

# DOWNLOAD PDF ENJOYMENT AND DISCERNMENT IN THE MUSIC OF WORSHIP

## Chapter 1 : CTT | Praise, Worship, and Music – Faithful Stewardship

*Indeed, our enjoyment of arts such as music (within worship and without) can be said to participate in our enjoyment of God and in the creation of human community. Yet, enjoyment that is responsive to the disciplines of worship requires discernment.*

Faithful Stewardship Leave a comment As we start to focus more and more on Discernment in Music posts, the need to clearly define some of our terminology becomes clear. There is a tendency in modern evangelicalism of treating Praise and Worship as interchangeable terms. I believe that to be an error in theology. Worse, there is a tendency to treat both Praise and Worship as pertaining only to music and singing. It will not be a short post. The world has perfected the art of staging a concert down to scientific and engineering detail. Emotional manipulation through the arts is a multi-billion dollar industry Movies, Music, TV, and Internet. I find enjoyment in a wide array of musical styles and genres. I have played in Church worship teams, sung background and the occasional lead, and ran a small mobile DJ business that I handed over to my little brother when I enlisted in the US Army. Is it possible to incorporate music and the arts into our proper Praise of God? Praise God in his sanctuary; praise him in his mighty heavens! Throughout Chronicles whenever King David directed the people of Israel to Praise the Lord he assigned musicians and singers to mark the event. He had instruments made and he wrote many songs and hymns. He also had chief musicians who wrote Psalms. Music can add emotion to lyrics, but it cannot sanctify them. When God ensured His Word was recorded and preserved throughout the generations unto this day, He preserved His Word, but not the musical arrangement. Because in Christ we have musical freedom, but we dare not neglect or abuse His Word. Music is a gift to us from God that can be used to heighten our emotional engagement with the substance of our Praise God the Father, the Son, and the Holy Spirit , but music is in no way required for praise. Praise What is praise? In a secular sense, praise is the act of expressing approval or admiration; commendation; laudation <http://www.oxfordjournals.org/abstract/doi/10.1093/ajph/94.11.1981> There are cases where the praise might purely contextually based, such that an outsider may find the praise ambiguous. For example, if a group of people are gathered in the living room to watch a team sporting event on TV everyone might cheer a great play without articulating what was assumed to be witnessed by all. What becomes of that individual? Sadly, many a modern church congregation fits this sports fan analogy better than what is prescribed of a Church in the New Testament. For those of you who have faithfully studied the Biblical languages, feel free to search these things out in the original texts. The first time we see this word is in Genesis Abram believed the Word of the Lord and obeyed. He took his wife, Sarai, and followed as the Lord led him. Let us pick up in verse So Abram went down to Egypt to sojourn there, for the famine was severe in the land. So, in this historical narrative, we find out that Sarai is indeed beautiful in appearance, so much so that Abram fears for his life and opts to lie about her. The Egyptians praised her to Pharaoh. What does that mean? They communicated to Pharaoh what they saw and knew about Sarai. They had esteemed her greatly and were praising her as one in whom the Pharaoh should take interest. They had been given wrong information regarding her, but their praise of her beauty was not wrong. They were praising what they had witnessed. Then she ceased bearing. Our first introduction to the concept of praise reflects an expression of witness of the beauty of Sarai. Here, we see praise as an expression of thanksgiving for what God has done for Leah. It is expressed in his name, Judah. It is fitting, then, that the Promise of the Messiah is given to the tribe of Judah. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? Judah will be praised for what God will do through his generations. God is being praised in this moment and forevermore for who He is our strength, our song, and our salvation and for what He has done. The remainder of this song is confession of what the Lord has done by His Mighty Hand. Miriam led the singing with tambourines. This song is revisited and expanded in Psalm , and was likely accompanied by a greater complement of instruments. It is one thing to be distracted by technological problems, painful volume levels, or having music that is very poorly played, but to cite a musical style as inhibitive of Praising God is

