

THE MINISTRY

of

PRAISE AND WORSHIP

MIN293

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Syllabus

1. What Is Praise?
2. How Are We to Praise God?
3. Difference between Praise and Worship
4. Praise: A Weapon for Spiritual Warfare
5. Entering the Presence of God.
6. What Is Worship?
7. The Essence of Worship
8. Becoming a Worshiper
9. The Full Purpose of Congregational Worship
10. Prophetic Worship
11. Psalms, Hymns, and Spiritual Songs
12. Review and Exam

LESSON 1

“What Is Praise?”

Praise and Worship: the Flow of God

1) THE RIVER OF GOD.

- a) ***Shall make glad the city of God.***(Psa 46:4 KJV) There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
- b) (Joel 3:18 KJV) And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.
- c) (John 7:38 KJV) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (John 7:39 KJV) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)
- d) (Jer 31:12 KJV) Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. (Jer 31:13 KJV) Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.
 - i) Praise for the goodness of God.
 - ii) Praise for His provisions of wheat, wine, and oil.
 - iii) Joy in the house of the Lord.
 - (1) Soul as a watered garden (realm of emotions prosperous).
 - (2) Mourning into joy.
 - (3) Dancing for joy.

2) THE CHURCH AND PRAISE.

- a) ***Judah means praise.***
- b) ***Judah became God's sanctuary.***
 - i) All Israel is God's domain, but he sets up his sanctuary in Judah.
 - ii) (Psa 114:2 KJV) Judah was his sanctuary, and Israel his dominion.

3) WHAT IS PRAISE?

- a) ***Praise is preoccupation with who God is and what he has done.***
 - i) Focuses on God's incomparable character.
 - ii) Focuses on God's wondrous acts on behalf of his children.
- b) ***Praise is extroverted in nature..***
 - i) Characterized by celebration and exhilaration.
 - ii) Expressed through singing, shouting, speaking forth, playing of musical instruments, dancing, and other external forms.

- iii) Praise is “raising much to-do about God.”
- iv) A study of the Old Testament clearly reveals that the Hebrew people were very emotional and vocal in their expressions of praise and adoration before God.
- c) ***Praise begins with a mind set upon God, but then those thoughts must be put into action in order to qualify as praise.***
 - i) Praise is to be declared or manifested. (Psa 66:8 KJV) O bless our God, ye people, and make the voice of his praise to be heard:
 - ii) Praise is not praise until it is vocalized or shown forth.
 - iii) Praise can be shown forth in the countenance and bodily expression.

4) WHY WE SHOULD PRAISE THE LORD.

- a) ***Commanded.*** (Psa 150:1 KJV) Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.
- b) ***God is enthroned by our praise.*** (Psa 22:3 KJV) But thou art holy, O thou that inhabitest the praises of Israel.
- c) ***Praise is our entrance or gate into God's presence.***
 - i) (Psa 100:2 KJV) Serve the LORD with gladness: come before his presence with singing.
 - ii) (Psa 100:4 KJV) Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
 - iii) (Isa 60:18 KJV) ...but thou shalt call thy walls Salvation, and thy gates Praise.
- d) ***There is power in praise (spiritual warfare).***
- e) ***It is a good thing to praise the Lord.*** (Psa 92:1 KJV) It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:
- f) ***He is worthy of our praise.***
 - i) (Psa 48:1 KJV) Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.
 - ii) (Rev 4:11 KJV) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

5) WHEN SHOULD WE PRAISE THE LORD?

- a) ***When you feel like it--***When we are truly impacted with the greatness of God, praise comes easily.
- b) ***When you don't feel like it.***
 - i) Willful choice. Ps 103:1. Praise the Lord O my soul.
 - ii) Offering up sacrifices of praise.
 - (1) A sacrifice speaks of something costly; the giving of something that is dear to us.
 - (2) A sacrifice is not a sacrifice until it costs us something.
 - iii) The sacrifice of praise.
 - (1) (1 Pet 2:5 KJV) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
 - (2) (Heb 13:15 KJV) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.
 - (3) (Psa 116:17 KJV) I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

c) ***Any time is a good time to praise the Lord.***

- i) At all times. (Psa 34:1 KJV) A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise shall continually be in my mouth.
- ii) Continually. (Heb 13:15 KJV) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.
- iii) At midnight. (Psa 119:62 KJV) At midnight I will rise to give thanks unto thee because of thy righteous judgments.
- iv) Rising up early. (Psa 57:8 KJV) Awake up, my glory; awake, psaltery and harp: I myself will awake early.
- v) Praise him; praise him. Praise him in the morning; praise him at noontime; praise him; praise him; praise him when the sun goes down.

6) WHERE SHOULD WE PRAISE THE LORD?

a) ***Everywhere.*** Before all men and nations.

- i) (Psa 96:3 KJV) Declare his glory among the heathen, his wonders among all people.
- ii) (Psa 40:3 KJV) And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

b) ***In the congregation.***

- i) (Psa 22:22 KJV) I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
- ii) (Psa 107:32 KJV) Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
- iii) (Heb 2:12 KJV) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

LESSON 2

“How Are We to Praise God?”

God wants us to praise him with sincerity, incorporating the scriptural forms of praise as a willing sacrifice.

