

Refuting the Theology of Praise & Worship

It is really not that hard to do.

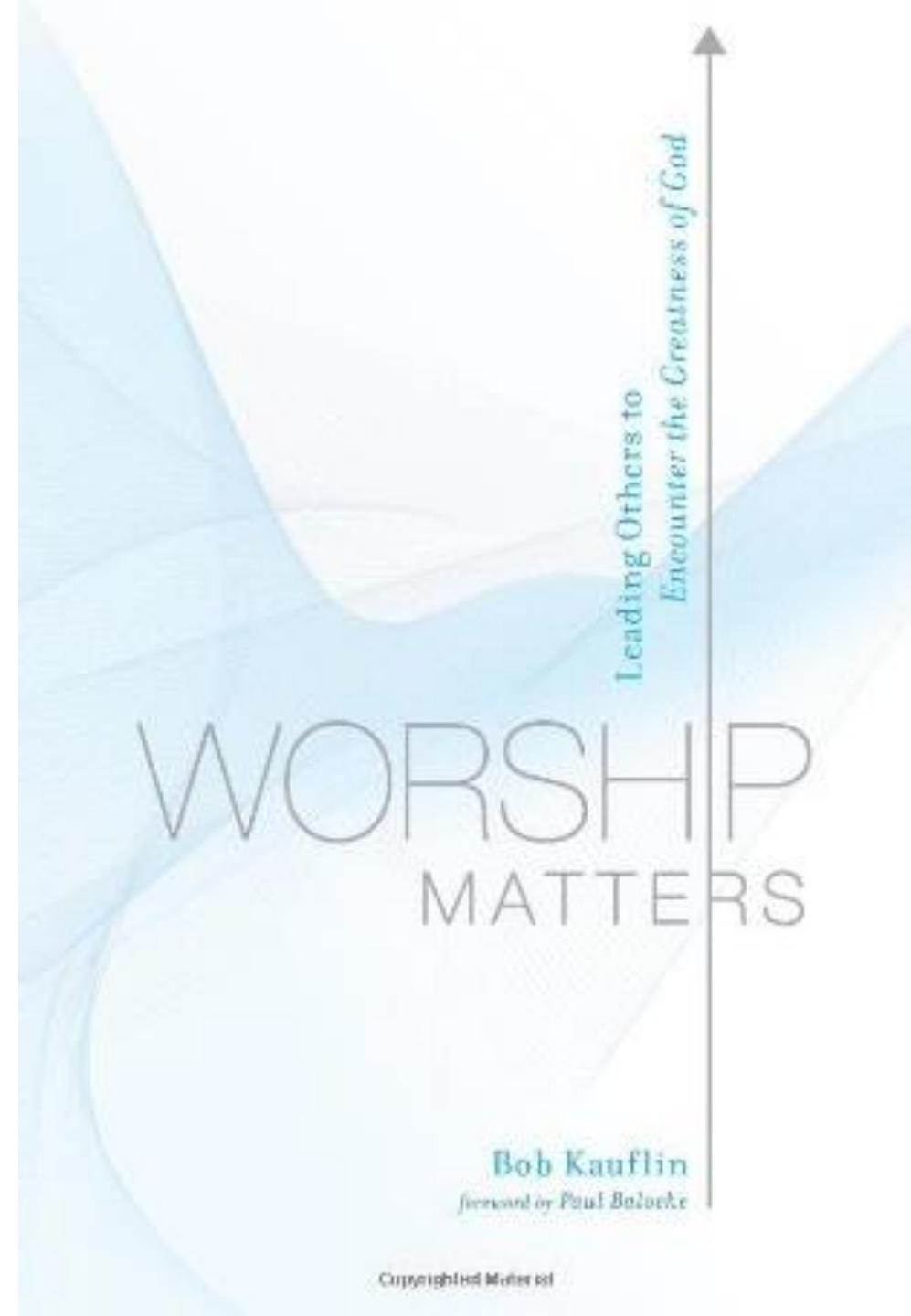


Definitions

Proponents of Praise & Worship Theology use vague or misleading definitions to common words.

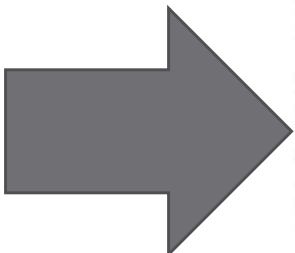
What is Worship?

- Our first example is the book *Worship Matters: Leading Others to Encounter the Greatness of God* by Bob Kauflin.
- Published in 2008 by Crossway.
- One of the most popular books today on “leading worship”.
- Recommended by Mark Dever, Albert Mohler, John Frame, Matt Redman, D.A. Carson, Randy Alcorn, Bruce Ware, Stuart Townsend, and Wayne Grudem.



Looking for a Definition

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The Important Things

The Important Things

Despite these and other difficulties, you believe the joys of leading worship far outweigh the challenges. You wouldn't think of giving it up.

You just want to do it better. More effectively. More skillfully. More faithfully.

I'm guessing that's why you picked up this book. I hope so because that's why I wrote it.

But I have to confess something.

I didn't write this book simply to help you be a better worship leader. There's more at stake here.

After thirty years of leading worship, I've realized that worship isn't just an opportunity to use my musical gifts. It's more than a heightened emotional experience or a way to make a living. It's way more than what we do on Sunday morning.

Worship is about what we love. What we live for.

It's about who we are before God.

This book is filled with practical ideas for leading worship. But we don't start there. These initial chapters are about the way we think and live. I want to challenge, encourage, and inspire you to live your life for the glory and praise of Jesus Christ. Holding nothing back. Giving no ground. It's the only kind of life that makes sense for someone who leads worship.

But first, a little background.

HOW I GOT HERE

My first experience of music in a church context came as a Catholic, when I played the organ for Masses, weddings, and funerals. There wasn't much "leadership" involved. I just played what I was told. When I could, I'd sneak in "sacred" versions of Beatles tunes, college fight songs, or nursery rhymes to make it interesting.

In the early seventies, I majored in piano at Temple University in Philadelphia. I became a Christian during my first year and started visiting a Baptist church on campus. When my friends and I noticed we were the only people in the church under sixty, we tried starting our own church in the dorms. That lasted two meetings.

Then someone invited us to a *charismatic* church in Center City Philadelphia. We heard the meetings were pretty lively, especially when they broke into line dancing around the pews. I helped with the worship team there and eventually was asked to lead, to use the term generously.

Between my junior and senior years at Temple, I came across a small, humble group of Christians in rural Pennsylvania who claimed Scripture as



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what worship isn't, p. 25

My Heart: What Do I Love?

pleaser. A more apt description was a people-worshiper. I was striving to gain the approval of those whose approval was of no eternal significance. I'd failed to see that the only approval that matters—God's—is impossible to earn but is offered as a gift through the gospel.

And it was the gospel that set me free.

Gary had been right. I'd felt hopeless, but not hopeless enough. I knew Jesus died on the cross to save sinners from God's wrath, enduring in our place the punishment we deserved. I understood that I couldn't save myself. I just didn't think of myself as a very great sinner. Which meant I didn't need a very great Savior.

When I sought glory for myself, praise for my accomplishments, and credit for my growth, I wasn't depending on a Savior—I was searching for an audience.

God used various people and means to transform my heart. I know my wife will receive significant rewards on the last day for her support, correction, and love during that time. My friends gave me much insightful and patient counsel. Jerry Bridges's book *The Discipline of Grace* and John Owen's treatises on *Sin and Temptation* also proved to be meaningful channels of grace through which the Spirit encouraged my sin-weary soul.

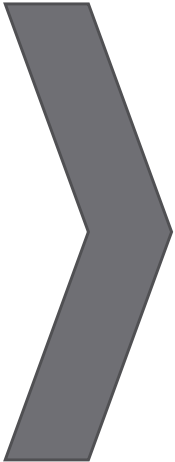
Today the gospel—which I so frequently assumed but so often failed to apply—is the center and foundation of my daily life. I continue to learn about the pervasive power of sin and the greater power of Jesus Christ to redeem me from it. I love Jesus more than I ever thought I would or could.

Why have I shared all this? Because I want to make it clear from the start that worship isn't primarily about music, techniques, liturgies, songs, or methodologies. It's about our hearts. It's about what and who we love more than anything.

Here's my sobering discovery. I learned that I could lead others in worshipping God and be worshipping something else in my own heart. But by the grace of God, I was beginning to understand what worship is all about.

LOVE AND WORSHIP

In my pride I had lost sight of what really matters. I had overlooked what couldn't be clearer in Scripture. Jesus said the greatest commandment is this: "You shall *love* the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37, emphasis added). While it's simplistic to say that worship is love, it's a fact that what we love most will determine what we genuinely worship.



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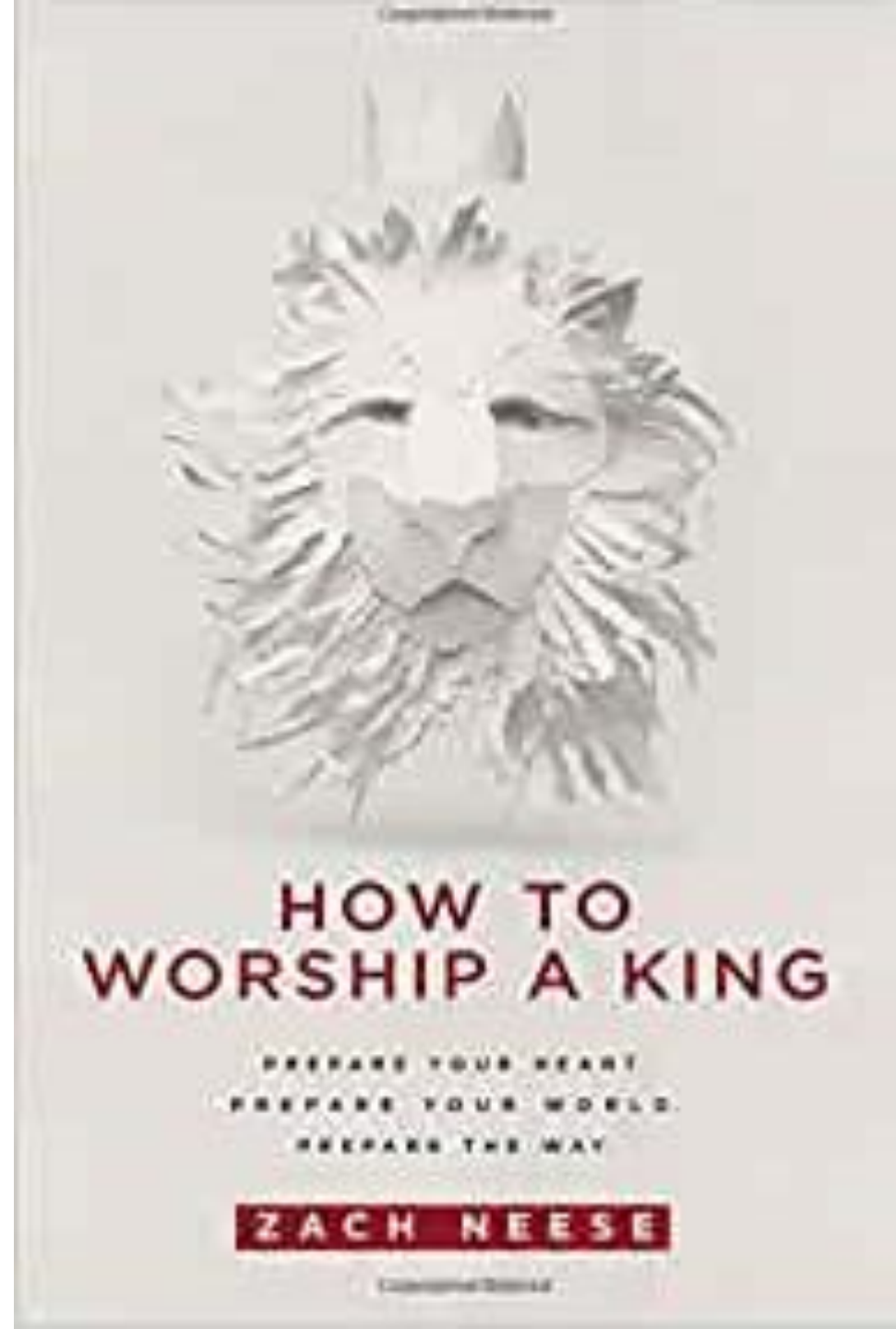
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So, What is Worship?

In 303 numbered pages, Kauflin never once defines what worship is.

What is Worship?

- We now look at *How To Worship a King: Prepare Your Heart, Prepare Your World, Prepare The Way* by Zach Neese.
- Published 2015 by Gateway Create Publishing
- This book contains almost every trick used by P&W promoters.
- In spite of having a chapter titled “What is Worship?”, this book never really defines what worship is.



What is Worship?

- Neese comes close to defining worship is noting the etymology of the English word *Worship* on p. 53-57

WORTHSHIP

This book is, in part, an effort to define and understand true worship. To move toward that goal, we need a foundation of familiarity with a few special words. We'll need to look into English, Hebrew, and Greek to get a good picture of what I'm talking about. When we're done, I believe the fog will have cleared.

The first thing I would like to look at is the word itself—*worship*. It is a compressed form of the Old English term *worthship*, and it literally means to give something worth—to demonstratively attribute value, especially to a deity or god.² It is easy to remember—we “worthship” God by communicating and demonstrating His value.

Demonstrating value costs us something. To value something, we

What is Worship?

- Of course, you can also simply give vague definitions that do not hold up to any sort of scrutiny.
- He never expounds or defends this statement
- From p. 70:

TO KISS A KING

The Cross, as we will soon learn, was the greatest act of worship in history.

That is the example of worship that we are left to emulate. The greatest worshippers in the Bible were all people who were willing to humble themselves before God—to submit to His way instead of their way.

You ask, "What is worship?"

Jesus defined it in the Garden of Gethsemane as He faced His impending death: "Nevertheless, not My will, but yours, be done." That is worship.



What is Worship?

- Much of Neese's book contains pointed remarks against "denominations".
- Many times, he just contrasts his concept of worship with that of "denomination" strawman he creates.
- Note this quote on p. 4: "Worship is the opposite of religion."
- Essentially, he is blaming order, boundaries, traditions, leadership, culture, etc. as the antithesis of true worship.

religion teaches us God will throw us away when we are no longer functioning well.

