

# **Pastoral Theology Lectures**

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## **Syllabus**

### **Module 6**

#### **Unit 4: The Work of Shepherding, Overseeing, Leading and Governing by the Man of God in the Pastoral Office**

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## Pastoral Theology: Module 6

### Unit 4: The Work of Shepherding, Overseeing, Leading and Governing by the Man of God in the Pastoral Office

#### A BRIEF REVIEW OF THE PREVIOUS UNITS:

Module 1 – The Call of the Man of God to the Pastoral Office

Module 2 – The Life of the Man of God in the Pastoral Office

Modules 3-5 – The Preaching Ministry Of the Man of God in the Pastoral Office

#### A BRIEF GENERAL INTRODUCTION TO THIS UNIT

- First, in what I regard as a classic exposition of 1 Peter, John Brown, in his preliminary remarks to his exposition of chapter 5:1-4, asserts that the whole work of the eldership can be subsumed under two major categories: namely, *teaching* and *ruling*, or *instructing* and *superintending*.
- Second, in a similar way, (and perhaps John Brown was influenced by him), John Owen asserts that pastoral feeding of the flock of God involves “*teaching* or *instruction* and *rule* or *discipline*.” He then goes on to assert that under these two categories, all of the activities and duties of a shepherd to his flock are to be administered.
- Third, having spent three units focusing upon the public preaching and teaching of the Man of God, our attention now will be placed upon the second major category of the God assigned tasks of new covenant shepherds.

QUOTE # 1 – John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 48

M6.L1

## Part 1: A Biblical Description of the Task

### I. In its Essence

- The importance of this starting point
  1. *To impart a positive, exegetically based standard to which you may aspire or by which to evaluate your present labors as a pastor.*
  2. *To challenge and expose any false notions concerning this task which you may have imbibed along the way.*
  3. *To equip you with a working acquaintance of those pivotal texts and concepts which you ought in turn to convey to the congregation you serve.*
- In addressing the “Essence of the Task” we will first of all examine the major verbs and nouns by which the task is set before us in the New Testament

#### A. *Shepherding/shepherd* (ποιμαίνω) (ποιμήν)

##### 1. *Acts 20:28*

- In verses 18-27, Paul reviews for the Ephesian elders the nature and substance of his years of labor among them.
- In verse 28, he then charges the Ephesian elders with their task in relationship to the church at Ephesus. A paraphrase of that charge is as follows:

“Pay close and constant attention to yourselves and to all the flock in which the Holy Spirit has made you overseers with a view to shepherding the church of God which he purchased with his own blood.”
- In this text the people of God are designated as a flock of sheep. The essence of the task of elders is to fulfill the role that a shepherd fills in connection with the sheep committed to his care.
- Hence, the rendering of the verb as “feed” is both inaccurate and too restrictive. Passages such as Psalm 23, Ezekiel 34 and John 10 clearly indicate that the task of a shepherd goes far beyond merely leading the sheep into green pastures in order to nourish themselves.
- Furthermore, according to this text, the work of shepherding is not performed from the position of an ordinary Christian, but from the position of the

authority of office. Paul clearly indicates that the Holy Spirit has constituted these elders as “overseers.”

- **Summary:** When we put these lines of thought together, what do we have? A charge which says that the task of a pastor is that of paying close and constant attention to all the people of God under His care, with a view to fulfilling the functions of a shepherd to them in the consciousness of his appointment to this task by the gracious and sovereign activity of the Holy Spirit.

2. *1 Pet. 5:1, 2*

**B. *Overseeing* (ἐπισκοπέω) (ἐπίσκοπος)**

1. *1 Peter 5:1, 2*

- QUOTE # 2 – Richard C. H. Lenski, *The Interpretation of the Epistles of St. Peter, St. John and St. Jude*, (Minneapolis, MN: Augsburg Publishing House, 1966), p. 218. M6.L1.IB.1

2. *The verb means to “look over” and is found in its verbal form in connection with pastoral labors only here in 1 Peter 5:2.*

3. *However, the noun form is used repeatedly as a designation of one occupying the pastoral office. It is evident that it is used interchangeably with the word “elder”.*

- See Acts 20:28 with 20:17; Phil. 1:1; 1 Tim. 3:2; Tit. 1:5 and 1:7

**C. *Caring For or Taking Care of* (ἐπιμελέομαι)**

1. *1 Tim. 3:5*

2. *See the only other use of this verb in Lk. 10:34-35. It is a wonderful commentary on precisely what it means to “take care of the church of God.”*

**D. *Ruling or Presiding* (προΐστημι)**

1. *Rienecker and Rogers suggest that this word has two possible meanings-either “to preside, to lead, to direct”; or “to protect, to care for.” (p. 602)*

2. *This word is used in the following passages: 1 Thess. 5:12; 1Tim. 5:17; Rom. 12:8; and 1 Tim. 3:4, 5*
  
3. *Since the word is used with respect to family government, it obviously involves such things as:*
  - a. Awareness of the wide spectrum of needs
  - b. Discernment regarding how best to meet needs scripturally
  - c. Specific steps to implement these means
  - d. Providing stability in crisis situations
  - e. Anticipation of future needs
  - f. Definite goals for the household
  - g. Biblical means to attain those goals.

**E. *Governing* (ἡγέομαι)**

1. *Heb. 13:7*

- The means for this governing is the Word of God.
- The attendant is the godly life of the leader

2. *Heb. 13:24*

- The assumed context of this governing is mutual good will.

3. *Heb. 13:17*

- The nature and ultimate issue of this governing is:
  - Watching for the souls of those governed.
  - Watching with a profound sense of our accountability to God.

**F. SUMMARY AND CONCLUSION:**

1. *An unprejudiced consideration of these five word groups forces us to acknowledge that our task as pastors is not exhausted by our public preaching and teaching ministry.*
2. *As we move on to consider the manifold spiritual disposition which ought to characterize the manner in which we fulfill this task, nothing in that disposition is to mitigate against or dilute the breadth and vigor with which these five word groups set before us the essence of our task.*

## [Lecture 2]

### II. In Its Prevailing Disposition

We will now address eight different aspects of the disposition of the task

#### A. Introduction

1. *A definition of disposition: “the normal or prevailing aspect of a man’s nature and the essential quality of his nature.”*
  
2. *An explanation of the selective principle employed*
  - a. The Lord Jesus Christ as the perfect pattern and exemplar of the disposition of effective oversight
  
  - b. The apostle Paul and others in so far as they imitate those graces which are found in their perfection in our Lord Jesus Christ
  
3. *Why have I chosen this approach?*
  - a. Because of Christ’s specific identity as the Chief Shepherd, the Great Shepherd, The Good Shepherd and Overseer of our souls and the perfect example of his people in all things

1 Pet. 5:4  
Heb. 13:20  
John 10:11  
1 Pet. 2:25  
1 Jn. 2:6  
1 Pet. 2:21

Quote # 3 – John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 49. M6.L2.II.A.3a

- b. Because of the explicit command to follow and imitate the apostle and those who follow and imitate Christ

1 Cor. 4:16; 11:1  
Phil. 3:17; 4:9

2 Thess. 3:9  
Acts 20:35

4. *A confession of frustration and fear*

- a. It is impossible to be exhaustive in dealing with the subject of the disposition which must characterize the task of oversight and yet do justice to the whole unit.
- b. In being selective there is the fear of being arbitrarily or prejudicially selective.
- c. Be constantly on the lookout in your reading of the Word for any major characteristic which may have been missed. When you discover it, seek to incorporate it into the fabric of your own disposition.

