

Church

Music and

Singing



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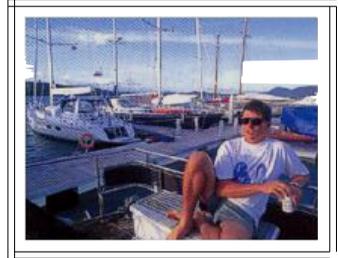
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Unless otherwise noted, Scripture passages are based on the New American Standard 1995 Edition Bible.

Church Music and Singing

Living in the hedonistic western world makes it extremely difficult for a Christian to accept the disciplines of the Christian life. The temptation is to seek enjoyment and experience over the, often times, hardships of being a Christian. This is what I believe is an underlying factor influencing much of what is happening in the Christian West.



Church music and singing has become one such area influenced by our hedonistic culture. This contentious issue is causing serious divisions and threatens church unity. Usually, on the surface, the differences are said to revolve around the “styles” of worship. However, as we dig deeper into this topic, the more we find that the source of the differences relate more to theology than to style.

1. What is worship?

Firstly, the word *worship* comes from an old English word which means worth-ship or worthiness. It means to ascribe to God His worth and measure.

How is worship understood in the contemporary church? Perhaps some questions here may provoke your thinking. After answering some of these questions, you will find some suggested answers on page 20.

1. What is the predominant social industry operating in our culture?

2. What are your expectations for a “worship” service?

3. What effect do you think the likes of movies, video and computer games, MP3 music, TV viewing of sport etc. has on a person who goes to a church service?

4. How much weight should be placed on personal pleasure when it comes to worshipping God?

2. *Worship in the Old Testament*

Worship predominately means to “bow down” or “to fall prostrate” before a person. This refers to bowing before a deity or say, a king. Another form of worship is for the worshipper to show submission by bowing and kissing the deity or king. In the New Testament we have an example of a woman who, in response to forgiveness, kissed the feet of Jesus. In one sense, this was a profound act of worship. Worship also carries the sense of service – that is, the person renders service or work. Israel was required to bring offerings and animal sacrifices as part of their worship.

Dominant Old Testament words for worship

sahah - “To bow down, to prostrate oneself”
(84 times; e.g. *Exod. 12:27, Ps. 95:6*)

segid - “to do homage” (11 times; e.g. *Dan. 3:28*)

abad - “to work, serve” (13 times; e.g. *Exod. 3:12; Ps. 2:11*)

1. *Read 1 Kings 19:18 and fill in the blank lines*

"Yet I will leave 7,000 in Israel, all the knees that have not _____ to Baal and every mouth that has not _____ him."

Worship is the opportunity to show adoration and thanks to God for who He is and for what He has done. It is the proper response from a person who has experienced the grace and mercy of God.

1. Idolatrous worship

Not all worship is acceptable, however. Idolatry is not only false and misdirected worship, but it robs God of His glory. It was an act of unfaithfulness on the part of Israel to turn from her Covenant with God to imaginary idols. Yet the entire world also takes part in idolatry since God gets demoted to, at best, second place. Since God is the Creator of all, it is only right that He is revered for who He is and for what He has done (Rom. 1:18-25).

Worship is a built-in characteristic of all human beings. We worship the work of our hands and marvel at what we can build or achieve. We marvel at our own brilliance. Idolatry is not confined to the worship of false gods. Idolatry relates to anything that assumes a value greater than our Creator God. It is not surprising, therefore, that the apostle Paul refers to greed as idolatry (Matt. 6:24; Eph. 5:5; Col. 3:5).



Statue of Baal

2. Worship and the place of morality

Many church attendees may get a rude awakening if they truly understood the significance of a moral life as it relates to worship. If we truly want God to accept our worship then it behooves us to pay close attention to how we live throughout the week. Moral living includes the way we treat and respond to one another. Here, I am not talking about how we relate to one another as we gather as a church – that is only a small part of this – I am talking about how we live the Christian life through the week. This is closely tied to what we do when gathered as the people of God to worship Him

Worship can be a mask covering evil behaviour. Isaiah was ministering to the people of Judah and Jerusalem during a time of great moral decay. If you were an observer of their temple worship and sacrifices, you would think that they

were going very well in their relationship with God. However, nothing could be further from the truth. They excelled in religious practice, but it was devoid of truth. Morally, they were bankrupt. In their hearts, they were corrupt. The problem is that religion and worship had become a substitute for an obedient life. Read Isaiah 1:10-17 and using the word bank, fill in the blanks below.

