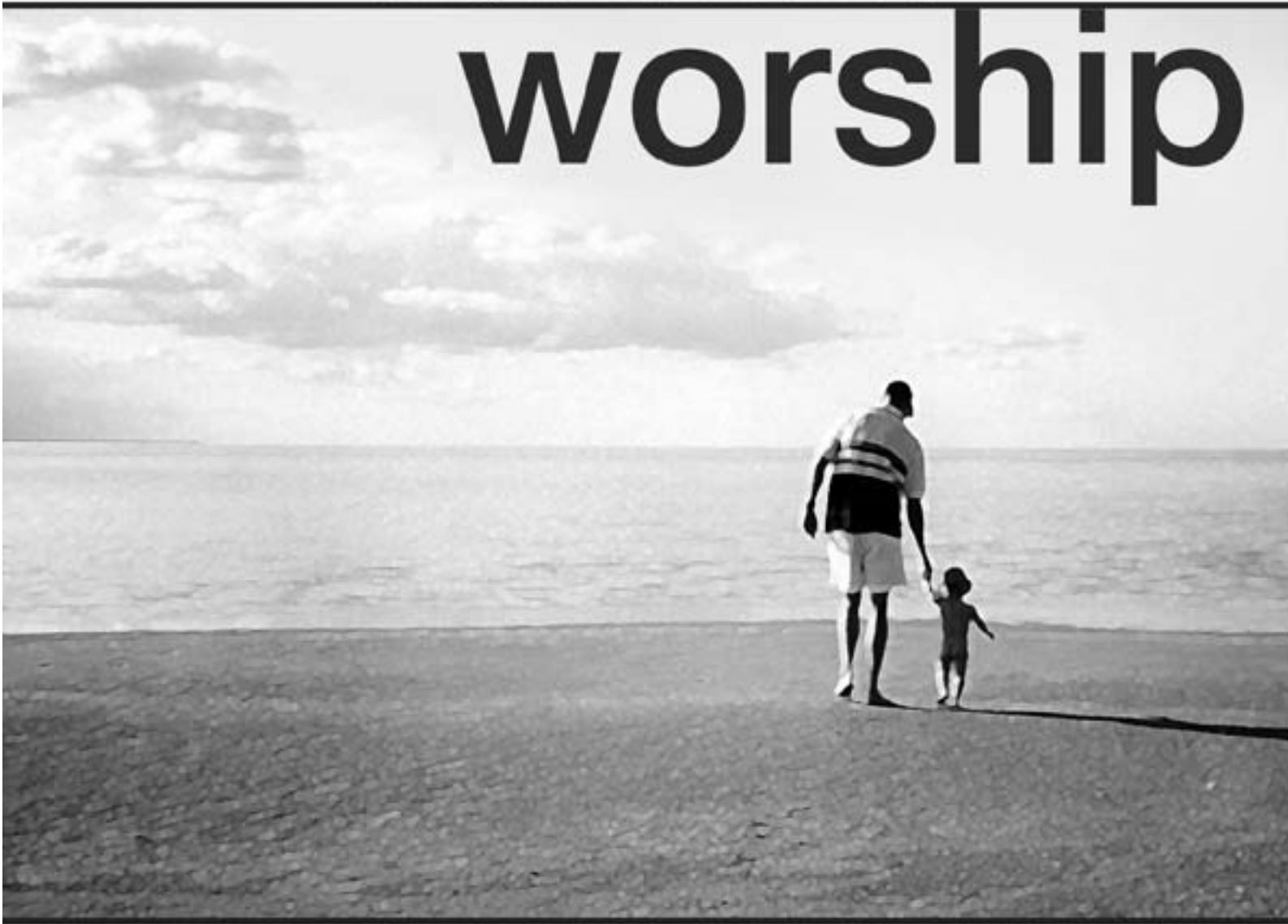


come, now is the time to

worship



wayne nel

worshipbooks

come, now is the time to worship

a praise and worship manual designed for both the individual and worship team

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am I content with my current level of personal worship?

“Worship is a response to a relationship.” Judson Cornwall

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come, now is the time to worship

Second Edition

As a praise and worship team leader for several years I have witnessed remarkable growth and change in both the congregation and our worship team. The time has now come to take all that experience and, with some help and wise counsel, put it together in a format that will not only clarify my purpose as a worshipper but also serve as a guide book for both the worshipper and worship team member. The result is in your hands.

To anyone desiring to minister in the area of worship I trust that you will prayerfully consider God's calling. It is not to be taken lightly. We are called to excellence in every area of our lives, even more so in a high profile ministry. With that call comes both great responsibility and discipline.

As you work your way through this book and take to heart its precepts I know you will be excited and eager to implement a lifestyle of worship. You will also be stretched and at times even discouraged. Don't be alarmed! Just as God loves those who want to worship Him in Spirit and in truth, Satan hates it and will endeavour to stop you at every turn. We, however, are more than conquerors in Christ Jesus and as you push on forward you will experience the incredible joy that comes from having the heart of a true worshipper. Be persistent.

We who are called by the name of Christ are all called to worship. In responding to that higher calling of leading others I pray that you make it your goal to live a lifestyle of worship. Work on it constantly and always remember: "Trust in the Lord with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths." (Proverbs 3:5&6)

Personally it has been both a challenge and a privilege compiling this book. There is no particular course or

curriculum that indicates the right way to praise and worship God however there are principles based on biblical patterns along which we can be guided.

Many of these principles are taken from other worshippers in the form of manuals, guides, musical tips, books, articles and seminars, some of whom I proudly attribute recognition: The Psalmody International course compiled by Tom Inglis, Dr. Dave Pass of Password Ministries, Bob Sorge, Tim Hughes, John Anderson, Matt Weeks, Brent Helming, Cassy Pandy and others who refuse to keep worship to themselves! I would especially like to acknowledge and thank my Pastor, Eric Garnie, for his invaluable input and encouragement as an accomplished musician and trusted friend.

This book is merely a starting point. Worship is such an awesome and vast topic that we are only now starting to realise it's awesome place in God's grand scheme. God has called His people to worship Him in spirit and in truth and it would be wonderful to see the Body of Christ benefit from these experiences in leading them to richer and deeper worship.

I would finally like to acknowledge my Lord and Saviour Jesus Christ and the family, both natural and spiritual, that he has graciously given to me.

Worship Him every opportunity you get!
Yours in Christ

Wayne Nel

what is worship?

Love responding to love

The Bible tells us that we will spend a large portion of eternity in worship so in all honesty it would be presumption on our part to try and define all that worship may entail. I believe we're merely scratching the surface of what it truly means to worship God.

We are, however, created to worship and so although we may not understand all that it could be, we still need to define it as best we can so that we can start as best we know how.

"Worship comes as a natural response to our relationship with Jesus. It is the total release of our spirit to God's Spirit."

Judson Cornwall

Judson Cornwall defined worship as "love responding to love". He also said "love that releases all of the heart's adoration, that expresses all of the soul's attitude, that explains all of the the mind's determination, and utilises all of the strength of the worshipper's body, is worship."

Worship comes as a response to our relationship with Jesus. It is "the total release of our spirit to God's Spirit."

The church, the world and me!

It may be convenient to look at worship under three broad but interlinked areas. To help define them we could ask the following:

1. What are the interior attitudes of the heart which form the basis of worship?
2. In what ways are these activities embodied in the public acts of the Church's worship?
3. What difference do our heart attitudes and our public acts of worship make in the real world?

Cycle of worship

Worship may be exhibited as a cycle working its way from the inside out. Dr. Dave Pass identifies three steps in this cycle starting from within (me), moving into the church (the Christian Community) and finally working its way into the world where our actions are expressed as a lifestyle. Our lifestyle in turn bears witness to our faith in Jesus.

Here is a brief look at those three stages:

Firstly worship starts with **ME!** It is expressed as a cluster of Spirit-inspired attitudes in me directed towards God. These are expressed as attitudes of thanksgiving, praise, adoration, confession, petition and intercession.

Secondly worship is embodied in the three fundamental, Spirit-inspired, collective actions undertaken by the **Christian Community**. These are known as kerygmatic, koinonic and leiturgic actions which, put simply, are:

1. kerygmatic

actions which proclaim the Gospel of Christ (eg. good deeds, prophesy, music, preaching, teaching etc);

2. koinonic

actions which build up the body of Christ (eg. fellowship, edification, caring etc.) and

3. leiturgic

actions of praise and prayer directed towards God.

Finally worship is expressed in the **world** as a Spirit-inspired, lifelong commitment to a lifestyle of worship as is expressed in Romans 12:1-2 and Hebrews 13:11-16.

Effective worship is realised when we are able to maintain the balance between me, the church and the world. Like a three-legged pot, our worship will be incomplete if one were out of place. Worship is not an escape from the problems of this world, it is a confrontation and transformation of the world.

Diversity in worship

Having said all that I must make it clear that there will be diversity in worship. We are all individuals and God graciously deals with us individually. Our worship style is as a result of many factors including our backgrounds, culture, personal preference and personality, yet in spite of all that we still find that worship must bring about unity.

Perhaps we ought ask ourselves some further key questions:

1. Is my worship Biblical?
2. Is it pleasing God?
3. Does my worship direct glory to God or draw attention to myself?
4. What is my heart attitude?

the process of worship

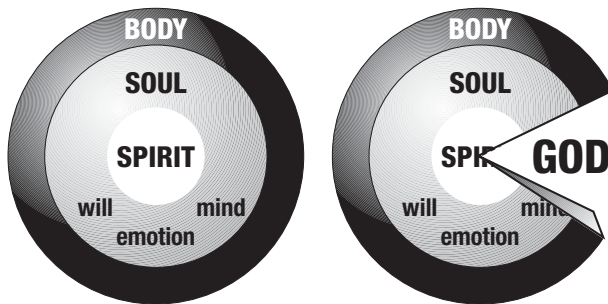
God is seeking to worship in spirit.

The process of worship

God is both transcendent and immortal which means that He is beyond time, space, words, images, feelings, thoughts etc. He is also within us! His almighty presence which sustains the universe also resides in me.

1 Thessalonians 5:23 tells us that we are comprised of body, soul and spirit. The soul could further be defined as our mind, will and emotions.

This could be represented diagrammatically like this:



God desires for us to worship Him in spirit and truth (John 4:23&24) however to get through to the spirit we see God dealing with our bodies and minds. Some people worship God with their bodies (eg. singing, dancing, clapping) without allowing God to touch their soul (mind, will or emotions). We are encouraged to go deeper, to go beyond our emotions, surrender our wills and look past our minds to allow God to communicate with us Spirit to spirit.

It is interesting to see that the closer to the centre we allow God to get, the:

- more time stands still
- the slower things get (praise to worship)
- the quieter one becomes
- the fewer words we need
- the greater the spiritual intensity
- the closer we get to spirit-on-spirit contact.

So what next?

This book is by no means exhaustive however I really pray that you will be able to grasp the biblical principles you discover in regard to our praise and worship and then put them into practice.

The book is divided into two sections with the first dealing with the the nature of thanksgiving, praise and worship whilst part two deals with the more practical aspects especially in relation to the praise and worship team. It is designed to be used as a training manual however it may be read by anyone who desires to enjoy vibrant, life-changing worship.

The end times will see a great outpouring of God's Spirit on the earth and the call to worship has been given. Let us respond with all of our hearts so that God may be glorified.

Come, now is the time to worship.

elements of worship: thanksgiving

Thanksgiving is a sacrifice that we must be willing to make.

The Old Testament temple had three distinct areas as directed by God. The outer court, the inner court and the Holy of Holies. Just as we move in worship from our bodies through our souls to our spirit we also see God's natural progression of moving from thanksgiving, represented by the outer court, through praise, the inner court, and finally entering into worship, the Holy of Holies (Psalm 100).

From Garden to Bedroom

As a child of God we have access to the 'temple'. In contemporary terms you could think of it as the garden, the lounge and the bedroom. We only have access into the front gate through Jesus. In the garden (thanksgiving) we often experience freedom, lots of space to move with shouting, dancing and great joy. Gestures are large and the environment non-threatening. Many people remain in the garden with some participating whilst others observe. God wants you to go further.

The lounge (praise), by contrast, is a little more intimate. Here we sense a greater degree of unity, we talk in conversational tones (although there is an occasional shout of rejoicing) and we move around a little less. The lounge is comfortable and most worshippers choose to stay here. Very few progress through into the bedroom (worship) because it is here in the bedroom that we experience transparency, vulnerability and intimacy although there is also security and rest. Here a simple gesture or quiet whisper speaks volumes.

Although this illustration is limited, it does give us a clear picture of how we progress in our worship from the front gate into that awesome place of intimacy with God. Many choose to stay on the outer edges of worship for whatever reason, which, in one sense, is fine, however God desires us to go deeper. He longs for us to know Him more.

What is thanksgiving?

Thanksgiving is found in both the Old and New Testaments with a slightly different emphasis on each. It is one of the most important subjects in the Bible for us believers to implement as a lifestyle.

Studies of Old Testament Hebrew have indicated that there doesn't appear to be a Hebrew word for 'thank you' as we understand it. It appears that Modern Hebrew has taken a word from the Old Testament and now uses it for 'Thanks', however the original meaning of the word during the Old Testament biblical period differs from the modern

usage. The Hebrew words *Yadah* and *Towdah* are often translated as thanks, with reference to confession. It is a public acknowledgement of God with emphasis on telling others of His name and/or what He has done.

Yadah - use (hold out) the hand, throw at or away, to revere or worship (with extended hands), to bemoan (by wringing the hands), (make) confession, praise, shoot, (give) thanks -ful, -giving.

Towdah - an extension of the hand, i.e. (by impl.) avowal or adoration, spec. a choir of worshippers, confession, a sacrifice of (praise, thanksgiving/offering)

Thanksgiving is very often a sacrifice that we must be willing to make (of our own free will) because we see it commanded in God's Word. A thankful heart is one that operates because of God and not because of myself or circumstances surrounding me. (Psalm 107:21-22; Psalm 116:17; Leviticus 22:29)

Thankful Priesthood

God has called us to be priests and we must perform the role of priest in presenting sacrifices to God. (1 Peter 2:5; 1 Peter 2:9.) God's heart is pleased when the church moves in the realm of spiritual sacrifice. We, as a thankful priesthood of believers, should be distinguishable from the thankless spirit that is part of this age. (2 Timothy 3:3.) This scripture clearly states that we can only be in the will of God if we are giving thanks in everything.

Thanksgiving must be continuously of great quality and quantity. (Hebrews 13:15; Colossians 2:7).

'Abounding' in Greek is '*Perisseuo*' meaning superabounding in quality and quantity, to excel abundantly in, to be remaining over and above. When we have finished vocalising our thanksgiving there should be an abundance left over in our hearts - a continuous heart attitude of thanks which overflows into vocal expression in the midst of every circumstance and situation. (NB. Audible expression reveals inner health!)

