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Biblical warrants for worship: An examination of the scriptural and early patristic basis for the major liturgical practices of the Church of Scotland

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Abstract

In this thesis the writer researches the following statement made by Dr. O.B. Milligan in the Preface to the Book of Common Order of the Church of Scotland: Further, Church of Scotland, adhering to the Scottish Reformation and receiving "the Word of God which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life", bases all its worship on Holy Scripture. Without reservation of any kind it may be asserted that everything contained in this Book receives warrant from that source. In this study the writer shows the extent to which this forthright affirmation by Dr. Milligan can be supported by the evidence. While the debt Old Testament worship is not overlooked, the writer concentrates on the writings of the New Testament. Also he extends the scope of his investigation beyond the New Testament Canon. Inasmuch as the patristic literature down to Hippolytus reflects liturgical practices which extend back to the times when parts of the New Testament were written, the writer has included this additional evidence. Of necessity the writer has had to be selective in terms of the contents of the Book of Common Order. He has restricted himself to those Orders and parts of them which are related to regular public worship. Nevertheless, it will be clear to anyone who consults the Book of Common Order that any Orders which are not explicitly considered contain much with which the writer does deal. As a background for his study of the worship of the Church of Scotland, the writer outlines the service of the Synagogue at the time of Jesus; it was this worship which the Christian Church inherited and which the first Christians continued, to practise. Then, turning more specifically to the Book of Common Order, he discusses three elements of a general nature: Sunday; the Christian Year; and the Lectionary. The next chapter focuses attention upon features common to most services: Calls to Worship and Prayer; Psalms, Paraphrases, Hymns and Canticles; Scripture Readings; Creed; Prayers, including the Lord's Prayer; Congregational Responses; intimations; Sermon; Ascriptions; Offerings; and Benediction. A chapter is devoted to each of the two Sacraments - Baptism and the Lord's Supper - as well as to the rite of Confirmation. The writer draws the thesis to a close by stating his conclusions; making some general observations about the validity and truth of Milligan's statement. A Selected Bibliography follows the last chapter. Although Milligan's assertion cannot be completely substantiated, the writer demonstrates in this study the large extent to which it is true. Furthermore, it may be pointed out that many of the liturgical practices of the Church of Scotland are common to all branches of the Christian Church. Therefore, the results of this research have significance not only for the Church of Scotland but also for the whole of Christendom.

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In the early Middle Ages the fourfold sense of scripture—developed from Origen's threefold sense by subdividing the spiritual sense into the allegorical (setting forth the doctrine) and the anagogical (relating to the coming world)—was increasingly expounded and received its final authority from Thomas Aquinas (1225/26–74). For Thomas the literal sense, expressing the author's intention, was a fit object of scientific study; the figurative senses unfolded the divine intention. Medieval exegesis was greatly influenced by the Glossa Ordinaria, a digest of the views of the leading fathers and ear... Hughes Oliphant Old masterfully summarizes the worship of Israel and the early church and traces the development of worship through the period of the Reformation. He provides a sterling historical study that will be highly useful for pastors and church study groups as well as for scholars and students interested in Reformed worship. An extensive bibliography of resources f. Hughes Oliphant Old masterfully summarizes the worship of Israel and the early church and traces the development of worship through the period of the Reformation. An extensive bibliography of resources for the study of Reformed worship adds to the value of this book. ...more. Get A Copy. The regulative principle of worship is a Christian doctrine, held by some Calvinists and Anabaptists, that God commands churches to conduct public services of worship using certain distinct elements affirmatively found in scripture, and conversely, that God prohibits any and all other practices in public worship. The doctrine further determines these affirmed elements to be those set forth in scripture by express commands or examples, or if not expressed, those which are implied logically by good and insights from the early Church. Andrew B McGowan, *Ancient and Modern: Anglican Essays, on the Bible, the Church and the World*, Morning Star. Publishing, Northcote, Vic., 2015, softcover, 337 pages, ISBN. 9781925208153. is the proper framework for the interpretation of the scriptures, and that. Christ's call is to a diversity of people to partake of his kingdom—people, whom he in any case has reconciled to himself. All of these are refreshing. patristic literature, and reflection on the historical practices of Christianity. Part 8, 'After Christendom: The Ancient Church and the Modern World,' begins with an assessment of the subordinationist Christology of Arius to determine whether or not modern subordinationism can in fact. be described as Arian. The turning point in the storyline of Scripture is the incarnation of God the Son, our Lord Jesus Christ. All God's promises are fulfilled in him (2 Cor. 1:20). All the Old Testament types—the institutions of the priesthood, temple, and kingship, the events of the exodus, exile, and return—find their fulfillment in him. Instead of a few times a year, gathered worship is now weekly. Instead of meeting at the temple in Jerusalem, believers gather in local churches wherever they live. Instead of God's presence being restricted to the Holy of Holies and guarded by priests, God now dwells in all of his people by the Spirit, and Christ is present to his people wherever they gather (Matt. 18:20).