

Chapter 1 : The Ministry of Defense: Protecting Houses of Worship | PDN

As worship pastors and leaders, we are tasked with leading our church's worship ministry toward these three all-important goals. These 3 goals can be summed up in 3 simple words: Lord, leader and laity 1. Lord. "Magnify the LORD." Any worship ministry worth its salt will first and foremost seek to magnify the Lord to the best of its ability.

The Ministry of Defense: Regardless of your personal religious beliefs, the issue of church security is one that impacts all our communities, and the solutions apply to a variety of public settings. Whether you attend a place of worship regularly or not, I encourage you to read this article and think about how the ideas within it might affect your own thoughts on personal and family safety. My heart sank as I watched the aftermath of a mass murder in Charleston, South Carolina. But unlike the vast majority of people in the country, the churches as well, I was not at all surprised by the attack. In I had been motivated to write the first book on protecting houses of worship. It is a comprehensive guide to the when, why and how not only of establishing a security team but also how to manage it. When the book was published in , I started the task of disseminating information to those ministries in need. In this article, I will present my view of the current state of affairs in this arena and maybe even get a little prophetic in the process. Historical Foundation Community outreach with active security. Denneco Pruitt News networks have bombarded the public with the newest wave of attacks against the ministry, but the question comes to mind: The church has sustained mayhem, death and destruction since its inception. In the Bible, Aaron, the first priest, established a systemic approach to protection with his instructions to ring the tabernacle in the desert with warriors to prevent worshippers from being attacked. We have seen many types of attacks, including the firebombing of churches and vandalism of mosques, synagogues and temples. It has always been this way throughout history; men have always killed in the name of God. I have to agree with Solomon: Statistics No matter who quotes statistics, they must vastly under-report the information because of one very important reason: To me this was insane, and soon I found out that someone had made their way into the sanctuary and committed suicide. So more and more we have seen the rise of attacks, and the violence of these attacks has escalated. Which brings us to the next question: Larger turnouts require increased observational skills. Denneco Pruitt I believe we are seeing an escalation of violence against ministries for several reasons. The heavily publicized shortcomings of pastors starting with Jim Bakker and Jimmy Swaggart revealed to the general public that people in the pulpit are human beings. With the promotion of alternative lifestyles and non-traditional relationships, we see the development of intolerance and sometimes persecution against those who openly express their faith. The expansion of radical Islam has provided us with a firsthand view of the massacre of Christians throughout the world. In many countries, alternative methods of worship are often punishable by death. How Do We Combat the Trend? Team building through situational awareness training. Denneco Pruitt We must examine the various options we have to discourage this current trend. Because of the ferocity of the current attacks, many ministries are pursuing security training, which is good, but is standard training good enough? The unique aspect of the church being a place of spiritual healing dictates that standard security training or guards is not sufficient to assist ministries in making themselves safe. Over my years of providing support in this arena, I have found that to truly make a difference, anyone engaging in security in ministry must have a sound foundation in servant leadership. Things that are permissible in a worldly environment are not permissible within the confines of ministry. A balance of professionalism and love is needed in the execution of duties. The function of the church is to serve those in need, which means a large number of people coming through its doors will have committed a variety of transgressions. It is to be a place of great compassion, and no level of security can be established without taking this into consideration. At all the churches I train, there are several things I suggest they do. The hardest thing to get a ministry to do is commit to a training program. Remind them it is their duty to protect not only the spiritual man and woman of those who come in their doors, but also to be responsible for their physical wellbeing. As a Christian, I have been commanded to show kindness and compassion to my fellow man. This is both strong doctrine and good policy. As you make yourself known throughout the community your church is established in, you will make your congregation safer. I teach

