

## Chapter 1 : The Role and Importance of the Church in the Community | HuffPost

*Themes: Biblical, Biblical Foundations of Worship, Christian Year, History, Scholar, Theology At the local level, the New Testament church was a house church; Christians met for worship in small groups in the homes of those members who might be wealthier or have larger houses.*

Choirs played an important role in the worship of the Christian church. The choir has a variety of responsibilities. Their primary role is to support and enhance the congregation in singing worship songs. As such, the choir becomes an important leader in worship, guiding the gathered assembly in prayer and praise through song. The choir is that portion of the congregation that is trained and rehearsed for the specific task of leading the song and praise of the people. In order to fulfill to this calling, all choirs, no matter how large or small, no matter how limited or great their skill, will strive for excellence in all that they do. This does not mean that our choirs need to be filled with professional singers. Any choir can sing well, provided the music is appropriate to their skill level and they are well-trained and rehearsed. Music that is simple and well taught provides choirs with a means to get beyond the mechanics and give heartfelt expression to the song. This music, in turn, can provide the whole assembly with a means truly to encounter God in its worship. Choirs must thoroughly rehearse the hymns to be sung in the worship, so that they can lead with confidence. The choir may even be called upon to act as teacher, to help the assembly learn new songs; if the congregation is to learn new music quickly and accurately, the people must have enthusiastic and competent leadership. Above all, the well-rehearsed choir will breathe life into the text as it sings with clear understanding and insight into the words and their meaning. The texts can shape the faith of those who worship. Many congregations are blessed with excellent choirs, and in addition to leading Sunday worship, these choirs may be encouraged to present a concert of sacred music or a choral evening prayer once or twice a year. These events give the choir a chance to prepare an extended work that may not be suited to the Sunday morning worship, but that contributes to the spiritual growth of the congregation. The gifts and leadership of the choir should be shared with use in our churches, due in most part to the hectic lifestyles we lead. Some singers commit to sing in the choir for a particular season, resulting in varying groups of people serving as the choir throughout the year. Some congregations have a festival choir that enables singers who cannot make a long-term commitment to rehearse for five or six weeks, preparing for a festival service of season when a larger choir is needed or desired. In congregations with two Sunday Worships, some choirs divide in half, each singing in one worship. On festival days, the entire choir sings at both. Some congregations have a choir for children. Creative choir programs that fit a local situation can be rewarding both to the choir member and the worshipers they lead. Our choirs can provide indispensable leadership for worship if we encourage them and adequately equip them for the task. Choirs that are enthusiastic, understand their role, and approach their task with a sense of reverence will, in turn, lead others to a profound conviction that through the songs for worship, we encounter the Holy God.

**Chapter 2 : What is true worship?**

*Its role is to worship God, nurture and edify and reach out to a suffering world with the saving message of the gospel as well as the practical compassion and mercy exemplified in Christ. To this end, ecclesiology is not some ivory-tower, academic discipline removed from the reality of daily life.*

The Christian concept of the Messiah differs significantly from the contemporary Jewish concept. The core Christian belief is that through belief in and acceptance of the death and resurrection of Jesus, sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life. Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin. As fully God, he rose to life again. According to the New Testament, he rose from the dead, [38] ascended to heaven, is seated at the right hand of the Father [39] and will ultimately return [Acts 1: In comparison, his adulthood, especially the week before his death, is well documented in the gospels contained within the New Testament, because that part of his life is believed to be most important. The death and resurrection of Jesus are usually considered the most important events in Christian theology, partly because they demonstrate that Jesus has power over life and death and therefore has the authority and power to give people eternal life. Arguments over death and resurrection claims occur at many religious debates and interfaith dialogues. Salvation Christianity Paul the Apostle, like Jews and Roman pagans of his time, believed that sacrifice can bring about new kinship ties, purity and eternal life. The Catholic Church teaches that salvation does not occur without faithfulness on the part of Christians; converts must live in accordance with principles of love and ordinarily must be baptized. Reformed theology places distinctive emphasis on grace by teaching that individuals are completely incapable of self-redemption, but that sanctifying grace is irresistible. Together, these three persons are sometimes called the Godhead, [56] [57] [58] although there is no single term in use in Scripture to denote the unified Godhead. Though distinct, the three persons cannot be divided from one another in being or in operation. While some Christians also believe that God appeared as the Father in the Old Testament, it is agreed that he appeared as the Son in the New Testament, and will still continue to manifest as the Holy Spirit in the present. But still, God still existed as three persons in each of these times. In some Early Christian sarcophagi the Logos is distinguished with a beard, "which allows him to appear ancient, even preexistent. From earlier than the times of the Nicene Creed, Christianity advocated [63] the triune mystery -nature of God as a normative profession of faith. According to Roger E. Olson and Christopher Hall, through prayer, meditation, study and practice, the Christian community concluded "that God must exist as both a unity and trinity", codifying this in ecumenical council at the end of the 4th century. The distinction lies in their relations, the Father being unbegotten; the Son being begotten of the Father; and the Holy Spirit proceeding from the Father and in Western Christian theology from the Son. Regardless of this apparent difference, the three "persons" are each eternal and omnipotent. The Greek word trias [66] [note 3] is first seen in this sense in the works of Theophilus of Antioch; his text reads: It is found in many passages of Origen. Trinitarianism Trinitarianism denotes those Christians who believe in the concept of the Trinity. Almost all Christian denominations and churches hold Trinitarian beliefs. Since that time, Christian theologians have been careful to emphasize that Trinity does not imply that there are three gods the antitrinitarian heresy of Tritheism, nor that each hypostasis of the Trinity is one-third of an infinite God partialism, nor that the Son and the Holy Spirit are beings created by and subordinate to the Father Arianism. Rather, the Trinity is defined as one God in three Persons. Nontrinitarianism Nontrinitarianism or antitrinitarianism refers to theology that rejects the doctrine of the Trinity. Various nontrinitarian views, such as adoptionism or modalism, existed in early Christianity, leading to the disputes about Christology. Christianity, like other religions, has adherents whose beliefs and biblical interpretations vary. Christianity regards the biblical canon, the Old Testament and the New Testament, as the inspired word of God. The traditional view of inspiration is that God worked through human authors so that what they produced was what God wished to communicate. The Greek word referring to inspiration in 2 Timothy 3: Others claim inerrancy for the Bible in its original manuscripts, although none of those are extant. Still others maintain that only a particular translation is inerrant, such as the King James