The reason people get hurt by the church is because leaders view them as objects rather than individuals. Poor leaders think people are disposable.

That's religion. The religious heart says, "I must do my duty in order to be of value to God." Worship is the opposite of religion. The heart of worship says, "Jesus proved I am of value to God. I serve Him because He is also of value to me."

Religion teaches us that our function determines our worth and our identity (*I am because I do*). Worship teaches us that our identity determines our worth and our function (*I do because I am*). And God determines our identity.

So, What is Worship?

In 291 numbered pages, Neese never gives a true definition of worship.

What is Worship?

- Now let's look at a more conservative approach to worship and see if there is a definition to be found.
- We now turn to John MacArthur's book *Worship: The Ultimate Priority*.
- Published 2012 by Baker Publishers
- What do we find? DEFINITIONS!!!

JOHN MACARTHUR

WORSHIP

THE ULTIMATE
PRIORITY

An actual definition!

- It does not take long for MacArthur to define what he is writing about.
- From p. 10:

10

WORSHIP

a deep, growing concern for a contemporary church that seemed to know as little as I did about true worship, I sought a better understanding of the Bible's message on the subject. One of the first things I discovered is that authentic worship is not a narrowly-defined activity relegated to the Sunday morning church service—or restricted to any single time and place, for that matter. Worship is any essential expression of service rendered unto God by a soul who loves and extols Him for who He is. Real worship therefore should be the full-time, nonstop activity of every believer, and the aim of the exercise ought to be to please *God*, not merely entertain the worshiper.

WE BEGAN CHAPTER 3 WITH this definition: worship is honor and adoration directed to God. Throughout this study, the concept has expanded, so that perhaps a fuller definition is appropriate: worship is our innermost being responding with praise for all that God is, through our attitudes, actions, thoughts, and words, based on the truth of God as He has revealed Himself.

ALI
L+V
Q &

Another way to say it is that worship is glorifying God. To be wholly obsessed with the glory of God is the consuming passion of the true worshiper, who lives to exalt God. This chapter and the next will be devoted to exploring that truth.

Another one!

- Throughout the book, MacArthur develops a working definition of what worship is.
- The final, fullest version of that definition is found on p. 165:

FOREWORD BY KEVIN BAUDER

WORSHIP IN SONG

A BIBLICAL APPROACH
TO MUSIC
AND WORSHIP

SCOTT ANIOL



What is Worship?

- Next, we turn *Worship in Song: A Biblical Approach To Music And Worship* by Scott Aniol
- Published 2009 by BMH Books.
- In this conservative book about worship, what do we find? DEFINITIONS!

Definitions!!!

- In chapter two, “What is Worship?” gives seven definitions by other authors before developing his own.

What is Worship?

What worship style do you use? Do you prefer traditional or contemporary worship? Is worship for you or for God?

These questions and many more like them are prevalent in evangelical circles. Professing believers of various nationalities, denominations, and associations have begun asking the question, “What is worship?” Is worship the rituals and liturgies we find in the Old Testament? Is worship what goes on during a Sunday morning church service? Do I worship when I mow the lawn? Can I worship God by myself? Is worship even necessary today?

Godly men throughout history have tried to define worship:

Worship is the work of acknowledging the greatness of our covenant Lord (John Frame)¹ (emphasis original).

Worship is the believers’ response of all that they are—mind, emotions, will, and body—to what God is and says and does (Warren Wiersbe).²

¹ John M. Frame, *Worship in Spirit and Truth* (Phillipsburg, N.J.: P&R Publishing, 1996), 1.

² Warren W. Wiersbe, *Real Worship* (Grand Rapids: Baker, 2000), 26.

Definitions!

From pages 23-24:

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Worship is *the work of acknowledging the greatness of our covenant Lord* (John Frame)¹ (emphasis original).

Worship is the believers' response of all that they are—mind, emotions, will, and body—to what God is and says and does (Warren Wiersbe).²

To worship Jesus Christ is to attribute worth to Him (Joseph Carroll).³

The worship of the church, then, consists of individual, corporate, public, and private service for the Lord which is generated by a reverence for a submission to Him who is totally worthy (Charles Ryrie).⁴

Worship is to feel in the heart . . . Real worship is, among other things, a feeling about the Lord our God (A.W. Tozer).⁵

Worship is our innermost being responding with praise for all that God is, through our attitudes, actions, thoughts, and words, based on the truth of God as He has revealed Himself (John MacArthur).⁶

Worship is the activity of glorifying God in his presence with our voices and hearts (Wayne Grudem).⁷

Definitions!

- From page 34:

WE WILL DISCUSS LATER HOW TO MAKE THOSE CHOICES.

Putting all of this together, then, we arrive at our biblical definition of worship: *Worship is a spiritual response to God as a result of understanding biblical truth about God.*

Conclusion #1

- Proponents of P&W willingly give vague definitions to terms like *worship*.
- We may only speculate that the reason behind such vague definitions, but perhaps it is because:
 - They want their teachings as widely applicable as possible.
 - They do not want to be “judgmental” or “denominational”.
 - They promote experience over settled truth.



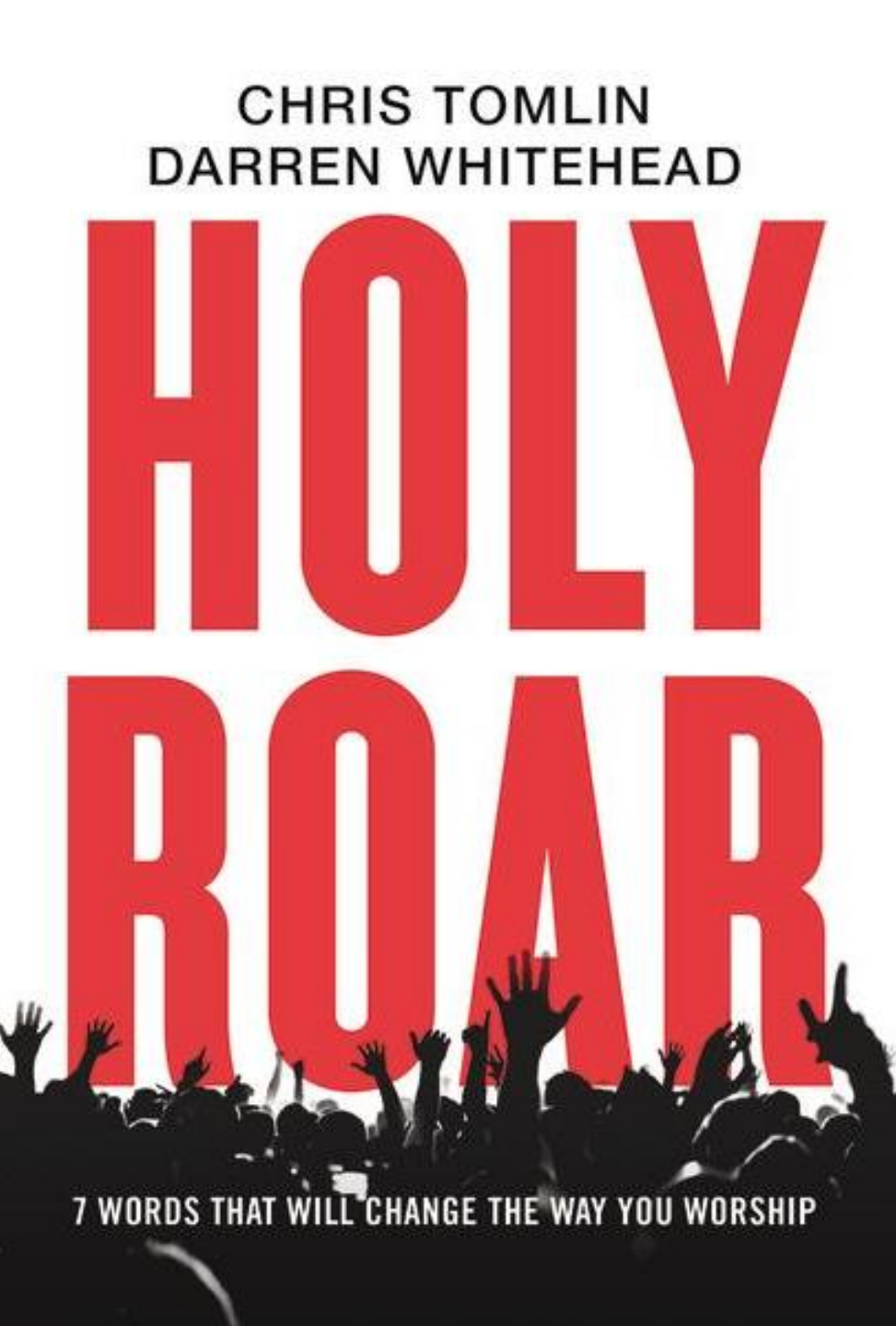


Word Studies

Proponents of Praise & Worship Theology often use misleading or unscholarly word studies of Hebrew and Greek words.

CHRIS TOMLIN
DARREN WHITEHEAD

HOLY ROAR



7 WORDS THAT WILL CHANGE THE WAY YOU WORSHIP

Hebrew Word Studies

- Variations of these word studies go back to the earliest days of P&W in the late 1940's and early 1950's.
- The primary technique was to look up the Hebrew words and definitions in a *Strong's Concordance*.
 - This is generally not a sound practice, as *Strong's* only gives the definition for the root word while ignoring many importance factors such as tense, voice, or mood.
- To examine their approach, we will examine the seven Hebrew words highlighted in the book *Holy Roar: 7 Words That Will Change The Way You Worship* by Chris Tomlin and Darren Whitehead.

#1 - *Yadah*

- Verb
- Strong's: H3034
- Uses: 114x total, 67x in Psalms
- KJV translations: praise (53x), give thanks (32x), confess (16x), thank (5x), make confession (2x), thanksgiving (2x), cast (1x), cast out (1x), shoot (1x), thankful (1x).
- Strong's definition: A primitive root; used only as denominative from yad; literally, to use (i.e. Hold out) the hand; physically, to throw (a stone, an arrow) at or away; especially to revere or worship (with extended hands); intensively, to bemoan (by wringing the hands) — cast (out), (make) confess(-ion), praise, shoot, (give) thank(-ful, -s, -sgiving).



#1 - *Yadah*

- The primary root is “to cast with the hand”. That can be applied to shooting arrows (Jeremiah 50:14), throwing a rock (Lamentations 3:53), or expelling someone (Zechariah 1:21).
- However, the overwhelming majority of uses of this word have nothing to do with literally throwing anything. Instead, we find this word translated as “confess”, or “give thanks”, or “praise”.
- The connection seems to be in acknowledging one’s guilt by raising hands in identification or surrender (Leviticus 5:5, Numbers 5:7), in expressing thankfulness by pointing toward or marking its object (II Samuel 22:50, Psalm 92:1), or in raised hands to God in giving Him honor (Genesis 29:35, Psalm 33:2).
- Another question with *yadah* is whether the emphasis is on the hand or what the hand casts.
- Perhaps the emphasis is not on the raised hand in praising God but on the praises that are cast out to Him.
- An illustration of this is Psalm 33:2, where we find praising (*yadah*) God with an instrument.
 - Is there literal hand-raising to God, a literal hand extended to the harp, or are the praises being figuratively thrown out towards God?

#2 - *Halal*

- Verb
- Strong's: H1984
- Uses: 165x total, 94x in Psalms
- KJV translations: praise (117x), glory (14x), boast (10x), mad (8x), shine (3x), foolish (3x), fools (2x), commended (2x), rage (2x), celebrate (1x), give (1x), marriage (1x), renowned (1x).
- Strong's definition: A primitive root; to be clear (orig. Of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify — (make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), give in marriage, (sing, be worthy of) praise, rage, renowned, shine.



#2 - *Halal*

- I find a much truer emphasis should be placed on the ideas of “shining”, “focusing”, or “revealing”.
- It used to describe light sources emanating their light (Job 29:3, 31:25), revealing through action an inner madness or insanity (I Samuel 21:13, Jeremiah 50:38), boastful claims from a prideful heart (Psalm 10:3, Proverbs 27:1), and revealing outwardly an inner foolishness (Job, 12:17, Psalm 75:4)
- **There is no hint of “raving” or being “clamorously foolish” in the proper use of halal. Those that claim so misapply the connection with madness to the broader application of the word.**



#3 - *Zamar*

- Verb
- Strong's: H2167
- Uses: 45x total, 41x in Psalms
- KJV translations: praise (26x), sing (16x), sing psalms (2x), sing forth (1x).
- Strong's definition: A primitive root (perhaps ident. With zamar through the idea of striking with the fingers); properly, to touch the strings or parts of a musical instrument, i.e. Play upon it; to make music, accompanied by the voice; hence to celebrate in song and music — give praise, sing forth praises, psalms.



#3 - *Zamar*

- By itself, *zamar* means to play a musical instrument (Psalm 33:2, 144:9), but it appears to be a more inclusive word including instrumental and vocal music, probably together.
- It is interesting to note that *zamar* occurs in the same (and sometimes adjacent) verses with other praise or musical terms in 39 of its 45 appearances.
- Since the preponderance of uses seem to combine instrumental and vocal terms, I think it is safest to assume it will generally mean a combination of the two.
- I think the fact that so many other terms appear around it means it is a very generic word.
- Most P&W teaching on this verse highlight only the instrumental part of its definition and ignore its connection to singing.
- Most P&W use this to promote music creating an atmosphere for worship.

#4 - *Todah*

- **Noun** ←—————
- Strong's: 8426
- Uses: 32x total, 12x in Psalms
- KJV translations: thanksgiving (18x), praise (6x), thanks (3x), thank offerings (3x), confession (2x).
- Strong's definition: From yadah; properly, an extension of the hand, i.e. (by implication) avowal, or (usually) adoration; specifically, a choir of worshippers — confession, (sacrifice of) praise, thanks(-giving, offering).
- This is the noun form of the verb *yadah* that we already covered.
- **THIS IS NOT A SEPARATE WORD!**



#5 - *Barak*

- Verb
- Strong's: H1288
- Uses: 330x total, 75x in Psalms
- KJV translations: bless (302x), salute (5x), curse (4x), blaspheme (2x), blessing (2x), praised (2x), kneel down (2x), congratulate (1x), kneel (1x), make to kneel (1x), miscellaneous (8x).
- Strong's definition: A primitive root; to kneel; by implication to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason) — X abundantly, X altogether, X at all, blaspheme, bless, congratulate, curse, X greatly, X indeed, kneel (down), praise, salute, X still, thank.



