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THE CONGREGATION'S UNDERSTANDING OF WORSHIP AT  
PISGAH PRESBYTERIAN CHURCH, VERSAILLES, KY

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Educational Ministry

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by  
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**APPROVAL SHEET**

THE CONGREGATION'S UNDERSTANDING OF WORSHIP AT  
PISGAH PRESBYTERIAN CHURCH, VERSAILLES, KY

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For the glory of God

To my mother, Kiki Pan, whose faithful walk with God has inspired me to do the same.

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## PREFACE

This project would not be able to be completed without God's faithfulness showed in every facet of my life and especially during the COVID pandemic. God has always been faithful even when I was not. He graciously and bountifully provided me with wisdom, guidance, and every resource needed for this project, which I thank God enormously. I also thank God for the privilege of serving at Pisgah Presbyterian Church and working alongside a group of faithful people called by God; these people have embraced me as who I am since the day when I began my position at Pisgah and have always stood by me in my trials. I pray and hope that through this project, both Pisgah Church and I will come to appreciate and commit more to the opportunities we have to worship God regularly and to practice our faith and worship of God within and outside the church walls.

Anna Hsiao Ping Pan

Versailles, Kentucky

December 2021

## CHAPTER 1

### INTRODUCTION

Nothing can renew and strengthen the faith of a Christian community as the worship of God does, which is especially true when something heart-breaking happens to that community. Nothing can bind a faith community together as the worship of God does when something unexpected happens to that community. A biblical understanding of worship reminds Christians why they were created foremost: to worship God. A biblical understanding of why Christians gather regularly to worship leads to a wholehearted worship and participation in worship and helps a heart-breaking and suffering faith community to renew its commitment to God—borrowing from what Apostle Paul says in 2 Timothy 4:2, Christians should be persistent in worshiping God whether the time is favorable or unfavorable.

#### **Context**

I have worked at Pisgah Church as the organist since September 2012 and had enjoyed working with Pisgah's young and beloved pastor that time. This young pastor left at the end of January 2016, which was not a surprise for many at Pisgah since he seemed to be filled with much energy and wanted to do more new things or things in different directions that would take some more time for a rather traditional church like Pisgah to accept. This young pastor seemed also to have attracted people to come to Pisgah to worship and to be part of Pisgah's ministries through his charisma. Consequently, one could sense that those people who had come to Pisgah because of the pastor's charisma would slowly stop coming to Pisgah. This did gradually happen and caused attendance of Sunday morning worship services to drop slowly. Pisgah finally



hired a permanent pastor in June 2018, though this new pastor's hiring process underwent some unexpected opposition. Unfortunately, this new pastor died suddenly of a heart attack after only being at Pisgah for about three months. The attendance of Sunday worship services dropped again. Pisgah's congregation seemed to have lost its courage and hope for the future. Thankfully, God had provided Pisgah's congregation with two godly interim ministers to help the congregation to recover from the loss of their two pastors. We also have a permanent minister who began to work as Pisgah's minister in November 2019.

When tragedies happen, one realizes how important it is for a faith community to walk closely with God, to be guided by him, to gather to worship God in order to find courage, wisdom, and hope in hopeless situations and for the unseen future. I was convinced that the time had come for Pisgah's congregation to take some time to rethink their worship of God and things they do regularly in their corporate worship services in order for them to renew their commitment to him.

### **Rationale**

God's command that his people shall not have any gods other than him defines why he alone should be the only object of their worship. God can command so because of who he is: the Creator of the heaven and the earth and all creatures of the world, and there is none like him. He hears, sees, and speaks unlike those gods made by human hands. His name is glorious and majestic. Yet, he is slow to anger, mindful of the human race by sending his only begotten Son to take over all of the sins of the world by dying on the cross so that the human race and the whole world can be reconciled to him. Such a sovereign, steadfast, and yet slow-to-anger God deserves a wholehearted worship from his people.

Furthermore, the kind of love that Christians should have for God as Jesus defines in Matthew 22:36–40 leads to a sincere worship of God. This kind of love for

God is a response to and is modeled after God's covenantal love to his people: God never fails to bring his covenants and promises to realization even when his people fail to do what they promise to do. God's covenantal love was further shown in Jesus Christ through his suffering, crucifixion, and resurrection. Christians are commanded to love God with all their heart, all their soul, and all their mind; and the result of such a devoted love to God is devoted worship.

Additionally, Christians have the Holy Spirit to help them to worship the Truth—Jesus, if they, and they must, rely on the guidance of the Holy Spirit. Jesus assured his disciples, which would include today's Christians, that he would never leave them as orphans on earth; he also promised that the Holy Spirit would come to sustain them in their weakness, to help them to live a life pleasing to God, to lead them into the Truth, to tell them what Jesus hears from God the Father. Jesus' assurance and the promised coming of the Holy Spirit would apply to Jesus' followers from after his death to the present and the future. In summary, Christians have been given what they need, the Holy Spirit, to worship the Creator of the heaven and the earth and to love him with all their heart, soul, and mind, and to know the Truth.

### **Purpose**

The purpose of this project was to discover the congregation's understanding of worship at Pisgah Presbyterian Church in Versailles, KY.

### **Goals**

Three goals were chosen for this project. The first one was to discover Pisgah's congregation's understanding of worship before the Bible study on worship began by using a pre-Bible study survey. The second one was to develop a four-week Bible study on worship to help Pisgah's congregation to rethink and review their worship of God and things they do regularly in their corporate worship services. The third goal was a course assessment done by the participants by using a post-Bible study survey.

All of the surveys used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee before they were administered through Google Forms. A specific research methodology had been created to measure the successful completion of these three goals. This methodology is described in the next section.

### **Research Methodology**

Successful completion of this project depended upon the completion of these three goals. The first goal was to discover Pisgah's congregation's understanding of worship before the Bible study by using a pre-Bible study survey.<sup>1</sup> This survey was organized by topics that the Bible study curriculum covered (introduction, OT and worship, NT and worship, examining elements used for Pisgah's corporate worship services) and contained 17 multiple choice questions about basic things that the Bible teaches about the worship of God and elements regularly used for corporate worship services at Pisgah. This goal was measured by the number of people who participate in this survey and considered successfully met when 40 percent of the average yearly attendance count of Sunday worship services participate in the survey.

The second goal was to develop a four-week Bible study curriculum<sup>2</sup> on worship to help Pisgah's congregation to rethink and review their worship of God. This goal was measured by an evaluation rubric<sup>3</sup> conducted by a minister who had served as an interim pastor at Pisgah. This goal was considered successfully achieved when 90 percent of the evaluation criterion met or exceeded the sufficient level. If the 90 percent benchmark was not initially met, the Bible study curriculum had to be revised until it meets the set benchmark.

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<sup>1</sup> See appendix 4.

<sup>2</sup> See appendix 1.

<sup>3</sup> See appendix 2.

The third goal was a course assessment done by the Bible study participants; it was measured by a post-Bible study survey,<sup>4</sup> which contained ten statements about biblical soundness, the number of lessons, and the applicability of the Bible study curriculum; the participants will rate these statements on a four-degree scale. This goal was considered successfully met when 75 percent of gathered assessments reach a 75 percent positive rating. All of the instruments—the Bible study curriculum evaluation rubric, the pre-Bible study survey, and the post-Bible study survey, were administered through Google Forms.

### **Definitions and Limitations/Delimitations**

The following key definition was used in this ministry project to aid readers' understanding:

*Worship.* This project used Allen P. Ross' definition of worship because its Trinitarian character and completeness in expressing the kind of worship that matches my view of worship: "True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of the reverent adoration and spontaneous praise of God's nature and works, the expressed commitment of trust and obedience to the covenant responsibilities, and the memorial reenactment of entering into covenant through ritual act, all with confident anticipation of the fulfilment of the covenant promises in glory."<sup>5</sup>

Several limitations applied to this project. First, participants were limited to adults only and had to be people who regularly attend worship services at Pisgah. Additionally, the total number of the lessons of the Bible study was set for four and had to be taught within four weeks.

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<sup>4</sup> See appendix 3.

<sup>5</sup> Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel, 2006), 67–68.

## **Conclusion**

God of the heaven and earth desires a wholehearted worship from his people and all the creatures of the world. And in the richness of his mercy, he has provided everything his faithful need even when they go through difficult times like the congregation of Pisgah Church. By conducting a survey (the Pre-Bible Study Survey) it was hoped not only to discover what a general understanding of worship Pisgah's congregation has for the purpose of this project, but also to offer the congregation an initial opportunity to rethink and review their worship of God before taking the Bible study on worship that this project aimed to develop.

The next chapter, chapter 2, presents the biblical and theological basis for this project, while chapter 3 gives an overview of two Reformers' views of the worship of God (John Calvin and John Knox). Chapter 4 describes how this project was carried out in detail, while chapter 5 provides an evaluation of this project.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL BASIS FOR THE PROJECT

This chapter presents three Bible passages (Ps 8, Deut 6:4–9, and John 16:12–15) that are chosen to provide the biblical and theological basis for this project. First, God’s glory and majesty demand that his people offer him worship. Understanding who God is in relation to humankind as depicted in Psalm 8 makes it clear that human beings are created to worship God wholeheartedly. Secondly, the covenantal love that God shows to his people demands their devoted allegiance and love to God as plainly described in Deuteronomy 6:4–8. Such a devotion to God will move God’s people to worship him totally and unwaveringly. Thirdly, God’s Spirit guides his people to worship him in truth. An exegesis of John 16:12–15 will support this thesis by showing that the Holy Spirit indwells, instructs, and empowers believers to worship God the Son.

#### **Psalm 8**

As a hymn praising God for creation, Psalm 8, according to Marvin E. Tate, is the only hymn in the Old Testament that addresses directly to God.<sup>1</sup> Though it seems to celebrate the creation of human beings and the power and the authority given to them due to the fact that this celebratory theme appears at the center of this psalm (v. 5), the refrain that appears in verses 1a and 9 makes it clear, as noted by Walter Brueggemann, that “Human power is always bounded and surrounded by divine praise. *Doxology gives*

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<sup>1</sup> Marvin E. Tate, “An Exposition of Psalm 8,” *Perspectives in Religious Studies* 28 (2001): 344.

*dominion* its context and legitimacy.”<sup>2</sup> This is the attitude that Christians ought to have when gathering to worship God: eloquent sermons and prayers, smooth orders of worship, beautiful music and sanctuary, and alike are given for praising and glorifying God. eloquent sermons and prayers, smooth order of worship, beautiful music and sanctuary, and alike are given for praising and glorifying God.

The structure of Psalm 8 can be divided into four sections (v. 1a, vv.1b–2, vv. 3–8, v. 9) with the first section being identical as the fourth one as mentioned above.<sup>3</sup> The word *gittith*, which appears in the subtitle of this psalm and also in Psalms 81 and 84, might mean a variety of things: an instrument or a melody, a person or a thing from Gath, or something named after a “winepress.”<sup>4</sup>

In the first section (v. 1a), God is addressed as I AM, which was the name God revealed about himself and his nature in Exodus.<sup>5</sup> I AM is followed by a title translated as our lord or governor.<sup>6</sup> Craigie notes that God’s name not only represents himself, but it also represents his revelation of himself.<sup>7</sup> Thus, when the psalmist attributes majesty to God’s name, this attribution applies to God’s revelation of himself as well, that is, not only God’s name but also his revelation of himself is majestic.<sup>8</sup> The Hebrew word translated as majestic here according to Allen P. Ross can also be translated as

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<sup>2</sup> Walter Bruggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg Publishing House, 1984), 37–38.

<sup>3</sup> Brueggemann, *The Message of the Psalms*, 36.

<sup>4</sup> John Godingay, *Psalms*, Baker Commentary on the Old Testament Wisdom and Psalms, vol. 1 (Grand Rapids: Baker Academic, 2006), 154.

<sup>5</sup> Allen P. Ross, *A Commentary on the Psalms: Vol. 1 (1–41)* (Grand Rapids: Kregel, 2011), 291.

<sup>6</sup> Craigie, Peter C., *Psalms 1–50*, World Biblical Commentary, vol. 19 (Waco, TX: Word Books, 1983), 107.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

“wonderful,”<sup>9</sup> having the notion of being “lofty, high, noble, splendid,”<sup>10</sup> all of which aid to the understanding of the majesty of God’s name and his revelation of himself.

Section two (vv. 1b–2) celebrates God’s glory and how God’s strength is shown through babies to still enemies and avengers. Because of textual problems, verse 1b You have set your glory above the heavens is extremely difficult to translate.<sup>11</sup> Ross notes, if taking the word glory as “the essence, the very person of God—he is the most important person in existence,”<sup>12</sup> verse 1b can be translated as “God has set his glory above the heaven,”<sup>13</sup> Ross believes this translation seems to explain why God’s name is majestic in all the earth.<sup>14</sup> On the other hand, if taking the word glory as “phenomena of nature that witnesses to [God’s] power and majesty,”<sup>15</sup> verse 1b, as Ross notes, might be understood as “this God, whose majesty and power the heavens reflect, has glorified himself in all the earth and in mankind in particular.”<sup>16</sup>

Similar textural difficulties occur in verse 2, From the mouth of children and infants you have established strength because of your adversaries, to stop the enemy and the avenger, making a proper interpretation of this verse challenging.<sup>17</sup> Peter C. Craigie believes that there seems to be a contrast in play between children and infants on one hand and the enemy and the avenger on the other.<sup>18</sup> In light of the reference to God’s

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<sup>9</sup> Ross, *A Commentary on the Psalms*, vol. 1, 291–292.

<sup>10</sup> *Ibid.*, 292.

<sup>11</sup> *Ibid.*, 292–93.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> Craigie, *Psalms 1–50*, 105, 107.

<sup>18</sup> *Ibid.*, 107.



name in the preceding verse, Craigie notes that this verse might be understood as God showing his strength and power through children and infants because they acknowledge God's name with their mouths, while the enemy and the avenger rely on their human power and strength.<sup>19</sup>

Section three (vv. 3–8) focuses on humankind and its relation to the rest of his creation. It begins with the psalmist's admiration of God's heavens, which the psalmist describes as God's finger work and causes the psalmist to ponder why God is so mindful of humankind and his care for us. Ross observes that the mentioning of the moon and the stars here might indicate that the psalmist was actually observing the night sky.<sup>20</sup> The Hebrew word used for man and that for the son of man mean similarly, that is, mortal, simple man. John Goldingay notes that both Hebrew words "hint at human beings in their weakness."<sup>21</sup>

The next two verses further describe what the Creator had given to simple, earthly man: glory and honor and dominion over God's created world. Though crowned with glory and honor and having dominion over God's created world, humankind was made a little lower than God. The Hebrew word for God used in a little lower than God has been understood differently.<sup>22</sup> One of the ways of understanding it is to follow how the author of the book to Hebrews understands it when citing the Greek version of this verse in Hebrews 2:7: this word God was translated as angels there.<sup>23</sup> Ross, however, points out that the usual word translated for angels is a different one.<sup>24</sup> Another way of

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<sup>19</sup> Craigie, *Psalms 1–50*, 107–08.

<sup>20</sup> Ibid.

<sup>21</sup> Godingay, *Psalms*, vol. 1, 158.

<sup>22</sup> Ross, *A Commentary on the Psalms*, vol. 1, 288.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid., 296.

understanding this word God, as argued by Ross, is to leave it as God because of the close relation this verse (Ps 8:6) has with Genesis 1:26.<sup>25</sup> This close relation between Genesis 1–2 and Psalm 8:5–9 is further shown through what the Creator crowns the mortal and earthy man with (glory and honor) and gives to the human race (dominion over the work of the Creator’s hands, including sheep, oxen, wild beasts, birds, fish).<sup>26</sup> The two-time use of the word all in verses 6 and 7 as noted by Goldingay matches that in verses 1 and 9 and so seems to emphasize “a larger commission”<sup>27</sup> given to human beings as described in Isaiah 11 to make “the animate world [live] in harmony.”<sup>28</sup> Psalm 8 concludes with the same phrase that it begins with.

Psalm 8, as Brueggemann summarizes well, “recognizes that humankind is the crown and pinnacle of creation, but even human power is shaped and qualified by doxology. Finally, it is glad and submitting doxology that receives and confirms the well-oriented creation of God.”<sup>29</sup> So, too, when Christians gather together to worship God with everything they have to prepare and to offer, they ought to be reminded that the God of all creation is the only one that receives all of glory, honor, and praises that would result from all of the efforts of ministers, trained and amateur musicians, liturgists, technicians, and worshipers for making corporate worship services go well.

### **Deuteronomy 6:4–9**

Known in the Jewish tradition as the *Shema*,<sup>30</sup> Deuteronomy 6:4–9 expresses,

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<sup>25</sup> Ross, *A Commentary on the Psalms*, vol. 1, 288.

<sup>26</sup> Godingay, *Psalms*, vol. 1, 159.

<sup>27</sup> *Ibid.*, 160

<sup>28</sup> *Ibid.*

<sup>29</sup> Brueggemann, *The Message of the Psalms*, 38.

<sup>30</sup> *Shema* is the first Hebrew word of Deut 6:4 translated into English as ‘to hear,’ see J. A. Thompson, *Deuteronomy: An Introduction and Commentary*, in *Tyndale Old Testament Commentaries*, vol. 5 (Downers Grove, IL: Intervarsity Press, 1974), 137.

as J. A. Thompson notes, the heart of “Israel’s confession, namely that *Yahweh* was not a pantheon of gods, but One, who was, therefore, to be the sole object of Israel’s faith and obedience.”<sup>31</sup> Israel was further required to commit to teaching her children Yahweh’s laws as *Yahweh* commanded to ensure that He continued to be the only One of their allegiance.<sup>32</sup> Such a love and allegiance committed to God, as shown in the following exegesis of this Deuteronomy passage, will motivate and move Christians to worship their one and only God devotedly and unwaveringly.

The beginning Hebrew word of Deuteronomy 6:4, which is translated into English as to hear, is frequently used in the Book of Deuteronomy as a beginning word of Moses’ speeches to Israelites (cf. 4:1; 5:1; 9:1; 20:3; 27:9).<sup>33</sup> This word has the notion of not only heeding to but also obeying the commandments given in Moses’ speeches.<sup>34</sup> In Deut 6:4, the nation of Israel was addressed first as a collective group because the imperative appears in the second person singular form;<sup>35</sup> this imperative soon became a plural form in the following phrase (‘our God’),<sup>36</sup> this means, as noted by Merrill, that the nation of Israel “must as a unified community give heed to the command of the Lord.”<sup>37</sup>

The second part of verse 4, which contains only four words, each in a noun form (*Yahweh/our God/Yahweh/one*), has been translated differently; these translations include: “The LORD our God, the LORD is one”; “The LORD our God is one LORD”;

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<sup>31</sup> Thompson, *Deuteronomy*, 137.

<sup>32</sup> *Ibid.*

<sup>33</sup> Gary H. Hall, *Deuteronomy* (Joplin, MO: College Press Publishing Company, 2000), 135.

<sup>34</sup> Peter C. Craigie, *The Book of Deuteronomy* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976), 147.

<sup>35</sup> Eugene H. Merrill, *Deuteronomy*, The New American Commentary, vol. 4 (Nashville: B&H Publishing Group, 1994), 162.

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*

“The LORD is our God, the LORD is one”; and “The LORD is our God, the LORD alone.”<sup>38</sup> Two main difficulties occur when translating this part of verse 4: where in English translation to place the verb to be and how to understand and translate the Hebrew word, which can be rendered as one, but is a noun form in Hebrew.<sup>39</sup> Because in the Book of Deuteronomy, “*Yahweh* our God” seems to always appear together, that is, Our God is used as an apposition to describe *Yahweh*, most scholars seem to agree that “*Yahweh* our God” would be the preferred reading here.<sup>40</sup> From Moses’ speech presented in Deuteronomy from 4:32 to chapter 40, where Moses recounted which of *Yahweh*’s deeds the Israelites had seen and experienced and who *Yahweh* was (especially, 4:35 ‘there is no other besides him’), it seems safe to argue, as noted by Daniel Block, that the Hebrew word rendered as one should be understood as to declare that *Yahweh* is Israel’s one and only God, to whom alone Israel ought to pledge her allegiance.<sup>41</sup> This reading further affirms the first and second commandments (Deut 5:6–7)<sup>42</sup> and is also the reading found in Mark 12:29, where Jesus recited this verse.<sup>43</sup>

On the other hand, as argued by some scholars, the Hebrew word translated as one could be understood to express *Yahweh*’s “unity, oneness.”<sup>44</sup> In this case, ‘the LORD is one,’ as for example Hall explains, would mean that the LORD “is a unity in plan and

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<sup>38</sup> Thompson, *Deuteronomy*, 137.

<sup>39</sup> Moshe Weinfeld, *Deuteronomy 1–11: A New Translation with Introduction and Commentary*, The Anchor Bible, vol. 5 (New York: Doubleday, 1991), 331–32.

<sup>40</sup> Hall, *Deuteronomy*, 135; cf. Block, Daniel, *The NIV Application Commentary: Deuteronomy* (Grand Rapids: Zondervan, 2012), 182 and Weinfeld, *Deuteronomy 1–11*, 337.

<sup>41</sup> Block, *Deuteronomy 1–11*, 182; see also, Jeffrey H. Tigay, *Deuteronomy: the Traditional Hebrew Text with the new JPS Translation*, The JPS Torah Commentary, vol. 5 (Philadelphia: The Jewish Publication Society, 1996), 76.