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folly. If you are finding it hard to Praise God with or without music , I submit to you that it is due to not having an understanding of who God is, what He has done, who you are, or you have an unhealthy fixation on your own senses. Praise is a subset of Worship. When he comes, he will tell us all things. She is contrasting the Samaritan worship up in the mountain, but the Jews declared the only place of worship was in Jerusalem. She is referring to the Temple. Worship, in the Mosaic Covenant, encapsulated all that took place in the Temple of God first the tabernacle. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. And he took in his hand the fire and the knife. So they went both of them together. In its purest sense, Worship is the act of serving God. The sacrifices of the Law, the bowing of the head in reverence to God, the prayers, and also the songs of praise are all forms of Worship. The Law articulated what it was for Israel to worship God, and it also set limits as to what forms of worship were strictly forbidden. This is what is being discussed at the well in Samaria. The Samaritans were guilty of mixing Jewish worship with the worship of false gods. This is why the Jews despised them so, they were not merely a people of mixed bloodlines, but of mixed religion. The New Testament clearly demonstrates what it means to be a true worshiper of God, that it is only done by faith, and that faith is the gift of God. What do we do about the sacrifices? Our giving is still an act of worship, if our hearts are right Sermon on the mount. The book of Hebrews does an excellent job of teaching worship in the context of the New Covenant. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. Consider the outcome of their way of life, and imitate their faith. Let them do this with joy and not with groaning, for that would be of no advantage to you. Let us clean up our understanding of Worship that is pleasing to God, and then let us strive to correct the language. Corporate Worship is everything you do as a gathered assembly of believers. We may sing songs of Praise, but everything we do in service of our God and Saviour is to be worship offered by faith, in spirit and in truth. Your giving, your prayer, your speech, your attire, your embraces, and your kisses, do all as an act of Worship to the Glory of God, whom you serve Worship.

## Chapter 2 : Pop Music: A Tool for Discernment & Witnessing

*Christian worship music has become the gateway to God's presence and superior way to connect with Him. Therefore, we have many popular, young, hip, cool, Christian singers and bands who are looked up to by 'the church' as spiritual leaders, mentors and who pave the way for the next generation.*

The General Structure of the Mass For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, [38] Christ is really present in the very assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and uninterruptedly under the Eucharistic species. The Mass consists in some sense of two parts, namely the Liturgy of the Word and the Liturgy of the Eucharist, these being so closely interconnected that they form but one single act of worship. When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel. Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action. Among those things assigned to the Priest, the prime place is occupied by the Eucharistic Prayer, which is the high point of the whole celebration. Next are the orations, that is to say, the Collect, the Prayer over the Offerings, and the Prayer after Communion. These prayers are addressed to God by the Priest who presides over the assembly in the person of Christ, in the name of the entire holy people and of all present. Likewise it is also for the Priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. Where this is laid down by the rubrics, the celebrant is permitted to adapt them somewhat so that they correspond to the capacity for understanding of those participating. However, the Priest should always take care to keep to the sense of the explanatory text given in the Missal and to express it in just a few words. It is also for the presiding Priest to regulate the Word of God and to impart the final blessing. He is permitted, furthermore, in a very few words, to give the faithful an introduction to the Mass of the day after the initial Greeting and before the Penitential Act, to the Liturgy of the Word before the readings, and to the Eucharistic Prayer before the Preface, though never during the Eucharistic Prayer itself; he may also make concluding comments regarding the entire sacred action before the Dismissal. For the Priest, as the one who presides, expresses prayers in the name of the Church and of the assembled community; but at times he prays only in his own name, asking that he may exercise his ministry with greater attention and devotion. Prayers of this kind, which occur before the reading of the Gospel, at the Preparation of the Gifts, and also before and after the Communion of the Priest, are said quietly. Other Formulas Occurring during the Celebration Finally, among other formulas: The Manner of Pronouncing the Different Texts In texts that are to be pronounced in a loud and clear voice, whether by the Priest or the Deacon, or by a reader, or by everyone, the voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, an explanatory comment, an acclamation, or a sung text; it should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the characteristics of different languages and of the culture of different peoples. The Importance of Singing Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of peoples and abilities of each liturgical assembly. Although it is not always necessary. However, in the choosing of the parts actually to be sung, preference is to be given to those that are of greater importance and especially to those which are to be sung by the Priest or the Deacon or a reader, with the people replying, or by the Priest and people together. The main place should be given, all things being equal, to Gregorian chant, as being proper to the Roman Liturgy. Other kinds of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful. The gestures and bodily posture of

