of the Lord*.

Renaudot considers that of Addeus or Thaddeus, "one of the earliest and perhaps the very earliest of the many formularies." And Rev. Professor Dr. A. Cleveland Coxe elucidates that "the Apostle Thaddeus [Matthew 10:3 and Mark 3:18] is called Addai in Syriac"; and that "Maris is said to have been one of the seventy disciples" [Luke 9:1-6 and 10:1 & 10:17].

The specialist Neale in his *General Introduction to the History of the Holy Eastern Church* considers "the *Liturgy of St. James*...of earlier date...than A.D. 200.... 'From the Liturgy of St.

James,' says Neale, 'are derived...the forty Syro-Jacobite offices; the Caesarean office or Liturgy of St. Basil with its offshoots; that of St. Chrysostom; and the Armeno-Gregorian." See Coxe's *Early Liturgies*, in *Ante-Nicene Fathers* VII pp. 533f & 537-50 & 561-63 & 570.

The *Liturgy of the Blessed Apostles composed by Thaddeus* commences: "Adored, glorified, lauded, celebrated, exalted and blessed in heaven and on earth be the adorable and glorious name of Your ever-glorious Trinity, O Lord of all!... Your name, great and holy, illustrious and blessed; the blessed and incomprehensible name of Your glorious Trinity and Your kindness to our race -- we ought at all times to bless, adore and glorify, O Lord of all!"

Indeed, the Presbyter later prays: "O Lord, mighty God, help my weakness through Your clemency and the aid of Thy grace...to the praise of Your Trinity -- O Father, Son, and Holy Ghost!" And then, he says (*cf.* Second Corinthians 13:14): "The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Ghost be with us all!"

The Divine Liturgy of James the Holy Apostle and Brother of the Lord is even more elaborate -- either directly or indirectly referring to the Trinity fully seventeen times! Briefly, here are some excerpts:

"Glory to the Father and to the Son and to the Holy Spirit, the triune light of the Godhead which is unity subsisting in **trinity!**.... For **the Trinity** is the one God Almighty....

"Sovereign Lord Jesus Christ, O Word of God..., glory behooves You -- with Your eternal Father and Your all-holy...and quickening Spirit. Now and ever, and to all eternity....

"O benevolent King eternal and Creator of the universe, receive Your Church...which You have purchased by the precious blood of Your only-begotten Son...our Lord and Saviour Jesus Christ with Whom You are blessed and glorified together with Your all-holy and good and quickening Spirit, now and ever, and to all eternity!... For You are blessed, and glory behooves You -- the Father and the Son and the Holy Spirit now and ever....

"Because You are holy, Lord our God, and dwell and abide in holy places -- we send up the praise and the hymn *Trisagion* [Revelation 4:5-8] to You, the Father and the Son and the Holy Spirit, now and ever and to all eternity.... Guarded by Your power at all times and led into the light of truth, may we send up the praise and the thanksgiving to You -- the Father, the Son and the Holy Spirit now and ever!...

"Hallowed and glorified is Your all-honoured and great name, Father and Son and Holy Spirit, now and ever and to all eternity!... For worthy of praise and worship and most glorious, is Your all-holy name, Father and Son and Holy Spirit, now and always and to all eternity....

"You are an all-merciful and gracious God, and we send up the praise and the thanksgiving to You -- Father and Son and Holy Spirit, now and always.... O Lord our God, incomprehensible Word of God, one in substance with the Father and the Holy Spirit, co-eternal and indivisible -- accept the pure hymn!... May we glorify You, our only living and true God -- the holy and consubstantial **Trinity** -- Father, Son, and Holy Ghost now and ever and to all eternity!...

"O Lord..., make us worthy of perfect lovingkindness!... Make us worthy of the heavenly Kingdom in Christ Jesus our Lord with Whom You are blessed together with Your all-holy and good and quickening Spirit now and always and for ever!.... You are our sanctification and light, O God -- and Your only-begotten Son and Your all-holy Spirit now and ever and to all eternity!...

"O Lord Jesus Christ, Son of the living God..., You are He Who has commanded us, saying 'Whatsoever things you bind upon earth shall be bound in heaven!' [John 20:21-23].... Glory is due to You, with the eternal Father and the quickening Spirit, now and ever and to all eternity. Amen." Ah, if only our modern Evanjellyfish and Pentecostalists could pray thus!

Hippolytus's A.D. 230 *Refutation of all Heresies* (V:3-4 & VIII:12 & X:21-23) condemned the Phrygians. "These have been rendered victims of error from being previously captivated by wretched women called a certain Priscilla and Maximilla, whom they supposed 'prophetesses'.... They in like manner consider Montanus as a 'prophet'....

"[The Phrygians] are overrun with delusion.... They are heedlessly swept onwards, by the reliance which they place on these. And they allege that they have learned something more through these, than from the Law and Prophets and the Gospels. But they magnify these wretched women above the Apostles!...

"The Phrygians...derive the principles of their heresy from a certain Montanus, and Priscilla and Maximilla, and regard these wretched women as 'prophetesses' and Montanus as a 'prophet'.... They are seduced into error...to devote their attention to the discourses of these above the Gospel....

"Others of them, being attached to the heresy of the Noetians, entertain similar opinions to those relating to the silly women of the Phrygians and to Montanus.... In like manner also, Noetus ...[was] a fellow addicted to reckless **babblings**."

The A.D. 250 Cyprian expounded early canons, in the spirit of order and discipline. In his *Epistle* 25:6, he says of the ailing: "Their spirits are to be cheered and to be nourished up..., and they are to be instructed from the Holy Scriptures.... For the physician will not give to the sick the food of healthy bodies, lest the unseasonable nourishment...should stimulate the power of the raging disease." No miraculous healing services here, for the infirm!

Also in *Epistle* 74:10, he adds: "About two-and-twenty years ago [around 234 A.D.]..., there arose...a certain woman who in a state of ecstasy announced herself as a 'prophetess' and acted as if filled with the Holy Ghost.... She was so moved by the impetus of the principal demons, that for a long time she...deceived the brotherhood, accomplishing certain 'wonderful' and portentous things.... A wicked spirit...would also make that woman walk in the keen winter with bare feet over frozen snow, and not to be troubled or hurt in any degree by that walking."

Regarding 'worship services' (*sic*) organized by such persons, Cyprian stated in his *On the Public Shows* 7 that "it is not lawful...for faithful Christians to be present.... One imitates the hoarse warlike clangours of the trumpet; another with his breath blowing into a pipe, regulates its mournful sounds; another with dances...strives with his breath..., now letting forth the sound and now closing it up inside and forcing it into the air by certain openings of the stops....

"Why should I speak of comic and useless efforts? Why, of those...vocal ravings?... These things...ought not to be approached and gazed upon by faithful Christians!... They are characterized by a worthlessness which is extreme." Pentecostals, note well!

Yet from the A.D. 250 time of Cyprian onward, innovations began progressively to creep into Public Worship. Such, ritualizing and sacramentalizing, were the *Sursum corda*; the *Kyrie eleison*; and the *Missa est* (heralding the later transubstantiation and the Mass).

There were, however, still those who were faithfully orthodox. Thus the A.D. 265 Gregory Thaumaturgos (in his *Sectional Confession of Faith* 5 & 19f) declared: "No object that is made, can be numbered with the **Trinity**. In the name of the Holy Trinity, baptism and invocation and worship are administered...

"What is recent, surely is not to be **worshipped** along with what is eternal!... We acknowledge that the Son and the Spirit are consubstantial with the Father -- and that the substance of the Trinity is one..., and the Spirit...sent forth eternally [Hebrews 9:14] from the substance of the Father through the Son with power to sanctify the whole creation.... **The Trinity** is to be **adored**, to be glorified, to be honoured, and to be **reverenced**."

In his *Fragment from the Discourse* (in *Ante-Nicene Fathers* VI:48-49), Gregory added: "That the **Holy Trinity** is to be worshipped without either separation or alienation, is taught us by Paul. He says in his Second Epistle to the Corinthians [13:13]: 'The grace of our Lord Jesus Christ, and the love of God [the Father], and the communion of the Holy Ghost -- be with you all!'

"If anyone believes that any **increment** has been given to **the Trinity** by reason of the assumption of humanity by the Word, he is an alien from us and from the ministry of the...Apostolic Church. This is the perfect, holy, Apostolic Faith of the holy God. Praise to the Holy Trinity for ever, through the ages of the ages! Amen."

The first great extant Church Historian was Eusebius of Caesarea, who finished writing his 324 A.D. *Church History* (V:14:1f & 17:1-5 cf. 16:3) just before the Council of Nicaea. Looking back at alien imitators of Christianity, he wrote:

"Some persons, like venomous reptiles, crawled over Asia and Phrygia -- boasting that Montanus was the Paraclete.... Montanus through his unquenchable desire for leadership...became beside himself and, being suddenly in a sort of frenzy and ecstasy, he raved and began to babble and utter stranger things -- 'prophesying' in a manner contrary to the constant custom of the Church handed down...from the beginning. Some of those who heard his spurious utterances at that time, were indignant.... They rebuked him as one possessed..., under the control of a demon....

The devil...stirred up besides, two women -- and filled them with the false-spirit.... They talked wildly and unreasonably and strangely.... Priscilla and Maximilla were 'Prophetesses' of Montanus...[who] drew away many of the Church to their opinion each striving to introduce their own innovations.... Maximilla herself then said: "I am driven away like a wolf from the sheep.... I am word and spirit and power!" (*Ib.* V:14:1 to 15:1 and V:17:1-5 cf. V:16:2-17f).

This latter reminds one of the statement by Epiphanius. He in his work *On the Montanist Heresy* claimed that the alien spirit speaking through Montanus boasted: "Behold, man is like a harp; but I sweep over him like a *plectrum*!"

We ourselves cannot but here think of the modern equivalent of this alien spirit, sweeping over man like a *plectrum*. We mean the spirit sweeping through the guitarists on the stage, at Evanjellyfish Rock Concerts and 'Celebration Rallies' [*sic*] -- as they whip up their audiences to 'get high' on that same spirit.

Indeed, Athanasius (*On Synods* 4) speaks of the Montanists as "making a fresh beginning of Christianity.... They were the first heretics who professed to prophesy and to introduce a new or **additional revelation!**" But "all the articles of our Christian Faith -- namely of the only, eternal, infinite, divine Being; of the Trinity of the Persons; of the truly divine and human nature of Christ; of His suffering, death, burial, descent into hell, *etc.* -- are thoroughly taught and confirmed in the Psalms of David!"

Indeed, "I believe one can find nothing more glorious than these **Psalms**. For they comprehend the whole life of man -- the choices of his understanding, and the emotions of his soul. Whenever he lauds and praises God, he can find a Psalm suitable for every occasion. Then he shall find that the Psalm was written for him."

Truly, the distance from the Montanists' Maximilla to the Pentecostals' Aimee Semple McPherson is not all that great. Nor is the distance from the Montanists' harp and *plectrum* -- to the twanging guitars of Melodyland and its whimsical 'hymnody.'

Yet even right at the very end of the Ante-Nicene period, before 325 A.D., the *Apostolic Constitutions* VIII still affirmed the Church's liturgical use of Scripture Readings, the Law, Sermons, and Prayers. But the rot had set in -- with the Post-Nicene increasing influx of Paganism into the Church. Against it, Chrysostom and Augustine would make a stand.

Chrysostom around A.D. 400 in his relevant *Homilies on First Corinthians* wrote what is currently the **earliest** extant account thereof. There (*29th Homily*), he gives us the following very valuable comment on the opening verses of the twelfth chapter: "This whole place is very obscure. But the obscurity is produced by our ignorance of the facts referred to, and by their **cessation** -- being such as then used to occur, but **now no longer take place**....

"There were...in the place many 'soothsayers'" alias pagan false-prophets. In point of fact, "the city was more than usually addicted to Grecian customs" and local heathen practices. "'You know that when you were Heathen, you were led away to those dumb idols.' Now, comments Chrysostom, what Paul "means -- is this. 'In the idol-temples..., if any were at any time possessed by an unclean spirit and began to "soothsay" [alias to utter alleged prognostications] -- he was dragged into chains by that spirit, knowing nothing about the things he uttered.'

"For it is peculiar to the 'soothsayer' to be **beside himself**; to be under compulsion; to be pushed; to be dragged; to be haled as a **madman**. But the **Prophet**, not so! He uttered all things with sober mind and composed temper, and he knew what he was saying."

Now the Pre-Christian ecstatic soothsayers at Corinth were quite similar to the 'Pythoness' -- alias the oracular false-prophetess at Delphi (*cf.* Acts 16:16-18). "The Pythoness too," Chrysostom goes on, "is said...to sit at times astride upon the tripod of Apollo.

"Thus, the evil spirit ascending from beneath and entering the lower part of her body, fills the woman with **madness**. Then she with dishevelled hair begins to play the bacchanal and to foam at the mouth, and thus, being in a **frenzy**, to utter the words of her **madness**....

"These, then, and all such things, Paul was bringing forward when he said: 'You know that when you were Heathen, you were led away to those dumb idols!'" First Corinthians 12:2.

States Chrysostom, **true "prophecy** was exercised...with **understanding** -- and with entire freedom. Therefore, you see, [the **True Prophets**] had power either to speak -- or to refrain from speaking [*cf.* First Corinthians 14:29-33]....

"For to cause distraction and madness and great darkness -- is the proper work of a **demon**. But it is **God's** work to illuminate -- and, with consideration, to teach things needful. This, then, is the first difference between a soothsayer and a Prophet".

On First Corinthians 14:2-15, Chrysostom remarks: "The same person used to discourse both in the **Persian** and the **Roman** and the **Indian** and many other tongues.... The gift was called 'the gift of tongues' -- because he could...speak divers **languages**." Paul "is speaking of them who **understand** what **they** say -- who understand it **themselves**.... Scythians, Thracians, Romans, Persians, Moors, Indians, Egyptians, [and also] innumerable other nations!...