<sup>42</sup> Weinfeld, *Deuteronomy 1–11*, 332–33.

<sup>43</sup> Hall, *Deuteronomy*, 135; cf. Block, *Deuteronomy*, footnote 4, 182.

<sup>44</sup> Hall, *Deuteronomy*, 136; cf. Merrill, *Deuteronomy*, 163–64.

purpose. There is a singularity about who he is and his ability to do what he says. He is consistent, faithful, and reliable; therefore, Israel could trust him and have confidence in Him.”<sup>45</sup> This reading according to Hall stresses “God’s unchangeableness and integrity.”<sup>46</sup> Both readings of the Hebrew word one, *Yahweh* being Israel’s one and only God and *Yahweh*’s unity and oneness, as Hall points out further, are “supported from the OT. Perhaps the ambiguity was deliberate, and the emphasis shifted as circumstances required.”<sup>47</sup> However, the reading of *Yahweh* being Israel’s one and only God and therefore Israel was expected to pledge her exclusive allegiance to *Yahweh*, as Block argues, seems more convincing than the other one, because of what precedes Deuteronomy 6:4–9, that is Moses recounted what God had done to lead the Israelites out of their slavery and what laws and commandments He had given to Israelites to follow.<sup>48</sup>

Israel’s exclusive allegiance to *Yahweh* was further to be shown through their complete love for *Yahweh* as commanded in verse 5: “You shall love the LORD your God with all your heart and with all your soul and with all your strength.” Such a love for *Yahweh*, as Block notes, is a covenantal love, modelling after *Yahweh*’s love for Israel (Deut 4:37);<sup>49</sup> it further involved, as in Hall’s words, “loyalty and obedience.”<sup>50</sup> Additionally, Jeffrey H. Tigay observes that “love of God in Deuteronomy is not only an emotional attachment to Him, but something that expresses itself in action.”<sup>51</sup> This according to Tigay’s explanation is “in keeping the fact that Hebrew verbs for feeling

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<sup>45</sup> Hall, *Deuteronomy*, 136.

<sup>46</sup> Merrill, *Deuteronomy*, 163–64.

<sup>47</sup> Hall, *Deuteronomy*, 136.

<sup>48</sup> Block, *Deuteronomy*, 182–83; cf. Tigay, *Deuteronomy*, 76.

<sup>49</sup> Block, *Deuteronomy*, 182–83; cf. Craigie, *Deuteronomy*, 137.

<sup>50</sup> Hall, *Deuteronomy*, 137.

<sup>51</sup> Tigay, *Deuteronomy*, 77.

sometimes refer as well to the actions that result from them.”<sup>52</sup>

The Hebrew word translated into English as heart in verse 5 contains the notion of mind, intellect, understanding;<sup>53</sup> while the Hebrew word translated as soul seems to refer to an individual’s “will and sensibilities,”<sup>54</sup> one’s being;<sup>55</sup> whereas the Hebrew word translated here as strength connotes “very, much.”<sup>56</sup> So, You shall love the LORD your God with all your heart and with all your soul and with all your strength means that Israelites ought to love *Yahweh* exceedingly with every part of their beings and every bit they have. As summarized well by Hall, “The oneness of God was to be matched by the oneness of devotion to him.”<sup>57</sup> When Jesus cites Deuteronomy 6:5 in Mark 12:30, heart, mind, soul, strength are used instead of only heart, soul, strength, which according to scholars is because the Hebrew word translated into English as heart, as shown earlier, can also mean mind.<sup>58</sup> Such an exclusive and devoted love for God is further defined in the next four verses.

These commandments in verse 6 have been understood differently: some scholars take them as referring to the *Shema* and the Ten Commandments from the immediate context,<sup>59</sup> while others take them as referring to all of the laws and teachings in Deuteronomy (cf. 4:2; 6:1–2; 19:9; 28:1; 14:15).<sup>60</sup> These commandments are to be

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<sup>52</sup> Tigay, *Deuteronomy*, 77.

<sup>53</sup> Weinfeld, *Deuteronomy*, 338; cf. Merrill, *Deuteronomy*, 164.

<sup>54</sup> Merrill, *Deuteronomy*, 164.

<sup>55</sup> Thompaon, *Deuteronomy*, 138.

<sup>56</sup> Merrill, *Deuteronomy*, 164; cf. Weinfeld, *Deuteronomy*, 339.

<sup>57</sup> Hall, *Deuteronomy*, 138.

<sup>58</sup> Block, *Deuteronomy*, footnote 8, 183; cf. Merrill, *Deuteronomy*, 164–66 and also Weinfeld, *Deuteronomy*, 338–39.

<sup>59</sup> Hall, *Deuteronomy*, 139; cf. Weinfeld, *Deuteronomy 1–11*, 340 and also Tigay, *Deuteronomy*, 78.

<sup>60</sup> *Ibid.*

kept upon the Israelites' hearts, which means in Craigie's words that Israelites "were to think on them and meditate about them, so that obedience would not be a matter of formal legalism, but a response based upon understanding."<sup>61</sup> The Hebrew word translated as impress can also mean "repeat, recount,"<sup>62</sup> which most of scholars believe seems to be a preferred translation<sup>63</sup> because "repeat, recount" would parallel well with the next Hebrew word translated as talk in the latter part of this verse.<sup>64</sup> Additionally, the double *merism* (when you sit, when you walk; when you lie down, when you get up), which appears in verse 7, seems to convey the notion that Israelites were not only to know *Yahweh's* commandments by hearing, but also to teach, repeat, and talk of them to their children all the time and in all circumstances (cf. Deut 4:9). The Hebrew word translated as children in verse 7 means literally "sons."<sup>65</sup> As seen in many places in Deuteronomy, teaching *Yahweh's* laws to next generations belonged to part of the covenant *Yahweh* made with Israelites, and neglecting to do that would lead to *Yahweh's* abandonment of Israel (cf. Deut 2:20–26; 4:9–10; 17:19; Josh 1:8).<sup>66</sup>

In addition to meditating on *Yahweh's* commandments, repeating them to next generations, talking of them all the time and everywhere, Israelites were also commanded to bind them as a sign on their hand and as a frontlet<sup>67</sup> on their forehead as instructed in verse 8. Scholars seem to interpret the Hebrew word translated as sign differently: some

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<sup>61</sup> Craigie, *Deuteronomy*, 170.

<sup>62</sup> Hall, *Deuteronomy*, 139.

<sup>63</sup> Hall, *Deuteronomy*, 139; cf. Tigay, *Deuteronomy*, 78.

<sup>64</sup> Tigay, *Deuteronomy*, 78.

<sup>65</sup> *Ibid.*

<sup>66</sup> Hall, *Deuteronomy*, 139–40.

<sup>67</sup> Craigie notes that the frontlet or phylactery (in NT), was a small container containing a parchment with several Scriptures written on it, see Craigie, *Deuteronomy*, 171; cf. Weinfeld, *Deuteronomy*, 341–43

take it metaphorically, while others take it literally.<sup>68</sup> When this same Hebrew word appears in Exodus 13:9 and 16, it is used to describe the observance of the unleavened bread as a sign and a reminder for the Exodus event and seems to be used metaphorically.<sup>69</sup> However, in Deuteronomy 6:8 this word therefore seems to be used rather indecisively for either metaphorical or literal use.<sup>70</sup> The Hebrew word translated as hand can also mean arm here.<sup>71</sup> In Exodus 28:36–38, the high priest was instructed to wear, among other things, a frontlet of gold with Holy to the Lord.<sup>72</sup> Hall notes that wearing articles that had Scriptures inscribed on them seems to have been a practice since the ancient time.<sup>73</sup>

*Yahweh's* commandments were also to be on the doorposts of Israelites' houses and their city gates as instructed in v. 9. The city gates in the biblical times were places, where commercial and socializing activities and legal business and actions took place (cf. Ruth 4).<sup>74</sup> As explained by Hall, a city gate was “a perfect place to remind the covenant community of God's laws and its obligations.”<sup>75</sup> The Hebrew word translated as doorposts is *mezuzah*, which later became the name for describing the tradition of inscribing scriptures in a small box;<sup>76</sup> Craigie notes that examples of frontlets<sup>77</sup> and

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<sup>68</sup> See Craigie, *Deuteronomy*, 171; Merrill, *Deuteronomy*, 167–68; Thompson, *Deuteronomy*, 139; Weinfeld, *Deuteronomy*, 341–43.

<sup>69</sup> Hall, *Deuteronomy*, 140; cf. Weinfeld, *Deuteronomy*, 342.

<sup>70</sup> Weinfeld, *Deuteronomy*, 342.

<sup>71</sup> Hall, *Deuteronomy*, 140.

<sup>72</sup> *Ibid.*, 141.

<sup>73</sup> *Ibid.*

<sup>74</sup> Hall, *Deuteronomy*, 141; cf. Merrill, *Deuteronomy*, 168.

<sup>75</sup> Hall, *Deuteronomy*, 141.

<sup>76</sup> Merrill, *Deuteronomy*, 168.

<sup>77</sup> Craigie notes that the frontlet or phylactery, was a small container containing a parchment with several Scriptures written on it, see Craigie, *Deuteronomy*, 171.



*mezuzah*<sup>78</sup> have been discovered.<sup>79</sup>

In summary, the confession that God is the Christians' only one God and the command to love God wholly and to be governed by his commandments wholly as spelled out clearly in Deuteronomy 6:4–9 are to shape and impact the character and life of today's Christians and thereby to motivate them to worship God wholly.

**John 16:12–15.** This passage is the final one from the five passages in the Gospel of John (14:16–17, 14:26, 15:26–27, 16:7–11, 16:12–15) that talk about the Holy Spirit's tasks. This "final Paraclete passage," as noted by George R. Beasley-Murray, where Jesus clearly told his disciples what the Holy Spirit would do at his arrival, "forms a fitting climax to the rest, and brings together the intimations regarding the Spirit's ministry for the Church."<sup>80</sup> An exegesis of John 16:12–15 will show that when believers rely on the guidance of the Holy Spirit, they will be able to worship the Truth, God the Son.

Similar to verse 6 of chapter 16, where Jesus recognized his disciples' grief caused by the words Jesus had just said to them, here in 16:12, as Colin G. Kruse notes, Jesus seemed again to give his disciples warnings about what was to happen soon (his death, resurrection, etc.).<sup>81</sup> At the same time, Jesus seemed to realize that his disciples

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<sup>78</sup> According to Craigie, a *mezuzah* was a small box containing a parchment with scriptures written on it, see Craigie, *Deuteronomy*, 171.

<sup>79</sup> Craigie notes that several frontlets "have been found among the discoveries made in the region of the Dead Sea" as well as a *mezuzah* containing Deut 10:12–11:21 has been discovered in one of the Qumran caves, see Craigie, *Deuteronomy*, 171.

<sup>80</sup> George R. Beasley-Murray, *John*, World Biblical Commentary, vol. 36, 2nd ed. (Nashville: Thomas Nelson, Inc., 2000), 282.

<sup>81</sup> Colin G. Kruse, *John: An Introduction and Commentary*, Tyndale New Testament Commentaries, vol. 4, rev. ed. (Downers Grove, IL: InterVarsity Press, 2017), 368–69.

could not take or understand any more beyond what he had already told and warned them.<sup>82</sup> The more in Jesus' word, as Craig S. Keener argues, should be taken as not completely some new revelation, but rather "the same Jesus could clearly continue to speak new strategies to new situations, whether or not they had been directly addressed in any manual of his teachings."<sup>83</sup>

The word for the Spirit here as in 15:26 is the masculine pronoun he, which according to Kruse's explanation, stresses "the personhood of the Spirit—he is not just a force."<sup>84</sup> The word translated as spirit or counsellor or helper or similar, as D. A. Carson points out, is "the verbal adjective"<sup>85</sup> of the Greek word translated as "to call alongside," and hence 'to encourage,' 'to exhort.'"<sup>86</sup> This verbal adjective according to Carson's explanation "has passive force, and is roughly equivalent to . . . 'one who is called alongside.'"<sup>87</sup> Further, Carson believes that this passive force seems to allow this Greek word to be possibly understood as "an active speaker on behalf of someone before someone else."<sup>88</sup> This Greek word was also used as referring to a "legal assistant, advocate," which according to Carson was primarily found in secular Greek and then adapted into Hebrew and Aramaic later.<sup>89</sup> Though this Greek word is used as a "legal

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<sup>82</sup> Kruse, *John*, 368–69.

<sup>83</sup> Craig S. Keener, *The Gospel of John: A Commentary*, vol. 2 (Peabody, MA: Hendrickson Publishers, 2003), 1035–1036; cf. Beasley-Murray, *John*, 283.

<sup>84</sup> Kruse, *John*, 369.

<sup>85</sup> D. A. Carson, *The Gospel According to John* (Leicester, England: Apollos, 1991), 499.

<sup>86</sup> *Ibid.*

<sup>87</sup> *Ibid.*

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

assistant, advocate” in John 16:7–11, Carson argues that there it should be understood “rather more as a prosecuting attorney than as a counsel for defense.”<sup>90</sup>

In the Gospel of John, the Holy Spirit is described as having many tasks, which include comforting Jesus’ disciples after Jesus’ departure (14:16–17), teaching them (14:26), testifying on Jesus’ behalf (15:26), convincing the world of sin and righteousness and judgement (16:7–11), and guiding Jesus’ disciples in all truth and telling them about things to come (16:13). Accordingly, Kruse argues that using an anglicized word, *Paraclete*, for the Greek version of the same word to identify the Holy Spirit would seem to be preferred.<sup>91</sup> Additionally, as Kruse explains further, using *Paraclete* as the Holy Spirit’s identity seems to be further encouraged because of the fact that many of the rendering words such as, comforter, teacher, advocate, counsellor, helper, seem to be unable to represent all of the tasks given to *Paraclete* found in the Gospel of John.<sup>92</sup>

The term the Spirit of truth, which first appears in John 14:17 and then 15:26, as Keener notes, has been used in writings outside the Bible.<sup>93</sup> Within the Bible, the spirit of truth is paired for example with the spirit of falsehood (1 John 4:6).<sup>94</sup> Such a pairing, as Carson observes, does not appear in the Gospel of John.<sup>95</sup> Instead, Carson believes that

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<sup>90</sup> Carson, *The Gospel According to John*, 499.

<sup>91</sup> Kruse, *John*, 303–04.

<sup>92</sup> *Ibid.*

<sup>93</sup> *Ibid.*, Keener observes that in Qumran’s “Rule of the Community,” “the Spirit of truth” seems to be identified as “the spirit of holiness.”

<sup>94</sup> Keener, *The Gospel of John*, 969.

<sup>95</sup> Carson, *The Gospel According to John*, 500.

the writer of the Gospel of John seems to concentrate on the function or work of the spirit (cf. 1:32–33; 3:5–8; 4:23–24; 6:63; 7:37–39).

When the Spirit of truth comes, as verse 13 says, he will guide Jesus’ disciples into, or in all of, the truth. Scholars including Carson and Keener believe that “guiding in all of the truth” would be a preferred reading here.<sup>96</sup> “Guiding into all of the truth” as Carson argues seems to hint “at truth the disciples have not yet in any sense penetrated, while ‘in all truth’ suggests an exploration of truth already principally disclosed.”<sup>97</sup> Keener notes that the reading of “guiding into all of the truth” may result from a scribe’s misunderstanding of the Greek word.<sup>98</sup> The truth in this verse seems to refer to Jesus being the truth especially because of his speaking of himself as the truth earlier in 14:6;<sup>99</sup> in Carson’s words Jesus being the truth represents “the nodal point of revelation, God’s culminating self-disclosure, God’s final self-expression, God’s ‘Word’ (1:1, 14).”<sup>100</sup>

The role and ministry of the Spirit of truth modeled/s after Jesus: speaking only what he hears from Jesus, announcing things that are to come, bringing Jesus glory, and taking what is Jesus’ and then making it known to Jesus’ disciples. Keener notes that the phrase “announcing things to come” has been understood differently:<sup>101</sup> it may refer to unpacking the meaning of Jesus’ suffering, death, and resurrection more clearly to Jesus’

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<sup>96</sup> Carson, *The Gospel According to John*, 500.

1038. <sup>97</sup> Carson, *The Gospel According to John*, 539; cf. Keener, *The Gospel of John*,

<sup>98</sup> Keener, *The Gospel of John*, 1038.

1037. <sup>99</sup> Carson, *The Gospel According to John*, 539; cf. Keener, *The Gospel of John*,

<sup>100</sup> Carson, *The Gospel According to John*, 539.

<sup>101</sup> Keener, *The Gospel of John*, 1039–1040; cf. Beasley-Murray, *John*, 283–84 and Carson, *The Gospel According to John*, 540–41.

disciples;<sup>102</sup> or it may refer to the kind of circumstances, where the *Paraclete* would help Jesus' disciple to address their new situations in light of Jesus;<sup>103</sup> or it may refer to "predictive prophecy, given to the disciples to enable them to endure what would come."<sup>104</sup> Taking announcing things to come as referring to "predictive prophecy" according to Keener seems to be supported by Jesus' word expressed in verse 12 (cf. 18:4), where Jesus said that his disciples could not bear any more new things at that moment.<sup>105</sup> Keener observes that all of these readings of the phrase "announcing things to come" seem to find evidence from the context in the Gospel of John, accordingly it seems reasonable to take this phrase as talking about things that would befall Jesus soon as well as things that the Holy Spirit would make clear to Jesus' disciples at a later time.<sup>106</sup> The Greek verb translated as declare in verses 13, 14, and 15 has a notion of "an announcement,"<sup>107</sup> and in the context of the Gospel of John, Carson argues that this Greek verb could be understood as "a revelatory declaration, but it is a *reiterative* announcement."<sup>108</sup>

As the Father has declared that all should honor the Son (5:23), the Holy Spirit's ministry is to bring glory to Jesus (similar to that of the Son, who was to bring glory to the Father; cf. 7:18; 17:4). The Holy Spirit will take what is Jesus', which is what

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<sup>102</sup> Keener, *The Gospel of John*, 1040.

<sup>103</sup> Ibid.

<sup>104</sup> Keener, *The Gospel of John*, 1040; cf. Beasley-Murray, *John*, 284.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> Carson, *The Gospel According to John*, 540.

<sup>108</sup> Ibid.

is the Father's and which is what the Father has revealed to the Son (cf. 5:19, 20), and make them known to Jesus' disciples. Carson notes that the primary disciples that would benefit from the Holy Spirit's ministry in verses 14 and 15 were the apostles because of the "explicit reference to the apostles in two of the other Paraclete passages in the Gospel according to John: 14:26 and 15:27."<sup>109</sup> However, Carson further notes that "derivatively"<sup>110</sup> the Holy Spirit would continue to exercise his work as described in verses 14 and 15 on Jesus' disciples of today, since "in any case it is impossible to think of such continuing ministry of the Spirit leading men and women to stances *outside* the enriching and explanatory ministry he [the Holy Spirit] exercised amongst the first witnesses, which is crystalized in this book."<sup>111</sup>

In summary, in John 16:12–15 Jesus told his disciples what the Spirit of truth will do when he comes: to guide Jesus' disciples in all truth and to tell them whatever he hears from Jesus. What the Spirit of truth does here mimics what Jesus does: doing what God the Father tells him to do and speaking what he hears from God the Father. So too, today's Christians ought to follow the example of the Holy Spirit as he follows the example of Jesus and rely on the Holy Spirit's guidance as they gather to worship their one and only God week by week, so that they will likely be led in the truth and worship the truth, Jesus.

### **Conclusion**

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<sup>109</sup> Carson, *The Gospel According to John*, 541.

<sup>110</sup> *Ibid.*

<sup>111</sup> Carson, *The Gospel According to John*, 541.

Psalm 8 says it clearly: though human beings are created in the image of God and given dominion over God's created world and crowned with glory and honor, they are lower than the God of the creation and thus ought to exercise everything given to them in relation to who God is.

The sole and unwavering allegiance to God and the love for God and the commitments to God resulting from that allegiance and that love, as plainly described in Deuteronomy 6:4–9, are to be something that forms and shapes Christians' characters and governs every area of their lives and ultimately moves them to worship their one and only God with all their beings and all they have.

Like Jesus' disciples, to whom the promise of what the Spirit of truth would do at his arrival as described in John 16:12–15 was given, today's disciples of Jesus ought to cling to the same promise, so that they can be led into the truth, Jesus, and worship Him.

## CHAPTER 3

### JOHN CALVIN AND JOHN KNOX

This chapter presents an overview of John Calvin and John Knox’s views of the worship of God and how they developed the liturgies—orders of worship—for the churches they came to minister to. Because of the strong historical connection that the Presbyterian Church in the United States has with Calvin and Knox,<sup>1</sup> gaining an understanding of Calvin and Knox’s views of the worship of God helps to interpret the statistics gained from the pre-Bible study survey—the first goal for this project. Additionally, an overview of Calvin and Knox’s views of worship provides background information for developing a Bible Study—the second goal of this project—by knowing what approach, design, and wording to use that would speak to the congregation of Pisgah Presbyterian Church and motivate them to rethink their way of worshipping God. Accordingly, focusing this chapter on Calvin and Knox’s views of worship contributes to accomplishing the purpose of this project: to discover the congregation’s understanding of worship at Pisgah Presbyterian Church.