observational psychology to all people who attend my seminars. Learning how to actively see or hear in your environment is a skill that everyone must have to avoid danger. Present real-world scenarios to those who undertake this task. It is impossible to react effectively to something you have never anticipated. If you have not prepared an effective plan, you can expect chaos and major damage within your ministry in the event of an attack. Establish a communications protocol and an official spokesperson to handle inquiries from the media. The public view must be managed carefully after an incident. At the very least, review the possibility of an armed option within your ministry. Using communication and direction to de-escalate volatile situations. I chose the name because it establishes ministry first. The most important aspect of ministry is to serve – to serve the public as well as the church. To work effectively with the leadership of any church, you must have an understanding not only of its function but also tactical skill. Many schools can provide the tactical training you require to be effective, but where do you develop the understanding of being a minister in conjunction with being an effective protector? You must learn how to blend into your environment and not discourage the people who need to be ministered to the most from entering the sanctuary for fear of falling under the eyes of an overzealous security ministry. We also train other things that are specific to our ministry and, for those who request it, I provide firearms training. I also determine the level of service based on the needs of the people attending the church. I have female team members to interact with the female members and visitors of our church. I have a team member who is a member of our deaf ministry. His sole function is to provide information and crowd control to those visitors with impaired hearing. In addition, I have trained non-team members to be my eyes within the ministry, to see potential problems before they develop and to understand how to communicate their concerns to the team. What Does the Future Hold? Author teaches foundation of Ministry of Defense and emphasizes need for a balanced response. Denneco Pruitt As this country moves away from traditional values, we will see an even more dramatic increase in attacks. I believe the indifference of the public will make it more acceptable to attack ministries. Recent rhetoric from our politicians is becoming increasingly intolerant to those who believe in Christian values. As the oppression and persecution of the church escalates, so will the need for security. To those who believe, the Book of Revelation has become a blueprint for what the future holds for houses of worship in this country as well as the rest of the world. Protecting a ministry is much like protecting anything else. It requires a lot of thought and consideration before attempting to undertake it. You must learn how to negotiate your position with those who will never fully understand their need to tolerate you in the first place. You must develop the ability to be both a warrior and a priest. You must be invisible as to be unobtrusive to those who are passing through the church doors. It is important for you to be the ever-vigilant sheepdog of the shepherd, because wolves are out there.

Chapter 2 : Ministry of Christian Worship at Richmond's First Baptist Church

The Ministry of Worship. 1K likes. Gia is an artist extraordinaire. Taylor is a singer and empath. Brett is a circuit rider. Travis is a time lord.

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

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

Chapter 3 : Praise and Worship Ministry (Praise and Worship)

An effective Worship Ministry leader works with the pastor and others so that the congregation will provide opportunities for worship celebrations that focus on God and help people of all ages grow in their understanding of the gospel and become better equipped for daily living as faithful disciples.

There are two words that will help you understand the call and vision God has for your music ministry. A divine appointment to ministry or service. A supernatural revelation that conveys the plan and purpose of God. You must belong to a local church Heb. No church, no ministry! You must be in good-standing with your church Mat. Seek the Lord for a vision Prov. Know the nature of music ministry the Lord has called you to church choir, worship-team, prison, studio, etc. Entrust your vision to God Prov. Share your vision with people you can trust Prov. Wise counsel provides safeguards in your life. Minister of Music C. Surround yourself with people that share your vision I Cor 3: Stay in an atmosphere of teaching and training Eph. Keep yourself exposed to sound biblical teaching. Seek to glorify God Col. Your motive must be pure. Be ministry minded Mat. Your sensitivity to people is solely based on your sensitivity to God. Depend on the Spirit of God to empower you 1 Sam. The anointing of God is essential to you functioning in the Ministry of Music. You will be identified as one whom God is with vs. Maintain a life of purity 2 Tim. Right-living insures your usefulness to God. The body of Christ is depending on your contribution to the kingdom of God. Maintain balance between family and ministry. Be careful not to do ministry at the expense of your family. The Lord never intended for us to serve Him and let our families suffer in the process. You will know when your priorities are out of order when your wife and children begin to complain about your excessive absence. As you begin to sense the direction you should be going in, understanding the Four Voices will help provide a level of guidance. He specializes in orchestrating circumstances around you so that you can see His provision 1 Cor. Remember, vision precedes provision!

Chapter 4 : The Hand of God Ministry | Worship

A Study on the Ministry of 1Praise and Worship As a leader of worship and a psalmist, I give presentations on the subject of praise. and worship. It is my view that most churches have always done praise and worship while not calling it by that name.

Prelate[edit] A prelate is a member of the clergy having a special canonical jurisdiction over a territory or a group of people. Usually, a prelate is a bishop. Prelate sometimes refers to the clergy of a state church with a formal hierarchy, and suggests that the prelate enjoys legal privileges and power as a result of clerical status.

Father[edit] "Father" is a term of address for priests and deacons in some churches, especially the Roman Catholic , Orthodox and Anglican traditions. A priest of the regular clergy. A pre-Scholastic Christian writer accepted by the church as an authoritative witness to its teaching and practice see Fathers of the Church: It means "father" in several local languages in Vanuatu and the Solomon Islands.