"If a man **should** [while in the Corinthian congregation] speak **only in the Persian**, or in any other **foreign tongue** but **not** understand what he is saying, then of course to **himself also** he **would** be a **barbarian**, [and] **not only to another** -- from not knowing the meaning of the sound." That, however, would be quite absurd! "For there were of old many who had also a gift of prayer, together with a tongue. And they prayed, and the tongue spoke -- **praying** either in the **Persian** or **Latin** language."

"In the earliest time," says the A.D. 410 Augustine of Hippo-Regius about the Apostolic Age (*Commentary on First John* [Homily VI:10]), believers **at that time** "spake with tongues" miraculously. But "it passed away" -- because "the witness of the presence of the Holy Ghost is **not now given through these miracles**." So "these things do not take place now.... Who expects, in these days, that those on whom hands are laid...should forthwith begin to speak with tongues?" (*On Baptism against the Donatists* III:16-21). Nobody!

Indeed, "**miracles have not been allowed to continue to our times**" (*On the True Religion* XXV:47). May "the Lord put us on guard against... 'wonder-workers' [*sic*]!" *City of God* XXI:7f & XXII:8, and *Tracts on the Gospel of John* 13:17 & 71-72.

Those who tell fables, explains Augustine (*On the Trinity* IV:11:14), "are either **deceived**; or they **deceive**. Against those whom I may call 'marvel-workers' [*sic*] -- my God has put me on my guard, saying:

"In the last times there shall arise false-prophets, doing "signs" and "wonders" in order to lead even the elect into error -- if it were possible.'" So "why should it be hard for the devil and his angels to make out of corporeal elements, through their own aerial bodies, things at which the flesh marvels -- or even by hidden inspirations to contrive appearances to the deluding of men's senses, whereby to deceive them into frenzy?"

The great Augustine of Hippo-Regius interpreted the Old Covenant musical instruments as having their fulfillment in Christ. He opposed the use of instrumental music in public worship for the same basic reason.

Augustine opposed the use of musical instruments not only because he regarded them as being fulfilled in the worship of the New Covenant Christian, but also because the Pagans used musical instruments. The early and sustained opposition to the use of musical instruments in the Eastern Orthodox Churches -- and in the most reformed periods and places in the Western Church -- should not lightly be dismissed.

In his commentary on Psalm 149, the A.D. 410f Early Church Father Augustine of Hippo maintains that the choir now consists of all Christians. Commenting on Psalm 150, he writes: "The 'choir' praises God -- when society...praises Him."

After Augustine, Paganism flooded into the Church. The rise of the Papacy accompanied that of the Mass. Church buildings grew in size enormously. The pulpit and its Word of God were pushed from the centre to the side of the building, and demoted to a corner position. In the centre, its place was filled up by the tools of the Mass -- a weekly reminder of death, rather than of resurrection-revived life!

The other inside walls of the building became infested with stained-glass windows and candle-surrounded statues of angels and Joseph & Mary, to promote *idolodouleia* if not idolatry. And the front of the building became elevated above the rest, becoming centrally crowned with all the paraphernalia for transubstantiation before which 'worshippers' now grovelled. In one word, Paganism then infiltrated the church building -- resulting in Mediaeval degeneration.

Old-Testamentarian Professor Benjamin Shaw, in his monograph *Studies in Church Music* (Greenville Presbyterian Theological Seminary, Greenville S.C., 1993, p. 10) begins his discussion of choirs with the admission that they "only gradually became a part of the worship." He further acknowledges: "The development of the choir was also positively affected by the doctrine of the Mass, for which many texts were set to Gregorian tunes." Priestcraft eclipsed the Office of All Believers -- also and especially in what still called itself 'Worship.'

Yet the *Gallican Rites* in particular still preserved many elements of Apostolic Christianity, and the *Celtic Rites* still preserved both copious Scripture Readings and Psalmsinging. But especially the *Roman Rite* increasingly featured bell-rings, choirs, the Mass, incense, lights, and solos.

As F.C. Burkitt wrote in his 1930 *Christian Worship*: "'Transubstantiation' is incredible. It is certain that many superstitious ideas had come to be commenced with the Mass.... Before we can appreciate the Reformed Worship, or condemn the unreformed service -- it is necessary

to have a clear idea of the structure of that service." See too F.N. Lee's *Two Hundred Theses Against Transubstantiation* (www.dr-fnlee.org).

As even the uncritical antinomian and ecumenistic Scoto-Catholic W.D. Maxwell points out in his well-known 1935f book *An Outline of Christian Worship* (pp. 53f): "The typical manner of celebration, is called pontifical high mass – a sung mass at which the celebrant is a bishop assisted by several clergy. An inevitable and early variant of this is high mass -- *i.e.* a sung mass celebrated by a priest assisted by a 'deacon,' subdeacon and servers. High mass required the services of a highly-trained choir to sing the choral parts....

"Latin had gradually become restricted to the use of scholarship...and was not understood by the people.... But it was retained...as the language of the liturgy.... Each mass as a propitiatory sacrifice [*sic*].... Therefore two masses are worth twice as much as one.... It was now seriously computed how many were required to bring a soul through purgatory to paradise, and to what extent a mass could alleviate the pangs of a soul condemned to eternal punishment." Death; death; **death**!

20. The Regulative Principle of Worship in John Calvin

Calvin, however, was interested not so much in death as in life! He **revived** the Church, by removing the Mass and the dead idolatrous statues -- and by restoring an enlarged pulpit topped by the Word of the Living God in the very centre of the front of the church building. Calvin removed from churches all crosses (†), as the symbol of **death**. Instead, he resurrected the Gospel -- with the lively Spirit's right-leaning and upward-pointing weathervane (↗).

Thus in his *Sermons on Deuteronomy* (29b 33-35 & 138b 18-31 & 766a 9-34), Calvin declared: "Christ has rid away all the slander of His cross, by the power of His resurrection.... The Papists...paint and portray 'Jesus Christ'.... Whensoever a crucifix stands mopping and mowing in a church, it is all one as if the devil has defaced the Son of God.... The Papists..., when they hear the cross spoken of, be tied to it with a devilish superstition...and fall to worshipping a piece of wood.... As for all the crosses which the Papists set up – what betoken they else, but that they bring God's curse continually upon themselves?"

Further, Calvin insists (*Institutes* I:11:8): "Paul declares that by the true preaching of the Gospel, Christ is portrayed.... Of what use...were the erection in churches of so many crosses of wood and stone?... Christ died that He might bear our curse upon the tree.... From this one doctrine, the people would learn more than from a thousand crosses of wood and stone!"

Calvin also attacked and removed the idolatry of transubstantiation. "The Popish mass," he explains (*Institutes* IV:18:1-5), is a "horrid abomination" which "offers the greatest insult to Christ.... If Christ is sacrificed at each mass, He must be cruelly slain every moment in a thousand places."

Indeed, "the Holy Supper of our Lord was not only corrupted, but nearly abolished.... We have, therefore, abrogated that fictitious immolation [of the Mass] and restored communion" (*The Necessity of Reforming the Church*, p. 167).

In his *Tracts and Treatises* (II:122-220), Calvin states: "Because the Mass has been long in esteem, the poor people seemed disposed to think that it was the principal part of Christianity! It has been thought very strange in us, to have abolished it.... Let them consider what conformity there is between the Mass and the institution of Jesus Christ! It is clear that there is just as much, as there is between day and night...."

"I detest as intolerable sacrilege the execrable abomination of the Mass.... The Mass, which in the Popish Church is held to be the Supper, is...nothing but pure apishness and buffoonery.... Their consecration is only a species of sorcery.... By muttering and gesticulating like sorcerers, they think to constrain Jesus to come down into their hands.... It is not lawful in our imagination to affix Christ to the bread and the wine. Much less is it lawful to worship Him in the bread.... Those who turn their minds toward it with a view of worshipping Christ, make an idol of it."

In the *Reply by John Calvin to Cardinal Sadolet* (p. 34), the Reformer states: "There is nothing more perilous to our salvation than a preposterous and perverse 'worship' of God. The primary rudiments by which we are won to train to piety those whom we wish to gain as disciples to Christ, are these. *Viz.*, not to frame any new worship of God...but to know that the only legitimate worship is that which He Himself approved from the beginning.... We train them by every means to be contented with the one rule of worship which they have received from His mouth, and bid *adieu* to all fictitious worship."

In his work *The Necessity of Reforming the Church* (pp. 128-150), Calvin adds: "The rule which distinguishes between pure and vitiated worship, is of universal application.... If we would have Him to approve our worship – this rule, which He everywhere enforces with the utmost strictness, must carefully be observed.... How difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word!... God not only regards as fruitless, but also plainly abominates whatever we undertake from zeal to His worship – if at variance with His command...."

"The whole form of divine 'worship' in general use in the present day, is nothing but mere corruption. For men...assume to themselves a licence of devising modes of worship.... When God is worshipped in images; when fictitious worship is instituted in His Name; when supplication is made to the images of saints, and divine honours paid to dead men's bones – against these, and similar abominations, we protest.... The *idolomania* with which the minds of men are now fascinated, cannot be cured otherwise than by removing bodily the infatuation!"

Indeed (*Institutes* I:11:12f), "it be unlawful to make any corporeal representation of God. Still more unlawful must it be to worship such a representation instead of God, or to worship God in it.... It appears to me...unbecoming their sacredness, than...to admit any other images than those living symbols which the Lord has consecrated by His Own Word – I mean Baptism and the Lord's Supper...."

"For some ages past, departed saints have been exalted to partnership with God -- to be worshipped.... [But] it is written 'Thou shalt worship the Lord thy God, and Him only!'... Matthew 4:10.... John is rebuked by the angel, for falling on his knees before him (Revelation 19:10 & 21:8-9).... He could not *proskunein* (do obeisance to) the angel, without derogating from the glory of God" (*Institutes* I:12:3).

Hence, Calvin removed from churches all statues of angels and of saints, and even so-called relics. For relics, or true (or imaginary) onetime possessions or leftovers of parts of dead saints -- may become idols!

Persuasive indeed is Calvin's 1543 tract *Against the Worship of Relics*. Because of its brilliant anti-idolatrous thrust and its portrayal of the deformed Mediaeval Church, it is very worthwhile quoting from here.

Writes Calvin: "Augustine in his work entitled *On the Labour of Monks*, complaining of certain itinerant impostors who as early as his day plied a vile and sordid traffic by carrying the relics of martyrs about from place to place, adds 'If indeed they are relics of martyrs!' By this expression, he intimates that even in his day, there were abuses and impostures by which the ignorant populace were cheated into the belief that bones gathered...were those of saints....

"In the long period which has since elapsed, it has exceedingly increased...till it has reached the extreme wherein we now behold it.... Men made it their whole study to contemplate and lay up as it were in a treasury -- their bones, shirts, girdles, caps, and similar trifles....

"Attention should be paid to what Paul says.... All divine worship of man's devising, having no better and surer foundation than his [man's] own opinion -- be its semblance of wisdom what it may -- is mere vanity and folly [Colossians 2:20-23]....

"The possession of such relics was of little use -- or was altogether superfluous and frivolous.... It was most difficult or rather impossible that men should not thereby degenerate into idolatry. For they cannot look upon them, or handle them, without veneration....

"In short, a longing for relics is never free from superstition.... It is the parent of idolatry. [First John 5:21].

"God carried away the body of Moses from human sight, lest the Jewish nation should fall into the abuse of worshipping it. What was done in the case of one, ought to be extended to all: since the reason equally applies.

"Not [yet] to speak of saints, let us see what Paul says [even] of Christ Himself. He declares that after the resurrection of Christ, he knew Him no more after the flesh [Second Corinthians 5:16]....

"Everything carnal which belonged to Christ, should be consigned to oblivion and be discarded -- in order that we may make it our whole study and endeavour to seek and possess Him in Spirit.... Seeing it is so clearly repugnant to the mind of the Holy Spirit as declared by the mouth of Paul -- what more do we require?...

"It is most rare for persons to be at all devoted to relics, without being also polluted by some degree of superstition. I admit that they do not, at the very outset, break out into open idolatry -- but that gradually, from one fallacy to another, they move along their downward path [until idolatry breaks out]....

"People calling themselves Christian...have prostrated themselves and bent the knee before relics as before God; lighting torches and tapers as in solemn worship -- putting confidence in them, and fleeing to them as if they possessed a divine power and grace. The great majority of the mediaeval relics are not only ineffective and non-miraculous. They are also spurious -- viz. fakes....

"The blood of Christ which Nicodemus is said [but not in Scripture!] to have received in a handkerchief or a bowl -- is exhibited in Rochelle, in Mantua, in Rome, and many other places. It was then said to be found seven or eight hundred years after His death...in such quantities as to be diffused over the whole world [excluding the fresh blood of Jesus pseudo-miraculously deemed to be transubstantiated anew several times every single day in every Romish church throughout the world]!

"Let us consider the case of the cross [*sic*] on which He was suspended. I know it is regarded as a certain fact that Helena, the mother of the Emperor Constantine, discovered it [in the fourth century].... But assuming that her exertions to find the cross are worthy of all praise -- and that our Lord Himself, after it was found, miraculously [and really] declared that it was truly His cross -- let us see how the matter is to be viewed with reference to our own times!

"The cross which Helena found, is said to be still at Jerusalem.... That is plainly inconsistent with ecclesiastical history, which relates that Helena sent part of it to the Emperor her son, by whom it was placed...at Constantinople -- and that she enclosed the remainder in a silver chest which she gave to the Bishop of Jerusalem for preservation. Therefore, we must either accuse the history of falsehood -- or [otherwise] the things told of the true cross in the present day, are utterly vain and frivolous.

"Again, let us consider how many fragments of it are scattered up and down over the whole globe.... If all the pieces which could be found were collected into a heap -- they would form a good shipload, though the Gospel testifies that a single individual was able to carry it! What effrontery, then, thus to fill the whole world with fragments which it would take more than three hundred men to carry....

"There is a greater controversy still as to the three nails.... The Milanese boast of having the one which was fitted to the horse's bridle, while the inhabitants of Carpentras...claim it for themselves.... There are two nails at Rome.... There is one at Sienna; another at Venice -- two in Germany.... In France...we have them to the number of fourteen.... All the claims are equally good [and equally bad] -- for the nails are all spurious." Crucifixes too!

