

How to Prepare and Conduct Worship

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Manual

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HOW TO PREPARE AND CONDUCT WORSHIP

1. THEOLOGICAL DEVELOPMENT OF WORSHIP	3
2. WORSHIP, A CHRISTIAN EXPRESSION	17
3. GOD, THE CENTRE OF WORSHIP	29
4. WORSHIP AND ADORATION IN THE BIBLICAL CONTEXT	41
5. WORSHIP AND BASIC ASPECTS OF ADORATION	54
6. WORSHIP AND PRAISE IN THE CHRISTIAN CONTEXT	61
7. WORSHIP AND DYNAMICS OF PRAISE	74
8. WORSHIP AND SACRED MUSIC	86

LESSON

1

THEOLOGICAL DEVELOPMENT OF WORSHIP

Thematic text: “Gather to me my consecrated ones, who made a covenant with me by sacrifice.” (Psalm 50:5).

I

PRELIMINARY CONSIDERATIONS

Taking into account the relationship of mankind, as a creature, with God, as Creator, it may be affirmed that worship is as old as mankind. It had its beginnings in the Garden of Eden. Right from the beginning, two kinds of worship became established. One, presented by Cain and the other presented by Abel. The first kind of worship – Cain’s – is worship full of rituals, based on tradition.

However, the second kind – Abel’s – is clothed in great sincerity. The Lord was pleased with this worship, and went on to accept this as the model of worship. This kind of worship is what is presented as required in the account of the meeting between Jesus and the Samaritan woman (John 4:24).

Worship is the meeting in friendship of the human being with God; of the creature with its Creator; of the finite with the Infinite; of the sinner with his Saviour.

If we are worshipping, we recognise not just the existence of God, but also that He is worthy.

“In a loud voice they sang: ‘Worthy is the Lamb, who was slain, to receive power

and wealth and wisdom and strength and honour and glory and praise!’ Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: ‘To him who sits on the throne and to the Lamb be praise and honour and glory and power, forever and ever!’” (Revelation 5:12-13).

The two terms “honour” and “worth” come together in the single term “glory”, which is attributed to God, when we worship.

DEFINITIONS OF WORSHIP

1. LATIN

The meaning of “worship” has its origins in the word **“cultus”**, which is the past perfect tense of the verb **“colere”** in Latin, and is translated as **“to honour”**.

“Latreo” is the Latin word applied to worship; because of this when people worship images, we call it “idolatry”.

2. GREEK

In Greek, the term most used for worship is **“proskunéo”**, which literally means “to kiss the hand” or “to prostrate oneself”. But we apply the term **“doxa”**, as it has more affinity with the practice of the New Testament. **“Doxa”** means: “God is worthy” of praise and honour. This word agrees with the exposition in Luke:

“Glory to God in the highest, and on earth peace to men on whom his favour rests.” (Luke 2:14).

3. HEBREW

“And they believed. And when they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshipped.” (Exodus 4:31).

To prostrate oneself, or to bend down to the ground, is the faithful translation of the Hebrew term “*shàchah*”. The word stipulates that one’s mouth should be in the dust.

4. ENGLISH

In the English language the term used is “*Worship*”, a word formed by two parts which mean “worth” and “essence”. Therefore, we could define worshipping as giving to someone or something the worth which they merit.

Putting together these ideas to explain what worship is, we can define it as being a meeting of believers to adore and praise God, having communion with Him and also declaring His message of salvation.

Knowing what worship means, we can understand that worshipping is:

- 1) **THE HOLINESS OF GOD**; Being mindful of **THE HOLINESS OF GOD**.
- 2) Feeding the mind with **THE TRUTH OF GOD**;
- 3) Purifying the imagination with **THE BEAUTY OF GOD**;
- 4) Opening the heart to **THE LOVE OF GOD**; and
- 5) Dedicating the will to **THE PURPOSES OF GOD**.

