

**THE ORDINANCES OF CHRISTIAN WORSHIP,  
AS DELIVERED IN THE NEW TESTAMENT,  
CONCISELY OPENED IN  
RESPECT BOTH TO PRINCIPLE AND  
OBSERVANCE, COMPRISING THE PRIMARY  
ORDINANCES OF INSTITUTED WORSHIP**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649663736

The Ordinances of Christian Worship, as Delivered in the New Testament, Concisely Opened in Respect Both to Principle and Observance, Comprising the Primary Ordinances of Instituted Worship by Henry Webb

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**HENRY WEBB**

**THE ORDINANCES OF CHRISTIAN WORSHIP,  
AS DELIVERED IN THE NEW TESTAMENT,  
CONCISELY OPENED IN  
RESPECT BOTH TO PRINCIPLE AND  
OBSERVANCE, COMPRISING THE PRIMARY  
ORDINANCES OF INSTITUTED WORSHIP**



---

THE ORDINANCES OF  
**CHRISTIAN WORSHIP,**

AS DELIVERED IN THE NEW TESTAMENT,

CONCISELY OPENED IN RESPECT BOTH TO PRINCIPLE AND  
OBSERVANCE, COMPRISING THE PRIMARY ORDINANCES OF

INSTITUTED WORSHIP,

WATCHING, PRAYER, CONFESSION, CHRISTIAN BAPTISM, AND  
THE LORD'S SUPPER.

---

"TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE  
COMMANDED YOU: AND LO! I AM WITH YOU ALWAYS, EVEN TO  
THE END OF THE WORLD."—OUR LORD.

---



HENRY WEBB.

LONDON:  
SIMPKIN, MARSHALL, & CO.,  
STATIONERS' HALL COURT.

1873.

138. e. 80.

PRINTED BY  
G. HILL, WESTMINSTER BRIDGE ROAD,  
LAMBETH, S.E.

---

## INTRODUCTION.

---

THE present volume comprises some of the first principles as well as duties of Instituted Worship, a theme well befitting the careful attention of every member of the human race, and more particularly those amongst them who claim to be members of the Church of Christ. All acceptable worship towards God is that alone which is rendered according to divine authorization, and in duly understanding the divine provisions in reference to this service are involved the best interests of man. At sundry times and in divers manners it has pleased the Almighty to make known to us his will. In the last of these times the divine will, as to Gospel Worship, has been fully delivered to us by our Lord and then by his Apostles. And the New Testament contains these divine instructions in reference to Christian Worship. The divine will has also been delivered in a variety of ways; and these ways we find to be more or less direct in expression. Now, to understand our Heavenly Director we must take His gracious revelations just as it has pleased Him to deliver them to man, and seek, by means of the Holy Spirit's instruction, that full understanding which shall make us, as worshippers, fully satisfied that we are walking in the ways of God. Of course some of the passages from which we have to deduce much that is important, may not seem to be all that is desirable, yet as infinite wisdom has been the director in these gracious discoveries, we may conclude there is all that is truly requisite for the purpose.

It would be an unhappy mistake were we to think that we might demand whatever kind of direction we pleased for our own satisfaction, for it is the prerogative of God alone to direct in these

matters, and he is graciously pleased to do it in his own way—sometimes by an example, at other times by a direct charge. Only by inference can some duties of faith and obedience be evinced from the Word. It is not ours to choose how we will be spoken to or instructed by our Heavenly Father, but we must wait upon him for his discoveries as to the way he pleases to permit us to approach him in worship. And should we place our judgment above that of our Divine Instructor as to what is requisite for the ends of duly directing the devout in worship, we shall perplex ourselves with offence about the divine method, merely to enjoy our own state of self-satisfaction. Every truth does not lie upon the surface, there are some for which we must dig; nor does truth ever present itself so evidently to the mind as to need but little thought. Some truths can be secured by the earnest and the thinking only after they have lifted up their desire and their voices to him who giveth liberally the wisdom they need.

United Christian worship necessarily calls for the free and intelligent co-operation of the worshippers, some as leaders, others as followers, and this requisite condition has given rise to many existent conflicting rules and regulations amongst Christians, for which divine authority is more or less claimed. To many devout persons this state of things appears to affect the very vitals of Christian unity, and to throw the Church of Christ characterized in divine will as under one Lord, holding one faith, and sanctified by one Spirit, into the utmost confusion. But this is through estimating unity by wrong criterions. In every company the purpose may be similar, yet the methods adopted for the accomplishment of the same end may vary. As our Heavenly Father now seeks worshippers who shall approach him in spirit and in truth, there must necessarily be a margin, within which variations in Christian charity must be allowed, for every one and every party cannot be of the same standard of proficiency. We must take as the proper criterion of unity THE ACTUAL DIVINE WORK AND THE DIVINELY RECORDED WILL IN THIS MATTER, and not, as the authorised exponent of that will, any uninspired mortal, however