"There is also more than one soldier's spear, crown of thorns, purple robe, seamless coat, and Veronica's napkin (which at least six cities boast of having). It is very strange that the Evangelists make no mention of Veronica, who is said to have wiped our Saviour's face with a napkin.... The circumstance would have been remarkable, and well worthy of a place in their narrative, had our Saviour's face been imprinted miraculously on a napkin....

"Had such a miracle been performed as is [now] commonly pretended -- the Holy Spirit is chargeable either with forgetfulness or thoughtlessness, in having failed to select the matters which it was of most importance to relate. So much for their 'Veronica' -- as to whom all men

may see how manifestly false everything is, which they [namely the Romanists] would fain have generally believed!

"In regard to the linen clothes in which our Saviour's body was wrapped, I would...ask how it comes that while the Evangelists...omit nothing which is pertinent to the history, this wondrous 'miracle' so completely escaped them that they say not a word about the impression of our Lord's body which was [said to be] stamped on his grave-clothes.... The imposture may be detected completely, by merely inspecting the impression which is exhibited.

"It is perfectly clear that it was painted by a human hand.... The Popes...have to prove that fourteen nails were used in fixing our Saviour to the cross; that a whole hedge was plaited in making His crown of thorns; that the spear's point produced three other points; that His robe was so multiplied as to be converted into three....

"Let us now attend," Calvin concludes, "to what is said of images...regarded as singular and precious -- as being of the nature of relics.... Some have been 'miraculously' formed [*sic*].... But there is a second species of images which are regarded as relics, in consequence of certain services which they have 'performed.' To this class of images, belong crucifixes on which the beard 'grows'....

"What folly, or brutish stupidity, it is to believe such a thing!... With these...I class those crucifixes which have 'spoken'....

"We have got 'tears' also.... Some of these are said to be natural.... Others are 'miraculous' -- as if it were to be believed that crucifixes of wood had so much feeling in them that they could shed tears!...

"The Heathen pretended that their idols occasionally wept.... These crucifixes therefore must receive the same right -- and be put on an equal footing!

"With regard to the Virgin Mary...., some hairs are shown at Rome.... As to the milk, it cannot be necessary to enumerate all the places where it is shown....

"There is no town, however small -- no monastery, however insignificant -- which does not possess it.... Had the breasts of the most Holy Virgin yielded a more copious supply than is given by a cow -- or had she continued to nurse during her whole lifetime -- she scarcely could have furnished the quantity which is exhibited [now]....

"It remains to speak of pictures...which are specially celebrated for some singular quality." Calvin exposes with equal effectiveness the absurdities and impieties of the wonder-working pictures of 'Christ' (*sic!*) preserved in so many places. Rhodes, Malta, Lucca, Nevers, Amiens, Besançon and Noyon all claim to have portions of the head of John the baptizer.

"They have also at Rome, the 'episcopal chair' in which [they say] Peter sat, together with the sacerdotal robe in which he used to 'say Mass' -- as if bishops had at that time sat on thrones!... Priests...had previously given him an altar; but there is no more plausibility in the one than in the other....

"The Apostles in **their** time celebrated [not the 'Mass' but] only the **Lord's Supper**.... That kind of monstrosity called a 'Mass' was altogether unknown, and continued to be unknown, for long after.... So shamelessly and extravagantly have they [the Romanists] dared to lie.

"And yet, they are not agreed among themselves as to that altar! For the Romans say that they have it [in Rome]; while the people of Pisa also show it in their suburb....

"The most extraordinary articles of all, are the twelve apostolic combs which are exhibited in the Church of Mary Insulan near Lyons. I believe they were placed there at first with the intention of exhibiting them as combs which belonged to twelve peers of France. But their dignity afterwards having increased, they became 'apostolic'....

"Anna, mother of the Virgin Mary, has one of 'her' bodies at Apte in Provence, and another in the Church of Mary Insulan at Lyons [in France]. Besides, she has one of 'her' hands at Treves [in Germany]; another at Turin [in Italy]; and a third in a town of Thuringia....

"I say nothing of the 'fragments' [of 'Mary'] -- which exist in more than a hundred places.... I remember having myself -- long ago [while still a Romanist] -- kissed a portion of it at Ursicampus, a monastery in the vicinity of Noyon....

"We now come to Lazarus.... He as far as I know has only three bodies -- one at Marseilles, another at Austum, a third at Avallon.... The body of 'Stephen' they have so dissected that though it is entire at Rome..., [also] the head is at Arles. And ['his'] bones are in more than two hundred places....

"Lawrence is included in the list of ancient martyrs.... His body is...at Rome.... But there is a separate vase filled with his ashes.... Moreover, an arm and bones are in the church which bears the name of Palisperna, and other relics in the church of St. Sylvester....

"To Lawrence, we will join Gervasius and Protasius whose tomb existed at Milan in the days of Ambrose.... The Milanese even now lay claim to their bodies -- which are nevertheless [also] at Brissac in Germany, and at Besançon in the church of St. Peter....

"I have omitted St. Petronilla, Peter's daughter, whose entire body is in the church dedicated to her father -- besides some separate remains in the church of St. Barbara. Nevertheless, another body is in the possession of the people of La Maine...and is held in the very highest repute because alleged to cure fever." 'Petronilla' -- the daughter of 'Pope' Peter!

"At Rome they gave out that they have the bones of Abraham, Isaac and Jacob -- in the church of Mary Supra Minerva. They also boast that in the church of Joannes Lateranensis -- they have the ark of the covenant, and Aaron's rod within it. The 'same' rod, however, is at Paris -- in the Holy Chapel....

"I omit the inhabitants of Bourdeaux, who maintain that the rod of St. Martial which is exhibited in the church of Severinus, is the identical rod of Aaron. It would seem that they had wished to perform a new miracle, as in rivalry of God. For whereas He, by His power, turned the rod into a serpent -- so they have now turned it into three rods....

"The best thing indeed would be...among us who profess the name of Christ -- [that] this heathenish custom [of esteeming relics with allegedly 'miraculous' powers] were abolished. Whether they be relics of Christ -- or of the saints....

"So completely are the relics mixed up and huddled together, that it is impossible to have the bones of any martyr -- without running the risk of worshipping the bones of some thief or robber or...the bones of a dog or a horse or an ass.... Nor can the Virgin Mary's[?] ring or comb or girdle be venerated, without the risk of venerating some part of the dress of a strumpet! Let everyone, therefore, who is inclined -- guard against this risk! Henceforth, no man will be able to excuse himself -- by pretending ignorance!" Thus Calvin.

On the matter of **praying in tongues**, one can be short indeed. In his *Catechism of the Church of Geneva* (p. 72), Calvin asks: "What profit have those who pray in a foreign tongue not understood by them?" His student replies: "It is nothing else than to sport with God. Christians, therefore, should have nothing to do with this hypocrisy. First Corinthians 14:15."

Yet Calvin not only breaks down mistaken Romish views of worship. In his *Ecclesiastical Ordinances*, he also supplies **restorative remedies** with which to replace it. There, he says: "With regard to Pastors -- whom Scripture also sometimes calls Overseers, Elders, and Ministers -- their office is to proclaim the Word of God.... To the end that nothing disorderly should be done in the church, no man ought to undertake this office without vocation.... He will be required to declare that he accepts and adheres to the doctrine approved in the church....

"Baptism is not to take place, except at the hour of preaching.... It shall be administered solely by the Ministers....

"Since the Supper was instituted by our Lord for our frequent use..., it should be administered four times a year.... On the Sunday before its celebration, an announcement shall be made that no child is to come to it before having made profession of faith in accordance with what is taught in the catechism. And all strangers and newcomers are also to be exhorted to present themselves first in church -- so that they may be instructed..., and thus that none should approach to his own condemnation....

"It will be desirable to introduce hymns, in order the better to incite the people to prayer and to the praise of God." By "*chants ecclésiastiques*," metrical version of the **Psalms** are doubtless intended. In 1539 Calvin had compiled a book of music containing metrical versions of a number of Psalms together with the Apostles' Creed, which were set to music for use in public worship. The singing of the Psalms exercised a not unimportant influence on the progress of the Reformation, especially in France.

Calvin (like Zwingli) **opposed instrumental music** during Public Worship. As he stated in his recently-translated *Sermons on Second Samuel*: "In a word, the musical instruments were in the same class as sacrifices, candelabra, lamps and similar things." *Sermons on Second Samuel*, Banner of Truth Trust, Edinburgh: 1992, pp. 241 & 246.

"This rule ruins all **the man-made inventions in the Papacy's so-called worship of God**, which has so much pomp and foolishness. All of that is nothing but **sheer trash** before God, and

is in fact an abomination to Him. Hence, let us hold this unmistakable rule, that if we want to worship God in accordance with our own ideas, it will simply be abuse and corruption.... On the contrary, we must have the testimony of His will -- in order to follow what He commands us, and to submit to it. Now that is how the worship which we render to God, will be approved!"

John Calvin makes a clear statement concerning the use of musical instruments during Public Worship today, in his comments on Psalms 33:2 & 81:2. In the former, he declares:

"The Name of God no doubt can properly speaking be celebrated only by the articulate **voice**.... We may not indiscriminately consider as applicable to ourselves, everything which was formerly enjoined upon the Jews....

"Now, if believers choose to cheer themselves with musical instruments -- they should I think make it their object not to dis sever their cheerfulness from the Praises of God.. But, when they frequent their **Sacred Assemblies** – musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows.... The Papists therefore have foolishly borrowed this, as well as many other things, from the Jews.

"Men who are fond of outward pomp, may delight in that **noise**. But the simplicity which God recommends to us by the Apostle, is far more pleasing to Him.... The voice of man...assuredly excels all inanimate instruments of music.... We should always take care that no corruption creep in, which might defile the pure worship of God and involve men in superstition."

In the latter Psalm [81:2], Calvin comments: "With respect to the tabret, harp, and psaltery..., the Levites under the [ceremonial] law were justified in making use of instrumental music in the worship of God -- it having been His will to train His people while they were as yet tender and like children, by such rudiments, until the coming of Christ. But now when the clear light of the Gospel has dissipated the shadows of the law, and taught us that God is to be served in a simpler form -- it would be to act a foolish and mistaken part to imitate that which the Prophet enjoined only upon those of his own time." *Commentary on The Book of Psalms*, Vol. III :312.

In the Preface of his 1545 *Service Book*, Calvin wrote (*inter alia*): "We begin with **confession of our sins**, adding verses from the **Law** and the Gospel [words of **absolution**].... After we are assured that, as Jesus Christ has righteousness and life in Himself and that...we are justified in Him..., we continue with **Psalms**, Hymns of Praise, the Reading of the Gospel, the Confession of our Faith [the **Apostles' Creed**]..., and **Offerings** [Tithes]....

"Stirred by the Reading and Preaching of the Gospel and the Confession of our Faith..., we must **pray** for the salvation of all men. For the life of Christ should greatly be enkindled within us.... We conclude the whole Mystery with **Praise and Thanksgiving**. This therefore is the whole Order...for its administration in this manner.... It agrees also with the administration in the Ancient Church of the Apostles, Martyrs, and Holy Fathers" (prior to the Middle Ages).

In the Sundays when Communion was not celebrated, Calvin followed the liturgy customary in Strasbourg after 1530. This is the practice that was followed after the Reformation also in Scotland, and in England by the Puritans and even by some of the more protestant Anglicans.

Indeed, also the Scot John Knox's *Genevan Service Book* was derived directly from Calvin's *Service Book*.

Now here is a rough outline of Calvin's *Liturgy of the Word*, combining both his 1540*f* *Strasbourg Rite* and his 1542*f* *Geneva Rite*. **Salute** (usually from Psalm 124:8). **Metrical Decalogue** (from Exodus 20:1-17) **Confession of sins and Profession of Faith** (compare the sung *Apostles' Creed*). **Absolution** (First Timothy 1:5-17 *cf.* John 20:23 and First John 1:8 to 2:2a). **Prayer for Illumination, Scripture Reading, and Sermon**. And **Metrical Psalmody**. Especially at Communion Services, the Lord's Prayer and a Communion Psalm (from the *Hallel*) was added. And the Worship was completed with the **Aaronic Blessing** (Numbers 6:24-26).

Thus did Calvin leave the deathlike crosses and the Mass with Romanism. Starting off life with Christ's resurrection, ascension and heavenly session – through the triumphant Psalms (2 & 22 & 72 & 110 *etc.*) he postmillennially stretched worshippers forward to the time when God's will shall be done on earth as in heaven -- when all nations everywhere would be filled with the glory of the knowledge of the Lord as the waters cover the sea.

21. The Regulative Principle of Worship in the Westminster Standards

As already seen above, the 1643*f* *Westminster Standards* are prolific on worship. Apart from what we saw they have already maintained, we should consider also the following.

In the *Westminster Confession of Faith* 31, it is stated that "for the better government and further edification of the Church, there ought to be such assemblies as are commonly called Synods (Acts 15:2-6).... The ministers of Christ...by virtue of their office...with other fit persons upon delegation from their churches, may meet together in such assemblies (Acts 15:23-25).... It belongeth to Synods...to set down rules and directions for the better ordering of the publick worship of God.... Which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission (Acts 15:27-31 & 16:4)."

The *Westminster Larger Catechism* 104*f* declares: "The duties required in the First Commandment are...the knowing and acknowledging of God to be the only true God and our God, and to worship and glorify Him accordingly.... The sins forbidden in the First Commandment are...in having or worshipping more gods than one."

"The duties required in the Second Commandment are the...religious worship and ordinances as God hath instituted in His Word..., opposing all false-worship and...removing it and all monuments of idolatry.... The sins forbidden in the Second Commandment are all...religious worship not instituted by God Himself, tolerating a false religion, the making any representation of God, of all or of any of the three Persons..., and all worship of them..., corrupting the worship of God..., and opposing the worship and ordinances which God hath appointed." *Westminster Larger Catechism* 108-9.

The *Westminster Shorter Catechism* 46-47 states "the First Commandment requireth us to know and acknowledge God to be the only true God and our God, and to worship and glorify Him accordingly.... The First Commandment forbiddeth the denying or not worshipping and

glorifying the true God as God and our God, and the giving of that worship and glory to any other which is due to Him alone."

