



Deeper

3. The Doctrine of the Holy Spirit & Worship

Truth



CRAWLEY
COMMUNITY
CHURCH

INTRODUCTION

At the beginning of Matthew chapter 24 the disciples ask Jesus an interesting question: “What will be the sign of your coming and of the end of the age?” I’m not sure what answer they were expecting, but it was probably not the answer they got:

And Jesus answered them, “See that no one leads you astray. For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. [Matthew 24:4-5]

and

And then many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. [Matthew 24:10-11]

Those are verses that we should take careful notice of. The Christian church throughout the ages, and even more so today is engaged in a battle for the truth. How do we stay true to God’s word and how do we avoid being deceived by false teaching or doctrine? The sad truth is we will all probably know people who at one point were walking strongly in the faith but now seem to have been pulled away. The why’s and wherefores of that are not really the subject of the course, but rather “How do we stay true to God’s word?” How can we do our utmost to ensure we are not deceived or distracted, or worst still become those who deceive or distract others? The simple answer is to study God’s word and to understand the truths in there, and what it says and what it does not say.

We are also more likely to be led astray by subtle twists and modifications to God’s word rather than an outright denial. Satan at no point said to Adam and Eve “God doesn’t exist, help yourself to any fruit you like.” They would have seen through that deception very quickly. Rather he asked:

“Did God actually say, ‘You shall not eat of any tree in the garden?’” [Genesis 3:1b]

We also need to be aware of those truths that are fundamental to our faith and a denial of such will instantly lead us into error as opposed to other truths that can be interpreted in different ways, and for which Christians can hold different views. An absolute truth that must be defended to the uttermost is the fact that Christ will return. The means and manner of that return, and the whole are of what happens in the end times is however subject to much debate. With such subjects the various viewpoints will be presented.

Likewise, the truth that God created the whole universe out of nothing in one single act of creation is another truth we must hold to. The manner of that creation (was it over seven literal days or seven periods of time) is another area on which much has been written and different view put forth.

This course was first presented as an eight-part course at Crawley Community Church in 2012/13 and the content and accompanying notes have been expanded and revised for 2023/24.

All verses are from the from the English Standard Version (2001)

Bible verses and passages are shown in blue, other quotes are shown in red.

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3. The Doctrine of the Holy Spirit and Worship

The Holy Spirit is the third person of the Trinity. The word most used in the New Testament is the Greek word ***Pneuma*** which means breath or wind. The word is found around 385 times in the New Testament, Pneuma appears 105 times in the gospels 69 times in Acts, 161 times in Paul’s letters, and on 50 other occasions elsewhere.

The word is used in various ways to express the roles of the Holy Spirit

Greek	Translation	Sample Verse
Pneumatōs Hagioū	Holy Spirit	Matthew 1:18
Pneumatī Theou	Spirit of God	Matthew 12:28
Ho Paraclētōs	The Comforter	John 14:26
Pneuma tēs Alētheias	Spirit of Truth	John 16:13
Pneuma Christou	Spirit of Christ	1 Peter 1:11

3.1 The Nature and Evidence of the Holy Spirit

3.1.1 The Deity of the Holy Spirit

Whilst the deity of Christ has been the subject of much debate, there is no such controversy around the deity of the Holy Spirit. The Bible clearly represents the Holy Spirit as being divine and possessing divine attributes, and since from around the Fourth Century nearly all who agree that the Holy Spirit is a person also agree that He is divine.

In the Old Testament the phrases ‘God said’ and ‘the Spirit said’ are often interchangeable. This is equally true in the New Testament.

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.” [Acts 5:3-4]

Those attributes that we have attributed to God as being part of His divine nature (omniscience – knowing all things) are seen also in the Holy Spirit.

These things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. [1 Corinthians 2:10-11]

3.1.2 The Personality of the Holy Spirit

The Holy Spirit is also a person; not just an impersonal force or an emotion, but a real person with whom we can have a relationship. To 'commune' with someone is to have a relationship with them and Paul prays for this:

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
[2 Corinthians 13:14]

Just as we use personal pronouns when speaking of people (he or she, rather than it) so too the Holy Spirit is referred to in the same way. Paul does not say 'when the Holy Spirit comes it will guide you into all truth'; or even a more neutral 'you will be guided into all truth', but he states clearly.

