

Decent and Orderly Worship

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The Default Expectation of the Holy Spirit's Work in Worship

Holy spirit, You are welcome here
Come flood this place and fill the atmosphere
Your glory, God, is what our hearts long for
To be overcome by Your presence, Lord

Bryan Torwalt and Katie Torwalt, "Holy Spirit," 2011.

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- ◇ mainstreaming the desire to be physical and expressive in worship
- ◇ highlighting intensity as a liturgical virtue
- ◇ a certain expectation of experience to the forms of contemporary worship, and
- ◇ a musical sacramentality [that] raises the importance of the worship set as well as the musicians leading this set.

Lim and Ruth, *Lovin' on Jesus*, 18.

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“The presence of the Holy Spirit then is fundamental to a Pentecostal perspective of worship. The conviction that the Spirit is present in worship is one of the deepest beliefs in a Pentecostal liturgical vision. The expectancy of the Spirit's presence is often palpable in the liturgy... Their liturgical rites and sensibilities encourage becoming consciously present to God—even as God's presence is expected to become very real in worship.”

Daniel E. Albrecht, “Worshiping and the Spirit: Transmuting Liturgy Pentecostally,” in *The Spirit in Worship—Worship in the Spirit*, ed. Teresa Berger and Bryan D. Spinks (Collegeville, MN: Liturgical Press, 2009), 239.

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“Part of leading a worship service’s flow . . . involves keeping the awareness of God’s real, abiding presence before his worshipers. As all of the elements of worship pass by, the one constant—the True Flow—is the presence of the Holy Spirit himself.” This kind of flow, according to Hicks, “lies in understanding and guiding your worship service’s emotional journey.”

Hicks, *The Worship Pastor*, 184.

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“By investing heavily in particular signs of the Spirit's presence, such as ecstatic physical patterns of behavior, church members define the Spirit by the empirical measurement of particular phenomena, which if absent imply that the Spirit has not ‘turned up.’”

James Steven, “The Spirit in Contemporary Charismatic Worship,” in *The Spirit in Worship—Worship in the Spirit*, ed. Teresa Berger and Bryan D. Spinks (Collegeville, MN: Liturgical Press, 2009), 258.

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In the midst of radical receptivity, an encounter with the Holy Spirit may occur. Pentecostals envision such encounters as integral to the worship experience. While an overwhelming or overpowering experience of/in the Spirit is neither rare nor routine for a particular Pentecostal worshiper, the experiential dimension of worship is fundamental. The liturgical vision sees God as present in the service; consequently, Pentecostals reason that a direct experience of God is a normal expectation.

Albrecht, "Worshiping and the Spirit: Transmuting Liturgy Pentecostally," 240.

Is the Holy Spirit's Work Characteristically Extraordinary Experience?

In the Scriptures themselves, extraordinary gifts appear to be limited to a few brief periods in biblical history, in which they serve as confirmatory signs of new revelation and its ambassadors, and as a means of establishing and defending the kingdom of God in epochally significant ways. . . . Outbreaks of the miraculous sign gifts in the Old Testament were, generally speaking, limited to those periods of redemptive history in which a new stage of covenantal revelation was reached. . . . But these sign-deeds were never normative. Nor does the Old Testament suggest they should have continued unabated even throughout the redemptive-historical epoch they inaugurated. . . . Consistent with this pattern, the work of Christ and the apostles was confirmed by “signs and wonders.”

Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: IVP Academic, 1997), 224–225.

Ordering as a Characteristic of the Holy Spirit's Work

It was more especially the Holy Spirit's work to bring the world to its beauty and perfection out of the chaos, for the beauty of the world is a communication of God's beauty. The Holy Spirit is the harmony and excellency and beauty of the Deity . . . therefore it was his work to communicate beauty and harmony to the world, and so we read that it was he that moved upon the face of the waters.

Jonathan Edwards, "Miscellanies," no. 293, in *Works of Jonathan Edwards, 13, The "Miscellanies,"* (Entry Nos. a-500), ed. Thomas A. Schafer (New Haven, CT: Yale University Press, 1996), 384.

1 Corinthians 14

¹ Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. ² For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. ³ On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. ⁴ The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. ⁵ Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

The Nature and Purpose of Corporate Worship

- ◆ Corporate worship is *corporate* worship, not *individual* worship.
- ◆ Corporate worship is for believers, not unbelievers.
- ◆ Corporate worship has the primary purpose of edification, not merely expression.
- ◆ Corporate worship accomplishes edification through order, not disorder.
- ◆ Corporate worship should be biblically-regulated, not unregulated.