"The Second Commandment requireth the receiving...[of] all such religious worship and ordinances as God hath appointed in His Word.... The Second Commandment forbiddeth the worshipping of God by images or [in] any other way not appointed in His Word.... The reasons annexed to the Second Commandment are God's sovereignty over us...and the zeal He hath to His Own worship." *Westminster Shorter Catechism* 50-52.

In the *Westminster Sum of Saving Knowledge* (Head I:1-2), "God, the Father the Son and the Holy Ghost, three distinct Persons in the one and the same undivided Godhead..., did before time most wisely decree for His Own glory whatsoever cometh to pass.... This God in six days made all things of nothing.... He made our first parents Adam and Eve the root of mankind, both upright and able to keep the Law written in their heart....

"God, for the glory of His rich grace, hath revealed in His Word a way to save sinners -- viz. by faith in Jesus Christ the eternal Son of God...made and agreed upon between God the Father and God the Son in the council of the Trinity before the world began.... The outward means and ordinances for making men partakers...are especially these four. 1. The Word of God. 2. The Sacraments. 3. Kirk-government. 4. Prayer." *Westminster Sum of Saving Knowledge* (Head II:1 & III:1).

In the *Westminster Evidences of True Faith* (6 & 8), we learn that "the obligation of the Moral Law in all points...is perpetual, and shall stand to the word's end – that is, 'till heaven and earth pass away' [Matthew 5:17-18].... The breaking of the Moral Law...doth exclude men both from heaven and justly also from the fellowship of the True Kirk....

"To employ Christ...for cleansing of my conscience...from the guiltiness and filthiness of sins against the Law, and for enabling me to give obedience to the law in love, is necessary for evidencing of true faith in me. Therefore this I must study to do, except I would deceive myself and perish." *Westminster Evidences of True Faith* (Conclusion).

In the *Westminster Solemn League and Covenant* – "the deplorable state of the Church...of Ireland, the distressed estate of the Church...of England, and the dangerous estate of the Church...of Scotland" – was bemoaned. A call was issued for "the preservation of the reformed religion in the Church of Scotland in...worship..., against our common enemies; [and] the reformation of religion in...England and Ireland in...worship. To bring the Churches of God in the three kingdoms to the nearest conjunctions and uniformity in...worship."

In the *Westminster Directory for the Publick Worship of God*, that document begins: "In the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order...in the publick worship of God.... The Mass and the rest of the Latin service being **removed**, the publick worship was celebrated in our own tongue....

"God...at this time calleth upon us for **further reformation**.... Many of the godly among ourselves...give some publick testimony of our endeavours for uniformity to divine worship.... We have...agreed upon this following *Directory* for all the parts of publick worship..., [so] that

the general heads, the sense and scope of the prayers and other parts of publick worship being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God....

"When the congregation is to meet for publick worship, the people...ought all to come and join therein.... Let all enter the assembly...in a grave...manner, taking their seats....

"The Minister...after solemn calling on them to the worshipping of the great name of God, is to begin.... The publick worship being begun, the people are wholly to attend upon it, forbearing to read anything except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations....

"Reading of the Word in the congregation, being part of the publick worship of God..., is to be performed by the Pastors and Teachers.... All the canonical books of the Old and New Testament (but none of those which are commonly called *Apocrypha*) shall be read publicly in the vulgar tongue.... We commend also the more frequently reading of such Scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms....

"Of Public Prayer before the Sermon, after reading of the Word (and singing of the Psalm) the Minister is...to acknowledge our great sinfulness.... We having broken all the Commandments of the holy...and good Law of God....

"[He is] to pray for the propagation of the Gospel...to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of [the papal] Antichrist, and...the deliverance of the distressed churches...from the tyranny of the antichristian faction and from the cruel oppressions and blasphemies of the [Islamic] Turks.... More particularly, that God would in a special manner furnish his servant...in evidence and demonstration of the Spirit and power, and that the Lord would circumcise the ears and hearts of the hearers....

"Of the Preaching of the Word..., one of the greatest and most excellent works belonging to the ministry of the Gospel, should be so performed that the workman need not be ashamed.... It is presupposed (according to the rules for ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages and in such arts and sciences as are handmaids unto divinity; by his knowledge of the whole body of theology, but most of all in the Holy Scriptures -- having his senses and heart exercised in them above the common sort of believers.... All which he is to make use of and improve in his private preparations, before he deliver in public what he hath provided....

"He is to perform his whole ministry: 1. Painfully, not doing the work of the Lord negligently. 2. Plainly, [so] that the meanest may understand; delivering the truth...in demonstration of the Spirit and power..., abstaining also from an unprofitable use of unknown tongues.... 3. Faithfully..., without neglecting the meanest or sparing the greatest in their sins. 4. Wisely, [also] framing all his doctrines...in such a manner as may be most likely to prevail.... 5. Gravely, as becometh the Word of God.... 6. With loving affection, [so] that the people may...desire to do them good.... And 7. As taught of God..., walking before his flock as an example to them....

"Of **Prayer after the Sermon**, the sermon being ended, the Minister is to give thanks...for the admirable goodness of God in freeing the land from antichristian darkness and tyranny.... Because the prayer which Christ taught His disciples [**the Lord's prayer**] is not only a pattern of prayer but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the Church.... The prayer ended, let a **Psalm** be sung.... After which...let the Minister dismiss the congregation with **a solemn blessing**.

"Of the **Administration...of...Baptism**.... It is not to be administered in any case by any private person, but by a Minister of Christ called to be the steward of the mysteries of God. Nor is it to be administered in private places or privately, but in the place of **publick worship** and in the face of the congregation.... The promise is made to believers and their seed....

"The seed and posterity of the faithful born within the Church have by their birth...right to the seal...no less than the children of Abraham in the Old Testament.... They are Christians and federally holy before baptism, and therefore are they baptized.... He is also to admonish all that are present to look back to their baptism; to repent of their sins...; to stir up their faith; to improve and make right use of their baptism.... Then the Minister is to...say... 'I baptize thee in the name of the Father and of the Son and of the Holy Ghost'.... He is to baptize the child with water.... It is not only lawful but sufficient and most expedient to be by pouring or sprinkling....

"Of the **celebration of the Communion**..., how often may be...determined by the Ministers and other Church-Governors of each congregation.... The ignorant and the scandalous are not fit to receive the Sacrament.... It is requisite that publick warning be given one sabbath-day before the administration thereof.... How great the danger to eat and drink unworthily!... Warn all such as are ignorant..., that they presume not to come to that holy table.... He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself....

"Of the **sanctification of the Lord's Day**..., the whole day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian Sabbath.... It is requisite that there be a holy cessation or resting all that day from all unnecessary labours; and an abstaining not only from all sports and pastimes but also from all worldly words and thoughts....

"That day [is] to be so ordered, as that neither servants be unnecessarily detained from **the publick worship**.... All the people meet so timely for **publick worship**.... The whole congregation...[is to]...be present at the beginning and...join together in all parts of the **publick worship**, and not to depart till after the blessing.... What time is vacant between or after the solemn meetings of the congregation in publick. [is to] be spent in reading...and catechising..., singing of **Psalms**..., account[ing] the sabbath a delight....

"The **Solemnization of Marriage**..., because such as marry are to marry in the Lord..., their purpose of marriage shall be published by the Minister three several sabbath-days in the congregation.... The marriage...is publickly to solemnize it in the place appointed by authority for **publick worship**.... We advise that it be not on the Lord's day....

"Concerning **Publick Solemn Fasting**...requires total abstinence not only from all food...but also from all worldly labour.... So large a portion of the day as conveniently may be, is to be spent in publick reading and preaching of the Word, with singing of **Psalms**..., but especially in prayer....

Congregations may keep days of fasting...not on days wherein the congregation to which they...belong is to meet to fasting or other publick duties of worship....

"Concerning the observation of Days of Publick Thanksgiving..., because singing of Psalms is of all other the most proper ordinance for expressing of joy and thanksgiving – let some pertinent Psalm or Psalms be sung for that purpose.... Then let the Minister who is to preach proceed to further exhortation and prayer.... Having sung another Psalm suitable to the mercy, let him dismiss the congregation.... It is the duty of Christians to praise God publickly, by singing of Psalms together in the congregation.... That the whole congregation may join herein, every one that can read is to have a Psalmbook."

Finally, in the *Westminster Form of Presbyterian Church-Government*, "as there were in the Jewish church Elders of the people joined with the priests and Levites in the government of the church, so Christ who hath instituted government and governors ecclesiastical in the Church hath furnished some in His Church beside the Ministers of the Word with gifts for government.... Deacons...[are] distinct officers in the Church.... To whose office it belongs not to preach the Word or administer the Sacraments....

"The Pastor and people must...nearly cohabit together.... For officers in a single congregation, there ought to be one at the least both to labour in the Word and doctrine and to rule (First Corinthians 12:28).... The Ruling Officers of a particular congregation have power authoritatively to...rebuke"; and to perform "authoritative suspension from the Lord's table....

"No man ought to take upon him the office of a Minister of the gospel until he be lawfully called and ordained thereunto.... The Presbytery...[is] to proceed to...examine him touching his learning and sufficiency.... He shall be examined touching his skill in the original tongues, and his trial...made by reading the Hebrew and Greek Testaments....

"[He shall be asked] what authors in divinity he hath read and is best acquainted with.... Trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine..., [and furthermore of] his skill...of such places of Scripture as shall be proposed unto him...and the ecclesiastical history.... Beside the trial of his gifts in preaching, he shall undergo an examination.... Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to serve..., the Presbytery shall come to the place."

The uninspired spoutings-forth of Pentecostalistic Pundits are a far cry from these Westminster Standards and the solemn sermons of Peter and Paul and the Puritans! All the latter, both in their Psalmody and in their Preachings, could settle for nothing less than both the plenary jot-and-tittle exposition of the written Word of God -- and the Biblical maintenance of the Regulative Principle of Worship as its inevitable and concomitant fruit.

Now the 1645 General Assembly of the Church of Scotland accepted the *Westminster Standards*, and itself framed the following liturgy: **Call to Worship**. ("Let us worship God"). **Prayer** (Adoration and Supplication). **Old Testament Reading** (one chapter in course). **New Testament Reading** (one chapter in course). **Metrical Psalms** (before or between the Readings). **Sermon** (from the Bible alone). **Final Prayers** (Thanksgiving and the Lord's Prayer). **Metrical Psalm** (in conclusion). **Solemn Blessing of the people** (Benediction).

Even after the Restoration of the British Monarchy, the 1661 congregational *Savoy Liturgy* of the Puritan Baxter provided for the following Public Worship. **Call to Worship**. ("Let us worship God"). **Prayer of Approach** (long and short alternatives). **The Creed** (Apostles', Nicene, or Athanasian). **The Decalogue** (read by the Minister). **Confession of sins and Prayer for Pardon** (long or short). **The Lord's Prayer** (recited by all). **Absolution** (from words in Scripture). **Psalms 95, 100 or 84** (followed by 'the Psalms in order for the day').

Further. **Old Testament Reading** (one chapter as chosen by the Minister). **Psalm sung** (or *Te Deum* said). **New Testament Reading** (one chapter). **Prayer for King and Magistrates** (example given as modelled on First Timothy two). **Psalm 67 or 98** (either *Benedictus* or *Magnificat* sung or said). **Metrical Psalms** (before or between the Readings).

Finally. **Sermon** (from the Bible alone). **Final Prayer** (for the conversion of Heathens, Jews, and other Infidels; the subversion of idolatry, infidelity, Mahometanism, heresy, papal tyranny, superstition &c.; for increase of faith in all nations; for the King's majesty *etc.*). **Final song** (from the Psalms, Luke 2:14, or the book of Revelation). **Blessing** (Aaronic or Apostolic).

22. The Regulative Principle of Worship in Modern Church History

In 1836, the Synod of Amsterdam rightly decreed: "In the congregational meeting, use shall be made of the usual rhymes of the 150 Psalms of David and the songs found in the Bible. Songs of man not found in the Bible, shall be left behind and removed from the public meetings of the congregation. For the work of man cannot be put on the same level as the work of men driven by the Holy Spirit."

The great Southern Presbyterian Theologian Rev. Dr. B.M. Palmer once said in his sermon *The Warrant and Nature of Public Worship* (Columbia, S.C., 9 October 1853, p. 11): "Be it known unto all men, that here is...**no pealing organ!**... **Here**, swells the note of **praise!**'... Here have we **no wooden cross**, no **altar**, no human **priest**, no emblematic furniture, no **ceremonies**, vestments, **gestures**, **ornaments**, music..., **images**, paintings, with prescriptions of great bodily veneration!"

Yet, even in chapter ten of Rev. Professor Dr. Charles Hodge's 1855 *Church Polity* (as posthumously edited with approval in 1878 by his son Rev. Professor Dr. A.A. Hodge), he bemoans: "It is a very prevalent impression that the use of liturgies in Public Worship is one of the peculiarities of prelatical Churches.... It is a ...mistake to represent liturgies as an adjunct of Episcopacy! The fact is, that the use of liturgies was introduced into all the Protestant Churches at the time of the Reformation.... In the greater number of them, they continue in use to the present day."

To be sure, before Isaac Watts died in 1748 -- his English rhymification of many of the Psalms (and indeed also of other Bible passages) introduced uninspired material which caused a lapse in the Protestant Church's strict Psalmody. Yet it was in fact only during the New School religious declension of the nineteenth century, that 'New School' Presbyterianism introduced liturgical laxity and musical accompaniment into Public Worship. According to the renowned 'Old School' Southern Presbyterian Rev. Professor Dr. Robert L. Dabney in his 1889 *Review of*

Girardeau's "Instrumental Music in the Public Worship of the Church" -- the contrary position was held "by all the Early Fathers, by all the Presbyterian Reformers, by a Chalmers, a Mason, a Breckinridge, a Thornwell -- and [even] by a Spurgeon."

