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We refuse to accept as scriptural a simple dichotomy between praise and preaching. Frankly we do not see how any gospel preacher with a heart in him can refrain from praising God as an integral part of his preaching. That need not mean that praise is always the explicit focus of preaching discourse. But neither is praise always the explicit focus of the Psalter itself. In a sense praise is its final purpose, even as praise (the glory of God) is the final purpose of preaching . . . But song is also for confession (Psalm 51), petition (Psalm 22), teaching (Psalm 1; 119), and counseling (Psalm 32:8; 34:11ff).

VERN S. POYTHRESS, "EZRA 3, UNION WITH CHRIST, AND EXCLUSIVE PSALMODY," *WESTMINSTER THEOLOGICAL JOURNAL* (1975), 37:1: 74-94; 218-35).

The Church is the Church in her worship. Worship is not an optional extra, but is of the very life and essence of the Church. Nor is it a false groveling in the dust of the religiously minded. Man is never more truly man than when he worships God. He rises to all the heights of human dignity when he worships God, and all God's purposes in Creation and in Redemption are fulfilled in us as together in worship we are renewed in and through Christ, and in the name of Christ we glorify God. So by the grace of God we seek to voice for all creatures the praises of God and realize our God-given destiny to be the priests of creation under Christ our Great High Priest.

JAMES B. TORRANCE, "THE PLACE OF JESUS CHRIST IN WORSHIP" IN *THEOLOGICAL FOUNDATIONS FOR MINISTRY*, RAY S. ANDERSON, ED. (GRAND RAPIDS, MICHIGAN: EERDMANS, 1979), 363.

ANNOTATED BIBLIOGRAPHY

Ren Man

Selected Bibliography: Journal Articles, Articles in Collections, and Internet Materials on Worship*

Best, Harold M. "Theology, Music, Seekers, and Sensitivity." www.leaderu.com/offices/haroldbest/seeker.html

The former dean of the Wheaton College Conservatory calls for a godly balance of worship and witness, along with "powerful interceding prayer."

Best, Harold M. "When Is Worship Worship?" www.leaderu.com/offices/haroldbest/worship.html

Best urges us to "surrender our shortsightedness, our idolatries, our contraptions, our systems, our faithless works, and our overworked faith to the . . . Lord of our worship."

Boice, James Montgomery. "Reformation in Doctrine, Worship, and Life." *In Here We Stand! A Call from Confessing Evangelicals* (Grand Rapids, Michigan: Baker), 157-72. Edited by James Montgomery Boice and Benjamin E. Sasse.

Boice calls us to resist the spirit of our age and to feast on the "wonder of Christian worship."

Borror, Gordon. "What Is Really at Stake in the Contemporary/Traditional Debate?" *Worship Leader*, September/October 1995, 36-39.

A former Western Seminary professor reminds us that we need to focus on the glory of God while we learn from the past and also make room for innovation.

Camp, Steve. "107 Theses: A Call for Reformation in the Contemporary Christian Music Industry." pages.prodigy.net/berrykl/theses/thesmain.html

From within the world of Christian contemporary music comes a call for theological integrity and spiritual accountability.

Clowney, Edmund P. "The Singing Savior." *Moody*, July-August 1979, 40-43.

Then president of Westminster Seminary, Clowney has provided a warm biblical treatment of the significance of music in Christ's church.

Cranfield, C. E. B. "Divine and Human Action: The Biblical Concept of Worship." *Interpretation* (October 1958), 12:387-98.

The "dialogue" of worship is here convincingly developed.

Frame, John M. "Some Questions about the Regulative Principle." *Westminster Theological Journal* (1992), 54:357-66.

A "renegade" Presbyterian raises some legitimate questions.

Gangel, Kenneth O. "Reexamining Biblical Worship." *Bibliotheca Sacra* (April-June 1985), 142:164-78.

A Dallas Seminary professor calls for a restoration of the importance of corporate worship alongside biblical exposition.

Gordon, T. David. "Some Answers on the Regulative Principle." *Westminster Theological Journal* (1993), 55:321-29.

A response to Frame's article (see above), with interest-

ing historical insights.

Grudem, Wayne. "Worship." Chapter 51 in *Systematic Theology*, 1003-15. Grand Rapids, Michigan: Zondervan, 1994.

A refreshing treatment of the significance of worship in the context of a systematic theology.

Hamilton, Michael S. "The Triumph of the Praise Songs: How guitars beat out the organ in the worship wars." *Christianity Today*, July 12, 1999, 29-35.

An irenic call to a balanced approach to current trends.