#5 - *Barak*

- This word carries the ideas of kneeling before someone as in homage or reverence (II Chronicles 6:13, Psalm 95:6), to acknowledge through salutation (I Samuel 13:10, II Kings 4:29), to pronounce a desire of goodwill and bountifulness upon (Genesis 12:2-3, 49:28), or to be specially granted goodness and favor (Psalm 5:12, Proverbs 3:33).
- In a negative sense, it can mean to denounce or wish evil upon (Job 2:9, I Kings 21:10).
- When applied to our worship of God, we see the ideas of humility (kneeling down), acknowledgement, honor, and reverence.
- The primary targets of our blessing is either God Himself (Psalm 103:1-2) or His name (Psalm 113:2).
- This is a heartfelt reaction to God's glory (Psalm 104:1) and His great works (Psalm 28:6).

#5 - *Barak*

- On this word, Whitehead literally makes stuff up in *Holy Roar*.
- He claims the word is used 289 times in Psalm. It is only used 75 times.
- He claims that Hebrew scholars say that while bowing the person kept their eyes on the king, thus making the word to mean “transfixed”.
 - I have yet to find a single reference to this in any other book or resource.

HOLY ROAR

position in relation to him. It's a word used 289 times in the psalms, and on each occurrence, it's used to describe worshippers falling on their faces before God in reverence, adoration, and thanks.

Scholars of the ancient Hebrew provide additional insights into the word *bârak*. They believe that in the original context, the term did not simply mean bowing down. Instead, it carried the connotation of bending low while keeping one's eyes fixed on the king. To *bârak* is to be transfixed.

Psalm 72, a psalm of Solomon, was *bârak* to describe the

Source. 5

#6 - *Tehillah*

- **Noun**
- Strong's: H8416
- Uses: 57x total, 30x in Psalms
- KJV translations: praise (57x).
- Strong's definition: From *halal*; laudation; specifically (concretely) a hymn — praise.
- This word is basically the noun form of the verb *halal*, so its inclusion as a separate word is somewhat misleading.



#6 - *Tehillah*

- Since this is wrongly identified as a unique word and not one so closely tied to *halal*, some things are usually added to the definition:
 - Whitehead adds SPONTANEITY.
 - Others sometimes add that it is a SCRIPTURE SONG.
- The divergence on those unnecessary additions should prove how weak those claims are.



#6 - *Tehillah*

- Guess where *tehillah* is found???
- That's right, Psalm 22:3.
- Does that teaching sound familiar that is found on p. 87 of *Holy Roar*?

Psalm 22:3 (NKJV) is, perhaps, my favorite use of the word *tehillâh*. It reads,

But You are holy,
Enthroned in the praises (*tehillâh*) of Israel.

The notion of Psalm 22:3 is beautiful. When we offer new songs of praise, our spontaneous *tehillâh*, the Lord steps from his heavenly courts and takes residency among the congregation. God inhabits their *tehillâh*, is enthroned on it.

#7 - *Shabach*

- Verb
- Strong's: H7623
- Uses: 11x total, 7x in Psalms
- KJV translations: praise (5x), still (2x), keep it in (1x), glory (1x), triumph (1x), commend (1x).
- Strong's definition: A primitive root; properly, to address in a loud tone, i.e. (specifically) loud; figuratively, to pacify (as if by words) — commend, glory, keep in, praise, still, triumph.
- Note – an Aramaic form of the word (Strong's H2624) is used 5x in Daniel and translated as “praise”.



#7 - *Shabach*

- This word does not make it onto all the word study lists, probably because of the scarcity of its usage, but it is the source for the title *Holy Roar*.
- P&W teachers highlight the LOUD part of the definition.
- However, *Strong's* is in the only language resource I found that includes the idea of loud volume.
- Brown-Driver-Briggs, Gesenius, and other resources DO NOT mention anything about being LOUD.



#7 - *Shabach*

- The consensus on the root definition appears to be “to soothe or stroke”.
- A much safer application to praise would be “praising in/through peace”, which is the complete opposite of the P&W materials I have examined.
- Yet *Holy Roar* on p. 99 makes some extreme claims that do not hold up under any sort of scrutiny.
- Since there is only 11 occurrences of the word, let’s examine them.

THE SHOUT OF PRAISE

triumph. Quite literally, it means to raise a holy roar. The word is used sparsely in the Old Testament, a mere eleven times, but each time, it has powerful effect.

#7 - *Shabach*

These three verses are quoted in *Holy Roar*, but the it is hard to define *shabach* just by them.

- **Psalm 63:3 - “Because thy lovingkindness is better than life, my lips shall praise [*shabach*] thee.”**
 - Note - *Holy Roar* wrongly places the word in vs. 4.
- **Psalm 117:1 - “O praise the LORD, all ye nations: praise [*shabach*] him, all ye people.”**
- **Psalm 145:4 - “One generation shall praise [*shabach*] thy works to another, and shall declare thy mighty acts.”**

#7 - *Shabach*

These verses are also not very clear on the exact definition.

- **I Chronicles 16:35** – “And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory [*shabach*] in thy praise.”
- **Psalm 106:47** – “Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph [*shabach*] in thy praise.”
- **Psalm 147:12** – “Praise [*shabach*] the LORD, O Jerusalem; praise thy God, O Zion.”

#7 - *Shabach*

These verses CAN NOT mean “holy roar”:

- Psalm 65:7 – “Which stilleth [*shabach*] the noise of the seas, the noise of their waves, and the tumult of the people.”
- Psalm 89:9 – “Thou rulest the raging of the sea: when the waves thereof arise, thou stillest [*shabach*] them.”
- Proverbs 29:11 – “A fool uttereth all his mind: but a wise man keepeth [*shabach*] it in till afterwards.”
- Ecclesiastes 4:2 – “Wherefore I praised [*shabach*] the dead which are already dead more than the living which are yet alive.”
- Ecclesiastes 8:15 – “Then I commended [*shabach*] mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.”

#7 - *Shabach*

- Where is the “powerful effect” of raising a “holy roar” in *stilling/calming* (Psalm 65:7, 89:9), *keeping/holding* (Proverbs 29:11), *praising the dead* (Ecclesiastes 4:2), or *commending mirth/pleasure* (Ecclesiastes 8:15)?
- You cannot claim the word means “holy roar” or has a “powerful effect” each time it appears when in half of it uses it cannot mean what you claim.
- Again, a much safer application to praise would be “praising in/through peace”.



Proskeneo

- Much of the focus in these word studies is based on Hebrew but sometimes Greek words appear.
- *How to Worship a King* highlights the Greek word *prokeneo* (Strong's G4352).
- This is the primary word used to describe worship in the New Testament, appearing 60x.
- Strong's – “from G4314 and a probable derivative of G2965 (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore):—worship.”



Proskeneo

- The primary meaning of this word is to prostrate oneself (bow down).
- It can also mean to kiss the hand; such is done sometimes to royalty.
- Neese redefines the word to mean “adore” and “to blow kisses”.
- However, “blowing kisses” is too colloquial for a word meaning to do obeisance to someone.
- Also, the idea of kissing here, however minor, is far removed from any sort of intimate or romantic kiss.



Conclusion #2

- Proponents of P&W rely on poorly constructed and frankly deceptive word studies.
- No reputable scholar that I can find supports their conclusions.





Physical Expression

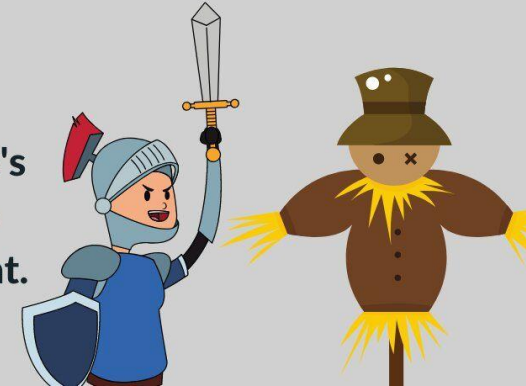
Proponents of Praise & Worship Theology often promote the use of bodily movement or actions as expressions of worship.

A Logical Fallacy

- In promoting physical expressiveness in worship, P&W proponents create a “straw man” to argue against.
- This anti-P&W “straw man” says things like:
 - “Worship must be boring”
 - “We can only sing old songs”
 - “We cannot express emotion in church”
 - “It is wrong to get excited about God”
- In reality, proponents of traditional worship say NONE of these things.

The Straw Man Fallacy

Distorting or misrepresenting someone's argument in order to make it easier to defeat.



fallacyinlogic.com

Yea, Hath God Said...?

- It is amazing how two people can read the Bible and come up with two completely different conclusions.
- P&W proponents claim they are the ones using Scripture correctly.
- However, they game of using proof texts rarely stands up to scrutiny



Challenge Accepted!

- Neese lays down a challenge on p. 120-121 of *How to Worship a King*.

Me! Why this should remain a sticking point between so many denominations is beyond me. Jesus prayed that we would love one another and stand in unity. I propose that we unite behind what the Bible teaches about these matters and put the arguments of contrarians and self-styled "theologians" behind us.

So here, in brief, are some of the biblical postures and expressions of praise. This list is not meant to be exhaustive, because every activity of our lives should be an expression of our praise and our worship of God.

It is simply a list to quell some of the silly arguments between denominations. We'll let the Word decide.

Singing and Instruments

- The first two points from Neese (p. 115-118)are about “Singing Praises” and “Praising with Instruments”.
- Most churches will not have a problem with either of these, though we may draw the lines of acceptability differently.
 - Example: “So pick up a guitar, learn to wield that ‘ax’ if you’re so inclined, and praise the Lord!” (p. 118)





Shouting Praising to God

- Neese and others make no discernment for the types of shouts.
 - There are military shouts, such as in I Samuel 4:5-6 and II Chronicles 13:15, that are not instructive for praise.
- Most of the time, especially in Psalms, shouting is an expression of joy.
- Shouting has its proper place, so the problem comes when it is seen as the only way to praise.
- You also cannot equate the shouting at a ballgame to praise in church.
 - These are two separate things.



Clapping Hands

- Clapping Hands appears 9 times in the Bible.
 - In II Kings 11:12, the people clapped in **joy** when Joash was crowned.
 - In Job 27:23 and 34:37 people clap **derisively** to celebrate a victory
 - In Psalm 98:8, the anthropomorphic rivers clap their hands in **joy**.
 - In Isaiah 55:12, the anthropomorphic trees clap their hands in **joy**.
 - In Lamentations 2:15 the passersby clap **derisively**.
 - In Ezekiel 25:6 Ammon claps **derisively** against Israel.
 - In Nahum 3:19 people clap **derisively** at the fall of Assyria.



Clapping Hands

- This leaves only Psalm 47:1, which speaks anticipating the global reign of the Messiah.
 - But contextually, the clapping is joyously celebrating a victory.
- While clapping can be seen as a sign of joy, it depends on whether you are clapping or being clapped at to determine its value.
- There is no real link between clapping and praising.
 - Psalm 47:1 is celebratory, not praising.



Raising Hands

- Zach Neese in *How To Worship A King* (p. 120-121) gives ten verses to defend the practice of raising hands in praise.
- The problem is that at least NINE of these verses have nothing to do with praising God.
- Only Psalm 119:48 *might* support his argument, but it is unclear.
- What about the others?



Raising Hands

- Nehemiah 8:6 – Oath
- Psalm 28:2 – Prayer
- Psalms 63:4 – Blessing
- Psalm 134:2 – Blessing
- Psalm 141:2 – Prayer
- Lamentations 2:19 – Lamentation/ Prayer
- Lamentations 3:41 – Lamentation
- Luke 24:50 – Blessing
- I Timothy 2:8 – Prayer

Dancing

- Neese appeals to the denominational boogeyman again on p. 122:

DANCING IS A BIBLICAL EXPRESSION OF PRAISE

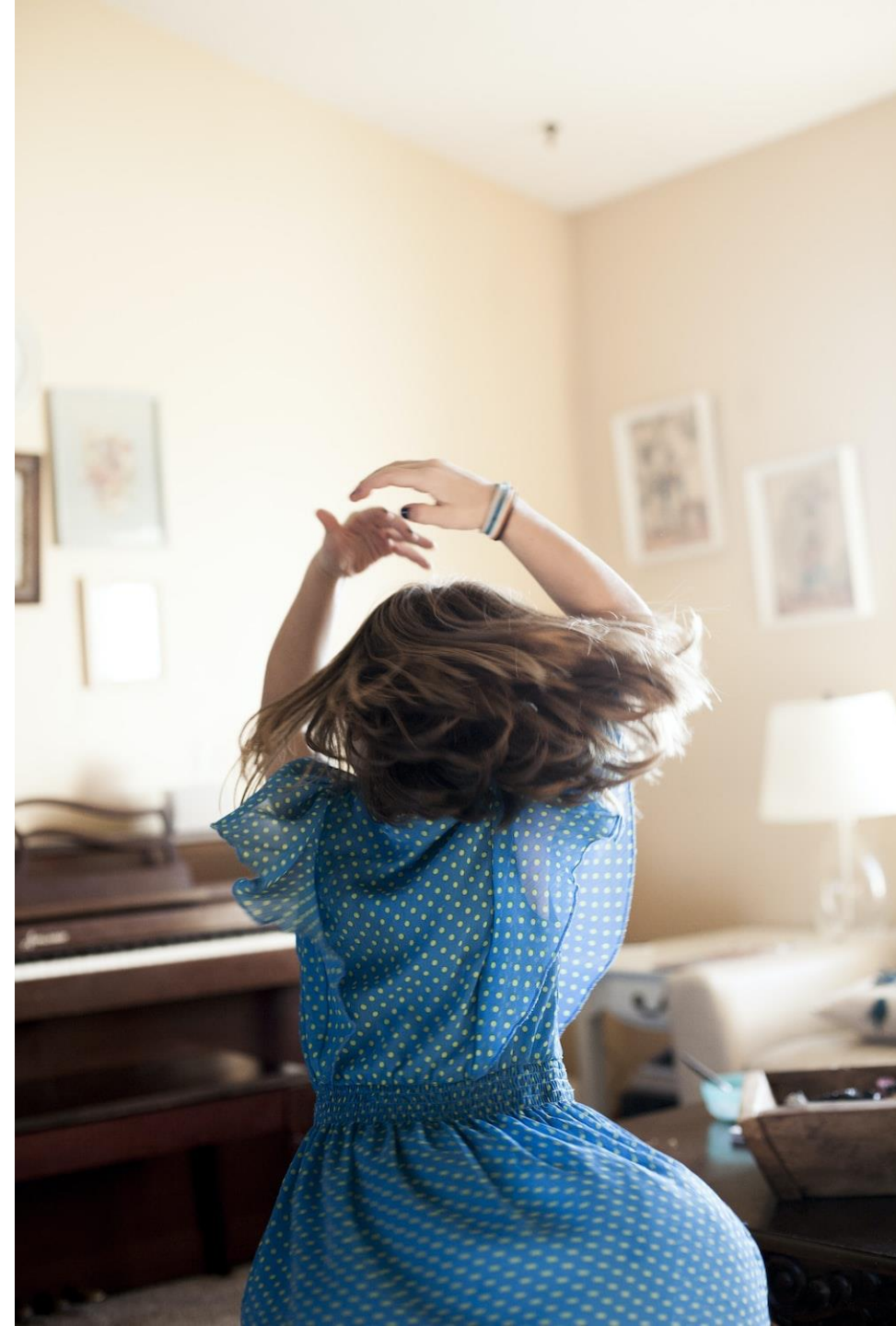
Dancing? “OK, now you are meddling, Zach. I’m Baptist [or whatever]. We do not dance.”