Archbishop[edit] In Christianity, an archbishop is an elevated bishop , responsible for all churches belonging to a religious group of a particular district. A bishop at the head of an ecclesiastical province or one of equivalent honorary rank.

Issues[edit] There are contrasting views on the level of compensation given to ministers relative to the religious community. There is often an expectation that they and their families will shun ostentation. However, there are situations where they are well rewarded for successfully attracting people to their religious community or enhancing the status or power of the community. The ordination of women has increasingly become accepted within many global religious faith groups, with some women now holding the most senior positions in these organizational hierarchies. There is disagreement between various global church denominations, and within membership of denominations, regarding whether women can be ministers. There was notable contention over the issue of ordination of practicing homosexuals in the s within the United Church of Canada , and in the s and early 21st century within the Presbyterian Church USA. The Episcopal Church , the American branch of the worldwide Anglican Communion , was as of [update] divided over the issue of ordination of practising homosexuals. This conflict severely damaged relationships between Anglicans in North America and in the third world , especially Africa and southeast Asia , and has caused a schism in the American Anglican church.

Styles and forms of address[edit] Main article: Ecclesiastical titles and styles In the majority of churches, ordained ministers are styled " The Reverend ". However, as stated above, some are styled "Pastor" and others do not use any religious style or form of address, and are addressed as any other person, e. Anglican[edit] An Anglican minister delivers a homily, dressed in choir habit with Canterbury cap In Anglican churches the style for ordained ministers varies according to their office, as below. Smith, but never just the Reverend Smith. These are formal styles. In normal speech either addressing the clergy or referring to them other forms of address are often used. For all clergy this may include the titles "Father" male or "Mother" female , particularly in the Anglo-Catholic tradition, or simply the appropriate secular title Mister, Doctor, etc. Bishops may be addressed as "My Lord", and less formally as "Bishop". Similarly, archbishops may be addressed as "Your Grace", and less formally as "Archbishop". The titles "My Lord" and "Your Grace" refer to the places held by these prelates in the Church of England within the order of precedence of the state; however, the same titles are also extended to bishops and archbishops of other Anglican churches, outside England. As Anglicanism represents a broad range of theological opinion, its presbyterate includes priests who consider themselves no different in any respect from those of the Roman Catholic Church , some parishes and dioceses in " Low Church " or Evangelical circles prefer to use the title presbyter or "minister" in order to distance themselves from the more sacrificial theological implications which they associate with the word "priest". While priest is the official term for a member of the presbyterate in every Anglican province worldwide, the ordination rite of certain provinces including the Church of England recognizes the breadth of opinion by adopting the title The Ordination of Priests also called Presbyters. In most English-speaking countries the forms of address are: A monsignor is addressed as "Monsignor. An archbishop is also addressed as Your Excellency or, less formally, Excellency. In Britain and some other countries they are formally addressed as Your Grace. A cardinal is addressed as Your Eminence.

Up until the 19th century secular clergy in English-speaking countries were usually addressed as "Mister" which was, in those days, a title reserved for gentleman, those outside the gentry being called by name and surname only, and only priests in religious orders were formally called "Father". In the early 19th century it became customary to call all priests "Father". In the Middle Ages, before the Reformation, secular priests were entitled as knights, with the prefix "Sir". This is closer to the Italian and Spanish "Don" which derives from the Latin "Dominus" meaning "Lord;" in English, the prefix "Dom" is used for priests who are monks, a prefix which was spelled "Dan" in Middle English. The term "minister" is used by the Catholic Church in some cases, such as the head of the Franciscans being the Minister General. Depending on the institution, seminarians may be titled "Brother", "Brother Seminarian", "Father Seminarian" or simply "Father". Their wives are usually addressed as "presvytera", "matushka" or "khourriyye" as in the Orthodox world and also by their first names. Greek-Catholic Patriarchs are addressed as Your Beatitude. Eastern clergy are usually addressed by their Christian or ordination name, not their surname. Orthodox[edit] Greek and other Orthodox churches[edit] The form of address for Orthodox clergy varies according to order, rank and level of education. The most common forms are the following:

Chapter 5 : The Three Purposes of Worship Ministry

Worship Ministry That's God-Centered. Training Category: Worship Worshipping God in Spirit & in Truth So much can be written about worship. This training section will not, however, cover it all.