The section that immediately follows focuses on Calvin (a brief biography, an overview of his view of the worship of God, and how he developed the liturgies for the churches in Geneva and Strasbourg) followed by a section on Knox (a brief biography, his view of the worship of God, and his liturgies published in Geneva and Scotland).

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<sup>1</sup> Gary Neal Hanson, “Sixteenth-Century Origins,” in *The Oxford Handbook of Presbyterianism*, ed. Gary Scott Smith and P. C. Kenedy (New York: Oxford University Press, 2019) [on-line], accessed 12 September 2020, available from <https://www-oxfordhandbooks-com.ezproxy.sbts.edu/view/10.1093/oxfordhb/9780190608392.001.0001/oxfordhb-9780190608392-e-7>.



## John Calvin (1509–1564)

John Calvin was born on July 10, 1509 in Noyon in the northern French province of Picardy.<sup>2</sup> His father Gérard held several important positions that were associated with the Cathedral chapter of Noyon<sup>3</sup> or Bishop Charles de Hangest.<sup>4</sup> Gérard's association with the Cathedral chapter of Noyon seemed not only to enable his son Calvin to receive a benefice<sup>5</sup> but also to motivate him to go to Paris to study for the priesthood between 1521 and 1523.<sup>6</sup> About this study for priesthood Calvin wrote in the preface to his commentary on the Book of Psalms as follows: "When I was as yet a very little boy, my father had destined me for the study of theology."<sup>7</sup> However, when Gérard was involved in a conflict with the Cathedral chapter of Noyon for some business matters,<sup>8</sup> he suggested Calvin change his study from theology to law.<sup>9</sup> Accordingly, between 1528 and 1533, Calvin studied law first at the University of Orléans and later at the University of Bourges.<sup>10</sup> In 1532, Calvin published his first book, a commentary on *De Clementia* (*On Mercy*).<sup>11</sup> *De Clementia* was a two-volume hortatory essay to the emperor Nero in 55–56

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<sup>2</sup> William James Bouwsma, *John Calvin: A Sixteenth-Century Portrait* (New York: Oxford University Press, 1988), 9.

<sup>3</sup> Wulfert de Greef, *The Writings of John Calvin: An introductory Guide*, trans. by Lyle D. Bierma, expanded ed. (Louisville: Westminster John Knox Press, 2008), 1.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, 2.

<sup>6</sup> *Ibid.*

<sup>7</sup> John Calvin, *Commentary on the Book of Psalms*, vol. 1, trans. by James Anderson (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), xl.

<sup>8</sup> Greef, *The Writings of John Calvin*, 5.

<sup>9</sup> Bouwsma, *John Calvin*, 9–10.

<sup>10</sup> *Ibid.*, 10.

<sup>11</sup> "Calvin, John," in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone, 3<sup>rd</sup> rev. ed. (New York: Oxford University Press, 2005) [online], accessed 10 September 2020, available from <https://www-oxfordreference-com.ezproxy.sbts.edu/view/10.1093/acref/9780192802903.001.0001/acref-9780192802903-e-1128>.

CE written by Lucius Annaeus Seneca (c. 4 BC–AD 65), who was a Roman Stoic philosopher.<sup>12</sup>

Calvin's return to God, which Calvin wrote about in the preface to his commentary on the Book of Psalms and described as a kind of conversion, seemed to happen around 1533 and motivated him to want to study theology again.<sup>13</sup> After his father's death in 1533, Calvin returned to Paris.<sup>14</sup> However, after some anti-Catholic protests in Paris, he decided to leave Paris for Basle,<sup>15</sup> where he united with his close friend Nicolas Cop (c. 1501–1540),<sup>16</sup> who had left Paris early because of his inaugural speech as the newly elected rector of the University of Paris in November 1533.<sup>17</sup> This particular speech of Cop's seemed to have been penned by Calvin, and in it Cop displayed his reformed beliefs.<sup>18</sup> In Basle, Calvin finished his first edition of *Institutes of the Christian Religion* (1536).<sup>19</sup>

When Calvin travelled through Geneva in 1536, planning only to stay one night there, he was approached by Guillaume Farel (1489–1565), who had labored with other reformers to introduce the reformed beliefs in Geneva and so hoped to persuade Calvin to stay in Geneva to help him with his Reformation efforts and ministry.<sup>20</sup> When

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<sup>12</sup> "Seneca, Lucius Annaeus," in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone, 3<sup>rd</sup> rev. ed. (New York: Oxford University Press, 2005) [on-line], accessed 10 September 2020, available from <https://www-oxfordreference-com.ezproxy.sbts.edu/view/10.1093/acref/9780192802903.001.0001/acref-9780192802903-e-6236>.

<sup>13</sup> John Calvin, *Commentary on the Book of Psalms*, vol. 1, xl.

<sup>14</sup> Greef, *The Writings of John Calvin*, 6.

<sup>15</sup> "Calvin, John," in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone.

<sup>16</sup> Greef, *The Writings of John Calvin*, 9.

<sup>17</sup> *Ibid.*, 7.

<sup>18</sup> Bouwsma, *John Calvin*, 15.

<sup>19</sup> *Ibid.*, 17.

<sup>20</sup> "Calvin, John," in *The Oxford Dictionary of the Christian Church*, ed. F. L.

Calvin refused Farel's request, Farel pronounced severe curses on Calvin, which caused Calvin to consent.<sup>21</sup> Calvin wrote about his encounter with Farel in the preface to his commentary on the Book of Psalms without mentioning the year.<sup>22</sup> In 1538, Calvin and Farel were forced to leave Geneva because of increasing conflict they had with the Geneva city council that as a civil governing body was also in charge of ecclesiastical matters and to that any changes for the worship of God and other church-related things were required to be submitted.<sup>23</sup> Calvin and Farel traveled to Basle first,<sup>24</sup> but a few weeks later Farel left for Neuchâtel,<sup>25</sup> while Calvin remained in Basle.<sup>26</sup>

Calvin was soon approached by Martin Bucer (1491–1551) and Wolfgang Capito (1478–1541), who were reformers residing in Strasbourg, to come to Strasbourg to pastor a newly founded French congregation.<sup>27</sup> At first Calvin refused Bucer and Capito's request, however when Bucer pronounced heavy curses from God on Calvin, Calvin gave in and accepted to pastor the French congregation in Strasbourg.<sup>28</sup> Calvin wrote about his encounter with Bucer in the preface to his commentary on the Book of Psalms as well.<sup>29</sup> In 1541, Calvin left Strasbourg for Geneva because of the invitation of

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Cross and E. A. Livingstone.

<sup>21</sup> Greef, *The Writings of John Calvin*, 11.

<sup>22</sup> Calvin, *Commentary on the Book of Psalms*, vol. 1, xlii–xliii.

<sup>23</sup> "Farel, Guillaume," in *The Oxford Dictionary of the Christian Church*, ed. L. Cross and E. A. Livingstone, 3<sup>rd</sup> rev. ed. (New York: Oxford University Press, 2005) [on-line], accessed 10 September 2020, available from <https://www-oxfordreference-com.ezproxy.sbts.edu/view/10.1093/acref/9780192802903.001.0001/acref-9780192802903-e-2542>.

<sup>24</sup> Bouwsma, *John Calvin*, 21.

<sup>25</sup> "Farel, Guillaume," in *The Oxford Dictionary of the Christian Church*, ed. L. Cross and E. A. Livingstone.

<sup>26</sup> Bouwsma, *John Calvin*, 21.

<sup>27</sup> Greef, *The Writings of John Calvin*, 13.

<sup>28</sup> Ibid.

<sup>29</sup> Calvin, *Commentary on the Book of Psalms*, vol. 1, xliii–xliv.

the city council to return to Geneva.<sup>30</sup> When Calvin returned to Geneva, he replaced Farel's *La Maniere et fasson* Farel (*The Manner and Way*), which was the first manual of reformed worship in French likely written in 1528,<sup>31</sup> with his Strasbourg liturgy *Form of Ecclesiastical Prayers*.<sup>32</sup> For the next 13 years, Calvin remained in Geneva until he died there in 1564. During his second residency in Geneva, he experienced his wife's death in 1549, established the Genevan Academy in 1559, and published commentaries on many books of the Bible and other writings.<sup>33</sup>

Like other reformers of his time, Calvin wanted the contents and the organization of the worship of God to be based on God's Word only.<sup>34</sup> In *The Necessity of Reforming the Church*, which Calvin wrote in 1543, he urged Christians to form "the true and sincere worship which alone God approves, and in which alone he delights, is both taught by the Holy Spirit throughout the Scriptures, and is also . . . the obvious dictate of piety."<sup>35</sup> He further expressed the same view of holding God's Word as the absolute authority for Christians' worship in several places, including his commentary on chapter three of Zephaniah, where the prophet Zephaniah rebuked Jerusalem for not heeding God's voice, and correction, and on which Calvin commented: "For true religion begins with teachableness; when we submit to God and to his word, it is really to enter on the work of worshipping him aright. But when heavenly truth is despised, though men may

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<sup>30</sup> "Calvin, John," in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone.

<sup>31</sup> The first known publication of Farel's *La maniere et fasson* dated from 1533, see "Farel, Guillaume," in *The Oxford Dictionary of the Christian Church*, ed. L. Cross and E. A. Livingstone.

<sup>32</sup> Jonathan Gibson and Mark Earngay, eds., *Reformation Worship: Liturgies from the Past for the Present* (Greensboro, NC: New Growth Press, 2018), 303.

<sup>33</sup> "Calvin, John," in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone.

<sup>34</sup> Hanson, "Sixteenth-Century Origins."

<sup>35</sup> John Calvin, *The Necessity of Reforming the Church* (Dallas: Protestant Heritage Press, 1995), 16.

toil much in outward rites, yet their impiety discovers itself by their contumacy, inasmuch as they suffer not themselves to be ruled by God's authority. Hence the Prophet shows, that whatever the Jews thought of their purity at Jerusalem, it was nothing but filth and pollution. He says, that they were unteachable, because they did not hear the Prophets sent to them by God.”<sup>36</sup> Calvin expressed similar thought in his commentary on John 4:22: “We should not do anything in religion in a rashly or haphazard way. If we do not know what we are doing, we will be worshiping an idol or a ghost rather than God. Like a thunderbolt, this sentence [John 4:22] strikes down all good intentions, as they are called. It teaches us that everybody must go wrong if they are guided by their opinion rather than by the Word or command of God.”<sup>37</sup>

As with other reformers of his time, Calvin aimed for God’s Word being read, heard, and preached, and the sacraments being celebrated according to Christ’s institution in the worship of God, this he remarked in his *Institutes of Christian Religion* that when Christians gather to worship God, they ought to hear God’s Word being preached and celebrate the sacraments according to Christ’s institution.<sup>38</sup> For reformers like Calvin (and Knox too), as Gary Neal Hanson points out, God’s Word being preached, heard, and the sacraments being celebrated in Christ’s way distinguished the Reformed Church from the Catholic Church at that time, because preaching in Catholic churches seemed to happen rarely and the celebration of the sacraments in those churches appeared to have deviated from Christ’s way.<sup>39</sup>

Calvin’s *Form of Ecclesiastical Prayers* was inspired by Bucer’s liturgy, this

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<sup>36</sup> John Calvin, *A Commentary on The Twelve Minor Prophets*, vol. 4: *Habakkuk, Zephaniah & Haggai* (Edinburgh: The Banner of Truth Trust, 1986), 262.

<sup>37</sup> John Calvin, *John*, The Crossway Classic Commentaries, (Wheaton, IL: Crossway Books, 1994), 177.

<sup>38</sup> John Calvin, *The Institutes of Christian Religion*, trans. by Ford Lewis Battles, rev. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1986), 4.1.9.

<sup>39</sup> Hanson, “Sixteenth-Century Origins.”

he acknowledged in his *Address to the Ministers* on his sickbed: “As to the prayers for the Sabbath I adopted the form of Strasburg, and borrowed the greater part of it.”<sup>40</sup> Generally speaking, Calvin’s liturgy when the Lord’s Supper was not celebrated comprised the following elements: Opening Scripture sentence, Confession of sins, Prayer for Forgiveness, Singing of Psalm, Prayer for Illumination, Scripture, Sermon, Intercessions, Lord’s Prayer Paraphrase, and Benediction (see table 1 on page 45). On Sundays when the Lord’s Supper was celebrated, the following elements were inserted after the Lord’s Prayer Paraphrase and before the Benediction: Prayer of Preparation, Apostles’ Creed, Words of Institution, Long Exhortation, Distribution, Singing of Psalm, Prayer of Thanksgiving (see table 1 on page 45). Calvin used Psalm 124:8 as the opening Scripture sentence for all of the liturgies published in Geneva and Strasbourg. He added several elements for the Strasbourg liturgy only (see table 1 on page 45): Words of Comfort and Absolution and Singing of the Decalogue with *Kyrie* (after Prayer for Forgiveness) and Singing of *Nunc Dimittis* (after Prayer of Thanksgiving).

The prayer for illumination—a prayer asking for enlightenment, empowerment, and guidance from the Holy Spirit—placed before the readings of Scripture and sermon appeared to be a liturgical element favored by many reformers.<sup>41</sup> This placement of Prayer for Illumination, as Hanson notes, spoke for the reformers’ understanding “that without the Spirit’s active help one will never find the saving and true meaning God intended in the Bible.”<sup>42</sup>

In *Articles Concerning the Organization of the Church and of Worship at Geneva* (1537)—a document addressed and submitted to the City Council of Geneva,

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<sup>40</sup> John Dillenberger, ed., *John Calvin: Selections from His Writings* (1971; repr., Missoula, MT: Scholars Press, 1975), 43.

<sup>41</sup> Hansons, “Sixteenth-Century Origins.”

<sup>42</sup> *Ibid.*

Calvin wrote psalms to be sung in worship, which he and his ministerial colleagues found “exemplified in the ancient Church and in the evidence of Paul himself, who says it is good to sing in the congregation with mouth and heart.”<sup>43</sup> Calvin went on and wrote that he and his colleagues were “unable to compute the profit and edification which will arise from this, except after having experimented . . . The psalms can incite us to lift up our hearts to God and move us to an ardour in invoking and exalting with praises the glory of his Name.”<sup>44</sup> In Calvin’s opinion, the pope and alike had taken away from the church the “benefit and consolation”<sup>45</sup> psalms can provide—psalms in Calvin’s words “ought to be true spiritual songs.”<sup>46</sup> In Strasbourg, Calvin was so moved by the congregational singing of Bucer’s church<sup>47</sup> that he collaborated with Clement Marot to put together a congregational song book for the Strasbourg French congregation: *Aulcuns Pseaulmes et Cantiques (Some Psalms and Songs)*.<sup>48</sup> This French congregational song book consisted of nineteen metrical psalms and concluded with a verse setting of both *Nunc Dimittis* and *Decalogue* and an un-metrical setting of the Apostles’ Creed;<sup>49</sup> it was later expanded and became part of Calvin’s *Form of Ecclesiastical Prayers* of 1540.<sup>50</sup>

Though, as mentioned earlier, Calvin took inspiration from Bucer’s liturgy for his own one, he appeared to have a clear idea for what the celebration of the Lord’s

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<sup>43</sup> K. S. Reid, ed., *Calvin: Theological Treatises*, The Library of Christian Classics, vol. 22 (Philadelphia: The Westminster Press, 1954), 53–54.

<sup>44</sup> Reid, *Calvin: Theological Treatises*, 53–54.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Gibson and Earngey, *Reformation Worship*, 302.

<sup>48</sup> Ibid.

<sup>49</sup> R. Richard Terry, “Calvin’s First Psalter, 1539,” in *Proceedings of the Musical Association*, 57<sup>th</sup> Session (1930-1931):1–21, cited by Gibson and Earngey, *Reformation worship*, in footnote 7, 302.

<sup>50</sup> Gibson and Earngey, *Reformation Worship*, 302.

Supper ought to look like even as early as in 1536, that was when he published the first edition of his *Institutes of Christian Religion*. In chapter four of *Institutes*, he outlined the structure of the Lord's Supper celebration as follows:

It [the Lord's Supper] should begin with public prayers. After this a sermon should be given. Then, when bread and wine have been placed on the Table, the minister should repeat the words of the institution of the Supper . . . recite the promises which were left to us in it; at the same time, he should excommunicate all who are debarred from it by the Lord's prohibition. Afterward, he should pray that the Lord . . . also teach and form us to receive it with faith and thanksgiving of heart . . . psalms should be sung or something be read, and in becoming order the believers should partake of the most holy banquet . . . When the Supper is finished, there should be an exhortation to sincere faith and confession of faith, to love and behavior worthy of Christians. At the last, thanks should be given, and praises sung to God. When these things are ended, the church should be dismissed in peace.<sup>51</sup>

This structure for the Lord's Supper seemed to remain much the same for the liturgies that Calvin used in Geneva and Strasbourg (see table 1 on page 45).

In the first edition of *The Institutes*, Calvin also wrote that the Lord's Supper was to be celebrated as often as possible<sup>52</sup> but with a recommendation of celebrating it once a week.<sup>53</sup> In reality, Calvin's recommendation for a weekly celebration of the Lord's Supper was met by so much opposition in Geneva in 1537 that he compromised to once every month.<sup>54</sup> Even when he returned to Geneva in 1541, the Geneva city council rejected again Calvin's request for celebrating the Lord's Supper every week; instead, it allowed the Lord's Supper to be celebrated only four times a year.<sup>55</sup>

Like other reformers of his time, Calvin emphasized the importance of one's

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<sup>51</sup> Calvin, *The Institutes*, 122–23.

<sup>52</sup> *Ibid.*, 112.

<sup>53</sup> *Ibid.*, 122.

<sup>54</sup> Reid, K. S., *Calvin: Theological Treatises*, 55.

<sup>55</sup> *Ibid.*



self-examination before partaking in the Lord's Supper.<sup>56</sup> In the section about the Lord's Supper in chapter four of the first edition of his *Institutes*, he urged Christians not to take the Lord's Supper in an unworthy manner, but to examine themselves according to 1 Corinthians 11:27–28.<sup>57</sup> In the introduction to the Lord's Supper in his Genevan liturgy published 1545, he asked Christians to examine themselves according to 1 Corinthians 10:16 and John 6:56 before participating in the Lord's Supper.<sup>58</sup> In his liturgical publications He also elaborated on the importance of, and reasons for, one's self-examination before partaking in the Lord's Supper in his long written exhortations right before bread and wine were to be distributed.<sup>59</sup> Bard Thompson says it well, for Calvin “[t]he critical issue of the whole Christian life was fitness to approach the Lord's table.”<sup>60</sup>

Calvin's *Form of Ecclesiastical Prayers*, as Jonathan Gibson and Mark Earngey summarize rightfully, “held up the glory of Almighty God and the poverty of sinful man. The extended exhortations attest to the importance he placed on church discipline, and the careful introspection witnesses to the importance of moral transformation that accompanied true and lively faith. These regularly repeated features of his liturgy, the singing of joyful psalmody, and the approximately four thousand sermons he preached from the Cathedral of St. Pierre were the vehicles that lifted the Genevan worshipers to God.”<sup>61</sup>

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<sup>56</sup> Hanson, “Sixteenth-Century Origins.”

<sup>57</sup> Calvin, *The Institutes*, 110–12.

<sup>58</sup> Gibson and Earngey, *Reformation Worship*, 331.

<sup>59</sup> *Ibid.*, 325–28.

<sup>60</sup> Bard Thompson, ed., *Liturgies of the Western Church* (1961; repr., Philadelphia: Fortress Publishing, 1980), 188.

<sup>61</sup> Gibson and Earngey, *Reformation Worship*, 303.

## John Knox (c. 1514–1572)

This section presents a brief biography of Knox and an overview of his view of the worship of God and how he developed his liturgies for the churches he pastored in Geneva and Scotland. John Knox was born near Haddington in East Lothian in Scotland about 1514 or 1515.<sup>62</sup> He attended the University of St. Andrews and was possibly taught by one of Scotland’s foremost scholastic teachers of that time, John Mair or Major.<sup>63</sup> In 1536, Knox was ordained first as a deacon and then as a priest in Edinburgh by the Bishop of Dunblane, William Chisholm;<sup>64</sup> though after his ordination, Knox worked as a notary and then a private tutor for a while before having a pastoral position in 1547.<sup>65</sup> Knox’s conversion to the Reformed faith seemed to happen under the influence first of Thomas Guilliame and later John Rough and George Wishart.<sup>66</sup> In 1547, he became preacher at St. Andrews,<sup>67</sup> but was taken to prison to France when the castle of St. Andrew was captured by the French galleys.<sup>68</sup> During his time in prison, Knox wrote a summary of Henry Balnaves’ compendium on Protestant thought, which was based on Martin Luther’s commentary on the Epistle to the Galatians and in which Knox showed

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<sup>62</sup> Jane Dawson, *John Knox* (New Haven, CT: Yale University Press, 2015), 12.

<sup>63</sup> Gordon Campbell, “Major, John or Mair John,” in *The Oxford Dictionary of the Renaissance* (New York: Oxford University Press, 2005) [on-line], accessed 20 September 2020, available from <https://www-oxfordreference-com.ezproxy.sbts.edu/view/10.1093/acref/9780198601753.001.0001/acref-9780198601753-e-2285>.