Personally, I have a bigger problem than that when dancing is concerned: I’m uncoordinated and look ridiculous when I dance.

Whether our issue is denominational tradition or fear of showing up as “that guy” in a viral YouTube video, we have to look at the evidence and give the Bible more weight than our myths and our pride.

I don’t care what you are. If you identify yourself as belonging to a denomination before you identify yourself as belonging to Christ, you are already in error. So let’s get on with it and take our medicine like good children.

As I have said, I have six children, and I have noticed that it is the most innocent and natural thing in the world for children, when they hear music, to dance and clap their hands. Don’t try to put this off as the fallen nature of man. You know that what I’m saying is true. There is nothing evil about a child dancing. And there doesn’t need to be anything evil about a child of God dancing, either. We can reclaim dance just as we are reclaiming the Word, the priesthood, and worship. We need only the will and the Spirit to do so.



Dancing

- Dance is used in the Scripture as an expression of joy or celebration
 - Miriam and the women danced – Exodus 15:20
 - David danced before the Ark – II Samuel 6:14
 - It is the opposite of mourning – Psalm 30:11, Ecclesiastes 3:4
- The type of dancing referred to is generally Jewish folk dancing, which is far removed from the sensual and wild dance movements of today.



Dancing

- The verses most often used to defend dancing in the assembly of believers are Psalm 149:3 and 150:4.
- These two Psalms are directed toward the “congregation” and the “sanctuary”, so they are claimed to describe Temple worship.
- However, if we must take everything in these verses as prescriptive, why do we not bring in our beds (149:5) or bring our swords (149:6)?



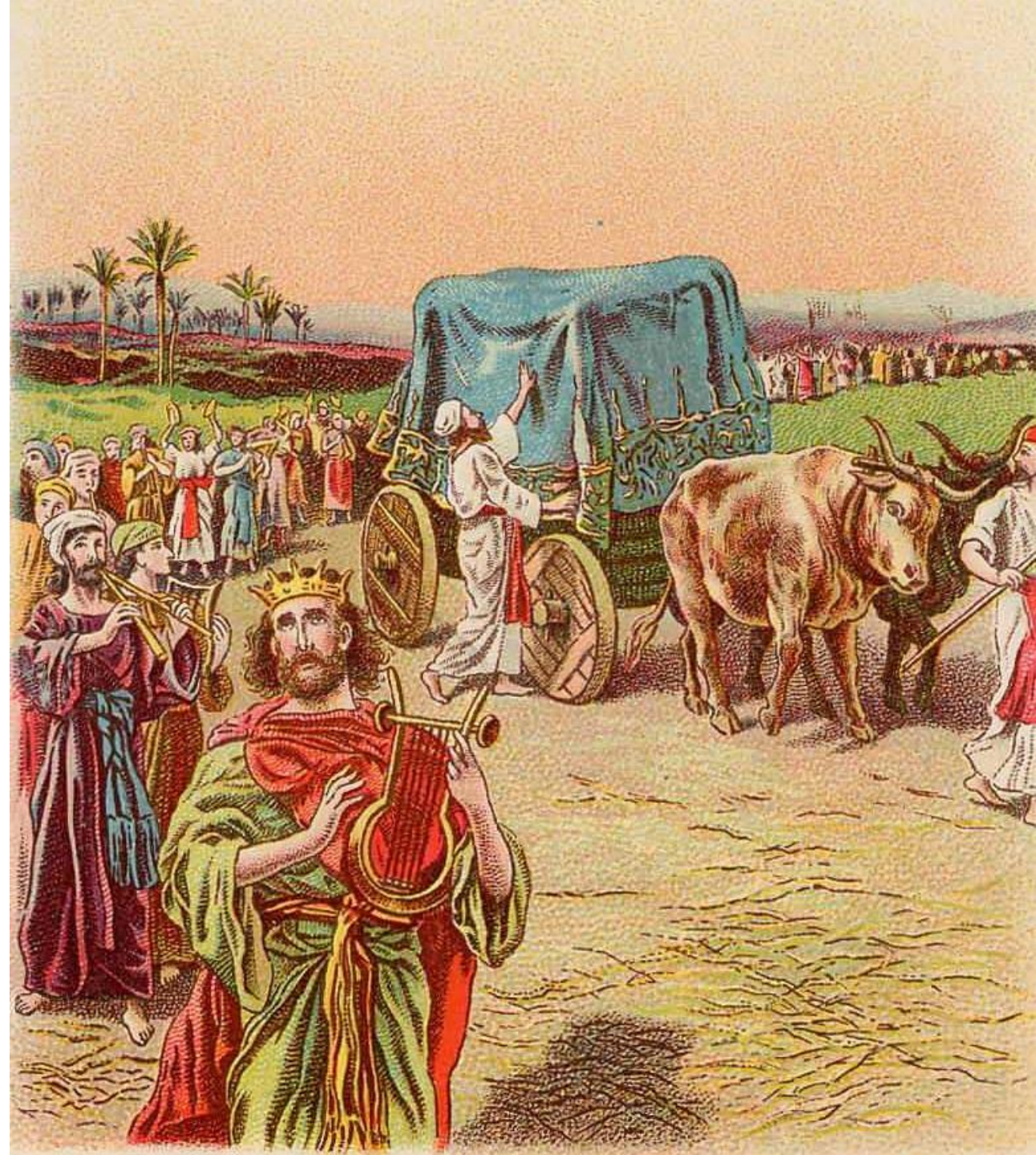
Dancing

- Scott Aniol writes:
- “In other words, the point of the final psalms of the Old Testament are to encourage believers to praise the Lord in every aspect of life, whether they are participating in corporate worship, enjoying a social event that includes dancing and making melody on the tambourine, sleeping, or executing God's justice through war. As the final verse proclaims, ‘Let everything that has breath praise the Lord! Praise the Lord’ (Ps. 150:6) [not KJV]!”
- “Therefore, dance in the Old Testament appears to be non-sexual, exuberant celebration typically during a national celebration of victory. It never appears in the solemn assemblies of Israel's worship.”



What about David dancing?

- The Hebrew words used for David's dance before Ark mean to "leap" or "spin", so quite literally to "jump for joy."
- David's dance was out of his personal joy and not in any way prescriptive for others.
- If dancing were such an important expression of worship, then there should be more references to it in practice than just David here.



Dancing

- Neese makes one more fantastic claim using Zechariah 3:17.
- The word for *rejoice* in “he will rejoice over thee with joy” is the Hebrew word *sus*.
- Neese then claims the word means to “dance with joy” and that God literally dances to our singing.
- The problem is, NO REPUTABLE SOURCE claims that meaning.
- *Sus* means to be bright or cheerful or to rejoice.
 - That can take expression in dancing, but that is not the meaning of the word.



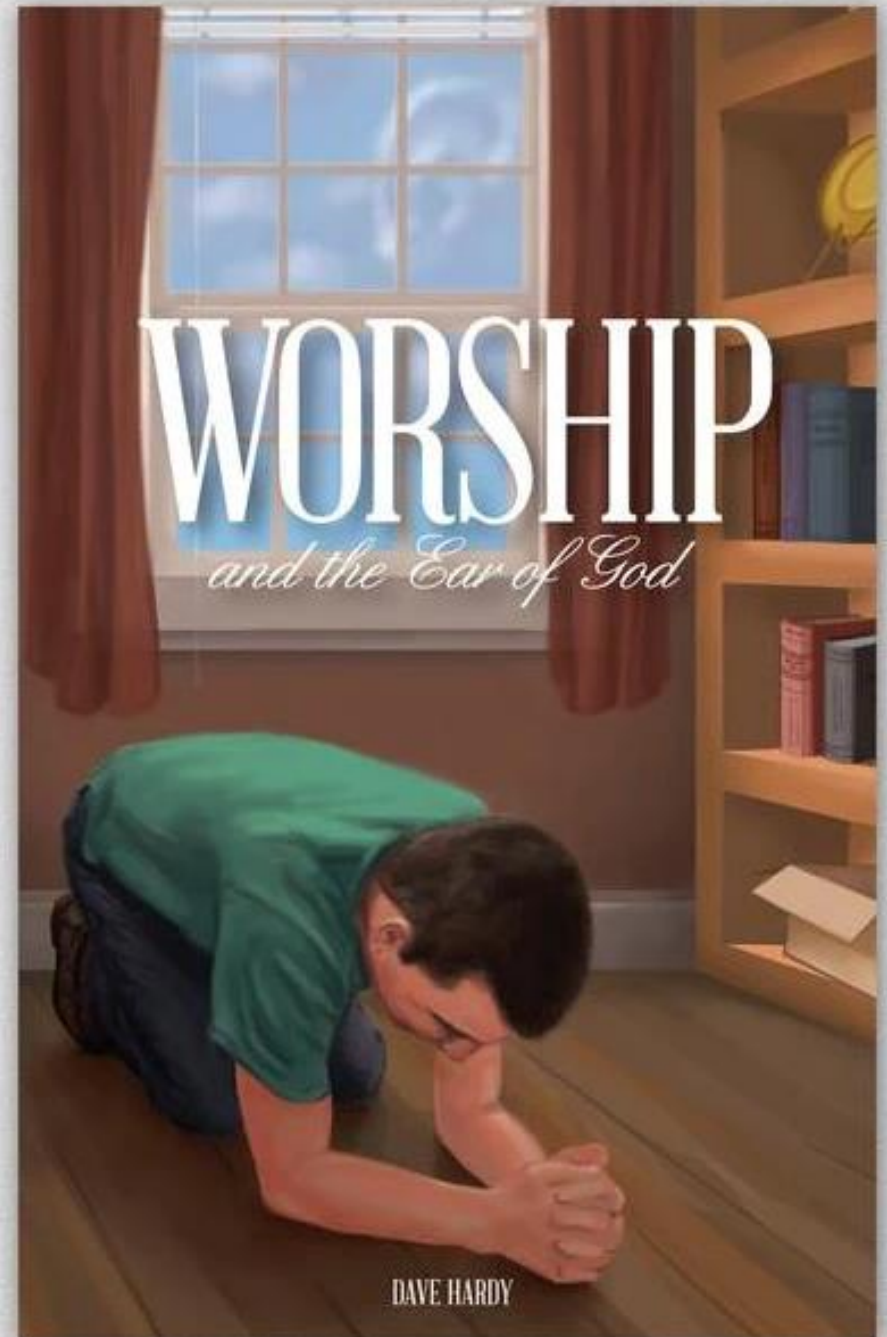
Bowing

- The last physical expression Neese uses is bowing (p. 124).
- Whether it is bowing the whole body to the earth or just the head, this is an appropriate posture to express worship.
- The question then is, are we commanded to physically bow to God in corporate worship?
- The only real mention of physically bowing in our present time is the example of Paul praying in Ephesians 3:14-19.



Bowing

- Not just charismatics fall for this.
- Dave Hardy's book *Worship and the Ear of God* promotes physically bowing in private and corporate worship.
- He led his church in having a designated time of bowing before God.





Out of Balance

- Notice that all of these physical expressions are positive?
- Because of the overemphasis on praise, many expressions that would be seen as negative or unhappy are avoided.
- Where are tears (Psalm 6:6), groaning (Psalm 38:9), mourning (Psalm 38:6), or complaint (Psalm 102 title)?
- The Book of Psalms is a *complete* guide to expressing our hearts, not just in times of joyous praise.