1) ***Lifting of hands.***

- a) (Neh 8:6 KJV) And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.
- b) (Psa 63:4 KJV) Thus will I bless thee while I live: I will lift up my hands in thy name.
- c) (Psa 134:2 KJV) Lift up your hands in the sanctuary, and bless the LORD.
- d) (Psa 141:2 KJV) Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

2) ***Clapping hands.***

- a) People. (Psa 47:1 KJV) To the chief Musician, A Psalm for the sons of Korah. O clap your hands, all ye people; shout unto God with the voice of triumph.
- b) Floods. (Psa 98:8 KJV) Let the floods clap their hands: let the hills be joyful together
- c) Mountains and hills. (Isa 55:12 KJV) For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

3) ***Playing of musical instruments.***

- a) (1 Chr 13:8 KJV) And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.
- b) (Psa 150:3 KJV) Praise him with the sound of the trumpet: praise him with the psaltery and harp. (Psa 150:4 KJV) Praise him with the timbrel and dance: praise him with stringed instruments and organs. (Psa 150:5 KJV) Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

4) ***Standing.***

- a) No chairs in holy place. Priests continually stood before the Lord as they fulfilled their ministry.
 - i) (2 Chr 7:6 KJV) And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.
 - ii) (2 Chr 29:26 KJV) And the Levites stood with the instruments of David, and the priests with the trumpets.
 - iii) Standing serves two purposes.
 - iv) Speaks of respect.
 - v) Indicates alertness.

5) ***Kneeling, bowing, and prostration.***

- a) (Psa 95:6 KJV) O come, let us worship and bow down: let us kneel before the LORD our

maker.

- b) (Rev 4:10 KJV) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (Rev 4:11 KJV) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.
- c) (Rev 19:4 KJV) And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

6) ***Singing.***

- a) (Psa 100:2 KJV) Serve the LORD with gladness: come before his presence with singing.
- b) (Psa 126:2 KJV) Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.
- c) (Eph 5:19 KJV) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

7) ***Shouting.***

- a) (Psa 47:1 KJV) O clap your hands, all ye people; shout unto God with the voice of triumph.
- b) In the NIV, joyful noise is translated Shout for Joy to the Lord.
 - i) (Psa 95:1 NIV) Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation.
 - ii) (Psa 98:4 NIV) Shout for joy to the LORD, all the earth, burst into jubilant song with music; (Psa 98:5 NIV) make music to the LORD with the harp, with the harp and the sound of singing, (Psa 98:6 NIV) with trumpets and the blast of the ram's horn-- shout for joy before the LORD, the King.
 - iii) (Psa 100:1 NIV) Shout for joy to the LORD, all the earth.

8) ***Dancing--usually associated with celebration.***

- a) Miriam. (Exo 15:20 KJV) And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. (Exo 15:21 KJV) And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.
- b) David. (2 Sam 6:14 KJV) And David danced before the LORD with all his might; and David was girded with a linen ephod. (2 Sam 6:15 KJV) So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. (2 Sam 6:16 KJV) And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.
- c) Turned our mourning. (Psa 30:11 KJV) Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;
- d) Praise in dance. (Psa 149:3 KJV) Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
- e) Leaping. (Acts 3:8 KJV) And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
- f) Value of dancing. Dancing way to release ourselves more fully to love the Lord with all our might and strength.

9) Notes.

- a) After you hop, be straight in your walk. Very visible form of worship; any spiritual

inconsistencies in the life of the dancer become more immediately glaring.

b) It is easier to restrain a fanatic than to raise a corpse.

LESSON 3

“Differences between Praise and Worship”

- 1) DIFFERENCES BETWEEN PRAISE AND WORSHIP.
 - a) ***The outward forms of praise and worship are often identical It is almost as difficult to separate praise and worship as it is to divide soul and spirit.***
 - b) ***Worship is an attitude of the heart; praise is an outward testimony.***
 - c) ***Praise can sometimes be distant, but worship is usually intimate.***
 - i) Drunkards witness to one another.
 - ii) Jesus said the rocks would cry out if his disciples did not praise him. Rock do not have a relationship with God; no interaction of personalities.
 - d) ***Relationship is a requirement for worship. It brings us close to the heart of God.***
 - e) ***Praise is always seen or heard; worship is not always evident to an observer.***
 - i) Praise is obvious to others.
 - ii) There is only one who knows whether or not we are truly worshipping.
- 2) PRAISE.
 - a) ***Praise is preoccupied with who God is and what he has done.***
 - b) ***Praise is extroverted in nature.***
 - i) It is characterized by celebration and exhilaration and is expressed through singing, shouting, speaking forth, playing of musical instruments, dancing, and other external forms.
 - ii) Praise is “raising much to-do about God.” The Hebrew people were very emotional and vocal in their expressions of praise and adoration before God.
 - c) ***Praise is action.***
 - i) Praise is to be declared or manifested. (Psa 66:8 KJV) O bless our God, ye people, and make the voice of his praise to be heard:
 - ii) Praise is not praise until it is vocalized or expressed outwardly.
- 3) WORSHIP.
 - a) ***Worship is conversation between God and man, a dialogue that should go on constantly in the life of a Christian.***
 - b) ***Worship is giving to God and involves a lifetime of giving to him the sacrifice he asks for: our total selves.***
 - c) ***Worship is one's heart expression of love, adoration, and praise to God with an attitude and acknowledgment of his supremacy and Lordship.***
 - d) ***Worship means “to feel in the heart.”***
 - e) ***Worship is extravagant love and extreme obedience.***
 - f) Worship is an act by a redeemed man, the creature toward God, his Creator, whereby his will, intellect and emotions gratefully respond in reverence, honor, and devotion to the revelation of God's person expressed in the redemptive work of Jesus Christ, as the Holy Spirit illuminates God's written word to his heart.
 - g) Worship means to “feel in the heart.” Worship also means to express in some appropriate

manner what we feel.

- h) True worship and praise are “awesome wonder and overpowering love” in the presence of our God.
- i) Worship is the ability to magnify God with our whole being--body, soul, and spirit.
- j) The heart of true worship is the unashamed pouring out of our inner self upon the Lord Jesus Christ in affectionate devotion.
- k) Worship is fundamentally God's Spirit within us contacting the Spirit in the Godhead.
- l) Worship is the response of God's Spirit in us to that Spirit in him whereby we answer, “Abba, Father,” deep calling unto deep.
- m) Worship is the ideally normal attitude of a rational creature properly related to the Creator.
- n)** Worship is extravagant love and extreme obedience.