Sodom	listen	multiplied	pleasure	worship
prayer	hide	Gomorrah	worthless	sacrifices

1. God had enough of burnt offerings and _____ (v.11).
2. Because of their sins, God refers to His chosen people as the people of _____ and _____ whom He destroyed (v.10).
3. God does not take _____ in sacrifices from disobedient people (v.11).
4. God calls their offerings: _____ (v.13)
5. God cannot endure iniquity alongside _____ (v.13).
6. They held out their hands in _____, but God will _____ His eyes (v.15).
7. They _____ their prayers, but God would not _____ (v.15).

God desires that evil behaviour cease; that His people learn to do good; and that they act justly in all their dealings, especially with the weak and the vulnerable (v.16-17).

Accordingly, we need to take this warning on board. What it means is that great worship per se should not be used as an indicator that one's worship is acceptable to God (cf. Jer. 7:1-11).



What is it about exciting worship that gives us the impression that we are close to God?

Consider, however, the attitudes of David (Ps. 51:16-17) and the story of the Tax Collector and Pharisee (Lk. 18:9-14). Using lines & these Scriptures, match the statements on the left with its counterpart on the right.

Truly important sacrifices

Mercy

The plea for mercy finds

A broken spirit

Humility pleads for...

A broken & contrite heart

That which God does not despise

Justification*

* To be justified means to be placed in a right relationship with God having been acquitted of your sins.

3. *Worship in the New Testament*

A significant change in respect to worship happened when the Kingdom of God came with the first appearing of Jesus. In the Old Testament, worship activity was centred around the temple in Jerusalem. This was a requirement of Yahweh, the God of Israel. The temple helped to unify Israel as a theocratic* community of God's people.

* A theocracy is a nation/people ruled directly by God.

However, Jesus changed this arrangement which limited the worship of God to a geographic location. As Jesus taught the woman at the well, He revealed that worship of the Father no longer takes place only in Jerusalem or any other location. That worship is now in the sphere of the Holy Spirit and in truth and this is the worship the Father seeks (Jn. 4:20-24). As Spirit, God is not confined to a mountain or valley or wherever, therefore, His worshippers must worship Him in & through His Spirit.

C W K U R W S
 W R C E P O K
 W C S E O R E
 R H S K U S E
 W I U H O H S
 K K C U C I E
 E H H W H P P

Try and find the words below in the puzzle & draw a circle around them. They come from Jn. 4:23.

Seeks Such Worship

Truth relates to divine reality. Many false views about God have prevailed from the beginning. When Jesus made the statement that He is the way, the truth and the life (Jn. 14:6), He was saying that He Himself is the true revelation of the Father. To Philip, He says, "he who has seen Me, has seen the Father" (Jn. 14:9). Worship in truth therefore means to be consistent with the divine reality as to who God is. Worshipping God in the form of idols is but a false representation of our Creator God. Can a person live an immoral life and still worship God in truth? Of course not, since God's will about moral living has been clearly revealed.

1. *The place of tradition in worship*

Tradition has worth because it communicates the values of one generation to the next. The apostle Paul urged the Corinthian church to hold firmly to the traditions that they had received (i.e. The content of the Gospel, 1 Cor. 11:2). This is the positive side of tradition. However, traditions should always be subject to the word of God. After all, the word of God was the original source of all Christian traditions and so if the traditions have evolved over the years to reflect more the will of men than the will of God then churches should be prepared to bring those traditions back into line with the word (1 Jn. 1:1-3).

Jesus sharply criticised the Jews for traditions that nullified God's word. In Mark 7:5-13 the religious leaders upbraided Jesus because His disciples did not follow certain religious traditions they had received. Jesus revealed to them, however, that many of their religious traditions were nothing more than man-made and that had the effect of nullifying God's word and will. How careful ought we to be?