Conclusion #3

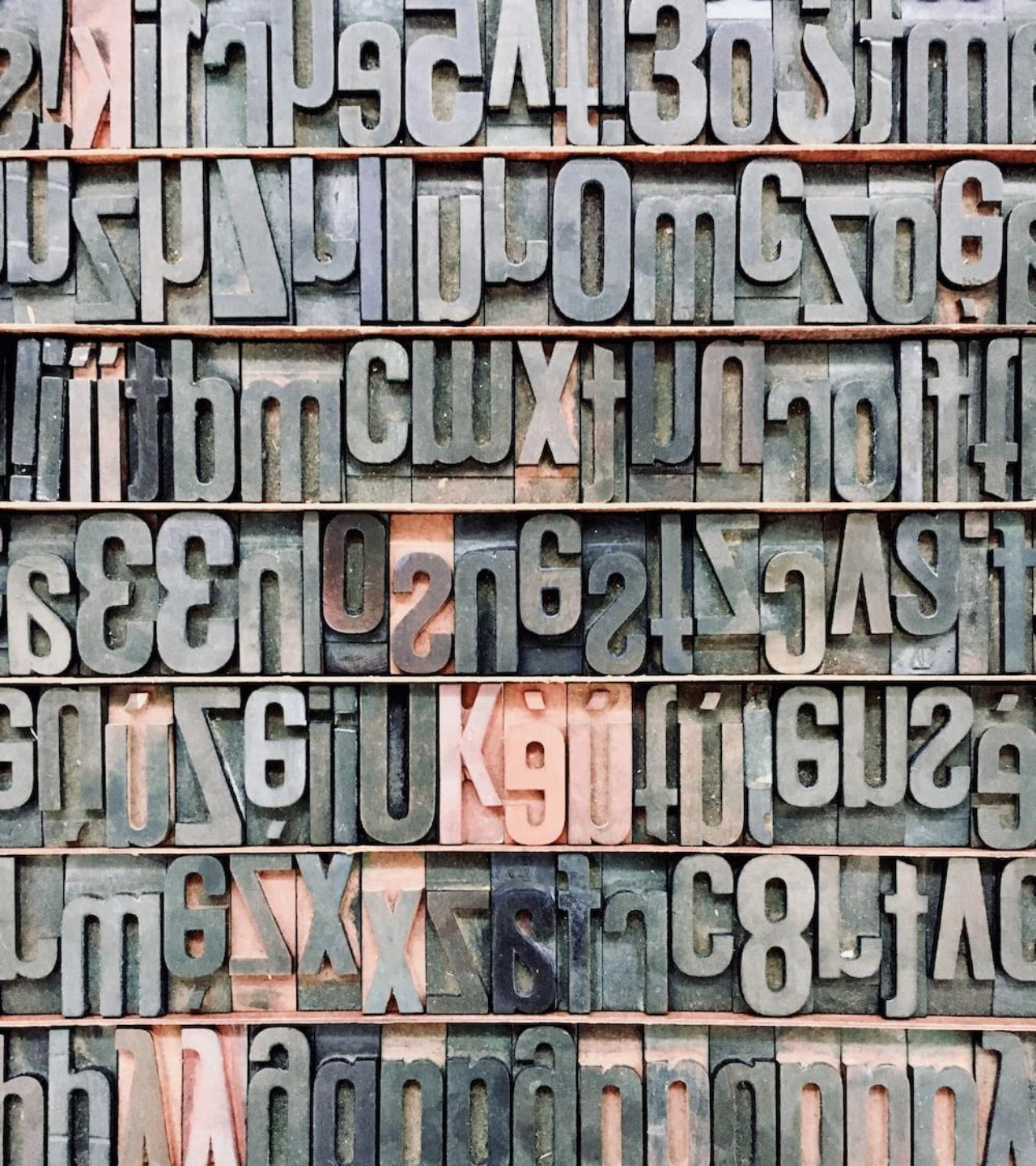
- Proponents of P&W overemphasize or misinterpret verses to support physical expression in worship.
- While it is not necessarily *wrong* to be physically expressive in church, the type of expression promoted by P&W goes far beyond the bounds of Scripture and history.





Tabernacle Typology

Proponents of Praise & Worship Theology often use typological studies of the Tabernacle to defend their practices.

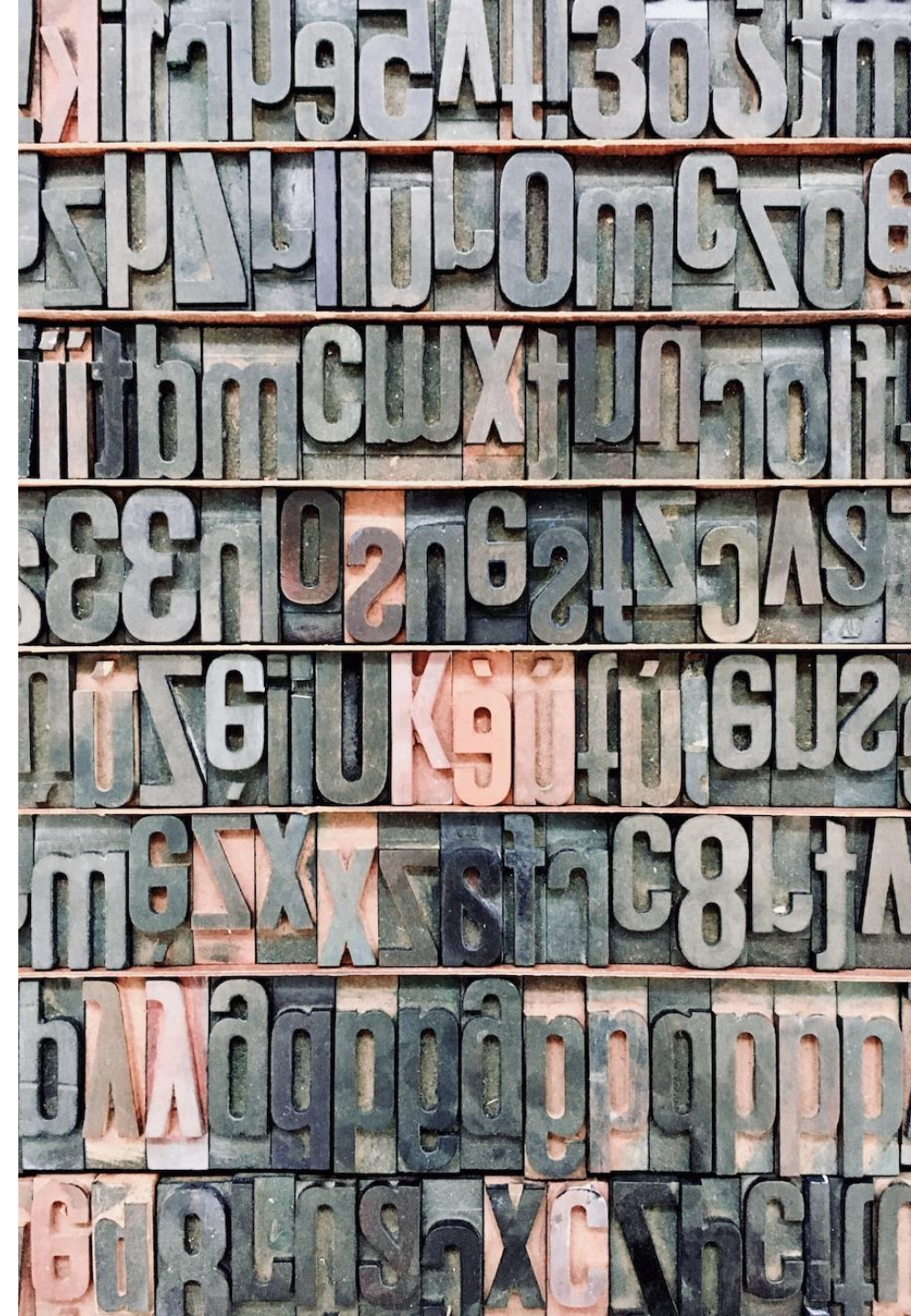


Typology

“A type is a divinely purposed anticipation which illustrates its antitype. These two parts of one theme are related to each other by the fact that the same truth or principle is embodied in each. It is not the prerogative of the type to establish the truth of a doctrine; it rather enhances the force of the truth as set forth in the antitype. On the other hand, the antitype serves to lift its type out of the commonplace into that which is inexhaustible and to invest it with riches and treasures hitherto unrevealed.” – Lewis Sperry Chafer

Danger of Typology

“Typology, like prophecy, has often suffered more from its friends than its foes. The fact that extremists have failed to distinguish between that which is typical and that which is merely allegorical, analogous, parallel, happy illustration, or resemblance may have driven conservative theologians from the field. When truth is tortured by faddists and extremists, an added obligation is thereby imposed upon conservative scholarship to declare it in its right proportions. It is obvious that to neglect truth is a greater error than to overemphasize it or to misstate it; and typology, though abused by some, is, nevertheless, conspicuous by its absence from works Systematic Theology. That typology is neglected is evident from the fact that of upwards of twenty works of Systematic Theology examined, but one lists this subject in its index and this author has made but one slight reference to it in a footnote.” - Chafer





Tabernacle Typology

- “The tabernacle is a heavenly order for worship.” (p. 133)
- So claims Zach Neese and other P&W authors.
- The problem is that they the wild speculations that they make have no firm antitype from Scripture and frankly fail when scrutinized.
- They also overlook many of the other key typological teachings from the Tabernacle, such as holiness, redemption, sanctification, and awfulness of sin.

Bizarre Connections

- Neese surmises (p. 137) that since there is a gate on the Tabernacle's outer wall that there must also be a latch.
- He then connects this imagined latch to Psalm 100:4.
- In doing so he claims that thanksgiving is some sort of password to enter the presence of God.
- Never mind that is actually a curtain and Psalm 100:4 has no bearing on its use.

closes behind them. Popeye goes up to the secret door and tries the password "Open sissy!" Nothing happens. "Open Cecil!" Nothing. Finally he uses his pipe as a blowtorch, cuts his own door, defeats the dastardly villains, and rescues his lanky lady love.²

Did you know that there is a password that opens the gate to God's tabernacle? Psalm 100:4 says: "Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name" (NIV).

The Message paraphrase puts it like this: "Enter with the password: 'Thank you!' Make yourselves at home, talking praise. Thank him. Worship him."

What does this mean? There is an attitude of access. When we bring people to the gate (Jesus), the way we lead them there should inspire praise and gratitude. The gospel inspires gratitude.

What???

Patently Wrong Information

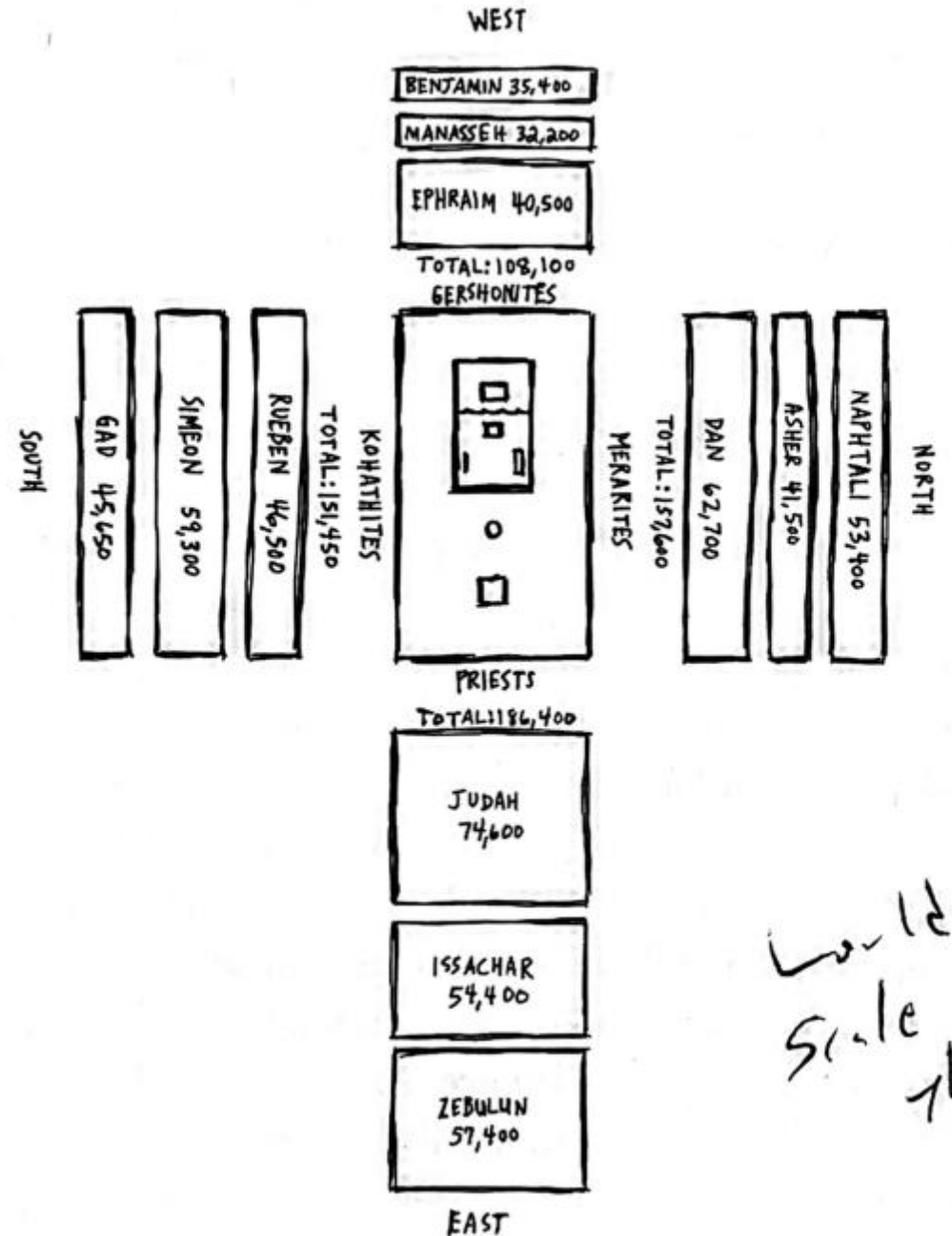
- Neese claim on p. 191 that the drink offerings were poured out “in God’s presence”.
- However, the drink offering was consumed on the Brazen Altar with the sacrifice, not on the Altar of Incense – Numbers 15:3-5

Can you imagine what it was like to be handed a cup by Christ and told, “This cup is the new covenant in my blood, which is poured out for you” (Luke 22:20, NIV)? The drink offering was always poured out by the priests in God’s presence, as was the blood of the atonement sacrifice. Was Jesus saying that His blood was both?

No.
on altar

Misleading Diagrams

- On p. 27 of *How to Worship a King*, this diagram appears to illustrate how the tribes of Israel camped around the Tabernacle.
- Neese notes that it looks like a cross.
- The problem is that there is no way it could look like this
- The Tabernacle court is 100 cubits x 50 cubits, or 150 feet by 75 feet (11,250 sq. ft.)
- He is literally showing the 150,000+ people on the east and west combined into the area of about 2.5 basketball courts.