- 4) GOD IS GIVING US A NEW SONG.
- a) ***Sing unto the Lord a new song.*** "For God is great and greatly to be praised!"
 - b) ***Miriam rejoiced because enemy drowned in sea.***
 - i) Disciples rejoiced that devils subject to them.
 - ii) Rejoice because your name is written in the Lamb's book of life.
 - c) ***Our song to the Lord.***
 - i) Let the redeemed of the Lord say so--I'm redeemed; I'm redeemed...
 - ii) Worthy is the Lamb.

LESSON 4

“Praise: a Weapon for Spiritual Warfare”

(Psa 149:6-9 KJV) Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

- 1) THE GOSPEL OF THE KINGDOM OF GOD.
 - a) *Associated with healing the sick.*
 - b) *Associated with casting out devils.*
 - i) If I by the finger of God cast out devils, the kingdom of God is come nigh you.
 - ii) Declaring Jesus is Lord brings victory over the kingdom of darkness.
 - c) *Not just casting devils out, but living an overcoming victorious life through spiritual victories.*

- 2) SPIRITUAL VICTORIES ARE WON THROUGH A VARIETY OF METHODS.
 - a) *Intercessory prayer.*
 - b) *The confession of God's word.*
 - c) *Also won through medium of praise--which actually enthrones the Lord.*
 - i) (Psa 22:3 KJV) But thou art holy, O thou that inhabitest the praises of Israel.
 - ii) One translation says praises enthrone him--make him Lord.

- 3) TREMENDOUS VICTORY FOR PEOPLE OF GOD THROUGH PRAISE.
 - a) *Jehosophat.* 2 Chronicles 20.
 - i) Pursued by the enemy.
 - ii) Battle not yours, but God's
 - (1) Fear not, be not dismayed. The Lord will be with you.
 - (2) Jehosophat bowed.
 - (3) Judah and Jerusalem fell before the Lord and worshiped.
 - (4) Levites stood up to praise the Lord with a loud voice on high.
 - iii) Singers and musicians put on front line.
 - iv) Give thanks to the LORD, for his love endures forever.
 - v) It is interesting to note that they were not calling down fire from heaven, or invoking God's wrath upon the heathen.
 - vi) Too much of our “Spiritual warfare” gets distracted with rebuking the enemy, or with calling on God to act for us in some specific way. But these singers were not recommending a battle strategy to God, nor did they bother to curse the enemy.
 - vii) In its essence, their song of praise said, “Lord, we recognize that you are the omnipotent God and that you have promised to fight for us today. So we thank and praise you for the victory, rejoicing in what we know you have already determined to do on our behalf. Words like that release God to act in the way he knows is best. Warfare through praise does not dictate to God what he should do--it praises him for

- his wisdom and might, recognizing that he is capable of settling the problem in the best possible manner. We do not focus on the battle or the enemy; we look only to the solution--God!
- b) ***Paul and Silas.***
- i) Cast out a spirit of divination which brought great gain.
 - ii) Beaten and thrown into prison.
 - iii) After they had been flogged and put in an inner cell, with their feet fastened securely in stocks,
 - (1) Around midnight, Silas said, "Paul, did we miss God today? My back hurts, and my feet hurt, and I just don't feel like putting up with all this. Should I invoke a curse on the jailer for treating us like this, or perhaps we should just call down fire on this whole place!
 - (2) Paul groaned a little as he turned his aching body toward Silas and said, "Silas, I think we should praise the Lord! Let's thank him that we're still alive! Let's thank him that he's going to bring something good out of this situation!"
 - (3) So at midnight Paul and Silas began to pray and sing hymns unto God!
 - (4) And the prisoners heard them.
 - iv) Paul and Silas were not crying out to God for deliverance. They were not rebuking the stocks nor casting demons out of the jailer. They were simply praising God for his greatness and goodness.
 - v) Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everybody's chains came loose." (Acts 16:26).
 - vi) The story ends with the jailer and his entire household confessing their faith in Jesus Christ.
 - (1) God responded to their praise and not only freed them from jail but also delivered an entire family from the clutches of Satan!
 - (2) Praise resulted in deliverance and evangelism!
- 4) IN PRAISE, WE NO LONGER ATTACK THE PROBLEM OR THE ENEMY.
- a) ***We simply confess and rejoice in Christ's Lordship.***
 - b) ***We rejoice in the fact that he is Lord and victor in our current dilemma.***
 - c) ***When we rejoice in his strength, he goes to battle.***
 - d) ***As we confess him as Lord in that situation, our faith begins to rise to the level of our confession, and***
 - i) God says, "Why, my children really do believe that I am God and Lord in this situation! In that case, I will display my strength and glory!"
 - ii) God responds by granting us a great victory!
 - e) ***Prayer often dictates to God when we ask him for things when he would want to answer in a different and fuller dimension.***
 - i) Praise takes the lid off the possibilities, because it simply confesses and rejoices in the absolute ability of God to be exactly who he is in the situation at hand.
 - ii) When we confess God's supremacy through praise, our faith rises to the level of our confession, and he responds.

5) HIGH PRAISES AND THE TWO-EDGED SWORD. Ps 149:6

a) **High praise.**

i) Refers to an intense level of praise.

ii) High praise refers to praise that is occurring high above us right now, the praise that is ascending to the Father from before the throne.

(1) Possible for us here below to participate now in that “high praise.”