Version. The books of the Bible accepted by the Orthodox, Catholic and Protestant churches vary somewhat, with Jews accepting only the Hebrew Bible as canonical; there is however substantial overlap. These variations are a reflection of the range of traditions , and of the councils that have convened on the subject. Every version of the Old Testament always includes the books of the Tanakh , the canon of the Hebrew Bible. These books appear in the Septuagint , but are regarded by Protestants to be apocryphal. However, they are considered to be important historical documents which help to inform the understanding of words, grammar and syntax used in the historical period of their conception. Modern scholarship has raised many issues with the Bible. Another issue is that several books are considered to be forgeries. The injunction that women "be silent and submissive" in 1 Timothy 2 [83] is thought by many to be a forgery by a follower of Paul, a similar phrase in 1 Corinthians 14, [84] which is thought to be by Paul, appears in different places in different manuscripts and is thought to originally be a margin note by a copyist. A final issue with the Bible is the way in which books were selected for inclusion in the New Testament. Other Gospels have now been recovered, such as those found near Nag Hammadi in , and while some of these texts are quite different from what Christians have been used to, it should be understood that some of this newly recovered Gospel material is quite possibly contemporaneous with, or even earlier than, the New Testament Gospels. The core of the Gospel of Thomas , in particular, may date from as early as AD 50 although some major scholars contest this early dating , [86] and if so would provide an insight into the earliest gospel texts that underlie the canonical Gospels, texts that are mentioned in Luke 1: Scholarship, then, is currently exploring the relationship in the Early Church between mystical speculation and experience on the one hand and the search for church order on the other, by analyzing new-found texts, by subjecting canonical texts to further scrutiny, and by an examination of the passage of New Testament texts to canonical status. Catholic interpretation Main article: Catholic theology of Scripture In antiquity, two schools of exegesis developed in Alexandria and Antioch. Alexandrian interpretation, exemplified by Origen , tended to read Scripture allegorically , while Antiochene interpretation adhered to the literal sense, holding that other meanings called *theoria* could only be accepted if based on the literal meaning. The spiritual sense is further subdivided into: The allegorical sense, which includes typology. An example would be the parting of the Red Sea being understood as a "type" sign of baptism. The anagogical sense, which applies to eschatology , eternity and the consummation of the world Regarding exegesis , following the rules of sound interpretation, Catholic theology holds: The injunction that all other senses of sacred scripture are based on the literal [92] [93] That the historicity of the Gospels must be absolutely and constantly held [94] That scripture must be read within the "living Tradition of the whole Church" [95] and That "the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome ". Clarity of Scripture Protestant Christians believe that the Bible is a self-sufficient revelation, the final authority on all Christian doctrine, and revealed all truth necessary for salvation. This concept is known as *sola scriptura*. The significance of the text includes the ensuing use of the text or application. The original passage is seen as having only a single meaning or sense. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture. Taken together, both define the term Biblical hermeneutics.

*The Ancient Church - Its History, Doctrine, Worship, and Constitution is thus a valuable manual. Whether you are a scholar or student of Christianity, an adherent, or a historian interested in the era described, Killen's lengthy treatise is worthy of examination, despite having itself become something of a lost gem over the years.*