**B. *The specific elements of the disposition required***

1. *A disposition of assertive servanthood*

- a. As manifested in our Lord Jesus Christ

Lk. 6:46-47  
Mt. 28:19-20  
Jn. 13:13  
Mt. 20:25-28

Quote # 4 – Don A. Carson, *Scandalous: The Cross and Resurrection of Jesus*, (Wheaton: Crossway, 2010), p. 20. M6.L2.II.B.1a

Jn. 13:1-17  
1 Pet. 5:5  
Eph. 5:23  
Lk. 12:35-37

- b. As manifested in the apostle Paul and others

2 Cor. 4:5; 1:1  
1 Cor. 9:19  
2 Cor. 10:8ff



1 Pet. 5:3  
Phil. 2:20-21

2. *A disposition of meekness with the attendants of lowliness and gentleness*

I commend a careful word study of the various words translated meekness, lowliness, and gentleness.

a. Mt. 11:25-29

b. Meekness is joined in a similar context to lowliness on the one hand and gentleness on the other.

Eph. 4:2  
2 Tim. 2:24-25  
2 Cor. 10:1

c. Conclusion

1) Meekness is the disposition characterized by an absence of carnal self-assertiveness which issues in self-will and ill-will.

1 Cor. 4:21; 10:1  
Gal. 6:1  
2 Tim. 2:25  
Titus 3:2

2) Lowliness is the absence of arrogance and pride of mind.

- The word was used only in a negative way in the secular world.
- The word is used to describe humility in the N. T.

Acts 20:19  
Phil. 2:3  
Col. 3:12  
1 Pet. 5:5

- 3) Gentleness is the absence of harshness and insensitivity.

2 Cor. 10:1

1 Tim 3:3

Jam. 3:17

d. APPLICATION:

- 1) Remember, we are dealing with this matter of “disposition” with primary reference to the work of shepherding and oversight of the people of God. It is this dimension of our pastoral labors that we must learn how to manifest these graces.

Gal. 6:1

1 Tim. 6:11

Gal. 5:23

2 Tim. 2:24-25

- 2) Without diluting any of the biblical concepts of rule, oversight, and government, this disposition of assertive servanthood renders the eldership a continual diaconal service.
- 3) The needs of God’s people are a constant summons to the selfless expenditure of your time, energy, gifts, and prayers and tears. And this service must be rendered expecting nothing in return from them. We must always remember, the people do not exist for us, but we exist for them.

3. *A disposition of vulnerable compassion (or compassionate vulnerability).*

a. Christ

Mt. 9:36

Mk. 1:41

Lk. 7:13

b. Paul

Acts 20:31

2 Cor. 6:11

2 Cor. 7:3

APPLICATION:

- 1) As you are called upon to deal with battered, bruised, and twisted men and women, there is no place for clinical objectivity in your dealings with them.
- 2) Because the hurts and pains of God's people will become your hurts and pains, you will be tempted to protect your self by developing a callous on your soul.
- 3) If any of God's people are called upon to obey Rom. 12:15, we are called to this above others.

QUOTE # 5– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 87-88. M6.L2.II.B.3c

[Lecture 3]

4. *A disposition of self-giving love*

a. Christ

Jn. 10:11-12, 15-18  
Eph. 5:25

b. Paul

1 Thess. 2:7-8, 11-12  
2 Cor. 12:14-15  
Phil. 2:17  
Col. 1:24

QUOTE # 6 – Richard Baxter, *The Reformed Pastor*, (Edinburgh: Banner of Truth Trust, 1968), pp. 117-118. M6.L3.II.B.4

c. APPLICATION:

Gal. 5:22  
2 Cor. 3:18

5. *A disposition of principled zeal for the honor and glory of God*

a. Christ

Jn. 2:13-17

QUOTE# 7 – William Hendricksen, *New Testament Commentary Exposition of the Gospel According to John*, (Grand Rapids: Baker, 1972), p. 122. M6.L3.II.B.5a

Jn. 12:27-28  
Rev. 2-3

b. Paul

- In his pastoral counsel, in his pastoral prayers, and in his spontaneous doxologies, it is evident that the great apostle was driven with passion for the glory of God

2 Cor. 11:28-29

1 Cor. 10:31

2 Cor. 8:19; 9:13

Rom. 15:5-7

Phil. 1:9-11

Rom. 11:36; 16:27

1 Tim. 3:14-15 with Eph. 3:21

c. APPLICATION:

- 1) No one acquainted with the Scriptures would dispute that this principle of zeal for the honor and glory of God ought to dominate the disposition of the man of God whenever he preaches the word of God.
- 2) However, I am pressing for the dominance of this disposition in the manifold tasks of pastoral government, rule, and the other labors connected with overseeing the flock of God. This disposition must percolate through our hearts as we regulate and order the public worship of God, as we cultivate our gifts of public prayer, as we take the lead in matters of discipline in the church.
- 3) Furthermore, we must see the connections between 1 Tim. 3:14-15 and Eph. 3:21

QUOTE# 8– James S. Cannon, *Lectures on Pastoral Theology*, (New York: Charles Scribner, 1853), pp. 56-57. M6.L3.II.B.5c.3

6. ***A disposition of principled diligence and dogged determination to do the will of God.***

a. Christ

Lk. 2:41-50

Jn. 4:34

Jn. 9:4

b. Paul

Acts 20:20; 20:24; 21:12-14

1 Thes. 2:17-18

Gal. 2:10

c. APPLICATION:

- 1) As our preaching is to be “in season and out of season,” that is, when it is convenient or inconvenient, etc., so it must be with all of the aspects of oversight and shepherding of the people of God.

Rom. 12:8

Prov. 24:30-34

Prov. 12:24

Prov. 27:23

- 2) As with natural parenting, “taking care of the church of God” is indeed a full time job in which many of the duties are not at all pleasant or convenient to perform. But perform them we must.