(2) By listening with our spirits, we can discern the type of song being sung around the throne. Holy, holy, holy. In earth as it is in heaven.

iii) A type or level of praise that ascends into the heavenlies and wars on our behalf.

b) **Ps 149 links high praise with the two-edged sword, or the word of God.**

i) Executing “vengeance upon the heathen, and punishments upon the people.

ii) God does not usually respond to our praise by pouring out his wrath and judgment on the heathen.

c) **God is saying, “There is an inheritance for the church in the nations, but it is not yet claimed.** Go forth and bind the satanic powers that blind the hearts of men, and reclaim for the kingdom that portion of the body of Christ that has yet to be brought in.”

i) (Isa 30:32 NIV) Every stroke the LORD lays on them with his punishing rod will be to the music of tambourines and harps, as he fights them in battle with the blows of his arm.

ii) Get out the tambourine. Get out the guitar. Let the pianist be seated; let the drummer take his place. It is time to go to war. It is time to lead God's people in high praise, to declare that he is victorious in all the earth.

d) **God wants to punish the kingdom of darkness by rescuing from Satan's hand many souls who are now doomed to destruction.**

i) (Isa 25:7 KJV) And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

ii) Mount Zion famous as a place of praise. On that mountain of praise, the Lord will destroy the blanket of darkness that covers cities and families.

e) **Noise from the temple.** (Isa 66:6 NIV) Hear that uproar from the city, hear that noise from the temple! It is the sound of the LORD repaying his enemies all they deserve.

LESSON 5

“Entering the Presence of the Lord”

Come into His Presence with Singing

(Psa 100:1 KJV) A Psalm of praise. Make a joyful noise unto the LORD, all ye lands. (Psa 100:2 KJV) Serve the LORD with gladness: come before his presence with singing. (Psa 100:3 KJV) Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. (Psa 100:4 KJV) Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

1) WORSHIP

- a) ***Worship is a two-way communication between God and man.***
 - i) Worship is the human response to the perceived presence of the divine.
 - ii) Biblical words for the presence of God usually relate to the "face" of God.
 - iii) True worship is encountering God "face to face."
 - iv) Don't need to get close to God to praise Him; but you do to worship Him..
- b) ***Jacob perceived the presence of the Lord at Haran (Gen. 28:10-17).***
 - i) Jacob, fleeing away to Haran, perceived the presence of the Lord in a dream while sleeping at "a certain place."
 - ii) When he woke from his sleep, he said: Surely the Lord is in this place--and I did not know it! ... How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
- c) ***The consciousness of holy presence brings forth a response from those who perceive it--a response of worship.***

2) TRUE WORSHIP INVOLVES THE PRESENCE OF GOD.

- a) ***Biblical words for the presence of God usually relate to the "face" of God.***
- b) ***The "face of God" involved a close relationship of God with His people.***
 - i) Moses had a close relationship with God; he knew God "face to face" (Deut. 34:10).
 - ii) The tabernacle was the place of the Lord's name or glory and manifestation of God's presence. (Ex. 40:34,38).
 - iii) The cloud and fire symbolized the presence of God leading the children of Israel on their journey to Canaan.
 - iv) The ark of the covenant was the primary tangible symbol of God's presence with the people.
 - v) The temple became the resting place for the ark of the covenant and represented God's presence.
- c) ***New Testament manifestation of the presence of God.***
 - i) Jesus Christ, Emmanuel, "God with us."
 - ii) The Holy Spirit is an important manifestation of the presence of God.
 - iii) The church is called to be a manifestation of God's presence.
- d) ***We come into God's presence with singing, thanksgiving, and praise.***

3) WHAT IS THE ROLE OF MUSIC IN WORSHIP?

- a) ***The joy of music is evidenced by its prominent role in the celebrations of life.***
- b) ***A farewell might be said "with joy and singing to the music of tambourines and harps." (Laban to Jacob) (Gen 31:27 KJV)*** Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
- c) ***A homecoming welcomed "with timbrels and with dances." (Luke 15:25 KJV)*** Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
- d) ***Miriam after a great deliverance.*** (Exo 15:20 KJV) And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. (Exo 15:21 KJV) And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.
- e) ***Well diggers sung to make their task more enjoyable.*** (Num 21:17 KJV) Then Israel sang this song, Spring up, O well; sing ye unto it: (Num 21:18 KJV) The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:

4) MUSIC AS AN AID TO PROPHETIC WORSHIP.

- a) ***The function of music and prophecy.***
 - i) Music can have a soothing effect; it helps to prepare the spirit and soul for ministry.
 - (1) It is difficult to prophesy when the spirit or soul is distraught.
 - (2) Music can enhance the prophetic flow by soothing our hearts so that we are more receptive to God's Spirit.
 - ii) Music may accompany prophecy (accompaniment while others prophesy).
 - iii) A musician can function prophetically by playing with sensitivity to the Spirit.
- b) ***David separated musicians for prophecy.***
 - i) (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:...
 - ii) (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.
- c) ***Elisha uses music as an aid to prophecy.*** (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.

5) SINGING THE SONGS OF ZION.

- a) ***Can't sing the Lord's song in captivity.*** (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?

b) ***The redeemed will sing the Lord's song.***

- i) (Isa 51:11 KJV) Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.
- ii) (Rev 14:3 KJV) And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

LESSON 6

“What Is Worship?”

Worship the Lord

- 1) OUR RESPONSIBILITY TO WORSHIP GOD.
 - a) (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.
 - i) Motive of giving, not just receiving.
 - ii) Ministering to the Lord--that which is due Him.
 - b) (Psa 99:9 KJV) Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.
 - c) God created us to worship Him.