Thanksgiving is done directly in the presence of the throne of God (Psalm 30:12; Revelation 4:9). As we walk in thanksgiving, we walk in the presence of God which results in healthy attitudes, healthy mind and a healthy body. We continually experience the joy of the Lord which stands as a powerful testimony to anyone who happens to cross our path. Walk in thanksgiving and you walk in the will of Christ Jesus and people will see Jesus in you!

Thanksgiving is always the first step to powerful praise and awesome worship.

elements of worship: praise

Praise is always active and demonstrative.

Praise could be defined as follows: 'To commend the merits of, to glorify, to extol the attributes of God.' Praise is always active and demonstrative, involving movement and action, sounds, and songs that are both seen and heard demonstrated in ways such as shouting, clapping, kneeling, dancing, boasting, leaping, playing musical instruments, singing and thanksgiving.

It has to be demonstrative and audible because love that is never communicated is never received.

Praise; A Word Study in Hebrew

In scripture we find that the actual word for praise is translated several different ways. The following are various translations with their closest meanings:

Hallah: This is the most frequent use of praise (used approx. 100 times in the Old Testament) and literally means to shine, boast, celebrate, commend sing, be clear and even rave! Hallah implies an unashamed use of voice in demonstration of what you think of God. It is complete and spontaneous abandonment of one's self. This is also the root word for the term 'Hallelujah'.

Yadah: (Used approx. 90 times)

This thankful expression of praise, from the root word meaning to 'throw out the hand' (YAD = Hand) is mentioned in the section on thanksgiving. It is important to remember that our hands are an extension of our personalities and so Yadah implies complete surrender to God as demonstrated through the use of our hands.

Barak: (Used approx. 70 times)

Of all the words for praise this is the only one which infers some kind of silence. In fact there is no statement in this word about vocal expression. Barak literally means to kneel, bless or salute.

Tehillah: (Used approx. 50 times)

Tehillah is derived from Hallal and is generally accepted to mean the singing of Hallals. It is perceived as involving music, especially singing. Tehillah is the type of praise that God inhabits, implying that God has responded and is enthroned in the midst of Tehillah praise.

Zamar: (Used approx. 40 times)

Literally 'to pluck the strings of an instrument, to sing, to praise.' This generally refers to the musical aspect of praise.

Towdah: Often used as thanksgiving but only translated a few times as praise, towdah refers to the sacrifice of praise before receiving the manifestation - a total agreement with the word. It is an act of faith beyond which God moves to bring deliverance.

Shabach: (Used approx. 7 times)

An exclamatory form of praise. It literally means to commend, triumph, glory, shout and address in a loud tone. God sanctions such praise because His majesty and glory are worthy of great and indignant commendation.

These definitions of praise give us amazing insight as to the various types and forms of praise that we may implement. Our God is so creative and we, who are created in His image, need to get creative concerning our worship.

Praise is a sign of life. Those who are redeemed by the blood of Jesus should evidence the life of God in them by their praise. Praise is crucial to our relationship with the Father and to our testimony to the world. It is a good indication in a Christian's life of his 'distance' to or from God. If he is far from God (although he is still saved) you can be sure that he will not be a praiser. If he is close to God, praise is something he continually does because it's the natural response to intimacy with God.

Why Should We Praise?

First and foremost praise is a command from the One who loves us. In other words we have no option! We express our love to God through our praise and worship. If we are in the place where we know His love and realise that all His actions and motives are for our good, then we are in a position to praise Him as a natural response from new creatures in Christ. God does not force us to worship Him, it ought to be our natural response - an outward manifestation of an inward condition! But just in case you need more here are twenty reasons why you ought to give God praise:

- He is our God and we are His people
- We give praise as a testimony to His people
- He is worthy and besides, He is King
- To glorify Him
- His judgements are righteous
- We were created to praise Him
- He defends us
- He has dealt bountifully with us
- He is our strength and shield
- His mercy is great
- For there is none like our God, He is Holy
- For He is good
- He is our fortress
- He is our High Tower
- He gives us counsel

elements of worship: praise

Praise is an outward manifestation of an inward condition.

- He is a Father to the fatherless
- He is my strength
- He forgives
- He satisfies
- He hears my voice

The Holy Spirit

There is no precept or example in scripture either for addressing the Holy Spirit personally in prayer or of directly offering praise to Him. It must be understood however that without the work of the Holy Spirit in our lives we can neither pray nor worship as we ought. The Holy Spirit makes this possible to the believer.

In relation to praise and worship, the Holy Spirit leads and guides the individual believer through the Word of God to an ever-increasing appreciation of the Father and the Son. As the believer is taught by the Spirit through the Word, and is obedient to what he learns, the Spirit will lead him to a deeper knowledge of Divine things, particularly in the area of Praise and worship. It is through the Holy Spirit's power and presence that we have access to worship.

In praise we approach God joyfully and enthusiastically to savour the fullest pleasure of His presence

Who Can Praise the Lord?

Only those who are in Christ. However, it is not that easy since we can only fellowship with God in worship if we are in right standing with Him. This is explained under the following headings:

Those who have redemption: We are now in a position to worship because the Perfect Lamb shed His blood and the sacrifice has been accepted (Romans 3:24). This is the only ground by which the believer can approach God in worship.

Those who have relationship: Those who approach God do it with 'Father' on their lips (Hebrews 10:19).

Those who have representation: The worshipper must have a High Priest as his representative in the Presence of God, through the mediation of the Great High Priest, his worship is made acceptable and presented to God. Our representation is made by Jesus who offered a 'better

sacrifice' by which he brought in a 'better covenant' which contained 'better promises' of 'better things' resulting in a 'better hope'.

What are the Results of Praise?

It is important to realise that we do not praise God to get something out of it. We praise God because He is God and He commands us to praise Him. Fortunately we serve a gracious and loving God whom we can call Father and it comes as no surprise that praise benefits me! How?

- God is glorified
 - There can be no greater occupation for man than to glorify God
- The praiser will be blessed
 - No one loses by giving to God!
- The praiser will enjoy prominence
 - When we praise the Lord there is reflected in them a character which causes others to depend on them for leadership.
- The praiser is best prepared for worship
- The praiser continues as a conqueror
- The assembly will be edified
- The unsaved will be reached.

The place of praise is wonderful but there is more, much more. I invite you to go further than you've ever been in your relationship with God. I invite you to worship.

elements of worship: worship

If we really want to worship we must really want to change.

From the lounge we move into the bedroom. Worship is all about intimacy with God. If we really want to worship we must really want to change. The closer I get to God the more I change! I cannot be vulnerable and open with God and leave unchanged. God desires for intimate fellowship with me. (John 4:23)

Definition of Worship

Worship is the outpouring or outflowing of the whole being, spirit, soul and body, under a sense of divine favour in the presence of God. Worship is all that we are reacting

Worship is an opportunity to steal away from the mayhem, troubles and responsibility of life, build up joy inside me and beautify the name of God."

Sean Downey

to all that He is. Worship is the overflow of our understanding of God as He has revealed Himself in His Word and as He has demonstrated His Word in our lives. To worship is to quicken the consciousness by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God and to devote the will to the purpose of God. Our privilege in life is not to live but to worship. Worship is our response to God's presence and nothing means more to a true worshipper than being in the presence of the Lord; intimate, transparent, vulnerable.

The Difference between Praise and Worship

Praise is an operation of faith, which will create conditions for God in varying circumstances of need. Praise works for us against the enemy and will always affect him. It seems that the devil is still in the fight to some extent in the realms of praise, but in worship we never even consider him. In worship we are so entrenched and so close to God that the Satan doesn't even come close to us. Worship brings us to a realm where the devil has already been dismissed and we are standing in the presence of God.

Worship is the expression of our response to His presence, after His presence has come. There is no work involved in worship. It is rest in the Holy Spirit who takes us into the Holy of Holies.

Praise often involves sacrifice, but worship doesn't. When we enter into worship our 'sacrifice' as it were, has been accepted and received and we are behind the veil. We do not give God the sacrifice of love. Either we love Him or we do not worship Him at all. Worship is never something we do because we have to, it's because we deeply desire to. Whist obedience to God's Word would be the catalyst for praise, a love for God is the catalyst for worship.

We cannot be true worshippers until we have first had an experience in praise. When two people are in love they begin to talk about each other, extolling each other's virtues and their speech indicates that a love relationship is developing. The same is true of our relationship with Jesus. As we begin to know Him we extol His virtues and we begin to audibly praise His name. As our relationship with Jesus deepens, our worship increases and as we get to know Him in a more intimate way we pour our hearts out to Him in worship. God always looks at the heart. If you love God (heart) you won't allow that love relationship to be strained in any way through your mind or body. Let the heart rule in worship.

God wants us to be in His flow. He wants us to be in a situation where He can flow His life through ours and we become a duplicate of His life instead of trying to duplicate His work. Simply allow His life to flow through us and be changed into the same image from glory to glory. Whenever we go into the presence of the Lord God will give us a revelation of His nature, character and person. These are automatically flowing to us when we spend time with Him, so that we naturally become more like Him.

The Key to worship is the Holy Spirit

The Holy Spirit helps us to pray and to worship. Just as when we pray in the Spirit we know that our prayers are in line with God's will so when we worship in the Spirit, we worship in a way that is acceptable to the Father and Son. This is due to the fact that the Holy Spirit is the perfecter of our infirmities. We will never worship beyond our understanding or the presence of the Holy Spirit in our lives. As conscious as we are in giving worship to the Father and Son, we must be just as conscious of the Holy Spirit in helping us to give it. There is no hope of worship outside the Holy Spirit just as there is no hope of salvation outside of Jesus. The Holy Spirit is the Key to worship.

lifestyle of worship: adam

Worship always comes before service.

God created man in His own image and likeness. (Genesis 1:26 and 2:7). 1 Thes. 5:23 indicates that we are comprised of three parts; body, soul and spirit. Adam was created perfectly and as a result was complete in all three areas. Since we were created to worship God, Adam would have had the capability to worship in perfection, as a complete man!

God fellowshiped with Adam and his worship pleased the Father. There could have been no fellowship outside of a worshipful relationship. Fellowship with God is worship, and the closer our fellowship becomes the more we will worship our Heavenly Father. Salvation takes us into relationship, but worship takes us into fellowship. We know that Adam had close fellowship with God and the basis of this was that he was a worshipper.

There is a difference between worship experience and worship expression. Worship expression is the outward manifestation like clapping, singing, dancing and the like, but worship experience is in the spirit (Luke 10:21). Before the fall Adam and Eve lived to worship and fellowship with the Lord before anything else. Worship always comes before service.

**“the closer our fellowship becomes,
the more we will **WORSHIP** our heavenly Father.”**

Body

Since Adam was created perfect by God there is no doubt that he was perfectly designed to glorify Him. His body would have glorified God in every action, movement and gesture. I Cor. 6:20 commands us to glorify God with our bodies. The expression (in the body) of worship comes from the experience (in the heart) of worship. The condition of our mind and flesh are not at the same level as our spirit. Our minds have to be renewed by the Word of God and our bodies presented as a living sacrifice - this is where we often have to offer our praises as a sacrifice, but when we do we can be sure that we will be strengthened. Notice when Jesus quoted Psalm 8:2 in Mat 21:16 that He actually used the word 'praise' in place of 'strength'. What Jesus is saying is this: PRAISE IS STRENGTH.

Mind

Before the fall Adam's mind was pure, a creative thinking centre of perfection. His mind was the mind of God (or like God's), in agreement with God. We have the mind of Christ when we have God's word ruling in our minds. A worshipper does not think about loving God, a worshipper's thoughts are love for God. God was the centre of Adam's life and worship was the central activity of his life.

Spirit

Adam's spirit was alive and active unto God before he fell. The condition of the spirit will determine two things: **Relationship** (alive unto God) and **Fellowship** (active unto God). A recreated human that is active is one that worships. In John 4:23 why did Jesus not say that true worshippers will worship the Father in spirit, soul, body and truth? It was necessary only to say in spirit and truth because as you worship in spirit you will be walking in the spirit with a mind seeking to glorify God and a body responding to a worship-filled mind. All that originates in the flesh is sensual and therefore our worship with our bodies must be spirit motivated. We need to worship with our hearts (spirits) using the truth (methods) of worship revealed to us in the Word of God. The key is an undivided heart. (Psalm 86:11, Psalm 57:7).

Adam's heart was undivided before the fall. He was steadfast, resolute and determined to worship his Creator. Let us follow the example of those whose hearts have been focused solely on God and walk in fellowship with our Master.

lifestyle of worship: david

adapted from "Attitudes of a Worshipper" by Tim Hughes

When thinking about the attitudes of a worshipper, King David provides an excellent example. I have been challenged by the way he lived his life and want to briefly look at a few of his characteristics.

Firstly **David had a heart after God**. He actively pursued and hungered after God. One thing we often see David doing is 'enquiring of the Lord'. A great example of this was when David and his men returned to their base in Ziklag to discover it burnt to a crisp with their children and wives kidnapped. In the midst of such panic and grief, rather than letting his emotions get the better of him, David goes off to enquire of the Lord. (1 Samuel 30:1-8)

David concerned himself with doing the Lord's will and not necessarily his own. It's so important for any worship leader to be constantly seeking God's will. It can be easy to get complacent and work out the set formulas to get a good response in worship, but by doing this we'll miss out on so much of what God is doing. Rather let's be asking God to show us what He is doing and follow that. Therefore when leading worship it's vital to be seeking God's direction in terms of song selection, where He's taking it and what He's wanting to show us. If we don't 'enquire of the Lord' we'll miss it.

David **embraced the hidden place** where he would hang out with God. It was in this place that he learnt so much about God, worship and living a life for Him. I know for me personally that it has been on my own with God, worshipping Him and pouring out my heart that I have fallen deeper into love with Him and been changed. Let's embrace the hidden place.

Another characteristic we see in David was that he knew what it was to **serve and to be humble**. After having been anointed King by Samuel rather than letting it go to his head, he headed straight back to look after his beloved sheep! David knew what it meant to serve. He knew that before God it was just as important to serve his sheep as it was to lead his country.

Sometimes we need to remind ourselves that we are all called to serve and not to be served. I heard the story of a well-known worship leader who when he was starting out was very eager to be involved in leading lots of worship events. However his main role at his church was initially to clean up after services and keep the place tidy. At first he resented doing this, but found that it was in this place that he met with God in a deep way and learned the importance of the heart of worship. As worship leaders we're called first to serve God, and then to serve the people we're leading in worship. If we know what it means to serve then humility will naturally follow.

Another thing we see in David is that he **led by example**.

David lived a life of worship and consequently encouraged others to do likewise. One classic example was when David took on the mighty Goliath. Now in this situation David didn't confront Goliath because he was in a bad mood and was up for a fight. Rather David got his handy sling ready because he couldn't face seeing this giant mocking his God.

Another time in David's life, as he was bringing the ark of the covenant back to Jerusalem, David was seen to be dancing with all his might in just an ephod - which apparently didn't cover much! When his wife Michal looked on, she was embarrassed and ashamed, and consequently didn't hold back on letting David know how she felt. However, to this David replied; "I will become even more undignified than this and I will be humiliated in my own eyes." (2 Samuel 6:22) Here we see David worshipping God, going for it with all he had. It wasn't just his words that showed how much he loved God; it was his whole lifestyle that displayed his devotion.