<sup>64</sup> Dawson, *John Knox*, 19

<sup>65</sup> “Knox, John,” in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone, 3<sup>rd</sup> rev. ed. (New York: Oxford University Press, 2009) [on-line], accessed 20 September 2020, available from <https://www-oxfordreference-com.ezproxy.sbts.edu/view/10.1093/acref/9780192802903.001.0001/acref-9780192802903-e-3881>.

<sup>66</sup> Richard G. Kyle and Dale W. Johnson, *John Knox: An Introduction to His Life and Works* (Eugene, OR: Wipf & Stock, 2009), 16.

<sup>67</sup> “Knox, John,” in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone.

<sup>68</sup> *Ibid.*

his embrace of Luther's doctrine of justification.<sup>69</sup>

When Knox was released from the French prison in 1549, he went to England and was appointed as the army chaplain to a garrison at Berwick-on-Tweed.<sup>70</sup> At that time, the first *Book of Common Prayer* by Thomas Cranmer was the mandatory liturgy for the churches in England.<sup>71</sup> Later in 1551, in addition to his preaching responsibility at St. Nicholas in Newcastle, Knox became a chaplain to King Edward VI (r. 1547–1553).<sup>72</sup> Because of his chaplain position, Knox seemed to be involved in the revision of the *Book of Common Prayer*<sup>73</sup> as well as the Black Rubric that was included in the revision of the Prayer Book and explained that kneeling at the Lord's Supper—a posture the Catholic Church had practiced during the Lord's Supper—did not offer any adoration to the bread or the wine.<sup>74</sup> In early 1553, Knox became a preacher to the congregation of All Hallows in London for a brief time and later in June of the same year he was sent to Buckinghamshire for other preaching ministry.<sup>75</sup> However, when Mary Tudor (r. 1553–1558) became the ruler of England soon after the death of King Edward VI in July 1553 and recovered the Roman religion and liturgy, many reformed leaders and converted, including Knox, fled to the Continent.<sup>76</sup>

In 1554 Knox arrived first in Dieppe, a town in Normandy on the north coast of France; he then traveled through France and met several Swiss reformers, including

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<sup>69</sup> Kyle and Johnson, *John Knox*, 16.

<sup>70</sup> Dawson, *John Knox*, 60.

<sup>71</sup> *Ibid.*, 18.

<sup>72</sup> *Ibid.*, 62.

<sup>73</sup> Kyle and Johnson, *John Knox*, 16.

<sup>74</sup> *Ibid.*, 16–17.

<sup>75</sup> Dawson, *John Knox*, 77.

<sup>76</sup> "Knox, John," in *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone.

John Calvin, before settling in Geneva to do some study of biblical languages.<sup>77</sup> In October of 1554, Knox received an invitation from a English-speaking congregation, whose members were exiles from England and resided now in Frankfurt on the River Main, to be their minister.<sup>78</sup> However, when Knox and his colleagues were unable to reach an agreement about what order of worship (Thomas Cranmer's Book of Common Prayer of 1552 or a liturgy aligned with the Reformation beliefs), Knox left Frankfurt for Scotland. In Scotland, he married Marjorie Bowes and then brought her and her mother back to Geneva.<sup>79</sup> In Geneva, Knox, his wife and mother-in-law were joined by many of his fellow exiles from Frankfurt, who had formed a English congregation and elected Knox in his absence as their co-minister along with Christopher Goodman; Knox had come to know Goodman earlier in Frankfurt.<sup>80</sup> This newly founded English congregation used a liturgy that was part of what Knox and his colleagues had once designed for the exiles' congregation in Frankfurt.<sup>81</sup> This particular liturgy together with other items concerning matters of a church was published by John Crespin's press on February 10, 1556 as *The Form of Prayers*.<sup>82</sup>

When Queen Mary's sister Elizabeth ascended to the throne after Mary's death in 1558, exiles, who had remained in Geneva, began to return to England in 1559 and carried *The Form of Prayers* with them too.<sup>83</sup> Knox was unwelcomed in England because of his tract *First Blast of the Trumpet Against the Monstrous Regiment of Women* (1558),

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<sup>77</sup> Dawson, *John Knox*, 83–89.

<sup>78</sup> *Ibid.*, 90.

<sup>79</sup> Dawson, *John Knox*, 91–109.

<sup>80</sup> *Ibid.*, 109.

<sup>81</sup> Gibson and Earngey, *Reformation Worship*, 546–47.

<sup>82</sup> David Laign, ed., *The Works of John Knox*, vol. 4 (Edinburgh: James Thin, 1895), 149.

<sup>83</sup> Gibson and Earngey, *Reformation Worship*, 557.

which was mainly targeted at the Queen of England, Mary Tudor, and presented arguments against women in a ruling position like Queen Mary.<sup>84</sup> Thus, Knox returned to Scotland instead.<sup>85</sup> Back in Scotland, Knox dedicated himself along with other Reformation leaders to reform the Church of Scotland according to the reformed beliefs. After the death of Mary of Guise in 1560, Knox drafted *The Scots Confession* and published several writings, including *First Book of Discipline, History of the Reformation in Scotland*.<sup>86</sup>

*The Form of Prayers*, which was actually a product of collaborated efforts of Knox and his colleagues,<sup>87</sup> contained the following words on its title page: “The Form of Prayers and Ministration of the Sacraments, etc. used in the English Congregation at Geneva, and Approved by the Famous and Godly Learned Man, John Calvin, 1556.”<sup>88</sup> It was an anthology, containing the confession of Christian faith, orders for electing ministers, elders, and deacons, an order for the weekly meeting of elected church officials, an order for the interpretation of Scriptures, a number of written confessions and prayers, the administration of Baptism and the Lord’s Supper, the form of marriage and visiting the sick and burial, an order for church discipline, a complete Psalter, and Calvin’s catechism.<sup>89</sup> In the preface to *The Form of Prayers*, which was addressed to “our bretherne in Englande, and els where whiom love Jesus Christ unfaynkdy [sincerely],” Knox and his colleagues laid out their arguments for holding God’s Word supreme as the

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<sup>84</sup> Kyle and Johnson, *John Knox*, 18.

<sup>85</sup> Ibid.

<sup>86</sup> Kyle and Johnson, *John Knox*, 18, 135.

<sup>87</sup> Knox’s colleagues, who collaborated *The Form of Prayers*, included: Wittingham, Gilby, Cole, and Foxe; see Gibson and Earngey, *Reformation Worship*, 548.

<sup>88</sup> Laign, *The Works of John Knox*, vol. 4, 149.

<sup>89</sup> Ibid., 150.

foundation of Christians' lives and their worship of God.<sup>90</sup> They urged their fellow Christians not to neglect "to heare and to learne to frame their lyves according thereunto [according to God's Word]"<sup>91</sup> and not to harden their hearts "agaynst this mercifull Lord, and tempt hym as the stubburne Jewes dyd,"<sup>92</sup> because in Knox and his colleagues' opinion "there is no way more ready or sure to come to him, then by framyng our selves altogether to his blessed wyll, reveiled unto us in his Worde."<sup>93</sup> They further laid out their reason for publishing *The Forms of Prayers*: to present to their fellow Christians in England who "desire the increas of God's glorie, and the pure simplicitie of his Woorde, a forme and order of a reformed churche, lymited within the compasse of God's Woorde, which our Saviour hathe left unto us as onely sufficient to governe all our actions bye, so that what so ever is added to this Worde by man's device, seme it never so good, holy, or beautifull, yet before our God, whiche is jelous and can not admitt any companyon or counsellor, it is evell, wicked, and abominable."<sup>94</sup>

Additionally, Knox and his colleagues argued that "ceremonies grounded upon God's Woorde and approved in the New Testament, are commendable (as their circumstance therof doth support),"<sup>95</sup> but those ceremonies, which were invented by man, "hinder God's Woorde, or be drawn into a superstition, without respect oght to be abolished."<sup>96</sup> Consequently, Knox and his colleagues contented themselves "to preache the Woorde of God purely, minister the Sacraments sincerely, and use prayers, and other orders therby approved, to the increase Godes glorye, and edification of his holye

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<sup>90</sup> Laign, *The Works of John Knox*, vol. 4, 157.

<sup>91</sup> Ibid.

<sup>92</sup> Ibid., 158.

<sup>93</sup> Laign, *The Works of John Knox*, vol. 4, 160.

<sup>94</sup> Ibid., 160–61.

<sup>95</sup> Ibid., 162.

<sup>96</sup> Ibid.

people.”<sup>97</sup>

This last quote of Knox and his colleagues echoed the general structure Calvin laid out for the worship of God: the Word of God, the sacraments, and prayers.<sup>98</sup> Knox and his colleagues further elaborated on how to interpret God’s Word in worship in a rubric titled “Interpretation of the Scriptures” in *The Form of Prayers*.<sup>99</sup> They instructed: “Everie weeke once, the Congregation assemble to heare some place of the Scriptures orderly expounded. At which tyme, it is lawful for every man to speake or enquire as God shall move his harte, and the text minister occasion, so it be without pertinancitee or disdayne, as one that rather seketh to proffit then to contend.”<sup>100</sup> They also instructed if contention arose, moderators were to be appointed to mediate the situation.<sup>101</sup> Later in *The first Book of Discipline*, which Knox wrote in 1560, he instructed under the Ninth Head “Concerning the Policy of the Church” that Scriptures were to be read from the Old Testament to the New Testament book by book in order and be preached in the same way—“For this skipping and divagation frome place to place of the Scripture, be it in reiding, or be it in precheing, we judge not so proffitabill to edifile the Churche, as the continewall following of ane text.”<sup>102</sup>

Regarding how often the Lord’s Supper was to be celebrated in a corporate worship, Knox and his colleagues instructed in a section titled “The Manner of the Lord’s Supper” of *The Form of Prayer* that the Lord’s Supper was to be celebrated “once a

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<sup>97</sup> Laign, *The Works of John Knox*, vol. 4, 164.

<sup>98</sup> See the section about Calvin above.

<sup>99</sup> Laign, *The Works of John Knox*, vol. 4, 178–79.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

<sup>102</sup> David Laing, ed., *The Works of John Knox*, vol. 2 (New York: Ams Press, Inc., 1966), 240–41.

monthe, or so oft as the Congregation shall thinke expedient.”<sup>103</sup> However, in *The First Book of Discipline* written in 1560, Knox said: “Foure tymes in the year we think sufficient to the administration of the Lordis Tabill, which we desire to be distincted, that the superstitioun of tymes may be avoided so far as may be.”<sup>104</sup> Knox further suggested that the four times in the year were to be the first Sunday of each of the following months: March, June, September, and December;<sup>105</sup> he also acknowledged the possibility that churches or ministers might change these prescribed months and Sundays to celebrate the Lord’s Supper;<sup>106</sup> in any case, the most important thing for Knox was to “study to suppress superstitioun” as it was the case with the Catholic church.<sup>107</sup> Maxwell notes that a shortage of ministers seemed to be the cause for the Lord’s Supper to be celebrated rather infrequently in Scotland that time.<sup>108</sup>

As with Calvin and other reformers, Knox emphasized the importance of believers’ self-examination before partaking in the Lord’s Supper. In the “To the Reader” section found at the end of *The Form of Prayer*, Knox and his colleagues urged readers to examine themselves according to “St. Paul’s rule, and prepare [their] minds, that [they] may be worthy partakers of such high mysteries.”<sup>109</sup> In “The Manner of the Lord’s Supper” of *The Form of Prayer* mentioned earlier, Knox and his colleagues instructed that the minister and believers were to sit at a table for the distribution of the elements

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<sup>103</sup> Laing, *The Works of John Knox*, vol. 4, 191.

<sup>104</sup> Laing, *The Works of John Knox*, vol. 2, 239–40.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> Laing, *The Works of John Knox*, vol. 4, 197.

<sup>108</sup> William D. Maxwell, *A History of Worship in the Church of Scotland* (London: Oxford University Press, 1955), 51.

<sup>109</sup> “Concernyng the Polescie of the Church” under the Ninth Head in Knox’s *First Book of Discipline*; Laing, *The Works of John Knox*, vol. 2, 240–41.



after the long exhortation was ended.<sup>110</sup> This sitting formation according to Jane Dawson was the formation Knox had done with the congregation in Berwick because Knox believed that it followed how Jesus and his disciples celebrated the last Supper.<sup>111</sup>

Like Calvin, Knox advocated for congregational singing, especially, that of Psalms during the worship of God. In the preface to *The Form of Prayers*, Knox and his colleagues viewed singing as one of the forms of prayers next to those prayers expressed in words;<sup>112</sup> They used 1 Corinthians 14:15b, “I will sing in voice, and I will sing with mind,” to support their view for the congregational singing and Ephesians 5 to support their preference of Psalms as the singing texts.<sup>113</sup> Additionally, they emphasized the work of the Holy Spirit in singing as to “inflare the heart to call upon God, and to praise him with a more fervent and lively zeale. And as musike or singing is natural unto us, and therefore, every man deliteth therein; so our mercifull God setteth before our eyes, how we may rejoyce and singe to the glorie of his name, recreation of our spirites, and profit of our selves.”<sup>114</sup>

In 1562, the Church of Scotland published as its service *The Book of Common Order*, which was mostly based on *The Form of Prayer*.<sup>115</sup> *The Book of Common Order* was expanded in 1564 with a complete Scottish Psalter<sup>116</sup> and additional confessions and

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<sup>110</sup> Laign, *The Works of John Knox*, vol. 4, 194.

<sup>111</sup> Dawson, *John Knox*, 60.

<sup>112</sup> Laign, *The Works of John Knox*, vol. 4, 164.

<sup>113</sup> Ibid.

<sup>114</sup> Ibid., 164–65.

<sup>115</sup> Hehn, “Hymnody and Liturgy,” in *The Oxford Handbook of Presbyterianism*, ed. Gary Scott Smith and P. C. Kenedy (New York: Oxford University Press, 2019) [on-line], accessed 12 September 2020. available from <https://www-oxfordhandbooks-com.ezproxy.sbts.edu/view/10.1093/oxfordhb/9780190608392.001.0001/oxfordhb-9780190608392-e-36>.

<sup>116</sup> Maxwell, *A History of Worship*, 55.

prayers that were addressed to certain areas of Scotland and England were included: “Another Confession and Prayer Commonly Used in the Church of Edinburgh, on the Day of Common Prayers,” “A Confession of Sins and Petitions Made unto God in the Time of Our Extreme Troubles, and Yet Commonly Used in the Churches of Scotland, before the Sermon.”<sup>117</sup> It continued to be used as a service book by the Church of Scotland until it was replaced by the *Westminster Directory for the Public Worship of God* in 1644.<sup>118</sup>

### Conclusion

Calvin and Knox, though born in different places and times, but later met in Geneva, shared a similar view of the worship of God: they wanted the Word of God to be read, heard, and preached in worship; they wanted the structure of worship to be based on God’s Word; they wanted to administer the Lord’s Supper according to Jesus’ institution; they emphasized believers’ self-examination before partaking in the Lord’s Supper; and they advocated for congregational singing, especially, that of the Psalms. On the other hand, different circumstances they faced in their lives caused some difference in carrying out what they hoped to do for the worship of God: Calvin’s recommendation for celebrating the Lord Supper weekly was rejected by the City Council of Geneva, while Knox’s suggestion for celebrating the Lord Supper four times a year seemed to result from a shortage of ministers in Scotland. Other differences included the sitting formation for distributing the elements of the Lord’s Supper and prayers, which addressed certain regions of Scotland or specific circumstances Christians in Scotland experienced.

This chapter presents an overview of Calvin and Knox’s views of the worship of God and their similarities and differences, providing background information for

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<sup>117</sup> Laign, *The Works of John Knox*, vol. 4, 152, 154, 156.

<sup>118</sup> Hehn, “Hymnody and Liturgy.”

developing a Bible Study Curriculum suitable for the congregation of Pisgah Presbyterian Church, and for interpreting the results gained from the pre-Bible study survey. The next chapter describes these results and how the Bible Study Curriculum was developed.

Table 1. Liturgies of Calvin, Knox, Pisgah Church

Calvin, Geneva (1542) with the Lord's Supper	Calvin, Strasbourg (1545) with the Lord's Supper	Knox, Geneva (1556) with the Lord's Supper	Pisgah Church (as of 2020/21) with the Lord's Supper
Opening Scripture (Psalm 124:8)	Opening Scripture (Psalm 124:8)	Confession	Call to Worship
Exhortation	Confession	Singing of a Psalm	Prayer for Invocation
Confession	Prayer for Forgiveness	Prayer for Illumination	Singing of a hymn
Prayer for Forgiveness	Words of Comfort	Scripture	Call to Confession
Singing of a Psalm	Absolution	Sermon	Prayer of Confession
Prayer for Illumination	Singing of Decalogue with <i>Kyrie</i>	Intercessions	Assurance of Pardon
Scripture	Prayer for Illumination	Lord's Prayer	Singing of GLORIA PATRI
Sermon	Lord's Prayer	Apostles' Creed	Prayer of Illumination
Intercessions	Scripture	Singing of a Psalm	Scripture
Lord's Prayer Paraphrase	Sermon	Words of Institution*	Sermon
Prayer of Preparation*	Intercessions	Long Exhortation*	Singing of a hymn
Apostles' Creed*	Lord's Prayer Paraphrase	Prayer of Thanksgiving*	Offerings of Tithes and Gifts
Words of Institution*	Apostles' Creed*	Distribution*	Apostles' Creed
Long Exhortation*	Prayer of Preparation*	Scripture*	Prayers of People ending with the Lord's Prayer
Distribution*	Lord's Prayer*	Prayer of Thanksgiving*	Invitation to the Table*
Singing of Psalm(s) or Scripture*	Words of Institution*	Singing of Psalm 103 or similar	Prayer of Great Thanksgiving

			(ending with the Lord's Prayer*
Prayer of Thanksgiving*	Long Exhortation*	Benediction	Words of Institution*
Benediction	Distribution*	Dismissal	Communion of the People*
	Singing of a Psalm		Prayer after Communion*
	Prayer of Thanksgiving*		Singing of a hymn
	Singing of <i>Nunc Dimittis</i> *		Charge and Benediction
	Benediction		

\* Items omitted when the Lord's Supper was not celebrated.

## CHAPTER 4

### DETAILS AND DESCRIPTION OF THE PROJECT

This chapter presents a detailed description of the project by giving reports on the three surveys used for the project. Three goals were chosen for this project: the first one was to discover the congregation's understanding of worship at Pisgah Church before the Bible study on worship took place by using a pre-Bible study survey. This goal was measured by the number of people who participate in this survey and would be considered successfully met when 40 percent of the average yearly attendance count of people attending Sunday worship services participate in the survey. The second goal was to develop a four-week Bible study on worship to help Pisgah's congregation to rethink and review their worship of God. This goal was measured by an evaluation rubric conducted by a minister who had served as an interim pastor at Pisgah Church. It would be considered successfully met when 90 percent of the evaluation criterion meet or exceed the sufficient rating level. The third goal was a course assessment done by the participants by using a post-Bible study survey and would be considered successfully met when the gathered assessments reach an average of 75 percent agree rating.

All of the surveys used for this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee before they were administered through Google Forms. The following paragraphs are divided by the three goals: the pre-Bible study survey, the Bible study curriculum, and the post-Bible study survey.

#### **Pre-Bible Study Survey**

This section describes how the pre-Bible study survey was designed and

revised; it then presents the result of this survey and an interpretation of this result. The pre-Bible study survey<sup>1</sup> was designed to discover the congregation's understanding of worship at Pisgah Church, which was the purpose of this project. It contains 17 questions that are organized by the order of the Bible study: Introduction (questions 1 and 2), Old Testament and worship (questions 3 to 5), New Testament and worship (questions 6 to 9), and exploring selected elements used for a regular Sunday worship service at Pisgah Church (questions 10 to 17). Before this survey was used with the congregation at Pisgah Church, it had been pilot-tested with two similar Presbyterian churches, one in the Versailles area in Kentucky and the other one in the Charleston area in South Carolina. After the pilot-testing, it was then revised to make it better to achieve the purpose of this project, to discover the congregation's understanding of worship at Pisgah Church. Accordingly, the number of the questions was reduced from 19 to 17.

The two questions that were deleted were about the historical connection the Presbyterian Church in the United States has with the two reformers, John Calvin and John Knox. Because these two questions are not necessarily related to the discovery of the congregation's understanding of worship at Pisgah Church, they were removed from the pre-Bible study survey. The quantitative method was used for analyzing the data gathered through this survey. In order to keep the gathered data confidential, it was decided that no email addresses would be collected from survey takers. Instead, each of the survey takers was asked to create a non-sequential five-digit number as their identification. The total score possibly for this survey is 44 points, and the satisfactory and passing score is set at 22 points.

This pre-Bible study survey was emailed out on November 29, 2020 to the members of Pisgah Church, who are considered regular attendants of any given Sunday

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<sup>1</sup> See appendix 4.

worship service, though some of them might not have watched any of the pre-recorded worship services or attended any of the outdoor worship services or the Facebook live broadcast since the COVID-19 pandemic began. According to Google Forms, the first response was submitted on November 29, 2020 and the last one (participant number 22) was submitted on December 20, 2020. Twenty-two people from the congregation of Pisgah Church participated in the survey. Their scores range from 23 to 41. Four participants reached a score between 23 and 26; two reached a score between 28 and 29; five reached a score between 31 and 34; four reached a score between 36 and 38; and two reached a score between 39 and 41. The mean of the 22 scores is 32.14, and the standard deviation—a measure of average spread from the mean—is 4.81.

