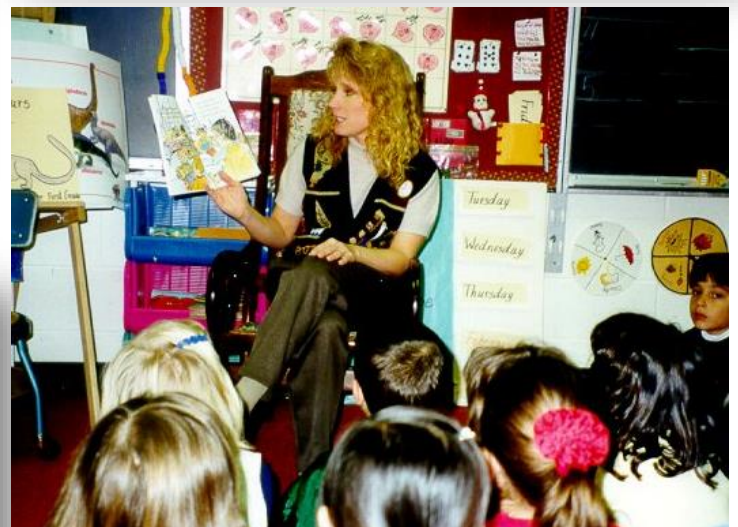
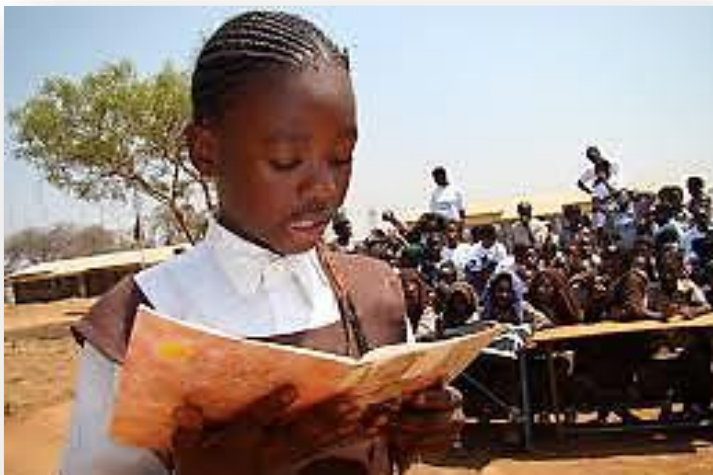
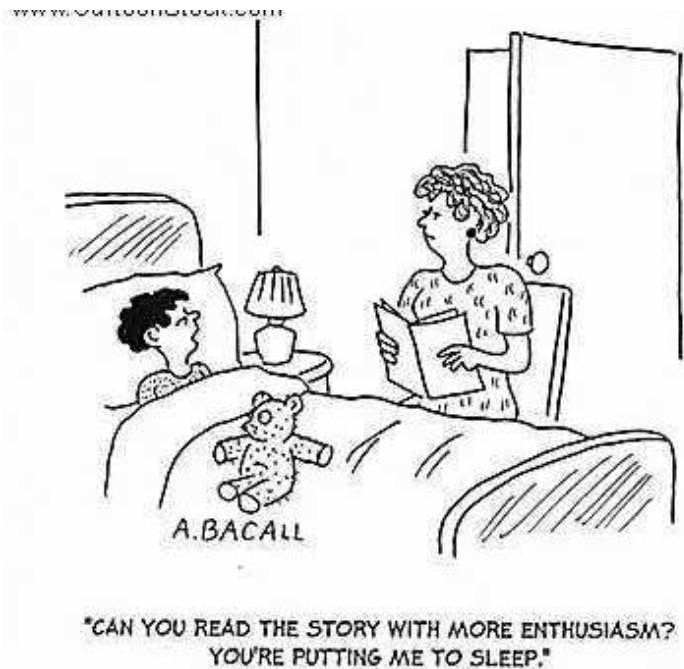


True Worship

What do the following have in common?



What is the value of reading aloud? Of being read to aloud?