One thing I love about David was that **he was his own man**. When he was about to square up to Goliath, the present king, Saul, told him to try on his best armour. However David was drowned in the king's fighting gear, and instead opted for a sling and five stones. Not much really when it comes to state of the art fighting equipment. The issue though was that David wasn't going to pretend to be anything he wasn't - he was going to be his own man. Graham Kendrick once said, "If asked to sum up the art of leading worship in one simple sentence, I think I would say, be a worshipper, be a servant, and be yourself." It's so important that we allow God to use us the way he intended to, rather than something that's not true to us.

Finally in David we see someone who **respected those in leadership** over him. Even though he was cruelly treated and pursued by Saul, the king at the time, David refused to harm him. David maintained a respect for the one he described as "the Lord's anointed." (1 Samuel 24:16) We must always honour and respect those in leadership over us, even when that is tough.

Sadly today people are painfully aware that no one is perfect. Again and again we have seen celebrities and church leaders fall from grace. Nothing seems to really shock anymore. This is why I believe it is so important to constantly be checking the attitudes of our hearts. When we get to Heaven, God will care little about how many albums someone sold, how many great harmonies we sang, how many inspired electric guitar solos we belted out. But He will care a lot about the attitudes of our hearts.

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lifestyle of worship: principles of davidic worship

Worship is 'holy play' in the manifest presence of the Lord.

David gathered all the choice men of Israel, thirty thousand, and went to Baale Judah to bring up the ark of God. David knew that God's presence was residing in the ark and so David wanted to return it to Jerusalem in order to protect the kingdom, unify the nation and return what belonged in the temple which David wanted to build. God's presence brought about blessing and victory but there were specific procedures by which the ark was to be moved as was laid out in 1 Chronicles 15:1-5. As a result of David's arrogance and presumption Uzzah was struck down dead.

This account, found in 2 Samuel chapter 6, caused David great fear and he left the ark in the home of Obed-Edom until it was to be moved in accordance with God's instructions. Obed-Edom's entire household was blessed.

David did eventually bring up the ark to Jerusalem. This time David did so with gladness, dancing before the Lord with all his might as it was moved in accordance with God's ways. The fear of the Lord had changed David's attitude from arrogance to that of humbleness, repentance and finally, great joy. As we present ourselves in worship before an awesome God, I would like to share four basic principles that we can learn from David's experience.

Worship depends on God's manifest presence. It is God toward whom our worship is directed and how empty would that worship be if God was not present to accept it. This is why corporate worship is so essential. David took up thirty thousand men to stand before God's presence. It is when the presence of God is made manifest that things happen.

Worship respects God's awesome holiness. David thought that the manifest presence of God was under his control. He wanted to touch God on his own terms. Just because he was the anointed King he ought not presume to do things his way. Death came as a result of David's arrogance and presumption. We need to approach God on His terms all the time. Jesus paid a high price to open the way for you and I to enter into God's presence and I must be mindful of that cost every time I want to worship.

Worship is play in the presence of God. Having just said that I must respect God's awesome presence I now say that I must play in God's presence! Sounds like a contradiction and yet the term used for praise here is 'Shabac' which is translated; to play the fool, to rejoice, to revel, to celebrate, to dance, to jest! Worship needs no other purpose than that of itself. Worship is its own reward! Watching children play gives me great insight into this. When playing,

children have no other agenda than to play.

Respecting God's holiness and 'playing' could be seen as two sides of the same coin. If I become self-indulgent, I am lining myself up for God's judgement however if I am too afraid to play, I become guilty of spiritual pride and again may fall under the judgement of God. We need a balance. Perhaps we could interpret worship as 'holy play' in the manifest presence of God.

Worship always involves sacrifice. Sacrifice means the death of something precious that I offer up to God as a gift. Very often our sacrifice means the opinion of man. David's sacrifice was more than just a physical one. David went through the cycle of anger fear, brokenness and finally surrender, or submission, to the will of God. It's good to evaluate yourself before you enter into worship. Am I arrogant or broken before God?

Worship provokes resistance. Take another look at the story of David's wife, Michal, in 2 Samuel 6:20-23. When you worship you will always get those who don't want to participate, choosing rather to sit on the sidelines and watch. Don't let the 'watchers' stop you. You will also get those who will belittle you. The 'mockers' may mock you for several reasons, one being that they want to do things their own way, accusing the worshipper of improper motivation. When you look a little closer you often find that this will relate back to 'image'. Michal was more concerned with her own image than that of David's. These lines of resistance are designed to prevent you from worship. How will you respond? Don't let the 'mockers' stop you.

David's response was that, "it was before the Lord, who chose me..." that I danced. He even went on to say that he would be even more undignified than this, and would be humble in his own sight. **Worship is a celebration before the Lord.** It is for His pleasure that we worship. When we live for the approval of others we are often, like Michal, left barren.

Finally, in this all-too-brief study, **worship releases the blessings of God.** Yes, worship primarily blesses God however God, in His wonderful mercy and grace, has allowed us to also benefit from it. We experience both physical and spiritual blessings as is seen when the ark of the Lord resided at Obed-Edom's house. Not only us, the worshipper, but those around us too!

As we restore worship back to its proper place we will see the glory of the Lord shine throughout our nation and the nations around us will see us and fear God.

lifestyle of worship: jesus

Jesus' death on the cross is a lesson in worship

God created man to praise and worship Him, but man (Adam) failed and so it was necessary that a 'second Adam' came to fulfil that purpose. Jesus was the second Adam who, as a man, glorified God and thus showed us an example in every way, even in the area of worship. If we did not see Jesus entering into worship then He would not have fulfilled His role and example of a covenant man. God expects every man who has a covenant relationship with Him to be a worshipper and Jesus had to fulfil that same role although He was also God during His earthly walk.

Thanking the Father in the midst of unbelievers is a wonderful tool to cause them to believe.

Thanksgiving in the life of Jesus

Matthew 11:21-25. Jesus was actually acknowledging and fully agreeing in an attitude of thankfulness that God's will is always correct and that everything He does is perfect. Jesus was thankful to the Father about what He has revealed to us, a fine example of how we should direct our thanksgiving, to the Father God.

John 11:1-16 (Nb verse 41) Jesus gave thanks because God had heard Him, but He goes on to explain the reason that He did. He gave thanks so that the people around might hear Him. It was a testimony, a powerful evangelistic tool so that they might believe. Thanking the Father in the midst of unbelievers is a wonderful tool to cause them to believe. It is important to note that thanksgiving is associated with a miracle.

Matthew 15:36; Mark 8:6; John 6:11 - in all three accounts we see Jesus offer thanks before giving the food to His disciples to feed the people. In this instance He did not pray instead giving thanks knowing He needed a miracle. His thanksgiving led to a miracle of feeding several thousand people, with an abundance of food left over. Jesus walked so close with God that Thanksgiving was His lifestyle.

Matthew 26:27; Mark 14:23; Luke 11:17-19 and 1 Corinthians 11:24 show Jesus giving thanks for the bread and wine that was symbolic of His body and blood. He was

giving thanks for the opportunity of being able to give Himself for you and me. Even in preparation for His death Jesus gave thanks because He knew it was the Father's will. Here again we see thanksgiving associated with a miracle, the miracle that through His death we might live.

Praise in the life of Jesus

Matthew 26:30 and Mark 14:26. The word for 'hymn' is 'Himneo' meaning 'a song of praise addressed to God'. Here we see Jesus strengthening Himself for the final few hours with praise to the Father. The disciples must have treasured that time of praise long after Jesus had gone because of His singing presence in their midst. It's a picture of unity with Jesus in the presence of the brethren. This is also a wonderful example of praise in the midst of terrible circumstances - keeping His eyes on God right to the end.

Worship in the life of Jesus

The life and work of Jesus was one of worship since everything He did and said brought glory to the Father. Even His death on the cross was a lesson in worship ie. total surrender in obedience to the will of God. This is true worship. When our lives only exist to glorify God we are acting just like Jesus did and God has found the worshipper that He was searching for.

application of worship: warfare

“Give thanks to the Lord, for His love endures forever.” 2 Chronicles 20:21

We have established that God has called us to a lifestyle of praise and worship. We are created to worship and it is evident that Satan will endeavour to prevent the saints from worshipping and, in fact, is frantic to become the object of our worship! As a result we are engaged in what is known as spiritual warfare and God's army is a singing, musical army who love to “let the high praises of God be in their mouth, and a two-edged sword in their hand.” (Psalm 149:6). We are victors whose lifestyle of praise and worship cuts through the enemy lines wherever they may be resulting in the enemy's retreat.

The devil is not afraid of noise, but when it is inhabited by God, he is afraid. (Tehillah praise). Although it is praise to God it is warfare to Satan (Exodus 15:3).

War Preparations

We are all familiar with the story of King Jehoshaphat and his victorious battle with the singers but let's look a little closer to his war preparations in 2 Chronicles 17. The only way we can gain victory is by allowing the Holy Spirit to strengthen our inner man (Ephesians 3:16) as we read, and obey, God's Word and pray in the Spirit. It is important that we make the necessary war preparations before the enemy is already in the camp!

Jehoshaphat was just like his father, Asa in that he desired after the things of God and therefore the Lord was with Him. There was more in that the scriptures infer that he walked in the former ways after his ancestor, David, ie. his lifestyle was based on Davidic principles. Praise and worship were a part of his daily life.

The kingdom was established to him not because he was king but because he loved (worshiped) and sought after the Lord. Again we see the principle that kingship will be established by those who worship, by those who have separated themselves unto God.

As part of the war preparations, a national teaching campaign was launched. The content of this teaching would have been such that Jehoshaphat himself understood and practiced from the Word of God. He was in no doubt preparing a unified army of worshippers throughout the nation.

The results of the preparation was that the fear of the Lord fell on the nations around Judah and they were at peace.

War

In 2 Chronicles 20 we see the enemy identified after which we find intercession, a committed national objective to seek God's face. A reminder of God's covenant, because our worship is based on covenant relationship. Verse 13 shows a fantastic picture of the nation united as families before God.

Verse 14 shows us direction given as a word from the Lord through a Levite, a son of Asaph (one of the three chief musicians). A spirit of prophecy ought to flow from the music ministry!

The battle is not ours but the Lord's. We celebrate while God does the fighting! God told us that the battle has already been won through Jesus Christ and often that means celebrating in faith since it we can't often see the outcome. Notice that they advanced against the enemy, they didn't wait for the enemy to come to them!

It is important to see that the people offered praise and worship in advance. It was a stand of authority with the singers on the cutting edge of the attack. The praisers go before the enemy first because they 'see' the enemy last! In fact they see only God and not the circumstances. Our praises confuses the enemy and incenses them into a frenzy of desperation however they cannot outrun God. Notice it says that none escaped.

It is extremely vital for the praiser to increase his intensity of praise as the battle increases. Satan cannot stand long against the powerful weapon of praise. Never has the warfare been as intense as it is now. Sing and let God set the ambushments.

application of worship: deliverance

A song of deliverance is a song of praise.

Deliverance means 'to be set free from or rescued from, and this is the theme of redemption. "We have been delivered from the power of darkness that once kept us captive and have been translated into the kingdom of His dear Son." (Colossians 1:13)

Not only are we delivered to give thanks but we are also to triumph (Shabach) in praise (Tehillah) ie. we are to shout in the high praises. The degree to which we praise is a measure of the extent of our deliverance. Psalm 30:11 & 12 shows us that the purpose of deliverance is to praise, and to praise Him forever. In Psalm 51:14 & 56:12-13 it seems that praise is God's reward for saving us. It is a blessing to God to hear His children's praise since it reflects an attitude of gratefulness. The psalms contains many songs of deliverance (Psalm 32:7, Psalm 18 etc.). A song of deliverance is a song of praise.

How do we receive deliverance?

Cry out to God	Psalm 22:5, 72:12
Trust in God	Psalm 22:2-8, 25:20, 31:1, 14:15
Delight in the Lord	Psalm 22:8
Know and love the Lord	Psalm 91:14-15
Consider the poor	Psalm 41:1, 82:4
Seek God	Psalm 34:4
Hide in God	Psalm 143:9

God's action to deliver us

He uses His strong arm	Psalm 60:5, 108:6
He sends His word	Psalm 107:20
He hides us	Psalm 143:9

God's reason for deliverance

Because of mercy	Psalm 109:21, 86:13
Because of His Word	Psalm 199:154
Because of His promise	Psalm 18:50
Because He delights in us	Psalm 18:19

What are we delivered from?

Famine	Psalm 33:19
Sickness	Psalm 107:20
Death	Psalm 33:19, 51:14, 56:13
Hell	Psalm 86:13
Deep waters	Psalm 69:14, 144:7
All trouble	Psalm 41:1, 54:7, 107:6
Distress	Psalm 107:6
All fear	Psalm 34:4
Falling, slipping, stumbling	Psalm 56:13, 116:8
Destruction	Psalm 107:20
Battle	Psalm 55:18

Crying, Tears	Psalm 116:8
Enemies	Psalm 18:17, 78:42
Snare of the fowler	Psalm 91:3
Deceitful and unjust men	Psalm 43:1
Persecution	Psalm 7:1, 142:6

Results of deliverance

Peace	Psalm 55:18
Praise	Psalm 54:6-7
Walk before God	Psalm 56:13, 115:8-9
God honours those He delivers (Why - Because they trusted Him)	Psalm 91:15
We need to be quickened by His Word	Psalm 119:154

Too often we are afraid to ask God for healing and deliverance when we have sinned, or are sick, or in need of help. I would encourage you to diligently come in repentance to the Lord as your loving Father with thanksgiving, praise and worship. He is faithful and He perform His word.

Deliverance and Praise

Isaiah 61:3 speaks of "the garment of praise for the spirit of heaviness." Heaviness indicates weakness, despair, feebleness, darkness and despondency - all of which have to leave when the garment of praise is put on. Praise is a guaranteed deliverance! Depression and praise cannot occupy the same heart or mind. Praise will bring a consciousness of the presence of God to both man and demon beings who are in the atmosphere of praise.

God longs for us to surround ourselves with songs of deliverance so that we are bathed in an atmosphere of freedom in the Kingdom of God. We have been delivered from the power of the Satan. Now it's up to me! I will choose to surround myself with songs of deliverance.

application of worship: healing

Continual praise will keep us healthy.

Worship is 'Therapeou' in Greek which is translated; to cure or heal, to wait upon, adore, or worship. The word is used over forty times in the New testament to cure or heal and one time, in Acts 17:25, for worship. We know that God wants us to be healthy and we know that He also desires us to live worship as a lifestyle. When we consider worship as being a lifestyle we can understand that it will lead us to a healthy life.