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. [John 16:13]

And as we look at the works of the Holy Spirit we will see He carries out actions that are normally ascribed to people; he comforts, he leads, he teaches etc.

3.1.3 The Holy Spirit in Scripture

3.1.3.1 The Holy Spirit in the Old Testament

When we talk of 'the evidence' of the Holy Spirit we mean that He is mentioned frequently throughout scripture; not just in one part, but throughout the whole cannon. He has various names which also signify his importance.

There are not so many direct references to 'The Holy Spirit' in the Old Testament as there are in the New Testament, however they are there.

But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit,
[Isaiah 63:10-11]

In more general terms; the phrase 'the Spirit of God' or 'the Spirit' is frequently used.

Before Creation:

The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.
[Genesis 1:2]

He Empowered Old Testament Leaders:

Joshua: [Numbers 27:18, Deuteronomy 34:9]

The Judges

Othniel: [Judges 3:10]

Gideon: [Judges 6:34]

Jephthah: [Judges 11:29]

Samson: [Judges 13:25, 14:6, 14:19]

The Kings

Saul [1 Samuel 11:6]

David [1 Samuel 16:13]

He is prophesied about in the Old Testament:

A promise of Revival when the spirit comes: [Isaiah 32:14-18]
A promise to Jacob that the Spirit would be poured out on his descendants: [Isaiah 44:3]
A promise of a new heart of flesh rather than of stone through the Spirit: [Ezekiel 36:26-27]
A promise of spiritual gifts for all: [Joel 2:28-29]

3.1.3.2 The Holy spirit in the New Testament

In the New Testament the Holy Spirit is mentioned over 260 times:

- 56 times in the gospels
- 57 time in the book of Acts (some suggest this book is better titled the Acts of the Holy Spirit)
- 112 times in Paul's letters
- 36 times in other NT books

Just as we can see the importance of Jesus by the various names and titles he has, and the various ways He is describes; so it is true with the Holy Spirit.

The Spirit of God: [1 Corinthians 3:16]
The Spirit of Christ: [Romans 8:9]
The Eternal Spirit: [Hebrews. 9:14]
The Spirit of Truth: [John. 16:13]
The Spirit of Grace: [Hebrews. 10:29]
The Spirit of Glory: [1 Peter. 4:14]
The Spirit of Life: [Romans. 8:2]
The Spirit of Wisdom and Revelation: [Ephesians. 1:17]
The Spirit of Promise: [Acts. 1:4-5]
The Spirit of Adoption: [Romans. 8:15]
The Spirit of Holiness: [Romans. 1:4]
The Spirit of Faith: [2 Corinthians. 4:13]
The Comforter: [John 14:26]

The Holy Spirit is represented (or described) in various ways which help us to understand His roles. The Holy Spirit is described as:

A Dove: indicating purity, peace, and modesty: [John. 1:32, Psalms. 56:6]
Water: indicating life and cleansing: [Isaiah. 43:3, John 7:37-39]
Oil: indicating light, healing, and anointing for service: [Acts. 10:38]
A Seal: indicating ownership, finished transaction, Identification, security, genuineness, value, authority [Ephesians 1:13, 4:30, 2 Corinthians 1:22]
Wind: indicating unseen power: [Acts. 2:1-2, John. 3:8]
Fire: indicating presence, approval, protection, purification: [Exodus. 3:2, Isaiah. 6:1-8, Acts. 2:3, Hebrews 12:29]

He is poured out at Pentecost

And those promised begin to be fulfilled at Pentecost as the Spirit comes open the believers.

And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. [Acts 2:4]

3.2 The Works of the Holy Spirit

Let us look now specifically at the Works of the Holy Spirit; what does he **do**?

3.2.1 The Holy Spirit reveals Truth

One of the key tasks of the Holy Spirit is to reveal truth, but this in itself is too simple a statement. The Holy Spirit reveals truth to us in a number of ways about a number of different subjects.

