

MOVING PROPHETICALLY IN PRAISE AND WORSHIP

I. SUMMARY OF WORSHIP.

- A. *Giving to the Lord.* (1 Chr 16:29 KJV) Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.
- B. *In spirit and in truth.* (John 4:23 KJV) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (John 4:24 KJV) God is a Spirit: and they that worship him must worship him in spirit and in truth.
- C. *In essence, what is worship?*
 - 1. Worship is a two-way communication between God and man.
 - 2. Worship is the human response to the perceived presence of the divine, a presence which transcends normal human activity and is holy.
 - 3. The presence of God is God's initiative in encountering people. Biblical words for the presence of God usually relate to the "face" of God.
 - 4. True worship is encountering God "face to face."
 - 5. Don't need to get close to God to praise Him.
 - 6. Worship requires interaction--person to person.
 - 7. Can't worship until get glimpse of God--our focus is upon the Lord.

II. PROPHETIC WORSHIP.

- A. *Moving prophetically in worship.*
 - 1. To move with an awareness of the desire and leading of the Holy Spirit moment by moment or to discern the direction of the Spirit.
 - 2. Prophetic worship is walking and talking with the Lord.
- B. *Prophetic worship is the relationship between worship (us speaking) and prophecy (God speaking).*
- C. *Music is an aid in prophetic worship.*

III. MUSIC AND PROPHECY.

- A. *David.*
 - 1. (1 Chr 25:1 KJV) Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals:...
 - 2. (1 Chr 25:3 KJV) Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.
- B. *Elisha.*
 - 1. (2 Ki 3:14 KJV) And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. (2 Ki 3:15 KJV) But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

2. Minstrel. 5059. nagan, naw-gan'; a prim. root; prop. to thrum, i.e. beat a tune with the fingers; espec. to play on a stringed instrument; hence (gen.) to make music:--player on instruments, sing to the stringed instruments, melody, minstrel, play (-er. -ing).

C. ***The function of music and prophecy.***

1. Music can have a soothing effect.
2. Music helps to prepare the spirit and soul for ministry.
 - a. It is difficult to prophesy when the spirit or soul is distraught.
 - b. Music can enhance the prophetic flow by soothing our hearts so that we are more receptive to God's Spirit.
3. Music may accompany prophecy (accompaniment while others prophesy).
4. A musician can function prophetically by playing with sensitivity to the Spirit.

IV. THE "SONG OF THE LORD."

A. ***When we sing praises unto God, He responds by singing also.*** (Zep 3:17 KJV)
The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

B. ***The "song of the Lord" refers to "prophetic song;" a song sung unto the Lord or unto believers.***

C. ***Biblical references.***

1. (Psa 137:1 KJV) By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. (Psa 137:2 KJV) We hanged our harps upon the willows in the midst thereof. (Psa 137:3 KJV) For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. (Psa 137:4 KJV) How shall we sing the Lord's song in a strange land?
2. (2 Chr 29:27 KJV) And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. (2 Chr 29:28 KJV) And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. (2 Chr 29:29 KJV) And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

D. ***Paul spoke of psalms, hymns, and "spiritual songs."***

- a. (Eph 5:19 KJV) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- b. (Col 3:16 KJV) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

V. PSALMS.

- A. *Psalms refer to the singing of the Scriptures.*
- B. *The Psalms comprised the majority of the “hymnal” in the early church.*

VI. HYMNS.

- A. *A hymn is nothing more than a song of human composition.*
 - 1. Not copied from the Scriptures, but are rather composed in the mind of the poet and then set to an enhancing tune.
 - 2. The “hymn” as we know it today is an art form that has emerged within the last few hundred years.
- B. *There is nothing inherently sacred about the hymn form as we know it today.*
- C. *Ongoing controversy between traditional and contemporary music.*
- D. *A prominent American clergyman compiled ten reasons for opposing the new music trend of his day:*
 - 1. It’s too new, like an unknown language.
 - 2. It’s not so melodious as the more established style.
 - 3. There are so many new songs that it is impossible to learn them all.
 - 4. This new music creates disturbances and causes people to act in an indecent and disorderly manner.
 - 5. It places too much emphasis on instrumental music rather than on godly lyrics.
 - 6. The lyrics are often worldly, even blasphemous.
 - 7. It is not needed, since preceding generations have gone to heaven without it.
 - 8. It is a contrivance to get money.
 - 9. It monopolizes the Christians’ time and encourages them to stay out late.
 - 10. These new musicians are young upstarts, and some of them are lewd and loose persons. (These ten reasons are adapted from a 1723 statement directed against the use of--hymns!
- E. *Reasons why we today would choose to incorporate the beloved hymns of the church into the worship service.*
 - 1. Hymnals give us a valuable link to our rich Christian heritage.
 - 2. Hymns provide us with a depth of vocabulary that many of our choruses do not.
 - 3. Hymns can provide us with a much wider variety of subjects and themes for expressing ourselves.
 - 4. The old hymns have a much longer lifespan than many of the choruses we sing today.
- F. *Ten reasons given in 1984 by a group of Bible college students to state why they did not support hymns:*
 - 1. Many hymns are doctrinal and instructional in nature, rather than contributing to praise and worship.
 - 2. The music is formal, structured, and outdated, as opposed to being youthful and contemporary.
 - 3. Many of the words are archaic.
 - 4. Some have forsaken hymns as a part of their break with the dry deadness of their traditional background.

5. Many hymns are dead.
6. Many churches cannot afford hymnals.
7. Hymns represented the new move of God in their day, and choruses represent the new move of God in our day.
8. Choruses are simple and easy to concentrate on.
9. Having to hold a hymnal is a negative factor.
10. Choruses lend themselves more easily to flowing in the Spirit.

SPIRITUAL SONGS.

- A. ***Spontaneous songs of the moment which rise from our spirits unto the Lord.***
- B. ***Spiritual songs are sometimes spoken in our native tongue and sometimes in an unknown tongue.***
 1. (1 Cor 14:14 KJV) For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
 2. (1 Cor 14:15 KJV) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- C. ***Each worshiper is able to sing his or her own unique spiritual song to the Lord*** (our own composition received spontaneously from the Lord through the Spirit).
- D. ***Charismatic renewal has seen one very common type of spiritual song.***
 1. The singing of spontaneous praise with one sustained chord.
 2. The piano and organ hold down one major chord, and the entire congregation sings, alternating notes between the first, third, and fifth notes of the scale.
- E. ***Another beautiful way to sing spiritual songs.*** Choose the melody of a known chorus, and rather than singing the words that everyone knows, instruct the congregation to sing the same tune but to create their own words of praise and thanksgiving unto the Lord.
- F. ***Generally two levels of spiritual songs.***
 1. First level, we sing a spontaneous song to the Lord, for the exclusive enjoyment of the Lord and the individual.
 2. Second level, we sing to the congregation.
A simple praise unto the Lord and can be expressed in the hearing of the congregation.
A spoken prophecy, but rather than being spoken, it is sung.
A spiritual song could be a reflection of the heavenly song. Through prophetic insight a person could sing before the congregation the song that is being sung in heaven around the throne.

Singing a new song.

- (Psa 33:3 KJV) Sing unto him a new song; play skilfully with a loud noise.
- (Psa 96:1 KJV) O sing unto the LORD a new song: sing unto the LORD, all the earth.
- (Psa 144:9 KJV) I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.
- (Rev 5:9 KJV) And they sung a new song, saying, Thou art worthy to take the

book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;