God inhabits the praises of His people (Psalm 22:3). As God does so His presence must satisfy each individual believer's need whether it be provision (Jehovah Jireh), health (Jehovah Rapha) or peace (Jehovah Shalom). Why? Because God cannot separate Himself from ALL that He is. The name Jehovah Rapha was given by God Himself (Exodus 15:26). Rapha means 'heal, restore, cure.' God did not promise to heal - he did better than that. He said, 'Healing is what I am.' Therefore the manifest presence of God in praise is healing, or, 'healing is manifest in praise.'

well.

Note verse 18 'the Lord is with him (David): The music that David played was not for Saul but for God. God manifests Himself in the praises of His people and Saul benefited because he was in the presence of David.

Healing was not only preceeded by worship but also followed worship. As we experience God's healing touch we should naturally want to thank and praise Him.

Joyfulness

Deuteronomy 28:47-48,60 and 61: We are commanded to be joyful, and failure to do so lays us open to every kind of disease. Nehemiah 8:10 says "the joy of the Lord is your strength." For us to actively enjoy God's strength (defence or fortified place) in our lives then we need to actively praise Him. David said in the Psalms that when there was silence and moaning his bones rotted away and yet when he is fully recovered from his disease he calls us to be glad in the Lord and rejoice.

Continual praise will keep us healthy. It is up to us!

God did not promise to heal - he did better than that. He said, 'Healing is what I am.'

Healing in Worship

There are four references to worship and healing in scripture that I would like to briefly look at:

1. **The Leper** (Matthew 8:2-4)
The healing came as a result of spontaneous worship.
2. **The Woman from Canaan** (Matthew 15:21-28)
Notice the link between worship and faith. She worshipped and Jesus interpreted this in terms of having great faith.
3. **A Worshipping Ruler** (Matthew 9:22 and James 5:13)
A heart that is rejoicing will keep us in a healthy, 'cured' state.
4. **King Saul** (1 Samuel 16:23)
From this scripture we can observe the following:-
 - Demons discern music, they know whether it is theirs or God's
 - Demons cannot stand in the presence of God-anointed music. They were driven away by it.
 - Healing accompanied the music. King Saul was made

elements of worship: prophetic worship

If God has called you to a music ministry then God has called you to function prophetically.

As I become more intimate with God, especially through the avenue of worship, I begin to feel His very heartbeat. I often get a sense of what God wants to say to me and to those around me. Prophetic worship is simply walking and talking with the Lord. It is an exchange of love flowing between God and I expressed through talking and listening. Worship must contain both elements. All too often we shout and sing our praises to God only to sit down once we're done without giving God a chance to speak and share with us. We need to give God an opportunity to express Himself to us. This is, in essence, the nature of prophetic worship.

There are many scriptural links to worship and the prophetic however I will merely touch on a few as it is also important to understand how we can operate prophetically in worship today. The Old Testament speaks clearly of the two distinct roles of the priest and the prophet although we do see some evidence that the roles can be combined. 1 Chronicles 25 shows us that certain musical Levites were set aside specifically "for the ministry of prophesying, accompanied by harps, lyres and cymbals" and that there were some "who prophesied, using the harp in thanking and praising the Lord."

After Saul had been anointed King by Samuel he met a procession of prophets with lyres, tambourines, flutes and harps who were prophesying. The Spirit of the Lord came upon him in power and he, too, prophesied with them. (1 Samuel 10:5-16). Elisha, in 2 Kings 3:14-16, prophesied as music played even in his anger. Music enhances the prophetic flow by soothing our hearts so that we become more receptive to God's spirit.

A wonderful way in which prophetic worship can operate is when a singer sings a prophetic song, under the anointing of the Holy Spirit, so that the congregation can listen and participate. In 2 Chronicles 29 Asaph, the 'minister of music', was called a seer! He had a definite prophetic anointing upon his music ministry. God intends his 'music ministers' to have a prophetic anointing so that they may move with the Holy Spirit in the congregation.

Bob Sorge, in his book 'Exploring Worship', says; "If God has called someone to a music ministry - if that person knows that he or she has been called to be a singer, or a worship leader, or a musician - let me suggest that God has also called that person to function prophetically! He would not call a man or woman to the ministry of music without also equipping that person to perform that ministry."

Paul, in Ephesians 5:19, refers to prophetic worship when

he talks of the singing of psalms, hymns and spiritual songs. The term 'psalm' refers to singing scriptures, which today we do using contemporary tunes, 'hymns' being a song of human composition and would encompass the hymns and choruses that we sing today whilst 'spiritual songs' would simply be songs of the spirit - spontaneous songs which arise from our spirit to or from the Lord.

The beauty of a spiritual song is that each worshipper can sing their own unique song to the Lord as an offering. This is especially pleasing to the Lord as it comes as a genuine expression of love from that individual worshipper. One could even use the tune of a well known chorus, inserting your own words of worship. In this way we are fulfilling God's mandate to 'sing a new song to the Lord'

Spiritual songs effectively operate on two levels: 1 - we sing a song exclusively for the enjoyment of the Lord and ourselves and 2 - we sing for the benefit of the congregation. I should also mention that one can also consider a spiritual song as prophetic utterance sung as from the Lord to His people for edification, exhortation or comfort. Since spiritual songs require a great deal of initiative on behalf of the worshipper is it an often neglected expression. People are naturally introverted. A congregation needs to be trained to respond to the spirit of God without having to wait for the worship leader. God desires all his children to operate prophetically. (Joel 2:28)

So now I know what is required of me I need to step out in faith and start to operate. There are a few guidelines, from Bob Sorge, on how to go about it.

To move prophetically you need to spend a lot of intimate time in the presence of the Lord. Become a person of prayer.

Study the scriptures regularly. Know God's word as a basis for the prophetic word. God will not speak contrary to His word.

Learn to understand the way the Lord deals with and entreats His church. Study the gift of those who have a matured prophetic voice.

Since God's words are pure, so ought to be the lives of those speaking the words.

We can stifle or release the prophetic flow. Wait for the proper timing. Be accountable for what you declare and learn to control your emotions. We must carefully consider what God has given us to sing and make sure you do so loudly and clearly.

There remains a great deal in the area of prophetic worship to discuss however the key is to do it. Remain teachable and open and always walk closely with Jesus.

restoration of worship: the original church

Principles that established worship remain the same even in the context of the New Testament.

Why is there so little information in the New Testament in comparison with the Old Testament as regards praise and worship? This is due to the fact that God had already laid down His principles for worship in the Old Testament and there was no need to repeat it all again. It is beautifully summarised in Acts 15:16 however which states "After this I will return and rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up;" Acts 24:14 says "But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets." And so we see that the principles that established worship remain the same even in the context of the New Testament. Jesus gave great insight into worship but He never changed the basis for it. The New Testament believer has the liberty, freedom, and boldness in the Holy Spirit to perform fully the shouting, singing, clapping, dancing, lifting of hands described in the Old Testament. We are encouraged to get ready for the restoration of Davidic worship.

Early Christian Worship

Early Christians drew from the enormous wealth of Jewish tradition and worship practices. They were well aware of the power of music and accorded it great priority in their religious and social life. With the destruction of the Temple, the synagogue evolved into the centre of Jewish life, and the scale of music production diminished to revolve around the local synagogue, with each congregation having its own worship leaders and musicians. The early Christians, being Jews, continued for some time to attend synagogue services, until they were no longer tolerated there.

Certain essentials were always included: reading from the scriptures, singing of psalms, prayer (intercessory and ritualistic), songs of praise, and a sermon. Except for the latter, all these elements of worship included music. The act of singing was held to be the most appropriate means of addressing God.

Apostolic Period (Ascension - 100 A.D.)

The worship of the New Testament is Christ-centred. At the start of the New Testament church it was much of a continuation of the Old Testament worship as there was no abrupt formation of a 'new society' of Christians. It was not until there was a growing conflict between those who accepted Jesus as the Messiah and those who did not that a separation occurred.

New Testament Church (100 - 200 A.D.)

The secrecy of worship in the second century instigated an enquiry by the Governor of Bithynia. He wanted to know what Christians did when they gathered together for worship. In a letter addressed to the Emperor Trojan, the governor described his findings and from his report we gain some insight into worship. It was stated "The substance of their fault or error was that they were in the habit of meeting on a fixed day before daylight and reciting responsively amongst themselves a hymn to Christ as God."

The roots of sound in the early church are found in the Old Testament heritage. Among these are:

- Monodic system of chanting with cadences
- Congregational singing with repetition as in antiphon and responsory
- Elaborate melodies on a single vowel (as in Alleluia)

Ancient Church (200 - 500 A.D.)

Early in the second century an influential hymn writer, Clement of Alexander, condemned the use of instruments in public worship because the pagans were using the same instruments for worship of their gods. As a result we find the singing of songs without instruments becomes the central means of worship as was evidenced by:

- The rise of hymnody (giving music a more popular character and emphasised the text rather than the sound itself)
- Responsorial psalm became popular (ie. a soloist sang and the congregation responded at the end of each verse with a refrain chosen from the psalm)
- Psalms were being sung
- Rise of hymnody, encouraged by Ambrose, bishop of Milan, who is referred to as the father of hymnody in the western church. He developed a large body of church music based on four scales that become known as the Ambrosian chant. Two centuries later Gregory the great added four more scales to the Ambrosian system creating what become known as the Gregorian chant.
- Responsorial psalm underwent some changes and the singing became the privilege of monks with the congregation becoming spectators.

Medieval Church (500 - 1500 A.D.)

The musical developments of the ancient church were expanded and became more sophisticated in the medieval church. This was particularly true of the chant and

restoration of worship: the church today

“Lifting of hands and shouting praises has become a distinctive characteristic of the church.”

hymnology. Musical instruments were ruled out of the church although outside the church in the 14th century there were important developments in music.

- The singing of hymns in the church by the lay person was banned. The council of Constance (1415) decreed, 'If laymen are forbidden to preach and interpret scripture, much more are they forbidden to sing publicly in church.'
- Development of the Gregorian chant spread throughout the Western world and gave a beauty, dignity and solemnity to the liturgy of the church. During this time there was a complete collapse of worship and joy. Dance was also banned.

Reformation (1500 - 1650 A.D.)

The reformation was both a wonderful and trying period of rebirth for the church. Science, art and music began to take a more central role in society resulting in the restoration of congregational music.. Martin Luther's contribution to choral music (plain melody, strong harmony, stately rhythm) was evident and the reformist, John Calvin was instrumental in restoring singing of psalms. Psalm books were written for general distribution as were he scriptures due to the invention of the printing press.

Modern Period (1650 - 1900 A.D.)

As the written word of God became more accessible, revival began to break out. This leads to the development of the modern hymnody, associated with Isaac Watts, who wrote more than 600 hymns, and the 18th Century became the first age of hymn singing in England. The Wesley brothers were instrumental in writing revival songs with many of them being based on personal experience. The experience of a personal relationship with Jesus becomes more widespread as is evidenced by the rise of popular hymns such as 'Just As I Am' and 'Jesus Loves Me'.

Present Times (1900 - Present)

The dawn of the twentieth century is marked by the outpouring of the Holy Spirit resulting in an explosion of expressive worship and ministry.

A. Ministration

Ministry best describes the spiritual experiences that accompanied the restoration movement. Ministry was the main theme: ministry of the congregation in praise and worship of God; ministry of the saints to one another in the body of Christ; ministry of prophecy to the church for

edification, comfort and exhortation etc

B. Singing Praises

There was birthed within the church a new expression of worship and praise to God with the lifting of hands and shouting praises becoming a distinctive characteristic, motivated by a heart of love and performed as an act of appreciation to God.

C. Psalm, Spiritual Songs, Worship

Christians are instructed to stay filled with the Spirit, speaking to themselves in psalms, hymns and spiritual songs.

- Hymns are normally classified as songs from past movements which have been bound in a volume called a 'hymnal' or songbook.
- A spiritual song was a song sung extemporaneously from the spirit expressing a prayer or praise to God, or a prophetic utterance in song. Some of these are recorded and printed and are sung as choruses.

D. Praise in Dance

As dance was restored, the church began moving into 'praise in the dance' where people would begin singing a fast chorus, deliberately leave their pews, and walk into the aisle and down to the front, and then begin praising the Lord in dance. This stood in contrast to earlier 'dancing in the Spirit', an uncontrollable, eyes shut, emotional-frenzied dance.

Conclusion

It is fascinating to study the history of worship within the church but more than that, it is important to see how God has been restoring biblical worship. The New Testament clearly indicates the importance to God of the ministry of music as is seen in some of the following references:

Jesus sings before Calvary - Matthew 26:30

The Prodigal Son - Luke 15:25, 32

The Midnight Song - Acts 16:25-26

Paul the Singer - Romans 15:9

Indistinct Musical Sounds - 1 Corinthians 14:7-8

The Most Important Note Ever - 1 Cor 15:51-52

Paul's Musical Instructions to the Ephesians - 5:18-19

Paul's Musical Instructions to the Colossians - 3:16

Jesus the Singer - Hebrews 2:11-12/Psalm 22:22

Matthew 28:10/ John 20:17/ Romans 8:29

The Merry Singer - James 5:13

"Revelation" of Worship - Revelation 1:10-11

Revelation 4:1/5:8-10/8:6&13/9:14/14:2,3/15:2-3/18:22.

restoration of worship: music, song & dance

The musician has the choice to facilitate either a stream of life or death.

Worship takes many forms however we do find three distinct categories through which it is generally expressed: musical instruments; song and dance.

Musical Instruments

Musical instrumentation is generally the platform on which the others build since it is mentioned first in Scripture. In light of the fact that God is a God of order and builds 'line upon line', it becomes clear why Satan sought to steal the platform from which this triplicity of worship was to flow. Thank God that the church is getting the 'revelation' to restore instruments.

Jubal (who's name actually means 'to flow') is the father of music on earth (Gen 4:21). The musician represents the floodgate which, when opened, enables a stream or flow to come gushing out. He has the choice and ability to facilitate either a stream of life (Spirit of God) or death (ego, spirit of man.) It is also important to remember that Judah is praise (Gen 29:35) and the scriptures show us that the praiser's hand (or ministry) will be in the neck of the enemy (Gen 49:8). Praise has now become a powerful tool in the hands of musicians to bind the enemy by his neck.

The Purpose of Instruments

Prophetic Release

The prophet Elisha called upon the services of a musician so that he could prophesy (2Kings 3:14-19). We see that through the use of musical instruments God allows His Word to be brought to us. God speaks in an atmosphere of anointed music (1 Chron 25:1-3 and 1Sam 10:5-6).

Healing & Deliverance

Musical Instruments have the ability, when played by a skillful, anointed musician, to bring about healing and deliverance (1Sam 16:16-18, 23). Saul was first healed and then delivered through the use of music. Saul was refreshed (breathe freely - physical healing) and released from the presence of evil through the music which affects both the material and spiritual realm.

Warfare

The sound of instruments in praise allows God's power to operate and overcome all enemies. God teaches us to war using musical instruments (Psalm 144:1). Joshua 6:5, 20 and Judges 7:16-22 provide us with wonderful examples of how God moved into action at the sound of instruments.