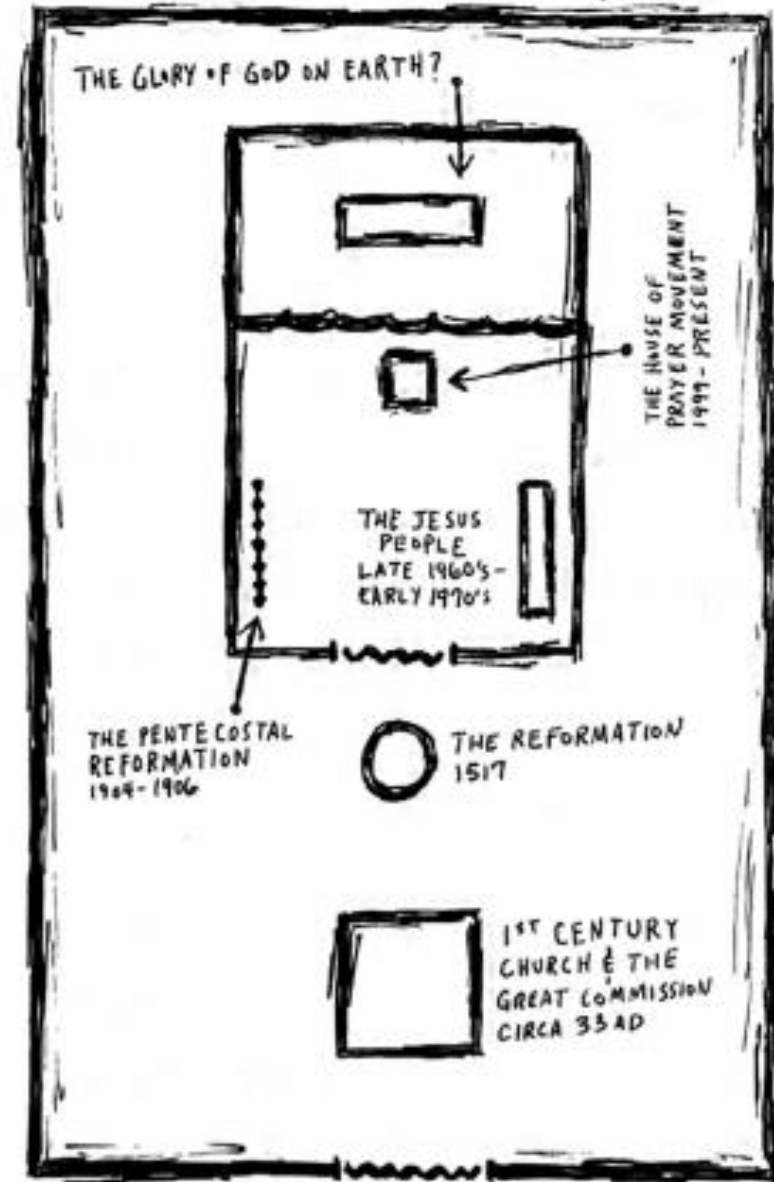


Would not
scale like
this

Prophetic Typology

- Neese goes even further and uses the Tabernacle as a model for church history.
- This chart is on p. 271.
- His outline of history is:
 - 1st Century Church & the Great Commission circa 33 A.D.
 - The Reformation – 1517
 - The Pentecostal Reformation – 1904-1906
 - The Jesus People – Late 1960's – Early 1970's
 - The House of Prayer Movement – 1999-present
 - The Glory of God on Earth?

THE COMING GLORY



Conclusion #4

- Proponents of P&W wrongly interpret the Bible through typology.
- The reason is because typology is one of the weakest forms of interpretation when we stray too far from how the Bible interprets itself.



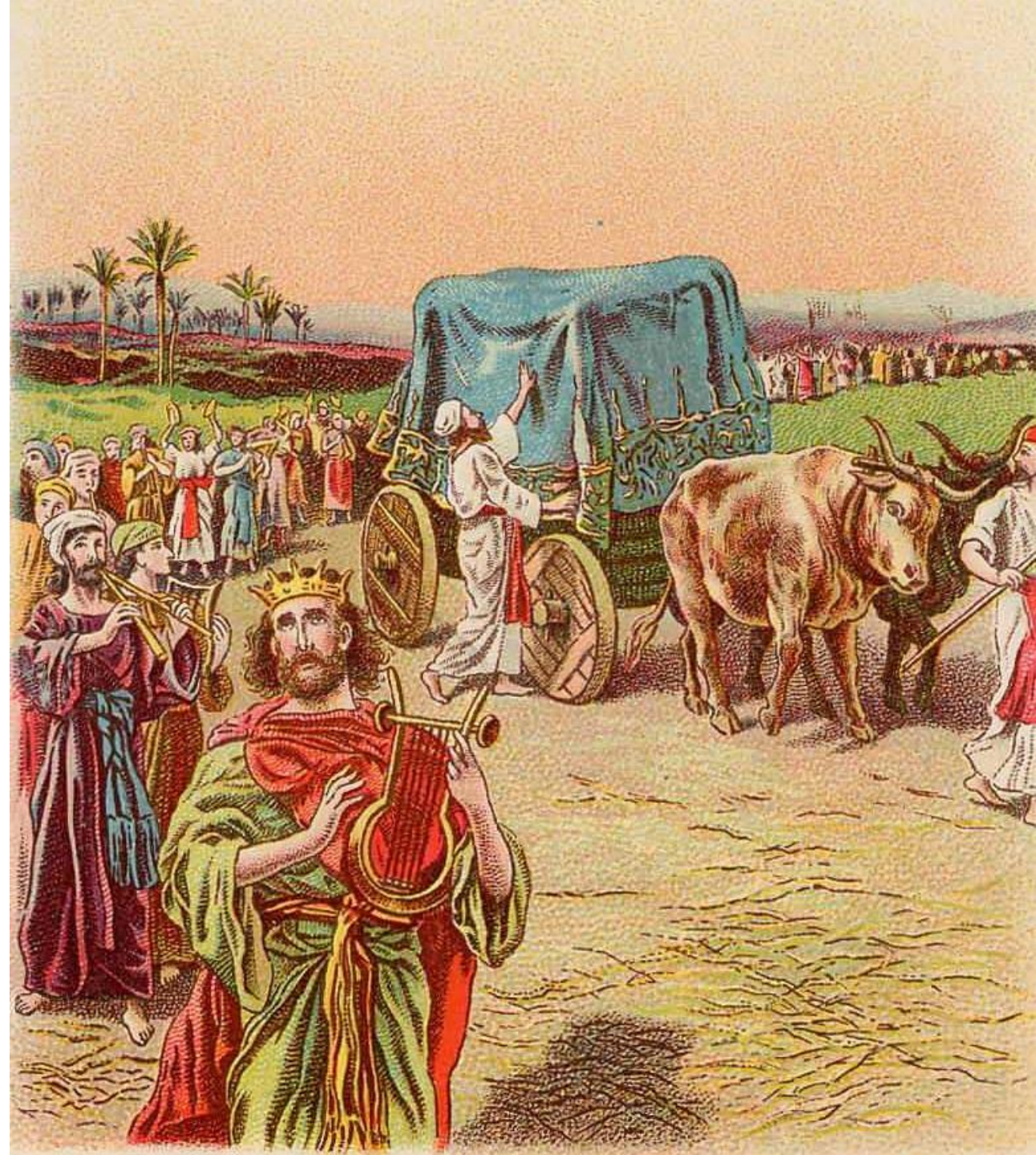


Tabernacle of David

Proponents of Praise & Worship Theology often use the so-called “Tabernacle of David” to support their practices.

How many Tabernacles?

- When I first read *How to Worship a King*, I was confused by Neese's constant referral to there being Tabernacles (plural)
- While he may not spend a lot of time on it, one of the earliest and most popular P&W emphases has been the "Tabernacle of David"

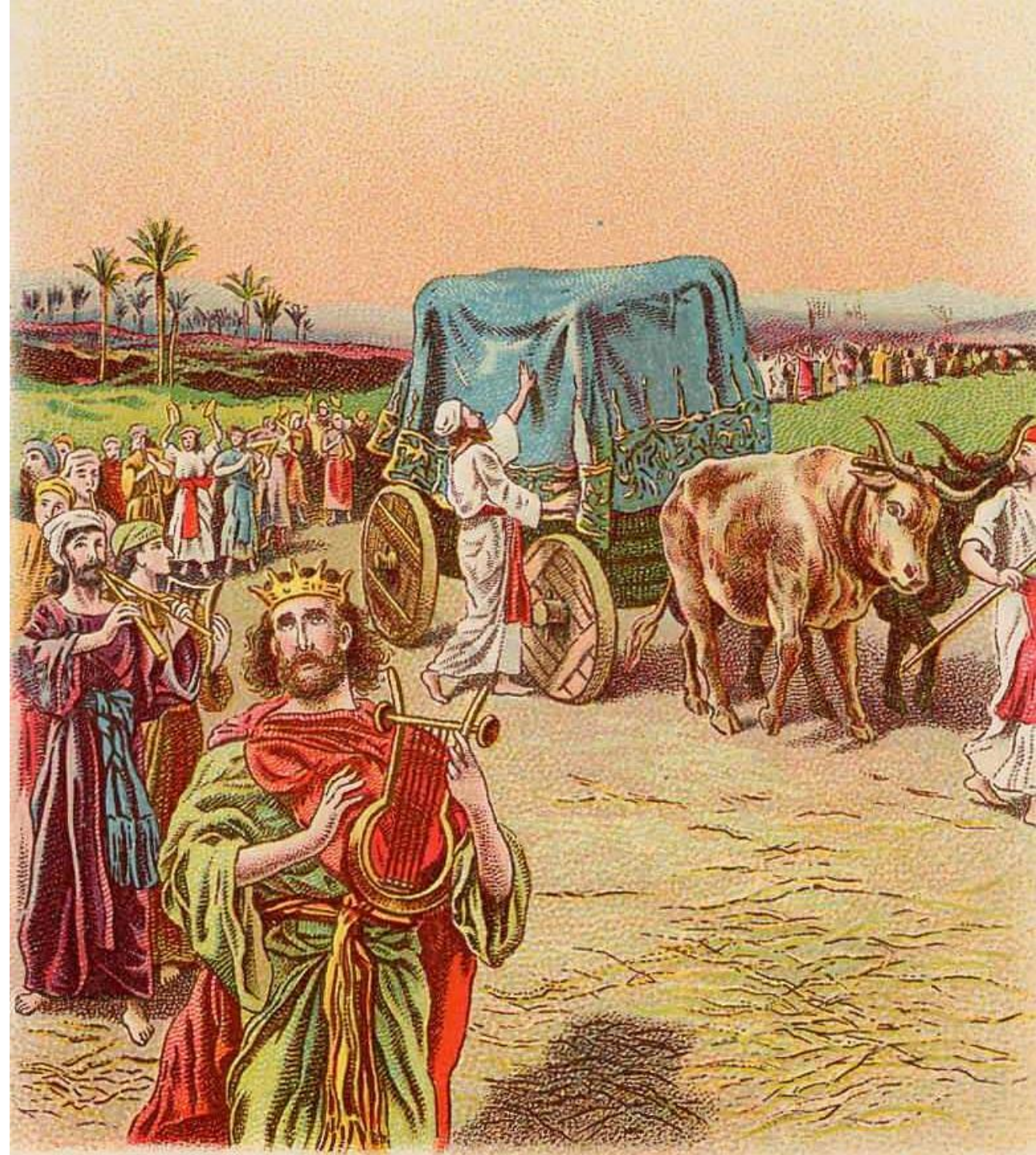


Historical Background

- c. 1150 B.C. – The Tabernacle of Moses and Ark are together at Shiloh, where they had been for over three centuries. – Joshua 18:1, Judges 18:31, I Samuel 1:3, 2:3
- 1122 B.C. – The Ark is removed from the Tabernacle of Moses and brought to the war camp of the Israelites at Ebenezer, maybe 18-20 miles west of Shiloh. This First Battle at Ebenezer was a terrible defeat of the Jews by the Philistines. The Ark was captured in the battle and in the rout that followed it is believed by some that Shiloh was sacked or destroyed. – I Samuel 4:1-11, Jeremiah 7:12
- 1121 B.C. – The Ark spends seven months in the hands of the Philistines. It was moved among their capitals of Ashdod, Gath, and Ekron. In each of these locations God cursed the inhabitants while they possessed the Ark. – I Samuel 5:1-6:1
- 1121 B.C. – The Philistines send the Ark back to Israel by placing it on a cart pulled by two untamed milk cows. It arrives in Bethshemesh, where the Israelites there do not respect the Ark by opening it and God punishes their lack of reverence. – I Samuel 6:2-20
- 1065 B.C. – David flees from Saul's court and arrives at Nob. He is given shewbread by Ahimelech, implying that at least some of the Tabernacle furniture and setup is present there. The large number of priests and the high priest himself also suggest something special about this site. Based on the evidence, we assume that some form of the Tabernacle of Moses (minus the Ark) existed at Nob when David visited there. When and how it came to be here from its last appearance at Shiloh is unknown. – I Samuel 21:1-9

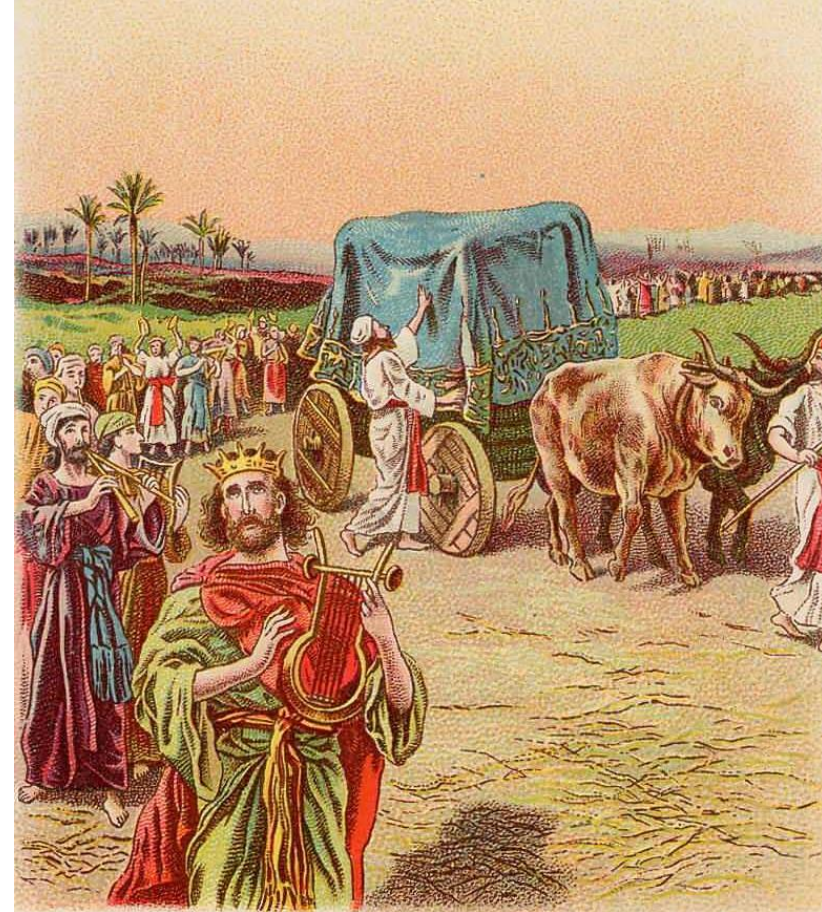
Historical Background, cont.