3.2.1.1 The Holy Spirit reveals the truth about God

Perhaps most importantly the Holy Spirit reveals the truth as to who God is and what He is like. The Holy Spirit is the third person of the Trinity, whose work it is to manifest the active presence of God in the world and especially in the Church. When Christ walked on the earth he was the representation of the Father.

Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" [John 14:9]

Before Jesus ascended to heaven, he promised that another would come to also represent the Father and guide the believers.

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. [John 16:13]

3.2.1.2 The Holy Spirit reveals the truth of Scripture

We have the scriptures today not because of the authorship of men, but because the Holy Spirit revealed to men what to write down. They may have written the words, but the Holy Spirit is the author who revealed what to write.

And the Spirit of the Lord fell upon me, and he said to me, "Say, Thus says the Lord: So you think, O house of Israel. For I know the things that come into your mind." [Ezekiel 11:5]

They made their hearts diamond-hard lest they should hear the law and the words that the Lord of hosts had sent by his Spirit through the former prophets. Therefore, great anger came from the Lord of hosts. [Zechariah 7:12]

Others spoke or sang words from the Holy Spirit that became part of scripture.

Elizabeth; [Luke 1:41]

Zechariah; [Luke 1:67]

Simeon; [Luke 2:25]

And today it is the Spirit that brings these very truths alive and makes them live in us.

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. [John 14:26]

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. [John 16:13]

3.2.1.3 The Holy Spirit reveals the truth about us

The Holy Spirit also reveals truth to us about who we are. He bears witness (reminds us) that.

We are Children of God
We have a future inheritance
That Christ lives in us

[Romans 8:16]
[2 Corinthians 1:22]
[1 John 4:13]

And sometimes that revelation can be of future truths – not so much prophecy, but an assurance of that which is yet to come.

The Spirit revealed to Simeon that he would no die before he had seen Christ:
The Spirit revealed to Agabus a famine was coming:
The Spirit revealed to Paul that he would be taken into captivity:

[Luke 2:26]
[Acts 11:28]
[Acts 21:11]

That is why Paul says in Ephesians.

I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him.
[Ephesians 1:16-17]

3.2.2 The Holy Spirit Guides

The Holy Spirit guides us and directs our path. He shows us the way to go, which is another way in which he reveals truth – he reveals the ‘true’ direction.

He led Jesus into the wilderness:
He reveals to us what to say when persecuted or questioned:
He guides Philip to go and speak to the Ethiopian Eunuch:
He guides Philip to the house of Cornelius:
Equally the Spirit prevented Paul from going to Bithynia:

[Matthew 4:1]
[Luke 12:12]
[Acts 8:29]
[Acts 10:19-20]
[Acts 16:7]

Paul himself often uses the phrase “God (through the spirit) opened a door, or closed a door.

We talk of ‘divine appointments’ when those ‘chance occurrences’ bring people across our path, or take us across theirs. This is not chance this is the guidance of the Holy Spirit.

3.2.3 The Holy Spirit Purifies the Believers

We are all called to reflect God’s holy nature.

but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”
[1 Peter 1:15-16]

Yet holiness is not found in ourselves, but in God. We cannot make ourselves holy, we need Him to work in us, firstly to forgive our sins and cleanse us from our unrighteousness, but then to continue that ongoing work of sanctification that ‘builds’ holiness into our lives as an on-going process. This is a key role of the Holy Spirit. The Holy Spirit is not called the ‘Holy’ Spirit without good reason. Scripture makes it clear that this is as much a work of the Holy Spirit as it is of God and Jesus.

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
[1 Corinthians 6:11]

And in our ongoing walk we are changed ‘from one degree of glory to another’ by the work of the Holy Spirit.

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. [2 Thessalonians 2:13]

To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood. May grace and peace be multiplied to you. [1 Peter 1:1-2]

And in terms of growing into the likeness of Christ we have the ‘fruit of the spirit’, qualities and attributes that we should expect to see in greater and greater measure in our lives.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. [Galatians 5:22-23]

3.2.4 The Holy Spirit Comforts

One of the most common titles used for the Holy Spirit is ‘the Comforter’. The Greek word in *paraclete* which better translates as helper. We have seen already the Holy Spirit reveals to us what we must say; and in that sense he also helps us, yet here we can see specific application to prayer.