7. ***A disposition of relative indifference to the approval and praise of men.***

- Explanation and qualification

Acts 6:5

1 Cor 9:19-23

1 Cor. 10:32-33

a. Christ

Rev. 3:19  
Mt. 16:21-23  
Mt. 17:14-17  
Jn. 4:27  
Lk. 5:27-30

b. Paul

Gal. 1:10

QUOTE# 9 – John Brown, *An Exposition of the Epistle of Paul the Apostle to the Galatians*, (New York: Robert Carter and Brothers, 1853), pp. 50–51. M6.L3.II.B.7b.i

1 Cor. 4:3-5  
Gal. 2: 11-14

QUOTE# 10 – Richard C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians and Philippians*, (Minneapolis, MN: Augsburg Publishing House, 1961), pp. 99-100. M6.L3.II.B.7b.ii

c. APPLICATION:

- 1) It is only the man who is freed from the shackles of seeking the praise of his fellow mortals who is freed to be used of God in the various aspects of shepherding, governing, and overseeing the people of God.
- 2) If we are to be such men, we must constantly soak our souls in the realities of the following texts.

Heb. 13:17b  
1 Pet. 1:17  
2 Tim. 4:1-5

8. *A disposition of conscious dependence upon the grace and power of God for the ability to perform the manifold tasks.*

a. Christ

In the incarnation our Lord voluntarily assumed real humanity which in its very nature placed Him in a posture of dependantness.

Jn. 5:19, 30

Jn. 8:28

Jn. 12:49

The manifold instances of His eminent prayerfulness.

See—Lk. 3:21; 4:42; (compared with Mk. 1:35) 5:16; 6:12; 9:18; 9:28-29; 11:1; 22:41; 23:34; 23:46.

b. Paul

2 Cor. 3:4-6

1 Cor. 15:10

Col. 1:28-29

2 Tim. 2:1

**C. SUMMARY AND CONCLUSION:**

1. *So then, my brethren, as you anticipate the task of oversight, shepherding, caring for, ruling and governing in God's house, a dispositional complex which must become a part of the very fabric of your inner life has been set before you.*
2. *May God grant, by the continuous supply of the Spirit of Christ, we may all be increasingly characterized as men whose disposition is one of:*
  - Assertive Servanthood
  - Meekness, with its attendants of Lowliness and Gentleness
  - Vulnerable Compassion



- Self-Giving Love
- Zeal for the Honor and Glory of God
- Diligent and Dogged Determination to Do the Will of God
- Relative Indifference to the Approval and Praise of Men
- Conscious Dependence upon the grace and power of God to perform The Manifold Tasks

[Lecture 4]

**Part 2: The Biblical Categories of the Task**

**Introduction:**

Section 1: Those tasks pertaining to the corporate life and activity of the church. Modules 6 & 7

Section 2: Those tasks pertaining to the life of the individual... Module 8

**Section 1: The Biblical Tasks Pertaining to the Life and Activity of the Church**

**Introduction: The crucial importance of this subject**

- A. *The pivotal passage which demonstrates the crucial importance of the corporate life and activity of the church.*

1 Tim. 3:14, 15

- 1. *The circumstances in which Paul wrote*

- a. Sanctified desire

- b. Realistic qualification

- 2. *The principal issue of concern*

QUOTE # 11 – Richard C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*, (Minneapolis, MN: Augsburg Publishing House, 1966), p. 605.

M6.L4.P2.S1.A.2

- 3. *The undergirding convictions which gave birth to this concern*

- a. *The specific identity of the church in its local and concrete manifestations.*

- 1) It is the house of God.

1 Cor. 3:16

2 Cor. 6:16

Eph. 2:22

QUOTE# 12 – T. David Gordon, *Why Johnny Can't Sing Hymns*, (Phillipsburg, NJ: P & R Publishing, 2010), pp. 28-29.

M6.L4.P2.S1.A.3A.1

Gen. 28:17

Exod. 28:17

1 Kings 8:10-13

2) It is the church of the living God.

1 Thess. 1:9

Mt. 16:16

QUOTE# 13 – Patrick Fairbairn, *The Pastoral Epistles*, (Edinburgh: T. & T. Clark, 1874), pp. 154-156.

M6.L4.P2.S1.A.3a.2

3) APPLICATION:

- a) Do you see why Paul is so concerned about the corporate life of the Church?
- b) Do you see why he writes with such a sense of urgency and with a tone of moral necessity lays these directives before Timothy?
- c) Do you see why it is evil to be indifferent to these issues or to be pragmatic relative to these issues or to be in bondage to ecclesiastical traditions, etc.?

b. *The unique function of the church in its local and concrete manifestation*

Introduction: The two-fold function has reference to a common denominator – the truth

1) Pillar

Rev. 3:12

Gal. 2:9

2) Basement or foundation

QUOTE# 14– Patrick Fairbairn, *The Pastoral Epistles*, (Edinburgh: T. & T. Clark, 1874), pp. 156-157.

M6.L4.P2.S1.A.3b.2i

QUOTE# 15 – John Calvin, *Calvin's New Testament Commentaries The Second Epistle of Paul to the Corinthians, and the Epistles to Timothy, Titus and Philemon*, (Grand Rapids: William B. Eerdmans Publishing Company, 1976), pp. 231-232.

M6.L4.P2.S1.A.3b.2ii

4. *An extended application of the text.*

QUOTE# 16 – Benjamin B. Warfield, *Faith and Life*, (Edinburgh: Banner of Truth Trust, 1990), pp. 375-378.

M6.L4.P2.S1.A.4

a. Paul's example

Acts 14:21-23

All of the Pastoral Epistles

b. Particular areas of temptation for the man of God in the pastoral office.

1) The temptation to laziness in examining these issues from the Scriptures.

Mt. 22:29

Hos. 8:12

2 Tim. 2:15

2) The temptation to succumb to the fear of man.

Gal. 1:10

2 Tim. 1:7

Gal. 2:11-12

- 3) The temptation to conform to the traditions of men

Mt. 15:6  
1 Cor. 7:23

- 4) The temptation to misguided and carnal zeal

Mk. 11:11, 15  
Prov. 19:2  
James 3:17

- 5) The temptation to back away through weariness and loneliness

Gal. 6:9  
1 Cor. 15:58  
1 Kings 19:3ff

- c. The peculiar relevance of this text (1 Tim. 3:14-15) as an antidote to these temptations.

- 1) When you are tempted to cave into any of the above mentioned notations, come back again and again to the realities established by this pivotal text.
- 2) Say to your self again and again, this congregation in which I serve as an overseer, is the very house of God, the Church of the living God, a God constituted pillar and ground of the saving truth of Christ.
- 3) Say to your self that you are determined to preach the truth in the context of truth. As you are determined to embody the truth of the gospel in your personal life, so you must seek to preach the truth of Christ in an assembly that embodies that truth in its corporate life and order.
- 4) The church in its visible, local, organized and corporately functioning identity, is to be the new humanity that validates, illustrates, and embodies the truth that is expounded, believed, and confessed.

