

...as He leads...

Orderly Worship & the Use of Spiritual Gifts

Orderly Worship

Worship in the Bible is the wholehearted offering of reverence, honour, and devotion to God, expressed through our inward attitude and outward action. It goes far beyond just our meeting together and singing to Him.

Worship is a posture of humility, love, and obedience, grounded in the recognition of His holiness and worth.

To worship is to bow before Him and to serve Him.

Ultimately, worship is a God centred lifestyle (*Rom 12:1*).

Scripture mentions a variety of ways in which a Believer can express their praise and worship to the Lord:

- clapping (*Ps 47:1*)
- shouting (*Ps 98:4, 100:1*)
- falling prostrate (*Rev 4:10*)
- lifting hands (*Ps 63:4, 134:2*)
- bowing (*Ps 95:6*)
- singing (*Ps 95:1, 96:1-2*)
- dancing (*Ps 149:3, 2 Sam 6:14*)
- using instruments (*Ps 98:5-6, 150:5-6*)
- lifting banners (*Ps 20:5*)
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Regarding worship, we also learn in Scripture:

- Worship, praise and prayer are offered up and given to the Father & Son only (*Jn 4:23, 5:23, 14:6; Phil 2:11*).

Nowhere in the Bible do we see worship, praise or prayer offered up or given to the Holy Spirit.

We are taught to worship by the spirit and in the spirit but not give worship to the Spirit (*Phil 3:3, Jn 4:24*).

Believers are instructed to ask for the gift of the Holy Spirit (*Lk 11:13, Acts 2:38*), be filled with the Spirit (*Eph 5:18*), pray in the Spirit (*Eph 6:18*), walk in the Spirit (*Gal 5:16-18*), live and keep in step with the Spirit (*Gal 5:25*), and not grieve, nor quench the Spirit (*Eph 4:30, 1 Thes 5:19*).

- Prayers are mostly made to God the Father through Jesus Christ His Son (*Eph 2:18, Col 3:17*), though Jesus was also prayed and sung to (*Jn 14:12-14, Acts 7:59, 9:6-14, Rev 22:20*).

- We are to worship the Lord in an orderly manner (*1 Cor 14:40*).
Our God is a God of order and peace (*1 Cor 14:33, 2 Thess 3:16, Gal 5:22*).

However, in relation to worshipping the Lord, we are not to equate ‘peace’ with being quiet, nor being loud with meaning it is ‘disorderly’.

The throne room of heaven, for example, isn’t quiet - it resounds with powerful, unending, thunderous worship, yet it remains perfectly ordered, structured and without confusion.

In the book of Revelation, flashes of lightning, rumblings, and peals of thunder are seen coming from God's throne (*Rev 4:5*), and the living creatures never stop crying out, "*Holy, holy, holy is the Lord God Almighty*" (*Rev 4:8*).

The angels and the redeemed multitudes lift their voices like "*the roar of many waters and like the sound of mighty thunder*" as they praise God (*Rev 19:6*).

The voices of countless angels are declaring *in a loud voice* the worthiness of the Lamb (*Rev 5:11–12*), and a great multitude from every nation are *crying out in a loud voice* that salvation belongs to God (*Rev 7:9–10*).

Heaven erupts again when *loud voices* proclaim the kingdom of Christ (*Rev 11:15*), and the sound of worship rises *like the roar of many waters and loud thunder* (*Rev 14:2; 19:6*).

Heaven's worship is loud, joyful, and overwhelming - not chaotic, but full of awe, unity, and glory.

This shows that peaceful worship is not defined by silence or quiet reverence, but by the very presence and majesty of God Himself.

Furthermore, the Psalms instruct God's people to offer worship marked by joyful and exuberant praise: *shout to God with the voice of joy* (*Ps 47:1*), *shout joyfully to the Lord all the earth* (*Ps 98:4*), *shout for joy to the Lord* (*Ps 100:1*), *praise Him with loud cymbals* (*Ps 150:5*). And when we freely and openly adore God for all He has done for us (*Ps 116:12*), and love Him with all our heart, soul, mind and strength (*Mtt 22:37*), we will find ourselves naturally praising Him in this way.