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both the Priest, the Deacon, and the ministers, and also of the people, must be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all. A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them. The faithful should stand from the beginning of the Entrance Chant, or while the Priest approaches the altar, until the end of the Collect; for the Alleluia Chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Universal Prayer; and from the invitation, Orate, fratres Pray, brethren, before the Prayer over the Offerings until the end of Mass, except at the places indicated here below. The faithful should sit, on the other hand, during the readings before the Gospel and the Responsorial Psalm and for the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate, they may sit or kneel during the period of sacred silence after Communion. In the Dioceses of the United States of America, they should kneel beginning after the singing or recitation of the Sanctus Holy, Holy, Holy until after the Amen of the Eucharistic Prayer, except when prevented on occasion by ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause. However, those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration. Among gestures are included also actions and processions, by which the Priest, with the Deacon and ministers, goes to the altar; the Deacon carries the Evangeliary or Book of the Gospels to the ambo before the proclamation of the Gospel; the faithful bring up the gifts and come forward to receive Communion. It is appropriate that actions and processions of this sort be carried out with decorum while the chants proper to them are sung, in accordance with the norms laid down for each. Sacred silence also, as part of the celebration, is to be observed at the designated times. For in the Penitential Act and again after the invitation to pray, individuals recollect themselves; whereas after a reading or after the Homily, all meditate briefly on what they have heard; then after Communion, they praise God in their hearts and pray to him. Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner. The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the Kyrie, the Gloria in excelsis Glory to God in the highest and Collect, have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily. In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or take place in a particular way. When the people are gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers. This chant is sung alternately by the choir and the people or similarly by a cantor and the people, or entirely by the people, or by the choir alone. If there is no singing at the Entrance, the antiphon given in the Missal is recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself, who may even adapt it as an introductory explanation cf. *Reverence to the Altar and Greeting of the Assembled People* When they have arrived at the sanctuary, the Priest, the Deacon, and the ministers reverence the altar with a profound bow. Moreover, as an expression of veneration, the Priest and Deacon then kiss the altar itself; the Priest, if appropriate, also incenses the cross and the altar. When the Entrance Chant is concluded, the Priest stands at the chair and, together with the whole gathering, signs himself with the Sign of the Cross. Then by means of the Greeting he signifies the presence of the Lord to the assembled community. After the greeting of the people, the Priest, or the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day. The Penitential Act After this, the Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. From time to time on Sundays,

especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. After the Penitential Act, the Kyrie, *eleison Lord, have mercy*, is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it. Each acclamation is usually pronounced twice, though it is not to be excluded that it be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances.

**The Gloria in Excelsis** The Gloria in excelsis *Glory to God in the highest* is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other. It is intoned by the Priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by everybody together or by two choirs responding one to the other. It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character. By an ancient tradition of the Church, the Collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit, [56] and is concluded with a Trinitarian ending, or longer ending, in the following manner: The people, joining in this petition, make the prayer their own by means of the acclamation Amen. At Mass only a single Collect is ever said.

**The Liturgy of the Word** The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. For in the readings, as explained by the Homily, God speaks to his people, [57] opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. The Liturgy of the Word is to be celebrated in such a way as to favor meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, non-biblical texts. In the celebration of the Mass with the people, the readings are always read from the ambo. The function of proclaiming the readings is by tradition not presidential but ministerial. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel, and moreover, if no other suitable reader is present, the Priest Celebrant should also proclaim the other readings as well. After each reading, whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honor to the Word of God that they have received in faith and with gratitude. The reading of the Gospel constitutes the high point of the Liturgy of the Word. The Liturgy itself teaches the great reverence that is to be shown to this reading by setting it off from the other readings with special marks of honor, by the fact of which minister is appointed to proclaim it and by the blessing or prayer with which he prepares himself; and also by the fact that through their acclamations the faithful acknowledge and confess that Christ is present and is speaking to them and stand as they listen to the reading; and by the mere fact of the marks of reverence that are given to the Book of the Gospels.