The church was expected to follow the teachings of Jesus and His chosen apostles. This lesson attempts to discover what the New Testament teaches concerning worship and the financing of the church. We are told, "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight" Acts Again, "On the first [day] of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come" 1 Corinthians The Jews worshipped on the Sabbath, or seventh day. Since it was easy to get a crowd to which he might speak, we find Paul teaching these non-Christians on this day. However, when the church assembled for the purpose of worship it was on the first day, not the seventh, that they met. The Jewish Sabbath was abolished as a day of worship. Two verses later Paul specifies some of those things that the cross removed and says, "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ" Colossians 2: Those who insist that we must worship on the seventh day are judging us with respect to what has been removed. True worship is two-fold. Jesus said, "God is Spirit, and those who worship Him must worship in spirit and truth" John 4: For worship to be acceptable it must be from the heart in spirit and in the way prescribed by the Lord in truth. Worship from the heart cannot be mechanical. The uttering of the words of a prayer or the singing of the sentiments of a song do not constitute true worship unless the worshiper actually enters with his mind and spirit into what he is doing. Let us carefully examine these items of worship. As previously noted in Acts To the Jews, the command "Remember the sabbath day to keep it holy" meant every Sabbath. In the supper they ate the bread, representing the crucified body of Christ, and drank the fruit of the vine grape, emblematic of His shed blood. This simple meal was designed to focus their attention on the sacrifice of Christ. The New Testament church continued steadfastly in prayer. Regarding public prayer Paul wrote the Corinthians, "I will pray with the spirit, and I will also pray with the understanding" 1 Corinthians It is through prayer that we may draw close to God by thanking Him for His blessings, praising Him for His goodness, and petitioning Him for those things of which we are needful. For example, Paul used the assembly at Troas Acts Such teaching did not include politics or economics, but those things which pertain to the salvation of our souls. In their assemblies, the early Christians sang psalms, hymns, and spiritual songs Colossians 3: Such singing was to praise God and edify one another. In the early church the emphasis was placed upon singing from the heart rather than upon the mechanics of singing. Thus we read, "speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" Ephesians 5: The music in the early church was entirely vocal. Although instruments of music were common in the first century, they were not used in the first century church. The first use of instruments of music among professed Christians was about A. It was several hundred years later before they were generally used in the public worship of the medieval church. It is clear that instrumental music was intentionally omitted from the worship since instruments were in common use for other purposes at that time. Every worthwhile work requires money. This was true in the early church. There were needy to be cared for; there were preachers to be supported in their proclamation of the gospel. In contrast to some methods used today, the first century church did not resort to high pressure money raising schemes. Rather, each disciple gave to the church in accordance with his ability. Christians were taught that they were to give themselves first to the Lord 2 Corinthians 8: Several principles guided the giving of early Christians. In gathering a contribution for the poor Christians in Jerusalem, Paul wrote the Corinthians, "On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come" 1 Corinthians The amount was to be determined by their prosperity, not by a fixed percent as was true of the Jews under the Law of Moses when they gave a tithe or tenth. If Christians truly give as they are prospered this will often require that they give more than a tenth.

Again, giving was to be purposeful and cheerful. We read, "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" 2 Corinthians 9: And if one truly loves the Lord, it will be easy to give cheerfully. Giving will be based on love rather than duty. If the church employed any other means of raising money other than freewill offerings it is not mentioned in the Bible. Some uses to which this money was put will be discussed in the next lesson. Select a letter a, b, or c representing the correct answer: The early church worshipped every:

**Chapter 4 : Worship Training The House Church And Its Worship - Worship Training**

*worship of the church The early church regularly assembled for worship on the first day of the week or Sunday. We are told, "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight" (Acts ).*

Biblical , Biblical Foundations of Worship , Christian Year , History , Scholar , Theology At the local level, the New Testament church was a house church; Christians met for worship in small groups in the homes of those members who might be wealthier or have larger houses. In a larger city, the church might meet in a number of house churches. The New Testament contains a few places that speak of a secular Greek assembly Acts Sometimes the word *ekklesia*? This is certainly what Paul intended in 1 Corinthians When reading the New Testament, Christians need to be aware of the various ways the word *ekklesia*? On the most basic level, the *ekklesia*? On another level, the *ekklesia*? Nevertheless, students of the New Testament could avoid some confusion if they used discrimination in their exegesis of the text. Some interpreters have taught that the smallest unit of the church is the local church, but the New Testament writers sometimes used the word church to indicate a small home gathering. Other interpreters confuse the local church with the universal church. But some things in the New Testament are addressed to a local church that do not necessarily apply to the whole church, and some great things are spoken of the universal church that could never be attained by any particular locality. The things Paul said about the church in his epistle to the Ephesians which was written as an encyclical for several churches and not just for the church in Ephesus could never be attained by a local church. For example, a local church could not attain to the fullness of the stature of Christ. The New Testament seems to present the fact that a particular local church that is, a church comprising all the believers in a given locality under one eldership could and did have *ekklesia*? However, there is no indication in the New Testament that each of these home meetings had its own eldership or was a distinct entity separate from the other gatherings in the same locality. According to Acts Nevertheless, it appears that every local church of some size had several such *ekklesia*? The church in Jerusalem must have had several home meetings Acts 2: A small local church may have had only one home gathering, as was probably the case with the church at Colossae Philem. This is confirmed by an examination of the passages that deal with the issue of the house church as cited above. The church was probably started there by Jewish Romans who had been converted during their visit to Jerusalem during Pentecost Acts 2: Paul knew some of the saints in Rome whom he addressed by name in the last chapter and thus addressed an epistle to all the saints in that locality, instead of to the church in that locality, which was his usual practice 1 Cor. Later in the chapter, Paul asks the church to greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them; and then again he asks the church to greet Philologus, Julia, Nereus, his sister Olympas, and all the saints with them Rom. Evidently, Paul was identifying two other groups of believers who must have met together. And perhaps Paul was referring to two more groups in Romans It seems that the church in Rome, like the churches in Jerusalem and Ephesus, had several home *ekklesia*? The Epistle to the Romans was written around a. The Neronian persecution began around a. Secular historians such as Tacitus say that a vast multitude *ingens multitudo* of Christians were tortured and killed during this persecution Annals, Seutonius said that the rapid increase of the Christians in Rome had made them unpopular. Nero 16 Indeed, at the time Paul wrote the Epistle to the Romans he said their faith was known throughout the world Rom. When Paul came to Rome three years later a. Thus, nearly every commentary states that there must have been several *ekklesia*? Walvoord and Roy B. The Bible Knowledge Commentary [Wheaton: Victor Books, ], New Testament edition, p. The New Bible Commentary: The church here mentioned was obviously only a part of the total number of Christians in Rome. Apparently there were at least three churches there, and probably more. Moody Press, ], p. Each house church could not have been a separate entity with a separate church government; rather, each house church must have been simply one home meeting of some of the saints in the one local church at Rome. According to Romans, their house church had been in Rome. Many scholars think Aquila and Priscilla left Rome around a. They could have already been Christians at this time. According to Acts 18, they joined Paul in Corinth where they all worked together in