Though there are times when our worship will be reverently quiet: *Be still, and know that I am God* (*Ps 46:10*), *let all the earth keep silence before him* (*Hab 2:20*), we need to understand that peace in worship is not about volume but about our heart.

Peace is relational. It is worship born out of our reconciliation and right relationship with God (*Rom 5:1, Col 1:20*), and is experienced as we live in unity with others (*Rom 12:18, 14:9, Heb 12:14*).

Jesus teaches that our reconciliation with others is essential to our acceptable worship of God: *So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.* (*Mtt 5:23-24*).

Hence, whether in silence or in shouting, whether in stillness or with clapping, dancing and waving banners, peaceful worship does not refer to how loud or quiet we are, nor what outward style our worship takes. It refers to worship that is centred on our being reconciled and at peace in our relationship with the Lord God Almighty and with others (*Eph 4:3*).

The Use of Spiritual Gifts

Scripture teaches that the gifts of the Spirit are given by God to build up the church, serve others and glorify the Lord. They are not for personal pride or gain (*1 Cor 12:7,11; 14:26, 1 Pet 4:10*).

All Believers have been given a spiritual gift/s. They are important and should be used. We are taught to fan them into flame (*2 Tim 1:6*).

There are many different spiritual gifts (*1 Cor 12, Rom 12, Eph 4:11*), but all flow from the same Spirit, and must be exercised in love and humility.

Without love, the use of our giftings are worthless and amount to nothing (1 Cor 12:31, 1 Cor 13, 14:1).

We are not to suppress spiritual gifts in our meetings (1 Cor 14:39), but we are to order them, so they edify and build up the body of Christ.

Spiritual gifts must be exercised in a way that benefits all, not in chaotic competition.

Our Lord does not want people speaking out loud in tongues to a congregation that cannot be understood (1 Cor 14:23), nor people giving prophetic messages over the top of each other. This type of behaviour leads to chaos, disorder and confusion (1 Cor 14:33).

Thus, we are to ensure that the Scriptural teaching given around the specific gifts of tongues and prophecy is adhered to in our meetings:

Gift of tongues: *If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret, but if there is no interpreter, he must keep silent in the church, and let him speak to himself and to God (1 Cor 14:27-28).*

Gift of prophecy: *Let two or three prophets speak, and let the others pass judgment. But if a revelation is made to another who is seated, the first one must keep silent...so that all may learn and be exhorted; and the spirits of prophets are subject to prophets (1 Cor 14:29-30). Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. But all things must be done properly and in an orderly manner (1 Cor 14:39-40).*

Order is not the enemy of the Spirit, it is the environment in which the Spirit brings clarity, conviction, and edification.

Note: Not every manifestation in a meeting maybe from the Holy Spirit. Testing and discernment are key (1 Jn 4:1)

About Us

Mission Statement:

...as He leads... are ambassadors of Christ who through the leading and power of the Holy Spirit exist to glorify God, edify His saints and make disciples of the Lord Jesus Christ in Fremantle.

Vision Statement:

To see every person in Fremantle repent of their sins, believe in Jesus Christ, confess Him as Lord, and dedicate their lives to walking in His ways.

Statement of Faith:

We believe the Bible is the inspired Word of God. It is entirely inerrant in its original manuscripts (2 Tim 3:16, 2 Pet 1:20-21) and is the unfailing final authority on all matters relating to faith and Christian living (Ps 12:6, Prov. 30:5). It is completely sufficient, containing everything necessary for salvation, spiritual growth, and equipping Believers for every good work (Ps 19:7-8, 2 Tim 3:17, 2 Pet 1:3).

We affirm the Biblical teaching contained in the historic Apostles Creed:

I believe in God the Father Almighty
Creator of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.

The third day He rose again from the dead.

He ascended into heaven
and is seated at the right hand of God the Father Almighty.

From there He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Further information

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