- 2) VARIOUS DEFINITIONS OF WORSHIP.
 - a) ***Worship is the expression of the heart.***
 - i) Releases God's people in an uninhibited expression of their inner selves.
 - ii) Whatever form we worship should be with all our hearts.
 - b) ***Worship is the expression of love.***
 - i) Expression of love, adoration, and praise to God with an attitude and acknowledgment of his supremacy and Lordship.
 - ii) The heart of true worship is the unashamed pouring out of our inner self upon the Lord Jesus Christ in affectionate devotion.
 - iii) Worship is extravagant love and extreme obedience.
 - iv) Worship comes from Greek word proskuneo, (pros-koo-neh'-o) which means to kiss, like a dog licking his master's hand.
 - c) ***Worship is a function of the Spirit.***
 - i) Worship is fundamentally the spirit within us contacting the Spirit of God.
 - ii) (Psa 42:7 KJV) Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

- 3) DIFFERENCES BETWEEN PRAISE AND WORSHIP.
 - a) ***Praise is an outward testimony; Worship is an attitude of the heart.***
 - i) Praise is always seen or heard; worship is not always evident to an observer.
 - ii) The outward forms of praise and worship are often identical.
 - (1) Shouting, clapping, singing, dancing can be used in worship.
 - (2) But worship can also transpire without any outward activity, whereas praise is always characterized by some form of physical manifestation.
 - b) ***Praise can sometimes be distant, but worship is usually intimate.***
 - i) Drunkards witness to one another.
 - ii) Jesus said the rocks would cry out if his disciples did not praise him (Lu. 19:40).
 - (1) Rocks do not have a relationship with God; no interaction of personalities.

- (2) Therefore, rocks cannot worship God.
- iii) Relationship is a requirement for worship. It brings us close to the heart of God.
- c) ***There are times when our worship will not constitute the forming of words and phrases.***
 - i) Humble prostration of our souls before God, revering his greatness in silence and stillness.
 - ii) Worship frequently functions very similarly to marital love, which does not always need to be verbalized in order to be expressed or appreciated.
- d) ***Praise is largely horizontal, while worship is primarily a vertical interaction.***
 - i) Horizontally, we speak to one another and we declare his praise before each other.
 - ii) Praise does have some vertical functions; worship is purely vertical.
- e) ***Praise is often preparatory to worship.***
 - i) Praise can be perceived as a gateway to worship.
 - ii) We sing in order to enter into praise, and sometimes we praise in order to enter into worship.
 - iii) Music is a catalyst for worship; music is an aid to worship.
 - (1) It in no way guarantees or even denotes worship.
 - (2) Worship is not a musical activity but a function of the heart.
- f) ***Worship is not necessarily superior to praise.***
 - i) Sometimes it is appropriate to remain at praise for a period of time or to bring a service to an apex by concluding with high praise.
 - ii) Some services will begin with worship and end with a glorious sound of praise.
 - iii) Get focus off the mechanics and concentrate on pleasing the Lord by simply expressing our love to him.

LESSON 7

“The Essence of Worship”

1) WORSHIP IN SPIRIT AND IN TRUTH (JOHN 4:20-24).

a) ***The time cometh.***

- i) The Samaritan Woman. (John 4:20 KJV) Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- ii) Jesus. (John 4:21 KJV) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
(1) *Ignorant Worship.* (John 4:22 KJV) Ye worship ye know not what:
(2) *Knowledgeable Worship.* We know what we worship: for salvation is of the Jews.

(3) *Worship in Spirit and in Truth.* (John 4:23 KJV) But the hour cometh, and now is, when the true worshipers 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.

b) ***Worship not bound to locality.*** Jesus was showing that worship would no longer be bound to a certain time or place (neither in Jerusalem, where the Jews worshiped, nor Mount Gerizim, where the Samaritans worshiped).

c) ***A change in worship.***

- i) Jesus knew the time was shortly to come when Mosaic sacrifices at Jerusalem would be outdated.
- ii) Worship would occur within the New Testament temple, man himself.

2) WORSHIP IN SPIRIT.

a) ***Function of the Spirit.*** Worship was going to become a function of the spirit of man reaching out to the Spirit of God.

- i) As a function of the spirit, true worship is more than just an outward ritual.
- ii) Worship is our spirit corresponding with God's Spirit.

b) ***Old Covenant represented outward ceremonies.*** Under the old covenant, worship was a series of outward ceremonies that did not necessarily involve the heart response of the participants.

- i) Is 29:13. These people come near to me with their mouth and honor me with their lips, but their hearts are far from me.
- ii) Under the new covenant, our worship becomes more than merely the mouthing of empty cliches but can be the upright expression of a pure heart.

c) ***Worship enhanced through the Holy Spirit.*** Jesus further showed that our worship would be greatly enhanced through the fullness of the Holy Spirit.

- i) The Holy Spirit is an integral part of our worship.
- ii) When we praise, the Holy Spirit begins to stir our hearts, and we become more conscious of God's presence.
(1) His presence never comes and goes; we are the ones who change.

- (2) Our awareness of his presence changes.
- d) ***Worship is not always a response to the presence of God.***
 - i) There are times when we feel very far from God, and yet we need to worship him.
 - ii) Ex: Abraham offering up Isaac. "Stay here with the donkey while I and the boy go over there. We will worship (Gen. 22:5).
- e) ***We sometimes need to plunge into praise with an aggressiveness.***
 - i) Our spirit is willing to worship, but our flesh is weak and reluctant.
 - ii) Since praise is expressed through the flesh, it requires a stirring up of the flesh.
 - iii) Since worship is more a function of the spirit; what is needed is not a stirring up of the flesh but an unlocking of the spirit.

3) WORSHIP IN TRUTH.