their craft of making tents and then went on with him to Ephesus, during the time the church in Ephesus was first established around a. Paul continued with his second missionary journey, while Aquila and Priscilla remained in Ephesus. No doubt the church there first met in their home. Paul returned to Ephesus a few years later and remained there for two years around a. As this was going on, the church in Ephesus grew Acts During these years Paul wrote to the Corinthians, sending greetings from the churches in Asia, from Aquila and Priscilla, and the church in their house, and from all the brothers 1 Cor. The church probably began that way, but as it grew, so did the number of home meetings. From other portions of the New Testament specifically 1 Timothy, which was written around a. Several saints must have hosted an ekk1? Aquila and Priscilla left Ephesus around a. Others in Ephesus would have had to open their homes. But each such ekk1? The House Church in Colossae Colossians 4: According to the structure of Colossians 4: A textual problem in this passage could have some effect on its interpretation. It is far more likely that the pronoun her was changed to his than vice versa. How could the church in Laodicea have the church in their house? Moody Press, ], esp. Their meeting could legitimately be called an ekk1? Worship in the House Churches When the church first began in Jerusalem, the believers met in homes for fellowship and worship. During such gatherings the Christians often shared meals with others in what was called a love feast 2 Pet. At these meetings, the Christians recited Scripture, sang hymns and psalms, and joyfully praised the Lord Eph. Christians also gathered together in homes to pray Acts Small groups of believers met in homes for worship quite regularly; and in a city where there were several such ekk1? Scripture tells us that all the believers would come together to hear an epistle from the apostles read aloud Acts First Corinthians provides several insights about how the early Christians worshiped together when all the believers in one city met together. We know that 1 Corinthians pertains to this larger gathering because in They were to remember the Lord and his death for them, and they were to partake of the bread and wine with all seriousness. When all the church assembled together to worship God, it was to be a display of spiritual unity. Have you completed this media item? Worshipedia Your one stop digital library of worship resources. Rediscover the richness of worship that is Biblically sound, historically connected, and spiritually directed. Worshipedia is a large and growing resource with broad applications for all individual believers, students of worship, artists and musicians, worship leaders, and ministers at all levels of service.

**Chapter 5 : The Role of Choir in Church Worship | RTM CSI CHURCH**

*The House Church and Its Worship Source: The Complete Library of Christian Worship, Robert E. Webber, General Editor. At the local level, the New Testament church was a house church; Christians met for worship in small groups in the homes of those members who might be wealthier or have larger houses.*

What is true worship? The apostle Paul described true worship perfectly in Romans And do not be conformed to this world but be transformed by the renewing of your mind that you may prove what the will of God is, that which is good and acceptable, or well pleasing and perfect. First, there is the motivation to worship: The knowledge and understanding of these incredible gifts motivate us to pour forth praise and thanksgiving—in other words, worship! Also in the passage is a description of the manner of our worship: The reference to our bodies here means all our human faculties, all of our humanness—our hearts, minds, hands, thoughts, attitudes—are to be presented to God. In other words, we are to give up control of these things and turn them over to Him, just as a literal sacrifice was given totally to God on the altar. Again, the passage is clear: We worship Him with our renewed and cleansed minds, not with our emotions. Emotions are wonderful things, but unless they are shaped by a mind saturated in Truth, they can be destructive, out-of-control forces. Where the mind goes, the will follows, and so do the emotions. There is only one way to renew our minds, and that is by the Word of God. To know the truth, to believe the truth, to hold convictions about the truth, and to love the truth will naturally result in true spiritual worship. It is conviction followed by affection, affection that is a response to truth, not to any external stimuli, including music. Music as such has nothing to do with worship. Music is not the origin of worship, but it can be the expression of it. Do not look to music to induce your worship; look to music as simply an expression of that which is induced by a heart that is rapt by the mercies of God, obedient to His commands. True worship is God-centered worship. People tend to get caught up in where they should worship, what music they should sing in worship, and how their worship looks to other people. Focusing on these things misses the point. Jesus tells us that true worshipers will worship God in spirit and in truth John 4: This means we worship from the heart and the way God has designed. It is not limited to one act, but is done properly when the heart and attitude of the person are in the right place. Only He is worthy and not any of His servants Revelation We are not to worship saints, prophets, statues, angels, any false gods, or Mary, the mother of Jesus. We also should not be worshipping for the expectation of something in return, such as a miraculous healing. Worship is done for God—because He deserves it—and for His pleasure alone. Worship can be public praise to God Psalm True worship is felt inwardly and then is expressed through our actions. He can see through all the hypocrisy, and He hates it. He demonstrates this in Amos 5: Another example is the story of Cain and Abel, the first sons of Adam and Eve. Cain brought the gift out of obligation; Abel brought his finest lambs from his flock. He brought out of faith and admiration for God. True worship is not confined to what we do in church or open praise although these things are both good, and we are told in the Bible to do them. True worship is the acknowledgment of God and all His power and glory in everything we do. The highest form of praise and worship is obedience to Him and His Word. To do this, we must know God; we cannot be ignorant of Him Acts Worship is to glorify and exalt God—to show our loyalty and admiration to our Father.