Likewise, the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because[a] the Spirit intercedes for the saints according to the will of God. [Romans 8:26-27]

The Latin derivation of ‘comforter’ also implies ‘with strength’. In other words the way the Holy Spirit comforts us is by providing us with strength.

3.2.5 The Holy Spirit gives Gifts

The Holy Spirit gives spiritual ‘gifts’ to the believers that are to empower them in their personal lives and more importantly to empower the church. Paul makes it clear these are not for own use or edification, but to build the church. The use of spiritual gifts will be considered further in the next section in the context of how we worship, however for now it is sufficient to note there are six significant New Testament passages where Spiritual Gifts are listed.

Romans 12:6-8	1 Corinthians 12:8-10	1 Corinthians 12:28
Prophecy	Words of Wisdom	Apostle
Serving	Words of Knowledge	Prophecy
Teaching	Faith	Teaching
Encouraging	Healing	Miracles
Contributing	Miracles	Healing
Leading	Prophecy	Helps
Showing Mercy	Distinguishing between spirits	Administration
	Tongues	Tongues
	Interpretation of Tongues	
1 Corinthians 7:7	1 Peter 4:11	Ephesians 4:11
marriage	Speaking (covers many gifts)	Apostle
celibacy	Serving (covers many gifts)	Prophecy
		Evangelism
		Pastoring/Teaching

No gift is in all lists, but together they provide an idea of the broad range of gifting (and power) that the Holy Spirit brings to the church.

Note also within different churches and denominations there is much debate as to whether Spiritual Gifts exist today or were only given to the Early Church and have now ceased (Cessationism). The correct usage of each gift (and the different viewpoints held) is beyond the scope of this discussion, but some questions that can be considered are:

Do believers possess gifts permanently or temporarily?

Are Spiritual gifts simply 'given' or must we seek and earnestly desire them?

If we believe in miraculous healing what is the place of modern medicine?

Does prophecy challenge the sufficiency of Scripture?

3.2.6 The Holy Spirit brings Unification

The Holy Spirit brings unity. The promise in Joel is of the outpouring of the Holy Spirit was to **all** flesh.

But this is what was uttered through the prophet Joel: And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.
[Acts 2:16-17]

When God poured out his Holy Spirit on the elders meeting in the tent in the Wilderness in Numbers such that even those who were not in the meeting began to prophesy Moses said "I would that **all** God's people prophesied.

The pouring out of the Holy Spirit at Pentecost created a new community of believers; a community marked by its unprecedented unity.

And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number day by day those who were being saved.
[Acts 2:44-47]

Paul, talking of the differences between Jew and Gentile says they are united in the one spirit.

For through him we both have access in one Spirit to the Father.
[Ephesians 2:18]

The whole of Ephesians 4 talks of unity within the body. If this comes through the Spirit then the opposite, disunity, is something that will grieve the Holy Spirit. It is exactly this that we see at the end of the chapter.

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
[Ephesians 4:30]

3.3 Worship

3.3.1 Preparing for Worship

Under the heading of preparing for worship we will consider what worship is, and what it means to worship in spirit and in truth.

3.3.1.1 Defining Worship

Worship is more than just an activity we engage in at certain times for in the broadest sense our whole lives are meant to be lived as an act or worship to God.

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. [Romans 12:1]

Every aspect of our daily lives and the daily use of our bodies is to be offered as an act of worship, however, and more specifically, we think of worship as that communion we have with God either individually in our quiet times, or corporately as we gather on a Sunday morning. At this level we often talk of praise and worship as one and the same thing, and whilst there are important differences that we will look at later, for now let us use this general definition of how we commune with God.