**B. *The supportive passages and perspectives***

1. *The context and thrust of Rev. 2 and 3*
2. *The focus of concern in the Book of Acts*
3. *The major concern of the majority of the New Testament Epistles*

**C. *Summary and Conclusion***

Eph. 3:10

Col. 2:5

## [Lecture 5]

### I. Directives for Ordering the Corporate Worship of God

#### A. Introductory Perspectives

- **Explanation of terminology**
  
- In three of the four introductory perspectives the words “well-grounded conviction” are used.
  - a. “Well-grounded” - that which rests upon a legitimate biblical foundation and is clearly grasped by the enlightened understanding.
  
  - b. “Conviction” - that which has become a felt religious and moral persuasion.
  
- 1. *You must have a well-grounded conviction concerning the divine institution of the corporate worship of the people of God*

QUOTE# 17 – James Bannerman, *The Church of Christ*, vol. 1, (Edmonton, AB: Still Waters Revival Books, 1991), p. 324. M6.L5.P2.S1.IA.1i

QUOTE# 18 – John Owen, *The Works of John Owen*, vol. 15, (London: Banner of Truth Trust, 1968), pp. 448-449. M6.L5.P2.S1.IA.1ii

See the London Baptist Confession of Faith, Chapter 22, Paragraph 7

As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished. (Exodus 20:8; 1 Corinthians 16:1, 2; Acts 20:7; Revelation 1:10 )

a. In the Old Covenant community

Exod. 25:8-9  
Exod. 29:35  
Exod. 31:1-11; 36:1  
Lev. 7:37-38  
Lev. 8:5, 21, 29, 36  
Lev. 10:1-2

NOTE: Whenever the corporate worship of God degenerated into empty formalism or was defiled or abandoned in the old covenant, God 's word through the prophets was always a call back to his own institutions joined to a call for renewal of heart in the engagement of the worshiper in those institutions. There never was a call to innovate or to abandon the God-instituted activities and forms of divine worship .

b. In the New Covenant community

Jn. 4:20-24  
Mt. 28:18-20

QUOTE#19 – John Owen, *The Works of John Owen*, vol. 17, (London: Banner of Truth Trust, 1968), p. 540. M6.L5.P2.S1.I.A.1b

1 Pet. 2:5-10  
Eph. 2:19-22  
Phil. 3:3  
Lk. 24:50-53  
Acts 1:12-15  
Acts 2:1, 41-42

1) Its special day for corporate worship

1 Cor. 16:2  
Acts 20:7  
Heb. 10:25



2) Its special activities of corporate worship

1 Cor. 11:17ff; 14; 16:1,2  
1 Tim. 2:1  
Col. 3:16  
Heb. 10:24-25  
1 Thess. 5:27  
Rev. 1:3  
Rom. 15:5-6

2. *You must have a well-grounded conviction concerning the “regulative principle” as it relates to the corporate worship of God.*

a. A definition of the “regulative principle”

See the London Baptist Confession of Faith (Quotes # 20 - 23)

QUOTE# 20 – Chapter 1, Paragraph 6 M6.L5.P2.S1.IA.2ai

QUOTE# 21 – Chapter 21, Paragraph 2

QUOTE# 22 – Chapter 22, Paragraph 1

QUOTE# 23 – Chapter 26, Paragraphs 5 and 7

QUOTE# 24 – James H. Thornwell, *The Collected Writings of James Henley Thornwell*, vol. 4, (Edinburgh: Banner of Truth Trust, 1986), pp. 248-251. M6.L5.P2.S1.IA.2aii

b. Scriptural support for the “regulative principle”

QUOTE# 25 – James Bannerman, *The Church of Christ*, vol. 1, (Edmonton, AB: Still Waters Revival Books, 1991), pp. 324-326. M6.L5.P2.S1.IA.2b.i

QUOTE# 26 – Clement R. Vaughan, *The Gifts of the Holy Spirit*. (Edinburgh: Banner of Truth Trust, 1975), pp. 391-392. M6.L5.P2.S1.IA.2b.ii

See the previously cited sections in the London Baptist Confession with the scripture references.

- c. Give examples of the difference between the essence and the circumstances of worship.

1 Cor. 10:11

- d. SUMMARY AND APPLICATION:

- 1) When you and your people gather to worship, and God asks you a question contained in Is. 1:12, you must be able to say in faith, that the things you bring to God in your worship are the very things that He requires at your hand.

- 2) We must always remember the simple truth of Rom. 14:23 – that “whatsoever is not of faith, is sin.”

- 3. *You must have a well-grounded conviction concerning the profound spiritual dynamics connected with the corporate worship of God.*

Mt. 18:20

1 Cor. 3:16

Eph. 2:22

1 Cor. 14:25

QUOTE# 27 – John Murray, *Collected Writings of John Murray*, vol. 3, (Edinburgh: Banner of Truth Trust, 1982), pp. 197-198. M6.L5.P2.S1.IA.3

See the sermon by Vaughan in the Appendix.

NOTE: Many years ago I brought a series of sermons concerning the fact that in our worship we are bringing something to God, and God is conveying something to us. That series of sermons is still available from the Trinity Book Service. The code is TO-W-1-7.

- 4. *You must have a realistic appreciation of the practical problems connected with the corporate worship of God.*

- a. Problems arising from your own spiritual, emotional, and physical state.

Mt. 12:34b

Eph. 4:30

Prov. 18:14  
Eph. 5:18-19

- b. Problems arising from an honest effort to sort out the differences between the essence and circumstances of God-honoring worship.
- c. Problems arising from the immediate circumstances of the congregation.
- d. Problems arising from the spiritual nature of true worship and the spiritual state of the worshiper.

QUOTE# 28 – Clement R. Vaughan, *The Gifts of the Holy Spirit*, (Edinburgh: Banner of Truth Trust, 1975), p. 395. M6.L5.P2.S1.IA.4

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Horton, Michael. *A Better Way*, Baker Books

## [Lecture 6]

### Introduction to this lecture

- At this point in the lectures, I will begin to address the subject of “Directives for Ordering the Corporate Worship of God.”
  
- We will cover this subject in several lectures, organizing the material under two major headings:
  1. General Directives for the ordinary or regular services of worship
  
  2. General Directives for the extraordinary or occasional services of worship
  
- Precisely what is meant by these distinctions will become quite evident as we work our way through the material

### B. General directives for the ordinary services of worship

QUOTE# 29 – London Baptist Confession of Faith, Chapter 1, Paragraph 6

M6.L6.PS.S1.IB

1. *In the planning and leading of the services of worship you must be controlled by a scrupulous concern to pursue the great ends for which such worship was instituted by God.*
  - a. Explanation of the terminology
    - 1) In the “planning and leading”
  
    - 2) “Scrupulous concern”  
  
DEF. “That which is characterized by precision, care, and exactness.”
  