**The Responsorial Psalm** After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God. The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary. Hence the psalmist, or cantor of the Psalm, sings the Psalm verses at the ambo or another suitable place, while the whole congregation sits and listens, normally taking part by means of the response, except when the Psalm is sung straight through, that is, without a response. However, in order that the people may be able to sing the Psalm response more easily, texts of some responses and Psalms have been chosen for the different times of the year or for the different

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categories of Saints. These may be used instead of the text corresponding to the reading whenever the Psalm is sung. If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God. In the Dioceses of the United States of America, instead of the Psalm assigned in the Lectionary, there may be sung either the Responsorial Gradual from the *Graduale Romanum*, or the Responsorial Psalm or the Alleluia Psalm from the *Graduale Simplex*, as described in these books, or an antiphon and Psalm from another collection of Psalms and antiphons, including Psalms arranged in metrical form, providing that they have been approved by the Conference of Bishops or the Diocesan Bishop. Songs or hymns may not be used in place of the Responsorial Psalm. The Acclamation before the Gospel After the reading that immediately precedes the Gospel, the Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor. The verses are taken from the Lectionary or the *Graduale*. It is also possible to sing another Psalm or Tract, as found in the *Graduale*. When there is only one reading before the Gospel: The Homily is part of the Liturgy and is highly recommended, [62] for it is necessary for the nurturing of the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.

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## Chapter 3 : Testing Music In The Church

*This is a song by Hillsong Worship, who recently declared themselves to be a denomination. This song does have nuggets of the Gospel, which we will point out in the discussion of the lyrics; however, the song's focus is still on glorifying "me" and "who I am".*

As a result, many local musical styles predate the coming of Islam, although exceptions include Malay Zapin and Joget, and the Indonesian Gambus, all of which show strong Middle Eastern influence. Gong chime ensembles such as Gamelan and Kulintang existed in the region before the arrival of Islam, and musical theory and method owe more to heavy Chinese influence, as well as Hindu - Buddhist principles, than to Arabic musical philosophy. Variations of one of two main scales prevail in the region among different ensembles: In Java, use of the gamelan for Islamic devotional music was encouraged by the Muslim saint Sunan Kalijogo. Types of Muslim devotional recitation and music[ edit ] Main article: Anasheed Nasheeds are moral, religious songs sung in various melodies by some Muslims of today without any musical instruments. However, some nasheed groups use percussion instruments, such as the daff. Singing moral songs of this type without instrumentation is considered permissible halal by many Muslims. Sufi music[ edit ] Sufi worship services are often called dhikr or zikr. See that article for further elaboration. The dhikr of South Asian Muslims is "quietist". The Sufi services best known in the West are the chanting and rhythmic dancing of the whirling dervishes or Mevlevi Sufis of Turkey. However, Sufis may also perform devotional songs in public, for the enjoyment and edification of listeners. The mood is religious, but the gathering is not a worship service. Song forms include ilahi and nefe. A traditional qawwali programme would include: One well-known qawwali singer is Nusrat Fateh Ali Khan. Another traditional South Asian genre of Sufi music is the Kafi , which is more meditative and involves solo singing as opposed to the ensemble form seen in qawwali. The most widely known exponent of the Kafi is the Pakistani singer Abida Parveen. Sufi music has developed with the times. A Pakistani Sufi rock band, Junoon , was formed in the s to bring a modern twist to suit the new younger generation. The band achieved wide popularity, in Pakistan as well as in the West. It depicts the martyrdom of Imam Hussein , venerated by Shia Muslims. Ashurah musicâ€”performed during the Muharram mourning period, commemorating the deaths of Imam Hussein and his followers. Manzuma â€”moral songs performed in Ethiopia.