II

THE THEOLOGY OF CHRISTIAN WORSHIP

Worship is a physical and mental offering to our God. So, in each worship service which we hold we should:

1. **OFFER** to God our _____; (**INTELLECT**)
2. **OFFER** to God our _____; (**EMOTIONS**)
3. **DEDICATE** to God our _____; (**TIME**)
4. **CONSECRATE** to God our _____; (**POSSESSIONS**) and
5. **TRANSFORM** our _____ into _____.
(**TALENTS, SERVICE**)

Someone has affirmed: our outward offerings are the direct result of our inner dedication. How great would be our work for God if we were to offer to Him according to the measure of what He has done for us! If we think of our giving in accordance with the Old Testament it wouldn't be difficult: it is only 10%. It is a pre-established percentage.

However, offering in line with Paul's recommendations in II Corinthians 9:7, is **"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver"**. Did you see what a responsibility that is? Should the heart which testifies that God is "everything" in us, offer just 10% to this "Everything" in return?

THEOLOGICAL SUMMARY

1. If we _____, it is because we _____.
The nature of worship is determined by the explicit doctrine of our beliefs.
(WORSHIP, BELIEVE)
2. Our worship becomes a _____, if we believe that God is a mere _____ or a _____. **(RULE, PRINCIPLE, THEORY)**
3. If we believe that God originated simply from _____, we run the risk of giving him worship based merely on _____. **(THOUGHT, INTELLECT)**
4. _____ leads mankind to worship God as a _____. **(PERSONAL EXPERIENCE, LIVING BEING)**
5. In order to offer adoration in _____ and in _____ it is necessary to understand God as _____. **(SPIRIT, TRUTH, DIVINE SPIRIT)**

III

WORSHIPPING WITH SONG

God chose our singing as a principal channel of adoration. It is inseparable from human existence.

The importance of songs in the life of the most primitive human beings can be seen in the beginning of the Story recorded by God through His writers.

Music is mentioned in the Bible as being one of the four professions of primitive human beings.

1. That of the _____ . (SHEPHERD)

“Later [Eve] gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil”. (Genesis 4:2).

2. That of the _____ . (CULTIVATOR)

“Later [Eve] gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil”. (Genesis 4:2).

3. That of the _____ . (METAL WORKER)

“Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of bronze and iron, and Tubal-Cain’s sister was Naamah”. (Genesis 4:22).

4. That of the _____ . (MUSICIAN)

“His brother’s name was Jubal; he was the father of all who play the harp and the flute”. (Genesis 4:21).

These four professions were essential in the primitive nomadic life. At that time, music was used in the activities of daily life.

The people sang in the family (small group) and also in the great out-workings of God’s plan for His people.

1. Songs of Adoration

- ➡ The Song of _____ (Exodus 15:1-19); **(MOSES)**
- ➡ The Song of _____ (Job 38:4-7); **(CREATION)**
- ➡ The Song of _____ (Joshua 6:6-16); **(JERICHO)**
- ➡ The Song of the _____ of Solomon' temple (II Chronicles 5:11-14); **(CONSECRATION)**
- ➡ The Song of the _____ under Hezekiah and Josiah (II Chronicles 29:25-28); **(REVIVAL)**
- ➡ The Song of _____ under Ezra and Nehemiah (Ezra 3:1-13 and Nehemiah 12:17-47); **(RESTORATION)** and
- ➡ The Song of the _____ (Luke 2:13-14). **(BIRTH OF CHRIST)**

2. The Song of the People

- ➡ The Song of _____ (Numbers 2:14-15; 21:27-30); **(WAR)**
- ➡ The Song of _____ (Exodus 15:20; Judges 5:1); **(TRIUMPH)**
- ➡ The Song of _____ (Numbers 10:35-36; and II Chronicles 20:21); **(MARCHING)**
- ➡ The Song of the _____ (Numbers 21:17-18; Judges 9:27; Isaiah 5:1; 16:10; 27:2; 65:8; Jeremiah 25:30; 48:33 and Hosea 2:15); **(WORKER)**
- ➡ The Song of the _____ (Job 38:6; Zechariah 4:7); **(BUILDERS)**
- ➡ The Song of the _____ (Isaiah 21:12); **(WATCHMEN)**
- ➡ The Songs of _____ (Psalm 45; Song of Songs 2:14; 5:16; Ezekiel 33:32); **(LOVE)**
- ➡ The Songs of _____ (Genesis 31:27; Jeremiah 25:10; 33:11); **(WEDDING CELEBRATIONS)**