In that context there are a number of biblical definitions, most notably in the Psalms:

Oh come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! [Psalm 95:1-2]

Oh sing to the Lord a new song; sing to the Lord, all the earth! Sing to the Lord, bless his name; tell of his salvation from day to day. Declare his glory among the nations, his marvellous works among all the peoples! [Psalm 96:1-3]

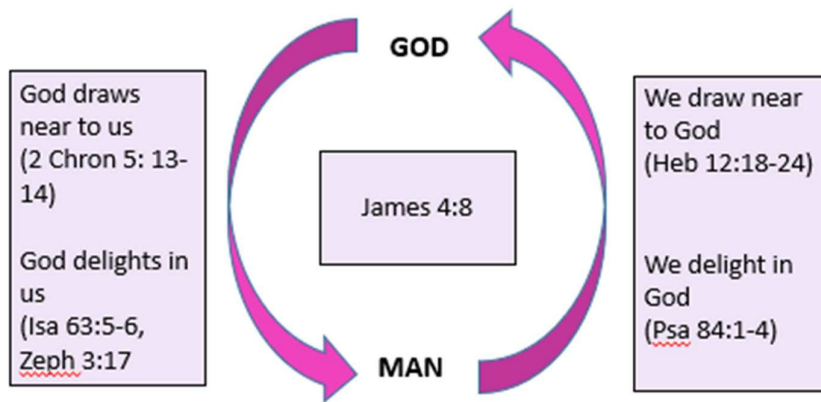
These verses tell us something of what worship involves. It involves singing, shouting, giving thanks, declaration and proclamation. These are however the means by which we accomplish worship rather than definition of worship itself.

The Greek word from which we obtain our word worship is *proskaineo* which literally means 'to bow down to kiss the hand'. When we worship God we are bowing down to kiss his hand.

"Worship is the activity of glorifying God in his presence with our voices and hearts." [Wayne Grudem 1948 -]

"To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination with the beauty of God, to open the heart by the love of God and to devote the will to the purpose of God." [William Temple 1881 - 1944]

Yet worship is more than just us giving to God, or even God giving back to us. Worship is ultimately and expression to our relationship with God and as that relationship grows each party is blessed and takes delight in the company of the other. We delight to be in God's presence, but at the same time He takes delight in us.



3.3.1.2 Worship with Praise and Thanksgiving

It is important to realise that praise and worship are different things, they are similar in the sense that we often arbitrarily talk of a praise time or a worship time, but there is a difference.

Praise and Thanksgiving (and we can include proclamation, declaration and affirmation) are concerned about speaking out truth about God.

Praise: we become emotionally excited regarding who God is, what he has done, what he is doing, and what he is going to do. – we sing and shout praise.

- **Proclamation/Declaration:** we speak out a truth to others (we should shout it from the rooftops)
- **Affirmation:** we affirm to ourselves something is really true (we affirm to ourselves)
- **Thanksgiving:** we express our gratitude to God for answered prayer or for promises received

Worship: an act of intimacy; we express our love towards God.

Worship is an act that takes place between the worshipper and God. Other people cannot worship for you; the worship leader cannot worship for you, nor can the elders, or others in the church. They can encourage you and model worship, but they cannot worship for you. Nor can they demand that you worship or compel you to worship because if worship is an act of love it can only be done in the context of freedom and free will.

Praise however is different. A declaration of truth is valid regardless of how we feel. Whilst it is clear that, just as with worship, someone else cannot worship for you, nevertheless there can be a stronger urging or direction to bring praise, regardless and in spite of how we might feel.

Great is the Lord, and greatly to be praised, and his greatness is unsearchable. One generation shall commend your works to another, and shall declare your mighty acts. [Psalm 145:3-4]

Let Israel say, "His steadfast love endures forever." Let the house of Aaron say, "His steadfast love endures forever." Let those who fear the Lord say, "His steadfast love endures forever." [Psalm 118:2-4]

Regardless of how we feel we are encouraged to join in in declaring who God is, and it is this act of praise which lifts our hearts and lifts our relationship with God out of the corporate and into the individual where we are no longer saying, 'let Israel say his love endures forever' but, 'I love you lord because I know your love ensures forever'.

Of course, there is a danger of analysing and categorising things too much; is this praise or is this worship is not a question we need to be too worried about. I prefer to see it as a rainbow or spectrum where each colour blends into the next. We can often start as a body declaring real truths in a very corporate way and then, without being able to define where the change occurred, find ourselves intimately and personally engaging with God as the truths we had been declaring now become very focussed truths for us and for our individual lives and walk.