Mk 7:6-7 And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far away from Me. 7 'But in vain do they worship Me, Teaching as doctrines the precepts of men.'

What church traditions do you practice that do or do not reflect God's revealed will? Do you think that there are any traditions that are harmless, i.e. neutral?

2. *Joy in worship*

Joy should not to be confused with modern "happiness" as it seems that the modern version of happiness relates more to our circumstances than it does to "life in Christ". Paul and Silas were in prison and began to sing hymns of praise

They were beaten with rods (v.22), thrown, not taken, into prison, and their feet placed in stocks

to God at around midnight (Acts 16:25). Such joyful expression of praise to God cannot be located in their circumstances.

Joy means to be glad and delighted – it is a state of happiness. It is an inner joy that springs from the great Christian hope that God will raise us from the dead. Joy is also a fruit of the Holy Spirit (Gal. 5:22-23). The fruits or “produce” of the Holy Spirit – the results of His work in the Christian – are also meant to be taken as the character traits a Christian should practice. Therefore, it is not unusual to find commands throughout the New Testament urging believers to rejoice.

Look up Php. 4:4 and fill in the blanks:

Rejoice in the Lord _____; again I will say, _____!

Word
Bank

Rejoice
always

For further study:

Deut. 28:47; 1 Kgs. 1:40; Ps. 43:4; 1 Chr. 15:16

3. *Fear in worship*

As much as our Father is a loving God, we are reminded that He is an all consuming fire (Heb. 12:28-29) and that judgement is to begin with the household of God (1 Pet. 4:17). We cannot, therefore, approach Him lightly or flippantly.

The concept of fear as “be frightened” does not sit well in our post-modern mentality. As such, many teachers of the Scripture will tell you that fear really means “respect” and, therefore, has nothing to do with being “scared”. In a few contexts it may mean this, however, there are others that clearly reveal that “be frightened” is what is meant. The reason one is to tread carefully is because of the holiness of God. There is no one like the Lord and as His ways and thoughts are higher than our ways and thoughts, we must approach with humility and not with pride. In fact, the fitting word in response to Isaiah's message is repentance (Is. 55:6-9).

Fear is a healthy and positive attribute. It causes us to pause and think; it cautions us on the consequences of our behaviour. Fear is not the antithesis of

love. I have always loved my father even though I also feared him (i.e. The rod of correction on the seat of learning!).

*Php 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling
see also Mk 5:33; cf. 2 Pet. 2:10*

4. Order in worship

There once was a television show called “Almost Anything Goes” which involved teams competing in outdoor sports activities. Could we say that, in worship, almost anything goes?

To be sure, there has been and still are some bizarre behaviour that has been labelled worship. The apostle Paul had to deal with disorderly behaviour occurring in the Corinthian assembly (1 Cor. 12-14). The problem with disorderly behaviour is that it is carried out in disregard of a fellow worshipper (14:17).

*1 Co 14:40
But all things must be done properly
and in an orderly manner.*

It can cause the unbeliever to think that you are mad (14:33); it can cause some to be puffed up with pride (13:4-7, cf. 8:1); it can cause others to feel inferior and worthless (12:21-25). Love is the glue that holds Christian worship together in perfect tension (chp. 13).

Write down how you would apply Matt. 5:23-24 to your own life and worship of God?

5. *Service as worship*

It is important to realise that worship is not an “event” which we come to attend as if we are attending a concert. We need to ask this question: Are the people of God a congregation or an audience? If they are a congregation, there are responsibilities upon the worshippers. If they are an audience, they are passive receptacles whose main concern will be personal experience.

Rom. 12:1-2 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

There is one main verse which addresses a primary concern of the apostle Paul's. How do we know it is a main concern? Because he has spent the first 11 chapters of Romans giving the theological foundation of God's actions in Christ. It is so wonderful that Paul breaks into a doxology of praise to God (11:33-36). He then says, *therefore*. Therefore, in light of all that I have just explained to you, here is your critical response! Your spiritual service of worship will be a transformed life which no longer pays attention and conforms to the immorality and godlessness of the world, but is to be transformed and renewed in and from the mind according to the will of God. Worship is therefore a whole of life activity.