- ➔ The Song of _____ (Job 21:12; Psalm 69:12; Isaiah 24:9); **(DRINKING)**
- ➔ The Song of _____ (Exodus 15:20; 32:18-19; I Samuel 18:6-7; 29:5; Psalm 68:26; 87:7); **(DANCE)**
- ➔ The Song of the _____ (II Samuel 19:35; Amos 8:3); **(PALACE)**
- ➔ The Song of the _____ (Isaiah 23:15-16); **(PROSTITUTE)**
- ➔ The Song of _____ (Job 30:9; Lamentations 3:14 and 63); **(MOCKERY)**
- ➔ The Song of _____ (II Samuel 1:17-27; I Kings 13:30; II Chronicles 35:25; Ecclesiastes 12:5; Jeremiah 9:16-17; 28:18; Ezekiel 27:30-32; Amos 5:16; Zechariah 12:12-14). **(SADNESS)**

Singing has a singular role in the Biblical references: it has a prominent place in the social life of the people, and also in great historic events.

3. Characteristics of Song

In the collection of songs of the Old Testament – the Book of Psalms – we find three clear basic characteristics:

- ➔ _____ of God. (Psalms 95 and 100); **(ADORATION)**
- ➔ The offering of _____ to God (Psalms 8, 57, 71 and 95); **(PRAISES)**
- ➔ _____ of God (Psalms 146 and 150). **(EXALTATION)**

Other songs are to be found in the collection of Psalms which express various human feelings, such as:

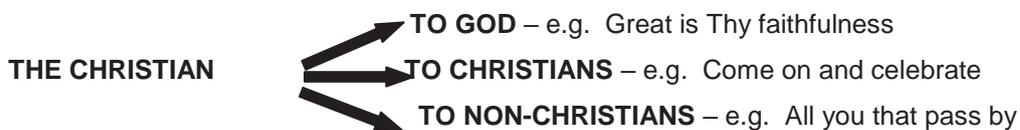
- ➔ There is _____ for God (Psalms 42, 43 and 63);
(LONGING)
- ➔ There is _____ at being in God's house (Psalms 84 and 122);
(JOY)
- ➔ There is _____ for God's presence (Psalms 91 and 23);
(PASSION)
- ➔ There is _____ in God in all circumstances (Psalms 10, 18 and 25); **(FAITH)**
- ➔ There is _____ for the Word of God (Psalms 1 and 119).
(LOVE)

While in the Old Testament singing was exclusively for Levites (Psalms), in the New Testament each worshipper had to have a song. At this point, the popularity of the psalms and hymns made it easy to learn new lyrics. Look at what Paul says:

"What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction"
(1Corinthians 14:26).

4. Direction and Category of Songs

The composition of the songs were directed to God or directed to people.



CATEGORY OF SONGS

CATEGORY	DESCRIPTION	FUNCTION
Psalms	Songs of praise taken from the Scriptures, or songs with the spiritual character or style of the Old Testament Psalms.	Directed primarily to God.
Hymns	Songs of praise about Christian themes, and of human composition.	Directed to people, as a witness, as a motivation, or to praise God.
Spiritual Songs	Songs of praise, of a spontaneous or unpremeditated nature, with melodies that weren't rehearsed; sung under the prompting of the Holy Spirit.	Directed both towards God and people: Song of praise to God; and Song of the Lord directed towards people.

*Taken from the book "Song of the Lord" by David K. Blomgren.