  - b. In my present understanding, there are four basic reasons for the institution of public or social worship of God. They are

- 1) That the risen Christ Himself by the ministry of the Holy Spirit might meet with His gathered people according to His promise in order to communicate His Grace to them as their Prophet, Priest, and King.

Mt. 18:15-20  
Rev. 1:13; 2:1  
Jn. 20:19, 26

QUOTE# 30 – John Murray, *Collected Writings of John Murray*, vol. 3, (Edinburgh: Banner of Truth Trust, 1982), pp. 196-197.  
M6.L6.P2.S1.IB.1b

- 2) That the Triune God might bring glory to Himself through the divinely mandated, Spirit-empowered activities of His gathered people.

Jn. 4:24  
Rom. 15:5-6  
Eph. 3:20-21  
1 Pet. 2:5-6  
Heb. 13:15  
Col. 3:16  
Phil. 3:3

QUOTE# 31 – Clement R. Vaughan, *The Gifts of the Holy Spirit*, (Edinburgh: Banner of Truth Trust, 1975), p. 392.  
M6.L6.P2.S1.IB.1b.2

Rev 4:9-11

- 3) That the people of God might be edified through the exercise of divinely conferred, Spirit-empowered and properly regulated spiritual gifts.

Acts 2:42  
Eph. 4:11-16  
1 Pet. 4:10-11  
1 Cor. 14:1-5, 26b  
1 Cor. 14:40

- 4) That an overwhelming and humbling sense of the presence of God may be given to the unconverted who may be present among the gathered people of God.

1 Cor. 14:23-25

2. *In the planning and leading of a worship service you must seek to arrange the God-ordained elements so as to pursue a maximum measure of these God-ordained ends.*

1 Cor. 14:40

Rom. 13:13

1 Thess. 4:12

#### SUMMARY AND APPLICATION:

- a) Do you see how vital it is that we take seriously these directives and be guided by a scrupulous concern to secure the great ends for which God's worship was instituted?
- b) If these ends are rooted in the Scriptures, what place is there for any carnal display, carnal entertainment, flippancy, psychological stroking, sloppiness, shoddiness, or careless ad-libbing?
- c) Furthermore, should we not question such things as interjecting diaconal announcements, birthday greetings, etc., into the sacred worship of God?

## [Lecture 7]

3. *In the planning and leading of a worship service you must seek to create and maintain a climate consistent with the great realities and distinctives of New Covenant worship.*

Jn. 4:24  
Phil. 3:3

- a. Worship ought to be pervasively Trinitarian.

Eph. 2:18  
Mt. 28:19  
Eph. 1:3-14  
2 Cor. 13:14

QUOTE# 32 – B. B. Warfield, *Biblical and Theological Studies*, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1952), pp. 32-33. M6.L7.P2.S1.IB.3ai

QUOTE# 33 – John Owen, *The Works of John Owen*, vol. 9, (Edinburgh: Banner of Truth Trust, 1968), pp. 56-57. M6.L7.P2.S1.IB.3a.ii

### APPLICATION:

- i) Therefore, in the hymns we select, in the prayers we pray, and in the sermons we preach, it should be patent to any who may come among us that we are Trinitarian monotheists!
- ii) While this does not mean that every prayer, every hymn, and every sermon must be dominant with Trinitarian substance, yet all of these ought to have Trinitarian undertones and overtones.

- b. Worship ought to be distinguished by its simplicity and its spirituality.

John 4:24  
Phil. 3:3



- c. Worship ought to be characterized by joyful solemnity

Heb. 12:18-29  
Phil. 3:3  
Rom. 14:17  
Ps. 2:11  
1 Jn. 1:3-4  
Rev. 1:17  
Isa. 6:1-5  
1 Cor. 14:25

- d. Worship ought to be suffused with filial liberty.

Acts 2:36  
Gal. 3:13-16; 4:4-6  
Rom. 8:15-16 with Gal. 4:6  
1 Cor. 3:16

QUOTE# 34 – William M. Taylor, *The Ministry of the Word*,  
(Harrisonburg, VA: Sprinkle Publications, 2003), pp. 210-212.

M6.L7.P2.S1.IB.3d

- e. Worship ought to be characterized by believing expectancy.

Mt. 18:20  
Eph. 2:22  
1 Cor. 3:16

- f. Worship ought to be regulated by a sensitive sanctified flexibility.

London Baptist Confession of Faith, Chapter 22, Paragraph 5.

1 Thess. 5:19

QUOTE# 35 – Samuel Miller, *Thoughts on Public Prayer*, (Philadelphia:  
Presbyterian Board of Publications, 1849), pp. 40- 41.

M6.L7.P2.S1.IB.3f

## [Lecture 8]

### C. Directives for special gatherings for worship mandated by the Word of God

#### Introduction:

- As we take up this subject of the special gatherings for worship, the materials will fall under two major headings :
  - 1 - Those special gatherings mandated by the Word of God
  - 2 - Those special gatherings mandated by social, societal, or ecclesiastical customs, not directly mandated nor forbidden by the Scriptures.

#### 1. *The Lord's Supper or the Supper of Remembrance*

- In addressing this subject, I will do so under two major headings.
  - First, we will consider three crucial questions concerning the supper of remembrance.
  - Second, I will set forth some miscellaneous counsels concerning the Supper of Remembrance.
- Since it is clear from 1 Cor. 10:16-17 and 11:17-34 that the supper of remembrance is to be an activity of the gathered church, and therefore must be regulated in its details, those responsible for the oversight and government of the church should feel a keen sense of responsibility in ordering this service properly.

The three crucial questions are:

- a. How frequently should the Supper of Remembrance be held?

1 Cor. 11:26 (Rev. 11:6)

- It should be held often enough to derive regularly its intended benefits without leaving it unnecessarily vulnerable to its becoming commonplace on one hand, or superstitiously venerated on the other.

b. In what context should the Supper be held?

1 Cor. 10:16-17  
1 Cor. 11:17ff  
1 Cor. 11:20, 33, 34  
Acts 20:7

- It is clear from these passages that the ordinary context for the supper is that of the gathering of the entire church. However, there does not seem to be any convincing biblical reason for not recognizing exceptional circumstances that would make it legitimate for something less than the gathered church as the setting for the supper.

c. What perspectives should predominate our planning and conducting of the Supper of Remembrance?

- 1) The primary purpose of the Supper ought to dominate the general climate of the service.