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## Chapter 4 : Discernment in Music – Faithful Stewardship

*Evaluating and choosing music for Christian worship should be a careful process, guided primarily by theological considerations. Pastors, consistories, musicians, choir directors, and worship committees may be aided in this process by being attentive to the following suggested guidelines.*

Background on Topic Music has been part of worship for many centuries. Researches of the past three decades discovered that music began to change. Traditional styles of worship pleased the older generation, while the more contemporary worship pleased the younger generation. Even the way the congregation acted was different as well. Some of the churches also started to divide by age group. By the early s church music kept changing. Worship goers wanted to enjoy worship. The need for enjoyment and discernment was how Christians could experience both. These ideas can help show the differences in the church. The music began to be more performance like instead of worship like. The arts need to be aimed at being for praise and worship during a service instead of a performance. In the early s, the idea of the differences of worship preferences came to mind. In , researchers noticed churches wanted to hold older member, but also attract new ones. They also noticed that music preference helps identify personal social identities. The researchers surveyed people of different ages and races. The procedures were self-administered and they found information on identification, self-disclosure, values, religiosity, worship preferences, age, race, income, family size, and sex. They used different tools like worship preferences and music preferences. The researchers looked to what the congregation preferred in music for worship. In , April Vega mentions that music is powerful. Listening to music could help make senses of our spiritual self. Vega researched in 8 different churches, with their staff and volunteers to see what type of worship their church preferred either secular or popular music. Then in , researchers looked at the music preferences between races. Both researchers had backgrounds of Christian homes and were exposed to practicing of faith and music. In their research, they took both of the musical categories, gospel and contemporary and surveyed 40 students of different races. They examined how the gospel music made the students feel and how the contemporary music made them feel. In the present day, I would research more on how worshipful the music made the congregation feel. Research Question How does age and church denomination effect music preferences for worship? Proposed Research Method Music: I would use a survey to see if hymns or Christian Contemporary music is more worshipful. Method of Evaluation I would create the survey and then I would travel to churches of different denominations. At the church I would survey people of various ages.

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## Chapter 5 : Not Just Any Song Will Do: Three basics for choosing church music | Reformed Worship

*Among the many references to music in the Bible, there are songs of praise, worship, woe, victory and defeat. God once used what I like to call an instant oldie as a promise, a prophecy, and an.*

General Written by Imam Afroz Ali The question of music is a complex one and there are valid differences of opinion surrounding it. These are deeply developed sciences. Further, it is also important to note that music and singing are essentially two different things, not mutually exclusive but certainly not dependent of each other. In other words, one does not have to have music to sing, but at the same time they are both musical matters. In regards to the question itself, the matter can be broken down into the following categories of assessment, each holding its own ruling and differences of opinion. We will start from those matters unanimously agreed upon to be prohibited. The kinds of singing which are unequivocally prohibited are those which contain the celebration of the material world and includes sexual connotation and that which is also inappropriate in speaking, e. In Fiqh this is usually referred to as Tarab. Almost all Hollywood and Bollywood The kinds of singing which are also unequivocally prohibited, are those that remove a person away from the worship and appropriate presence with Allah, e. Those kinds of singing which are unequivocally permitted are those which glorify Allah and praise the Prophet. Much can be said about this, but it will be a whole book! It is also permissible to have such appropriate singing of happiness rather than directly about Allah and His Messenger that soothe the heart in a Halal manner for festivals and weddings. Those kinds of singing which are general, and are neither prohibited nor specifically about goodness and happiness but may be e. If it is habituated and leads an individual to ignore their rights and responsibilities, then it is not permitted. Almost all Hollywood and Bollywood songs fit in here. The kind of music referred to as malahi are abhorred and prohibited. This kind of music is simply for entertainment for dance, frivolous enjoyment and the like. Of course, the songs attached to it must be permissible as outlined above. Further the use of the drums are unequivocally permissible for festivals and weddings and joyous times. The critical difference of opinion is regarding different kinds of musical instruments; it is incorrect to suggest that all musical instruments are held to be prohibited in Islam. The fact is that the major prohibition of music is because at the time of the Prophet, they very often were used in the context of malahi - 1 above, hence easily claimed that it is prohibited in all circumstances. But this is not the case. As such and the same for singing with or without music: If you saw someone listening to such a musical matter, do not place judgment on them nor force your opinion on others regarding this category. In conclusion, avoid all singing, music, gatherings of entertainment, except for gatherings of melodious remembrance of Allah and His Messenger. And, be cautious if singing and music which are of spiritually happiness not material and also leads one to remember Allah and only listen sparingly if one could not avoid it at all.