Hart, D. G. "Post-Modern Evangelical Worship." *Calvin Theological Journal* (1995), 30:451-59.

Hart contends that evangelicals in our day have traded away the rich forms and elements of historic Protestant worship for the superficial and the trivial.

*Lewis, C. S. "On Church Music." In *Christian Reflections*, 94-99. Grand Rapids: Eerdmans, 1994.

A wonderful exhortation to godly humility and grace in approaching the issue of differing tastes and preference in church music.

Man, Ron. Articles on Worship: www.firstevan.org/articles.htm

Theological and practical articles from an active worship pastor.

Mohler, Jr., R. Albert. "The Whole Earth Is Full of His Glory: The Recovery of Authentic Worship." *Southern Baptist Journal of Theology* (Winter 1998), 2:4-15.

The president of Southern Baptist Theological Seminary in Louisville claims that "our confused worship corrupts our theology and our weak theology corrupts our worship," then calls us back to a worship and a theology which are God-centered and Christ-exalting.

Overduin, Nick. "Is It Well with Your Worship? Twelve Symptoms of a Church that Is Worshiping Worship." *Reformed Worship* (March 1996), 39:16-19.

"It is possible for a congregation to become more concerned about its worship than about the God whom it serves. . . . We can become obsessed about our own practices and rituals and act judgmental towards those who differ from us—forgetting the living, mighty God who has first called us to worship."

Packer, J. I. "The Puritan Approach to Worship." Chapter 15 in *A Quest for Godliness: The Puritan Vision of the Christian Life*, 245-57. Wheaton, Illinois: Crossway Books, 1990.

Packer describes worship for the Puritans as being driven by "a passion to meet and know God himself as a loving Father through the mediation of his Son."

*Piper, John. "The Supremacy of God in Missions through Worship." Chapter 1 in *Let the Nations Be Glad: The Supremacy of God in Missions*, 11-40. Grand Rapids, Michigan: Baker, 1993.

"Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't." Dr. Piper presents a grand vision of the centrality of worship.

*Piper, John. "Worship: The Feast of Christian Hedonism." Chapter 3 in *Desiring God: Meditations of A Christian Hedonist*, 61-87. Portland: Multnomah Press, 1986.

We are called to delight ourselves in the all-satisfying sufficiency of the God of glory.

Piper, John. Sermons on Worship:

www.worshipmap.com/sermons/piper-index.html

Further expositions promoting a God-centered view of worship.

Poythress, Vern S. "Ezra 3, Union with Christ, and Exclusive Psalmody." *Westminster Theological Journal* (1975), 37:1:74-94; (1975), 27:2:218-35.

A masterful exegetical dismantling of the exclusive psalmody view of texts for public worship.

Schwanda, Tom. "The Personality of Worship: Using the Myers-Briggs Type Indicator to Understand Worship Preferences." *Reformed Worship* (March 1992), 23:25-27.

People are different! A study of personality traits and how much they may affect people's responses to various worship practices.

Sharp, Tim. "Contemporary Choruses as Public Prayer." *Choral Journal*, February 2000, 47-49.

Sharp, a professor at Belmont College in Nashville, maintains that the current trend toward exclusive use of praise choruses in many churches is a result of this age's need for more personal expression and intimacy in worship rather than a deliberate rejection of other musical forms.

Shelt, Christopher. "Towards a Biblical Theology of Music in Worship." *Reformed Theological Review* (1996), 55:67-80.

Shelt, a Presbyterian pastor in Jackson, Mississippi, calls for "integration and contextualization" in properly weaving together a "knowledge of Scripture, knowledge of music, and knowledge of culture" in creating musical materials for worship.

Stam, Chip. "Worship Quote of the Week":

www.biblechurch.org/wqotw.htm

The pastor of worship at Chapel Hill Bible Church (North Carolina) provides a different challenging quote each week (email subscription also available).

*Torrance, James B. (See listing of writings on worship in Book Reviews, p. 158.)

Torrance, Thomas F. (See listing of writings on worship in Book Reviews, p. 159.)

Von Allmen, Jean-Jacques. "The Sermon in Worship." Chapter 3 in *Preaching and Congregation*, 32-45. Richmond: John Knox Press, 1962.

This Swiss worship theologian argues for a balance between preaching and sacrament in public worship as necessary for individual and corporate spiritual health.

Wallace, Daniel. "The Uneasy Conscience of a Non-Charismatic Evangelical."

www.bible.org/docs/soapbox/estsw.htm

"The power brokers of rational evangelicalism, since the turn of the century, have been white, obsessive-compulsive males." Wallace, a Dallas Seminary professor, brings a helpful reminder of the role of the *right* brain and of the Holy Spirit in our worship and in our Christian lives.