Because all of the participants reached above the satisfactory and passing score of 22, it seems safe to say that all of them have a solid biblical understanding of worship. Breaking down by sections: for section one (Introduction), three participants scored below the minimum passing score of three. For section two (OT and worship), six participants scored below the minimum passing score of five, though only eight of the participants are aware of the three holy festivals that were among those other festivals appointed by God for Israelites to observe and that are still observed by today's Christians. For section three (NT and worship), three participants scored below the minimum passing score of five. While all of them know the occasion when Jesus instituted what later became the Lord's Supper, only four of the participants could recall completely what Jesus said and did when instituting the Lord's Supper as recorded in the Gospels of Matthew, Mark, and Luke. Additionally, only five of the 22 participants could recall all of the people that John saw appearing in the worshiping scene in heaven as recorded in chapters four and five of Revelation.

For section four (selected elements used for the regular Sunday worship service at Pisgah Church), all 15 participants reached the passing middle score of 10. However, three of them seem to have experienced reciting only the Apostles' Creed in



Sunday worship services at Pisgah Church, while the other 19 seem to have experienced reciting both the Apostles' Creed and Nicene Creed in Pisgah Church's Sunday worship services. Because the Nicene Creed is usually recited on a Lord Supper Sunday, which Pisgah Church observes and celebrates once each month, it seems that the three survey participants that were unable to recall reciting the Nicene Creed at Pisgah might have missed worship services on the Lord Supper Sundays. Additionally, if judging by the score, only three participants seem to have a rather complete understanding of what a Call to Worship is. Similarly—if judging by the score, only eight participants have a rather comprehensive understanding of what a Benediction at the closing of a corporate worship service is. However, all of the 22 participants selected the right answers to the questions about what book in the Bible was thought to be used as a hymnbook, and what Christian ritual marks the beginning of a believer's new identity in Jesus Christ.

In summary, all of the 22 participants seem to show through their total scores that they have a solid biblical understanding of the worship of God. However, their weak scores for questions such as, what OT appointed holy festivals have continued to be observed by today's Christians, what a Call to Worship is, and what a Benediction at the closing of a corporate worship service is, seem to show that they have rather some incomplete knowledge of how the worship of God of the OT had influenced that of the NT and that of today's Christians. Similarly, survey participants' weak scores for questions, for example, about what Jesus said and did when instituting the Lord's Supper as recorded in the Gospels of Matthew, Mark, and Luke and what people appear and do in John's vision of the worshiping scene recorded in chapters four and five of the Book of Revelation, seem to suggest some incomplete knowledge these participants have about one of the most important ordinances they celebrate regularly and one of the most glorious worshiping scenes recorded in the NT. As scholars like Allen Ross and Daniel Block observe, if today's Christians could improve their knowledge about what the Bible teaches about the worship of God, they could worship the God of the universe and all

creatures more gloriously.<sup>2</sup>

The range of the participants' scores in the areas such as, what spoken prayers and how many assigned readings from the Scripture are used for corporate worship services, seems to suggest that as worshipers these participants have experienced a variety of combinations of elements in corporate worship services; this seems to speak to the freedom given to individual ministers to design their worship services by using elements included in *The Book of Common Worship*<sup>3</sup> in a way suitable to their churches. This kind of freedom was advocated for by John Calvin<sup>4</sup> and John Knox<sup>5</sup>—the two Reformers that were closely connected with the making of the Presbyterian Church in the United States of America as discussed in chapter 3 of this project. This kind of freedom is further advocated by the editors of the *Book of Common Worship* of the PC (U. S. A.)<sup>6</sup> and those of *The Companion to the Book of Common Worship*.<sup>7</sup> Overall, the total scores of the 22 survey participants show that these participants have a solid biblical understanding of the worship of God.

### **Bible Study Curriculum**

This section describes how the Bible study curriculum<sup>8</sup> was designed and

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<sup>2</sup> Daniel Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids: Baker, 2014), see, for example, chapter 1; Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel, 2006), see, for example, introduction and part 9.

<sup>3</sup> *The Book of Common Worship*, preface xv–xvi.

<sup>4</sup> Jonathan Gibson and Mark Earney, ed., *Reformation Worship: Liturgies from the Past for the Present* (Greensboro, NC: New Growth Press, 2018); see the rubrics throughout Calvin's Form of Ecclesiastical Prayers and Songs, 307–330.

<sup>5</sup> *Ibid.*; see the rubrics throughout Knox's Form of Prayers and Ministration of the Sacraments, etc., 557–600.

<sup>6</sup> *The Book of Common Worship*, preface xv–xvi.

<sup>7</sup> Peter C. Bower, ed., *The Companion to the Book of Common Worship* (Louisville: Geneva Press, 2003), 72–81.

<sup>8</sup> See appendix 1.

evaluated as well as the result of the curriculum evaluation. The purpose of this Bible study in the area of worship was to give the congregation of Pisgah Church an opportunity to review and to rethink their worship of God. There were four objectives set up for this Bible study curriculum: 1) to review what participants have already known about the worship of God; 2) to expand participants' knowledge of worship; 3) to possibly help participants to worship God with renewed minds, hearts, souls, and understanding in hope that the long-term participants would come to see the connection between Sunday worship services and their everyday life; 4) that participants will commit themselves to attend the weekly worship of God more regularly. The outcome that this curriculum hopes to achieve would be that the mission statement of Pisgah Church, "Worship God, study the Scriptures, practice the Teaching of Jesus as Lord and Savior," will be carried out by participants with a deeper commitment.

This Bible study contains four lessons, roughly titled as follows: Introduction, Old Testament and worship, New Testament and worship, and exploration of selected elements used for the regular Sunday worship service at Pisgah Church. Lesson one begins with possible reasons for Christians to gather weekly to worship God. It also explores four selected types of biblical words translated into English as to worship and also selected definitions of to worship offered by selected biblical scholars (Daniel Block, Allen Ross, Warren Wiersbe, the *Book of Order* of the PC (U. S. A.)); these definitions are chosen because they seem to cover the many perspectives that selected biblical words translated as to worship discussed in this lesson contain.

Lesson two focuses on the Old Testament and worship, specifically, on those encounters that God initiated with patriarchs (Abraham, Isaac, Jacob, and Moses) recorded in Genesis and Exodus and frequently resulted in an act of worship offered by those patriarchs. It also examines briefly how the structure of these encounters relates to that of reformed worship services like Pisgah Church's. Further, it explores the six holy festivals appointed by God for Israelites to celebrate and observe as recorded in Leviticus

23:1–44 and their relation with today’s Christians (three of them are still observed by today’s Christians). This lesson ends with the Old Testament prophets’ rebukes on Israelites’ corrupt life style that resulted in God rejecting their worship and what today’s Christians can learn from these rebukes.

Lesson three talks about the New Testament and worship, focusing specifically, how Jesus worshiped God (going to the Synagogue or the temple on Sabbaths, teaching by the river side or on a mountain, etc.) and how his disciples worshiped God after Jesus’ death (they worshiped in the Synagogue or the temple or at believers homes or in a jail, etc.). It also takes a look at how Jesus instituted what became later known as the Lord’s Supper as well as the heavenly worship scene recorded in chapters four and five in Revelation. Each of these three lessons contains three questions after each major segment for participants to answer.

Lesson four focuses on exploring selected elements used for the regular Sunday worship service at Pisgah Church and how these elements are possibly connected with God’s encounters with patriarchs, etc. Participants were given an opportunity to design their own bulletin as they went through this lesson and selected one option for each of the elements discussed.

The Bible study was originally planned to be an in-person study. However, as the COVID-19 pandemic unfolded in the United States, it became clear that any in-person meetings would be against the advices of health experts. Virtual meetings such as through Zoom for this Bible study came into consideration at one point. However, because of low attendance of virtual meetings that Pisgah Church has held since the pandemic has begun, it was decided that it would be better to have this Bible study as in-home study by individual participant through Google Forms. Similar to the pre-Bible study survey, no email addresses of participants were collected. Instead, participants were asked to create a four-digit and non-sequential number as their identification to take this Bible study to keep all data gathered confidential.

When the proposal for this project was submitted in January 2019, it was planned to have a panel of three ministers, who had served as an interim minister at Pisgah Church between the fall of 2016 and the fall 2019. At that time, these three ministers I had contacted said “yes” to my request to serve on this panel. However, when I presented my Bible study curriculum to them in November 2020, two of them seemed to be rather unwilling to be part of this panel and so did not take the curriculum evaluation administered through Google Forms, nor did they respond to my email about the Bible study curriculum; though I did follow up with them a few days later after I had emailed my Bible study curriculum to them. So, there was only one evaluation for my Bible study curriculum. The minister, who did that, was the longest interim minister among the three and had tremendously enjoyed her interim at Pisgah Church (so did Pisgah Church’s congregation too). She and I had a good relationship during her interim at Pisgah Church. I was extremely thankful for her taking much time to read through my Bible study curriculum, to ask me questions about my curriculum, to give valuable suggestions, and to take the curriculum evaluation.

The lesson this minister had questions most was lesson two, which is about the Old Testament and worship. This lesson begins with God’s encounters with patriarchs recorded in Genesis: how God encountered them (God initiated the encounter); what God did (he informed patriarchs about his promises for them in the future); and how patriarchs responded to God’s appearance and promises (they built an altar and offered sacrifices on it as an act of worship). It also discusses the similarity between these encounters, and worship services especially at a Reformed church, like Pisgah Church. It then talks about the six holy festivals that God appointed for the Israelites to celebrate and how three among these six festivals are related to today’s Christians. This lesson ends with the Old Testament prophets’ rebukes on the Israelites’ corrupt life style that resulted in God rejecting their worship and what today’s Christians could learn from the OT prophets’ rebukes. This segment on the Old Testament prophets’ rebukes was the part that the

interim minister believed should be improved: rather than talking about what displeases God, she believed it would be better to talk about what pleases God. I ended up presenting both, what pleases and displeases God, in this segment and then asked participants to share what they thought they could do to prevent them from offering God unacceptable worship.

The Bible study curriculum evaluation form<sup>9</sup> contains eight statements about the curriculum and is based on a four-degree rating (insufficient, requires attention, sufficient, and exemplary). These eight statements are divided evenly into four categories: biblical accuracy, scope, pedagogy, practicality.<sup>10</sup> According to the records of the evaluation form this minister filled out through Google forms, she thought that each lesson of my Bible study was sound in its interpretation of Scriptures and gave an exemplary mark for that. Similarly, she thought that each lesson was faithful to the theology of the Bible and gave an exemplary mark for that as well. For the statement that the content of the curriculum sufficiently covers each issue it is designed to address she gave sufficient and wrote in the comment section that she “would like to see the scope of worship extended in the Introduction beyond heart-break and suffering. Joyous worship is also an element in OT worship. An example could be 2 Chronicles 5—the return of the Ark of the Covenant and the dedication of the Temple.” For the statement that the curriculum sufficiently covers a biblical pedagogical methodology she gave exemplary.

Regarding the pedagogy of the Bible study curriculum, she thought that each lesson was clear, contained a big idea and that each lesson provides opportunities for participants to interact with the material and gave exemplary for both of these statements. Regarding the practicality, she thought that the curriculum included opportunities for

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<sup>9</sup> See appendix 2.

<sup>10</sup> Ibid.

participants to apply biblical concepts of worship to their walk with God, and dealing with people and gave exemplary for that. On the other hand, she gave sufficient for the statement that at the end of the course, participants will be able to generally convey biblical concepts of worship to believers or non-believers and wrote in the comment section that “The express need for worship is superbly stated. What I felt could be stronger is our need to GATHER TOGETHER with believers to worship. That idea is certainly implied in these lessons. Words like public and corporate are used, but I felt their importance could be stated more explicitly.”

In summary, the two statements for both the biblical accuracy and the pedagogy categories receive the exemplary rating, while one statement of the scope and the practicality categories receives the sufficient rating and the other statement of those two same categories receives the exemplary rating.

**Post-Bible study survey.** This section describes how the Bible study took place and what questions participants were asked to answer. It then presents the result of the post-Bible study survey. The Bible study began on December 6, 2020 and ended on December 27, 2020. Each week’s lesson was emailed to the same list of people that was used for the pre-Bible study survey. Given how the Sunday school class at Pisgah Church had been attended, as described above, I did not expect that my Bible study in the area of worship would attract many people from the congregation of Pisgah Church to participate. The majority of the congregation of Pisgah Church only come to the Sunday worship service on Sundays without attending the adult Sunday school class that takes place before the worship service. The average number of people who participate in the regular Sunday school class ranges from twelve to sixteen, which is roughly about twenty percent of the average attendance count for the regular Sunday worship service before the

pandemic. When the pandemic had begun, Pisgah Church held a Zoom Sunday school class and pre-recorded a Sunday worship service every week until it began to hold an outdoor worship service on Sundays last summer and fall. The number of people participating in the Zoom Sunday school class ranged from 10 to 15 and that for the outdoor Sunday worship service ranged from 31 to 78. Currently, Pisgah Church holds a drive-in worship service on Sundays due to cold weather and also a Zoom Sunday school class. The number of people attending the drive-in Sunday worship service ranges from 29 to 61 on Pisgah Church's ground plus between 10 and 15 through Facebook live. The number of people who attend the Zoom Sunday school class at this moment ranges from eight to twelve.

The number of people participated in my Bible study varied from lesson to lesson, ranging from four to seven; however, only a total of four people completed all four of the lessons. Six people participated in lesson one, offering a variety of answers to the three questions set up for this lesson: 1) What motivates them to join the community of faith at Pisgah Church to worship God regularly; 2) their reflection on the brief presentation of selected OT and NT words translated as to worship and also words closely connected with the worship of God; 3) their own definition of to worship that would depict their understanding of the worship of God and the many dimensions of worship as shown in this lesson.

Only four people from the six who participated in lesson one did lesson two. The three questions set up for lesson two were: 1) If God appears to participants as he did to patriarchs or Israelites and informs them about his promises to them for the future, how would they respond to him? What would his promises to them be?; 2) If participants have



a favorite holy festival among those three (the Holy Week, Easter, Pentecost) that are closely related three of the six festivals originally appointed by God for Israelites to celebrate and observe and if they a memorable worship service for it?; 3) What would be things participants and the congregation of Pisgah Church can do, and accomplish within their abilities and power, that are in line with what God requires of them to do so their worship of God would be acceptable in his sights?

Similar to lesson two, only four people took lesson three, this I did expect as the Sunday when lesson three was emailed out was the Sunday right before Christmas; most people were still busy even in the midst of a pandemic. The three questions set up for lesson three were: 1) If participants have attended worship services that were different from what they are familiar with and yet where they felt God's presence, their faith being strengthened, their spirit being lifted up, and connected to their fellow worshipers; 2) How participants see the Lord's Supper: as a very special commemorative and communal meal they have with Jesus Christ and their fellow believers or something else?; 3) If participants have experienced God's glory in a worship service, how did God's glory look to them and make participants feel?

There were seven people, who took lesson four. Lesson four was about exploring selected elements used for the regular Sunday worship service at Pisgah Church. It was set up so that as participants read through this lesson, they were given three options for several elements for them to choose from for designing their own worship service; these elements included: Call to Worship, Call to Confession, Prayer of Confession, Assurance of Pardon, Prayer of People, Charge, and Benediction. Other elements that were explained in this lesson, but not for participants to choose one from a

list of selection were: Readings from Scripture and early Christian Creeds. The options offered to participants in this lesson were taken from the *Book of Common Worship* published by the Presbyterian Church (U.S.A.). In addition, participants were given a chance to write a brief prayer for people or things they felt moved to pray for, and their written prayers would be part of a Prayer of the People. Intentionally, I referred to the Glory to God hymnal—the most recently published hymnal by the Presbyterian Church (U.S.A.)—as often as I could so that participants would know that it is a hymnal filled with a wealth of information for the worship of God.

The post-Bible study survey contains a total of ten questions: seven of them are statements about the Bible study, while two of them are about which lessons participants enjoyed and disliked most, while the final one was for participants to give their comments or suggestions. The first seven statements are based on a four-degree rating scale: 90 percent agree, 70 percent agree, 50 percent agree, 30 percent agree. Survey takers were asked to use the four-digit number they had created for taking the Bible study. According to Google Forms, there were five responses to the post-Bible study survey, one of them admitted in the comment section that he or she did not complete the whole study. Because this participant did not complete the whole Bible study, his or her response to the survey will be not included in the analysis of the survey.

For the statement that the Bible study did do what it was planned to do—giving participants an opportunity to review and rethink their worship of God—all of the four who completed the study gave 90 percent agree. Two of the survey takers gave 90 percent agree for the statement that the questions for the segments in each lesson were meaningfully designed, while two gave 70 percent agree for that. All of the four survey

takers gave 90 percent agree for the statement that the number of the lessons (four) was just right. Similarly, all of four gave 90 percent agree for the statement that the lessons were clearly presented through Google Forms. Three of the survey takers gave 90 percent agree for the statement that the length of each lesson was not too long or too short, while one gave 70 percent agree for that. All four survey takers gave 90 percent agree for the statement that the contents of the Bible study were biblically sound. Three of the survey takers gave 90 percent agree for the statement that Scripture was biblically interpreted, while one gave 70 percent agree for that.

The lessons that most enjoyed were lessons one (the Introduction) and four (exploring selected elements used for the regular Sunday worship service at Pisgah Church). Two of the four survey takers did not find any lessons they disliked, while the other two noted that the generally simple layout of lessons through Google Forms sometimes made it harder to distinguish between quotes and regular text. One of the survey takers said that the references listed for each lesson was much appreciated. Another survey taker commented that he or she would take this kind of Bible study again and also suggested to set up a system that could track who completed all of lessons and then acknowledge their efforts by rewarding them with something. Another survey taker commented that exploring biblical words translated as to worship increased his or her understanding of worship, that exploring God's encounter with the patriarchs and his appointed holy festivals helped him or her to see the connection between the Old Testament worship and today's. This same survey taker also noted that the various places where Jesus and his disciples worshiped God and the glorious worshiping in heaven challenged him or her to think about worship outside of the box. Furthermore, the

assignment of designing a worship service in lesson four deepened his or her appreciation of well-prepared worship services at Pisgah Church. Overall, this survey taker “found each lesson, well written, clearly presented, interesting,” and gave him or her “new insights into what it means to worship God.”

In summary, four of the seven statements in the post-Bible study survey receive an average of 90 percent rating, while one receives an average of 80 percent rating, and two receive an average of 85 percent rating.

### **Conclusion**

Twenty-two people from the congregation of Pisgah Church participated in the pre-Bible study survey. Because all of their total scores reached above the satisfactory and passing score, it seems safe to say that all of them have a solid biblical understanding of worship. According to the result of one minister’s evaluation, the Bible study curriculum receives six exemplary ratings for six of the eight statements and two sufficient ratings for the remaining two statements. The number of people from the congregation of Pisgah Church who participated in the study ranged from four to seven. However, only four of them completed the four lessons. According to the result of these four participants’ post-Bible study surveys, four of the seven statements in the survey receive an average of 90 percent rating while one receives an average of 80 percent rating and two receive an average of 85 percent rating. Additionally, the lessons that participants enjoyed most were lessons one and four.

## CHAPTER 5

### EVALUATION OF THE PROJECT

This chapter presents an evaluation of my project by answering the following questions: 1) Did my project fulfill its purpose? 2) Were the goals met? 3) What were the strengths of my project? 4) What were the weaknesses of my project? 5) What would be done differently if my project would be conducted again? 6) What did I learn about myself through my project (personal reflection)? 7) What did I learn about God, His church, His Word, etc. through my project (theological reflection)? It is divided hereafter into three sections with these headings: evaluation of purpose and goals (answering questions one and two); strengths, weaknesses, betterment (answering questions three through five); reflections (answering questions six and seven).

#### **Evaluation of Purpose and Goals**

This section answers the following two questions: did my project fulfill its purpose and were the three goals set for my project met?

The purpose of my project was to discover the congregation's understanding of worship at Pisgah Church by using a pre-Bible study survey. Overall, I believe that my project did fulfill its purpose. The result from analyzing the data gathered from the 22 survey participants shows that all of them have a solid biblical understanding of worship because all of them reached above the satisfactory and passing score of 22 (the total scores of the pre-Bible study survey are 44 points). On the other hand, their weak scores for questions such as, what Old Testament appointed holy festivals have continued to be observed by today's Christians, what a Call to Worship is, and what a Benediction at the closing of a corporate worship service is, seem to show that they have rather incomplete

knowledge of how the worship of God of the Old Testament had influenced that of the New Testament and that of today's Christians. Similarly, survey participants' weak scores for questions, such as, what Jesus said and did when instituting the Lord's Supper as recorded in the Gospels of Matthew, Mark, and Luke and what people appear and do in John's vision of the worshiping scene recorded in chapters four and five of Revelation, seem to suggest incomplete knowledge these participants have about one of the most important ordinances they celebrate regularly and one of the glorious worshiping scenes recorded in the New Testament. This kind of incomplete knowledge seems to echo what scholars such as Allen Ross and Daniel Block point out in their books.<sup>1</sup>

Additionally, the range of the participants' scores in the areas for instance, what spoken prayers and how many assigned readings from the Scripture are used for corporate worship services at Pisgah Church, seems to suggest that as worshipers these participants have experienced a variety of combinations of elements in corporate worship services. This seems to speak to the freedom given to individual ministers to design their worship services by using elements found in *The Book of Common Worship*<sup>2</sup> in a way suitable to their churches. This kind of freedom was advocated for by John Calvin<sup>3</sup> and John Knox<sup>4</sup>—the two Reformers that were closely connected with the making of the Presbyterian Church in the United States of America as discussed in chapter 3 of my project. This kind of freedom is further advocated by the editors of the *Book of Common*

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<sup>1</sup> Daniel Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids: Baker: 2014), see, for example, chapter 1; Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel, 2006), see, for example, introduction and part 9.