Therefore, to best understand the origins of Christian worship, it is necessary to look at the history of Jewish worship, for it was this past manner of worship that helped to shape the worship of the early church. The tribe of Levi was set aside to serve as priests for God and His people. The OT books of Exodus and Leviticus provide specific instructions about the manner in which worship and sacrifice was to occur, about what was to be sacrificed, and the reason for the offerings. While the people of Israel were clearly commanded to worship God Deuteronomy 6: Worship in the Temple After its construction by Solomon, the temple in Jerusalem became the prominent focus of Jewish worship. It appears that the emphasis of worship in the temple was primarily on sacrificial offerings and praise to God through music. The music was comprised of numerous and various instruments of music, as well as well-trained vocal choirs whose singing was perhaps somewhat similar to the melodious four-part harmony common in many churches today. Numerous passages of Scripture refer to the music, both vocal and instrumental, used in worship to God during that time: Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph played loud-sounding cymbals, and Benaiah and Jahaziel the priests blew trumpets continually before the ark of the covenant of God. The Levites stood with the musical instruments of David, and the priests with the trumpets. Then Hezekiah gave the order to offer the burnt offering on the altar. When the burnt offering began, the song to the Lord also began with the trumpets, accompanied by the instruments of David, king of Israel. While the whole assembly worshiped, the singers also sang and the trumpets sounded; all this continued until the burnt offering was finished. Now at the completion of the burnt offerings, the king and all who were present with him bowed down and worshiped. Moreover, King Hezekiah and the officials ordered the Levites to sing praises to the Lord with the words of David and Asaph the seer. So they sang praises with joy, and bowed down and worshiped. The OT books of Ezra and Nehemiah tell of the work in repairing the damage that was done and of their worship at that time: They sang, praising and giving thanks to the Lord, saying, "For He is good, for His lovingkindness is upon Israel forever. For they performed the worship of their God and the service of purification, together with the singers and the gatekeepers in accordance with the command of David and of his son Solomon. For in the days of David and Asaph, in ancient times, there were leaders of the singers, songs of praise and hymns of thanksgiving to God. Rabbinic literature recalls worship at the Second Temple, especially after its reconstruction by King Herod. The instrumental music at the Second Temple seems to have been richer than that of the First Temple. The orchestra consisted of two to six nevels probably kitharas, nine or more kinnors lyres; the maximum number was limitless, two to twelve chains pipes, perhaps shawms of the aulos type, and one cymbal. The priests blew the shofar and at least two trumpets. They also sounded the magrefah the rake used for clearing the ashes of the altar by throwing it forcefully on the ground in order to signal the beginning of the Temple Worship. Summarizing the Mishnah, Idelsohn describes the main musical worship, which - as in the First Temple - was part of the morning sacrifice. Two priests took their stand at the altar immediately and started to blow the trumpets After this performance, they approached Ben Arza, the cymbal player, and took their stand beside him, one at his right and the other at his left side. Whereupon, at a given sign with a flag by the superintendent, this Levite sounded his cymbal, and all the Levites began to sing a part of the daily psalm. Whenever they finished a part they stopped, and the priests repeated their blowing of the trumpets and the people present prostrated themselves. The lack of a temple in which to worship and sacrifice resulted in the creation of the synagogue a word which, somewhat like our word "church", is used to refer both to the congregation and to the building in which they met. The people of Israel would gather around their elders to listen to the word of God, to receive instruction, and to worship. This form was retained and matured after the return from the exile, and it became a normal part of Jewish religious life. Even after the rebuilding of the temple perhaps due to the inability of many to travel and attend worship in the temple, synagogue worship