1 Cor. 11:24, 25  
Lk. 22:19; Heb. 10:3 (Noun)  
Mk. 14:72; Heb. 10:32 (Verb)  
1 Cor. 10:16, 17

QUOTE# 36– John L. Dagg, *Manual of Theology A Treatise on Church Order*, (Harrisonburg, VA: Gano Books, 1990), p. 210.

M6.L8.P2.S1.IC.1a.3a

APPLICATION:

- (a) Any ministry preceding our coming to the table should in some degree lead to and underscore this activity of “appropriating remembrance.”
- (b) Any remarks at the table should encourage and promote this “appropriating remembrance.”
- (c) All of the hymns and prayers ought to reflect our commitment to engage in this spiritual activity of “appropriating remembrance.”

2) The secondary purposes of the Supper ought to regulate some facets of the service.

a) A renewed call to feed by faith upon Christ as our life and salvation.

Jn. 6:51ff

Quote# 37 – John L. Dagg, *Manual of Theology A Treatise on Church Order*, (Harrisonburg, VA: Gano Books, 1990), pp. 210-211. M6.L8.P2.S1.IC.1a.3b.i

b) A vivid display of our unity in Christ.

1 Cor. 10:16-17

QUOTE# 38 – John L. Dagg, *Manual of Theology A Treatise on Church Order*, (Harrisonburg, VA: Gano Books, 1990), p. 211. M6.L8.P2.S1.IC.1a.3b.ii

c) The powerful and vivid declaration of the Gospel.

1 Cor. 11:26  
Acts 4:2; 13:38

d) A renewed call to self-examination and holiness

1 Cor. 10:20-21; 11:27-32  
Titus 2:11-14  
Eph. 5:25-26  
1 Cor. 6:19-20

d. Practical guidelines, warnings, and exhortations

1) Beware of any movement away from the simplicity of the apostolic perspectives and directives touching the Supper of Remembrance.

QUOTE# 39 – John Owen, *The Works of John Owen*, vol. 8, (Edinburgh: Banner of Truth Trust, 1968), pp. 563-564 (See the entire section (pp. 560-565) in Appendix 4). M6.L8.P2.S1.IC.1a.4a

- 2) Beware of a legalistic mentality which will rend the body of Christ over circumstantial details pertaining to the ordering of the Supper of Remembrance.
- 3) Use the occasion of the Supper of Remembrance to demonstrate the parity of the eldership and to combat sacerdotalism and clericalism.
- 4) Study carefully the issue of open or closed or restricted communion.
- 5) Spare no pains to secure an orderly, undistracting, dignified plan for distributing the elements.

1 Cor. 14:40

For material consult:

Kevan, Ernest. *The Lord's Supper*.

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Cunningham, William. *The Reformers and the Theology of the Reformation*, pp. 212-219

## [Lecture 9]

### 2. *Baptismal services*

#### a. The circumstances of baptism

- As a survey of all the recorded instances of baptisms will reveal, there is no consistent pattern relative to the circumstances in which it is legitimate to baptize.
- Once more, the statement in the London Baptist Confession of Faith Chapter 1, Paragraph 6 is most helpful.

#### b. The subjects of baptism

- In this area, there is nothing indefinite about the biblical witness.

Acts 8:12

Mt. 28:18-19

Jn. 4:1-2

Acts 8:12

Acts 18:8

#### c. The spiritual significance of baptism

Westminster Confession of Faith Ch. 28, paragraph 1

Gal 3:27

Acts 22:14

Rom. 6:1-4

Col. 2:12-14

1 Pet. 3:21

Baptism is a physical and material ritual, signifying and sealing to the one baptized the major blessings of new covenant salvation possessed through union with Jesus Christ.

Quote# 40 – Fairbairn, Patrick. *The Revelation of Law in Scripture*, (Edinburgh: T. & T. Clark, 1869), pp. 264-266

M6.L9.P2.S1.IC.1b.3

d. The mode of baptism

Total immersion most comprehensively captures and illustrates the spiritual significance of baptism than does any other mode

Rom 6:1-4

Col 2:12-13

Acts 22:16

See John L. Dagg, *Manual of Theology A Treatise on Church Order*, pp. 21-37.

e. Guidelines for conducting baptisms

1) Prior to any baptismal service

a) You should clearly and simply explain to those who are to be baptized the fundamental significance of their baptism.

b) I suggest using the following two booklets:

i) *Introduction to Baptism*, by Jack Seaton

ii) *Baptism and Church Membership*, by Errol Hulse.

iii) *Baptism the Picture and its Purpose*, by Peter Masters

c) You should describe to those who are being baptized the specific circumstances of performing the ordinance

2) At the baptismal service

a) Seize the opportunity to explain the visible ordinance with the exposition of the Word of God.

b) Seize the opportunity to preach the gospel to the unconverted.

Lk. 11:23

- c) Seize the opportunity to remind the people of God of their obligations and privileges in the light of their past baptism.

Rom. 6:1-11

- d) Use the opportunity to combat clericalism.

Book List:

David Kingdom, *Children of Abraham*

Paul K. Jewett, *Infant Baptism and the Covenant of Grace*

Dr. Fred A. Malone, *The Baptism of Disciples Alone*

W. Gary Crampton, *From Paedobaptism to Credobaptism*



## [Lecture 10]

### D. Guidelines for cultivating the gift of public prayer

- Explanation of Terminology
  - A man called to give primary leadership in the public gathering of people of God will have some measure of a divinely imparted gift of utterance in prayer.

1 Tim. 2:8  
1 Cor. 14:26b

- Cultivating the measure of gift given

2 Tim. 1:6  
1 Tim 4:14  
Phil. 2:12-13

#### 1. *General introduction to cultivating the gift of public prayer*

- a. The importance of cultivating the gift of public prayer

QUOTE# 41 – Rev. H. Humphrey, “Public Prayer” in *The Pulpit Cyclopaedia and Christian Minister’s Companion*, (New York: S. Appleton & Company, 1851), pp. 491-493.

M6.L10.P2.S1.ID.1a.i

QUOTE# 42 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 347.

M6.L10.P2.S1.ID.1a.ii

- b. The necessity for conscious effort in the cultivation of our abilities in public prayer

QUOTE# 43 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 346-347.