It is true, concedes Dabney in his 1870 *Sacred Rhetoric* (1979 Banner of Truth edition pg. 47): "Party rage may for a time cause the multitude to throng the steps of the clerical demagogue. Yet the permanent hold upon the popular mind and heart, is possessed by the evangelical Preacher. Sooner or later -- the mere moralists, the Socinian, the political preacher, the philosophizer, the choir of ghostly pantomimists are all seen performing to empty benches!"

Indeed, Robert Dabney himself adds that for Christ's New Testament "Christian Church, the non-appointment of mechanical accompaniment was its prohibition . . . [T]he innovation is merely the result of an advancing wave of worldliness and ritualism in the evangelical bodies." (Quoted in William Young's *The Puritan Principle of Worship*, Publishing Committee of the Presbyterian Reformed Church, n.d.).

Dabney states in his 1891 book *Discussions Evangelical and Theological* (II:69-128), that only trained males should preach. He says that "where a wholesale provision is made for elevating men...promiscuously, without subjecting them to...test and discipline -- the inevitable result will be the introduction of a majority of scurvy characters...by which any man could be floated into the Ministry...without any special effort....

"Let all Presbyterians then bear in mind...that the recognition of lay-preaching means Broad-Churchism!... We would proceed to...[the untrained layman D.L.] Moody's actual method of preaching the Gospel.... We do not complain his preaching is not good, but that it is not better.... The privilege which Mr. Sankey and his imitators claim, of importing their own lyrics into God's Worship, must be closely watched....

"If the same license is to be usurped by every self-appointed chorister -- we shall in the end have a mass of corrupting religious poetry -- against which the Church will have to wage a sore contest.... Mr. Sankey's developments...exhibit...a marked inferiority of matter and style to the established hymnals of the leading Churches..., habituating the taste of Christians to a very vapid species of pious doggerel...in portions suitable to the most infantile faculties supplemented with a jingle of 'vain repetitions' [cf. Matthew 6:7]. What shall we gain by giving our people these ephemeral rhymes -- in places of the immortal lyrics of Moses [and] David..., so grand in their rhythm and melody [Psalms 90:1f & 103f etc.]" Thus Dabney.

The same in orthodox Dutch Reformed circles. Thus Rev. Professor Dr. Abraham Kuyper Sr. states (*Onze Eeredienst* [or *Our Worship Service*], Kok, Kampen, 1911, pp. 52-73 & 198-201): "Our fathers declared the singing of almost nothing but Psalms only -- be permitted in the congregation of believers. Thereafter, an illicit ecclesiastical power introduced hymns....

"The group which swerved away and floated off, drifted further and further away -- with its hymns. On the other hand, the conservative group which stood by the *Confession* and the *Church Order*, sang only the Psalms.... We should sing nothing else in the congregation -- than songs from Scripture!....

"Now even our Reformed Churches have reserved for themselves the right of formulating the Psalms [in the languages into which they are to be translated]. They have even added a few other [Biblical] Songs, to be used in addition to the Psalms....

"However.... No other compendium has been given us in Holy Scripture...than indeed a discrete compendium of Psalms.... The Psalms in their spiritual depth far excel anything which may thereafter be presented in Church Praise....

"The 'Free Song' has hardly ever penetrated the churches, without soon revealing the tendency of first pushing back and then discarding the Psalms.... The Psalms permanently echo the everlasting fundamental tone of the pious soul. But the 'Free Song' mostly bears a temporary character -- which has stereotyped one-sided views in the Church of God....

"The 'Free Song' has nearly always led to all kinds of choral numbers which have finally silenced the congregation. And in the struggle between the 'Free Song' and the Psalm, those in the congregation who are indifferent have all sided **with** the 'Free Song' against the Psalms -- while 'the pious' have more and more chosen **for** the Psalms and against the 'Free Song.'

"Which of course does not mean that those who have pleaded for the 'Free Song' have therefore stood outside of 'the pious'! Who would wish to exclude Luther from 'the pious'?....

"[Yet] the preference given at the time of the Reformation by our Reformed Churches to the singing of Psalms..., was grounded in the many kinds of misuse [by both Romanists and Anabaptists] to which the introduction of the 'Free Song' had led.... Some of those Songs are of very old vintage.... That misuse went too far.

"First, almost all congregational Psalmsinging -- and later, almost all congregational hymnsinging! -- got lost. Choral singing took the place of congregational singing. Men and women and young men and young girls with the most beautiful voices -- even where their vocation was often far from irreproachable -- got enticed into these choirs.

"Indeed, also the songs sung were frequently far from irreproachable. The resonance of the voice, the sound of the throat, the artistic element -- became cardinal. Thus it ceased to be the expression of thanks and worship of the believers [as such], before God....

"The hymns served to get folks away from the Psalms. And what folks still used of the Psalms, was just a few overly-familiar verses thereof -- not even two dozen altogether -- to which they repeatedly returned. The hymns stole the heart away; and the heart became alienated from the Psalms....

"With the Psalms, you [rightly] feel ashamed that the struggles of your own heart are so superficial -- compared to what those men of God struggled with. With the hymns, which others sing to you, you often feel they do not reflect the depth of your own life....

"In Scotland, reservations against the organ formerly soared on high. In many Scottish churches, it is still not used." And without doubt, even when accompanying the singing of Psalms alone -- organs often drown out the human voices and above all the words which should

be sung from the heart and through the lips (Ephesians 5:19-20 and Colossians 3:16 *cf.* Hebrews 13:15 *etc.*).

"Whenever the Church [rightly] regards singing as an expression of religious feeling -- all, of course, is quite different. Then, it is not beautiful notes that are required — but the voices of the congregation! The latter sings -- and nobody may act in its place.... **No choir from the midst of the Congregation** may be permitted. For those choral numbers are a disturbance.... The Congregation then listens -- instead of itself then singing!....

"Even Sankey was concerned more about the words than the sound. Indeed, who would then deny that Sankey sang his *Come home!* in a wonderfully 'clear and lucid manner'? ...

"But what has happened? In churches where till now the singing of solos had been unknown, they were introduced....

"But behold! In a nearby, competing church – they had gone and sought the outside aid of a male or female singer of quite exceptional talents. He or she sings so very much better! And now the congregation leaves your church building, in order to go and listen to that choice singer in the competing church building.

"That then removes the already-deficient singing from your own church building. Your audience now knows that your singing has remained very inferior. Your singing no longer excites – especially when the same male or female singer performs in every service.

"In order to be able to compete, you too must soon look around for other help. And then, the male and female singers of the opera offer themselves to you. Their singing excels everything. They are well-known. They are fine-tuned. They have the experience and the boldness....

"But then, of course, no more attention is paid as to whether the male and female singers are Jews or Pagans, Romanists or Protestants. Then, the only questions are whether their voice and singing excels that of others – and whether you have the money available with which to pay them. In fact, in scores of churches in America one can already see that it has already come to that.... But nobody is then any longer thinking about God or His Word."

To be sure, all of the above really roots in the concept of the church as the assembly of believers. Thus Kuyper explains (*ib.* pp. 12-19 & 142): "An assembly is the coming together in a hall or a room of the members of one and the same corporation.... Yet then, it is always to be recognized that it must first be determined precisely who and who not belongs to it.... The whole liturgical question depends upon this chief query -- is what we call 'going to church' to be regarded as a loose meeting -- or, indeed, as the assembly of an established corporation?"

In the latter, "at least these characteristics remain. First, there is a corporation called the congregation or the local church. Second, from the roll it may be determined who and who not belongs to this corporation. Third, this corporation is under the direction of a legal executive. Fourth, this corporation and this executive live under a fixed regulation or church order. Fifth, the call for the convening of the congregation proceeds from the executive. Sixth, the assembly

takes place in public -- so that also non-members can come inside as listeners, but only the members receive that which rightfully belongs to the members. As, for example, regarding the Sacrament of Baptism; and the Sacrament of the Lord's Supper....

"Our ordinary worship exercises are nothing other than public assemblies of the corporation called the congregation.... They, then convened by the church council -- come together under the leadership of one of the Ministers as Chairman, not to consult but to act. That is to say, to execute the worship unto which they have been called.....

"From of old, the name 'assembly of the believers' has been used for our worship services. Even where the word 'assembly' later moved to the background, the expression 'assembly' still occurred in the place which...linked up the congregation with Hebrews 10:25 -- where the holy Apostle speaks about mutual 'assemblies'....

"After all, wherever the Minister of the Word is free to operate altogether according to his own choice -- there is no liturgy. And the other way round.

"Wherever his choice is limited in this respect, the liturgy arises. That is to say, a certain fixed form of worship, to which he is automatically bound....

"The ancient Synagogue could much better serve you as a model. For the Synagogue still presupposed that the actual Sanctuary was somewhere else -- that is, in Zion. Just as we know of no other actual Sanctuary than in the heavenly Zion.

"Even the Synagogue did not desire to be anything more than a building where the believers came together to read the Scripture and to pray. For the name 'Synagogue' literally means: mutual assembly." Thus Kuyper.

But the rise of the Evangelicalism of Moody and Sankey, and the opposite rise of Liberalism and Ecumenism -- both occurred when liturgy was separated from the Bible. Moody and Sankey stoutly clung to parts of Scripture, but rejected liturgy. And Ecumenism clung to liturgy, at the expense of the Holy Bible.

By 1940, the *Book of Common Order* of the then-ailing Church of Scotland had inserted into the very heart of its liturgy -- unscriptural "Intercessions and Commemoration of the Departed." This marked its rapid decline into an ecumenical Scoto-Catholicism. Even while the different heresy of Neo-Montanism alias Pentecostalism was arising as an understandable over-reaction, in other circles.

In his well-known book *What Do Presbyterians Believe?* (P. & R., Philadelphia, 1965, p. 185), Rev. Professor Dr. Gordon H. Clark describes a 'Christmas Service' in which part of the 'worship' was done by ballet dancers! He then observed: "When I remarked, upon being pressed for an opinion, that ballet was a bit incongruous with Divine Worship -- one of the 'Ministers' replied that any exercise that stimulates love of humanity, is appropriate in church....

"I tried to tell him of the Puritan principle of the Law of God, from which we should not turn aside.... Since this Minister expatiated on love *versus* law -- I quoted 'If you love Me, keep

My Commandments!' [John 14:15]. But he concluded the conversation, by saying that my viewpoint appeared 'legalistic' to him!"

No advocate of 'Exclusive Psalmody' himself, also Rev. Professor Dr. Robert G. Rayburn has noted in the eighth chapter of his 1980 book *O Come Let Us Worship!* (Baker Book House in Grand Rapids) that "one of the major contributing factors to the superficiality of the lives of evangelical Christians in our country today, is the failure of the churches to teach and use the great hymns of the Church Universal in their services of worship. We have reared a generation or two of Christians who prefer sentimental songs with highly-questionable theology....

"On a recent questionnaire which was submitted to thousands of Christians...in an effort to determine their favorite hymns, the two ranking selections were *The Old Rugged Cross* and *In the Garden* – neither of which can actually be classified as a hymn. I have already made reference to the sentimentality and bad theology of *In the Garden!*

"While *The Old Rugged Cross* is considerable better, it certainly is not a true hymn -- but...subjective and sentimental.... Such characteristic gospel songs as Fannie Crosby's *Tell Me the Story of Jesus* and *Rescue the Perishing*, are certainly not hymns.... They do not express the worship of God....

"The Reformers...dreaded the infiltration of mere harmonizing, Non-Scriptural trifles, into Church Worship.... We should sing the Psalms today!

"It is unfortunate that among most of the evangelical congregations of our land, the ability to chant...the Psalms is no longer in existence.... There are...available today beautiful metrical versions of the Psalms.... They should be in constant use among Evangelicals....

"The hymn had a prominent place in the Lutheran sector of the Reformation. But it fared differently in the Calvinist areas of Switzerland, France, Scotland, and England. Calvin felt...the Metrical Psalm was the answer. If any singing in Public Worship was to be done, it must be thoroughly Biblical; and only the Psalms fulfilled this requirement....

"The outstanding contribution of the United States...is perhaps the 'gospel song' – which largely grew out of camp meetings and similar gatherings – and then was widely used throughout the English-speaking world in the great evangelistic campaigns of D.L. Moody and Ira Sankey, and today in the huge crusades of Billy Graham.... They are much more appropriate...for informal occasions than they are for the Worship Services of the Church.... The Evangelicals of this country need to be instructed in worship!"

In his 1984 book *Worship* (John Knox, Atlanta, pp. 39-54 & 171-72), Rev. Dr. H.O. Old -- himself not an 'Exclusive Psalmsinger' -- well traces church praise from King David to John Calvin and the Westminster Assembly. There, he states:

"The beginnings of Christian praise go back at least as far as King David.... When pilgrims went up to Jerusalem, they sang as they went. Psalms 121 and 122 were probably first written for pilgrims.... In Psalm 84, we get a vivid picture of the pilgrims going up to Jerusalem....

"When David brought the ark of the covenant to Jerusalem, the ark was accompanied by hymns of praise (Psalm 131).... The usual way to approach Zion, was with hymns of praise. Psalm 100.... When the pilgrims approached the gates..., there were evidently particular rites for opening.... At least two psalms come from these rites, Psalms 15 and 24.... [Thereafter,] while the sacrifice was being burned on the altar, a Psalm of praise and thanksgiving was sung.... Psalms 25 to 26....

"In later times..., in the days of the second temple, a psalm was sung at the very end of the service. Seven particular Psalms were used..., one for each day of the week.... These Psalms were: 24, 48, 82, 94, 81, 93, and 92 for the Sabbath.... From Psalm 137, we perhaps find a hint that the first Babylonian exiles did in fact sing the Psalms, the songs of Zion, when they gathered together for worship – even though it was [while exiled, and] with heavy hearts....

"At least by the time of Jesus, we know that the Synagogue Service included the singing of Psalms. Rabbinical sources from that time indicate that the Synagogue Worship began with Psalmody. On weekdays, Psalms 145 to 150 were sung; on the Sabbath, Psalms 95 to 100....

"The first Christians took over many of the worship traditions of the Synagogue..., [viz.] its Scripture Reading, its Sermons, its Prayers, and its Psalmody.... In Acts 4:23-31, we read of Christians gathering.... We read that the Congregation 'lifted their voices together.' Then, a line from Psalm 146 is quoted; and after that, several lines from Psalm 2....