6. *Preaching of the word as worship*

Listening to the word of God is an act of reverence and worship. Jesus commended Mary for sitting at His feet listening to the word of her Lord (Lk. 10:38-42). The Lord said that Mary had chosen the greater act over her sister who was fussing around, probably, in the preparation of a meal. As important as a meal is – and we cannot do without it – listening to the word of God is a higher priority.

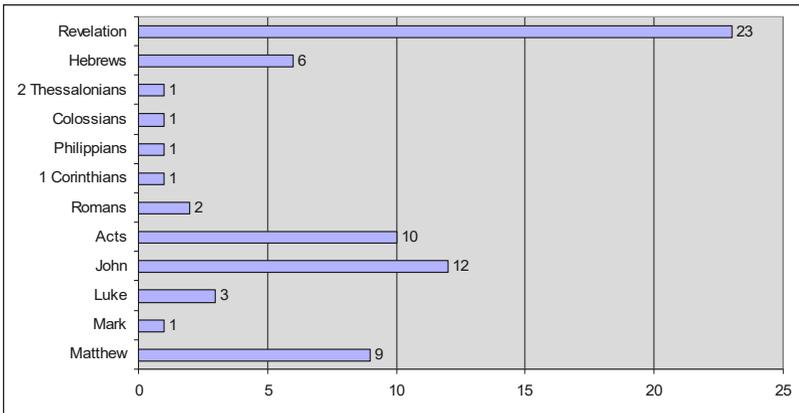
Paul, the apostle says that the power of the word of God can cause an unbeliever to be convicted of his sin and to fall down (*proskyneo*) and worship God, being convinced that God dwells among His people (1 Cor. 14:24-25). We need to be careful that we have not taken on board the thought that in listening to the word, we are an audience, rather than a congregation.

Main dominant words for worship in the New Testament

Latreuo – “to serve” (6 times including the noun *latreia*)

proskyneo – “to bow down” (52 times)

sebo – “to worship” (6 times)



The graph above gives you an idea of the use of the words translated “worship” in the New Testament (NASB 95 edition).

4. Praise: The Old Testament meaning

Praise means... “to be boastful”

When it is in relation to God, praise means “to boast”. To praise God means to boast about Him - “to extol the excellence or greatness of a

Praise is translated as “halel”.
God's personal name is Yahweh or “Yah” for short.
When we combine halel and Yah we get “hallelujah” (or “praise-the-Lord”)

person”. This is done by speaking about *who He is* and about His mighty works – *what He has done*.

In almost every psalm, praise is declaring *who God is and what He has done*.

In general, praise is telling or boasting to others about God, rather than speaking to God.

Commenting on Ex. 15, A. W. Pink observes

“How entirely different from modern hymnology! So many hymns today (if “hymns” they deserve to be called) are full of maudlin (tearful) sentimentality, instead of Divine adoration. They announce our love to God instead of His for us. They recount our experiences, instead of His mercies. They tell more of human attainments, instead of Christ’s Atonement. Sad index of our low state of spirituality! Different far was this Song of Moses and Israel: ‘I will exalt Him’, sums it all up” (Ex. 15:3).

*Read these Psalms, but instead of reading “Praise”, read the word “boast” in it’s place.
Ps. 98, 105, 111, 145*

I. Music is used to accompany praise

If we are truly honest, we would admit that songs are *not* selected for church services because of the lyrics, but the music. This is a sad fact of modern church culture and represents the triumph of man-centredness over God-centredness.

Music can be a great servant, but a lousy master. If the modern church would have any hope of growing into maturity, which is often a main thrust of the Epistles, then we will have to make serious changes in our thinking. We cannot allow the experience-centred power of music to dominate the biblical portion which we call lyrics.

Read Ps. 150. How many different musical instruments are represented? Also, do you think the number of instruments can be limited? If so, why?

An important point to realise is that music does not add to praise, but touches us emotionally/spiritually. Music brings a sense of joy & gladness. It brings a beauty that compliments and enhances the expressions of our praise of God –

for who He is and for what He has done. It is a great servant as long as it remains a servant.