M6.L10.P2.S1.ID.1b.i

QUOTE# 44 – Samuel Miller, *Thoughts on Public Prayer*,  
(Philadelphia: Presbyterian Board of Publication, 1849), pp. 16-19.  
M6.L10.P2.S1.ID.1b.ii

QUOTE# 45 – Samuel Miller, *Thoughts on Public Prayer*,  
(Philadelphia: Presbyterian Board of Publication, 1849), p. 25.  
M6.L10.P2.S1.ID.1b.iii

Luke 11:1-4

- c. The intimate relationship which exists between the state of our hearts and our public prayers

Mt. 12:34

Quote# 46 – Charles H. Spurgeon, “Our Public Prayer” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 57.  
M6.L10.P2.S1.ID.1c.i

Quote# 47 – Ebenezer Porter, *Lectures on Homiletics and Preaching and on Pulpit Prayer Together with Sermons and Letters*, (Andover: Flagg, Gould & Newman, 1834), p. 301. M6.L10.P2.S1.ID.1c.ii

Quote# 48 – Ebenezer Porter, *Lectures on Homiletics and Preaching and on Pulpit Prayer Together with Sermons and Letters*, (Andover: Flagg, Gould & Newman, 1834), p. 303. M6.L10.P2.S1.ID.1c.iii

Quote# 49 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 347.  
M6.L10.P2.S1.ID.1c.iv

Remember 1 Timothy 4:15-16

- 2. *General guidelines for cultivating the gift of public prayer.*
  - a. Guidelines with respect to the fundamental intention of our public prayers
    - 1) We must seek to be the mouthpiece of the entire congregation in the diversified needs and desires of its approach to God.

QUOTE# 50 – Charles H. Spurgeon, “Our Public Prayer” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 64. M6.L10.P2.S1.ID.2a.1.i

QUOTE# 51 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 353. M6.L10.P2.S1.ID.2a.1.ii

QUOTE# 52 – William Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 174. M6.L10.P2.S1.ID.2a.1.iii

2) We must avoid these major faults:

a) Preaching or exhorting in your prayers

QUOTE# 53 – William Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 173-174. M6.L10.P2.S1.ID.2a.2a

b) Consciously teaching in your prayers

QUOTE# 54 – Ebenezer Porter, *Lectures on Homiletics and Preaching and on Pulpit Prayer Together with Sermons and Letters*, (Andover: Flagg, Gould & Newman, 1834), p. 307. M6.L10.P2.S1.ID.2a.2bi

QUOTE# 55 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 355-356. M6.L10.P2.S1.ID.2a.2bii

c) Attempts to impress people in your prayers

QUOTE# 56 – Charles H. Spurgeon, “Our Public Prayer” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 58. M6.L10.P2.S1.ID.2a.2c.i

QUOTE# 57 – Samuel Miller, *Thoughts on Public Prayer*, (Philadelphia: Presbyterian Board of Publication, 1849), pp. 36-37. M6.L10.P2.S1.ID.2a.2c.ii

## [Lecture 11]

### b. Guidelines with respect to the essential contents of public prayer

- 1) They should be comprehensive, with invocation, adoration, thanksgiving, confession, intercession, supplication.

1 Tim. 2:1  
Ezra 9  
Neh. 9  
Dan 9  
Matt. 6:9-13

- Remember the helpful little acronym: A.C.T.S.

A-doration  
C-onfession  
T-hanksgiving  
S-upplication

- 2) They should be definite.

Luke 11:5-13  
Luke 18:1-8

QUOTE# 58 – Robert L. Dabney, *Lectures on Sacred Rhetoric*,  
(Edinburgh: Banner of Truth Trust, 1979), p. 356.

M6.L11.P2.S1.ID.2b.2

- 3) They should be appropriate.

- a) The content should be appropriate in terms of the most pressing concerns of the congregation in its internal life.
- b) The content should be appropriate in terms of the pressing concerns of the congregation in its external life, contact with the world, and its testimony.
- c) The content should be appropriate in terms of the standing responsibilities and ministries of the church.

QUOTE# 59 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 357.  
M6.L11.P2.S1.ID.2b.3c

- d) They should be varied.

QUOTE# 60 – William G. T. Shedd, *Homiletics and Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 272.  
M6.L11.P2.S1.ID.2b.3d

- e) They should be eminently and pervasively scriptural.

John 15:7

QUOTE# 61 – Rev. H. Humphrey, “Public Prayer” in *The Pulpit Cyclopaedia and Christian Minister’s Companion*, (New York: S. Appleton & Company, 1851), p. 492.  
M6.L11.P2.S1.ID.2b.3e.i

QUOTE# 62 – William Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. pp. 176-177  
M6.L11.P2.S1.ID.2b.3e.ii

- f) They should be unmistakably Trinitarian.

Eph. 1:3-14  
Eph. 2: 17-18  
2 Cor. 13:14

- c. Guidelines with respect to the linguistic substance of our public prayers

1 Cor. 2:11-13  
1 Cor. 14:9,16

- 1) Avoid all thoughtless and excessive, irreverent repetition of any of the divine names and titles

QUOTE# 63 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 347-348.  
M6.L11.P2.S1.ID.2c.1.i

QUOTE# 64 – Charles H. Spurgeon, “Our Public Prayer” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 59-60. M6.L11.P2.S1.ID.2c.1.ii

- 2) Avoid all meaningless phrases and repetition of pet terms.
- 3) Avoid all the language of indecent and irreverent familiarity with God

QUOTE# 65 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 349-350. M6.L11.P2.S1.ID.2c.3

- 4) Avoid all glaring grammatical mistakes and vulgarisms.
- 5) Avoid all suggestions of personal devotions in the company of the gathered Church
- 6) Avoid run-on thoughts devoid of pauses.

## [Lecture 12]

### d. Guidelines with respect to the vocal patterns of our public prayers

- 1) Avoid assuming a praying voice which is qualitatively different from your normal speaking voice.

QUOTE# 66 – John Newton , “Public Prayer” Banner of Truth  
Article M6.L12.P2.S1.ID.2d.1

- 2) Avoid monotone.
- 3) Avoid overly sustained intensity.
- 4) Avoid indistinctness and insufficient volume.
- 5) Avoid praying with your face down towards the pulpit.

### e. Guidelines with respect to the length of our public prayers

- 1) Avoid being too long.

QUOTE# 67 – Charles H. Spurgeon, “Our Public Prayer” in  
*Lectures to My Students*, (Edinburgh: Banner of Truth Trust,  
2008), pp. 64-65. M6.L12.P2.S1.ID.2e.1.i

QUOTE# 68 – William Blaikie, *For the Work of the Ministry*,  
(Birmingham, AL: Solid Ground Christian Books, 2005), p. 178.  
M6.L12.P2.S1.ID.2e.1.ii

- 2) Avoid a consistently predictable length to your public prayers.

QUOTE# 69 – Charles H. Spurgeon, “Our Public Prayer” in  
*Lectures to My Students*, (Edinburgh: Banner of Truth Trust,  
2008), pp. 72-73. M6.L12.P2.S1.ID.2e.2

f. General guidelines with respect to the spiritual life and energy in your public prayers

1) Be convinced of the necessity and availability of the Spirit's aid in public prayer.