wise and good such may appear. We can obey only so far as we truly apprehend the will of God in these matters. Where there is required union there must be agreement; but that agreement should never over-ride the dictates of the will of Christ as recorded in the Scriptures. In this department of obedience, as in differences between Christians, while the purpose in each is true and sincere, separate interests and bodily divisions appear, yet not necessarily any severance from Christ. Each is united to him as the head. The conventionalities of parties may give outward forms of various aspects, yet continue to be based upon the fundamental principles held forth by the word of God. This fact overlooked will mislead those who look no deeper than the surface. Unity in religious obedience will be considered to be but a theory unrealized as yet in practice, and temptation may arise to exercise an act of officiousness in again recasting these diversities into a new model—a change, in fact, without a virtual difference. Such ideas must be set aside to give place to better. There is but one Lord, and but one Spirit, under whom all the acceptable operations in the Church upon earth proceed; we as fellow-workers instruct and exhort our fellow Christians, but the consistency of the whole is our Lord's department, which he alone can rectify by divine power. There is a proper spirit in which the divine instructions for Worship are to be followed. If in a spirit of mere formal propriety we seek to Worship, we may fail in securing the essential benefit held forth by promise. The spirit, as well as the truth, is requisite; the Spirit of grace and supplication. Forms may be to a great extent our own human modifications of propriety; we should not, therefore, rest on these without the Spirit of Grace as the prime essential.

To the devout and inquiring Christian I trust the following work will prove acceptable. It is an epitome of conclusions gathered from those instructive passages found in the Scriptures, authorizing and directing the observance of the several ordinances of Christian Worship. I am aware the subject embraces many points upon which opposite conclusions have been, and still continue to be, held, and this condition of the worshipping world continues to give

strength to much isolation and unfriendliness between many real Christians. I cannot flatter myself that my work in this department will be allowed to pass free from such treatment, but he who intends to follow his Lord in the work of instruction, however humble, must in measure meet with his proportion of opposition and rejection. In thus epitomizing these points I trust I shall aid the Christian reader to prove all things, and hold fast that which is good in divine Worship, to his own benefit and the glory of God; and in attaining this, the end I have proposed to myself in writing will then be accomplished. Although these duties have in past times given rise to much bitter controversy, the period is no doubt now come when they can be viewed without asperity, and divested of party rancour. Indeed, the advance of traditional Christianity in its imposing ritualism and dictatorial claims for imperial human infallibility, should call all who love Scriptural Worship to look more closely into the basis of their own views and practices upon this subject. Undoubtedly a clear insight into the teaching of the New Testament concerning divinely instituted Gospel Worship must be the best remedy for that darkness on the subject which largely prevails, and which yields a basis for the imposition of human commands upon the willing devotee, to the exclusion of true spirituality in Worship.

My purpose in this work is to aid the devout worshipper in attending to the will of God as delivered for his instruction in the Scriptures. With earnest desire to satisfy myself as to the duties of instituted Worship, I originally set myself to collect from the sacred Scriptures, as the sole authority in these matters, the mind of God which authorized the various ordinances of Gospel Worship; and thus having instructed myself, I felt persuaded that what I found good for myself would be so for others: for those who can be satisfied with a simple, unvarnished statement of Scripture conclusions upon the subject.

In conclusion, I would call attention to the fact that the present volume is first in order on Instituted Worship, although that on the Gospel Church, advertised at the end of this volume, has preceded it in time; circumstances having induced me to send that first to the press.

H. W.

CONTENTS.

INTRODUCTION	iii—vi.
--------------	---------

BOOK I.

THE ORDINANCES OF CHRISTIAN WORSHIP DELINEATED FROM THE	
NEW TESTAMENT	pp 1—62.
CHAPTER I.—The general nature of Divine Worship	p 1.
CHAPTER II.—The acceptable duty of Worship	p 4.
CHAPTER III.—The Ordinance of Divine Worship denominated "Watching."	p 8.
CHAPTER IV.—The Ordinance of Worship called Prayer	p 11.
CHAPTER V.—The confession of God before men	p 14.
CHAPTER VI.—The confession of God by Song	p 17.
CHAPTER VII.—The Observance of the Lord's Day	p 20.
CHAPTER VIII.—The ministration of the will of God	p 28.
CHAPTER IX.—The several ways of administering the word men- tioned in Scripture	p 32.
CHAPTER X.—The Virtue of acceptable Worship	p 39.
CHAPTER XI.—The Holy Kiss	p 43.
CHAPTER XII.—Washing one another's feet	p 46.
CHAPTER XIII.—The visitation and anointing with oil the sick	p 48.
CHAPTER XIV.—The prohibition to the Gentiles	p 51.
CHAPTER XV.—The laying on of hands	p 53.
CHAPTER XVI.—Confirmation and Ordination	p 56.

BOOK II.

THE CEREMONIAL ORDINANCES OPENED AS TO THEIR PURPORT AND	
DUE OBSERVANCE	pp 63—110 [below the pages.]
CHAPTER I.—The standing purpose of the Ceremonial Ordinances	p 63.
CHAPTER II.—Our Lord's institution of Christian Baptism	p 66.
CHAPTER III.—The purport of Christian Baptism	p 69.
CHAPTER IV.—The Kinds of Baptism distinguished	p 73.
CHAPTER V.—Baptism a Charge on the Administrators	p 76.
CHAPTER VI.—The subjects of Christian Baptism; "Disciple all nations, baptizing them"	p 78.