1 Pet. 2:9 "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light"

Some tips for the use of songs in a church service:

1. The words of the songs must be carefully weighed to see if they fulfil the objectives revealed in Scripture.
2. We should have an awareness of our current disposition to feel-good lyrics and music rather than the content that speaks about God & His marvellous deeds. In the New Testament, this would be thoroughly Gospel oriented – *"Let the word of Christ richly dwell among you"* (Col. 3:16).

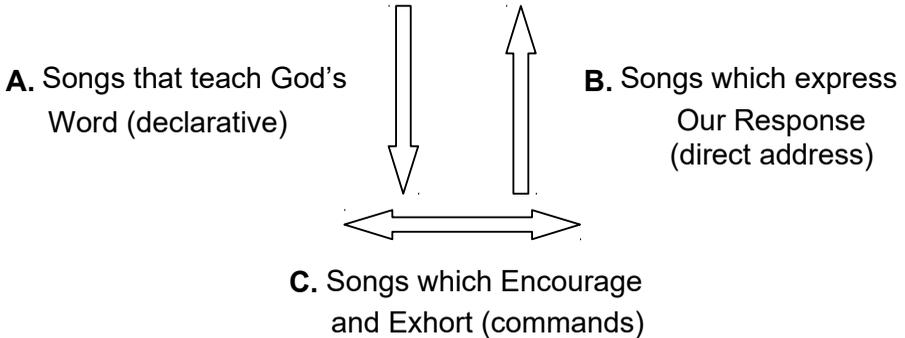
For a congregation to vocalise the truth is, in itself, a commitment to that truth. In the parenting course, "Along the Virtuous Way", Gary and Anne-Marie Ezzo say that parents must ensure their children respond to instruction with... "yes mum" or "yes dad" following up with the verbalisation of their instruction. So, "yes mum, I will not whine". Such verbalisation has the child 90% of the way to acting obediently. I believe the same is true of sound Christian theology used in a church service.

"It is appropriate that the church, which belongs to God, praise and glorify Him. In this aspect of it's activity, the church centres its attention upon who and what God is, not upon itself. It aims at appropriately expressing who and what He is, not at satisfying its own feelings" (Erickson, "Christian Theology", 1057)

5. Scripture teaches 3 aspects to songs

Here is a way that we can determine what kind of balance we need to strike as we select the songs for singing in a church service. All of these song types are

found throughout the Old Testament and as we will soon see are taught in the New. These 3 song types I have labelled A., B. & C. express the various direction in the singing process.



- A. Songs expressing the A. category in the diagram above are teaching songs which express the objective nature of *who God is and what He has done*.
- C. In like manner, songs in the C. category are songs which are to prod us to respond with praise and trust on the basis of *who God is and what He has done*.
- B. Songs expressed in the B. category (direct response to God) are direct addresses to God giving Him thanks and praise for *who He is and what He has done*.

Notice that I have deliberately emphasised the basis of our songs. All these various song types have one thing in common – the basis is God – they are truly God-centred. Even in the Psalms that are very personal, they invariably are based upon either the nature of God (say His Covenant faithfulness) or in what He has done (e.g. His mighty deeds in saving Israel/His great mercy shown in the work of Christ on the cross). Many modern songs, sadly, are lopsided & do not reflect the Scriptural approach. They are more designed to stir the emotions by centring on how we feel about God rather than about the Person and Work of God. The general theology reflects a man-centred approach. The next time you read through a modern song, consider how many I/me's exist.

I. Scriptures that illustrate:

A. Songs that teach/declare God's Word: Ps. 105:8-15, 106:1-3

B. Songs expressing a response: Ps. 9:1-6; Ps. 17; Ps. 106:4-7; Ps. 142:5-7

C. Songs which encourage and exhort: Ps. 47:1; 105:1-5; Ps. 117.

Here we have Scripture that reinforces the A. & C. type songs. I have laid them out as a diagram so that the flow of the passage is more evident.

(1) Col. 3:16

Let the word of Christ richly dwell among you,

in all wisdom,

teaching and admonishing

one another

with psalms and hymns and spiritual
songs

in grace,

singing

with your hearts* to God.

(2) Eph. 5:18-21

And do not get drunk with wine, for that is

dissipation,

but be filled with the Spirit,

speaking to one another

with psalms and hymns and spiritual
songs,

singing and making melody

with your heart*

to the Lord.