"Several times the Apostle Paul tells Christians to sing Psalms. In First Corinthians 14:26, Paul tells the church that when they are gathered together for worship -- among other things they are to sing Psalms....

"Both in Paul's letter to the Ephesians [5:19] and to the Colossians [3:16], we read of singing Psalms.... The Psalms of the Old Testament were considered perfectly acceptable for Christian worship. They were the songs of the Holy Spirit....

"Not too long after the close of the New Testament Period, we know that the Church began to cultivate Psalmody as the preferred expression of Christian praise. More and more, the Orthodox became weary of new hymns supposedly 'inspired' by the Holy Spirit.... It was more characteristic of various Gnostic Sects! In the West, the Church sang Psalms...almost exclusively – until the time of St. Ambrose of Milan toward the end of the fourth century....

"With Gregory the Great [the first Overseer of Rome ever to be called 'Sole Pope'], we begin to enter the Middle Ages. ... It was only at the beginning of the ninth century, that the Church began to use organs. Up until that time, there was no instrumental music in Christian Worship.

"As the Middle Ages progressed, church music became more and more elaborate.... It is really the Church of the Middle Ages which developed the choral and instrumental music of the Church....

"The Reformation was amazingly successful in refreshing the praises of the Church.... From Athanasius [A.D. 296-373], the Reformers of Strasbourg got the inspiration of developing

a popular Psalmody of the Church of their own day.... The *Strassburg German Service Book* of 1525, the first attempt at a 'Reformed' Service of Worship, appeared with a number of Metrical Psalms to be sung by the congregation. Metrical Psalmody was part of Reformed Worship from the very beginning.... The Biblical research of Bucer, gave theological substance to the revival of Psalmody in the church of Strassburg....

"It was the year following the publication of this epoch-making edition of the Psalter, that John Calvin became Pastor of the Congregation of French exiles which had taken refuge in Strassburg. Calvin set about developing a similar collection of Psalms and Prayers in the French language.... In 1542, Calvin was able to publish another Psalter with additional Psalm versions....

"The *Genevan Psalter*...settled virtually for Exclusive Psalmody.... Psalmody also has a didactic function for Calvin. We use the Psalms in worship, because in the Psalms we learn God's Word. In the Psalms [*cf.* 1 & 19 & 119 *etc.*], we meditate on the Law....

"In England, a Psalter was gotten together as early as 1547 by Thomas Sternhold.... The High Church Party disdained the metrical Psalms....

"The *Bay Psalter* had the distinction of being the first book printed in America. The Psalms were put into meter by Richard Mather, Nathaniel Ward, and Thomas Shephard.... To accompany this Psalter, Thomas Shephard wrote a work on Psalmody – *Singing of Psalms a Gospel Ordinance* – which gives us a good insight into the liturgical theology of early New England.

"1643, Francis Rous...published *Psalms Translated into English Meter*.... His version of the Psalms was approved by the Westminster Assembly, and authorized by Parliament. Many of his Psalms found their way...into the *Scottish Psalter* – and are still in use today....

"Let us look for a moment at some of the most valuable worship traditions which are at the heart of the heritage of Reformed Protestantism – liturgical traditions which commend themselves to us, because they are above all according to Scripture.

"1. At the head of the list should certainly be Expository Preaching. This has always been the glory of Protestant Worship. At the present, it seems to have fallen on hard days – but it needs to be revived. The fifteen and twenty minute homilies which have become the regular practice in most American Protestant Churches today, amount to not much more than a surrender of the tradition.... Far too few Ministers are equipped to do Expository Preaching. Even worse, few congregations are willing to give their Ministers the time to do Expository Preaching....

"2. Very closely related to Expository Preaching, is the use of *Lectio Continua*. This was one of the most significant reforms of the sixteenth century – resting solidly on the practice of both the Synagogue and the Ancient Church. Nothing could have a more salutary effect on preaching, than the regular systematic preaching through one book of the Bible after another....

"3. Another excellent Reformed liturgical tradition which needs to be cultivated, is the praying of the Psalms. The singing of Metrical Psalms and the Responsive Reading of the Psalms, should both be cultivated." Thus Dr. Old.

Professor Dr. C. Gregg Singer puts the above into a narrower historical context. In his 1992 essay *The Reformed Creeds and the Reconstruction of Christian Worship* (in eds. F.J. Smith & David C. Lachman's *Worship in the Presence of God*, Greenville Presbyterian Theological Seminary Press, Greenville S.C., pp. 274-94), he rightly declares:

"The worship of the Middle Ages, reflected the theology of that era. So must the worship of the Reformed Churches reflect their theology.

"Luther was alert to the necessity of making changes, but he was...liturgically timid.... Luther basically held to the conviction that only those practices should be discarded which were openly forbidden by the Scriptures. As a result of this, there was much in the older [mediaeval] form of worship which worked its way through into the Lutheran form of worship....

"The Calvinists were much more critical of the Roman Church, and were therefore much more insistent upon bringing about a more drastic change in the whole system – so that the resultant forms of worship would be in harmony with their theological positions.... In...Calvin's position on worship, it becomes quite apparent that...he held to what might well be called a 'High Presbyterianism'...

"It is...quite different from the liberal, and evangelical, forms of worship of our day. He most certainly would frown on the kind of music so frequently heard today; the casual character of many religious services; and the growing custom of clapping for musical presentation...planned to be entertaining rather than to be spiritually and religiously oriented....

"The [*Westminster*] *Confession* (21:5)...set forth the component parts of Biblical worship.... All proper worship was to include 'the reading of the Scriptures with godly fear; the sound preaching and conscionable hearing of the Word in obedience unto God with understanding [and] faith and reverence; singing of Psalms with grace in the heart'

"The Westminster Fathers [*Confession* 21:7-8] in no way believed that the observance of the Sabbath was a temporary promulgation of the Law for that particular period in the history of the Church or the race, as many would have us believe today. For them, it was intended to be a permanent part of the Divine Legislation for the life of man on earth – until Christ should come in the fullness of His power and glory....

"The Presbyterian insistence on a proper regard for the meaning of this day and proper way of observing it, had given a tremendous moral and spiritual strength to the Church and to this nation – until the advent of the flagrant disregard for it in recent decades. There can be little doubt that the increasing disregard for the Sabbath has helped to bring about the moral and ultimately the political collapse of those governments which have allowed such a desecration to take place."

23. The unregulated "Worship" of Evanjeljfishism and Pentecostalism

The birth of Azusa Street Pentecostalism a century ago, revived Montanism and had an even greater impact against worship than either Moody or Sankey. In his famous work *Perfectionism*

[Presbyterian & Reformed Publishing Co., 1967 rep., pp. 333-36], Rev. Professor Dr. B.B. Warfield traces the relationship between the 1873 neo-arminianistic Perfectionist Robert Pearsall Smith's 'Higher Life Movement' and the later largely-negro 1906 Azusa St. 'Pentecost Movement.' Writes Warfield:

"The [premillennial] chiliasm which is prevalent through the whole movement, takes in these circles an extreme form -- and a fanatical temper is engendered by it which seems capable of everything except sobriety. Smith himself spoke of the possibility of the restoration of the spiritual gifts of the Apostolic Age....

"That was as nothing, however, to what befell them in the summer of 1907 when the [Azusa Street] so-called Pentecost Movement -- the 'Los Angeles Revival' -- shook them with its full force. 'Pastor' Paul, of course, was found in the thick of it. He 'spoke with tongues' more than all others. He even sang 'in tongues' -- translating favorite hymns into the 'supernatural' speech....

"The humiliating performances at the 'Pentecost' meetings did at least this service -- they provoked a reaction.... Schian relates what 'Pastor' Paul did with 'the tongues.'"

Martin Schian in his 1909 book *The Modern 'Fellowship Meeting'* (p. 16)...relates: "A special curiosity in the area of speaking with tongues, is described by Pastor Paul who has, in his own little monthly magazine, reported with stenographic exactness his experiences in this field. He has not only spoken with tongues, but also -- think of it (in meaningless syllables which he could not himself interpret)! -- has sung them hours at a time.

"Afterwards he himself subjected his own tongues-speeches to careful investigation, and sought to translate them -- and then endeavored even to sing some well-known religious songs 'in tongues.' 'Every song whose melody was well enough known to me, I could sing in tongues. And all of them every time rhymed wonderfully' [wrote 'Pastor' Paul]. When they rhymed thus: '*ea tschu ra ta, u ra torida; tschu ri kanka, oli tanka*' -- he rejoiced."

All of the above gobbledegook is by no means a long-extinct glitch in the history of sectarian deviations. For in March 2006, WORLDNETDAILY announced the 100th Anniversary of the 'Azusa Revival' (*sic*). It stated:

"Tens of thousands of Christians will gather...in downtown Los Angeles to commemorate the event. On April 9 1906, the *Los Angeles Times* reported that a new 'fanatic' religious sect gathered on Azusa Street in Los Angeles -- and babbled in a weird tongue." Such was the eyewitness report of the 'Revival' at the time it happened.

WORLDNETDAILY in 2006 continued: "Pentecostals today credit the development of the modern Pentecostal and charismatic movement to the Revival [*sic*]. Many denominations were born from the Pentecostal Movement -- such as the Church of God in Christ, Assemblies of God, and the International Church of the Foursquare Gospel.

"More than 150 Pentecostal leaders from all over the world are going to be teaching.... Some of the confirmed guests include: Bishop T.D. Jakes of 'The Potter's House' in Dallas; Rev.

Paul White of the 'Church Without Walls' in Tampa Fla., Rev. Jack Hayford of 'Living Way Ministries' in Van Nuys Calif., and Pastor Kenneth Copeland of 'Kenneth Copeland Ministries' in Fort Worth Texas. [Truly, even the very names of most of these outfits are weird.]

"The event has been declared an official U.S. State Department event[!]. People from 74 nations are registered to attend the Centennial.

"The event is being endorsed by 'Evangelicals' also. Ted Haggard, the President of the National Association of Evangelicals, will be speaking. As well as Rick Warren, the author of the best-selling controversial book *The Purpose-Drive Life*." End of quote.

Weirdos of the world, unite! Yes indeed, the Weirdos of the wonderworld underworld are uniting! From all such Razzamatazz and Evanjellyfish, dear Lord, preserve us!

We also need to consider the impact of weekly Biblical Public Worship (or the lack thereof) on the future course of the whole of World History since the Second World War. As John Baillie remarked in his 1945 book *What Is Christian Civilization?* (Oxford University Press, London, 1945, pp. 49-50): "It is unlikely...that the Christian conscience of the West can long survive its present disseverance from its original setting of belief and its original nourishment of **worship**. There must either be some return to the integrity of the Christian outlook, or a still further disintegration."

Sadly, in the fifty years since those memorable words were written, we have indeed been witnessing the further disintegration of Christian Civilization in the West. This is a direct result of the further disintegration of Christian Worship in the West.

As James Hite stated in his 1995 article *Holy Laughter*: "There is a phenomenon gaining popularity...known as 'Holy Laughter'.... The speaker and the congregation literally roll on the floor in fits of laughter.... There is not one recorded instance in Holy Scripture where Jesus Christ or the Apostles ever laughed.... We seriously question if a worship service with a circus atmosphere brings glory to God, or has His blessing upon it.

"Clown ministries, magic shows, and other such entertainment have no place in the House of God. Church services that have a carnival mentality -- take away from the high views we should have of the holiness of God." Especially Pentecostalism "has lost a deep respect for the worship of God. Many worship services have been changed into games, contests, prizes."

Patrick Poole recently remarked in his feature article *Christian Worldview and Changing Cultures* (in *Christianity and Society*, Taunton, England, 2006): "The fate of Western civilisation is tied directly to the health of the Christian Religion.... It is because we have indulged in the trappings of the competing cultures of Humanism and Paganism, that our **worship**...has been culturally **ineffective**.... The unmaking of the West is our own doing. It has been the work of Christians, not unbelievers. Rather than being salt and light, we have willingly allowed the religion of man to obstruct and obscure the **worship** of the **Triune God**."

As goes the Church, so goes the nation. If all the churches would but keep singing the song of Moses and the song of the Lamb (*cf.* Psalms 2 & 11 & 22 & 90 & 92) – all nations would come

and worship before the Lord God Almighty and King of saints (Revelation 15:3-5). As goes our Weekly Public Worship – so goes civilization.

I-chabod! The glory has departed from Israel – the Church of the Triune God *'El-ohiym!* First Samuel 4:21. Soon the untheocratized and democratized ‘church crowds’ suicidally crave a **‘charismatic’ prophet or priest or king, instead of** the Triune Jehovah! First Samuel 8:5.

In a "worship service" held in conjunction with the General Assembly of the (*sic*) Presbyterian Church in America, in Birmingham during 1991, a ballet troupe purported to worship the Lord in dance. The speaker who followed the "worship dance" asserted that any present who were not moved by the performance were simply "insensitive to the Spirit of God."

The challenge to the churches today, is very clear. Re-embrace the God-centred worship of the Triune Jehovah of consistent Calvinism! Abandon the useless worship of man’s own desires in the entertainment-centred cacophony of Evanjellyfishism and Pentecostalism, and the worship of mechanical mediaevalism in Romish ritualism! Jettison the legalistic Talmud and the mysticistic Kabbalah – in favour of the canonical Tanak and New Testament alone!

Frankly, the naked choice before us today is either the ongoing anthropocentric idolatrous prostitution of preaching and praise and prayer -- or the resurrection of Biblical Public Worship. As Rev. Brian Schwertley points out in his *Biblical Analysis of John Frame’s ‘Worship in Spirit and in Truth’* (Reformed Witness, Southfield Mi. 48076, circa 2000, pp. 229f):

"Contemporary ‘Worship’ has its roots in Arminianism. Arminian revivalists learned that feminine, emotional, tear-jerking songs -- helped people make a ‘decision for Christ.’ They also learned that entertainment performances and organ interludes -- brought more people into the tent....

"In the late 1960s and early 1970s, many potheads [or drug-addicts] and hippies became professing Christians. Many of these converted hippies (‘the Jesus people’) incorporated the communal, simple, emotional style of singing they were accustomed to -- into their services.