<sup>2</sup> *The Book of Common Worship*, preface xv–xvi.

<sup>3</sup> Jonathan Gibson and Mark Earney, eds., *Reformation Worship: Liturgies from the Past for the Present* (Greensboro, NC: New Growth Press, 2018); see the rubrics throughout Calvin's Form of Ecclesiastical Prayers and Songs, 307–330.

<sup>4</sup> *Ibid.*; see the rubrics throughout Knox's Form of Prayers and Ministration of the Sacraments, etc., 557–600.

*Worship* of the PC (U. S. A.)<sup>5</sup> and those of *The Companion to the Book of Common Worship*.<sup>6</sup>

The following paragraphs describe if the three goals set for my project were met or not. The first goal of this project was about the number of people of Pisgah Church who participated in the pre-Bible study survey; it would be considered successfully met when 40 percent of the average yearly attendance count of Sunday worship services participated in the survey. As mentioned earlier, 22 people from Pisgah Church's congregation participated in the survey, and the average attendance count of Sunday worship services of the year of 2020 was 54.5. Therefore, 22 survey participants did meet the 40 percent goal (21.8).

The second goal was about the Bible study curriculum; it was measured by an evaluation rubric conducted by a minister who had served as an interim pastor at Pisgah Church. This goal would be considered successfully met when 90 percent of the evaluation criterion meet or exceed the sufficient rating level. The curriculum evaluation rubric was administered through Google Forms and contains eight statements about the curriculum and is based on a four-degree rating (insufficient, requires attention, sufficient, and exemplary). These eight statements are divided evenly into four categories: biblical accuracy, scope, pedagogy, practicality. According to the records of Google Forms, six statements receive the exemplary rating while the other two statements receive the sufficient rating. Consequently, because all statements receive the sufficient rating or above it, the second goal was successfully met.

The third goal was about a course assessment done by the Bible study participants. It was measured by a post-Bible study survey and would be considered

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<sup>5</sup> *The Book of Common Worship*, preface xv–xvi.

<sup>6</sup> Peter C. Bower, ed., *The Companion to the Book of Common Worship* (Louisville: Geneva Press, 2003), 72–81.

successfully met when the gathered assessments reach an average of 75 percent agree rating. The post-Bible study survey contains a total of ten questions: seven of them are statements about the Bible study, while two of them are about which lessons participants enjoyed and disliked most; while the final question was for participants to give their comments or suggestions. The seven statements are based on a four-degree rating scale: 90 percent agree, 70 percent agree, 50 percent agree, 30 percent agree. This survey was administered through Google Forms as well. According to the responses of four survey takers, four of the seven statements in the post-Bible study survey receive an average of 90 percent rating, while one receives an average of 80 percent rating and two others receive an average of 85 percent rating. So, the average of these ratings is 87.14, which surpasses the 75 percent agree rating; thus, the third goal was successfully met.

### **Strengths, Weaknesses, Betterment**

This section describes strengths and weaknesses of my project, followed by a description about what my project could be bettered or done differently if it would be conducted again in the future.

The first strength of my project was the pre-Bible study survey that was used for the purpose of my project, which was to discover the congregation's understanding of worship at Pisgah Church. Before using this pre-Bible study survey with the congregation of Pisgah Church, it was pilot-tested with two other Presbyterian churches (one in Versailles and the other one in South Carolina) of similar size to Pisgah Church. Because of the pilot-testing, I realized that there were two questions<sup>7</sup> in the original survey that have more to do with the making of the Presbyterian Church in the United States of

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<sup>7</sup> The first of these two questions was: what reformer had influenced the Presbyterian Church in the United States of America more than others? The answer to that question is John Calvin. The second question was: the inclusion of *The Scots Confession* of the Presbyterian Church of U. S. A. shows what reformer's influence. The answer to that question is John Knox.



America than with the purpose of my project, to discover the congregation's understanding of worship at Pisgah Church. Consequently, I removed these two questions from the survey that was used with the congregation of Pisgah Church. Additionally, because of the pilot-testing, I had gained some experience as how to analyze the gathered data, and how to organize it by putting it into meaningful scores for interpretation. Further, because of the interpretation I had done for the pilot-testing, I was able to interpret the survey results received from the congregation of Pisgah Church with confidence.

The second strength of my project was the use of Google Forms for all of my three surveys. People who received surveys were able to see them in their emails without the need to click on a link in order to see the surveys. And, those people who decided to take the surveys could just fill out the surveys and submit their responses right in the emails received from me. In addition, people could do the surveys whenever it was convenient for them. Furthermore, electronic surveys reduce the use of paper and the trouble of storing the information gathered from paper surveys. Moreover, I personally liked the option of not requiring email addresses of survey takers being recorded when they took surveys so that all of the information gathered could be possibly kept confidential. This strength of using Google Forms also applies to the Bible study lessons, especially, the freedom that participants had to decide when to do each week's lesson and their email addresses not being recorded when doing the Bible study lessons.

The third strength of the project was I had an experienced minister to evaluate my Bible study curriculum. This minister served as an interim minister at Pisgah Church for over one year, thus knew the congregation of Pisgah Church quite well; she and I worked well together too. Further, she has a deep passion for the worship of God, which made her an excellent person to evaluate my Bible study curriculum in the area of worship. She did offer valuable and helpful suggestions for my Bible study curriculum and was extremely willing to help me in any way she could. Accordingly, I was able to

revise my curriculum, making it more suitable for the audience I planned to use it with.

In the following paragraphs, I describe weaknesses of my project. The first weakness of my project was how the Bible study lessons were presented, conducted, and attended. Because of the COVID pandemic, the Bible study lessons were presented entirely through Google Forms. Though I pointed out earlier that using Google Forms to present the three surveys used for my project was one of the strengths of my project, when it comes to something that has longer texts, Google Forms can seem to be unable to present these longer texts clearly. This was mentioned by some participants of the Bible study in the comments of their post-Bible study surveys. Presenting all four lessons of my Bible study through Google Forms further took away any form of interaction between participants and me as their instructor, making my Bible study purely a one-way and individual self study. Though Christians do individual and one-way Bible studies at their homes from time to time, I believe that it seemed to be a disadvantage to study a subject that is more communally oriented like the worship of God without any interactions with other fellow Christians.

The second weakness of my project was that I did not have much experience of teaching adult Bible study classes. My lack of experience in teaching adult Bible study classes seemed to prevent me from understanding what contents would work for an adult Bible study class throughout my project. From time to time, I felt that I was unable to know what wording would speak to Christians who have been believers for most of their life or so.

The third weakness of my project was the low number of Pisgah Church's congregation who participated in my Bible study class. The lack of publicity for my Bible study class seemed to play a role for the low attendance. I have to say that because of the COVID pandemic, I waited to see how the course of the pandemic would be before deciding what to do with my project and all parts of it. When I realized that the pandemic would not disappear from the world anytime soon, I knew that I had to change how I did

things for my project accordingly. Additionally, because printed materials were thought to be one of those things that would possibly transmit the COVID virus earlier, I avoided using printed materials to publicize my Bible study class at all. In addition to the lack of publicizing my Bible study class, the way through which my Bible study class was offered, namely through Google Forms only, likely contributed to the low attendance because there were people who do not use their email addresses much or at all. Moreover, it was possible that some of the people who received the Bible study lessons through their emails decided not to take them because the lessons, as described earlier, were not easy to read through Google Forms.

Finally, I believe that the post-Bible study survey was not entirely as strong as the other two surveys used for my project. Some questions could have been more clearly worded, though the post-Bible study survey as a whole did do its job for the participants to evaluate it from their point of view. I will describe how to improve this post-Bible study survey in the next section that focuses on how to better my project if I were to do it again in the future.

The first area I would improve if doing my project again is my Bible study curriculum. I would plan to spend more time working on it and present the draft version of this curriculum much more in advance to the minister who would evaluate it. In this way, I would have had more time to discuss in detail with the minister who would evaluate my Bible study curriculum about it and to revise it after our discussion. Then I would re-present the revised curriculum to the same minister for one more reading before this minister finally and officially evaluated my Bible study curriculum. In addition to spending more time working on my Bible study curriculum, I would like to see if I could teach my revised Bible study curriculum with a small group of people before using it officially with the congregation planned for my project. As mentioned above, I lack experience in teaching adult Bible study classes because as a musician I rarely teach any Bible study classes. Thus, I believe if I would have had a chance to teach my revised

Bible study curriculum with a small group of adults, I would know better what wording and other teaching aids to use to make the contents of my Bible study curriculum speak to the particular audience with which I would do my project again in the future.

Furthermore, I would expand the Bible study curriculum from four weeks to eight weeks. I would plan to spend more time on biblical words that are translated into English as to worship and also on the relation between the worship of God and believers' everyday life, evangelism, and mission. I would further spend more time to discuss the six festivals appointed by God for Israelites to observe and their relation with today's Christians. In addition to spending more time discussing biblical words translated as to worship, the relation between the worship of God and believers' everyday life, the six festivals and their relation to today's Christians, I would add a section discussing what idol worship is according to the Bible. Moreover, I would add a section focusing on what we know about the worship in the Synagogue and the temple and how it influenced Christians' worship today. Finally, I would plan to spend more time discussing the elements used for a regular Sunday worship service at the church, were I to do my project again in the future. Because of the pandemic, I decided to keep my Bible study for four weeks, and so some of the additions described above were removed from the version of my Bible study curriculum used with the congregation of Pisgah Church.

If there were no pandemic when this project would be conducted again, I would like to offer the Bible study as an in-person class and possibly more than just one class but meeting on different weekdays and hours. In addition to in-person classes, I would offer an electronic or printed version of my Bible study to people who would not be able to attend the study in person. I would also want to publicize my Bible study class and my whole project better through printed and digital materials. I would further consider offering printed copies of the pre-Bible study survey that would be used to discover the congregation's understanding of worship at the church where I would do my project again in the future in addition to an electronic version. Similarly, if in-person

Bible study classes were offered when my project would be conducted again, the post-Bible study survey would be presented as printed copies in addition to electronic version.

Finally, I would revise the post-Bible study survey so it would fit my revised Bible study curriculum as well. The scope of this post-Bible study survey would remain much the same: the biblical soundness of my Bible study curriculum, the presentation of the weekly lesson, the formulation of reflective questions, the length and the total number of the lessons, what lessons participants liked or disliked, and a place for participants to express their suggestions and comments. If in-person Bible study classes would be offered when my project would be conducted again, there would also be questions about in-class interactions between participants and me as the instructor included in the post-Bible study survey.

**Reflections.** In this section, I reflect on what I learned about myself and the people of Pisgah Church followed by a reflection on what I learned about God through my project.

Though I know that it is a privilege to worship God the Creator of the whole world and everything in it, through my project I realized that I still have much to learn when it comes to the worship of God. First, I do not necessarily know what the glory of God feels or looks like. When writing the part about the glorious worship scene recorded in chapters four and five of Revelation for lesson four of my Bible study, I felt extremely inadequate not only to talk about the glory of God, but also to ask participants if they have ever experienced the glory of God in Pisgah Church's regular Sunday worship service. Honestly, I am not sure if I have ever experienced the glory of God during Pisgah Church's regular Sunday worship service. Fairly similarly to the experience of one of the participants shared in the response section when answering the question if they have

experienced the glory of God during Pisgah Church's regular Sunday worship service, I have experienced the glory of God most of the time in nature, but not so much in regular Sunday worship services.

If the glory of God is to be an important element in the worship of God as authors including Block and Ross talk about in their books,<sup>8</sup> what can I as a leader of Pisgah Church do to help myself to somehow begin to experience the glory of God during the regular Sunday worship service so that at some point or when doing my project again I could be in a better position to talk about the glory of God in my Bible study class? God help me as I wrestle with this issue, trying to know a little of what his glory would look or feel like.

Furthermore, I noticed through my project that I tend to see the worship of God most of the time as something for Sundays only. It was Romans 12:1 that made me much aware of my tendency of seeing the worship of God as something for Sunday only. I cited Romans 12:1 in lesson one of my Bible study to show how the biblical word *latreuo*, which is one of the biblical words translated into English as to worship, to serve, can also be used to mean the kind of service that worshipers offer to God by presenting their "bodies as a living sacrifice, holy and acceptable to God." I actually felt like a hypocrite when I was writing that part of lesson one and citing Romans 12:1. Though I have read Romans 12:1 numerous times before, I did not recall that I was challenged by it as much as this time through my Bible study. So, what should I do to change my tendency from seeing the worship of God as something for Sunday only to apply it further to everything related to my body and the way of my everyday living as exhorted in Romans 12:1?

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<sup>8</sup> Block, *For the Glory of God*; Ross, *Recalling the Hope of Glory*.

God help me that I would less often treat the worship of God as an occasion to show off my organ playing skills or so, but rather to treat playing well as something I can do with my body to offer to God as a living sacrifice. God help me also that I would be more careful as how I would respond to Pisgah Church's people's compliments to my organ playing or so that I would be more conscious to direct these compliments with my mouth to God who is really the One deserving of them. Hopefully, were I to do my project again in the future, I would have changed my tendency to see the worship of God as something for Sundays only to what Apostle Paul exhorts Christians to do in Romans 12:1.

I also learned through my project that I tend to feel proud of myself quickly whenever I believe that I have done something well. Though I would like think of myself as a humble person, what my project revealed about that part of myself seems to be different from my thinking. What is more as noticed through my project is that feeling proud of myself frequently functions not only as something that prevents me from becoming better than once I was, but also something that blinds my eyes to see different and better ways to do things. Often, feeling proud of myself also makes me want to take away the credit that belongs to God, which was especially noticeable throughout my project. So, what can I do to help myself to turn my pride into genuine humility because the Bible talks much about how God hates pride? God help me in this area since turning my pride into genuine humility will be a lifelong journey.

Through my project, I have also come to see the faith of Pisgah Church in a different way. Though Pisgah Presbyterian Church is considered a rather small church with about 200 or so members, it is a church that shows its faith in God more through

actions than words. Like other churches, Pisgah Church is made up of believers of different minds and personalities, backgrounds, theological understandings, etc. And like other churches, what makes these different believers to be one community of faith is their faith in God; this I have come to realize more because of my project. At the same time, because of my project, I have come to appreciate the uniqueness and individuality of each of my fellow believers at Pisgah Church; this further makes me ponder more about God's creativity. And yet, my fellow believers at Pisgah Church, though each different and unique, are able to come together for the common good of other people inside and outside the church wall because of their faith in God—the only One who has the power to unite all kinds of people into one.

In this section, I reflect upon what I learned about God through my project. God was always faithful throughout my project. As a person who has little experience in teaching adult Bible study class, I did not always know how to write my weekly Bible study lesson; but God did. He was always there and ready to give me the wisdom that I needed to finish each of my Bible study lessons. God was faithful to guide me as what to do with my Bible study class when the COVID pandemic hit the States and Kentucky—when things had to be done quite differently. God was faithful by standing by me when I lost my strength, feeling like giving up from time to time throughout my project. God was faithful by providing just enough people to do the things involved in my project: the pre-Bible study survey, the Bible study class, and the post-Bible study survey. God was faithful by providing me with an excellent minister to evaluate my Bible study curriculum. Though back in January 2019 when I drafted the proposal for my project, I planned to have three ministers to evaluate my Bible study curriculum, it turned out that



having only one minister instead of three was absolutely the best outcome. I would have never thought about would be the case. As described above, this minister was one of the strengths of my project.

God was faithful by giving me the ability to use media that I used for my project and also the wisdom to know what online media that would be suitable and accessible to Pisgah Church's congregation to use, especially during the pandemic. God was faithful by further providing support that the minister of Pisgah Church and the congregation of Pisgah Church showed to me. Though the overall participation of Pisgah Church's congregation was on the low side, many people from the congregation spoke kindly to me about my project and showed interest in knowing more about the study area I am doing in conjunction with my project. I am extremely grateful that overall, my project was well embraced by the congregation of Pisgah Church and that no one from Pisgah Church's congregation complained about receiving a weekly email from me related to my project six weeks in a row.

Additionally, God was willing to teach me things I needed to learn. He taught me to be humble so I could learn from the faith of the congregation of Pisgah Church—as a person who has accumulated a few academic degrees, the tendency for me would be to believe that I know more than other ordinary people. God was willing to teach me to be patient especially when I did not see any responses for the surveys used for my project recorded in Google Forms. God was willing to teach me, when I felt good about my project throughout the whole process, that in no way, my good feelings would take away the praises and glory he deserves—no matter how well I did for my project, He would be the only one receiving all of praises and complements at the end. God was willing to

teach me that my knowledge of him is still incomplete and that my project was only one of those opportunities through which I would come to know him more. God was willing to teach me that there are more ways than just my way that believers can use to express their faith in him, their love for him, their respect to him, and their worship of him. God was willing to teach me that every single human being is created in his image, including those people whom I do not like much at all.

Through my project, I also learned that God is God no matter what human beings come to deal with. Because of the COVID pandemic, I had to change how I handled many things for my project, but God did not have to. Because of the COVID pandemic, the way I used to worship God has been different, but God is still God. Because of the COVID pandemic, I had to learn to use my musical training differently, but God is still God. Because of the COVID pandemic, I have had to learn to use digital tools to help my fellow believers at Pisgah Church to worship God in a meaningful way; but God is still God. Because of the COVID pandemic, I began to wonder what God's glory is—would worshipers see God's glory when worshiping outside on Pisgah Church's lawn? Or, do I see God's glory when it rains or is cold or cloudy during the worship service outside? Or, do I believe that only in Pisgah Church's sanctuary where I have worshiped would I see God's glory? The place and the way the congregation of Pisgah Church worshiped God have been different; but God is still God.

### **Conclusion**

This chapter evaluates my project by taking a close look at if my project fulfilled its purpose and if the three goals set for my project were met. It further evaluates the strengths and weaknesses of my project and how to improve my project if I were to

do it again in the future. This chapter ends with me reflecting upon what I learned about myself, God, His church, and Word.

## APPENDIX 1

### BIBLE STUDY CURRICULUM

The following curriculum in the area of Christian worship was designed to help the congregation of Pisgah Church to review and rethink their way of worshiping God. It consists of four weekly lessons and is outlined as what follows.

## 1) Introduction

### a) Week 1 will explore

- reasons and/or motivations for Christians to gather regularly to worship
- the meanings of four selected biblical words that are translated into English as to worship
- selected definitions of worship offered by several theologians and scholars

### b) Leaning Outcomes: By the end of this week, participants will be able

- to identify and describe reasons and/or motivations for them and Christians to gather weekly to worship God
- to identify and describe physical gestures and attitudes that believers display when worshipping God in a corporate setting
- to compose a simple definition of worship that would include aspects of biblical words translated as to worship

### c) Key Resources:

- The Bible
- Block, Daniel. *For the Glory of God: Recovering a Biblical Theology of Worship*. Grand Rapids: Baker Books, 2014.
- *Book of Order 2019–2021*. Part II of the Presbyterian Church (U. S. A.). Louisville: The Office of the General Assembly, 2019.
- Bower, Peter C., ed. *The Companion to the Book of Common Worship*. Louisville: Geneva Press, 2003.
- Ross, Allen P. *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. Grand Rapids: Kregel, 2006.
- Wiersbe, Warren W. *Real Worship: Playground, Battleground, or Holy Ground?* 2<sup>nd</sup> edition. Grand Rapids: Baker Books, 2000.

### d) Teaching Outline:

- To discuss reasons for Christians to gather regularly to worship God
  - to follow the example Jesus: Jesus went to the synagogue or the temple regularly on Sabbaths to teach, to pray, and to worship God (Matthew 12:9–14, 21:12–17, 21:23–45).
  - to follow the examples Jesus' disciples: after Jesus' death, his disciples gathered regularly to pray, to study God's Word, and to break the bread (Acts 1:14, chapter 2, 3:1, 13:14–42, 14:1–2).
  - the exhortation of the author of Hebrews: "not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Hebrews 10:25).
  - the exhortation of the PC (U. S. A.): "God's gifts of Word and Sacrament establish and equip the Church as the body of Christ in the world. The mission of the one, holy, catholic, and apostolic Church flows from Baptism, is nourished at Lord's Supper, and serves to proclaim the good news of Jesus Christ to all. In the same way, the Church's ministry emerges from the font, arises from the table, and takes its shape from the Word of the Lord. Therefore the worship of the triune God is the center of our common life and our primary way of witness to the faith, hope, and love we have in Jesus Christ" (*The Book of Order*, 76).