Chapter 6 : The House Church and Its Worship | WorshipLibrary

*The NFL Is a Fundamentalist Church. And the Anthem Is Its Worship Song. Image via Kirby Lee/USA Today Sports/File Photo. Commentary. And the national anthem is its worship song.*

For many people, church services tend to be rather quiet and subdued. Others attending another church enjoy contemporary music provided by a group of musicians playing guitars, trumpets, tambourines and drums. On the one hand, music can be very comforting and relaxing; on the other, it is often the source of disagreements and arguments. Everyone has an opinion of what good music is. Each generation tends to embrace its own music. The music Grandpa listened to is considered tame by his grandchildren, although his own parents thought he was on the road to degradation—that he was simply being rebellious. Not surprisingly, the controversy over music has crept into worship services the world over. One church attempts to attract worshippers with a full music program, while down the street another church includes music in its services only by singing a cappella. What the Bible says about music Even a cursory investigation of the Bible will show that music and musical instruments were used in various aspects of the lives of the ancient Israelites, including their worship of the true God. There were times when the first king of Israel, Saul, was overtaken by a distressing spirit and his advisers suggested that David be brought to the king to play the harp and give him relief 1 Samuel Even a cursory investigation of the Bible will show that music and musical instruments were used in various aspects of the lives of the ancient Israelites, including their worship of the true God. But David was allowed to prepare the plans for the temple and its worship services—and they were very detailed. He arranged to have players of harps accompany singers. For some time the Ark of the Covenant had been stored at the house of Abinadab. David and 30, men went to Baale Judah to escort the Ark to Jerusalem. Cymbals and other musical instruments were involved in offering praise to God. And God was certainly not displeased 2 Chronicles 5: When Ezra and Nehemiah later repaired the fallen walls in Jerusalem, there was a joyful dedication with singing and different musical instruments adding to the festivities Nehemiah There are dozens and dozens of scriptural references, from Genesis to Revelation, regarding who we should worship and when and where we should worship, but there is scant evidence as to exactly how we worship. However, we do know they bowed, they prostrated themselves, they praised God, they gave offerings and they sang and played songs of praise to God. In , the World Christian Encyclopedia identified 10, distinct religions and 33, denominations David B. Kurian and Todd M. Those denominations often have differing and very distinct rituals for their worship. It is not surprising there would be different beliefs regarding the use of musical instruments in church worship services. Sometimes these worship traditions come from misunderstanding scriptures or reading them out of context. For example, the Churches of Christ quote Amos 6: If this section of Scripture is read in context, that argument fails. A noted scholar in the Churches of Christ, Jack P. Lewis, himself took exception to the prohibition of musical instruments based on Amos 6: God enjoys music Man has always expressed emotions through vocal and instrumental music. We glean from the Scriptures that God also enjoys music. God says in Psalm Praise God in His sanctuary; praise Him in His mighty firmament! Praise Him for His mighty acts; praise Him according to His excellent greatness! Praise Him with the sound of the trumpet; praise Him with the lute and harp! Praise Him with the timbrel and dance; praise Him with stringed instruments and flutes! Praise Him with loud cymbals; praise Him with clashing cymbals! Let everything that has breath praise the LORD. The apostle Paul also shows the importance of music in the New Testament Church: The Bible does not require musical instruments in church for worship services, but musical instruments are certainly not prohibited.

**Chapter 7 : 7 Things We Regularly Get Wrong about Worship**

*The Church and Worship: Bible Doctrine and Truth Free Bible studies about how the church should worship God and what doctrine Jesus wants His church to teach and practice. These free articles present Bible truth regarding Jesus Christ's church and worshipping God in spirit and truth.*