Fill in the blank with one of the terms...

1. Each time a _____ arose in the Church, it was typically accompanied by a shift in worship for the heretical sect.
2. The _____ tradition holds that individual members have the “full liberty of conscience” in interpreting the Gospel.
3. When Hebrews 13:8 says “Jesus is the same yesterday, today and forever...” this would be an example of the divine attribute of _____.
4. The Greek term for _____ is formed by two words: “laos” (people) and “ergon” (work), literally “work of the people.”
5. In the 2nd Century AD, Justin Martyr tells us that the _____, if they wished, could make a contribution, and they themselves decided the amount.
6. For a _____ living at the time of Jesus, there were some 613 separate rules by which devout Jews were expected to live.
7. Originally an _____, Martin Luther eventually held the view that Christians should be free to use religious images as long as they did not worship them in place of God.
8. One of the names of God, found in the book of Ezekiel, is *Yahweh Tsidkenu* – “The Lord is our _____.”
9. A sermon or _____ can be found in virtually all Christian Sunday church liturgies.

WEALTHY

LITURGY

PHARISEE

HOMILY

RIGHTEOUSNESS

IMMUTABILITY

ICONOCLAST

CONGREGATIONAL

HERESY



Worship and the Word

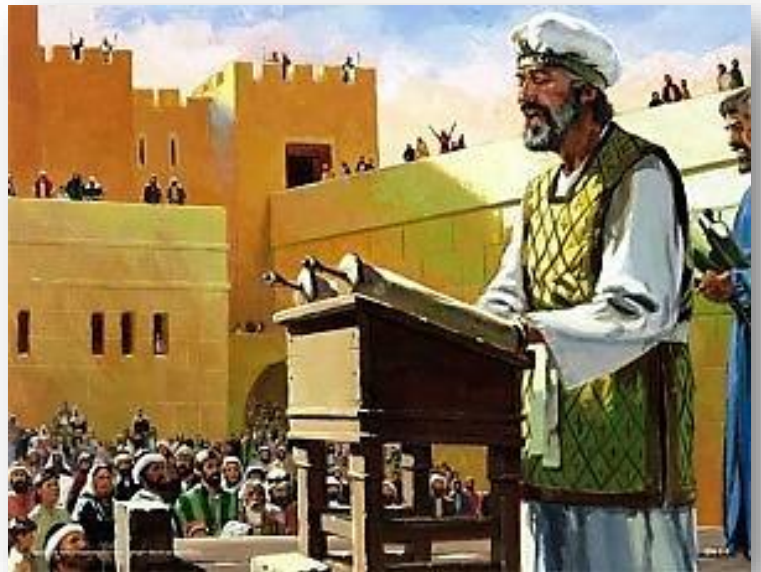
Biblically sound churches seek to have the Bible guide their worship, and to fill worship with the Word of God.

This is through which because the Word both instructs us and is also the means we draw near to God. We know, serve, and worship God through his Word. It is “a lamp to my feet and a light for my path” (Ps. 119:105) in worship and is present in several forms:

Reading God’s Word

Reading from Scripture is a central activity of Christian worship. The Apostle Paul wrote to Timothy, “devote yourself to the public reading of Scripture, to preaching and to teaching” (1 Tim. 4:13). Scripture reading enjoys an importance equivalent with preaching and teaching. In the early church, significant sections of several parts of the Bible were read in worship services. In Puritan times several chapters were usually read in each service. Here are four examples for publicly reading aloud portions of the scriptures:

1. “Moses took the Book of the Covenant and **read it aloud** to the people. Again they all responded, “We will do everything the LORD has commanded. We will obey.” (Ex 24:7)
2. “All the people assembled with a unified purpose at the square just inside the Water Gate. They asked Ezra the scribe to bring out the Book of the Law of Moses, which the Lord had given for Israel to obey. So on October 8th Ezra the priest brought the Book of the Law before the assembly, which included the men and women and all the children old enough to understand. He faced the square just inside the Water Gate from early morning until noon and **read aloud** to everyone who could understand. All the people listened closely to the Book of the Law. Ezra the scribe stood on a high wooden platform that had been made for the occasion. To his right and left stood the elders and heads of the families... Ezra stood on the platform in full view of all the people. When they saw him open the book, they all rose to their feet. Then Ezra praised the Lord, the great God, and all the people chanted, “Amen! Amen!” as they lifted their hands. Then they bowed down and worshiped the Lord with their faces to the ground. The Levites...then



instructed the people in the Law while everyone remained in their places. They read from the Book of the Law of God and clearly explained the meaning of what was being read, helping the people understand each passage. Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were interpreting for the people said to them, “Don’t mourn or weep on such a day as this! For today is a sacred day before the Lord your God.” For the people had all been weeping as they listened to the words of the Law.” (Nehemiah 8:1-9)

3. “When Jesus came to the village of Nazareth, his boyhood home, he went as usual to the synagogue on the Sabbath and **stood up to read the Scriptures**. The scroll of Isaiah the prophet was handed to him. He unrolled the scroll and found the place where this was written: “The



Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the Lord’s favor has come.” He rolled up the scroll, handed it back to the attendant, and sat down. All eyes in the synagogue looked at him intently. Then he began to speak to them. “The Scripture you’ve just heard has been fulfilled this very day!” (Luke 8:16-21)

4. “As for Philip, an angel of the Lord said to him, “Go south down the desert road that runs from Jerusalem to Gaza.” So he started out, and he met the treasurer of Ethiopia, a eunuch of great authority under the queen of Ethiopia. The eunuch had gone to Jerusalem to worship, and he was now returning. Seated in his carriage, he was **reading aloud** from the book of the prophet Isaiah. The Holy Spirit said to Philip, “Go over and walk along beside the carriage.” Philip ran over and heard the man reading from the prophet Isaiah. Philip asked, “Do you understand what you are reading?” The man replied, “How can I, unless someone instructs me?” And he urged Philip to come up into the carriage and sit with him” (Acts 8:26-30)

How does public scripture reading help a church?

Where we get our scripture readings...

Old Testament:

The 39 books of the Old Testament were compiled over a period of centuries, with many scholars concluding that the Hebrew canon was solidified by about the 3rd century BC. The books can be divided into four sections: 1) the first five books or Pentateuch (Torah), 2) the history books telling the history of the Israelites, from their conquest of Canaan to their defeat and exile in Babylon; 3) the poetic and "Wisdom" books; 4) and the books of the biblical prophets, warning of the consequences of turning away from God. The name "Old Testament" reflects Christianity's understanding of itself as the fulfillment of Jeremiah's prophecy of a New Covenant (which is similar to "testament" and often conflated) to replace the existing covenant between God and Israel (Jeremiah 31:31).

Gospels:

The Gospels are four eyewitness accounts of the life of Jesus. They portray Jesus as leading a group of disciples, performing miracles, preaching in Jerusalem, being crucified, and rising from the dead. The synoptic gospels represent Jesus as an itinerant teacher and healer who preached in parables about the coming Kingdom of God. He preached first in Galilee and later in Jerusalem, where he cleansed the temple. Three of the gospels are a synopsis of Jesus' life, and are called the *Synoptics*:

- In Mark, apparently written with a Roman audience in mind, Jesus is a heroic man of action, given to powerful emotions, including agony.
- In Matthew, apparently written for a Jewish audience, Jesus is repeatedly called out as the fulfillment of Hebrew prophecy.
- In Luke, apparently written for gentiles, Jesus is especially concerned with women and the poor. Luke emphasizes the importance of prayer and the action of the Holy Spirit in Jesus' life and in the Christian community. Like Matthew, Luke insists that salvation offered by Christ is for all, and not the Jews only.