Singing

The Flow of Words

The Dictionary states that singing is to 'utter words in tuneful succession' but it doesn't really describe what happens in singing. The difference between a spoken word and a sung word is 'flow'. In Revelation 1:15 God's voice is even described as a 'flow of many waters'. Our life in Christ should cause us to flow continuously in song to the King.

The Voice of Victory

Singing in scripture is first found in the account of God's people being delivered from bondage in Egypt. (Exodus 15:1-19). Deliverance had brought the people into salvation and this initiated the first recorded song to the Lord. Deliverance is a vital aspect of our faith and singing is always associated with victory.

The Voice is Unique

No two voices are the same! We could say that the voice is the identification or hallmark of the individual (Gen 3:8). Likewise God's voice does not sound like any other. God expects us as His children to know His voice and know it more clearly than anyone else's. Our lives are totally dependent on the voice of God!

God is a Singer

"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 (triumphant sounds, shouts)." - Zephaniah 3:17.

God is so excited about us that in our midst (in the very heart of the believer) He sings and makes triumphant sounds. Singing is an expression of love from God to us and from us to God.

In Deuteronomy 31 God gave Moses a song to teach the people of Israel. Moses wrote this song down and the same day he taught it. God is still singing and sharing His life with us through song.

Jesus is a Singer

Psalm 22:22 and Hebrews 2:12 shows us that Jesus is not only the object of praise but the leader of praise. It is a staggering thought that we harmonise, as it were, with Jesus in praise to the Father. Today Jesus intercedes for us at the right hand of the Father but He praises with us on earth. Prayer takes our words into the presence of God but

restoration of worship: music, song & dance

The Holy Spirit has given us a voice to speak and sing in a heavenly language

praise takes us into God's presence. Our praise brings the manifest presence of God into our midst here on earth.

Singing - The Ministry of the Holy Spirit

Singing is also a channel of ministry in the Spirit, and the ministry of the Holy Spirit finds wonderful expression in music, especially in singing. The Holy Spirit has also given us a voice, through the baptism of the Holy Spirit, to speak and sing in a heavenly language.

Notice that all three persons of the Godhead are involved in singing:

- God sings over us
- Jesus sings with us to the Father
- The Holy Spirit sings through us to the Father and Son

Dancing

Dancing can be described as follows: move with rhythmical steps, glides, leaps, revolutions, gestures; usually to music, alone or with a partner; jump about, skip, move in a lively way; bob up and down. It's an exact expression of the person doing the movements. It is one way in which the Holy Spirit publicly demonstrates His abiding presence in us through our flesh. (Rom 8:4). The requirements to dance before God are every stringent (Rom 8:8-14). Dancing is also part of the triplicity of worship and it seems to be the one part that has been neglected and misunderstood however, if we clearly understand that dancing is as much a part of worship as are musical instruments and song then it must be equally anointed.

Anointed Dance

Just as music and song have to be anointed, so too must dance for it must demonstrate worship fully. It is an expression of the recreated spirit and must communicate spirit to spirit and not spirit to flesh. The anointed life will demonstrate the anointed dance. The possible reason that we generally do not see such acceptable dancing before the Lord is because it is the form that exposes carnality so easily.

God is in the process of restoration and He wants a church that is praising Him in dance. It is not the spontaneity that makes the dance anointed, or the rehearsed dance that is any less anointed. Preparation really has nothing to do with the anointing. It is the heart that determines the degree to which God can operate through us as we respond in obedience.

Obedience - The Key to Anointed Dance

Dance is the outward manifest expression of the Spirit that resides within, and the Holy Spirit will always encourage us to glorify God through the triplicity of worship. Dance is a matter of obedience to the voice of the Holy Spirit and it must be taught that the Holy Spirit may prompt us to dance before the Lord. 'Dancing before the Lord' is correct terminology. 2Sam. 6:14. The dancer dances in front of or before the Lord. The worshipper is the participator and the Lord the spectator. Dance is a joy-filled heart that expresses itself in the physical movement of the body in such a way that it brings pleasure to the heart of God. If our hearts are fearful or if we have no joy we cannot dance. Psalm 149:1-3. The Joy of the Lord is our strength.

God's Plan for Dance

'Then shall the virgin rejoice in the dance' (Jeremiah 31:13) The virgin is one unspotted from the world. The experience of rejoicing in the dance is reserved for those who have been committed to keep themselves for God. 1 Peter 1:8, Isaiah 60:1-2. We must dance before the Lord because God has ordained it.

Types of Dance

There are many types of dance found throughout the scriptures some of which include the **Festival Dance** (Rev 19:7; 1 Thess 5:16); the **Processional Dance** (Psalm 68:24); the **Victory Dance** (Exodus 15:20; 1 Sam 18:6-7); the **Dance of Deliverance** (Psalm 32:7; 2 Sam 22:1; Isaiah 26:1-7; 1 Chron. 15:29; Psalm 29:6; 114:6; Romans 8:22); the **Solo Dance**: (1 Chron. 15:29) and the **Prophetic Dance**: (1 Sam 18:6-7; Exodus 15).

Conclusion

Playing our instruments, singing and dancing brings us together in unity and there 'God commands His blessings' (Psalm 133). If we love the Lord and obey His Word we ought to have no problem in singing and dancing to anointed music in the presence of the Living Word. Our desire is to exemplify the true form of dance and arts and bring restoration back to the body of Christ. Dance when done in its true form, should not bring reproach to the church, but should be majestic and graceful, representing beauty and purity. Our desire is to be true worshippers of the most high God, so that all the earth will behold his glory.

restoration of worship: lord of the dance

Article by Cassy Pendy

Dance is the exact expression of the person doing the movement. To the unregenerate soul, dance will be the expression of a void performance. To the spirit of a born-again Christian, dance is the expression of the spirit.

There is no doubt in my mind that music and dance were created by God. Dancing is the physical or outward expression of an inward relationship or experience with the Lord. Patterned movement is simply the vehicle through which the inner experience can become an outward expression. To dance is to use technique, form and expression to communicate to others our experience with the Lord. The Lord says that we should show forth the praises of our God.

"Dance ought to exhibit a clear not a clouded message."

Cassy Pendy

Dance can be complex or simple. It combines thoughts of the heart with coordination to bring about a structure through movement. As this structure takes form in time and space it becomes the dance. Dance has pattern and order just as music does. When dancers takes on visible structure and movement, it is received and understood. Dance ought to exhibit a clear, not a clouded, message.

"That I may show forth all the praise in the gate of the daughters of Zion. I will rejoice in thy salvation." Psalms 9:14

'So we Thy people and sheep of Thy pasture will give Thee thanks forever, we will show forth Thy praise to all generations.' Psalms 79:13

'This people have I formed Myself, they show forth My praises' Isaiah 60 : 6

Dance is one of the ways to 'show forth the praises of our God.' In scripture we are commanded by God to dance before Him.

"Let them praise His name in the dance. Let them sing praises unto Him with the timbrel and harp." Psalms 149:3 (Also see Psalms 150:4 and Psalms 68:24 - 25.)

Restoration of dance

I can see an unbroken thread of dance weaving its way from its earliest form through to today's contemporary

style. We know that dance has been a part of every culture. Dance has always been an essential form of both heathen and spiritual worship, whether it be to their pagan gods or, as Christians, to our God. Body motions are considered to be the first manifestation or mode of mans' expression to communicate his feelings and sensation, such as joy and the desire to worship.

Early man knew no difference between natural dance and spiritual dance. Dance was a part of their everyday life. As religious leaders throughout the history of the church implemented rules and regulations to suppress the dance, the joy of the Holy Spirit fled, causing separation between religion and secular society. Dance was left to the natural having no part in religious services.

The purpose of restoration is simply to take back what belonged to God in the first place, using it for His glory, and giving it back to Him. Dance was created by God and began in the heavenlies but, due to Lucifer's ability to duplicate what he saw in heaven, it became corrupt after his fall. Divine harmony was broken. Music and dance are only restored when performed by a heart that worships God. We must remember that music and dance in themselves are not evil, the motivation of the heart is. Dance for any other purpose other than worship to God is done for vain glory. We are only now beginning to regain control where dance is once again used to worship Jesus. God will restore all things as spoken of by the early prophets.

'...And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' Acts 3:20 - 21

Part of that restoration is creating a dwelling place for the presence of God. We need to allow His very presence to stir up within us so that God Himself flows out of our innermost being, like a river, bathing those around us.

Finally dance, apart from God, is good exercise, but dance performed by the redeemed is an act of worship. We must live our lives set apart to show forth his praises. God has chosen us to represent him, lets make it our life style.

"But you are a chosen generation, a royal priesthood, a holy nation a peculiar people, that we should show forth the praises of Him who called us out of darkness into his marvellous light." 1 Peter 2:9

restoration of worship: banners

“For we do not wrestle against flesh and blood...”

Banners and ribbons in worship communicate ideas about our intimacy with God. It is our joyful abandon in His presence. We communicate to the spiritual principalities and powers our allegiance to Jesus and our victory in Him. We communicate to unbelievers our faith in Christ in the hope of persuading and convicting. We communicate to believers our freedom and joy in the hope of encouragement and we communicate to ourselves a declaration of love releasing the experience of love.

Psalm 60:4, Isaiah 49:22 & 62:10 and Jeremiah 50:2, 51:12 & 51:27 speak of a 'banner' or 'standard' which, in Hebrew, is the same word: *nec*. *Nec* (also used for a flag, a sail) comes from the root hebrew word 'nacac' (nawsas) which is to gleam from afar, that is to be conspicuous as a signal - to raise up a beacon.

Banners have played a vital role throughout both history and in scripture and they continue to do so today. Here are 12 reasons banners are used, the first four being based on Webster's dictionary for definitions:

1. To rally the troops for war

Definition 1 - 'A piece of cloth attached by one edge to a staff and used by a monarch, feudal lord or commander as a rallying point for battle.'

Ephesians 6:10-18 shows us that our battle is not against flesh and blood but against rulers, powers and spiritual forces of wickedness in heavenly places. The use of banners for the purposes of war are illustrated in 2 Chronicles 20:20-22.

2. Banners bestow honour

Definition 2 - 'An ensign displaying a distinctive or symbolic device or legend; especially one presented as an award of honour or distinction.'

When we lift up the banner "King of Kings" we are proclaiming His Lordship over our lives. We do not honour or exalt or even worship the cloth but we honour what or who it represents.

3. Banners tell people who you represent

Definition 3 - 'A name, slogan or goal associated with a particular group or ideology.'

The tribes of Israel were not ashamed to present their banners for all to see and have their people stand beside it. Likewise we should not be ashamed of Christ Jesus, in fact we ought to hold high His banner in association with Him.

4. Banners signal or attract attention

Definition 4 - 'Usually a rectangular piece of fabric of distinctive design that is used as a symbol or as a signalling device.'

We are called to be a lamp on a hill, a signal to show the way to the unbeliever. Psalm 68:24-35. We also find scripture talking of God lifting up His banner over us as a sign of His love - Song of Solomon 2:4.

5. Banners herald an event

Any event or function of significance is preceded by banners and flags. This is most evident on national and international level. As ambassador's of Christ we ought to herald His coming with all the splendour and majesty due his name.

6. Banners unify the company

As a battalion of soldiers or troop of boy scouts are identified by their colours, we identify one with another as the body of Christ. We ought to then stand united as such and what better way to show our unity than rallying behind His banner.

7. Banners show victories won

'We will shout for joy when you are victorious and will lift up our banners in the name of our God. May the Lord grant all your requests.' Psalm 20:5-9

8. Banners are a demonstration of God's presence lifted in our midst

In respect of Israel's victory over the Amalekites in Exodus 17, the Matthew Henry commentary states: 'Joshua fights, Moses prays, and held up the rod of God in his hand. This rod Moses held up to Israel... as a banner to encourage the soldiers... also to God as a way of appeal to Him. Moses was not only a standard bearer but an intercessor... The presence and power of Jehovah were the banner under which they enlisted, by which they were animated and kept together and therefore which they erected in the day of triumph.'

9. Banners can be a rallying point of healing

In Numbers 21 we read the story of Moses who was instructed by God to make a bronze serpent and set it on a standard so that anyone who looks on it might live. This was taken up further by John who wrote; 'Just as Moses lifted up the snake in the desert, so the Son

restoration of worship: banners

“We will shout for joy... and will lift up our banners in the name of our God.” Psalm 20:5

of Man must be lifted up, that everyone who believes in Him may have eternal life:

We also find, in Isaiah 11:10, this reference, ‘In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to Him, and His place of rest will be glorious.’

10. Banners put the enemy to flight

Isaiah 59:19 says . The word for standard here is ‘nuwe’ which is interpreted ‘to cause to flee away, to lift up a standard.’

Isaiah 31:8-9 tells us ‘ “Assyria will fall by a sword that is not of man; a sword, not of mortals, will devour them. They will flee before the sword and their young men will be put to forced labour. Their stronghold will fall because of terror; at sight of the battle standard their commanders will panic.” declares the Lord, whose fire is in Zion, whose furnace is in Jerusalem.’

Psalm 60:4-5 goes on; ‘But for those who fear you, you have raised a banner to be unfurled against the bow. Selah. Save us, and help us with Your right hand, that those You love may be delivered.’

beginning. It has been and will always be part and parcel of who we are and it is wonderful to see the banner experience being brought back into the life of the local assembly.

Banners communicate loudly and clearly to the spiritual principalities and powers

11. Banners minister to and celebrate the Lord

‘We will shout for joy when you are victorious and will lift up our banners in the name of our God. May the Lord grant all your requests.’ Psalm 20:5.

It is important to remember that we tread a fine line between joyous abandon with free access into the Holy of Holies and reverential fear in the knowledge of our finiteness.

12. It is who we are

Banners weave a wonderful tapestry throughout history and, as is evidenced by this all too brief study, is integral to our lives as Christians. Banners are not only a stunning addition visually to our worship but communicate loudly and clearly to the spiritual principalities and powers, unbelievers, believers and ourselves as outlined at the

introduction to the practical

“But be doers of the word, and not hearers only” James 1:21

Theory without practice is cause for concern. James tell us “But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer, but a doer of the work, this one will be blessed in what he does.” (James 1:21 - 25). The key here is ‘continues’. As we pursue a lifestyle of worship we need to be persistent - continue!

The practical aspect of this manual serves three primary purposes:

1. Preparation for Praise

Taking the theory and turning it into things we can do! Although this section deals specifically with the team as such it is also vital to turn theory into practice in your own personal worship. I have simply endeavoured to create a set of guidelines by which the praise and worship team may operate as a unit in directing the congregation in worship. Being in the forefront of public ministry it is essential that everything we do gives glory to God!

may be where God wants you to be right now it is certainly not where He wants you to stay! The practical aspect of this manual gives us helpful tools to inspire us on to greater heights within the ministry of praise and worship. After having worked through the manual you may feel as though you have a long way to go. That’s fine - may you be inspired to keep going. Be persistent. Never give up!

I must make it clear that although our goal remains the same - that of worship in spirit and truth - our methods will inevitably differ. You are unique which makes your team unique and obviously your church is unique. These notes, based on the experience of a few individuals and teams, serve only as a guide which you are free to adapt, change or even ignore as you develop a style that suits your particular needs. There will always be people who will do it better than I ever could, however the experiences laid out here are common to all and it is from these that I boldly share. Take and share as together we give glory to God.