3.3.1.3 Worship in Spirit

Perhaps one of the most significant passages on worship is found in John when Jesus talks to the Samaritan woman at the well.

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.” [John 4:23-24]

Worship in Spirit is an indication that worship cannot be limited to our physical bodies, but involves our spirits and souls. It might be said an attitude of worship comes upon us when we begin to see God as he is and then respond to his presence.

Consider Mary’s response when she realised she was giving birth to the Messiah

And Mary said, “My soul magnifies the Lord, and my spirit rejoices in God my Saviour.” [Luke 1:46-47]

Or the response of the disciples in the boat when they saw Jesus walking on the water and his control over the wind and waves.

And those in the boat worshiped him, saying, “Truly you are the Son of God.” [Matthew 14:33]

Do we then need a miraculous revelation of God every time we come to worship? Well clearly not to the same degree as Mary or the disciples but there must be some aspect of revelation of worship to be true worship in the spirit. The writer to the Hebrews makes this point.

Therefore, let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire. [Hebrews 12:28-29]

We do not just sing songs for the sake of singing songs, we do not read scripture just for the sake of saying we have read something. In that there must be revelation, we must expect God to reveal something new to us, to ignite our spirit to enable us to lift our gaze to a higher plain and away from the cares of our day to day life. That might be some extra ordinary, or it might just be a single line in a chorus that reinforces a truth to us. These are the things we must hold on to and declare back to God (not necessarily verbally and out loud) but in our spirits. This is where worship becomes not just singings songs but worship in the spirit.

Worship is not something that is self-generated, or worked up within ourselves, but is an outpouring of our hearts in response to a fresh realization of who God is.

There is a spiritual dimension that far exceeds the physical one. All the knowledge or intellectual understanding of worship will not help us if we have not asked God to fill us and to help us in worship. These notes will not make you a worshipper. But falling on your knees and asking him to touch your spirit with his will.

It might help to imagine worship as a cube with three dimensions, length breath and height. The length might be the readiness of the worship leader; how gifted is he or she, but gifting is not everything; how ready and prepared is he (or she) to lead worship. Breath is the willingness of the congregation. How ready are we to worship? How prepared are we to worship? But the third dimension is God’s presence; we need the Holy Spirit in the room. No matter what we know, no matter how musically gifted the worship leader is, if God does not turn up our worship will have no height, it will be flat.

And so, the greatest thing that we can do to have a great worship time is pray for God to fill us, to fill the place where we meet, and to touch the visitors as well. Of course we need natural gifting and ability as will, but as we have all seen in the past we can have great worship times without instruments.

Many worship leaders will start by reading a passage of scripture, which is great. No matter how rushed you have been, no matter what else is on your mind, now is the time to put that to one side and to focus on the words and to ask the Holy Spirit to come and make them real to you.

3.3.1.4 Worship in Truth

Worship in truth indicates that we must hold onto certain facts in the midst of often contrasting feelings. We may not feel like worshipping but God desires worshippers.

True worship happens when we stand before God with the words on our lips matching the actions in our lives. We must live lives where belief and behaviour are integrated. Often that can mean worship times are very intimate and emotional times. People are dealing with the fact their lives do not match the words they are singing and truth means doing something about that – confessing sin, admitting short comings, asking forgiveness.

The parable of the Pharisee and the poor man praying in the temple is very pertinent.

But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' [Luke 18:13]

There was a true act of worship in truth that far exceeded any profound doctrinal truths the Pharisee might know and speak out.

To all outward appearances the Pharisee was enjoying his time of worship, he no doubt went home very proud of what he had achieved and perhaps even what he got out of the worship time. But who was God more pleased with, and who was ultimately more blessed?

With regards to physical actions we are quick to notice those people who are dancing and obviously filled with the spirit in an exuberant way; that is fantastic, but remember the Spirit can move quietly on gently on people and do a profound work without anyone else sometimes even noticing. That is why worshipping in truth can also mean speaking to others afterwards if necessary, sharing what God has said or done during that time, particular if God has pointed out an areas of your life that needs to change and which you need help and support and pray to encourage you.