The Gospel of John represents Jesus as an incarnation of the eternal Word (Logos), who spoke no parables, talked extensively about himself, and did not explicitly refer to a Second Coming. Jesus preaches in Jerusalem, launching his ministry with the cleansing of the temple. He performs seven miracles as signs, most of them not found in the synoptics. The Gospel of John ends: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (John 21:25)

Psalms:

The book of Psalms (also referred to as the Psalter) was mostly written by King David, in about 1000 BC. It contains the longest chapter in the Bible (Ps 119) and the shortest (Ps 117). Psalms is actually five books. These five parallel the Pentateuch:

- Psalms 1 through 41, corresponds to the book of Genesis and has essentially the same message. It is the cry of human need.
- Psalm 42 through Psalm 72, corresponds to the book of Exodus, reflecting the experience of a new relationship.
- Psalm 73 through Psalm 89, corresponds to the book of Leviticus. Leviticus is the book of the tabernacle of worship, the discovery of what God is like when man comes before him and what he himself is like in the presence of God.
- Psalms 90 through 106 parallels the book of Numbers -- the wilderness book -- which sets forth the experience of human failure.
- Psalm 107 through Psalm 150, corresponds to the book of Deuteronomy, the experience of the new resource in God.

Psalms = Soul; Proverbs = Will; Ecclesiastes = Mind.

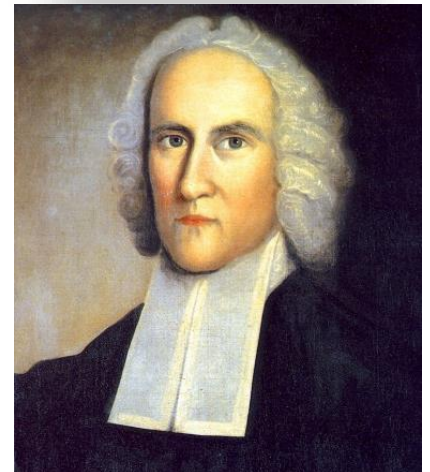
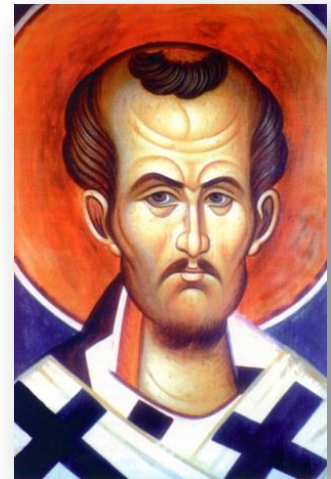
New Testament:

The 23 non-gospel books of the NT include 13 epistles written by St. Paul, the book of Acts, the book of Revelation, and eight epistles written by various apostles. While there were early disputes about which books to include, the canon of the NT was set by the 4th Century AD. An epistle writer sought to establish "*philophronesis*"-- an intimate extension of their relationship as similar as a face to face encounter as possible. The writer hoped to revive the friendship, making the epistle a substitute for the actual writer. Letters written to a group of people, which include most of the New Testament epistles, were not read individually but read aloud to the entire church congregation.

Match the preacher with their picture...



Jonas Nightingale
Dominic of Guzman
Billy Graham
William Seymour
Rev. Lovejoy
Jonathan Edwards
Aimee Semple McPherson
John Chrysostom



For what is each famous?

The Preaching of the Word

The popular sermon (*sermo modernus*) was a type of sermon in the language of common people, in the Middle Ages. The sermon in a typical Catholic mass was delivered by the priest in Latin. By the 13th Century, Latin was a dead language. A "popular sermon" in vernacular was added to the mass, delivered by friars of the mendicant orders, the Franciscans and Dominicans, on Sundays, Feast Days, at funerals, at church dedications, and at universities. The institution persisted for three hundred years.

The popular sermon was delivered in local churches to people of high and low estate. When the churches were too small to contain the audience, the sermon was moved to the public green. In either setting, the audience was usually unconstrained and could be rude and discourteous to the preacher. It was not uncommon for the people in attendance to move freely about and socialize with one another, address the friar, or walk out on the friar in the middle of his sermon. Thus, to keep the attention of the people, the popular sermon needed to be short and include elements to which the people could relate or find interest in. The friar might tell an anecdote, use folklore or verse sermon. To help make a point, it was not uncommon for the friar to embellish concerns of good and evil. The friar would use the occasional large word or a word from a foreign language to impress the lewd audience. The result was a vibrant, creative and well-received sermon.