- a) ***Worship according to knowledge--not just feeling.***
 - i) Ignorant worship: "You Samaritans worship what you do not know."
 - ii) Intelligent worship: "We worship what we do know."
- b) ***Worshiping in truth means that worshiping must involve the mind.*** (Mat 22:37 KJV)
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- c) ***Worshiping in truth must be through Jesus Christ, who is the truth.***
 - i) (John 14:6 KJV) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
 - ii) (John 15:26 KJV) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
 - iii) Must keep our focus on Jesus.
- d) ***True worship is to be distinguished from hypocritical worship--putting on a good "front."***
- e) ***Worshiping in truth means we are to worship out of a heart that is true to God.***
 - i) With a life that displays truth and purity.
 - ii) Worshiping with integrity.
- f) ***We worship in accordance with the truth of God's word.***
 - i) It is not enough to worship in sincerity; we must also worship in truth.
 - ii) Millions worship in sincerity, but they do not worship according to the revealed truth of God in his word.
 - iii) Muslims worship Allah, believing they are worshiping the one true God.
 - iv) We can know we are a worshiper of the true God by getting to know him through the Scriptures.
 - v) Worship flows out of relationship.
 - (1) Our relationship with God is strengthened by learning of him through his word.
 - (2) Our worship is no higher than our knowledge of God.
 - (3) The more we know Him, the more meaningful will be our worship.

4) WORSHIP SONGS.

- a) I Worship You--Almighty God.
- b) I Worship and Adore You

- c) Worthy, You Are Worthy
- d) Father We Love You
- e) Lord Jesus I Love You

LESSON 8

“Becoming a Worshiper”

(John 4:23 KJV) But the hour cometh, and now is, when the true worshipers 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.

1) THE FATHER SEEKS WORSHIPERS.

- a) ***God is not looking for worship as much as He is looking for worshipers.***
- b) ***God is not seeking sacrifice of things; He desires the sacrifice of ourselves.*** (Rom 12:1 KJV) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- c) ***Everybody is called to be a worshiper.***
 - i) We are all priests unto the Lord.
 - ii) Center of worship should be in the congregation; the leaders facilitate the congregations's worship.
- d) ***We will never grow to the point where we are above worshiping the Lord.***
 - i) (Psa 107:32 KJV) Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
 - ii) (Rev 4:9 KJV) And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, (Rev 4:10 KJV) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (Rev 4:11 KJV) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.
 - iii) In many of our churches, the elders are the most inhibited in their worship.
- e) ***Becoming a worshiper is a privilege and challenge. It delights the heart of the Father.***

2) QUALITIES THAT CHARACTERIZES A WORSHIPER (Luke 7:36-50).

- a) ***Worshipers are givers.***
 - i) (Psa 96:8 KJV) Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.
 - ii) (Deu 16:16 KJV) Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:
- b) ***Worshipers come with a deeply stirred heart to the Lord.***
 - i) This woman came into Jesus' presence weeping.
 - ii) She was repentant and unreserved.
 - iii) This woman kissed Jesus' feet. The Greek word for worship *proskuneo* means “to kiss the hand toward; to do reverence or homage by kissing the hand; to bow one's self in adoration. The derivation of *proskuneo* is thought to come from the Greek word for

dog. Thus the original meaning was “to kiss, like a dog licking his master’s hand.”

c) ***There are no formulas for worship.***

- i) Worship is a function of the heart, and the heart will find expression in a variety of external forms.
- ii) Sometimes we just fall before Him in quietness.

3) WHAT REASONS SHOULD WE HAVE FOR CONGREGATIONAL WORSHIP?

a) ***Vertical aspect of worship.***

- i) The level in which the worshiper communicates with the Lord.
- ii) Our means of ministering to the Lord.
- iii) To better realize the manifest presence of God.
- iv) The presence of the Lord is what makes the church different from social organization.

b) ***Horizontal aspect of worship.***

- i) The level in which the worshiper communicates with others in the congregation.
- ii) There are a number of reasons we praise and worship together
 - (1) (Heb 10:25 KJV) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
 - (2) To enhance the sense of unity within a body--one voice.
 - (a) (Lev 26:8 KJV) And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
 - (b) (Deu 32:10 KJV) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
 - (3) To minister to one another.
 - (4) To provide an atmosphere for the expression of the gifts of the Spirit and various spiritual ministries.
- iii) Praise to declare the glories of God before unbelievers.
 - (1) If we confess the name of Jesus in the worship service, we will find increased boldness to declare his name before unbelievers.
 - (2) If too shy to confess Jesus' name among believers, never summon courage to share faith with unbelievers.
 - (3) As we lift our voices in the congregation, the Lord will increase our ability to vocalize our faith to others.
- iv) What impression do sinners get when they listen to our praises and watch our countenances?
 - (1) Do they witness a level of vitality and enthusiasm that convinces them we are participating in something genuine.
 - (2) Worship service can be the best service to bring a friend.
 - (3) Open the doors, lift the shades, prop open the windows, crank up the sound, and sing his praise before the world.
- v) When a church becomes a praising church, it will begin to reap a harvest.

c) ***Inward aspect of worship.***

- i) Where the worshiper is personally affected by the worship service.

- ii) Releases God's people in an uninhibited expression of their inner selves.
 - (1) Whatever form we worship should be with all our hearts.
 - (2) Ps 24:7. "Lift up your heads, O you gates; be lifted up, you ancient doors, that the King of glory may come in."
- iii) Worship increases our faith. When we worship, we may be hearing the word of God.
- iv) As we worship, we also grow in holiness.
 - (1) If worship does not change a person's life, the reason is simple: that person has not unveiled his or her face before God.
 - (2) "When he appears, we shall be like him." Worship is seeing the Lord.