"This new style of worship often consisted of one-verse choruses that were sung over and over again until people were worked into an emotional frenzy or meditative type of trance.... This new emotional, non-doctrinal type of worship has its roots not in the Bible -- but in hedonistic, counter-culture, mystical Paganism....

"There was the rise of the ‘Church Growth Movement’ [and ‘Gospel Magicians’ like Acts 8:9-13’s Simon the ex-sorcerer] -- which offered a pious-sounding but totally pragmatic justification for man-centered, entertainment-oriented ‘worship.’ The fact that modern ‘celebrative’ music was shallow, worldly and immature -- was not important. Because worship must be ‘user-friendly’....

"In this paradigm, worship is not primarily considered to be directed to God -- but to man. Worship is treated as another evangelistic church-growth tool.... Today -- ‘churches’ often have child-like, repetitive songs coupled with rock bands, drama groups, comedian pastors, liturgical dances, videos and movies....

"Our God, [however,] is a consuming fire [Hebrews 12:22-29].... The worship of such a God (Jehovah), ought to be done in a serious majestic manner. Churches which practice the new 'celebrative' worship with the jokes, skits, entertainment, vain-repetition 'romper-room' choruses, rock bands, and campfire antics -- are neither serious, respectful, or majestic.

"'But, brother, these people are sincere!'" [-- it is quickly objected]. "Indeed, many are! However, sincerity which is not based on truth -- is worthless.... The 'celebrative' worship paradigm, is an outgrowth of the charismatic movement.... It is rooted in an irrational type of Christian existentialism.

"What charismatic churches often do, is whip the people into an emotional frenzy by means of exciting music, visual-sensual programs, cheerleaders called 'worship leaders' (whose primary function is to encourage the people to get more emotional and worked up), highly repetitive worship choruses *etc.*.... These poor deluded souls...equate an 'empty-headed' music-driven emotional experience -- with God's presence....

"Is it any wonder that many charismatic churches regard doctrine and solid exegetical preaching as unimportant?... The charismatic movement is leading many 'Protestants' back to Rome.... Personal enjoyment is the chief aim....

"Our culture does not look to the prophets of Baal -- but to sports, Hollywood, and Las Vegas! This self-centered, entertainment-oriented, hedonistic attitude has thoroughly penetrated many modern evangelical churches. Modern celebrative music is...a syncretistic worship. It is a mixture of the elements of worship -- with the...hedonistic worldview." Thus Schwertley.

There is a basic **irreconcilability** between (Neo-)Pentecostalism and true Presbyterianism. All Presbyterian Ministers and Elders, in their *Ordination Formula*, swear to "constantly adhere" to "the *Westminster Confession of Faith*" and "to maintain and to defend the same."

The *Confession* (1:1) teaches God terminated **all** Extra-Scriptural special revelation -- when it finally pleased Him to "commit the same wholly unto writing" in "the Holy Scripture." For all "former ways of God's revealing His will unto His people" -- have "**now ceased**."

The *Confession* (1:6) adds that to God's now-completed Scripture, "**nothing** at any time is to be added...by new revelations of the Spirit." It states (1:8) "the Old Testament in Hebrew...and the New Testament in Greek...are to be translated into the vulgar language of every nation." Here, the *Confession* refers to "First Corinthians 14:6,9,11,12,24,27,28."

Pentecostalists claim some of their unintelligible public or private utterances are 'prayers in the Spirit.' But the *Confession* (21:3) -- when **specifically** referring to **First Corinthians 14:14** -- states that even "prayer," if public or "vocal," is to be rendered "in a known tongue."

No kind of Bible-believing and Bible-practising churches should ever countenance obscure public petitions either in ecstatic ejaculations or non-linguistic sounds of any kind, in situations of Public Christian Worship. Pentecostalists wave their arms about, and utter interjections and incoherent sounds. Such is indecent disorder (First Corinthians 14:26-40).

The *Westminster Larger Catechism* (159) says the Word of God is to be publically proclaimed -- "plainly." It adds (in one of its accompanying footnotes) -- that the messenger to the church should "rather speak five words" with "understanding," so that he "might teach others also -- than ten thousand words in an unknown tongue (First Corinthians 14:19)."

Many (Neo-)Pentecostals major on what they call 'faith-healings.' They often pray, even during public worship, in a way that comes perilously close to demanding God heal all sicknesses. They convey the impression that inability to get healed, indicates a lack of sufficient 'faith to be healed' in the person with the sickness.

But the *Westminster Confession* states (21:3) that the "prayer...by God required...that it may be accepted..., is to be made...according to His will... First John 5:14." This says 'if we ask anything according to His will, He hears us.' The *Larger Catechism* declares (185) "we are to pray with humble submission to His will," specifically referring to "Matthew 26:39." There, Jesus Himself prayed and said: 'O Father, if it be possible -- let this cup pass from Me! Nevertheless -- not as I will, but as You will!' Also the *Shorter Catechism* informs us (98) that "prayer is an offering up of our desires unto God, for things agreeable to His will."

Most Pentecostals ignore the vast majority of the Psalms. Indeed, the "singing of Psalms" is one of the vital "parts of the ordinary religious worship of God. Ephesians 5:19 and Colossians 3:16 and James 5:13" (*Confession* (21:5). Instead of singing the Psalms required to be sung during Divine Worship -- Pentecostals major on the singing of doctrinally-heterodox, excessively-repetitious, musically-syncopated and frankly "jazzy" little ditties. Such are quite unworthy of the adoration of the awesome and Most High Jehovah.

The *Westminster Assembly's Directory for the Publick Worship of God*, advises at "the assembling of the congregation" that "the people" must be "abstaining...from all private whisperings, conferences, [and] salutations" -- and "from all gazing...and other indecent behaviour which may disturb the Minister or people." Pentecostal arm-wavings and body-swayings and interjections are indeed "salutations" which "disturb" many Christians (who regard this as "indecent behaviour" against "the service of God").

The *Directory* in its "Publick Reading of the Holy Scriptures" also notes that "all the canonical books...shall be publically read in the vulgar tongue (or language of the people listening), out of the best allowed translation, distinctly -- [so] that all may hear and understand." Contrariwise, many Pentecostals encourage the use of unknown tongues -- and other highly audible though quite unintelligible utterances during their worship services.

In its section on the "Preaching of the Word," the *Directory* insists this is to be done "plainly, [so] that the meanest may understand." This is also to be rendered "in **demonstration** of the Spirit and **power**" -- and **therefore** precisely by "abstaining also from an unprofitable use of **unknown tongues, strange phrases, and cadences of sounds.**"

The *Directory* **requires** the "Singing of Psalms." It declares that "it is the duty of Christians to praise God publically by the singing of **Psalms** together in the congregation." When this is done, "the voice is to be tunably and **gravely** ordered."

This means the singing is to be "tunably" harmonious, and "gravely" majestic or serious -- and **not** frivolous or **laughingly** rendered. "The chief care must be to try to sing with **understanding** -- and with grace in the heart, making melody unto the Lord" (and not unto man).

Finally, the *Westminster Assembly's Form of Presbyterial Church-Government* ('Of the Officers') insists all "extraordinary" Church Officers such as "Apostles" and "Prophets" since the termination of the apostolic age, "are **ceased**." Frankly, that says it all!

It should not be thought that, in condemning the doctrines of Pentecostalism's forerunners, that the *Westminster Standards* are unique. Long before they were drawn up, the Reformed Churches had already recognized God's limitation of special revelation to Scripture alone.

The *French Confession* of 1559 (Article V), probably authored in part by John Calvin himself, states that only **the Bible** "is the rule of all truth.... It is not lawful for men, nor even for angels, to add to it."¹⁴⁷⁰⁷

It is only "in the **written** Word of God -- that is, the Old and New Testaments" -- states the 1560 *First Scots Confession* (chapters 18 & 20) apparently authored by Calvin's student Knox, that "all things necessary to be believed for the salvation of man are sufficiently expressed.... When controversy arises about...the reformation of any abuse within the Kirk of God -- we ought not so much to ask what men have said...as what the Holy Ghost speaks within the body of the Scriptures.... Good policy and order should be constituted and observed in the Kirk -- where, as in the House of God, it becomes all things to be done **decently** and in **order**."

The 1561 *Belgic Confession* (Articles 7 & 32 & 34 & 36) says: "The Holy Scriptures **fully** contain the will of God.... It is forbidden to add unto or to take away anything from the Word of God.... We reject all human inventions...which man would introduce into the **worship** of God.... We detest the **Anabaptists** and other seditious people. And, in general, all those who...**confound that decency and good order** which God has established."

The 1566 *Second Swiss Confession* states (chapters 1 & 19 & 20 & 22-23.): "From these Scriptures, are to be derived...the **reformation**...of churches...and the **rejection** of all errors.... Neither any other Word of God is to be invented, nor is to be expected from heaven.... We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized.... We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God."

Worshippers "are to conduct themselves reverently and modestly." This requires "worship in the common language.... Let all strange tongues keep silence in gatherings for worship, and let all things be set forth in a common language which is understood by the people gathered.... **Public prayers** in meetings for worship, **are to be made in the common languages known to all**."

In his 1536 *Smalcald Articles* (III:8:5-6), Luther taught: "We would warn against '**Enthusiasts of the Spirit**' who throw themselves ahead of the Word, without having the Word.... All this is the old devil and old serpent, who also converted Adam and Eve into '**Enthusiasts**' -- and led them from the outward Word of God to 'spiritualizing' and self-conceit....

"The old devil was in fact "just like our '**Enthusiasts**'" [at the present day]. For they "condemn the outward Word, yet nevertheless are not themselves silent but fill the world with their pratings."

Similarly, the 1576 authoritative Lutheran *Formula of Concord* declares: "We receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments.... We reject the error of '**Enthusiasts**' who represent God to attract, illuminate, justify and sanctify men immediately – and without the hearing of the Word of God."

In the Non-Conformist Confessions, there is a clear rejection of Pentecostalism. The 1658 *Savoy Confession* of the Congregationalists, is simply the 1648 *Westminster Confession* amended only as regards Church Government and the Civil Magistrates. The 1677 *Baptist Confession* too, is identical to Westminster, save amended only as regards the baptism of infants.

The Methodists' 1784 *Twenty-five Articles of Religion* by John Wesley, is simply an excerpt from the Anglican *Thirty-Nine Articles*. Plus their extract from Arminius's book *The Efficacy of the Scriptures* (II:24f), which states: "We reject those who affirm that the Scriptures...serve only to prepare a man and to render him capable of another **inward** word."

But how things have now changed! Here are some comments from Rich Barlow's 2006 article *New Approaches to Worship Emerge*. He writes: "The first difference you would notice between the 9 a.m. 'First Worship' at Wellesley Congregational Church and the traditional ['Second Worship'] 10 a.m.... Instead of the stentorian tones of the organ upstairs, a pianist leads 'First Worship.' Bursts of color banners...on the walls light up a service that, unlike the traditional one, is notably mobile. People greet one another with a sign of peace, gather around the Communion Table, and pantomime to song the...story of the tax collector who climbed a sycamore to see Jesus. The music is just as free-wheeling....

"'What tempted this antique church (founded in 1798) to fiddle with an Order of Worship that, more or less, had stood the test of centuries -- is a phenomenon called the 'Emerging Church Movement'.... The best known guru of the 'Emerging Church' is Brian McLaren, a Maryland pastor and author known as an 'Inclusive-minded Evangelical' (he says you don't have to be Christian to follow Jesus)....

"'Just four years ago...members of two denominations, the UCC and Disciples of Christ, decided to make a show of Christian unity.' The church...invites...those 'visiting this crazy thing called "church" for the first time'..., infusing traditional rituals with 'a little funk.'" Or drunk?

Nor has even Rome escaped the intoxication. Refugees coming to Britain from Africa, Asia, South America and eastern Europe all form a new flock that is reshaping even Catholicism. In *The Observer* for Sunday December 17th 2006, Ed Vulliamy writes:

"On a brisk sunny Sunday morning...in east London -- Holy Mass at St. Anne's Catholic Church -- things proceed dramatically. The congregation that filled this church a century ago, was predominantly Irish -- and of late much depleted. Now St. Anne's is full to bursting again. But the Mass is said and sung in Portuguese -- '*Creio em Deus Pai todo poderoso*' -- and the congregation is entirely Brazilian.

"Before the rite, under solemn Victorian Gothic arches, worshippers kiss statues of the saints.... Passionate songs of love are performed with full band, and 12-year-old Eduardo on drums. The 'sign of peace' -- by tradition a series of handshakes -- is an outburst of embracing. A couple stroke each other's hair and kiss, before standing to wave their arms to the music. This is not a gathering of low-church 'happy clappers' in Tennessee, or Pentecostals in Harlem. This is the mighty Church of Rome, in Britain, this Christmastide."

All of which reminds one of Pagan Babylon. Just consider Daniel 3:7's statement that "as soon as they heard the sound of the horn, flute, zither, lyre, harp, and all kinds of music -- all the people...of every language fell down and worshipped!"

As the godly Matthew Henry once commented on this verse: "They heard the sound of the musical instruments..., the melody of which **they** thought was ravishing. And fit enough it was to excite such a devotion as they were then to pay. Immediately they all, as one man, as soldiers that are wont to be exercised by the beat of drum, 'all the people...and languages fell down and worshipped the golden image'....

"Here were the charms of 'music' to allure them into a compliance.... They all yielded.... The way that [sensual] sense directs -- the most will go. There is nothing so bad which the careless world will not be drawn to, by a concert of music.... And by such methods as these, false-worship has been set up and maintained."

One can only wonder what the great Matthew Henry would have thought of today's noisy Neo-Babylonish electronic 'church' with its percussion combos and amplified electronic guitars and neo-ragtime bands. Perhaps ecstatic Evanjellyfish will yet organize a 2014 Celebration Rally to commemorate the tercentenary of his death?

24. Resurrecting the Regulative Principle of Worship from the Word of God

In his writing *The Afrikaans Psalm Melodies*, J.A.A. van der Walt observes: "When our concept of the church song has again become Calvinistic, when it is again controlled by the holy earnestness of the matter, it shall on the one hand require us to purify the music of our Psalmbook. On the other hand, it shall cause us to develop the necessary enthusiasm for an energetic and sympathetic re-embracing of our heritage.