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## Chapter 6 : Islamic music - Wikipedia

*"The sex is definitely in the music, and sex is in all aspects of the music" (Luke Campbell of 2 Live Crew). "Rock 'n' roll is 99% sex" (John Oates of Hall & Oates, Circus, Jan. 31, ). To think that one can Christianize this type of music and offer it as an acceptable form of worship to a holy God is insanity.*

Since I was a small child our family often sang together in four part harmony. At the age of twelve I found an old guitar stored in the generator shed behind the school and put fish line on it for strings. When I was fifteen I started writing my own songs. I became a professional musician in and later went on to commercial jingle and Christian album production. Having been around music all my life, I know quite a bit about what goes on behind the scenes of Contemporary Christian Music. I want to pass along some things I have learned about music in the church from my experience and from the Scriptures. Pastors and leaders should be using their leadership role to test what is being played and sung in their churches. Though some are quick to test preaching and teaching from their pulpits, many ignore the music being used in the same services. This is a tragic mistake. Music is a powerful medium. It is something that effects deeply the body, mind and emotions. It is a proven fact that music often stays with a person far longer than what is taught or preached. Songs roam around in our heads, especially if the melody appeals to us. What is often overlooked is the serious impression music makes on people, and the teaching they are getting over and over again as they allow the song to repeat in their minds and on their lips. Music teaches things much more subtly yet sometimes far more effectively. I am not suggesting that it should be done in a legalistic way. Church leaders do not want to discourage youth, for example, from leading singing in church. But discernment in the area of music must be done nonetheless. Shepherds have an obligation from the Lord to protect their flocks. It should be established by the church leaders that any music done in the church will be held up to the same scrutiny as any other teaching or materials used in the church. If you don't allow just any book, any Sunday school material, any magazine to be on display in your church, then why would you allow music that has unsound doctrine and might cause people to sin? Instruments are neither good nor evil in themselves. It is the musician that gives the instruments and vocals the words and music that create any particular mood, message or atmosphere. Musical instruments have been around since before the flood Gen. All musical instruments can be used to glorify the Lord, or glorify something else. I do not agree with the current teaching, in some circles, that drums and percussion instruments were not used in Biblical times for worship, therefore we should not use them now. Those who teach these things are ignorant of Scripture. The drums varied in size and were played either with bare hands or with sticks. Many noisy instruments such as cymbals and horns were used in worship: So apparently it is not the noise level but the motive and intent of the people playing the instruments that count. It may surprise you but, lyrically, I know of old hymns that have bad theology. I also know of hard rock music that pictures very effectively scenes like the death of Jesus Christ and are doctrinally sound. So it is not always the style of music that is necessarily the problem. The problem comes in the way it is presented and the lyrical content. Much of it has lost focus on Christ, tends to be humanistic and has little or no beneficial lyrical content. We are called to worship God with our whole mind, body and spirit 1 Cor. Trance induction is an occult technique, not a biblical one. The lyrics to much of the music used today in churches is shallow theologically, and some teach downright false doctrines. Much of it also tends to be so simplistic that it no longer contains even the basics of good musicality. Thankfully there is also good modern music out there to be found if churches make the effort to obtain it. When a person wants to do special music I believe it is the duty of the church leaders to ask that person to provide them with the lyrics and play a sample of the music before they are allowed to play it in church. When the song is an original composition, what better opportunity could there be for church leaders to help composers write theologically correct lyrics! Body language and dress style can also be discussed at that point, with the goal in mind of helping, especially young people, to be aware that they should be careful not to cause others to sin Lu. Christians are always to worship God and bring glory to Him