O Come, let us Worship and bow down before our King and God. O Come, let us worship and bow down before Christ, our King and God. This invitation marks the beginning of each day for the Orthodox Church. It comes from the office of Vespers, and it expresses the attitude which is at the heart of Orthodoxy. Since Worship is so important to Orthodoxy, the best introduction to the Orthodox Church is for the non-Orthodox to attend the Divine Liturgy or the celebration of one of the major Sacraments. At first, the visitor may be overwhelmed by the music and the ceremonies, but it is in Worship that the distinctive flavor, rich traditions, and living faith of Orthodoxy are truly experienced. Dimensions Of Worship Worship is an experience which involved the entire Church. When each of us comes together for Worship, we do so as members of a Church which transcends the boundaries of society, of time and of space. Although we gather at a particular moment and at a particular place, our actions reach beyond the parish, into the very Kingdom of God. We worship in the company of both the living and the departed faithful. There are two dimensions to Orthodox Worship which are reflected throughout the many Services of the Church. It is God who gathers His scattered people together, and it is He who reveals Himself as we enter into His presence. The Worship of the Orthodox Church very vividly expresses the truth that God dwells among His people and that we are created to share in His life. Second, Worship is our corporate response of thanksgiving to the presence of God and a remembrance of His saving actions - especially the Life, Death, and Resurrection of Jesus Christ. Orthodox Worship is centered upon God. He has acted in history, and He continues to act through the Holy Spirit. We are mindful of His actions and we respond to His love with praise and thanksgiving. In so doing we come closer to God. All the major Sacraments are closely related to the Eucharist. The most important are Matins, which is the morning prayer of the Church, and Vespers, which is the evening prayer of the Church. Characteristics Although Orthodox Services can very often be elaborate, solemn, and lengthy, they express a deep and pervasive sense of joy. This mood is an expression of our belief in the Resurrection of Christ and the deification of humanity, which are dominant themes of Orthodox Worship. In order to enhance this feeling and to encourage full participation, Services are always sung or chanted. Worship is not simply expressed in words. In addition to prayers, hymns, and scripture readings, there are a number of ceremonies, gestures, and processions. Services in the Orthodox Church follow a prescribed order. There is a framework and design to our Worship. This is valuable in order to preserve its corporate dimension and maintain a continuity with the past. The content of the Services is also set. There are unchanging elements; and there are parts which change according to the Feast, season, or particular circumstance. The regulating of the Services by the whole Church emphasizes the fact that Worship is an expression of the entire Church, and not the composition on a particular priest and congregation. An important secondary purpose of Worship is the teaching of the Faith. There is a very close relationship between the Worship and the teachings of the Church. Faith is expressed in Worship, and Worship serves to strengthen and communicate Faith. As a consequence, the prayers, hymns, and liturgical gestures of Orthodoxy are important mediums of teaching. The regulating of the Services also serves to preserve the true Faith and to guard it against error. The celebration of the Divine Liturgy and the Sacraments is always led by an ordained clergymen. In the local parish, this will generally be a priest who acts in the name of the bishop, and who is sometime assisted by a deacon. When the bishop is present, he presides at the Services. The vestments of the clergy express their special calling to the ministry as well as their particular office. Since Worship in Orthodoxy is an expression of the entire Church the active participation and involvement of the congregation is required. There are no "private" or "said" Services in the Orthodox Church and none may take place without a congregation. This strong sense of community is expressed in the prayers and exhortations which are in the plural tense. The congregation is expected to participate actively in the Services in ways such as: Standing is the preferred posture of prayer in the Orthodox Church. The

congregation kneels only at particularly solemn moments, such as the Invocation of the Holy Spirit during the Divine Liturgy. The Litany is an important part of Orthodox Services. A litany is a dialogue between the priest or deacon and the congregation, which consists of a number of prayer-petitions, followed by the response "Lord, have mercy" or "Grant this, O Lord. Orthodox Worship has always been celebrated in the language of the people. There is no official or universal liturgical language. Often, two or more languages are used in the Services to accommodate the needs of the congregation. Throughout the world, Services are celebrated in more than twenty languages which include such diverse ones as Greek, Slavonic, Arabic, Albanian, Rumanian, English, and Luganda. The pamphlets are authored by Fr. The pamphlet titles are as follows: House of God - Describes the interior of the church building. Worship - Discusses the form and characteristics of Orthodox worship. Liturgy - Describes the meaning and celebration of the Eucharist. Sacraments - Describes the meaning and importance of liturgical life. Spirituality - Discusses the meaning of theosis as the goal of Christian life. History - Sketches the great epochs of Orthodoxy. The Church - Outlines the procedure for becoming a member of the Orthodox Church.

**Chapter 8 : Worship: The Key to Drawing Near to God**

*The Bible does not require musical instruments in church for worship services, but musical instruments are certainly not prohibited. Read more about music in the Bible in the article " Songs of Praise."*