Preaching is the verbal communication of God's Word, applying it to the lives of God's people. God comes to his people and speaks to them in the preaching of his Word. When we hear a faithful sermon, we are hearing Christ speak to us-- God's Word in human words.

Romans 10:14 says, "How, then, can they call on the one they have not believed in? And how can they believe in the one whom they have not heard? And how can they hear without someone preaching to them?" Paul is saying that faith comes by hearing the very words of Jesus in the words of the preacher. Preaching, then, is not an opportunity for a preacher to offer opinions or to be amusing. Rather, it is the institution God has appointed and uses for communicating his Word. Where the Word is heard and believed, the blessing of the Lord will always be present. As the Cambridge Declaration (a founding document of the Congregationalist tradition) says, "The Bible, therefore, must be taught and preached in the church. Sermons must be expositions of the Bible and its teachings, not expressions of the preacher's opinions or the ideas of the age."

The sermon (or homily)

A sermon is a spoken commentary that follows a reading of scripture, delivered to an assembly of Christians. Often called a homily, the original distinction between a sermon and a homily was that a sermon was delivered by a clergyman (licensed preacher) while a homily was read from a printed copy by a layperson. The Greek word (*homilia*) means to have communion or hold verbal conversation. The academic study of sermons, their preparation, composition and delivery, is called homiletics.

The most famous example is the Sermon on the Mount by Jesus. As recounted in Matthew's gospel (5:1–7:29), it was delivered on a mount on the north end of the Sea of Galilee, near Capernaum.



Other New Testament sermons include Peter's Pentecost homily and (Acts 2:14b–36), Stephen's defense before the Sanhedrin (Acts 7:1–53).

Preaching was always prominent in both Roman Catholicism and Protestantism. During the Middle Ages, sermons inspired the beginnings of new religious actions including launching the First Crusade in November 1095 by preacher Bernard of Clairvoux. The Dominican Order (officially known as the Order of Preachers) sent out friars especially trained to publicly preach in vernacular languages.

In many Protestant churches, the sermon replaced the Eucharist as the central act of Christian worship. Some Protestant denominations such as Lutherans give equal time to a sermon and the Eucharist in their Sunday service. While Luther retained use of the lectionary for selecting texts for preaching, the Swiss Reformers, such as Ulrich Zwingli returned to the patristic model of preaching through books of the Bible. The goal of Protestant worship, as conditioned by these reforms, was above all to offer glory to God for the gift of grace in Jesus Christ, to rouse the congregation to a deeper faith, and to inspire them to practice works of love for the benefit of the neighbor, rather than carry on with potentially empty rituals.

There are a number of different types of sermons, that differ both in their subject matter and by their intended audience, and accordingly not every preacher is equally well-versed in every type. The types of sermons are:

- Evangelistic sermons (associated with the Greek word kerygma) – seeking to convert the hearers or bring them back to their previous faith;
- Expository preaching – exegesis and explanation of a text;
- Hortatory sermons – exhort a return to ethically living on the basis of the gospel;
- Illuminative sermons, also known as proems -- connect an apparently unrelated biblical verse with the current calendrical event or festival;
- Liturgical sermons – explain why certain things are done during a service, such as why communion is offered and what it means.
- Narrative sermons – tell a story, often a parable, or a series of stories, to make a moral point.

A controversial issue aroused strong feelings in Early Modern Britain: should sermons be read from a fully prepared text, or extemporized, perhaps from some notes. Many sermons have been written down, collected and published; published sermons were a major and profitable literary form, and category of books in the book trade, from at least the Late Antique Church to about the late 19th century. Many clergymen openly recycled large chunks of published sermons in their own preaching. Such sermons include John Wesley's 53 Standard Sermons, John Chrysostom's Homily on the Resurrection (preached every Easter in Orthodox churches) and Gregory Nazianzus' homily "On the Theophany, or Birthday of Christ" (preached every Christmas in Orthodox churches).