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in all situations. They are to enrich and build up the lives of other believers who listen and participate in church meetings. Young musicians could really benefit from the help and encouragement of elders in the church. They are usually also young believers and may not have a solid theological understanding, which would cause them to produce lyrics that are helpful and not a hindrance to the growth of the body of Christ. Great is Thy faithfulness, great is Thy faithfulness! Morning by morning new mercies I see; All I have needed Thy hand hath provided. Great is thy faithfulness Lord unto me! Thomas O Chisolm, Music: Even in the first verse and chorus of this great hymn it teaches us many important core sound doctrinal concepts. The doctrines presented in this song are all supported by the whole Scripture, both in word and in testimony. Great is the Lord and worthy of glory, great is the Lord and worthy of praise. Music This song also has good theology. God truly is holy, just, powerful, trustworthy, faithful, true, merciful, full of love. No matter whether this song is sung acappella, with a pipe organ, with a guitar or with a rock band, it teaches sound doctrine. Welcome, Welcome Welcome, welcome, welcome, welcome! Holy Ghost we welcome Thee. Come in power and fill this temple; Holy Ghost we welcome Thee. The Holy Spirit has already sealed and baptized every true believer. Church buildings are not the "temple" today. The Holy Spirit certainly does fill believers for service to the Father and for witness. God is sovereign and moves as He will, thus we dare not command Him to be anywhere but wait upon His sovereign will to move. We may ask, seek and knock but only in His will according to His Word. I would be very leery about singing this hymn in my church, unless it was made clear to those in the church that it is not being used as an invocation but as a song acknowledging the presence and work of the Holy Spirit already taking place. The River Of God Down the mountain the river flows and it brings refreshing wherever it goes. Through the valleys and over the fields the river is rushing and the river is here. The river of God sets our feet a-dancing. The river of God fills our hearts with cheer. The river of God fills our mouths with laughter and we rejoice for the river is here. Up to the mountain we love to go to find the presence of the Lord. Along the banks of the river we run. It is tied to the Third Wave so tightly that its intent cannot be easily separated from that movement. Only salvation in Jesus Christ can cause a person to be born again, and only the indwelling Holy Spirit can revive. And finally, can we get any more of the Lord than we already have? He created us, He sustains us, He died to save us from our sins, He rose again to guarantee us eternal life, and He gave us His Spirit to indwell us, sealing us till the day of our resurrection. I receive You, I receive your healing from above. I can feel Your power on me now. I can feel you, touching me right now, Come reveal Your power on me now, I can feel You. I can feel You. John Lai, Songs of Fellowship, no. This song uses hypnotic induction to get people to think that what they feel is the power of God without any objective evidence. The most important evidence is that we tell the truth and live the truth, and show the fruit of the Spirit. This is not the fruit of the Spirit of truth. We do not lie to people to get them to experience something. The end does not justify the means. We tell them the truth and then if they experience the hand of God in their lives it is because they are living in the truth, worshipping God in Spirit and in truth. Whether or not you actually felt Him, would that be the point? Would it not be better to worship and praise Him at His feet? These are songs with doctrinal heresy that is deadly because it attacks the core doctrines of the church. I want a drink x3 of the Living Waters of Life. Fill me up Lord. Lord, make me drunk with your Holy Spirit. This heretical song is easy to discern in many ways. First of all the Bible says: Instead, be filled with the Spirit. Against such things there is no law. In fact, drunkenness is a sign of the antichrist spirit of the whore of Babylon.

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## Chapter 7 : Discernment - ABLAZE WORSHIP

*Discernment is the acknowledgment that God speaks. But, it is also acknowledges the human spirit and the evil spirit. Discernment is a gift from the Holy Spirit which is rooted in a humble heart which is willing to listen to God's voice, his guidance, and direction.*

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

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## Chapter 8 : Bluefield Composition Wiki II [licensed for non-commercial use only] / Stout, Alexandra

*1 Understanding Music & Worship in the Local Church Summary Presented by: Gregory Jerkins. Date: October 11, Music and worship are key elements that are an integral part of the Christian experience in the local.*