"Re-embracing it -- by a planned exercise of the melodies at home, in church, at school, in catechising, in Sunday school, and at the youth organization! Then we shall rightly again be able to see a genuine renewal and uplifting of the congregation's song, as pure prayer before the face of God and to His honour."

In a useful article titled *Worship a Bone of Contention?* (in *New Directions*, Presbyterian Church of Queensland, Oct.-Nov. 2006), Rev. Donald Geddes, sometime Instructor in Preaching at the Queensland Presbyterian Theological College in Australia, wrote: "A generation ago, everyone knew what 'worship' was. The term referred to the 'corporate worship' of God's people gathering together on a Sunday in church.

"In the Presbyterian tradition, this involved a structured service of praise, prayer and scripture reading, all of which were designed to bring the congregation to a sense of our need -- in the presence of God -- so we were receptive to the preaching of the Word of God. Our response was to put what we learned into practice throughout the week. Preaching was meant to exhort us to apply God's Word to our lives.

"In recent times, there have been those who have both narrowed and widened the meaning of 'worship.' In many places, 'worship' is now equated with singing and music.

"So some churches appoint 'ministers of worship' who prepare an extended program of singing supported by a band and singing groups and soloists. This narrow view of worship tends to focus on the entertainment value of the program, so that...the congregation will go away 'feeling good.'

"The danger is that people focus on themselves and their feelings, rather than the awesomeness and majesty of God and the challenge of His Word. This is a [rather] subtle form of self-worship -- which is **idolatry**....

"[To some,] the structure of such a meeting is not really important.... The approach can be as casual as is deemed appropriate. The approach is more attuned to the culture of the younger generation, and is more likely to attract those with no church background.

"Traditional Presbyterians are usually uncomfortable with this, and there are those who see this as a betrayal of the Reformation principles of 'purity of worship'.... A good case can be made against the repetitious use of choruses [*cf.* First Kings 18:26-29 with Matthew 6:7 & 7:6]....

"The one issue we need to keep in focus, is the importance of meeting together as **God's** people.... It is also a special kind of spiritual fellowship, which prefigures our final gathering in heaven [*cf.* Hebrews 12:22*f.*]. At the final ingathering..., it will be a time of indescribable joy and fellowship -- where we will be caught up in unimaginably wonderful praise with our total centre of focus on the glorious majesty of God the Father and His beloved Son our Lord Jesus.

"This points to the character of the weekly gathering of God's people on earth [*cf.* Hebrews 10:25]. It should be a time when we focus on the character of God and the person of the Lord Jesus in deep reverence and bounding praise, and listen carefully to His Word.... The more traditional worship is more likely to bring a sense of reverence, and a consciousness of the presence of the Almighty."

In an important article *The Challenge to be Faithful* (in *New Directions* Oct.-Nov. 2006), Rev. Rudi Schwartz, 2006-7 Moderator of the Presbyterian Church of Queensland, *inter alia* rightly noted: "The Reformation of the sixteenth century restored the place of the Word in the worship and life of the Church. I am afraid we have embarked on a road, to trade this Word for a popular message...far inferior to the Bible.

"We might argue that we still preach the Word, [that] the Word is still read in worship, and that we still adhere to the truth of the Bible. But the problem is that we do not do it passionately, presenting it as the Gospel unto salvation.

"The sufficiency of this Message is in doubt, when we employ all sorts of market-driven (outcome-based?) programs -- to attract the masses. When this fails, we look for something more 'attractive' to add to the Word. It seems as if we deem the Bible inadequate to provide the outcomes we work and pray for.

"To the Word we might add music -- or 'worship' as it is referred to in contemporary literature. Seeker-friendly services have become popular in the name of 'fellowship' or 'reaching out.' In these services, we sit around coffee tables and try to do almost anything not to offend the seeker.

"We try to meet the needs of the seeker by setting up a therapeutic session where we deal with self-esteem, self-worth, depression, and inter-personal relationships. In the process, we might forget the timeless principles which the Lord teaches us in His Infallible Word....

"As a matter of fact, teaching doctrine has become a definite 'no-no' these days. The result is that people 'repent' [?!] without knowing what from and Whom to. People have 'fun' in 'worship' -- but remain biblically illiterate. They 'feel better' after a service of 'worship' -- but they are not better equipped for service in the Most Holy Faith.

"The result? The Church has no impact on the world anymore. The opposite is conspicuously true. The world is having more and more impact on the Church.

Do we long to see the Church move forward under the victorious banner of the victorious Lord?... Let's then remain faithful in preaching the uncompromised message!... Being faithful does not mean maintaining traditions. However, it means maintaining traditional values based on the Infallible Word of God."

Rev. Dr. Brian Abshire wisely wrote in his 2006 *Worship in Spirit and Truth: Biblical Principles of Music in the Church*: "In the church of Corinth, 'Everyone has a Psalm' (First Corinthians 14:28).... From what we know of archeology, the Synagogue...did not use instruments....

"The Early Church mainly sung the Psalms in worship.... By the time of the Reformation, there was a great revival of Psalm-singing by the entire congregation, replacing the choral 'performances' of a...highly-trained 'elite' as had been common in the Roman Church....

"The Reformers recast the Psalms.... Due to a reaction against the many unbiblical innovations of Romanism, they also rejected instrumentation....

"Only in the eighteenth century with...Watts and...Wesley..., man-made hymns with full instrumental accompaniment became the norm.... The next generation...started a trend of essentially rewriting the Psalms....

"The hymnwriters therefore ignored or actually removed those aspects of the Psalms they found offensive, such as the many imprecations. Thus the Christian Church now felt 'liberated' from God...and began to offer to God in song what appeared good in their eyes.....

"The nineteenth century...Victorian Church...took the next step by putting 'Christian' words to popular music.... The modern broad evangelical Church now routinely adapts worship to the styles of modern music, making some 'worship'-music indistinguishable from what one can hear on a...radio station....

"We have no explicit commands to 'sing' -- until the Psalms.... In the modern evangelical Church, too often the emphasis is on what kind of music people like -- rather than what glorifies God.... Man again is worshipping God in ways that seem good to **him** -- not necessarily whether it truly honors God. Some Christians want to 'rock' [around the clock]..., never asking whether God wants this sort of 'worship'....

"Just consider the number of inspired imprecatory Psalms that deal with vengeance.... Ask 'What modern...choruses/songs, even **touch** on these issues?' Though the Psalms make up a large percentage of God's inspired hymnbook -- today the average Evangelical almost universally ignores these Biblical themes....

"Unless men have their basic presuppositions right..., the fundamental problem of wanting...good and evil based upon their own standards will only pervert.... God is not more pleased with a...sophisticated musical arrangement than He is with people singing the Psalms....

"Worship lyrics therefore ought to follow the same pattern as the Psalms. *I.e.*, praise for God's character...and being; thanksgiving for His saving acts in history; confession and repentance of our sins; petitions for His providential care and salvation...; as well as songs of vengeance against evil, injustice, and His enemies.... The Hebrews were a visceral, emotional people; and the Psalms reflect those emotions....

"Neither the Synagogue nor the Early Church had musical accompaniment.... A basic rule of thumb might be that **no** musical accompaniment is better than **bad** musical accompaniment.... You would not go to a funeral in shorts and a tee-shirt. Right?...

"Let us begin by rethinking our approach to music, and self-consciously both choose and encourage the development of worthy music that will lead us into...spiritual worship!... Let us sing songs that actually glorify God, and not just because it gives us a certain feeling! Let us create music that is appropriate to the emotions that the words are trying to convey -- but ensure that the words themselves are true to revelation of the Living God!"

We summarize all the above in just nine statements. The following are essential elements of Biblical Public Worship.

1) Christ refers both Christians and Pharisees back to Adam and Eve before the fall (Matthew 19:3-6). That is where also Public Worship must be grounded. Genesis 2:1-3,22-24.

2) Public Worship continued after the fall, and even after the flood. Genesis 3:15; 4:1-4; 4:25-26; 5:22-24; 6:18; 7:4-10; 8:6-12; 8:20-22; 9:1-7.

3) Ancient Synagogue Worship developed at least from Abram onward (Genesis 14:14-22; 15:1-15; 17:1-27; 18:6-33; 25:27; 28:12-23; 33:17). It continued on (Psalm 74:8 and Ezekiel

8:1 & 14:1 & 20:1-20 and Nehemiah 8:4-8) -- and also New Testament Worship developed therefrom (Matthew 4:23 & 9:35 and Acts 9:20 & 13:5-14 & 15:21 & 18:4-26 & 19:8 and Hebrews 10:25 and James 2:2). Thus too Lightfoot, Miller, Dabney, Kuyper, Hatch, Schürer, Koole, and Bacon.

4) The elements of Public Worship have always included preaching, praise, and prayer (Genesis 2:1-23 & 3:10 and Hebrews 4:1-16 & 13:8-20f). Even the *Torah* from Genesis to Deuteronomy, as the foundation of the rest of Holy Scripture -- as well as the corrective Prophets -- clearly taught this (Genesis to Malachi).

5) Public Worship was practised especially weekly on each Sabbath (Genesis 2:1-3 & 4:3 & 8:6-12; Exodus 5:4f & 7:25 & 16:4-30 & 20:8-11; Leviticus 23:3; Numbers 28:9-25; Deuteronomy 5:12-15; Acts 15:21). This continued in the Christian Church also after Calvary (Luke 23:56 and John 20:1,19,26 and Acts 2:1 & 20:6f and First Corinthians 16:1f and Hebrews 4:9 and Revelation 1:10). It included the Law of God (Exodus 1-17), Profession of Faith (Deuteronomy 6:4f), and the Benediction (Numbers 6:24-27).

6) Christ Himself practised the above (Matthew 4:23 & 5:17-20; 15:3-9). He re-affirmed this as the pattern for Public Worship in His Christian Church (Matthew 16:18f & 18:17-20 & 28:19f). This was reinforced in exhaustive detail even in First Corinthians (1:2 & 10:1-4 & 11:18-33 & 12:1-31 & 14:26-40 & 16:1-2) -- as recognized by Calvin, Dordt, Westminster, Lightfoot, Matthew Henry, Barnes, and even the Anabaptist Golterman.

7) The same holds true in every other book of the New Testament (Acts and Romans and Hebrews *etc.*). Especially Ephesians and Colossians and James prescribe psalmsinging; and John firmly prohibits idolatry (John 4:20-24; Ephesians 5:19 & Colossians 3:16 & James 5:13 & First John 5:21) -- thus Calvin, Owen and Barnes. Revelation too is one long book of worship.

8) The whole Bible thus upholds liturgy. Thereafter so too did the Epistle of Barnabas, Clement of Rome, the *Didachee*, Ignatius, Pliny, Justin Martyr, the Shepherd of Hermas, Tatian, Athenagoras, Irenaeus, Clement of Alexandria, earliest liturgies, Hippolytus -- and so on down to Eusebius, Athanasius, Chrysostom, and Augustine.

9) Papal Romanism then overthrew the above, with its doctrine of the Mass. But the Reformation, Calvin, Dordt, Westminster, Palmer, Hodge, Dabney, Kuyper, Clark, Rayburn, Old, and Singer re-asserted the Biblical liturgy. So Sankey's Evanjellyfishism and Pentecostalism are but temporary lapses soon to be thrust into the trashcan.

Here, then, is the **remedy**. Here is the **Bible's own liturgical prescription** to resurrect the worship of God! **Salute** [Genesis 1:1]. **God's Law** [Exodus 20:1-17]. **The Sabbath** [Leviticus 23:3]. **Profession of Faith** [Deuteronomy 6:4-5]. **Absolution** [Micah 7:18-19]. **Scripture Reading** [Isaiah 6:1-8]. **Sermon** [Jeremiah 10:12-16]. **Prayer** [Matthew 6:9-13]. **Songs** [Psalms 1 to 150]. **Collection** [First Corinthians 16:1]. **The Sacraments** [Ephesians 6:3-5]. **Doxology** [Philippians 2:9-11]. And **Benediction** [Revelation 22:20f].

Do this -- and you shall live! As Jesus declared: "You shall **worship** the Lord your **God**, and Him **alone!**" **Worship** God the **Bible** way -- from Genesis to Revelation!

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ABOUT THE AUTHOR ----->

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Though Dr. Lee's father was an Atheist, he married a Roman Catholic who raised their son Nigel in that faith.

For the Second World War, Dr. Lee's father was commissioned by the Royal Navy as Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Dr. Lee became a Calvinist; had the great joy of leading both of his parents to Christ; and became Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal.

Emigrating to the U.S.A., he attended the very first General Assembly of the Presbyterian Church in America; transferred his previous ministerial credentials to that denomination, and pastored congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in New Jersey; Research Scholar-in-Residence at the Christian Studies Center in Memphis; and Academic Dean of Graham Bible College in Bristol Tennessee. He was then the only person in the world serving on the Executives of both the British Lord's Day Observance Society (headquartered in London) and the Lord's Day Alliance of the United States (headquartered in Atlanta).

Preacher, theologian, lawyer, educationist, historian, philosopher and author, Lee has produced more than 188 publications (including many books) -- and also more than 516 long unpublished manuscripts. In addition to those more than 700 works and an honorary LL.D., he has twenty earned degrees -- including some ten earned doctorates* awarded for dissertations in law, literature, philosophy and theology.

Dr. Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the world some seven times; has visited around one hundred countries (several repeatedly); and has also visited every Continent. He is in demand as a promoter of doctoral students in Australia, Britain, Germany, South Africa, and the United States.

A diehard predestinarian and unreconstructed Southerner, Dr. Lee is affectionately nicknamed "General Lee" by his closest friends. In Australia, he was till his retirement in 2000 the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College.

His wife Nellie is in Fulltime Christian Service as a godly Homemaker. Their elder daughter Johanna teaches English, German and Modern History in Brisbane, at Parkridge High School. Their younger daughter Annamarie was Secretary/Librarian at the Queensland Presbyterian Theological College, Brisbane, Australia -- and now teaches at Earnshaw College in Brisbane.

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