3.3.2 Participating in Worship

We all have various gifting and abilities which we can bring to worship. Worship is not a spectator sport and whilst we may not necessary be able to participate in every single way that builds up to make a time of worship we can all worship, and be involved in some way.

To each is given the manifestation of the Spirit for the common good. [1 Corinthians 12:7]

What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. [1 Corinthians 14:26]

I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling. [1 Timothy 2:8]

The list of all that can happen in a worship time is extensive but can be considered fewer than three groupings.

3.3.2.1 Physical aspects of worship

<i>Singing corporately:</i>	[Psalm 9:2, Psalm 9:11]
<i>Singing individually:</i>	[Psalm 28:7, Psalm 30:4]
<i>Singing from scripture:</i>	[Psalm 33:1]
<i>Singing in tongues and in the spirit</i>	[1 Corinthians 14:15]
<i>Dancing corporately:</i>	[Psalm 149:3, Exodus 15:20]
<i>Dancing individually:</i>	[Psalm 150:4, 2 Samuel 6:14]
<i>Bowing our heads:</i>	[Psalm 95:6, 2 Chronicles 29:30]
<i>Kneeling:</i>	[Exodus 4:31, Psalm 95:6]
<i>Lying down:</i>	[1 Chronicles 20:18]
<i>Raising hands:</i>	[1 Timothy 2:8, Psalms 28:2]
<i>Waving flags /banners:</i>	[Leviticus 23:9, 4:21]
<i>Clapping:</i>	[Psalm 47:1]
<i>Cheering/shouting:</i>	[Psalm 95:1, Psalm 66:1]
<i>Reading scripture:</i>	[Luke 4:16]
<i>Creative writing/poetry:</i>	
<i>Giving thanks:</i>	[1 Thessalonians 5:18, Psalm 75:1]
<i>Reaffirming commitment:</i>	[Psalm 66:13-14, Psalm 116:18]
<i>Bringing sacrifices/gifts:</i>	[Psalm 116:17, Hebrews 13:15]

3.3.2.2 Spiritual aspects of worship

<i>Praying corporately:</i>	[1 Timothy 2:8, Philippians 4:6]
<i>Praying individually:</i>	[1 Timothy 2:1]
<i>Praying in silence:</i>	
<i>Ministering/Healing:</i>	[Mark 16:18]
<i>Anointing/setting apart:</i>	[Acts 6:6]
<i>Encouraging:</i>	[Hebrews 10:25]
<i>Faith:</i>	[1 Corinthians 12:9]

3.3.2.3 Gifting aspects of worship

<i>Bringing prophecy:</i>	[1 Corinthians 14:29, 14:1]
<i>Weighing prophecy:</i>	[1 Corinthians 14:29]
<i>Prophetic acts:</i>	[Hosea 1:2 ff]
<i>Bringing visions or pictures (revelation):</i>	[1 Corinthians 14:30]
<i>Bringing words of knowledge:</i>	[1 Corinthians 14:2]
<i>Bringing words of wisdom:</i>	[1 Corinthians 12:9]
<i>Speaking in tongues:</i>	[1 Corinthians 14:26, 12:10]
<i>Interpreting tongues:</i>	[1 Corinthians 14:26, 12:10]
<i>Distinguishing between spirits:</i>	[1 Corinthians 12:10]
<i>Miraculous acts:</i>	[1 Corinthians 12:10]

There are of course many other spiritual gifts that can apply to a worship situation; leadership, giving, showing mercy, teaching, serving, and administration to name a few, however if we specifically ask what gifts should frame and shape a time of worship then the above list is fairly comprehensive.

3.3.3 Progressing in Worship

With all those gifts, with all our desire to participate in worship we need to look at progressing in worship, God can do anything whenever he wants, and there must always be a degree of uncertainty and spontaneity to our worship. However, God is not a God of dis-order, and so with regards to progressing in worship we need to understand how all of these blend together, when do we use them and perhaps just as importantly when do we not.