**Be inspired, be persistent,
never give up!**

2. Identify what is Expected

Often one comes into a worship team with both a calling and enthusiasm. Soon our zeal is quenched as our expectations are often rarely fulfilled. It is therefore imperative to identify what is expected as a team member from the start. This is no foolproof method to plain sailing however it helps in identifying our boundaries and limitations as well as focusing our attentions to the task at hand. It is also helpful to identify the expectations you place on yourself and to set realistic goals so that you can always look back at the progress you have made.

3. Inspiration

Every one of us is not at the finish line yet! Although you

preparation for praise: the music practice

Make sure that your instrument is in tune.

I am continually amazed at the number of teams that don't have a regular practice or rehearsal. Leading the congregation in worship does not come naturally. It takes hard work to combine all the multiple elements of worship into a unified presentation. It is our job to effectively lead the people into worship and we will only accomplish that if the team plays the music with some level of proficiency and measure of unity. This can only develop in the music practice.

I am aware that every church is different. The acoustics, the equipment, the team dynamics, the level of proficiency etc. In spite of the differences we do have this in common: our love of God, the Holy Spirit and our passion for music. With effective use of our practice time we can use our diverse gifts and talents create a wonderful environment in which the congregation may be free to experience worship.

Purpose of the practice

A practice just before the service is not productive. I suggest any solid two-hour time block suitable to most of the team members. Remember to start and end on time - you show that you respect people by respecting their time. Also as leaders all members of the team should be expected to keep time and if not, they should inform the leader in advance. Notifying the leader in advance that you will be unable to attend a practice allows for better planning on the leader's behalf. As a rule of thumb if you don't attend practice, you don't get to play!

Through experience I believe the primary purpose of the practice session is threefold:

Prayer

After promptly calling the practice to order I always start the proceedings with prayer. This helps to bring our thoughts into focus and reminds us of why we are here. We also ask God for His guidance and anointing, we are His tools to be used for His purposes. This reminds us to lay aside our own agenda and focus on the task at hand. It is also important to pray concerning unity within the team because together we effectively communicate and encourage true worship. One person out of sorts has the potential to disrupt both the practice and the Sunday service.

Review

Spend a few minutes going over the previous service allowing the team to share any observations or experiences

they may have had. You may want to take notes; we need to learn from our mistakes as well as learn to recognise the many 'moods' of the Holy Spirit. Be careful not to let this session get too personal or long-winded as you are primarily here to practice. This is also a good time to welcome any new members and then briefly discuss what the agenda will be for the evening.

The List

Now is the time to go over the prepared list for a particular service or function. It is really beneficial if the microphones and sound can be set up prior to the start of the practice. In the setting up of equipment everyone needs to play their part.

Let me just make an important observation here, make sure that all your instruments are in tune! It sounds rudimentary but you'll be amazed at how tuning is neglected. If you don't have a tuner invest in one because nothing can derail worship faster than instruments that are out of tune.

Many folk go over their repertoire or choose choruses to play at random however I like to work to a prepared list because it helps bring focus and order to the practice. It does mean preparation in advance for the leader but it is well worth it. Should you have some time remaining at the end you can then go over additional choruses on your playlist.

Use this time to practice working as a team which means submitting to the leader and playing the songs until they are to his satisfaction. Work on your intro's and endings, which is the lead instrument? Check transitions, how does one chorus flow into the next? Check the keys, are they satisfactory for both singers and musicians? Watch your tempo, does the chorus flow? Is the tempo too fast or too slow? Sometime you may need to use a metronome. What about the rhythms? Are they in keeping with theme? Are they kept tight? Are you going to allow for instrumentals and/or solos? Where and when?

It is really important that the words for the overhead projector or any other method you may use to make the words known to the congregation are all prepared and in order.

Entering in

There have been many wonderful occasions when we as a team have been able to enter worship at a practice. I

instrumentation: areas of responsibility

“Musicians are called to be initiators who can prophetically lead and inspire worship.”

recommend that you encourage the team to to let go and simply worship, enjoying the presence of God. These times of refreshing are invaluable for team-building and unity and should occur fairly regularly. Worshipping together brings your skills, practiced at home, to bear.

The playlist

I recommend that you compile a playlist of all the choruses you currently play, keeping the list to about fifty songs. Update your playlist every three to four months. Make sure that every team member has a music file with the words and chords for each song and go over them regularly at practice so that when the leader changes the list at any time, the team is prepared.

Keep the list handy. You may want to categorise your list by key, tempo and theme so that should you require a chorus in a particular key or theme, it is easily accessed.

“I pursue excellence in the context of reality by arranging worship songs in such a way as to maximise my team’s strengths and minimise our weaknesses.”

Brett Helming

New choruses

See the section on new choruses (page 40)

Signals

Communication is essential and a good leader needs to be a great communicator. You need to work out and develop a system of signals that is clear to all in your team. Obviously if the leader plays an instrument then his hands may be occupied most of the time and he may have to develop vocal cues or nods of the head however hand signals are generally the most effective. Having said that keep your hand signals large enough for the team to understand and yet not become distracting to the congregation.

You may want to develop signals for: a change in key; change in tempo; increase or decrease in volume; change of chorus; repeating the last verse, chorus or line; ending the chorus and cutting one or more of the instruments.

You may find the need for more or less as you develop and understand the leader’s worship style.

Recording your performance

I suggest you film your teams’ performance periodically. In reviewing in as a team you will be able to pick up areas where you may need improvement. The congregation sees something very different to what you imagine. Watch the way each person stands, sings and the like taking note of the hand gestures, signals and facial expressions. Try to avoid becoming too critical as you could lose perspective. You are not out there to perform as much as lead people into worship. This is only a tool to help you improve in directing that praise or attention away from the team and onto God, where it ought to be.

Areas of responsibility

The Team needs to operate as a finely tuned unit. In accomplishing this it is necessary for each member to take up their responsibilities with enthusiasm and efficiency. You need to take responsibility for your instrument. Tuning, maintenance, replacement of parts, setting up and taking down are all a part of your duty. The team should have a budget for strings and upkeep due to regular wear and tear however you are ultimately responsible.

Try to limit the number of people who have access to the instruments and equipment as it is costly to replace or repair. You may have to implement some kind of system as regards setting up and taking down. Some teams are blessed enough to have a team specifically trained for the job whilst in most teams everyone pitches in.

Accountability is a part of responsibility. Ultimately the worship leader is responsible for what occurs within the team although he may want to delegate some of that responsibility to those who have skills in certain areas.

The practice is not:

I have established some guidelines as to how to hold a productive practice. Please note that this time set aside for practice is not time to practice your own instrument/voice. This ought to be done at home. When you do practice at home you ought to practice with purpose using routine and, if necessary, get extra lessons.

It is not time to catch up on the latest news as this disrupts the practice. It is easy to lose focus when the practice seems to lose its way however you need to try and remain focused.

the fast rule: focus, anticipation, sensitivity, timing

“So the number of them... all who were skillful, was two hundred and eighty-eight.” 1 Chron 25:7

Music practice is not for you to air any problems you may have with a team member either. Do that on your own time!

The music practice ought to bring unity to the team. Conflict can and does occur, this is to be dealt with outside of the practice. Place all your cares at the feet of Jesus before you even walk in through the doors. You are here to give of yourself to the service of the King and that often requires great personal sacrifice. It is also important to allow Holy Spirit the freedom to move when and where He pleases, even during a time of practice. Our agenda is always secondary to God's agenda.

The FAST rule

I find that there are four essential elements to having a productive time of praise and worship, be it in practice or at any given service. These are focus, anticipation, sensitivity and timing (FAST).

1. Focus

- a. Focus on the task at hand - doing your job gives others the freedom to worship
- b. Constantly check the worship leader
- c. Remember what you did at practice
- d. Focus on performing excellently

2. Anticipation

- a. Anticipate the next chorus
- b. Anticipate any key change or variation of tempo
- c. Be prepared to play an unrehearsed chorus
- d. Expect God to show up

3. Sensitivity

- a. Be sensitive to the Holy Spirit's prompting
- b. Be sensitive to the worship leader's direction
- c. Be sensitive with volumes
- d. Be careful not to dominate

4. Timing

- a. We work to God's agenda - His timing is always the right time!
- b. Watch the tempo - keep it solid
- c. How does the timing change from one chorus to the next.

Finally...

Remember that the worship we enjoy during our weekly practice or service ought really to be an extension of our personal worship throughout the week. I often say that if I am down with the flu and yet tell everyone that I come into contact with, that I have mumps, what will they catch? Flu, of course. Therefore it's not what you say (or sing) that will be effectively communicated, it is what you have! Let your lifestyle speak as you minister from your heart.

vocal: the art of singing

“Singers stand before the congregation as a visual inspiration to worship.”

I have always considered myself to be one of those who like to “make a joyful noise”, with particular emphasis on the ‘noise’! And so I find it quite amazing that God, in His wisdom, chose me to lead in worship.

No matter how I do sing, I can always find ways to improve. There are many good books on vocal technique and training and so I was tempted to leave out this page completely. I have been persuaded, however, to include a few pointers in order to cover this subject and perhaps bring some light to the ill-informed or struggling vocalist.

1. Build a Firm Foundation

- a. **Spiritually:** This goes without saying. Spiritual preparation is imperative!
- b. **Physically:** Ensure that you have sufficient rest and that your body is refreshed when you come to minister. A tired person has a tired voice and usually sings flat! Avoid eating/drinking dairy produce at least 2 hours before singing (eg Milk, cheese, yogurt etc.) If you must drink water before singing, make sure that its warm rather than cold as warm water keeps the vocal cords (that you have warmed up) warm.
- c. **Mentally:** Probably the most important aspect - if you're not ready mentally your performance will always be sub-standard.

2. Breathing Technique

- a. How to use your diaphragm: This takes a conscious effort... Inhale and control the release of air whilst audibly counting from 1 until whenever you run out of air. Try and improve on it.
- b. Practical exercises
- c. Control
- d. Warm up your voice by singing scales or arpeggios. Use a broad spectrum of notes rather than the notes that you feel comfortable with. Avoid straining your voice as a strained voice doesn't do anybody any good. Practice 'vocal gymnastic'... high notes, low notes, quiver, loud and soft etc.

3. Communicating

- a. Eye contact: Look at the forehead of those in the congregation. Do not try to make eye contact in order to avoid giving the impression of glaring at your audience.
Facial expression - look as though you are enjoying yourself, relax. Avoid frowning and have a smile on

- b. your face (though obviously not a plastic one!)
- b. Body language: Keep a relaxed posture (ladies avoid standing with feet too far apart)
Look towards the worship leader and avoid talking amongst each other. Watch your hands!
- c. Enunciation (Ka - La - Na - Da - Ya)
- d. Microphone technique: Hold the microphone 5-6cm away from your mouth, with the top of the mic. being level with your chin. Avoid playing with the mic. cable, do not twirl it around in your hands etc. When testing the mic. do not tap or hit it in any way, neither should you blow into it as it is delicate equipment. To test simply speak or sing into it.

4. Style Development

- a. Listen to and copy different styles.
- b. Tone quality: Sing from the diaphragm, not the throat or through the nose. Sing at about 75% volume. There is no need to shout or screech - that's why you have a microphone!
- c. Song interpretation - learn to make the song your own.
- d. Improvising
- e. Choose songs that fit your audience, language, style etc.
- f. Learn the words!

This last point is so critical to everyone on the team, especially the leader! It can be very embarrassing when you forget.

Finally enjoy yourself. The scripture doesn't use the word 'joyful' for nothing! Singing is a wonderful expression of joy so express it.

worship leader: the role of the leader

A leader must be a worshipper first.

In order to lead successfully the worship leader must understand the principles of abiding under authority. He or she is answerable to both the immediate authority, usually the senior pastor, and the Lord Jesus Christ. It is vital to learn submission to authority and would question anyone who has difficulty in this area. Having said that, there are countless books on leadership that can be recommended, however I would like to highlight specific areas that will be beneficial to the worship leader.

Personal Preparation/Worship

This cannot be stressed enough. Personal preparation remains the key to effective leadership. This entails spending time alone in prayer and the Word as well as meditation upon the task at hand. It is always helpful to have a notebook and pen handy as inspiration for chorus selection, songwriting, practice etc. are often birthed during this time. It is also important to set aside time specifically for practice/service preparation.

Getting Ready for Practice

Always come to practice prepared. Have your list of choruses ready with copies for the rest of the team. If there are any personal issues to handle try to deal with them at another time as you will need to remain focused. You will accomplish so much more with a specific agenda than a general idea. If there are new choruses to present have the words, chords and music ready. Seek to start the practice on time and with prayer as the presence of the Lord brings about a unity with a focus as to our reason for practice. Try to schedule any auditions as unprepared auditions can consume your time. Remember time is valuable and the practice is always a sacrifice to every member - show your respect by not wasting their time. It helps everyone if the objectives of the practice are clearly laid out from the start; this gives a sense of accomplishment at its conclusion. Don't forget to liaise with your pastor as to the order of service (eg special song/dance items, baptisms, dedications, guest speakers etc.)

Preparing for Service

Try to get a good night's rest; it's important to be fresh and enthusiastic on the Sunday morning. Get to the meeting early in order to run over all that needs to be done prior to the start of the service as you will need some time to focus immediately before you begin. Encourage your team to enjoy the worship whilst remaining focused (FAST). It may

prove helpful to verbally go over the programme as a reminder. It would also be wise to touch base with the Pastor as regards the order of service as unannounced items have a tendency to creep in. It is good practice to try and stay within your allotted time for the service however we need to remain sensitive to the leading of the Holy Spirit even if we go overtime! Overtime ought to be an exception rather than the rule.

The Importance of Vision

Working from week to week can end up making the team weak! Set goals for the team and encourage them to set out personal goals too. Go over your goals regularly to see if you're on track. Remember you are the leader and if you have no idea where you're going how can you expect others to follow?

As a leader it is also important to aim for duplication - start training up musicians so that the burden never ends up on the shoulders of one individual. You can never have too many singers/musicians! Remember to train up someone to take your place so that you are not having to lead week in and week out.

The Need for Encouragement

We all need encouragement from time to time but don't go looking for it from your team! As a leader you are called to inspire and encourage them. It is important therefore to find a mentor or older christian to whom you can be accountable and from whom you can draw your strength and encouragement. Be liberal with your praise, constantly encouraging team members on to greater heights both with the Lord and in their chosen field. Encouragement tends to be a greater motivator than fear!

Finally step out boldly in the power and anointing of the Holy Spirit and don't be afraid to make mistakes! You may find yourself moving in areas you never thought possible but with wise counsel and a heart open to God's leading you will make a fine leader.

worship leader: working with the pastor

“The pastor is the key to the worship ministry” Bob Sorge

In our church where praise and worship plays such a vital role in the service, it is probable that the worship leader will be the second most visible person in the service. It is crucial therefore that the pastor and worship leader be in one accord. When assumptions are made, the door is opened to confusion, frustration and division.