flourished. Philip Schaff History of the Christian Church gives the following description of the synagogue: The building was a plain, rectangular hall of no peculiar style of architecture, and in its inner arrangement somewhat resembling the Tabernacle and the Temple. The last corresponded to the Holy of Holies in the Tabernacle and the Temple. A sacred light was kept burning as a symbol of the divine law, in imitation of the light in the Temple, but there is no mention made of it in the Talmud. Other lamps were brought in by devout worshippers at the beginning of the Sabbath Friday evening. Alms-boxes were provided near the door, as in the Temple, one for the poor in Jerusalem, another for local charities. Paul imitated the example by collecting alms for the poor Christians in Jerusalem. There were also deacons Gabae zedaka for the collection of alms in money and produce. Ten or more wealthy men at leisure, called Batlanim, represented the congregation at every service. Each synagogue formed an independent republic, but kept up a regular correspondence with other synagogues. It was also a civil and religious court, and had power to excommunicate and to scourge offenders [as mentioned in Matthew It included prayer, song, reading, and exposition of the Scripture, the rite of circumcision, and ceremonial washings. The bloody sacrifices were confined to the temple and ceased with its destruction; they were fulfilled in the eternal sacrifice on the cross. The prayers and songs were chiefly taken from the Psalter, which may be called the first liturgy and hymn book. The opening prayer was called the Shema or Keriath Shema, and consisted of two introductory benedictions, the reading of the Ten Commandments afterward abandoned and several sections of the Pentateuch, namely, Deut. Then followed the eighteen prayers and benedictions Berachoth. These benedictions are traced in the Mishna to the one hundred and twenty elders of the Great Synagogue. They were no doubt of gradual growth, some dating from the Maccabean struggles, some from the Roman ascendancy. The prayers were offered by a reader, and the congregation responded "Amen. The didactic and homiletical part of worship was based on the Hebrew Scriptures. A lesson from the Law called parasha , and one from the Prophets haphthara were read in the original, and followed by a paraphrase or commentary and homily midrash in the vernacular Aramaic or Greek. A benediction and the "Amen" of the people closed the service. As there was no proper priesthood outside of Jerusalem, any Jew of age might get up to read the lessons, offer prayer, and address the congregation. Jesus and the apostles availed themselves of this democratic privilege to preach the gospel, as the fulfilment of the law and the prophets. The strong didactic element which distinguished this service from all heathen forms of worship, had the effect of familiarizing the Jews of all grades, even down to the servant-girls, with their religion, and raising them far above the heathen. At the same time it attracted proselytes who longed for a purer and more spiritual worship. The passage tells us that Jesus observed the common Jewish custom of attending the synagogue on the Sabbath. At one point in the service, He stood up, signifying that He wished to read from Scripture and address the congregation. Accordingly, He was asked to read from the book of the prophet Isaiah. After doing so, He again followed the custom of the synagogue by sitting down and then expounding on what He had read. Although His hearers did not appreciate all that He said on this occasion, v15 shows that He had been allowed to teach many times in the synagogues and had often been well-received. It was this open format that afforded Jesus and His disciples many opportunities to preach the gospel of salvation to the Jews. The Demise of Instrumental Music A significant difference is seen between the dramatic worship exhibited in the temple both the first and the second and the restrained and subdued gatherings in the synagogues. While the focus in the temple seemed to be mainly upon exuberant worship and praise through sacrifice and music both vocal and instrumental , it seems that the main focus in the synagogues was not so much upon public worship, but rather upon instruction in the Law. The worship of the synagogues was apparently limited to recitation of prayer, chanting of the Psalms, and Bible reading and instruction. Why were the various instruments of music commonly seen before suddenly put aside? Why was the singing which, while no one knows for sure exactly how it sounded, was perhaps more expressive in temple worship suddenly confined to plain and simple chanting? Scholars have cited several contributing factors: Exposure to the Babylonian culture may have had some influence on the development of music in Jewish worship although, as already seen, worship in the second temple remained, at least for a while, similar to what it had been before. Borrowing from other cultures was not uncommon; examples of such are the borrowing of Assyrian script and the Babylonian calendar while they were in exile. It may be that the return