IV	WORSHIP THROUGH THE AGES
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From Eden to the Patriarchs

Place of Worship:

Worship centred on the Family; Adoration in the Home;

Liturgical Elements

Through the Altar (of stones) and sacrifices, people encountered God.

Reflection: After the Fall and the expulsion of mankind from the Garden of Eden, the Scriptures relate that it was because of the worship he offered to God that Abel was favourably received, while Cain received censure.

Human beings worship God from the beginning of history. Adam and Eve had regular communion with God in the _____

(Genesis 3: 8) **(GARDEN OF EDEN)**

The descendants of Seth called on _____

(Genesis 4: 26) **(THE NAME OF THE LORD)**

Noah constructed an altar to the Lord to present _____

(Genesis 8:20) (BURNT OFFERINGS)

Abraham spoke _____ with God. (Genesis 18:23-33; 22:11-18)

(INTIMATELY)

From Moses to the book of I Samuel

Place of worship:

- Tabernacle - (Portable Tent)

Liturgical Elements:

- Call to Worship (Trumpets);
- Consecration;
- Purification of Priests;
- Peace Sacrifices;
- Sacrifices for sin;
- Reading of the word (Torah);
- Priestly Blessing;
- Worship Leader: priest

Reflection: The people had the hope of entering the Promised Land and there establishing true worship to the true God.

The Tabernacle was a _____ (Exodus 25: 8): (SANCTUARY)

Its layout and purpose were set out by God Himself to be His dwelling among the people (cf. Exodus 25:22; 29: 45,46; Numbers 5: 3; Ezekiel 43: 7,9).

The Tabernacle was a _____ (MEMORIAL).

It was called the "Tabernacle of Witness" (Exodus 38: 21), because in it was kept the Ark of Testimony, containing the Ten Commandments (Exodus 25:16 and 22), a jar containing some manna (Exodus 16:33 and 34) and Aaron's sprouting staff (Numbers 17:10; Hebrews 9:4).

The Tabernacle was a place of _____ (SACRIFICE)

It was there, and through the vicarious sacrificial killing of certain animals, that God pardoned the sins of the people (Exodus 29:10 -14). Without doubt, this beautifully typified the other vicarious sacrifice of Christ (cf. Hebrews 8: 1, 2; 9: 11-14).

The Tabernacle was a place of _____ (HOPE)

Through the Tabernacle, Israelites shared the same hope as the Church of Christ (Hebrews 9: 11, 12, 24-28),

**The Tabernacle was a place of _____
(REDEMPTION)**

Its spiritual structure pointed to the final redemption of Israel and the Church (Revelation 21:3).

The Priesthood (Exodus 28: 1 – 31: 18)

a) The priests had the mission of representing the people before God (Hebrews 5:1);

b) The priests had the following duties:

1^o) Burning incense;

2^o) Looking after the lampstand, and the table of the bread of the _____; **(PRESENCE).**

3^o) Offering sacrifices on the _____; **(ALTAR)**

4^o) Blessing the _____; **(PEOPLE)**

5^o) Acting as judges in cases of a _____ nature (Numbers 5: 5-31); **(CIVIC)**

6^o) Teaching the _____ (Nehemiah 8: 7,8); **(LAW)**

c) The priests were mediators between the people and _____ **(GOD)**

The Burnt Offering (Holocaust): In the original Hebrew this means “*that which rises (‘ôlâ), [to God]*”, perhaps called that because of the smoke produced by the complete burning of the offering (Leviticus 1: 9). Let us observe the following details of this sacrifice:

Typologically, the _____ **(BURNT OFFERING)** points to Christ, the perfect sacrifice, who gave himself for us (cf. Matthew 27: 35, 36; Ephesians 5: 2; Hebrews 7: 26; 9:14; 1 John 2: 6).

The continuous Burnt Offerings and other Offerings of the _____ (Leviticus 6: 8-23): (PRIESTS)

Various continuous and uninterrupted procedures were aimed at priestly separation and consecration.