* Though in English the term "heart" focuses primarily on the emotions, in the Greek New Testament, the emphasis is more upon the activity of thought. The best way to understand "heart" is to think of it as the "mission control centre" of your life. For example, Jesus said "out of the overflow of the heart the mouth speaks" (Matt. 12:34 NIV). Your heart is what directs you and steers your course. It reveals the real you! (cf. Matt. 9:4, 15:18, Lk. 6:45)

Songs in the B. category (direct address to God) give a subjective response to that truth about God and what He has done for His people (in response to the declarative or teaching aspects).

(3) Col. 3:17

And whatever you do
in word or deed,

do all in the name
of the Lord Jesus,

giving thanks through Him
to God the Father.

6. Some closing thoughts

Whilst there can be a mix of these three classes, the vast majority of the Psalms fit into category A. - *declaring who God is and what He has done*. The centrality of God/Christ and His mighty works are expressed well in a number of hymns/chorus' (E.g. "And Can it be"; "The Servant Song"; Crown Him with many Crowns"; "At the Name of Jesus"; "To God be the Glory").

Many Christians, however, believe praise is, exclusively, expressing thanks or praise *directly* to God (category B.). There are many of these songs now available, mostly found in contemporary choruses. The unfortunate situation for the churches is that we are immersed in mainly B. type songs. Because of this the churches will become impoverished, as they will not receive enough content (meat) to move them to maturity. They will lose that great encouragement which comes from recalling God's character and His saving acts.

Consider this song by Billy Funk:

Jesus, Jesus be thou glorified Jesus, Jesus be thou glorified	Worship the Lord Worship the Lord
Be glorified Be glorified	Worship the Lord in the heavens Worship the Lord in the earth
Be glorified in the heavens Be glorified in the earth	Worship the Lord in the temple
Be glorified in the temple	(This is the entire content of the song) 1991 Integrity's Praise! Music

We need not doubt the sincerity and love the song writer has for his Lord. However, the problem here is that this song doesn't tell us anything about Jesus or God. As we have seen in the Psalms and the New Testament, whenever thanks or praise to God is given it is, predominantly, based on the truth about *the character of God* and/or *what He has done*. We could ask, "worship the Lord, in response to what"? Just as every building needs a foundation, we need a foundation for calling the people of God to worship and a basis on which to thank God.

By restoring the prominence of category A. & C. – addressing *the character of God* and/or *what He has done* – we will restore the reason for such worship.

1. *Things to consider for those who select songs*

- The words of songs need to be judged through the reading of the lyrics without the accompaniment of the musical instruments. This will enable one to gain a clearer perspective.
- When planning services, a proportioned mix of songs should be used throughout (giving attention, however, to the heavily weighted use in the Psalms of category A. expressed in the teaching/admonishing function of Col. 3:16 etc.).

Here is an interesting bit of prose from John Calvin (Church Reformer 16th C.)

And certainly if singing is tempered to a gravity befitting the presence of God and angels, it both gives dignity and grace to sacred actions, and has a very powerful tendency to stir up the mind to true zeal and ardor in prayer. We must, however, carefully beware, lest our ears be more intent on the music than our minds on the spiritual meaning of the words. Augustine confesses that the fear of this danger sometimes made him wish for the introduction of a practice observed by Athanasius, who ordered the reader to use only a gentle inflection of the voice, more akin to recitation than singing. But on again considering how many advantages were derived from singing, he inclined to the other side. If this moderation is used, there cannot be a doubt that the practice is most sacred and salutary. On the other hand, songs composed merely to tickle and delight the ear are unbecoming the majesty of the Church, and cannot but be most displeasing to God.¹

¹ J. Calvin, Institutes of the Christian Religion Book 3, chp. 20, v.19.

2. *Be aware of the trend toward reshaping the congregation into an audience*

The church musician will be driven by one of two approaches to church music and singing. One approach is man-centred where the church service is governed by the “experience” of the worshippers; the other is God-centred and is governed by the desires and pleasures of God.