- 1046 B.C. – David attempts to bring the Ark to Jerusalem by placing it on a cart. Uzzah is killed when he attempts to steady the Ark on the cart. The Ark is placed in the house of Obededom, where it stays for the next three months. – II Samuel 6:1-11, I Chronicles 13:1-14
- 1046 B.C. – David brings the Ark to Jerusalem, amid sacrifices and singing. It is placed in a specially constructed tent/tabernacle, the Tabernacle of David. – II Samuel 6:12-19, I Chronicles 15:1-16:37
- 1046 B.C. – David organizes the service of the Levites to serve in two locations: before the Ark in Jerusalem and at the Tabernacle of Moses which was now in Gibeon. It is assumed that the Tabernacle of Moses moved to Gibeon after the slaughter of the priests at Nob by Doeg in I Samuel 22:6-23. This separation remained until the completion of the Temple by Solomon in 1004 B.C. – I Chronicles 16:37-43, 21:29; II Chronicles 1:3



Why a Tabernacle?

- It appears that David saw this new tabernacle for the Ark (I am calling it the “Tabernacle of David” to differentiate it from the “Tabernacle of Moses”) as only a temporary dwelling. We see in II Samuel 7 that David had every intention of building a grand Temple. Even though God did not allow him to build it, we see his concern and preparation for its construction (I Chronicles 22). David was anxious for the day when God’s presence returned to Israel in a complete Tabernacle/Temple.
- But David also realized that day had not arrived yet. The Tabernacle of David was a temporary structure that awaited something grander to replace it. Though they possessed the Ark and some blessing from their respectful keeping of it, God’s presence was not upon it like the days in the wilderness. This is emphasized in the fact that God’s presence fell in such a mighty way at the dedication of the Temple (II Chronicles 5:13-14) but no mention is made of any similar event for the Tabernacle of David.



Activities at the Tabernacle of David

- Sacrifices – II Samuel 6:17-18, I Kings 3:15
- Gathering of the people – II Samuel 6:19
- Corporate praise – I Chronicles 16:36
- Personal Worship – II Samuel 12:20
- NOTE – I’m honestly not 100% sure “house of the LORD” refers to the Tabernacle of David instead of the Tabernacle of Moses. It makes sense that he would go to the former rather than the latter since it was closer, but the use of the phrase “house of the LORD” generally refers to the Tabernacle of Moses or the Temple.
- Music – I Chronicles 15:16-22, 16:42



Priests at the Tabernacle of David

- Asaph and his family took care of day-to-day affairs – I Chronicles 16:37
- Obededom and family were porters/doorkeepers – I Chronicles 16:38
- Note that the names and positions that follow in I Chronicles 16:39-42 appear to be associated with the Tabernacle of Moses at Gibeon and not the Tabernacle of David at Jerusalem. It is interesting to find that this is the first reference to incorporating music into the services at the Tabernacle of Moses.
- The position of Asaph is interesting. If this is the same Asaph as in I Chronicles 6:39, 15:17, etc. (and there is little doubt that is the same person) then it is assumed that he must be exercising his musical abilities in this service. But Asaph could be acting in his position as a Gershonite. The Gershonites were the division of Levites charged mainly with carrying and caring for the decorative materials of the Tabernacle of Moses (Numbers 4:24-28).
- It is also interesting to note that Obededom was a Kohathite (I Chronicles 26:1-5), the division charged with carrying the “most holy things” of the Tabernacle of Moses (Numbers 4:4-14). Regardless, the presence of Asaph suggests but does not prove a musical program.



Assumptions about the Tabernacle of David

P&W proponents propose many ideas about the Tabernacle of David, most of which are pure conjecture.

The Tabernacle of David had only one compartment that corresponded with the Most Holy Place

There was unrestricted access for many/all into the presence of the Ark.

There was constant, 24/7 praise, worship, and music before the Ark.

David dwelt in his Tabernacle.

God's presence was in the Tabernacle of David.

The worship was marked by spontaneity and dancing.

David initiated a new form of worship marked by singing, physical expression, etc.

Prophecy and the Tabernacle of David

- A “tabernacle of David” is mentioned in Isaiah 16:5 and Amos 9:11-12.
- In Acts 15:13-21, James quotes from Amos 9 to say support Gentiles being part of the church.
- Most conservative Bible scholars will say that the “tabernacle of David” in these verses is symbolic for the house or throne of David.
- Pentecostal/Charismatic authors reinterpreted these verses to speak of the physical Tabernacle of David.
 - Though it is never actually called that name in Scripture.



Conclusion #5

- Proponents of P&W have created an entirely new emphasis on a structure that the Bible itself does not place much importance on.
- The Bible speaks of the Tabernacle of David as a temporary dwelling until the greater Temple was completed.
- God does not hide major doctrines in obscurity.





Sensual Worship

Proponents of Praise & Worship Theology often make descriptions of intimacy with God using sexual imagery.

The Wrong Kind of Intimacy

- It is amazing the amount of sexually charged phrases and terms that make their way into the lyrics of P&W songs and the writings of their proponents.



“Sloppy Wet Kiss”

One of the most egregious examples is “How He Loves” by Jesus Culture

We are His portion and He is our prize
Drawn to redemption by the grace in his eyes
If grace is an ocean, we're all sinking (ha ha)
So heaven meets earth like a **sloppy wet kiss**
And my heart turns violently inside of my chest
I don't have time to maintain these regrets
when I think about the way

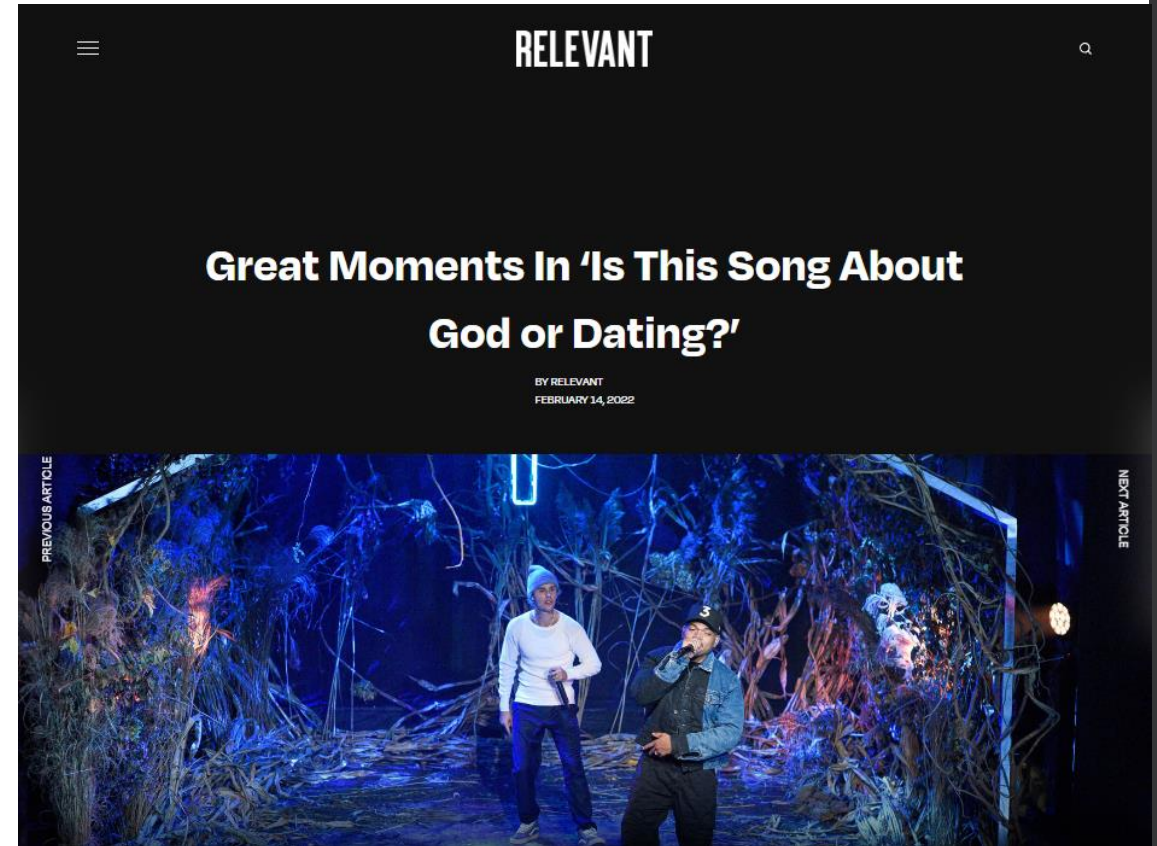
And oh
How He loves us oh
Oh how He loves us
how He loves us oh

Etc., etc. etc.



It is like a running joke...

- This articles from Relevant Magazine was published on February 14, 2022.
- It jokingly highlights lyrics like:
 - *And I... I... I-I-I, I'm desperate for You / And I... I... I-I-I, I'm lost without You / And I... I... I-I-I, I'm desperate for You / And I... I... I-I-I, I'm lost without You*
 - *Your fragrance is intoxicating in our secret place / Your love is extravagant*
 - *Lay back against you and breathe, feel your heart beat / This love is so deep, it's more than I can stand*



Not just songs...

- The problem is that the goal of “intimacy” with God paired with emotions simply begs to be sexualized.
- Let’s look at some examples from *How to Worship a King*:

Given that intimacy is the desire of God’s heart, why is it the thing we most withhold from Him? Maybe because intimacy is hard to fake. Many churches have high-octane praise. (Some churches even go as far as submitting to Jesus as Lord and to worshipping from a sense of obedience.) Many pastors deliver a strong Bible message every week. But very few churches give time for Christ to experience intimacy with His bride. It is important to remember that it is the congregation that is the bride of Christ, not the individual. So intimacy is not an aspect of

Sort of sexual!
Besides, wedding hasn't happened!

Another...

- This quote from p. 66 is after a discussion of the sinful woman in Luke 7:36-50.
- Luke 7:45 - “Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.”

We in the Western church can often be more like the Pharisees than the woman. I am not advocating an anything-goes standard in our expressions of worship. After all, some kinds of intimacy are more appropriate for the bedroom than for the front yard. I am suggesting that worship must include adoration and that adoration must be physically expressed.

Just like a kiss, worship is an expression of intimate love. And, as is true in our human relationships, the more intimate the relationship, the more passionate the expression of affection.

I was not raised in an especially demonstrative family. I always knew they loved me; we just weren't the huggy-kissy types, so I have had to learn this and submit myself to it. We cannot expect God to submit His culture to ours. If there is any hope for our civilization, we must submit our culture to His.

Another...

- On p. 67, he discusses how worship is like passionate kisses.

Now, there is a type of kiss that I give my wife that is hers alone—it is reserved. I would not (and dare not) share it with any other living person. Why? Because of all of my human relationships, my relationship with her is most intimate. So our kisses are most passionate.

The greater the intimacy of a relationship, the more passionately its love is expressed. The greater the intimacy of our relationship with God, the more passionate our worship will be. After all, He defined passion for us on the cross. When we reciprocate that passion, we are demonstrating our love for Him appropriately.

I don't want to offend you if you are from a tradition that is more

worship is sexual?

Last one...

- This one from p. 214:

Question: What is the result of the fellowship of sharing in His sufferings? Answer: the power of the Resurrection. Or, to put it in simpler terms, what is the result of intimacy with God? It is the power of His Spirit.

Intimacy bears fruit and power. It is a natural law.

I happen to be an expert in this field. My wife and I have six children, and I can tell you with absolute authority that every one of them is the result of the intimate relationship I have with my wife. All across the natural world—trees, bees, birds, bunnies, bass, and beluga whales—none bear “fruit” without intimacy.

Put another way, you can't have offspring, or fruit, without communion. In the same way, we cannot bear the fruit of the Spirit without entering into an intimate relationship with Jesus.

SEXUAL

Conclusion #6

- Proponents of P&W often blur the lines of decency when describing “intimate” worship.
- This is wrong on so many levels and debases great spiritual truths to fickle physical expressions.





Charismatic Influence

Many of the leading Praise & Worship experts are openly Charismatic in their doctrine, practice, and affiliations.

Surprised?

- No fundamental or conservative Christian should be able to read the works of most P&W proponents without seeing the glaring examples of Charismatic practice in the author's lives.

A photograph of a church service. The word "JESUS" is displayed in large, white, sans-serif capital letters on a screen in the background. In the foreground, several people are visible, some with their hands raised in a gesture of praise or prayer. The lighting is dim, with blue and purple hues, creating a solemn and reverent atmosphere.

JESUS



Bob Kauflin

- Director of Sovereign Grace Music
 - Don't let that name fool you.
- He is a leader in worship theology and practice.
- Author of *Worship Matters*
- In his works he does try to add a deeper theology to P&W, but he cannot escape the Charismatic roots.
- Note – I have had literal arguments about whether or not he is Charismatic. I think the evidence is clear.

Charismatic!

- On p. 86 Kauflin says that he is not a “charismatic” but a “continuationist” because he believes in the sign gifts.
- **BUT THAT IS LITERALLY THE DEFINITION OF A CHARISMATIC!**

THE PROPER FOCUS

My roots are in the charismatic outpouring of the 1970s, a time when thousands were converted and powerfully filled with God’s Spirit.

Since that time, the term *charismatic* has sometimes been associated with doctrinal error, unsubstantiated claims of healing, financial impropriety, outlandish and unfulfilled predictions, an overemphasis on the speech gifts, and some regrettable hairstyles.

Of course, many charismatics aren’t characterized by any part of that list. However, it’s not unusual for the term *charismatic* to be connected primarily with the gifts of tongues, prophecy, and miraculous healings, along with certain worship styles. But the Spirit’s work isn’t limited to particular manifestations. Scripture associates the Spirit’s work with all aspects of the Christian’s life.