Eph. 6:19  
Rom. 8:26  
Jude 20  
Zech. 12:10

2) Cry to God for that special aid.

Lk. 11:13

3) Cultivate an attitude of conscious, prayerful dependence on the Spirit prior to and in the midst of public prayers.

Jer. 17:5-8

3. *Practical suggestions with respect to cultivating the gift of public prayer*

a. Establish the habit of "praying in" the Scriptures.

QUOTE# 70 – Robert L. Dabney, *Lectures on Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 358-359.

M6.L12.P2.S1.ID.3a

b. Establish the practice of preparing the framework or outline of public prayers.

QUOTE# 71 – William G. T. Shedd, *Homiletics and Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 271.

M6.L12.P2.S1.ID.3b

c. Establish the general practice of joining your own public prayers with your preaching.



QUOTE# 72 – Charles H. Spurgeon, “Our Public Prayer” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 61-62.  
M6.L12.P2.S1.ID.3c

- d. Establish a framework for constructive criticism of your public prayers, ideally, your fellow elders.

## CONCLUSION:

I can think of no better way to conclude this lecture than to read the brief paragraph with which Spurgeon concluded his treatment of this subject in his “Our Public Prayer” in *Lectures to My Students*. He said to the young men under his instruction, “Let your prayers be earnest, full of fire, vehemence, prevalence. I pray the Holy Ghost to instruct every student of this college so to offer public prayer, that God shall always be served of his best. Let your petitions be plain and heart-felt; and while your people may sometimes feel that the sermon was below the mark, may they also feel that the prayer compensated for all.”

QUOTE# 73 Charles H. Spurgeon, “Our Public Prayer” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 75. M6.L12.P2.S1.ID.3d

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“Liturgical Cultivation of the Preacher”  
Porter. *Lectures on Homiletics and Public Prayer*.  
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**The following material has not been recorded but is included for your benefit.**

**[Lecture 13]**

**E. Directives for the cultivating the skill of the public reading of the scriptures in the gathering of the people of God.**

- I will seek to address this vital concern under four major headings.

*1. The biblical basis for the public reading of the scriptures in the gathering of the people of God*

a. The history of the practice

1) Its divine institution in Israel.

Deut. 31:1–18

- a) The responsibility is given to the official stewards of public worship.

See verse 9.

- b) This activity was to be performed at a set season of public corporate celebration.

See verse 10.

- c) This activity was to be engaged in before the whole congregation.

See verses 11-12

- d) This activity had a two-fold purpose.

See verses 12-13.

- 2) Its place in the spiritual declension and renewal of Israel.

2 Chron. 34  
Neh. 8

- 3) Its place in the activity of the synagogue.

Lk. 4:16  
Acts 13:15  
2 Cor. 3:14

QUOTE# 74 – Rev. D. Douglas Bannerman, *The Scripture Doctrine of the Church*, (Edinburgh: T. & T. Clark, 1887), p. 130. M6.L13.P2.S1.IE.1a.3

- 4) Its place in the churches which came out of the Reformation.

QUOTE# 75 – Ralph Turnbull, *Baker's Dictionary of Practical Theology*, (Grand Rapids: Baker, 1969), p. 386. M6.L13.P2.S1.IE.1a.4i

QUOTE# 76 – *Directory of Publick Worship* “Of the Assembling of the Congregation, and their Behaviour in the Publick Worship of God”, pp. 375-376. M6.L13.P2.S1.IE.1a.4.ii

- b. The explicit New Testament warrant for the practice

Col. 4:16

QUOTE# 77 – Geoffrey B. Wilson, *New Testament Commentaries Volume 2 Philippians to Hebrews and Revelation*, (Edinburgh: Banner of Truth Trust, 2005), p. 127. M6.L13.P2.S1.IE.1b.i

1 Thess. 5:27  
Rev. 1:3  
1 Tim. 4:13

QUOTE# 78 – Patrick Fairbairn, *The Pastoral Epistles*, (Edinburgh: T. & T. Clark, 1874), p. 187. M6.L13.P2.S1.IE.1b.ii

c. The general implicit warrant for the practice

1) Rooted in the nature and purpose of Scripture itself

2 Tim. 3:14–17

Mt. 4:4

2) Rooted in the reality of Christ’s prophetic office

Acts 3:22–23

Rev. 2–3

3) Rooted in the necessity of setting a pattern for your people

Titus 2:7

4) Rooted in the desirability of broadening the base of common knowledge of the Word among your people

Mt. 22:29

Isa. 8:20

2 Tim 3:15

2. *Three basic questions concerning the public reading of the scriptures.*

a. What translation should be used in the public reading?

- It should be a translation based upon a sound theology of formal equivalence and rooted in the most responsible textual basis

b. What portions should be selected for reading?

Mt. 4:4

2 Tim. 3:16

QUOTE# 79 – Charles H. Spurgeon, “Commenting and Commentaries” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 682-683. M6.L13.P2.S1.IE.2b

c. What are the requisites for excellence in the public reading of the Scriptures?

1) Distinctness of articulation

1 Cor. 14:9

a) Give full value to all the vowels.

b) Give adequate expression of the consonants.

2) Correctness of pronunciation

3) Accuracy of emphasis

QUOTE# 80 – John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 517. M6.L13.P2.S1.IE.2c.3

*“What is necessary to attain this?”*

i) An intelligent grasp of the concepts contained in the passage

ii) A sympathetic identity with the passage

iii) An imaginative sensitivity to the passage

4) Variety of pace

5) Adequacy of volume

6) Fitness of posture

3. *Specific suggestions for the cultivation of the ability to read the scriptures with excellence.*

a. General cultivation

QUOTE# 81 – John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 515. M6.L13.P2.S1.IE.3a

b. Specific cultivation

- 1) Read the portion to be read in public prayerfully, reflectively, and carefully.
- 2) Plan the structure of emphasis, speed, volume, and pauses.
- 3) Work on all proper names of people and places.
- 4) Read the passage aloud in private as you hope to read it publicly.

QUOTE# 82 – John A. Broadus, *On The Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 518-519. M6.L13.P2.S1.IE.3b

- 5) Seek the input of competent judges of public reading.

4. *Concluding remarks regarding commenting upon the scriptures.*

Neh. 8:8

- a. Do not comment without preparation.
- b. Do not comment too much or too long.
- c. Try not to break the flow of thought

QUOTE# 83 – John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 519. M6.L13.P2.S1.IE.4c

SUMMARY AND CONCLUSION:

- If you desire that your people love the Word of God, then you must do all within your power in the public reading of the Scriptures to read in such a way as to make the scriptures “come alive” to them.
- Labor to cultivate such facility in this aspect of public worship, that your people eagerly await your reading of the Scriptures each time you gather in the special presence of Christ.