Since the pastor is the one who is ultimately responsible to God for church affairs, the worship team comes under his pastoral oversight. Most pastors will not be involved in the 'nitty-gritty' operations of the team but they do provide the guiding force for the ministry of the team as a whole. The pastor must be an example of a worshipper before the congregation. A worshipping pastor will birth a worshipping church.

1. Understanding Authority

The music leader must know and have a clear understanding of authority and submission. The anointing oil is first poured over the head and then flows down to the rest of the body. When the worship leader is wholly submitted to the pastor and the vision of the church you will experience blessing. The worship leader must, at all costs, avoid opportunities for the Lucifer spirit to surface. By that I mean the leader uses his position to fulfil his own agenda. A worship leader that is not submitted has the potential to wreak havoc on the church. You are there to serve.

2. The Vision

The vision that the pastor has for the church and the music department must be clearly understood and agreed upon. It is important to know what God has challenged or called the pastor to accomplish in the city. You need to know what people group he is trying to reach? The music needs of the church then need to be compatible with the personality of the pastor and congregation. This is an important concept to grasp because our particular style may not be in keeping with where the pastor wants to go.

3. Job Description

The music leader needs to have a clearly outlined job description and know what is expected of him. Some churches are in the wonderful place of being able to employ a full-time worship leader. As a result you would need to discuss and agree on your hours, salary and holidays. There may be some pastoral duties expected of you. Find out what they are. It is also important to know

who you report to and who has authority over you. Of course there will be your routine/special duties that will need to be established. Make sure you both agree on what is required of you. You may even be expected to travel and/or hold outreach meetings.

4. Funds

This is one area that is not often discussed. Generally in Africa the worship team is not high priority and therefore often lacks church funds. There needs to be adequate funds allocated to accommodate the needs of the music department and its programs. Take time to discuss with the pastor if there will be adequate funds for routine operations. Will the dept. have to undertake fund raising projects? Will the church fund conference and seminar registrations? Will the church purchase and maintain basic musical equipment? Will the church provide sufficient support staff and office equipment? Establish answers to these questions early on in your commitment to the worship team because it will help you in setting goals and establish how you are going to move forward.

5. Pastoral Support

The music department needs to have the public support of the pastoral leadership and its programs. The pastor must endorse and visibly support the music leader. In order to maintain open lines of communication it is vital that the pastor has periodic meetings with the music leader to know the state of the music department.

There is a tendency for worship leaders to want to control worship. Although it is usually rooted in a very good and noble motivation, that control often extends itself into other areas and it is therefore critical that the worship leader remains submitted to the pastor. When the two work hand-in-hand towards a common vision, growth is inevitable.

worship leader: choosing choruses

“Proper leadership is essential for maintaining unity within a group.” Bob Sorge

In choosing the choruses for a service you must always remember that your aim is always the same - to lead people into the presence of God with all honour, glory and attention being directed to Him.

Once your list has been compiled, a copy should be given to those who need one, such as the musicians, singers and projectionist. How many songs? In most cases it is better to prepare more than you will ever need in one service, This will give you the flexibility of having several options at your disposal as the service progresses.

1. Before you start

- a. Check with the Pastor if there are any themes or special items that need to be included
- b. Pray. Submit yourself to the leading and guidance of the Holy Spirit
- b. Minimise all noise and potential interruptions
- c. Have a pen, paper and chorus file ready

2. Themes

- a. Avoid more than two themes
- b. Themes may be as diverse as salvation, majesty, deliverance, hope, joy, celebration
- b. Your theme sets the tone for the entire service

3. Keys

- a. Try and choose choruses that are either in the same key or flow from one key into the next eg. F - G
- b. Think about your key changes and transitions and how you intend to incorporate them

5. Dynamics

- a. Instrumentation
- b. Vocals

6. New Choruses

- a. Avoid introducing more than two new choruses per service
- b. Make sure the team have learnt the new chorus correctly before introducing it
- c. Check if the new choruses are written up on overhead

7. Practical Tips

- a. Brainstorm - Make a list of all possible choruses that are on your heart
- b. Filter - Start to compile a short list using on your theme/tempo/keys as a guide
- c. Run through the list vocally or better still, with an instrument
- d. Think about choruses for pre-service, tithes and post service
- e. Run your list by the worship leader before presenting it to the team
- e. Have a proposed list for each member of the team on practice night
- f. Be prepared to change your list at any time!

The only way to know God's heart for the congregation is to spend time with God

4. Tempo

- a. Choose choruses of a similar tempo for either praise or worship
- b. As a guide avoid too many tempo changes within a service - One usually operates from thanksgiving to praise and the into worship with the possibility of moving back into praise

creativity: new choruses

Being creative in worship is critical.

New choruses are vital in keeping the praise and worship fresh. One question frequently asked is how do you introduce new choruses? Although there is no set pattern of doing so I have found the following suggestions by Brent Helming (Hot Tips for Worship Leaders © 2000) helpful.

1. If the song is intimate in style, simply introduce it at the beginning of worship before the actual set begins. Tell the congregation that this is a new song, that you'll be playing it later again in the set and that you want everyone to get familiar with it before the worship time begins. Then play through a verse and a chorus. This approach may seem awkward at first but believe me the congregation is not put off by this.
2. If the song is upbeat and more geared toward praise then consider beginning your set with it. It is also good to keep in mind that it is best to repeat the verse and/or chorus several times. This way the melody and lyrics have a better opportunity to imprint themselves on the congregations hearts and minds.
3. The new song needs to be played several weeks in a row. This will help the congregation learn the song more quickly but it is also for a very practical reason. Statistically, one third of your church is absent on a given Sunday. I use the **Rule of 2-1-1**. This means that I repeat a new song for two consecutive Sundays and then give it one Sunday of rest. On the forth Sunday I add it back to the set and see how well the congregation has taken to it. This is not a hard and fast rule and there is quite a bit of room for adjustment. Maybe you'd feel better with a 3-1-1.
4. Never introduce more than one new song into your regular Sunday morning worship set. Every time I have broken this rule the flow and momentum of worship has been noticeably disrupted. Worship leader and author Tom Kraeuter suggests approximately 25 a year, which works out to be about one song every other week.

I generally tend to set aside a separate practice specifically to learn/listen to new songs as they have a way of swallowing up your regular practice time. It may be helpful to get together as a team once every four to six months to bring new choruses for everyone to listen to and select. These songs could then be distributed to each member of the team in order to familiarise themselves with the tunes and lyrics so that when the time comes to actually

learning one the team are then somewhat prepared. When learning new songs do make sure that everyone has a copy of the words and chords.

Listening to the recording is essential however excellence is not defined as playing a song exactly how it was recorded. Excellence is making the most of what you have. Listen to the song through several times before you attempt to play it. If the team has had the song for some time then they should already be familiar with its structure. Finally it's time to play the song through until everyone is confident in it.

Don't try and introduce the song to the congregation until the team is confident. This usually means several practices later! Remember that you have the liberty to arrange the song differently playing to your teams' specific strengths and weaknesses. You don't have to play it like the CD!

When selecting new choruses it is important to make sure that the songs are theologically accurate and singable. Songs that engage the people in heartfelt worship. Some songs are better geared towards song items rather than choruses for the whole congregation to sing. The songs should also fall into line with the vision that the leadership have for the church. Fortunately there are a tremendous number of new song resources available. It is my prayer that there will come a time when you too will be writing and singing songs that are relevant to both your congregation and the body of Christ as a whole.

It is important and practical to keep an updated file or repertoire for each member of the team as it goes a long way in helping to keep the level of worship excellence flowing. These should be brought to each practice and worship set that you do together. It is also good to encourage note-taking so that you become responsible for knowing what to do on each song (for instance the drummer usually writes down the metronome tempo so that we never have to waste time finding it again).

creativity: writing choruses

Article by John Anderson

God is wanting to work through us. He wants to reveal bits of Himself to us, we don't need to try and take it from Him by force. We get given this "thing" (words or music). The "thing" is between you and God. Don't take it to others until you've done something with it, because it's going to mean little to nothing to them. God gives you an inspiration – you then work from that. A song is a donkey that Jesus uses to ride into church. The song is a tool.

Each song needs to have a theme or an idea. Is it a:

- personal song?
- "secular" (for secular to hear about God) song?
- church song?
- song for Christians out of the church context?

The song written for the church needs to be usable.

When we write songs for church there needs to be less "I" and more "Him".

Song lyrics need to add direction. The song needs a point, or a central theme. It needs to build something. People need to be able to relate to the song. All people must be able to relate to not just one group (e.g. youth or older people, or different cultures). The worship team needs to be able to relate to the people.

Musical Theme

Every song has a 'hook' e.g. guitar, drums, chorus, etc. It needs something that grabs you. If you get a melody, it might be the hook. You need to allow what you've been given to grow. Sometimes the music can birth the theme, or the theme might birth the music. If you have a strong 'hook' then you need a strong song around it.

The Form and the Style of the Song

The style is influenced by the environment you are in and the music you listen to.

Rhythm is like God the Father – keeps time.

Melody is like Jesus Christ – the pretty.

Harmony is like the Holy Spirit – makes the melody more pretty.

Form

- A – verse
- B – bridge
- C – chorus
- I – interlude
- T – tag

AAA – verse, verse, verse – e.g. Amazing Grace. Each verse is a sealed unit. This kind of song doesn't keep going back to a common theme (i.e. the chorus). There needs to be a progression of thought. Continuity is the key to success. Keep the melody simple (the same in all the verses). It must be a pretty melody. Don't lose sight of the thought. Stick to your original theme. The verse has to be the 'hook' in this type of song.

ACA – Easy to write songs. All you need is a pretty chorus. Verses must build toward the chorus. Chorus emphasises the song's theme. Can have the first verse with a personal approach using "I" and the second verse a corporate approach using 'WE'. Keep the chorus simple!! Ask questions in the verses and answer them in the chorus.

ABCA – Not always necessary to have a bridge. A bridge allows you to layer your song, in terms of volume, complexity, thought. It can also chill a song. A bridge allows people to meditate a bit. A bridge lives between the verse and chorus.

Interlude – An interlude is there to bring out a point. It's like a song within a song. It allows you to make an extreme change.

AAIA – Interlude will articulate the thought that has been hinted at throughout the verses. An interlude can come when you feel that there's something needed in your song. REMEMBER the song is God's not yours!!

Melodic Development

It is important to listen to different forms of music to try to pick up melodies.

- As a beginner try to write an AAA song with 4 lines in each verse, and where line 1 & 3 are the same, and lines 2 & 4 are different.
- A Church song has an easy melody, easy to follow. You must be able to sing it without instruments.
- Melodies are like fine strings, you have to pull them out slowly. You can't force a song out, you have to get it gently. DON'T snatch at them!
- Let the 'hook' hold the people while the melody massages them. Remember people don't like surprises.
- Play more than one chord per note.

Source of Inspiration

Worship is my response to God's revelation of Himself!

- The Word** – set Theology in songs.
- Experience** – We can't catch things by running after them, it's in that place of surrender that they are given

creativity: writing choruses

“You can’t force a song out, you have to get it gently.”

to us. What we do is not the sacrifice, we are the sacrifice.

- c. **Relationships** – God shows us our relationship with Him through our relationship with others.
- d. **Meditation**
- e. **Church Life** – What is God saying to the church now.

Creative Process

- a. **Patience** – Play it a lot; try different arrangements; work at it gently. Play it through and ask yourself what you don’t like about it. See if it can stand alone.
- b. **Be disciplined** – Study the Word. Make the time to write songs (schedule time in your diary). Ask yourself: Who am I praying for and to?
- c. **Honesty** – Take the ‘finished’ product to someone who loves you and will be honest with you! Ask them to pick out 3 strong points and 3 weak points about the song.
- d. **Rewrite** – for every +/- 20 songs you write, maybe one will work. It is an ongoing process, rewrite until the song makes it.

creativity: band arrangement

adapted from an article by Matt Weeks based on a seminar by Benton Brown (26/7/01)

So it's Thursday night; band practice time again. Most of the guys turn up on time but, guess what, the bass player is late again. No surprises there. Finally everyone gets plugged in and is ready to go, and you've even kicked off positively by quickly praying. As you wade through those familiar songs and attempt to recreate that new song from the latest CD you've purchased, there's a feeling that not everything is sounding very different from last week's practice, or even the past twelve weeks!

If that sounds familiar then hopefully you'll be encouraged here because when it comes to band arrangement, there are some really simple and accessible ideas that could revitalise your worship team and fire up your congregation.

Now this may come as a surprise to some, but if you have played in a worship band then you have been arranging, maybe without even knowing it. This will have happened because you have been arranging using a method where no instruction is given to the players and you begin the song just hoping that you'll meet everyone at the end!

There's a second method - probably the most uncommon - where you score out written parts for all the players who can then proceed to play an exact arrangement, confident that it will work with all the other parts.

Finally, there's the third, probably the most common method. This involves a certain amount of guidance and instruction concerning the general outline of the arrangement without getting into the details of the individual parts that are involved. As this seems to be the most popular method of arranging, these ideas should be a practical help in being able to arrange in this manner to the best effect.

For arrangement purposes, it is assumed that the melody remains untouched, but most other areas can be manipulated to some extent.

Groove

The first area that we will look at is 'Groove'.

Groove is the rhythmic feel within which we play the melody and harmony of the song. Every song we play has a groove whether we realise it or whether we know its name.

A song will often be remembered for its melody, but the groove lays the foundation upon which that melody sits. That foundation also creates the mood of the song and can create a feeling for the listener that could be relaxed or uptight, hopeful or sombre, etc.

Often a groove will be eternally associated with a particular song. However this needn't be the case and

many different 'feels' could be used for the same song. Some alternatives are rock, country, disco, reggae, jazz, drum 'n bass - some being more appropriate than others. However it is important to know what the essential ingredients of some of these grooves are and how to use them wisely.

Swing is a type of feel that can apply to many of the grooves that were mentioned before, which makes it more of a global parameter as opposed to being a specific choice of groove. 'Swinging' involves re-spacing the smaller subdivisions of the rhythm so that it sounds less robotic and more 'skippy'!

Concerning this whole 'groove' affair, one must retain as much common sense as possible. If we value accessibility in our worship then we must attempt to be inclusive and embracing even while we are attempting to be creative and interesting. So if you are thinking of doing a drum 'n bass groove on "Once Again" then be aware that it might not be particularly appropriate to the song and also that it will only engage a quarter of the congregation and probably kill the other three quarters!

Harmony

The second area that is available to some manipulation is harmony. Now this is a complex area and it's probable that you will either find this very basic or complete nonsense. However, in terms of arranging all this means is that we use alternative chords underneath the melody - which we are still leaving alone! So the bottom line with chord substitution is that if it sounds OK, then use it.