Let two or three prophets speak, and let the others weigh what is said. [1 Corinthians 14:29]

If a revelation is made to another sitting there, let the first be silent. [1 Corinthians 14:30]

The meeting should not be disrupted by questions or other conversations.

But all things should be done decently and in order. [1 Corinthians 14:40]

It is helpful to recognise 'where we are' in a time of praise and worship. We may well start with praise; declaring truth, and from that perspective all can be encouraged to join in. That may be a good time to bring a testimony that gives thanks to God for answer prayer – we can all declare he is a God who answers, who heals, and who provides. It may be time to bring a reading that declares truth about God; the psalms are good for that. It may not be the right time to bring a request for prayer – that something more personal or intimate – hold onto that for a moment. It may not be the time to bring a word of knowledge; that needs to come, but not yet.

The meeting will often become more intimate, perhaps when the children have gone out, when there is less chance of distraction. Songs of what God has done for us become songs of what he has done and means to me.

'Blessed be your name' becomes 'I Love you Lord' or 'I worship you'.

Now is the time as God is speaking to each of us individually, are our spirits are joining with his, now might be the time to bring that word of knowledge "there is someone here who needs healing in their leg", "someone here who feels far from God", this is personal stuff.

That's going to grow more as we move into ministry and praying for and with one another. Often in response to the sermon that has been bought, sometimes in response to things that God has been putting his finger on during that intimate time of worship. Now we need to ask for prayer, we need to ask for help for support in areas that God is speaking to us.

We must not over engineer this but do you see how there needs to be sensitivity to where we are.

We encourage people, if they want to share something with everyone to come to the front. That is so they can use a microphone and be heard by all, but also so some leading the meeting can check if it is the appropriate time for that contribution.

But all things should be done decently and in order. [1 Corinthians 14:40]

Apart from these practical matters, there are clear instructions and reminders in scripture as to how we can be more effective in worship,

We must recognise the spiritual dimension around us

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

[Hebrews 12:22-24]

We must address any broken relationships

So, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

[Matthew 5:23-24]

If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.

[1 John 4:20]

Likewise, husbands, live with your wives in an understanding way, showing honour to the woman as the weaker vessel, since they are heirs with you[a] of the grace of life, so that your prayers may not be hindered.

[1 Peter 3:7]

We must strive for holiness in our own lives

Strive for peace with everyone, and for the holiness without which no one will see the Lord.

[Hebrews 12:14]

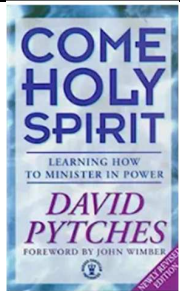
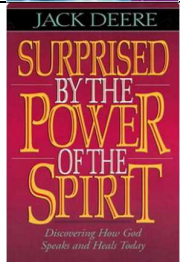
Blessed are the pure in heart, for they shall see God.

[Matthew 5:8]

Questions for consideration

- Have you been aware of the empowering of the Holy Spirit at a particular time in your life, either in worship or in ministry?
- Thinking of the gifts of the Holy Spirit is there an area you are strong in (perhaps enough to encourage others) or an area you particularly wish to grow?
- How would you explain the Holy Spirit to a non-Christian friend who had never heard the term before or had heard it and was puzzled as to what it meant?

Further Reading

 <p>The cover of the book 'Come Holy Spirit' by David Pitches. The title is in large blue letters at the top. Below it, in smaller text, is 'LEARNING HOW TO MINISTER IN POWER'. The author's name 'DAVID PYTCHES' is in purple. At the bottom, it says 'FOREWORD BY JOHN WIMBEE'.</p>	<p>Come Holy Spirit David Pitches (1985)</p> <p>One of the early books addressing the area of Holy Spirit gifts and ministries.</p>
 <p>The cover of the book 'Surprised by the Power of the Spirit' by Jack Deere. The title is in large, stylized yellow and red letters. The author's name 'JACK DEERE' is at the top. At the bottom, it says 'Discovering How God Speaks and Heals Today'.</p>	<p>Surprised by the Power of the Spirit Jack Deere (1996)</p> <p>A helpful overview of signs and wonders today.</p>

Deeper Truth