This song is a synergistic mess, a humble brag, and an empty promise to a very weak understanding of God. The order of these lines is backward. God regenerates us, saves us, softens our hearts, granting us faith. He springs the well before we call on His Name. And how are they to preach unless they are sent? The beginning of faith is external to us, our will, our decisions, our thoughts, our desires, our dedication, our speech. The beginning of faith is in the Word of God. This is monergism, only One does the work and that One is God. But I was careful then what I let You see Only thought You wanted the best of meâ€ you cannot truly think that you are successful in hiding anything from God, right? For who hopes for what he sees? Likewise the Spirit helps us in our weakness. I made this point in the intro, God sees, searches, knows our hearts. He knows our hearts. Our hearts are wicked. We are so vain we actually think we can keep secrets from God. Failure to trust God is a breaking of the first Commandment, and is sin. This is the great and first commandment. Doubt, worry, anxiety, run contrary to faith. The other problem with this wording, is that it is unclear on how to do the opposite in order to grow. Scripture points us to dying daily to the flesh, repenting of sin, including the sin of failing to trust the Lord our God with all our hearts and soul and mind. The Law convicts us of our sin and sentences it to death. The Gospel grants us repentance and the forgiveness of sins and a Promise of the Hope of our Salvation in Christ Jesus. We remain connected to Christ by Grace through Faith, not of our own doing, there is no room for anyone to boast in their justification nor sanctification. The more You love me the more I knowâ€ Really hate what is being implied here. The early Christians expected to die as martyrs for their faithâ€ many did just that. Stop trying to woo God or sing about Him wooing us through our emotions. We are ask not demand or command for healing in prayer. We pray for these things. We do not make our faith in Christ contingent upon having those prayers answered in this life. Christians are persecuted by hatred, even killed. We are not guaranteed temporal healing, but eternal healing IS guaranteed for all who are in Christ Jesus when He returns. This is the humble-brag I mentioned above. In this letter, he opens with encouragement in the Gospel to Christians. We should do likewise. God sees it all, and He has already bled and died for those sins. Confess, repent, and Trust in what Christ has already done for you on the cross, in your place. Nowhere does Scripture speak like this about God. Now, in this life, the sinful flesh wages war against the Spirit, and we must take up our crosses daily, dying to sin and walking in the Spirit. This temporal life is one of repentance. Conclusion This song is just awful. Repent again for failing to trust. It is God alone who saves. Though you have not seen him, you love him.

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## Chapter 9 : The Watchman's Bagpipes: Discernment Needed For Worship Songs

*Music is one of the most prominent gifts for glorification and enjoyment. Our post-Enlightenment worldview tends to sharply separate the worship of God from human enjoyment.*

Nonetheless, worship has defined much of my life to this point, especially worship through music. Music is merely an expression of worship. Ultimately, Jesus is the only one truly worthy of this unhindered enjoyment, despite the fact that we are constantly enjoying the things of this world far more than we delight in God. As a worship leader, I have often questioned how to truly enjoy Jesus through this music I wake up Sundays at 6am to sing four services in a row, multiple times a month. Believe it or not, worship leaders do not have these magical, emotional, Spirit-filled moments every time we get up on the platform. The same can be said for my personal relationship with the Lord. More often than not, it is a time of wishing I had more coffee and time to sleep. Nonetheless, God has commanded us to spend time with Him, delighting in Him always Philippians 4: How do we find joy in the Scriptures we are reading when we only have apathy? How do I get on stage to lead others authentically when I feel spiritually dry? There is no magic formula in this fight for joy, but the words of my favorite hymn have so often aided me in this battle: This means going to war against Satan on my knees in prayer as he tries to turn my eyes to myself or the things of this world rather than on my King. This also means examining what I am pursuing. Am I pursuing God or just a heightened emotional experience? For me, it is going into nature and marveling at His creation. It is a process, described in Psalm 40, as waiting patiently for the Lord in the dry seasons, believing His promise that He will refuel our affections for Him in His timing. On the other hand, apart from His grace, we have no ability to muster up our own joy. It is a gift. Accept it with thanksgiving, and express the joy! It is so much more than closing your eyes and raising your hands. It is delighting in the King. The breather of the stars. The one who delights in you. What would it look like if the church worshipped God in this way? The world around would look to us in wonder, curious as to what has fueled this lasting joy and satisfaction, compared to the momentary happiness that comes from worshipping the things of this world. Originally published on melissadanisi.