4) HINDERING ATTITUDES IN WORSHIP.

a) ***"Pride."***

- i) Restrains us from lifting our voices without fear in the congregation.
- ii) Pride comes up with excuses such as "Well, that's just not my style of praise."
- iii) Are we willing to worship in a different manner if we sense the impulse of the Spirit, regardless of what others might think?

b) ***"Reverse hedonism."***

- i) Hedonism is, "If it feels good do it."
- ii) Reverse hedonism: "If you don't feel like worshipping, don't."

c) ***"Spectatorism."***

- i) We have all been called as a spiritual priesthood to offer up sacrifices of praise.
 - (1) (Rom 12:1 KJV) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
 - (2) (1 Cor 3:16 KJV) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
 - (3) (1 Pet 2:5 KJV) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Pet 2:6 KJV) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
 - (4) (Rev 1:6 KJV) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
- ii) No one can worship for another.

d) ***"Sentimentalism."***

- i) Overly familiar songs are in danger of becoming sentimental for us. These are songs so well known and common that they lose their effectiveness in stimulating our minds to worship.
- ii) Must not be satisfied with an emotional response alone; we need a complete response of body, soul, and spirit.

e) ***"Fear of manipulation."***

- i) "I'm not going to let this worship leader 'hype' me! He can try cheerleading if he wants to, but just see if he can get me to respond!"
- ii) Cannot allow yourself the luxury of being irritated with the worship leader's style.

f) ***"We've never done it this way before."***

- i) Refusal to change.
- ii) Our worship is likely to improve if we will stir ourselves to be innovative, willing to try new things, and be ready to experiment and explore all that God has for us in worship.

5) EVERY KNEE SHALL BOW.

- a) (Rom 14:11 KJV) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- b) (Phil 2:10 KJV) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

I Worship and Adore You
Holy is the Lamb
Majesty

LESSON 9

“The Full Purpose of Congregational Worship”

What do we hope to accomplish in and through our congregational worship? Some churches will spend 30 to 50 percent of their congregated time in worship. We must formulate a philosophy of congregational worship that adequately defines why we devote precious blocks of time to this corporate activity and what the result of this outlay of time and effort should be.

We can not conceive of our worship time as “the preliminaries,” something to “condition” the people in preparation for the truly important part of the service: the sermon.

What reasons should we have for congregational worship?

- 1) The vertical aspect of worship, the level in which the worshiper communicates with the Lord.
- 2) The horizontal aspect of worship, the level in which the worshiper communicates with others in the congregation.
- 3) The inward aspect of worship, where the worshiper is personally affected by the worship service.

The Vertical Aspect

Reasons for Congregational Worship

- 1) The foremost reason for worship is to minister unto the Lord. The basic posture of the worshiper is not “Bless me, Lord,” but rather “I will bless the Lord!” We often complain about the worship service and declare, “The worship did not do as much for us as it did the previous week.” If the main purpose for worship is to bless and glorify the Lord, then why am I upset when it does not seem to bless me? The question is not whether the worship service blessed me but whether it blessed God. It is not what I thought of the worship service--it's what God thought of it. Did he approve? Was he pleased with our “sacrifice of praise”? Yet, when we bless God, we get blessed in the process. However, we must minister to the Lord whether he blesses us or not. If we will bless him with the proper motivation, he will also bless us.

If God wants to speak, he will; but our first priority is to minister to him. The worship service is not time for me to get into myself; it's the time for me to get into God. Many people are completely self-centered, with everything revolving around personal interests, desires, and concerns. The worship service is the time we can forget about self and get taken up with God.

Admiring a dynamic leader can be a substitute for a personal encounter with Christ. Your talent of singing or playing a musical instrument should not distract people's attention away from the

Lord.

What can I give God that he does not already have? I can bless the Lord God and give him my praise.

- 2) We also worship in order to better realize the manifest presence of God. He reveals himself to two or three, but he also manifests himself in a special way where people congregate to sing his glorious praise.

The presence of God is the earmark of the church. The difference between a church meeting and a social club meeting is not good fellowship--its the presence of the Lord.

- 3) A third reason for congregational worship is to provide an atmosphere or seedbed for the expression of the gifts of the Spirit and various spiritual ministries. A worship service will provide an atmosphere that is most conducive to the operations of the gifts of the Spirit. Without an atmosphere of worship, the gifts seem rarely to be manifested, but in a worshipful context the Spirit is able to operate more freely. First, we worship, and then spiritual ministries begin to operate.
- 4) A fourth reason we worship to open up the channels of communication between us and God. He longs for our time and attention. He longs for us to open up and give expression to our feelings in his presence.

The Horizontal Aspect

Six ways in which worshipers interrelate in the context of congregated praise and worship:

- 1) We praise and worship to enhance the sense of unity within a body. When people from various church backgrounds come together, they may not be able to fellowship around doctrine, but they can rally around praise and worship.
- 2) Our worship gives us an opportunity to minister to one another. We should not tell God we love him if we are unable to show that love to others.
- 3) We praise in order to teach and reinforce spiritual truth. Paul admonishes us to "Speak to one another with psalms, hymns and spiritual songs." We speak to one another in the songs we sing; we teach and admonish one another in the songs we sing. Much instruction is inherent within the lyrics of the songs we sing. As we sing Scripture songs and hymns, we are educating our young people to the truths of our faith. It can be the means of teaching the practical theology of the church.
- 4) Our praise provides believers with an opportunity to profess their faith before others. Praise is giving vocal affirmation to our love of and faith in the Lord Jesus. If we will confess the name of Jesus in the worship service, we will find increased boldness to declare his name before unbelievers. If some are too shy to confess Jesus' name aloud among believers, they will never summon the courage to share their faith with unbelievers.
- 5) We praise in the congregation to declare the glories of God before unbelievers. What

impression do sinners get when they listen to our praises and watch our countenances? Unbelievers need to experience the reality of the glory of the Lord. Open up the doors of the church, lift the shades, prop open the windows, crank up the sound, and sing his praise before the world.

- 6) Praise and worship foster a receptivity for the word. It is much easier for a preacher to preach the word after people have worshiped. Hosea 10:11 states, "Judah shall plow." We could read this as "Praise plows." Second Kings chapter three states that Elisha's emotions were soothed when the harpist played. Likewise, preachers today find the worship service in preparing their own hearts prior to pulpit ministry. Getting caught up in the Spirit enables preachers to get their emotions in tune with the Spirit.