“Here is precisely the problem with the market-oriented, user-friendly, pragmatic approach to ministry: it is man-centred, not God-centred. Its concern is what people desire, not what God demands. It sees the church as existing for people's sake rather than God's sake. It works from a faulty blueprint rather than fulfilling the plan of the Master Builder”.
(MacArthur, J., 'Ashamed of the Gospel: When the Church becomes like the World' (Wheaton: Crossway Books, 1993), 188.)

Does this mean that the music needs to be dull and unenjoyable for the congregation? I certainly hope not! Why else would God not only grant, but encourage, the use of all sorts of musical instruments (Ps. 150). However, our primary purpose should not be our own enjoyment but from our sincere concern for God's glory.

How, then, does the church musician approach the selection process? A good way in carefully considering a song or hymn is to separate the lyrics from the music. Of course, that will be hard to do if you are familiar with the song and it has left its impression on you.

As an exercise, I have deliberately selected some songs (1, 2 & 4) because they are, arguably, the most popular songs sung today in Australian churches. I have selected them, particularly, because they are great songs musically. But without the accompanying music, are they still great songs (teaching wise)? If they were to be read mono tone, would these songs have the popularity they currently possess? I have added 2 other songs for comparison. Working strictly by the *content of the lyrics* themselves, how do they compare with either the Old or New Testament teaching? I'm not talking only about content here, but the *arrangement* too. Do the songs build on a logical theme or not? Are the thoughts scattered and unrelated to each other?

Verse 1

Come now is the time to worship
Come now is the time to give your heart
Come just as you are to worship
Come just as you are before your God
Come

Song 1:
Use Evaluation sheet p.22

Verse 1

One day every tongue
Will confess You are God
One day every knee will bow
Still the greatest treasure remains
For those who gladly choose You now

Author: Brian Doerksen Copyright: 1998 Vineyard Songs (UK/Eire) (Admin. by Vineyard Music UK)

Verse 1

Light of the world
You stepped down into darkness
Opened my eyes let me see
Beauty that made
This heart adore You
Hope of a life spent with You

To the earth You created
All for love's sake became poor

Author: Tim Hughes Copyright: 2000
Thankyou Music
(Admin. by Crossroad Distributors Pty. Ltd.)

Chorus 1

So here I am to worship
Here I am to bow down
Here I am to say that You're my God
And You're altogether lovely
Altogether worthy
Altogether wonderful to me

Song 2:
Use Evaluation sheet p.22

Verse 2

King of all days
Oh so highly exalted
Glorious in heaven above
Humbly You came

Verse 1

Oh give thanks to the Lord
Call upon His name
Make known His deeds among the peoples
Sing to Him
Sing praises to Him
Speak of all His wonders
Glory in His holy name

*Song 3:
Use Evaluation sheet p.22*

Verse 2

Let the heart of those who seek the Lord be glad
Seek the Lord and His strength
Seek His face continually
Remember His wonderful deeds
Which He has done
His marvels and the judgments from His mouth

Chorus 1

Take me mould me
Use me fill me
I give my life
To the Potter's hand
Call me guide me
Lead me walk beside me
I give my life
To the Potter's hand

*Song 4:
Use Evaluation sheet p.22*

Verse 2

You gently call me
Into Your presence
Guiding me by
Your Holy Spirit
Teach me dear Lord
To live all of my life
Through Your eyes

Verse 1

Beautiful Lord
Wonderful Saviour
I know for sure
All of my days
Are held in Your hand
Crafted into Your perfect plan

I'm captured by Your Holy calling
Set me apart
I know You're drawing
Me to Yourself
Lead me Lord I pray

Misc 1
(BRIDGE)

Verse 1

Consider Christ,
The source of our salvation,
That He should take
The penalty for me.
Though He was pure,
A lamb without a blemish,
He took my sins
And nailed them to the tree.

Verse 2

Consider Christ
That He should trust his Father
In the garden of Gethsemane.
Though full of dread
And fearful of the anguish;
He drank the cup
That was reserved for me.

Verse 3

Chorus:
My Lord and God,
You are so rich in mercy
Mere words alone
Are not sufficient thanks.
So take my life,
Transform renew and change me,
That I might be a living sacrifice.

Consider Christ,
For death He has defeated.
And He arose, appeared for all to see.
And now He sits
At God's right hand in heaven;
Where He prepares
A resting place for me.