From David to the Exile.

Place of Worship:

- The Tabernacle in Jerusalem
- The Temple of Solomon

Liturgical Elements:

- The same sacrifices and rites of the portable tabernacle.
- Introduction of a rota of musical praise and worship (24 shifts);

- New duties of the Levites – maintenance of the House of God (because they no longer needed to transport the tabernacle).

Liturgical Elements:

- Special assigned places where the people may go within the tabernacle (and/or temple)
- Holy of Holies (high priests),
- Holy Place (where the special objects were placed),
- Inner Court (for men),
- Women’s Court (for women),
- Gentiles’ Court (people of other nationalities).
- worship leaders: priests and Levites.

Reflection: We should remember that it was in the time of David (and his son Solomon) that the work of building the temple was begun. Before then the place of worship was mobile – the Tabernacle. But, thereafter, worship was carried out in a fixed location and had a more planned format with the presence of singers and instrumentalists, and pilgrimages for worship. All of David’s efforts were a reflection of his understanding of the Law (Torah), and also of his clear obedience to the divine command.

The place where the _____ was built, was chosen by God.
(TEMPLE)

It was the place where an angel appeared to David, saying that God had ordered him to build an altar to Him in that place (I Chronicles 21).

After the Temple was built and inaugurated, God appeared to Solomon and said that He had _____ **(SANCTIFIED)** that temple in order to place His name there forever. He also said that His eyes and His heart would be there always (I Kings 9: 3).

God ordained that all the _____ **(OFFERINGS)** and _____ **(SACRIFICES)** to Him, gifts, tithes and firstfruits should be taken to the place which He should choose to put His name. This place is the _____ **(TEMPLE)**.

The Period of the Exile.

Ezekiel, Daniel, Esther.

Place of Worship:

- Beginning of the Synagogues

Liturgical Elements:

- There were no sacrifices, nor priesthood.
- Faithful Jews gathered together to study the Word of God.

Reflection: During the Exile, worship modelled on the Law of Moses was suspended. The writers reveal a period of great mourning among the Children of Israel because the festive music of Israel’s worship had ceased to be sung.

(The distance from the Temple was the greatest penalty imposed on Israel as a result of its transgression.)

The Post-Exilic Period: Nehemiah and Ezra.

Place of worship:

- Restored Temple in Jerusalem and Synagogues in various villages.

Liturgical Elements:

- They return to priestly activities and also sacrifices.
- Reading and explanation of the Word to all the people.
- Women worshipped separately from men;
- The use of songs of the Psalms;
- Meetings of small groups with different liturgies and theologies (Pharisees, Sadducees, etc).

Reflection: Without doubt, worship was a most important subject in the whole of the Old Testament and, in our opinion, one of central themes of the History of Revelation. We may note that the ordinance of worship is a lasting one and obedience to it results in blessings, but disobedience provokes the wrath of the Lord and legal discipline because it was a grave disobedience to the Law.

In Daniel 9: 27, God said that before the coming of the Messiah, His _____ (**TEMPLE**) will be reconstructed, and will profaned by a Roman prince, which is the Temple of the AntiChrist

New Testament Period

Jesus and his apostles

Place of worship:

- Each Person is the Temple of the Holy Spirit.
- Emergence of the Church – groups of Christians who met in house or in secret places to worship God;
- Each person is a “living stone”, thus making up the assembly of saints.
- The Father seeks true worshippers ...

Liturgical Elements:

- The sacrifice is unique, through Christ on the cross.
- Prayer and supplications
- Introduction of the Lord’s Supper
- Music: psalms, hymns and spiritual songs;
- Reading and explanation of the Word, both the Old Testament and also Jesus’s own words.
- Everyone can worship God together: men, women, gentiles, etc.

The essence of worship is the _____ (**ADORATION**) of the Lord. We can never over-emphasise this truth, because when adoration is empty it means that worship is cold and without purpose.