That’s why I’ve started to identify myself more often as a continuationist rather than a charismatic. That means I believe that all the spiritual gifts mentioned in the New Testament have continued to the present day and don’t limit the Spirit’s work to specific gifts. Ultimately, I’m not nearly as concerned about the label as I am about cultivating an active dependence on God’s Spirit as he works in and through us for his glory.

Gordon Fee offers this biblical view of the Spirit’s work in our midst:

Big Day Day!

Gift of Prophecy

- On p. 140, Kauflin claims that he exercises the gift of prophecy by singing spontaneously composed lyrics on stage.

Ch. 13, p. 140 III

For many years I've sung spontaneous songs during corporate worship that I believe are a form of prophecy. They're similar to a spoken prophetic impression from the Lord, only they're sung, they rhyme, and they are often sung "from God to us." I've never believed for a moment that the words I sing are "word for word" from God. That's called Scripture. But these songs seem to consistently communicate in verse the Lord's heart for a particular individual, group, or situation.⁶

Charismatic Movement

- On p. 153 he acknowledges that his movement was born out of the Charismatic movement.

Sovereign Grace Ministries, the family of churches I'm privileged to serve, has its roots in the charismatic movement of the 1970s. Much of what we did in our early meetings was a reaction to the formal liturgies we'd grown up in.

But before we knew it, we developed our own liturgy. Of course, we never *called* it that. But a liturgy, which literally means "a public way of doing things," is simply a description of what a church does in corporate worship. And ours became fairly predictable.

Most meetings started with two fast songs, one medium song, then two or three slow songs. During that time (which lasted thirty to fifty minutes), people would contribute prophetic words or Scripture readings, and occasionally we'd pray for specific groups of people. After the "worship," we'd welcome guests, give announcements, and receive the offering. We might also dedicate babies or welcome new members. Finally we'd hear an hour-long message followed by a song and a time of prayer for anyone who wanted it.

Prophetic Impression

- On p. 178, Kauflin talks about how in his services someone may share a “prophetic impression”.

Nope

But the horizontal aspect of worship can be even more direct. We might take time to pray for those battling life-threatening illnesses. Someone may share a prophetic impression for older saints. We might honor an individual or specific group in the church for their faithful service or godly example.

Zach Neese

- Zach Neese is the Pastor of Worship Development at Gateway Church in Southlake, Texas.
- He is author of *How To Worship a King*.



A Floating Man

- Neese wastes no time in getting weird by opening his preface with a story about someone worshiping God and floating in the air.

PREFACE

I know a man who walked to the edge of a field on a snowy day. As he stood in the pillowy silence and gazed out on the snow-muffled trees, the sun spangled off rolling hills of undisturbed white where corn used to grow. The sky stretched an endless soupy blue above him, and the field in front of him rolled like waves on a milky sea. The quiet was simply staggering. The man's heart was filled to bursting with the beauty of it, so he lifted his arms to God, closed his eyes, and worshipped.

He was not alone. He cannot recall how much time passed nor describe the feeling he experienced as God stooped low. His soul resounded with unspeakable joy as he waded into wholeness. Wholeness? How can one explain the feeling of coming into unity with the living God? It feels like life electrified!

He lost track of himself as he lost track of time. But at some point he became conscious of a strange, vertiginous weightlessness. Then he did something that he has since wished he could undo. He opened his eyes.

Looking down, he found that his boots were three feet off the ground and he was turning in slow circles in the air. Like a little boy being twirled and lifted in the arms of his father, he was rising steadily upward.

It happened so fast that he had no time to control his reaction. The man startled. And as soon as he did, he began a slow descent to the snow-covered ground until he stood alone again on the hill. For a long time he stood there in conflicted awe and regret.

LH AT?

Prophecy, Healing, Deliverance

- Also from the preface...

Evangelism begins as worship. Teaching and preaching begin as worship. Prayer and prophecy, healing and deliverance, discipleship and missions, charity and kindness, patience and everything else—when done God's way—all begin and end with worship. Without worship we are simply religious people working dutifully at religious tasks. Worship is the motivation that turns every task into a demonstration of our love for God.

Visions

- On p. 5 he claims to have had a vision.

Over the centuries the gap between the platform and the pews has only widened. It is a gap created by humans and not by God. A few years ago I was praying about a worship recording that we were doing at Gateway Church. I began to ask God what He wanted to do through the worship at our church. While I was praying, I had a vision. I was on the platform with the worship team, and the congregation was out in front of us worshipping God. On the floor between the platform and the congregation was a two-foot-thick wall of glass. It stood about twenty feet high and followed the curved contour of the

Oh my!

Supernatural Shove

- On p. 14 he recounts God (or something) physically shove him for being critical of a small town church.

What?

I'll never forget the day I was in a worship service at a small-town church. The musicianship was bad, the singing was bad, the leadership was bad, and the song selection was bad. Everything was bad. The people couldn't even clap on time. And as I stood there snarkily critiquing every aspect of the service in my mind, I felt a hand shove against my chest. It pushed so hard that it rocked me back on my heels. I don't like to be touched that way, and I took offense to it. So when I looked down to see whose hand was on my chest, ready to share some stern words with him, I was surprised to find that there was no hand. No one was touching me. Even so, I could feel the hand and all five fingers pressing against my chest. It was a strong, solid hand. Then I heard a voice inside me say, "That is not yours to judge. That is Mine."

An experience like that tends to adjust a fellow's attitude. And I never forgot the lesson. Worship belongs to God. It is not about my tastes or preferences. It is not mine to judge.

Brownsville Revival

- On p. 17 he begins a story that took place while visiting the “Brownsville Revival”.

I was not saved long when the Brownsville Revival was in full swing. I don't know what your opinion is of that season, but I made the drive to Florida with a few church buddies to see what all the uproar was about. I witnessed and was part of several powerful, miraculous events while I was there. I also witnessed a lot of fleshly nonsense. It taught me that anything God does, the devil (through human pride) will try to counterfeit. Personally, I feel that both the genuine and the charlatan worked side by side in that revival. And just like the farmer who allowed the wheat and the weeds to grow up together so that the young wheat would not be uprooted (Matt. 13:24–30), God permitted them to coexist—but not forever.

While I was there, something happened in a service that propelled me into my calling. The worship pastor, Lindell Cooley, came to the

Uncontrolled Walking

- Continuing the story, on p. 18 he claims that his feet moved on their own to get him to surrender to be a worship leader.

front during a prayer time and asked all of the worship leaders to come forward.

At the time I wasn't leading anything. I had never even led a small group in worship. But instantly my feet were, seemingly on their own accord, making tracks toward the front. I passed several buddies who gave me funny looks. "What are you doing?" one said. Another said, "You aren't a worship leader!"

"I know," I said apologetically. "My feet just started walking! I am not doing it!"

Prophecy

- Finishing the story on p. 18, the pastor prophecies that he will be a worship leader.

When I got to the front, Pastor Cooley was praying over the people who had reached the front ahead of me. My good ole feet pressed me right through the crowd to the front row. As he prayed, I saw him lay hands on a lot of people, but he didn't say anything to them. When he came to me, he simply said, "You *will* lead, but you must lead in purity."

That was it. But it set something off in me. You see, I had never wanted to lead anything in my life. I didn't want to be led, either. I wanted to be left alone. My high school guidance counselor told me that I should be a hermit and have nothing to do with people. That was fine by me.

Nevertheless, that day started a wheel turning in my heart. Not

Prophecy?

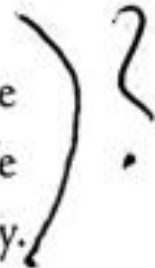
God Speaking

- On p. 91, he claims God kept him up all night speaking the name of his deceased child.

One of my favorite Sunday morning God moments happened the day after my wife and I lost our second son. Jen began showing signs that she was going to miscarry. We did everything we could find in the Bible to do. We obeyed everything. And the child still died.

I have a son in heaven named Mattias.

About a month before the miscarriage God kept me up all night one night telling me his name over and over again. We knew his name! We had hopes and dreams for him! He was already a part of our family. He was my son.



Healing.

- On p. 90 he promotes supernatural healing through faith.

Does the Word say that “by his stripes we are healed” (Isa. 53:5, MEV)? Then praise God that He is a healer and that He will heal the sickness you are experiencing in your body.

Dreams

- On p. 98, God speaks to him in dreams.
- The story continues through p. 100.
- In this dream he is fighting demons but learns to defeat the demons through praise.
- HE GOT THEOLOGY FROM A DREAM!

When I was a new Christian, God began teaching me about the value of praise. God sometimes speaks to me in dreams. (Acts 2:17 said that He would, and as a young Christian I was just new enough in the Word that I believed it wholeheartedly.)

(If you don't believe that God speaks through dreams, you might want to skip this part—oh, also skip the stories of Joseph, Solomon, Job, Daniel, Ezekiel, Peter, Paul, and the Nativity. Those all involve God speaking through dreams. Well, you had better just skip the Book of Acts all together, because God does all kinds of strange things in there. Don't even get me started on the Book of Revelation.)

One night I was sleeping and having a very vivid dream. In my dream I was like an action figure—a GI Joe—in God's hand. I was dressed in white combat fatigues, but instead of camouflage they were painted and smeared with red. I asked God why I was dressed that way, and He said that I was robed in righteousness (Isa. 61:10) and covered by the blood of the Lamb (Rev. 7:14). I had a sword in each hand. God carried me to what appeared to be an enormous (to me it was enormous, but to God it was not tall at all) half-built skyscraper—just floors and beams and girders. It had no walls or windows. He moved me toward one of the

(Rev. 1:16-21)

Transfiguration

- On p. 166-167 he tells about God “transfiguring” his wife so that he could see her as God sees her.
- He claims his wife was glowing with glory.

We had only been married for two years when I saw my wife, Jen, transfigured. I don't mean that she changed or matured; I mean that I saw my wife transfigured.

It happened because I asked God a metaphorical question and He took me literally. Jen and I had been fighting like betta fish, and I just couldn't figure out how to stop. So one night before I fell asleep, I asked God to show me what she looked like through His eyes. I must have asked the right question, because that night He showed me something life-altering.

Do you know the feeling of closing your eyes and turning your face up to the spring sun? You can see it through your eyelids and feel its warmth tingling on the skin of your face. That is what woke me up that night. The left side of my face had a bright, warm light shining on it. When I opened my eyes, the room was illuminated by a golden glow, and turning to my left, I saw why. Jen was made out of gold. There she lay, uncovered in the bed beside me, the most beautiful thing I have ever seen in my life. She looked as if her skin and hair were spun from gold. But it wasn't gold; it was perfection. It was glory radiating from her pores and glowing in a halo that encircled her sleeping form. Jen's complexion was smooth and flawless—not a wrinkle, scar, or blemish. Her form was exquisite, womanly perfection. Her face was a portrait of stillness, peace, and elegance. And all around her a halo glowed and throbbed like a fairy ring around the moon. Jen was entirely enveloped in glory!

Why?

Why?

Prophecy

- On p. 219, he teaches on the gift of prophecy.

I recently finished an eight-week teaching series on prophecy (the gift of prophecy, not end-times prophecy) with our worship teams because we want them to understand and move in the prophetic when they are on the platform. What does that look like? Prophecy is communicating the heart of God. We do that through whatever “language” the Lord has given us. Teachers and preachers prophesy using the spoken word because the spoken word is their gift. But these guys are musicians, and they have been given the language of music. I want them to understand that by the Spirit of God they can communicate the heart of God through the language of music. And I want to give them opportunities to do that.

Spirit Gifts

- Also on p. 219 he claims to have witnessed every gift of the Spirit.

them opportunities to do that.

Worship is like a lightning rod for the gifts of the Spirit. I am not exaggerating when I say that I have seen every gift of the Spirit manifested in the congregation during musical times of worship.



Spirit Gifts

- The theme of Spirit Gifts continues on p. 220.

No

Can people receive words of wisdom and knowledge and prophecy during worship? They sure can. The Holy Spirit speaks through praise and worship.

No

Should you expect to see healings, miracles, and supernatural faith arise during worship? Yes, you should. And should you expect tongues and interpretation during praise and worship? I have already told you about the migrant workers who received the gospel, were convicted of sin, and were saved during worship. It happened because our language barriers do not hinder God. The Holy Spirit interpreted the truth right into their hearts.

Vision

- On p. 226 he claims to have had a vision.

Wor...

worshipping, I had a vision. A vision is like a waking dream. It was like someone just changed the channel on what my eyes could see, and instead of seeing myself walking around the aisles, I saw myself on the platform leading worship.

I was playing my guitar and adoring Jesus with my eyes closed, and I cocked back my head and lifted my face to the ceiling. When I did, a light broke through the ceiling of the church and shone down on me. God's face came through the hole in the ceiling, and He began to stoop down closer and closer to me, engulfing me in light and glory.

When His face was so close to mine that His nose was almost touching my nose, He exhaled. I inhaled and was filled to near bursting with the breath of God. Then I turned my face toward the congregation and exhaled. I released God's breath all over them. And the congregation inhaled, sucking in the Spirit of God. Then every one of them turned their faces to the sky and exhaled back to God. And the vision ended.

That, my friend, is worship leading. And that is what the altar of incense is all about.

Voice of God

- On p. 256 he hears God speak to him.

As I lay there crying, I heard the voice of God as clear as day and full of compassion and patience: "If I had not permitted you to suffer this, your children would have inherited your pride."

Conclusion #7

- Proponents of P&W rarely hide their Charismatic theology or practice.
- The question becomes, “Why would I want to worship like a Charismatic?”





Worldly Influence

Many ideas and practices of contemporary praise & worship come from outside the church and Christianity.

Looking to the World

- Fundamental philosophies and practices of contemporary praise & worship have come from outside the church.
- This quote by Kauflin illustrates the issue:



I once heard a woman describe how Bono and U2 taught her more about worship than any Sunday morning worship leader. That's an alarming statement. Our goal as worship leaders is unlike that of any concert and is far more significant. We're seeking to impress upon people the greatness of the Savior whose glory transcends our surroundings and technology.

Problems with this Approach

- It lets outsiders dictate how insiders worship.
- It places an emphasis on something (outsiders) outside the church and God.
- It is not based on natural development of church practice and philosophy.