- To gain an overview of the multi perspectives of biblical worship by exploring the meanings of two biblical words translated into English as to worship:
  - Merriam-Webster English Dictionary defines to worship as “to honor or show reverence for as a divine being or supernatural power.” However, biblical words translated into English as to worship mean much more than just “to honor or show reverence for as a divine being or supernatural power” because how they are used in the context of worshipping God.
  - *shachah* in Old Testament (OT) or *proskuneo* in New Testament (NT)
    - ✚ Frequently used with an adverbial modifier, *artze* or alike that can be translated as “to the ground,” “earthward.”
    - ✚ Accordingly, when talking about the worship of God, *shachah* in OT or *proskuneo* in NT means “to bow down oneself low to the ground” or “to prostrate oneself” before God.
    - ✚ Examples for this usage:
      - ❖ Genesis 24:52: after hearing Rebekah’s willingness to go with him to be Isaac’s wife, Abraham’s servant *shachah artze* [prostrated himself to the ground to worship] God.
      - ❖ Chronicles 7:3: Israelites bowed down to the ground to worship God after seeing the fire come down to the altar, on which King Solomon had just offered sacrifices during the dedication of the temple.
      - ❖ Psalm 66:4: “All the earth shall [*shachah*] before you and sing to you.”
      - ❖ Matthew 2:2: the wise men came to Jerusalem, wanting to prostrate [*proskuneo*] before the holy child.
      - ❖ Matthew 14:33: Jesus’ disciples prostrated [*proskuneo*] Jesus after seeing him walking on the water.
      - ❖ Revelation 4:10 (see also 5:14), the twenty-four elders fell down before him who sat on the throne and [*proskuneo*] him.
  - *yare’* in OT or *phobeomai* in NT
    - ✚ “to stand in awe, to fear, to respect, to show reverence.” We read in
    - ✚ Examples for *yare’* or *phobeomai*
      - ❖ Deuteronomy 10:12–13: “To fear [*yare’*] the LORD your God, to walk in all his way, to love him, to serve [‘*avad*] the LORD your God with all your heart and with all your being, and to keep the commands and ordinances of the LORD that I am commanding you today for your own good.”
      - ❖ 1 Samuel 12:24: “Only fear [*yare’*] the LORD and serve [‘*avad*] him in truth with all your heart.”
      - ❖ In the New Testament, the pious are described as “god-fearers” [*phoboumenoi*] (see Acts 10:2, 22, 35; 13:16, 26).
      - ❖ Revelation 14:7, an angel, who has the eternal gospel to proclaim to those living on the earth, shouts: “Fear [*phobeomai*] God and give him glory, because the hour of his judgement has come. Worship [*proskuneo*] him who made the heavens, the earth, the sea and the springs of water.”
  - ‘*avad* in OT

- ✚ Literally means “to serve.” When used in religious settings, ‘*avad*’ describes spiritual service in general but also specific duties in the sanctuary.
- ✚ Examples for this usage:
  - ❖ Exodus 3:12, where God called Moses to be the leader to lead Israelites out of Egypt in order for Moses and Israelites to serve/worship [‘*avad*’] God.
  - ❖ 1 Samuel 12:24: “Only fear [*yare* ’] the LORD and serve [‘*avad*’] him in truth with all your heart.”
  - ❖ Psalm 100:2: “Serve/Worship [‘*avad*’] the LORD with gladness! Come into his presence with singing!”
- *latreuo* in NT
  - ✚ In the NT, *latreuo* functions as a general expression for worship, including lifestyle, ethical conduct.
  - ✚ Examples for this usage:
    - ❖ Matthew 4:10, where Jesus, whom Satan offered to give all the kingdoms of the world and their glory to him if Jesus would fall down and worship Satan, answered by quoting Deut 6:13 that “You shall worship [*proskuneo*] the Lord your God and him only shall you serve [*latreuo*].”
    - ❖ In Romans 12:1, Apostle Paul uses this word to apply this kind of serving even further as he writes: “I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable/logical service [*logiken latreian*].”
    - ❖ The English word ‘liturgy’ derives from *latreuo*.
    - ❖ Also the term “the worship service” has its root in *latreuo* as well.
- *hodah* in OT or *exomologeō* in NT,
  - ✚ which can mean “to give thanks.” Many Psalms exhort us to come to God’s presence with thanksgiving and to praise and worship him.
  - ✚ Examples for this usage in a worshipping setting:
    - ❖ Psalm 95:2 and 6 “Let us come before him with thanksgiving and extol him with music and song . . . Come, let us bow down in worship, let us kneel before the LORD our Maker.”
    - ❖ Psalm 69:30 “I will praise the name of God with a song; I will magnify him with thanksgiving.”
    - ❖ Psalm 100:2, 4–5 “Worship the LORD with gladness; come before him with joyful songs . . . Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. For the LORD is good and his love endures forever; his faithfulness continues through all generations.”
- To explore four selected definitions of to worship that seem to be able to describe the many dimensions of Christian worship as seen from the meanings of biblical words translated as “to worship”:
  - **The Book of Order of PCUSA:** “Christian worship gives glory and honor, praise and thanksgiving to the holy, triune God. We are gathered in worship to

glorify the God who is present and active among us—particularly through the gifts of Word and Sacrament. We are sent out in service to glorify the same God who is present and active in the world” (*The Book of Order*, 75). can see the many dimensions of the worship of God. In his book “Real Worship: Playground, Battleground, or Holy Ground?,”

- **Warren W. Wiersbe:** “Worship is the believers’ response of all that they are—mind, emotions, will, and body—to what God is and says and does. This response has its mystical side in subjective experience and its practical side in objective obedience to God’s revealed will. Worship is a loving response that’s balanced by the fear of the Lord, and it is a deepening response as the believer comes to know God better” (Wiersbe, *Real Worship: Playground, Battleground, or Holy Ground?*, 26).
- **Allen P. Ross:** “Biblical Worship from the Garden to the New Creation” that “True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of the reverent adoration and spontaneous praise of God’s nature and works, the expressed commitment of trust and obedience to the covenant responsibilities, and the memorial reenactment of entering into covenant through ritual acts, all with the confident anticipation of the fulfilment of the covenant promises in glory” (Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*, 67–68).
- **Daniel I. Block:** “True worship involves human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will” (Block, *For the Glory of God: Recovering a Biblical Theology of Worship*, 23).
- Questions for participants to answer:
  - What motivate participants to join the community of faith at Pisgah Church to worship God weekly?
  - What physical gestures, attitudes toward God and fellow worshipers, and/or emotions have participants shown in a corporate worship setting and why?
  - Compose a (brief) definition of to worship that would depict their understanding of the worship of God and also capture the many dimensions of worship as shown in this lesson.

e) **Conclusion:**

- This lesson explores reasons and/or motivations for Christians to gather regularly to worship God in the hope that by the end of this lesson participants will be able to identify and describe why they and other Christians gather to worship God regularly.
- Biblical words translated as to worship contain much more than what the English word, to worship, describes. Exploring the many dimensions of these biblical words used for and related to the worship of God helps participants to expand their knowledge of the worship of God so that by the end of this lesson they will be able to identify and describe physical gestures, attitudes, emotions that they display in a corporate worship setting.



- Finally, composing a (brief) definition of to worship intends to help participants to put their newly learned knowledge of the many dimensions of biblical worship into their own words.

## 2) Testament and the Worship of God I

### a) Week 2 will focus on

- a number of encounters that God initiated with patriarchs, Israelites and that frequently resulted in patriarchs and Israelites worshiping God to see
  - if there might be recurring elements among these encounters
  - if these occurring elements could be found in a worship service of a Reformed church like Pisgah Church
- the six festivals appointed by God for Israelites to observe to see their relationship with today's Christian worship
- what caused God to reject Israelites' worship (Israelites' corrupt ways of living their lives), and what Israelites should have done to offer God worship acceptable to him

### b) Learning Outcomes: By the end of the week, participants will be able

- to identify and describe those similar elements that occurred in God's encounters with patriarchs and that occur in a Reformed Church's regular Sunday worship service
- to identify and describe what festivals today's Christians still observe and the similarities and differences between how these festivals were observed in the Old Testament time and are today
- to propose things they and Pisgah Church can do to prevent them from living corruptly for their worship to be acceptable in God's eyes

### c) Key Resources:

- A Study Bible (for example, ESV Study Bible)
- A Bible commentary on Genesis (for example, Matthew, Kenneth A. *The New American Commentary: An Exegetical and Theological Exposition of the Holy Scripture*. Vol. 1A: Genesis 1–11:26. Nashville: Broadman & Holman Publishers, 1996).
- A Bible commentary on Exodus (for example, Stuart, Douglas K. *The New American Commentary: An Exegetical and Theological Exposition of the Holy Scripture*. Vol. 2: Exodus. Nashville: Broadman & Holman Publishers, 2006).
- A Bible commentary on Leviticus (for example, Wenham, Gordon J. *The Book of Leviticus* (The New International Commentary on the Old Testament). Revised Edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979).
- Buck, Harry M. "Worship, Idolatry, and God." In *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, ed. Howard N. Bream et al., 68-82. Philadelphia: Temple University Press, 1974.
- Keel, Othmar. *God, Goddesses, and Images of God in Ancient Israel*. Transl. Thomas H. Trapp. Edinburgh, T. & T. Clark, 1998.
- Ross, Allen P. *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. Grand Rapids: Kregel, 2006.
- Webber, Robert E. *Worship Old and New: A Biblical, Historical, and Practical Introduction*. Revised edition. Grand Rapids: Zondervan Publishing House, 1994.

#### d) Teaching Outline:

- God's encounter with patriarchs:
  - Abraham (Genesis 12:7)
    - ✚ God's appearance
    - ✚ God's promises
    - ✚ Abraham's response to God's appearance and promises by building an altar to worship God
  - Isaac (Genesis 26:23- 25)
    - ✚ God's appearance (v. 24)
    - ✚ God's promises (v. 24)
    - ✚ Isaac's response to God's appearance and promises by building an altar to worship God (v. 25)
  - Jacob (Genesis 28:10-22)
    - ✚ God's appearance (v. 13)
    - ✚ God's promises (vv. 13–15)
    - ✚ Jacob's response to God's appearance and promise by making a pillar out of the stone (vv. 18–19) and a vow to God (vv. 20–22)
  - Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel (Exodus 24:1–11)
    - ✚ God's Call to Worship: God instructing Moses to come up to Mount Sinai along with Aaron, Nadab, Abihu, and seventy of the elders of Israel to worship him at a distance (verses 1, 9) ≈ Call to Worship
    - ✚ God's Word being told or read (vv. 3, 4a, 7a) ≈ God's Word read and preached
    - ✚ people's response to God's appearance, calling, and Word (v. 7b) ≈ responsive readings, singing and playing of hymns and alike
    - ✚ rituals performed, offerings and sacrifices offered (vv. 5, 6, 8) ≈ the Lord's Supper
    - ✚ Moses and etc. had a peaceful meal in the presence of God (vv. 10, 11) ≈ sharing the elements of the Lord's Supper
- Leviticus 23:1–44: six "appointed festivals" as "official days for holy assembly" (Leviticus 23:2) for Israelites to observe and celebrate
  - The principle that permeates these appointed festivals was that of the Sabbath.
    - ✚ the Sabbath
      - ❖ a day of "complete rest, an official day for holy assembly" (Leviticus 23:3)
      - ❖ had its root in the creation story (Genesis 1:1–2:3)
  - The 1<sup>st</sup> festival: Passover (Leviticus 23:4-8)
    - ✚ also called the Festival of Unleavened Bread (see Luke 22:1)
    - ✚ celebrated and commemorated Israelites' deliverance from the bondage to Egypt (Exodus 12:14–20)
    - ✚ In the land of Canaan, it coincided with the first harvest of the year (the barley harvest) and could fall in March or in April of the modern day's calendar; it was followed by eating unleavened bread for a week.
    - ✚ The first and last days of that week were to be complete Sabbaths.

- ✦ This eating unleavened bread for a week was also the Festival of Firstfruits (see the 2<sup>nd</sup> festival below).
- ✦ Over the years, Passover had changed from being celebrated in homes to a gathered celebration in the sanctuary (see chapters 30 and 35 in 2 Chronicles).
- ✦ Jesus celebrated the Passover with his disciples in the Upper Room and related it to his sacrificial death before being crucified; accordingly, his followers came to understand that he fulfilled Passover.
- ✦ Ever since Jesus' death and resurrection, Christians everywhere has set aside a holy week in the springtime to commemorate Jesus' death on Good Friday and his resurrection on Easter Sunday.
- The 2<sup>nd</sup> festival: The Festival of Firstfruits (Leviticus 23:9–14)
  - ✦ a weeklong festival of eating unleavened bread
  - ✦ celebrated the harvest God gave Israelites in the promised land and consisted of two acts: dedication and celebration of the entire harvest as a blessing from the LORD given to his people
  - ✦ a well-developed ritual for this Festival recorded in chapter 26 in Deuteronomy
- The 3<sup>rd</sup> festival: The Festival of Weeks (Leviticus 23:15–16)
  - ✦ fifty days after the Festival of Firstfruits
  - ✦ also called “the Festival of the Harvest” (Exodus 23:16) and “the day of the first fruits” (Numbers 28:26)
  - ✦ called “Pentecost” in the New Testament (Acts 2:1, from the Greek word for fiftieth)
  - ✦ the purpose of the Festival of Firstfruits: to recognize the LORD as the one, who provided for all of the harvest and thus deserved the firstfruits of all produce
  - ✦ worth noting that God instructed Israelites not to ignore those less fortunate during a time of celebration of harvest (Leviticus 23:22)
- The following three appointed Festivals—Trumpets, Atonement, and Tabernacles—no longer seem to have direct relationship with today's Christians. However, it is worth taking a brief look of them, especially the Day of Atonement.
  - The 4<sup>th</sup> festival: The Festival of Trumpets (Leviticus 23:23–25)
    - ✦ to prepare Israelites for the most sacred month of the Hebrew calendar (Tishri).
    - ✦ also marked the end of one agricultural year and the beginning of another.
    - ✦ Postexilic Israelites celebrated this day as Rosh Hashanah ('New Year's Day').
  - The 5<sup>th</sup> festival: The Day of Atonement (Leviticus 23:26–32)
    - ✦ ten days after the Festival of Trumpets
    - ✦ the holiest day of the year
    - ✦ On this all the ritual acts of worship came to its climax and also on which the high priest actually entered into the very presence of the holy LORD God (see details in chapter 16 in Leviticus).

- ✚ Thanks to the once-for-all sacrifice Jesus Christ accomplished for us on the cross (see Hebrews 10:12), today’s Christians are no longer required to keep those ritual acts as recorded in chapter 16 of Leviticus.
- The 6<sup>th</sup> festival: The Festival of Booths (Leviticus 23:33–36)
  - ✚ five days after the Day of Atonement
  - ✚ a weeklong festival and celebrated Israelites’ salvation from Egypt and commemorated their wilderness experience
- Israelites’ corrupt ways of living their lives and consequences of that worship of God.
  - God set prophets to tell people messages they needed to hear. One message God wanted his prophets to tell Israelites was they had wandered away from his commandments, accordingly there were consequences they had to bear.
  - One of these consequences was that God rejected Israelites’ worship.
    - ✚ Amos 5:21–24: “I hate, I reject your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Remove from me the noise of your songs; I will not listen to the music of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.”
      - ❖ As discussed in the lesson for Week 2, God appointed the holy festivals for Israelites to observe and celebrate, but here in this Amos passage God said that he rejected their festivals, their well-prepared offerings, their singing.
      - ❖ Instead, God wanted them to “let justice roll down like waters, and righteousness like an ever-flowing stream.”
    - ✚ Hosea 6:4, 6: “What shall I do with you, O Ephraim [that is the northern kingdom of Israelites]? What shall I do with you, O Judah? Your loyalty is like morning fog, and like dew it quickly disappears . . . I desire loyalty, not sacrifice; the knowledge of God, rather than burnt offerings.”
      - ❖ Earlier in chapter 4, Hosea had charged both Ephraim and Judah with false swearing, dishonesty, murder, theft, infidelity against God, crime after crime (Hosea 4:1–2).
    - ✚ Isaiah 29:13: “This people draw near with their mouth, and they honor me with their lips, but their worship of me is a human commandment learned by rote.”
    - ✚ Micah 6:6-8: “With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings, with yearling calves? Will the LORD take pleasure in thousands of rams, with ten thousands of rivers of oil? Shall I offer my firstborn for my rebellion, the fruit of my body for the sin of my soul? He has declared to you, O human, what is good, and what the LORD requires of you: Doing justice, and loving kindness, and walking humbly with your God.”
- Questions for participants to answer:
  - If God appears to participants as he did to patriarchs or Israelites and inform them about his promises to them for the future, how would participants respond to him? What would his promises to them be?

- Which of these three festivals (the Holy Week, Easter, and Pentecost) that are closely related to three of the six festivals God appointed for Israelites to observe and celebrate is/are participants' favorite holy festival/festivals and why? Do they have a memorable worship service for it/them?
- What would be things that participants and Pisgah Church can do and accomplish—things that are within their abilities and power and are in line with what God requires of us to do, so their worship would be acceptable in God's eyes?

e) **Conclusion:**

- As shown in this lesson, there are similar elements between God's encounters with patriarchs and a Reformed church's worship service. Thus, it is hoped that by the end of this lesson, participants will be able to identify and describe these similar elements.
- As shown in this lesson, three (the Holy Week, Easter, and Pentecost) among the six festivals appointed by God for Israelites to observe and celebrate are closely related to the three important celebrations (the Holy Week, Easter, and Pentecost) for today's Christians. It is hoped that by the end of this lesson, participants will be able to identify and describe what these three festivals are and the similarities and differences between how they were observed in the Old Testament time and are today.
- This lesson also takes a look at Israelites' corrupt ways of living their lives and the consequence of that: God rejected their worship of Him. It is hoped that by the end of this lesson, participants will be able to propose things they and their communities of faith can do to prevent them from living corruptly.

**3) New Testament and the Worship of God**

a) **Week 3** will focus on

- where and how Jesus and his disciples worshiped God
- how Jesus instituted the Lord's Supper
- the heavenly worship scene recorded in chapters four and five of Revelation to see what today's Christians can learn from it

b) **Learning Outcomes:** By the end of the week, participants will be able

- to describe where and how Jesus and his disciples worshiped God
- the relation between the Lord's Supper and the Passover (that is discussed in the lesson for Week 2)
- to propose ways that can make their regular Sunday worship more glorious

c) **Key Resources:**

- A Study Bible (for example, the ESV Study Bible)
- A Bible commentary on Acts (for example, Bruce, F. F. *The Book of the Acts* (The New International Commentary on the New Testament). Revised edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988).
- A Bible commentary on Matthew (for example,
- Martin, Ralph P. *Worship in the Early Church*. Grand Rapids, Wm. B. Eerdmans Publishing Co., 1974.
- A Bible commentary on Revelation (for example, Keener, Craig S. *The NIV Application Commentary: Revelation*. Grand Rapids: Zondervan, 2000).

- Ross, Allen P. *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. Grand Rapids: Kregel, 2006.
- Webber, Robert E. *Worship Old and New: A Biblical, Historical, and Practical Introduction*. Revised edition. Grand Rapids: Zondervan Publishing House, 1994.

d) Teaching Outline:

- Where and how Jesus worshipped God
  - in the synagogues
    - ✚ Matthew 4:23: “Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom.”
    - ✚ Matthew 9:35: “And Jesus went through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.”
    - ✚ Matthew 12:9–14: Jesus healed a man with a withered hand in the synagogue on the Sabbath
    - ✚ Mark 1:21b: ““and when the Sabbath came, he [Jesus] entered the synagogue and taught.”
  - in the temple
    - ✚ Matthew 21:14: “And the blind and the lame came to him in the temple, and he healed them.”
    - ✚ Matthew 21:23: “When he [Jesus] entered the temple, the chief priests and the elders of the people came to him as he was teaching.”
  - on the mountain
    - ✚ chapters 5–7 in Matthew (the so-called Sermon on the Mount)
  - on a boat by a lakeside
    - ✚ chapter 13 in Matthew
  - further, Jesus taught and healed wherever he went
    - ✚ Jesus taught wherever he went
      - ❖ Matthew 11:1: “When Jesus had finished instructing his twelve disciples, he went from there to teach and preach in their cities.”
    - ✚ Jesus healed sick people whenever and wherever they were brought to him
      - ❖ Matthew 8:1–4
      - ❖ Matthew 8:5–13
      - ❖ Matthew 8:14–16
      - ❖ Matthew 8:28–32
      - ❖ Matthew 9:1–8
      - ❖ Matthew 9:18–26
      - ❖ Matthew 9:27–31
      - ❖ Matthew 9:32–33
      - ❖ Matthew 12:22
      - ❖ Matthew 14:34–36
      - ❖ Matthew 15:21–28
      - ❖ Matthew 15:29–31
      - ❖ Matthew 17:14–18
      - ❖ Matthew 20:29–34

- After Jesus' death and ascension, the apostles Jesus had chosen
  - were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brother (Acts 1:14)
  - were also all together when the day of Pentecost had arrived (Acts 2:1)
  - continued to go to the temple or the synagogue to worship, to pray (Acts 3:1)
- When a severe persecution began against the church in Jerusalem (Acts 8:1a), many of Jesus' disciples
  - were scattered and went from place to place proclaiming the word (Acts 8:1b, 4)
    - ✚ These places included:
      - ❖ an Ethiopian Eunuch's chariot (Acts 8:26–40)
      - ❖ the Centurion Cornelius' house (chapter 10 in Acts)
      - ❖ synagogues (Acts 9:20; 13:4–5)
      - ❖ the riverside of the district of Macedonia on the Sabbath (Acts 16:11–15)
      - ❖ the jail (Acts 16:20–34)
- How Jesus instituted the Lord's Supper (Matthew 26:17–29; Mark 14:12–25; Luke 22:7–20)
  - during a celebration of the Passover with his disciples
  - in the Upper Room
  - Words of institution: while Jesus and his disciples were eating,
    - ✚ “Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, ‘Take, eat; this is my body.’”
    - ✚ And he took a cup, and when he had given thanks he gave it to them, saying, ‘Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’”
    - ✚ “I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.””
  - After instituting the Lord's Supper, Jesus was then betrayed, tried, and crucified.
    - ✚ the outcome of Jesus' suffering
      - ❖ Christian today no longer need to perform all of the ritual acts as Israelites had to in order to approach God (as discussed in the lesson for Week 3). Because how precious it was for Jesus Christ to take up all of the sins of the world to die on the cross so that
      - ❖ the whole world including the human race could be reconciled to God (Romans 5:10–11)
      - ❖ consequently, in 1 Corinthians 11:27–32 the Apostle Paul urges Christians to examine themselves when participating in the Lord's Supper so they would not take the body and the blood of Jesus Christ in an unworthy manner.
      - ❖ how often the Lord's Supper should be celebrated
        - the only instruction found in the Bible: 1 Corinthians 11:26: “For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.”