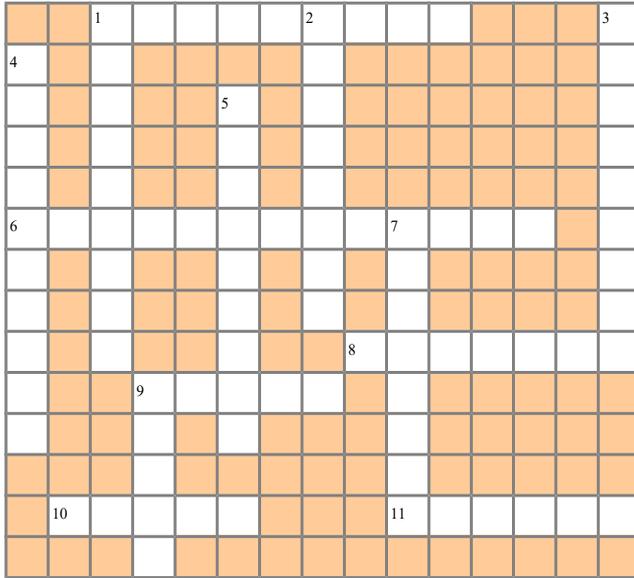
2002 EMU music Aust.

Song 5: Use Evaluation sheet p.22

* In case you were wondering, Song 3 is Scripture – 1 Chr. 16:8-12

3. *Suggested answers to the questions on p. 1-2.*

1. The predominant aspect is the entertainment industry.
2. Lively, enjoyable, fulfilling, adoration, meditation etc..
3. These mediums are active entertainers and the person becomes the passive receptacle. That same condition will become expected during the church service. Our cultural mindset is use to entertainment.
4. Perhaps we need to ask ourselves who worship is for and whether we are the givers or receivers in the process. Nevertheless, I think worship is meant to be a joyous time for the people of God. But worship also includes bowing low in reverence, something we don't see happening!

**Across:**

- 1 A _____ is a nation/people ruled directly by God.
- 6 The predominant social industry in the western culture.
- 8 The Greek word meaning "to worship" with service (p.10).
- 9 The Father _____ worshippers who worship in S/spirit and truth.
- 10 Another word that corresponds to "praise".
- 11 God's personal name.

Down:

- 1 Passing on the values of one generation to another.
- 2 A dominant part of the Christian's spiritual act of worship as a living sacrifice to God (to do with the mind Rom. 12:2).
- 3 The name of the main Greek word for worship (New Testament) which means to "bow down" (p.10).
- 4 Means "praise the Lord".
- 5 Means to be acquitted of your sins and in a right relationship with God.
- 7 God rejected Judah's worship in Isaiah's day due to their lack of...
- 9 Old Testament word meaning to "bow down", "to prostrate oneself".

Evaluation Sheet

Here is what I hope will be a handy reference for the song selector:

1. What does the song dwell on:

- Is it Man-centred or God-centred

I.e. Is it telling us anything about God, or is it predominately trying to stir our emotions by centring on how we feel?

Who	→	Who God is (He is the subject)
What	→	What He has done (His works are the object)
Emotions	→	Or is it dwelling on how we feel? (we become the subject and our feelings the object)

Is God the subject and object or has Man become the subject and object?

2. What song type is it?

- Is there a mixture of the song types in the song or songs?

A. – God to us (teaching songs – declarative)

B. – Us to God (direct address to God/Christ – response – on the basis of who God is & what He has done)

C. – Songs, which encourage or exhort (commands to...)

3. Theme or logical progression

Do the thoughts in the lyrics progress and build on our understanding of God/Christ, or are they scattered and unrelated?

Note: Usually scattered and unrelated thoughts are designed to invoke emotions. In teaching the truth of God, it is important that the song builds logically upon historical events and truth.

Another important aspect is that the song is congregationally singable. Some songs are more for performance than they are for congregational use.

4. Correctness of Theology

Does it teach what is right? Are there any errors or conflicts with what the Bible teaches? Does the song mislead the worshipper encouraging him or her to believe that worship is just a moment by moment experience?

Notes

Notes