Such statements as the following reveal that we face problems when trying to communicate to one another: But if we have problems understanding the concepts of each other, that is nothing compared to the problems we encounter understanding the concepts of God, for His thoughts are not our thoughts, they are foreign to us. One such concept that has been especially warped in its biblical meaning is the concept of Christian fellowship. Today, churches have fellowship halls, fellowship dinners, and fellowship retreats, but very few have real fellowship. Yet for a church that seeks to be guided in principle and practice by the New Testament, fellowship is very important. In order for you to understand this, we will have to discover first, what true fellowship really is, second, why fellowship is important in a New Testament church, and finally, how each one of us can practice fellowship here at Community Bible Chapel. The first fact concerns the meaning of the Greek root. From the usage of the word, we can conclude that fellowship is a word denoting a relationship that is dependent on more than one individual. It is an interdependent relationship. It is an exclusively post-pentecost relationship. These are words which have overlapping but not the identical meaning of koinonia. Each of these words denotes a unity which is expressed outwardly. This is true of fellowship but by contrast, fellowship is also an inner unity. This inner aspect of fellowship may be seen in verses such as 1 Corinthians 1: Here, fellowship primarily focuses on our spiritual unity with Christ, an inner relationship. I suspect that Philemon. Fifth, however, we must note that fellowship does not stop with being an inner unity for it is primarily an action word! Fellowship, you see, is not just being together, it is doing together! This is a point almost universally ignored by Christian groups today. Our final observation may be gleaned from the last and it is this: Quite obviously, our fellowship with others is only as good as our fellowship with Christ, our unity. For this reason we must quit thinking of Christian fellowship as primarily doing things such as having pot luck dinners or watching football or playing basketball with other believers. These have their place but they are only fellowship to the extent that rest, exercise, and eating are doing the work of the Lord. The things we usually think of as fellowship are certainly not the primary meaning of the word! It is not just being together but doing together. The importance of fellowship to the church can be seen first in the fact that fellowship occurred naturally as a result of the establishment of the church. And all those who had believed were together, and had all things in common; 45 and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And the Lord was adding to their number day by day those who were being saved. But the importance of fellowship to the church does not rest solely upon the fact that it was the natural result of the coming of the Holy Spirit. Rather, its primary importance stems from the fact that: Fellowship is the indispensable means of accomplishing the God-given purpose of the church. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. The church has a part in accomplishing that plan. The purpose of the church as stated in vs. So then, the purpose of the church is to hold God up to the world and display every glorious aspect of His being for all to see. What is important to see here is that no individual working alone could ever fulfill this plan of showing every perfection of God for all have sinned and fall short of the glory of God. Its beauty is impossible to capture in one note no matter how loud. Only by a full orchestra playing together can the beautiful harmony be fully captured. In order to fully manifest God, each person must not only play his part but must play it together. The instruments are our spiritual gifts and natural abilities. And the indispensable means we use to perform is fellowship, our co-participation in accomplishing His purpose. This is why fellowship is indispensable to the church. Of course, some people try to do it all themselves. In the movie, the Arabs are attacking a foreign legion outpost. There are only four legionnaires left alive in the post. This is the plan of many churches today. They hire a large staff of clergy to

prop up the spiritually dead and fire their guns for them. There is another group of people who are church-hoppers and non-participants. They think the church can make it without them. However, 1 Corinthians 12 makes it clear that every single member of the body is necessary for its proper functioning. Because of the importance of fellowship, no one has the right to amputate themselves from the functioning body of Christ, the local church. How, then, can we practice fellowship? Practicing Fellowship You can practice Fellowship by recognizing our goal and taking an active part where you can best help. People must recognize our goal. People often do not take part in a church because they see no clear purpose. We participate together seven days a week to glorify God, to do it His way, and to do it together. You can practice fellowship by taking an active part where you can best help with this goal. You can discover where you can best help by recognizing your spiritual gifts and natural abilities and by knowing the needs of our church. Then help where you can make not just yourself, but the church as a whole, to be the most fruitful. If you do not know your spiritual gift, pitch in where you have a natural ability. Conclusion When I was in junior high, I had a pastor who had spent a summer on a pipeline crew. The first day, he was given a shovel and a piece of ground and told to dig six feet deep and three feet wide. By noon, he had dug down over his head and felt all alone at his work. By the middle of the afternoon he was pretty discouraged as he thought of the miles of line still to be dug. As he cleared away the loose dirt, this man broke through into the next hole, and as they stood and watched, man after man broke through until several hundred feet of ditch was visible and my pastor felt quite a sense of accomplishment. This is the way fellowship will affect us if we get in and dig together. Let everyone practice fellowship as naturally as did those on the day of Pentecost that the many-faceted wisdom of God might be made known through this church.

**Chapter 9 : Church and Worship of God: Bible Doctrine and Christian Truth**

*The Church Local Versus the Church Universal The local church is defined as a local assembly of believers or a congregation that meets together physically for worship, fellowship, teaching, prayer and encouragement in the faith (Hebrews ).*