The Inward Ramifications of Worship

- 1) The first thing worship does in this inward sense is to release God's people in an uninhibited expression of their inner selves. The Lord desires that we worship him without any holding back or any inner hindrances. No matter what outward form the worship takes, we should do it with all that is within us, without inhibitions.
- 2) Worship also provides a verbal expression of the feelings of our heart. It can be difficult to vocalize just how much God means to us. At such times we need a little help to express ourselves, and congregational worship provides that. We have many hymns and choruses written by poets and writers of many ages who had a particular knack for expressing themselves with a pen. By singing these great songs of the church, we find that our feelings are provided a vocabulary, where choice words are coupled with an enhancing melody, and the song becomes a meaningful expression from our hearts to the Lord.
- 3) We find that worship increases our faith. Often when we praise God, we are speaking the word of God that we have learned. As we begin to confess God's word in praise and confess God for who he says he is, we will find that our faith will begin to rise to the level of our confession.
- 4) As we worship, we also grow in holiness. We become like that which we worship. Worship is seeing the Lord. If worship does not change a person's life, the reason is simple: that person has not unveiled his or her face before God.
- 5) Worship inspires a greater commitment to a life of worship. It is one thing to worship in the congregation, but it is another to live a life of worship. Our congregational worship is intended to help inspire us to a consistent life of worship all week long. When the worship on Sunday is vibrant and real, we gain new impetus to go forth and live that during the week. The church service is practice time.
- 6) Worship prepares us for the new thing God wants to do. God is preparing his people, his church. The church is the only thing that is holding God back from bringing the fullness of his kingdom to earth.

LESSON 10

“Moving Prophetically in Praise and Worship”

1) 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?*
 - i) Worship is a two-way communication between God and man.
 - ii) Worship is the human response to the perceived presence of the divine, a presence which transcends normal human activity and is holy.
 - iii) 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.
 - iv) True worship is encountering God "face to face."
 - v) Don't need to get close to God to praise Him.
 - vi) Worship requires interaction--person to person.
 - vii) Can't worship until get glimpse of God--our focus is upon the Lord.

2) PROPHETIC WORSHIP.

- a) *Moving prophetically in worship.*
 - i) 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.
 - ii) 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.*

3) MUSIC AND PROPHECY.

- a) *David.*
 - i) (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:...
 - ii) (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.*
 - i) (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.

ii) 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.***

i) Music can have a soothing effect.

ii) Music helps to prepare the spirit and soul for ministry.

(1) It is difficult to prophesy when the spirit or soul is distraught.

(2) Music can enhance the prophetic flow by soothing our hearts so that we are more receptive to God's Spirit.

iii) Music may accompany prophecy (accompaniment while others prophesy).

iv) A musician can function prophetically by playing with sensitivity to the Spirit.

LESSON 11

“Psalms, Hymns, and Spiritual Songs”

1) 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.***
 - i) (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?
 - ii) (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.”***
 - (1) (Eph 5:19 KJV) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
 - (2) (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.

2) PSALMS.

- a) ***Psalms refer to the singing of the Scriptures.***
- b) ***The Psalms comprised the majority of the “hymnal” in the early church.***

3) HYMNS.

- a) ***A hymn is nothing more than a song of human composition.***
 - i) Not copied from the Scriptures, but are rather composed in the mind of the poet and then set to an enhancing tune.
 - ii) 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:***
- i) It's too new, like an unknown language.
 - ii) It's not so melodious as the more established style.
 - iii) There are so many new songs that it is impossible to learn them all.
 - iv) This new music creates disturbances and causes people to act in an indecent and disorderly manner.
 - v) It places too much emphasis on instrumental music rather than on godly lyrics.
 - vi) The lyrics are often worldly, even blasphemous.
 - vii) It is not needed, since preceding generations have gone to heaven without it.
 - viii) It is a contrivance to get money.
 - ix) It monopolizes the Christians' time and encourages them to stay out late.
 - x) 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.***
- i) Hymnals give us a valuable link to our rich Christian heritage.
 - ii) Hymns provide us with a depth of vocabulary that many of our choruses do not.
 - iii) Hymns can provide us with a much wider variety of subjects and themes for expressing ourselves.
 - iv) 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:***
- i) Many hymns are doctrinal and instructional in nature, rather than contributing to praise and worship.
 - ii) The music is formal, structured, and outdated, as opposed to being youthful and contemporary.
 - iii) Many of the words are archaic.
 - iv) Some have forsaken hymns as a part of their break with the dry deadness of their traditional background.
 - v) Many hymns are dead.
 - vi) Many churches cannot afford hymnals.
 - vii) Hymns represented the new move of God in their day, and choruses represent the new move of God in our day.
 - viii) Choruses are simple and easy to concentrate on.
 - ix) Having to hold a hymnal is a negative factor.
 - x) Choruses lend themselves more easily to flowing in the Spirit.
- 4) **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.***
 - i) (1 Cor 14:14 KJV) For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
 - ii) (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.***
 - i) The singing of spontaneous praise with one sustained chord.
 - ii) 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.***
 - i) First level, we sing a spontaneous song to the Lord, for the exclusive enjoyment of the Lord and the individual.
 - ii) Second level, we sing to the congregation.
 - (1) A simple praise unto the Lord and can be expressed in the hearing of the congregation.
 - (2) A spoken prophecy, but rather than being spoken, it is sung.
 - (3) 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.
- g) ***Singing a new song.***
 - i) (Psa 33:3 KJV) Sing unto him a new song; play skilfully with a loud noise.
 - ii) (Psa 96:1 KJV) O sing unto the LORD a new song: sing unto the LORD, all the earth.
 - iii) (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.
 - iv) (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;