from exile was accompanied with the beginning of Rabbinic influence and dominance. In fact, it appears that, from about the 2nd century B. The rabbis apparently taught that a proper life of piety resulted from increased knowledge of Scripture. This may have contributed to the emphasis being more on instruction than on worship through music. Perhaps the main reason that the use of instruments in worship ceased in the synagogues was that the Rabbis decided to forbid such. According to their views, such could possibly lead to work on the Sabbath. Musical instruments remained a part of the Sabbath service in the temple because the rabbis apparently could do nothing regarding their presence there. Since the main synagogue service took place on Sabbath mornings, no musical instrument could become an integral component thereof. The rabbis gave another reason for banning instruments of music as well as other types of singing: The rabbis apparently felt that such an attitude of mourning should be carried into the synagogue service as well. They quoted Hosea 9: "A song in the house means destruction is at its threshold" Sotah 48a, as given by Liturgica. The music of the synagogues was further influenced by the legalistic and puritanical ethic of the rabbis in regards to their concern over promiscuity. These excessive fears of promiscuity led to the separation of men and women, and ultimately to only men singing in the synagogue in worship. The Prominence of Chanting Thus ended at least for quite some time the format of melodious and harmonious singing in worship. In its place, chanting which had sometimes been in use in the temple came to be the only acceptable style of music in the synagogue. Ken Collins gives this definition of chant: Chants were invented to encourage congregational singing, since they require less musical skill than songs. The advantage of chanting is that most any text can be chanted to any tune without modifying either the tune or the text, and that makes it an ideal way to put scripture to music. There were generally three genres of chanting commonly found in the synagogues: The Psalms were often chanted in an antiphonal format, in which two groups would sing alternate verses to one another, or in which one or more soloists would alternate with the choir in singing verses and a refrain. The one leading the chanting was known as the chazzan now commonly called a cantor. As would be expected, the chazzan of a synagogue tended to develop his own unique style of chanting. But, as also might be expected, those who were quite proficient in this role came to be in great demand. Therefore, as they went from synagogue to synagogue, they took with them their own traditional melodic patterns.

Chapter 6 : PPT - The Ministry of Worship PowerPoint Presentation - ID

Worship is the only ministry which is directed to the Lord alone. Prayer involves some worship, but also intercession for others and petitions for our own needs. We minister unto the Lord by worshipping Him.

The word "ministered" as used in this verse comes from the Greek word "leitourgeo," which means "to worship. Prayer involves some worship, but also intercession for others and petitions for our own needs. We minister unto the Lord by worshipping Him. Let us always remember that! We do not praise God to be heard by men. Also, keep in mind that since worship is a ministry unto the Lord, we should not worship God for the purpose of receiving material benefits or spiritual blessings from Him. He has already done enough to deserve all our praise and worship! We are commanded to worship God, but it must be in spirit and in truth: Thou shalt worship the Lord thy God, and him only shalt thou serve" Matthew 4: It also means to reverence and adore. The deepest form of worship is praise and adoration to God for what He is. There are "no strings attached" to this kind of worship. We are not worshipping Him for what we can get out of Him, or because of what He has done for us. Worshipping God for what He has done for us is "thanksgiving. In a future lesson we will discover that we can also refer to this kind of worship as "high praises. The following are examples where the word "praise" was translated from one of these seven words. The student should look up each verse of Scripture in his Bible to note the full meaning: One of the main duties of the Old Testament priest was to offer up the proper sacrifices unto the Lord. We are spiritual priests. We do not offer up animals and fruits unto the Lord. We offer worship out of a pure heart unto the Lord. The glory of God did not fill the temple until the musicians and singers began to praise God in one mind and one accord--even though the temple was already finished, and all of the pieces of furniture were in their proper place. This teaches us that we can have everything in proper place in our lives, but we must worship God if we want to experience His glorious presence. Judah was greatly outnumbered. Jehoshaphat feared, and set himself to seek the Lord, proclaiming a fast throughout all Judah. They would not even have to fight for it! Singers were appointed to worship and praise the LORD, and as they did so, God fought for Judah and defeated their enemies. This teaches us that in the time of temptations, trials, etc. Paul and Silas Experiences Victory in Prison: And suddenly there was a great earthquake, so that the foundations of the prison were shaken: Paul and Silas had been cast into prison for preaching the gospel of Jesus Christ. Instead of moaning and groaning, they got their minds off themselves, and begin to sing praises unto their God. God sent a spiritual and physical earthquake. Because of this move of the Holy Spirit, Paul baptized the jailor and his household. We get our mind off of our own selves and our problems when we minister to the Lord in true worship. We will be spiritually fat Psalm We can wear the garment of praise, or the spirit of heaviness Isaiah

Chapter 7 : Discovering Your Call to Music Ministry

Home > Praise and Worship > Praise and Worship Ministry As Christians, the concept of sanctification informs our desire and need to move ever forward in our ability to worship our Savior, Hero, and King, Jesus Christ.

Chapter 8 : God-Centered Worship Ministry in Spirit & Truth

The Ministry of Worship - Part 2 - The role of worship at Reality/ The Worship Leader The word "Worship" - In Bible doesn't relate to music.

Chapter 9 : Worship Ministry â€œ The Bridge Bible Fellowship

Our ministry at The House of Worship is bring the truth, love and peace of Jesus Christ to the community and the world. As a committed body of believers, we are committed to living out our faith to His glory.