This paper will attempt to briefly define my biblical philosophy of church ministry by addressing the following questions: What is the purpose of ministry? Why does the church exist? These are fundamental questions that a biblical theology of ministry must answer. Christian ministry is the activity and responsibility of the local church in the fulfillment of its biblically defined mandate in the world. The ministry of the church can be defined in several ways. Firstly, the ministry of the Christian church can be defined as the fulfillment of the Great Commandment of our Lord: Secondly, Christian ministry can be defined in terms of the Great Commission of our Lord: Fourthly, ministry can be defined in terms of the model of the early church - viz. This continues to be the basis of biblical, balanced ministry today. From these summary texts and the broad scope of Scripture, it is evident that Christian ministry has as its priority the worship of God, followed by service for God in the proclamation of the gospel the fruit of which is the baptism of repentant sinners , and the edification of the saints. The tendency is for us to make up their own philosophy of ministry, based on our own concept of what the church is supposed to do. The truth is, however, that God has clearly laid out for us in Scripture what the ministry of the church is. God has already done that because the church is his institution on earth not ours! Our responsibility is to determine how to most effectively and appropriately achieve our biblical mandate in our local community at our time in history. A philosophy of ministry is a statement that consolidates and synthesizes the biblical material on the subject in systematic form. By articulating a philosophy of ministry, you establish a benchmark that acts as the standard to which you strive. It is a yardstick that enables you to measure the degree to which you are achieving your ministry responsibilities. There are a number of practical benefits that flow from defining a biblical philosophy of ministry. It forces you to be biblical. This keeps you from making up your own philosophy which might be unbiblical. It makes practical sense. It helps you set actual goals that are consistent with your biblical mandate cf. It improves efficiency by preventing you from spending time on activities or beginning ministry efforts which are not part of the biblical mandate for the church. It is an objective measuring stick by which to make decisions regarding potential ministry activities. It heightens your effectiveness. The early church knew exactly why they existed and where they were going and all their activity was focused on achieving those ends. It helps you to be faithful to your call to ministry. We need to keep on course in our own ministry, doing what God has called us and mandated us to do. A Biblical Theology of Church Ministry This theology is organized under seven areas of church ministry. The sequence in which these topics are presented is not intended to indicate their order of priority but simply to provide systematic headings for these essential aspects of a biblically-based ministry. This is best done by systematically preaching through books of the Bible, both Old and New Testaments, so that the whole scope of Scripture is covered. The pulpit ministry, while very important, is only part of the whole process of Christian education and nourishment. I believe that the education, exhortation and encouragement of believers takes place in a balanced environment of personal study of the Word, small groups, individual mentoring and discipleship, and pulpit ministry. What is of paramount importance is that the Word is preached and taught accurately and relevantly. However, this is not fair or accurate. Second, the confidence for ministry is prayer Acts 2: An active and dynamic prayer ministry is vital for the survival and growth of each believer individually and the church corporately. A prayer ministry should be diverse in its form e. Prayer should be part of the life of the church on a consistent basis cf. Among other things, the church is to pray for its leaders 1 Thess. Third, the power for ministry is the Holy Spirit Acts 1: The Holy Spirit can and does make the ministry of the church effective and powerful. He alone has the power to convict people of sin Jn. Fourth, the bond of ministry is the fellowship of believers Acts 2: Our common bond in Christ is the source of our fellowship and our unity. Through fellowship believers express the local representation of the body of Christ 1 Jn. When believers are interconnected through authentic, loving relationships, they form a

unity that provides strength and stability to the church. This fellowship is demonstrated by caring for one another physically, emotionally, psychologically, economically, and spiritually. As Gene Getz puts it: They need to experience each other. Fifth, the expression of ministry is passionate worship Acts 2: In worship the church expresses collectively its awe of God and its debt of gratitude to God for who he is and what he has done. Worship must be a lifelong, daily practice for all believers individually in order for corporate worship to be effective and meaningful. Public worship includes singing praise to God, reading Scripture, corporate prayer, preaching the Word, and the observance of the church ordinances. The event to which the entire O. Sixth, the thrust of ministry is the salvation of the lost Acts 2: Not only is practical Christian ministry expressed in caring about each other as believers, but also in caring about unbelievers. Christian ministry boldly proclaims the goodness of God in the gospel in order to reach the lost for Christ Rom. This should be done in culturally relevant ways, both personally and corporately. In this way the church and its members become a light for God in the community Matt. Through prayer and financial support, they can also contribute to world evangelization through missions. Church leaders should facilitate corporate outreach, encourage and train the members in personal outreach, and motivate participation in world outreach. Seventh, the scope of ministry is church-wide 1 Cor. Ministry is a task to which every believer has been called Eph. As Christians learn and grow, so they must use the gifts God has given them in his service and for the benefit of the whole church 1 Cor. The leaders of the church should affirm the members in their spiritual gifts, train them in the use of those gifts, provide them with opportunity to use them, motivate them to do so Eph. In this process, new leaders are also identified and trained to provide spiritual leadership. Indeed, church-wide ministry is not limited to each individual local church but extends to the body of Christ in its broadest scope. Thus, churches of similar theological persuasion should co-operate together at a local and national level 1 to orchestrate the full scope of church ministry that a local church may not be able to do on its own; 2 to hold local churches accountable to a wider body; 3 to give visible evidence of the truth that we compose a united body; and 4 to make united decisions on issues that might otherwise be divisive. This practice was evident in the early church in discipleship Acts If a church becomes self-focused and separatistic in its attitude it runs the risk of becoming cultish if not an outright cult; it cuts itself off from the larger body of believers and fails to operate in practice as a N. Conclusion What, then, is ministry? In sum the purpose of ministry is 1 to bring people to saving faith in Christ and then assist them to grow in Christ-likeness; and 2 to bring every believer into a vital, authentic relationship with God through the grace of Christ and the power of the Holy Spirit, such that every believer glorifies God in thought, word, and deed both in the church and in the world with the ultimate goal of presenting every one complete in Christ Col. The church must draw its essence from God and his righteousness and holiness. It must take shape based on his worth as Creator. It must reflect his glory as God, and when it meets and ministers, it ought to express back to God the glory due his name. There must be more to church than simple psychological encouragements, tips for improving interpersonal relationships, and helpful religious seminars. It is not about numerical growth but spiritual growth. It is not about programs but about people - people who are wholly focused on God, powerfully filled with the Spirit, and happily united in a community of grace; people who vibrantly exalt Christ, openly perform works of faith, accurately teach the truth, boldly proclaim the gospel in word and deed, and authentically depend upon prayer. W Publishing Group, , Victor Books, , Carson, Worship by the Book, ed. Zondervan, ,