*White, James F. "Making Our Worship More Biblical." *Perkins Journal* (Fall 1980), 34:38-40.

White, formerly at Perkins School of Theology and now at Notre Dame, develops the need for Scripture to have a centrally prominent role in our worship.

White, James F. "Where the Reformation Was Wrong on Worship." *Christian Century*, October 27, 1982, 1074-77.

White argues against a return to "Reformation worship" because of the ways it was limited theologically by the times in which it developed; rather, he encourages us to "plunder the riches of all Christian experience past and present."

*Willmington, Ed. "Whatever Happened to 'God-Sensitive'

Worship?" www.getnet.com/~musicmin/editor01.html

The worship pastor at Scottsdale Bible Church in Arizona reminds us that worship is first and foremost for God.

Wilson, Monte E. "Church-O-Rama or Corporate Worship." In *The Compromised Church: The Present Evangelical Crisis*. Edited by John H. Armstrong. Wheaton, Illinois: Crossway Books, 1998.

"Evangelical worship is becoming an oxymoron." Wilson sees an all-pervasive influence of secular culture on the church's worship, and insists that "theology, biblically-based liturgy, and spirituality must all take their place at the heart of our worship."

Witvliet, John D. "At Play in the House of the Lord: Why Worship Matters." *Books and Culture*, November/December 1998, 22-25.

The director of the Institute of Christian Worship at Calvin College provides a well-written review article on four recent books on worship.

Article Collections: www.worshipplace.com/writings.html

www.worship.com/

www.worshipmap.com/compassnf/articlelist.html

*Note: In this issue we provide a different type of bibliography which will be particularly useful to those who want to research the theme of worship. In our next issue (9:3) we will provide an extensive book bibliography.

But what has happened in Protestant worship and ministry? Is it not too often the case that the whole life and worship of the congregation revolves around the personality of the minister? He is the one who is in the center; he offers the prayers of the congregation; he it is who mediates "truth" through his personality, and he it is who mediates between the people and God through conducting the worship entirely on his own. Nowhere is this more apparent than in the case of the popular minister where everything centers on him, and the whole life of the congregation is built round him. What is that but Protestant sacerdotalism, sacerdotalism which involves the displacement of the Humanity of Christ by the humanity of the minister, and the obscuring of the Person of Christ by the personality of the minister? How extraordinary that Protestantism should thus develop a new sacerdotalism, to be sure a psychological rather than a sacramental sacerdotalism nonetheless, in which it is the personality of the minister which both mediates the Word of God to man and mediates the worship of man to God!

T. F. TORRANCE, *THEOLOGY IN RECONSTRUCTION*
(LONDON, ENGLAND: SCM PRESS, 1965), 167.

According to a biblical understanding, from both the Old and New Testaments, worship is an ordinance of grace . . . the gift of the God of grace who provides for us a way of loving communion.

JAMES B. TORRANCE, *WORSHIP, COMMUNITY AND THE TRIUNE GOD OF GRACE* (DOWNERS GROVE, ILLINOIS: INTERVARSITY, 1996), 60.

In a sermon delivered to the University United Methodist Church in Austin, Texas, in 1977, the famous British hymnologist, Eric Routley, spoke against what he saw as a prevalence of "tawdry and cheap music, architecture, and poetry in our public Christian witness":

"So nourish your prophets. Stop saying that worship must reflect secular life at its most slovenly and unkind. Stop saying that because people like it, it's right; for people who have been worked over by the shameless conspiracy of the false prophets are like people who have been hooked on narcotic drugs: they are bad judges of diet. Stop approving the art that trivializes and distorts. Stop refusing the demand and discipline that modest and well-designed church music makes. Resist the tyranny of malignant mediocrity. Stop saying that because the people we minister to can't distinguish between good and bad they may as well have the bad. If you do that you'll be saying that since they don't know good from evil they may as well have evil."

JOHN H. DICKSON, "CHORAL MUSIC AND TODAY'S CHURCH: A VERY PRESENT HELP IN TIMES OF TROUBLE," *CHORAL JOURNAL* (FEBRUARY 1999).

In my opinion, the great single need of the moment is that light-hearted superficial religionists be struck down with a vision of God high and lifted up, with his train filling the temple. The holy art of worship seems to have passed away like the Shekinah glory from the tabernacle. As a result, we are left to our own devices and forced to make up the lack of spontaneous worship by bringing in countless cheap and tawdry activities to hold the attention of the church people.

A. W. TOZER (1954).