But if you don't know where to start then here are some guidelines for chord substitution that might help you begin experimenting. A chord is made up from three notes all two tones apart from each other. A major is made up from A, C# and E. If we were to then go up a keyboard playing three note chords then we find that every alternate chord shares has two notes in common. Not revolutionary, but it means that we could possibly use one of these "relative" chords in a substitution. If the chord was originally G, then two notes away is E so the substitution for G could be made by using an E minor chord. The same is true for A minor and C major, B minor and D major etc.

Another technique to use is called "inverting" a chord. In this technique the notes of the chord stay the same but the order of the notes is switched around. So usually a C major is stacked in this way: C E G. If we invert the chord once then we "spell" the chord like this: E G C. If we invert the chord twice then we "spell" it like this: G C E. Hence the root, or bass note changes giving the chord a slightly different flavour.

creativity: band arrangement

“Be a team and play for each other.”

So that you can become more familiar with these techniques, here is an alternative chord sequence for "Over the mountains" which uses relative and inverted chord substitutions. The original sequence is: E F#m7 A B. One possible alternative sequence is: E/G# A C#m7 B. The new sequence has a more somber feel than the original sequence. Try playing the new sequence over the verse and then switching to the original sequence for the chorus and see how it lifts the song.

Another way to add variety to the harmony of a song is using a technique called "bass pedalling". This means that the bass plays the same bass note while the band plays the written chords as usual. This has the effect of creating tension that is released as soon as the bass note stops peddling and continues to change along with the rest of the band.

Musical space and band dynamics:

So on to the third aspect of arrangement. Here we hit the area of musical space. The idea of having instrumental or non-vocal sections in worship has become more and more commonplace. This is good because it allows us space to reflect on the words of a song, or what God is saying to us and can even ready us to enter into a song. Here are three types of musical space that you could incorporate into a congregational worship song.

First of all there is the motif. A motif is a musical idea, often a melody that becomes intrinsically linked with that particular song. It is often used to express something of the sentiment of the song and typically, it is placed in the intro, outro, or interlude sections although they can also be found in and amongst the vocal sections too.

A second idea for musical space is the solo. Now this will be quick because solo's don't tend to be particularly 'in' these days and there is also the association with performance which makes doing solo's less accessible in worship. A big factor in deciding to include a solo section is the heart of the player. It is important to be able to trust the individual in his/her motives and to know that they are playing in worship to God and not just showing off their ability to improvise. And also making sure that everyone there has been educated as to what's going on at that moment, that it's not just time for a certain player's showpiece.

So moving on swiftly we come to chord patterns or sequences. This is simply a cycle of chords that can be repeated any given amount of times that might be needed for an intro, outro, or musical space within the song. Some chord patterns seem to be built into the song already and

can be easily implanted. An example of this is 'Shout to the Lord' (D Zschech). At the end of the chorus it you could just rotate these four chords 'Bb Gm Eb F ' until you are ready to go into another section of the song.

If there isn't a chord pattern already within the song then I encourage you to create your own. A really simple way to start out is to use something Van Morrison coined as the, 'one four no sevenths'. This is simply repeating the one and four chords of the key without playing any seventh chords (something bored musicians attempt to do) so going back and forth between G and C if you were in the key of G. This is a great way of allowing your worship to head into a more spontaneous time of worship.

And finally we deal with band dynamics. This could possibly be the most important aspect of band arranging because dynamics effectively builds interest into the song while still maintaining accessibility. There are two methods of using dynamics that have been given some fancy names; linear and terraced dynamics.

Linear dynamics is simply increasing or decreasing the dynamic intensity by playing louder or softer on your instrument. What music students know and love as the crescendo and decrescendo. Simple and obvious, yet when orchestrated properly with everyone playing in the same way it becomes extremely effective and very satisfying to listen to!

Terraced dynamics are a little more complicated to explain but fortunately very simple to execute. To increase or decrease the intensity using terraced dynamics you add or subtract the different available parts in the band. This principle works for a band and also individual instruments. Even an acoustic guitar can utilise terraced dynamics. By strumming two or three of the lower, or even higher strings at first, and then bringing in all six strings would be a good example of terracing. Likewise, with a band, different instruments can be pulled in and out of the arrangement to create dynamic interest. This makes it quite possible that there is only one section of the song where all the instruments are playing together. That would suggest that good arrangement decisions had been made.

The reason I say that is because a slogan that could be adopted for your worship team is, 'the goal is one'. This means that the sum of what's being played equals the required sound. For each individual player this means that you should never be playing more than your fraction of the music. If there are five of you in the band then you should aim to play about 1/5 of the music. Be a team and play for each other. Always listen to others more than you figure out what to play yourself. Be teachable and remain a servant. The goal is one; now go play.

suggested guidelines: team requirements

Music is critical to the function of priesthood.

Since worship is such a high profile ministry, I take great care in selecting and protecting those in our team. One way of selecting team members without becoming subject is to create a set of basic requirements.

Being part of the worship team is considered as playing a key role in church leadership. It is a high calling that requires both commitment to the team and a personal code of ethics. Here is a suggested list of requirements for team members:

1. Personal requirements

- a. The candidate must be a born again Christian, having an thorough understanding of his position in Christ though His redemptive work on the cross and glorious resurrection
- b. Have a clear calling from the Lord into the music ministry
- c. Older than sixteen years of age (Those under 18 need to have the written consent of a parent or guardian).

2. Church centre requirements

- a. The candidate must be an active member
- b. Complete the basic membership requirements.

3. Talent requirements

- a. No formal musical training is necessary
- b. A basic understanding of your instrument is essential
- c. An audition in front of the team.

4. Team requirements

- a. A three month probationary period is required in which the candidate should attend all practices
Note: This gives the candidate time to learn the ropes, understand how the team operates, learn the songs and chords and generally find out if this is really where he/she feels that they are called.
For the leader this period allows you to asses the character and faithfulness of the individual as well as the change in team dynamics. Any major problems are usually brought to bear within the first three months.
- b. Submission to the designated authority (eg the Praise and Worship leader)
- c. Members must be willing to receive counsel and/or discipline if and when required
- d. Each member must work through a course manual.

Excellence in ministry

In line with the goal to be excellent in ministry (remember excellence does not mean perfection!) there are some standards by which I feel all members should be asked to adhere. These standards also ensure a measure of fairness should any problem occur.

1 Faithfulness

- a. Any member will only be permitted to perform after the completion of all Basic Requirements.
- b. Notify the worship leader in advance if you are unable to make either practice or service.
- c. Members who fail to attend practice without advanced notification will not be permitted to perform on Sunday.
- d. Failure to attend three practices in a row will require faithfulness in practice attendance for a further three weeks before performance.
- e. Tardiness is considered as an absence in attendance.

2. Dress

All members must dress in a manner that directs glory to God and not draw attention to the individual. It is easy to get caught up in rules and regulations so don't get too bogged down here. Dress is very often cultural so look at your particular church make-up. Let us remember however that the Sunday service is our appointment with the Most High God and we should dress accordingly. This is more easily facilitated if one takes the following into consideration:

- a. Ladies should refrain from wearing skirts that end above the knee.
- b. No T-Shirts with pictures or slogans unless otherwise required by the worship leader.
- c. Men ought avoid short pants and open shoes.
- d. Keep accessories like earrings, necklaces and sunglasses to a minimum

3. Inconsistency in Performance

Any singer or musician who fails to maintain a consistent level of excellence will be subjected to the following requirements:

- a. Extra lessons on their own time.
- b. Time period of two months allotted for improvement during which the team member would not be allowed to perform for any services.
- c. Consistency in practice attendance.
- c. Re-evaluation.

suggested guidelines: counsel and discipline

“If we really want to worship we must really want to change.”

It is important we establish some guidelines in the area of counsel and discipline. Often we in the church are reluctant to deal with this subject however I feel this manual would be incomplete without some basic responses to possible situations. This section also allows leadership to deal with sensitive issues without partiality whilst recognising that every situation is different and should be handled on the facts presented.

1. Counsel

The team should include a competent, trained counsellor who is able to undertake some of the following:

- a. Establish motivation and partnership/spiritual position of prospective members
- b. Clearly explain requirements for acceptance into the team
- c. Be prepared to willingly and honestly provide sound, biblical counsel to any team members
- d. Bring to the leadership's attention any issue that needs special attention.

2. Discipline

The counsellor is the first approach to be used should any problems become apparent. For this reason the counsellor should be both approachable and trusted by the other team members. Discipline issues are grounds for immediate suspension from performance until the individual has fulfilled all criteria allowing their restoration. Some areas of discipline include:

- a. Failure to co-operate as a team player
- b. Unconfessed sin, unwillingness to repent
- c. Negative or disruptive attitude
- d. Failure to deal with exposed issues
- e. Unwillingness to submit to authority

Establish the root cause of the problem. Since the team plays a high-profile leadership role it must be understood that, although we are far from perfect, we can hinder the move of the Spirit of God by our failure to deal with sin.

The obvious step towards restoration is repentance, followed by restitution. Depending on the severity of the offense a time period is set by which the individual is to receive counsel and prove faithful in all areas specified by church leadership. Failure to submit to discipline will result in being dismissed from the team.

There are times when a decision concerning the position of a team member needs to be made that does not necessarily fall within the boundaries of discipline or

counsel. It may be better to perhaps call this section 'other procedures'.

3. Breaks

Everyone needs a break at some time or another. The length of the break will be established by the reason for it.

a. Forced Break

This would be due to discipline or other issues. This would have been established by leadership for the long term benefit of the individual which may or may not be to their approval. First clearly explain the reasons for the break (Put it in writing). Make sure you establish a time frame and conditions for their return to the team. Finally a period of time needs to elapse after the individual has returned to practice and before he/she may perform in a service.

b. Requested Break

This type of break is one requested by the individual for reasons of health, family matters, holiday and the like. Again establish the reason for and the length of the break.

In this case the individual may be allowed to perform fairly soon after return to practice should the break be less than six months.

c. Short Break

This may be for the writing of examinations or taking of a business trip etc and usually entails breaks of less than a month. Establish the reason for and length of the break.

The individual may be allowed to perform fairly soon after returning to practice

d. Burnout

Burnout occurs when the individual has over-extended him/herself for a long period of time and may be a serious problem. It is important to establish the cause of the burnout - it may simply be due to the fact that the individual needs to better manage their time or may be in the wrong ministry altogether! Try to establish the length of the break because often this individual, when left too long, may not want to return to the team. Your aim is restoration.

4. Priorities

My policy, usually endorsed by leadership, is that the individual needs to prioritise his commitments as God first, family and then church activities. Putting the team above family, education and health leads to disaster. Wrong priorities is often brought to your attention by other family members and needs to be addressed.

suggested guidelines: setting goals

"A worship leaders goal is the reproduction of worshippers in the congregation."

It is critical that we have a vision for worship in our churches. Some worship leaders have a vision for only one service at a time, but if they lack a long-term vision, the worship of the church will stagnate. Each of us must be a progressive leader with progressive goals.

We frequently need help in setting goals for ourselves, Here are some useful guidelines:

a. Goals must be tangible.

Our goals must not be abstract or ethereal, worded so vaguely that no one knows when we have attained them

b. Goals must be communicable.

Translate these goals into plain english and put them on paper. Goals that are not written down are seldom achieved. Formulate goals into clear thoughts that can be communicated easily to others. People will gladly follow our leadership when they understand where we are going.

c. Goals must be achievable.

We should not set goals that are so far off that our people become discouraged. Long-term goals should be cushioned with short-term goals that can make the long-term goals seem more achievable.

d. Goals must be definitive.

We should lay out our goals in a clear manner, showing step-by-step how we expect to achieve them. We should also limit the number of immediate goals; having too many simultaneous goals means that none will be fully accomplished.

set goals in order to experience growth. I have listed some examples that I have used below that is bound to get you started.

1. Physically

- a. To grow numerically. Each member is to duplicate themselves by year end
- b. Marked improvement in skills through daily practice.
- c. To acquire new equipment namely...
- d. To work towards having a small choir of all ages.

2. Mentally

- a. To be challenged to do something new - step out!
For example learn a instrument, lead praise
- b. To introduce 20 new choruses to the church at a rate of 2 a month
- c. To write... of our own choruses.

3. Socially

- a. Create opportunity for greater social interaction between team members by holding a regular social get-together.

4. Spiritually

- a. To introduce regular fasting and prayer as a team
- b. To hold at least... outreach functions before year end.

It is also important to set some personal goals as a member of the team. These could encompass such points as your commitment and accountability to the team, a check in attitude or a willingness to take on more responsibility.

Personal Goals

- 1.
- 2.
- 3.
- 4.

"People and rubber bands have one thing in common: they must be stretched to be effective."

John Maxwell

I like to use the passage in Luke 2:52 as a basis for goal-setting. It reads, "And Jesus increased in wisdom and stature, and in favour with God and Men." Here I see four distinct areas of growth: wisdom (mentally), stature (physically), in favour with God (spiritually) and men (socially). This helps me to define areas in which I need to

suggested guidelines: leadership standard

“The worship leader is to provide the best opportunity possible for the people to worship.”

The more time I spend in worship the more I am amazed by God. The scriptures tell us that He is seeking for those who will worship Him in spirit and in truth (John 4:23) and I pray that through this manual you would have been spurred on to do just that - worship Him.

As a worship leader I am also acutely aware of my responsibility to draw others into worship and although perfection is no requirement, I am convinced that I need to adhere to some form of personal commitment to the lifestyle of a leader.

I have decided to conclude this manual with a standard I have chosen to adopt in order to challenge you to rise up to a greater level of commitment as a leader. Read through it and then prayerfully draw up some sort of personal leadership standard, based on biblical principles, by which you may choose to live.

Leadership standard

As I pledge to fulfil all the duties of my office, being fully convinced that God will be my helper through the power of the Holy Spirit, I will be expected to uphold the standard presented here.

1. I affirm my commitment to **the Bible** as the authoritative and infallible Word of God and submit to it as the only guide for life and ministry
This includes maintaining a vibrant personal relationship with Jesus through a systematic study of the Word, daily prayer and regular fasting.
2. I affirm my commitment to the **Pastors** of my church, recognising their calling, anointing and commissioning to lead the congregation. I choose to submit to their authority and pray for them regularly.
3. I affirm my acceptance of the **statement of belief**, and commitment to the **vision** of my church.
This incorporates the regular attendance and participation in Sunday services including discipleship classes, cell meetings, corporate prayer and the like.
4. I affirm my calling to my **area of ministry**.
This includes the training up and working with an assistant/partner; initiating and attending training workshops and materials for the purpose of equipping both myself and those under my ministry; planning my

meetings in advance and regularly communicating my activities with leadership.

5. I agree to hold your **term of office** for one calendar year or until I step down due to health, relocation, discipline or any other extra-ordinary circumstances. I understand that my performance may be under review by those in authority at any time.
6. I will be expected to maintain the **attitude** of a leader, going over and above the minimum that is required, rising beyond criticism and staying focused on Jesus Christ and the task at hand. It is important to remember that I must always value people over programmes. As a leader I will seek to foster relationships with those I work, taking every opportunity to encourage and disciple.

Thank you and may the Lord bless and keep you as you continually seek to become a worshipper in every sense of the word.