- thus, each community of faith decides how often to observe and celebrate the Lord's Supper.
- Questions for participants to answer
  - Jesus and his disciples worshiped and taught about the Kingdom of God not only in the synagogue or the temple, but also wherever and whenever they went and had an opportunity. So, have participants ever attended worship services that were different from what they are familiar with and yet where they felt God's presence, their faith being strengthened, their spirit being lifted up, and connected to your fellow worshippers?
  - How do participants see the Lord's Supper? Do they see it as a very special commemorative and communal meal they have with Jesus Christ and their fellow believers? Or something else?
  - How participants ever experienced God's glory in a worship service? How did God's glory look like? How did it make you feel? What could worshippers at Pisgah Church do to make the worship of God glorious?
- e) **Conclusion:**
  - This lesson discusses about where and how Jesus worshiped God and taught and healed. It is hoped that by the end of this lesson, participants will be able to describe where and how Jesus worshiped, taught, and healed.
  - This lesson also takes a look at how Jesus instituted the Lord's Supper, hoping that by the end of this lesson participants will be able to describe the details of the institution of the Lord's Supper.
  - This lesson also takes a look at the glorious worship scene in heaven recorded in chapters 4 and 5 of Revelation, hoping that this glorious worship scene would inspire participants to propose ways that can make their regular Sunday worship more glorious.

#### 4) Liturgical Elements

- a) **Week 4** will explore selected liturgical elements used for Pisgah Church's regular Sunday worship service by considering
  - their biblical foundations and functions
- b) **Learning Outcomes:** By the end of the week, participants will be able
  - to describe biblical foundations for the selected liturgical elements discussed in this lesson
  - to compose one liturgical element used for their own bulletins
  - to design their own bulletins
- c) **Key Resources:**
  - *Book of Common Worship*. Louisville: Westminster John Knox Press, 2018.
  - Bower, Peter C., ed. *The Companion to the Book of Common Worship*. Louisville: Geneva Press, 2003.
  - *Glory to God: The Presbyterian Hymnal*. 1<sup>st</sup> ed. Louisville: Westminster John Knox Press, 2013.
- d) **Teaching Outline:**
  - Call to Worship
    - from lesson 1 of this Bible study, an encounter or a meeting with God that results in worshipping God seems to begin with God calling people to him.
    - frequently placed in the beginning of a worship service.



- was used to be Call Us to Worship (*The Companion to the Book of Common Worship*, 21).
- “expresses God’s invitation to gather as Christ’s body” (*The Book of Common Worship*, 54)
- reminds believers that their worship centers on God and not themselves (*The Companion to the Book of Common Worship*, 21).
- Below are some options (taken from *The Book of Common Worship*, 54–55) for participants to select for their bulletin
  - ✚ Come, let us sing to the Lord and shout with joy to the rock of our salvation! Let us come into God’s presence with thanksgiving, singing joyful songs of praise (Psalm 95:1–2).
  - ✚ From the rising of the sun to its setting the Lord’s name is great among the nations (Malachi 1:11).
  - ✚ The Spirit and the Church say, “Come.” The people of the world say, “Come.” Let everyone who is thirsty come. Receive the gift of the water of life (Revelation 22:17).
- Call to Confession, Prayer of Confession, Assurance of Pardon
  - These three are closely connected with one another.
  - Believers as a body of Christ are called to confess their brokenness in personal life, community, and society, because, as Apostle Paul says it well in Rom. 7:19, believers in Christ in their earthly broken conditions are not in a position to always to do the good they know they should do; rather they constantly struggle between doing what pleases God and what does not.
  - On the other hand, as the author in 1 John 1:9 says it clearly: “But when we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.”
  - Below are some options (taken from *The Book of Common Worship*, 56–63) for Call to Confession for participants to select one for their bulletin:
    - ✚ All have sinned and fall short of the glory of God; yet we are justified by the gift of God’s grace through the redemption that is ours in Christ Jesus (Romans 3:23–24). Trusting in God’s mercy, let us confess our sin.
    - ✚ We have been buried with Christ in baptism, in order that we might be raised to new life with him through faith in the power of God (Colossians 2:12). Trusting in God’s grace, let us confess our sin.
    - ✚ When we pass through deep waters or go through times of fiery trial, the Lord our God is with us (Isaiah 43:2). With confidence in God, our creator and redeemer, let us confess our sin.
  - Below are some options (taken from *The Book of Common Worship*, 58–61) for Prayer of Confession for participants to select one for their bulletin:
    - ✚ Holy and merciful God, in your presence we confess our failure to be what you created us to be. You alone know how often we have sinned in wandering from your ways, in wasting your gifts, in forgetting your love. By your loving mercy, help us to live in your light and abide in your ways, for the sake of Jesus Christ our Savior.
    - ✚ Eternal God, our judge and redeemer, we confess that we have tried to hide from you, for we have done wrong. We have lived for ourselves and apart

from you. We have turned from our neighbors and refused to bear the burdens of others. We have ignored the pain of the world and passed by the hungry, the poor, and the oppressed. In your great mercy, forgive our sins and free us from selfish, that we may choose your will and obey your commandments through Jesus Christ our Savior.

✚ Merciful God, we confess that we have sinned against you in thought, word, and deed by what we have done and by what we have left undone. We have not loved you with our whole heart and mind and strength. We have not loved our neighbors as ourselves. In your mercy forgive what we have been, help us amend what we are and direct what we shall be, so that we may delight in your will and walk in your ways to the glory of your holy name.

➤ Below are some options for Assurance of Pardon (taken *The Book of Common Worship*, 62–63) for participants to select one for their bulletin:

✚ Hear the good news! The saying is sure and worthy of full acceptance that Christ Jesus came into the world to save sinners. He himself bore our sins in his body on the cross that we might be dead to sin and alive to all that is good. I declare to you in the name of Jesus Christ, you are forgiven. Amen. (1 Timothy 1:15 and 1 Peter 2:24)

✚ The mercy of the Lord is from everlasting to everlasting. I declare to you, in the name of Jesus Christ, you are forgiven. May the God of mercy, who forgives you all your sins, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

✚ Hear the good news! Who is in a position to condemn? Only Christ, and Christ died for us, Christ rose for us, Christ reigns in power for us, Christ prays for us. Anyone who is in Christ is a new creation. The old life has gone; a new life has begun. Know that you are forgiven and be at peace. Amen. (Romans 8:34 and 2 Corinthians 5:17)

▪ Readings of Scripture

➤ As seen in lessons 1, 2, and 3 of this Bible study, the word of God played an important role in a meeting with him. Consequently, God's word being read, preached, or sung continues to play a central role in Christians' worship.

➤ At Pisgah Church, the Revised Common Lectionary—a three-year lectionary—for Readings from Scripture for the regular Sunday worship service is used. The *Glory to God* hymnal includes this Revised Common Lectionary with suggested hymns from pages 968 to 978.

➤ For their own bulletin, participants will be provided with the *Glory to God* hymnals to select readings for Scripture from the Revised Common Lectionary for a Sunday in the month when this lesson will be taught.

▪ of various kinds play important roles in a worship service because of

➤ the example Jesus set up for Christians: according to the four Gospels spent valuable time with his Father in prayers.

➤ the example Jesus' disciples set up for Christians: after Jesus' death, his disciples too gathered to pray as often as they had a chance (see Acts 1:14, 2:42, 6:4).

- the example Apostle Paul set up for Christians: in his letters to various churches, Paul frequently asks these churches to pray
  - ✚ for him
  - ✚ for one another (see Romans 1:9; Ephesians 1:16, 19; Philippians 1:4, 9; Colossians 4:3; 1 Thessalonians 5:25; 2 Thessalonians 3:1–2).
- Consequently, when Christians as a body of Christ gather to worship, they devote valuable time throughout a worship service to pray:
  - ✚ before the readings of Scripture:
    - praying for “the Holy Spirit to empower reading, understanding, proclaiming, and living of God’s word” (this is a Prayer for Illumination; the quote is taken from “The Book of Common Worship,” 68); we pray
    - ✚ praying for our church, our community, the world, etc. (this can be a Prayer of the People).
- Participants will be asked to compose a Prayer of the People for a group of people or a matter that they feel moved to pray for. This written prayer will be included in their own bulletin.
- Early Christian creeds
  - such as the Apostles’ Creed or the Nicene Creed
  - confessions and summaries of the Christian faith.
  - When Christians recite them in a corporate worship service, they affirm what they believe and are reminded of the connection and continuity of their faith over the ages.
  - At Pisgah Church, the Apostles’ Creed is recited regularly on our Sunday worship service. It can be found on page 35 in the “Glory to God” hymnal.
  - The Nicene Creed, which is usually recited on a Communion Sunday, can also be found in the “Glory to God” hymnal on page 34.
  - The Apostles’ Creed will be used for participants’ bulletin.
- Charge and Benediction (or Blessing) at the closing of a worship service
  - These two are closely connected with one another.
  - Examples for both of them are found in the Bible:
    - ✚ Moses charged Israelites when he was about to die to “Be strong and bold; have no fear or dread of them [Israelites’ enemies], because it is the LORD your God who goes with you; he will not fail you or forsake you” (Deuteronomy 31:6). We also read
    - ✚ At the closing of his first letter to the church in Corinth that Apostle Paul charges the Corinthians to “keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love” (1 Corinthians 16:13–14).
    - ✚ The author of 1 Peter charges his readers in 1 Peter 2:17 to “Honor everyone. Love the family of believers. Fear God. Honor the emperor.”
  - Examples for the benediction found in the Bible include
    - ✚ the benediction one God gave to the high priest Aaron and his sons to bless Israelites in Numbers 6:24–26: “The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace.”

- ✚ Apostle Paul blesses the Corinthians in 2 Cor. 13:13 with the following words: “The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.”
- ✚ The author of Hebrews gives this blessing to his readers: “Now may the God of grace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen” (Hebrews 13:20–21). Please select one Charge and one Benediction from the selections below (taken from “The Book of Common Worship,” 151–156) for your bulletin.
- Below are some options (taken from *The Book of Common Worship*, 151–156) for Charge for participants to select one for their own bulletin:
  - ✚ Go out into the world in peace. Love the Lord your God with all your heart, with all your soul, with all your mind; and love your neighbor as yourself (Matthew 22:37–40).
  - ✚ Be strong in the Lord and in the strength of his power (Ephesians 6:10).
  - ✚ Keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in live (1 Corinthians 16:13–14).
- Below are some options for Benediction (taken from *The Book of Common Worship*, 151–153) for participants to select one for their own bulletin:
  - ✚ The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace (Numbers 6:24–26).
  - ✚ The LORD will keep you from all evil; he will keep your life. The LORD will keep your going out and your coming in from this time on and forevermore” (Psalm 121:7–8).
  - ✚ Now may the God of grace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen (Hebrews 13:20–21).

e) **Conclusion:**

- This lesson considers the biblical foundations and functions of a half of liturgical elements used for Pisgah Church’s regular Sunday worship service, hoping by the end of this lesson, participants will be able to describe the biblical foundations and functions of the liturgical elements discussed in this lesson.
- This lesson further gives participants an opportunity to select or compose a few liturgical elements for their own bulletin.

APPENDIX 2  
CURRICULUM EVALUATION

The following instrument, the Curriculum Evaluation, was used for evaluating the Bible study on worship and completed by one minister, who had served as an interim minister at Pisgah Church. This minister evaluated the Bible study material to ensure its biblical faithfulness, scope, methodology, and practicality.

Create a five-digit, non-sequential number that will serve as your ID: \_\_\_\_\_

Curriculum Evaluation					
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
<b>Biblical Accuracy</b>					
Each lesson was sound in its interpretation of Scripture.					
Each lesson was faithful to the theology of the Bible.					
<b>Scope</b>					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers a biblical pedagogical methodology.					
<b>Pedagogy</b>					
Each lesson was clear, containing a big idea.					
Each lesson provides opportunities for participant interaction with the material.					
<b>Practicality</b>					
The curriculum includes opportunities for participant to apply biblical concepts of worship to their daily lives.					
At the end of the course, participants will be able to generally convey biblical concepts of worship to believers or non-believers.					

Other Comments:

APPENDIX 3  
POST-BIBLE STUDY SURVEY

The following instrument, the Post-Bible Study Survey, was used to find out how the participants evaluated the Bible study curriculum. It consists of statements about the biblical soundness, number of the lessons, and applicability of the Bible study curriculum, which participants rated on a four-degree scale.

**Agreement to Participate**

This survey is being conducted by Anna Pan for collecting data for a ministry project as part of the requirement for her Doctor of Educational Ministry in Christian Worship at The Southern Baptist Theological Seminary. The purpose of this survey is to find out how the participants of the Bible study evaluate the Bible study material. Any information you provide will be held *strictly confidential*. *Participation in this survey is totally voluntary and you are free to withdraw at any time.*

**Use the four-digit, non-sequential number used for the Bible Study as your ID: \_\_\_\_**

<b>Post-Bible Study Survey</b>				
<b>Mark the right answer according to your opinion.</b>				
<b>Questions</b>	<b>90 percent agree</b>	<b>70 percent agree</b>	<b>50 percent agree</b>	<b>30 percent agree</b>
This Bible study did do what it was planned to do: giving participants an opportunity to review and rethink their worship of God.				
The questions for the segments in each lesson were meaningfully designed.				
The number of the lessons (four) was just right.				
The lessons were clearly presented through the Google Forms.				
The length of each lesson was not too long or too short.				
The contents of the Bible study were biblically sound.				
Scripture was biblically interpreted in this Bible study.				
The lesson(s) I enjoyed most was (were):				
The lesson(s) I disliked most was (were):				



Other comments or suggestions:				
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## APPENDIX 4

### PRE-BIBLE STUDY SURVEY

The following instrument, the Pre-Bible Study Survey, was used to discover what general understanding of worship the congregation of Pisgah Church has. It consists of only multiple choice questions and is organized by the topics covered in the Bible study on worship. It was given to people who agreed to participate in the Bible study before the study.

## Agreement to Participate

This survey is being conducted by Anna Pan for collecting data for a ministry project as part of the requirement for her Doctor of Educational Ministry in Christian Worship at The Southern Baptist Theological Seminary. The purpose of this survey is to discover what a general understanding of worship the congregation of Pisgah Church has. Any information you provide will be held *strictly confidential*. *Participation in this survey is totally voluntary and you are free to withdraw at any time.*

**Please create a five-digit, non-sequential number that will serve as your ID: \_\_\_\_\_**

**Directions:** Please give the appropriate answer(s) as instructed.

1. Why do Christians gather regularly to worship? (Select all that apply.)
  - To have communion with God and fellow believers.
  - To worship God, the Creator of the heaven and the earth and all creatures of the world.
  - To strengthen one another's faith.
  
2. The Old Testament and New Testament words translated as to worship in English mean much more than what "to worship" means. These meanings include: (Select all that apply.)
  - To have proper disposition towards God, for example, standing in awe of him.
  - To serve as God's servants by carrying out religious duties or activities.
  - Physical gesture, such as, to bow down to the ground before God.
  
3. When God appeared to individual patriarchs (for example, Abram, Isaac, Jacob) in the Book of Genesis, these encounters seemed frequently to result in an act of worship and often comprised: (Select all that apply.)
  - Patriarchs bowed down to the ground to worship God.
  - Patriarchs built an altar to offer sacrifice on it as part of worshiping God.
  - God initiated the encounter to reveal his promises to patriarchs.
  
4. God sent prophets to rebuke Israelites for living their lives corruptly and to warn them of the consequences of doing so; one of the consequences was that God rejected their worship. Israelites' corrupt ways of living included: (Select all that apply.)
  - Taking bribes to pervert justice.
  - Swearing falsely by God's name.
  - Taking advantage of the poor, the needy, the widows, the orphans, and alike.
  
5. God appointed several festivals and declared them as solemn assemblies for Israelites to observe. A few of these appointed solemn assemblies are still observed by today's Christians, including: (Select all that apply)
  - Pentecost.

- The Holy Week.
  - Easter Sunday.
6. The four Gospels tell us that Jesus did many things in the synagogue or the temple on Sabbath; these things included: (Select all that apply.)
- Jesus declared people’s sins forgiven
  - Jesus taught the gathered crowd.
  - Jesus healed the sick.
7. The Gospels of Matthew, Mark, and Luke record that Jesus instituted what later became the Lord’s Supper while (Select one only.)
- Healing the sick at the temple.
  - Eating the Passover with his twelve disciples.
  - Teaching people by a sea shore.
8. The things and words Jesus did and said when instituting the Lord’s Supper were: (Select all that apply.)
- He took bread, gave thanks, broke and gave it to his disciples and said: “Take and eat, this is my body.”
  - He said that he would not drink again from the fruit of the vine until the Kingdom of God comes.
  - He took a cup, gave thanks, and gave it to his disciples and said: “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”
9. In John’s vision of the heaven recorded in chapters four and five of the Book of Revelation, he sees God sitting on a throne and what else? (Select all that apply.)
- The Lamb who was slain.
  - 24 elders who bow down to worship God . . . and say to Him: “You are worthy, our Lord and God, to receive glory and honor and power . . .”
  - 4 living creatures who never cease to say to God: “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.”
10. Which of the following early creeds are recited often in Pisgah Church’s corporate worship service? (Select all that apply.)
- Nicene Creed.
  - Chalcedonian Creed.
  - The Apostles’ Creed.
11. What is the Call to Worship in a corporate worship service? (Select all that apply.)
- It used to be the “Call Us to Worship.”
  - It is to remind believers that their worship center on God and not themselves.
  - It follows biblical examples.

12. Which book in the Bible was thought to be used as a hymnbook? (Select one only.)
- The Epistle to the Hebrews.
  - The Book of Psalms.
  - The Epistle to the Romans.
13. Which of the following Christian ritual marks the beginning of a believer's new identity in Jesus Christ? (Select one only.)
- Baptism.
  - The Lord's Supper.
  - An ordination service.
14. Which of the following spoken prayers are possibly used in Pisgah Church's corporate worship service? (Select all that apply.)
- Prayer of Dedication.
  - Prayer of Illumination.
  - Prayer of the People.
15. What is the Call to Confession? (Select all that apply.)
- It is an invitation to believers to confess the brokenness in their lives.
  - It is connected to the Prayer of Confession.
  - It ends with a declaration of forgiveness.
16. Which of the following readings from the Scripture are possibly used in Pisgah Church's corporate worship service? (Select all that apply.)
- A reading from New Testament.
  - A reading from Old Testament.
  - A reading from the Gospel.
17. What is a Benediction at the closing of a corporate worship service? (Select all that apply.)
- It is God's blessing pronounced by a minister on the gathered worshipers who are about to depart.
  - It models after biblical examples, such as, Numbers 6:24–26 or Ephesians 3:20–21.
  - It is closely related to a Charge.

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## ABSTRACT

### DISCOVER THE CONGREGATION'S UNDERSTANDING OF WORSHIP AT PISGAH PRESBYTERIAN CHURCH IN VERSAILLES, KY

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The Southern Baptist Theological Seminary, 2021  
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This project was designed to discover the congregation's understanding of worship at Pisgah Presbyterian Church in Versailles, KY. It contains five chapters: chapter 1 presents an introduction to this project. Chapter 2 presents three passages (Ps 8, Deut 6:4–9, and John 16:12–15) as the biblical and theological basis for this project. To accomplish the purpose of this project, that is to discover the congregation's understanding of worship at Pisgah Presbyterian Church, chapter 3 focuses on overviewing two Reformers' views of the worship of God (John Calvin and John Knox) because of their strong historical connection to the making of the Presbyterian Church in the United States. Chapter 4 describes how this project was carried out in detail, while chapter 5 provides an evaluation of this project.

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