

Prophetic Worship And Ministry

The Key Functional Role: Prophet Second Pillar: House of Prayer for All Nations

Matthew 21:13-16. “My house will be called a House of Prayer for all Nations, but you have made it a den of robbers” (NKJV).

Prophetic worship and ministry in the local congregation was called by Jesus to be “A House of Prayer for All Nations.” It requires us to learn about prophetic leadership and teamwork; about thanksgiving, praise, and worship; about the priesthood of believers, about intercession, and what the New Testament says about body-life fellowship and ministry.

A. The “House-of-Prayer” Mandate

Isaiah 56:6-7 - The prophet Isaiah provides the Old Testament basis for the concept of a house of prayer. It speaks of those “who bind themselves to the Lord to serve him, to love the name of the Lord, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant.” It is promised, “These I will bring to my holy mountain and give them joy in **My House of Prayer**. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a **House of Prayer For All Nations**.”

The first pillar truth of Northgate Community Church we have considered was The Whole Counsel of God. Now, the second living pillar truth at Northgate is what we call **A HOUSE OF PRAYER**. This involves people understanding the “priesthood of believers.” A true house of prayer has a prophetic focus. The subject of prayer embodies many aspects, including worship, praise, thanksgiving, intercession, spiritual gifts, spiritual warfare and the ministry of reconciliation. Worship is a constant value within our community.

This second lesson puts together two important ideas. First, vertical ministry to the Lord as a prophetic dimension, and secondly, horizontal ministry to the people as a prophetic dimension of leading people to become a worshipping people and a prophetic influence in society for the glory of God. We believe the individual Christian has been given gifting by the Holy Spirit and should be involved in some form of ministry. Thus the diversified potential of the priesthood of believers is released as the Holy Spirit works directly or indirectly through members of the congregational body in both the public gatherings and within the many smaller flocks or ministry settings of congregational life.

B. The Cleansing of the Temple

Today, in a spiritual sense, God is purging his *church*, his “living temple” (Eph. 2:22). Matthew 21:12-16 contains a four-fold progression of thought. This passage demonstrates how Jesus cleansed the literal, physical temple of his day. His desire is for the church to be “a radiant church without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:27). The local congregation must, not only be a praying church, but also be a prophetic church.

1. Jesus entered the temple and drove out the money changers (Mt. 21:12) → Our goal: to be a **House of Purity**

2. Jesus made the temple new to keep it from being a “den of thieves” (Mt. 21:13) → Our goal: to be a **House of Prayer**
3. Jesus proceeded to minister to and heal the blind and the lame (Mt. 21:14) → Our goal: to be a **House of Power**
4. Jesus taught that God ordained praise in the temple (Mt. 21:15-16) → Our goal: to be a **House of Praise**

C. The House-of-Prayer Has a Three-Fold Mandate - Mt. 21:13-16

“A HOUSE...”	...of PRAYER for...	... all NATIONS”
INWARD FOCUS Ephesians 2:19-22 Colossians 1:1-7 Acts 2:1 Philippians 1:1-6	UPWARD FOCUS Ephesians 3:1-6 Colossians 1:9-14 Acts 1:12-14 Philippians 1:7-11	OUTWARD FOCUS Ephesians 3:7-12 Colossians 1:15-23 Acts 2:2-13 Philippians 1:12
“Christ the Cornerstone” PASTORAL THEME COVENANTAL FOCUS	“Foundation of the Prophets” PROPHETIC THEME WORSHIP PRAYER FOCUS	“Foundation of the Apostles” APOSTOLIC THEME EVANGELISTIC FOCUS
Congregating The local church is a House	Community The local church is a House of Prayer	Commission The local church is a House of Prayer to all Nations
Ministry to Believers	Ministry unto the Lord	Ministry to the World

D. What Is the “Believer Priesthood”?

True worshipping believers are royal priesthood members. Jesus is the great High Priest. True believers make up royal priesthood. While there is only “one mediator” between God and man, Christ Jesus, every believer is a member of the royal priesthood. What is the ministry of believer priests? The Bible is quite definitive about the ministry of believer priests. Remember that you are a believer priest if you have accepted Christ Jesus as your Savior and as your Great High Priest.

Heb 10:19-25 - Therefore, we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. Therefore, we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way. And since we have a great priest over the House of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Hebrews 10:19-25 presents seven priestly duties:

- a. Confidently enter the Most Holy Place (v. 9)
- b. Draw near to God with a sincere heart (v. 22)
 - 1) In full assurance of faith
 - 2) Hearts cleansed from a guilty conscience
 - 3) Bodies washed with pure water
- c. Hold unswerving to the hope professed (v.23) cf. Heb 13:15, 16
- d. Spur fellow-believers on to love and good deeds (v. 24)
- e. Meet faithfully together for mutual encouragement (v. 25)
- f. Seek to evangelize others (Rom 15:16; I Pet 2:9)
- g. Intercede for others (Rev 5:9; Eph 6:18; Rev 8:3, 4; I Tim 2:1-8)

I Peter 2:5 - You, like living stones, are being built into a spiritual house to be a holy priesthood; offering spiritual sacrifices acceptable to God through Jesus Christ.

I Peter 2:9 - You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

Romans 15:14, 15 - You yourselves are full of goodness, complete in knowledge and competent to instruct one another . . . to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

Revelation 1:4-6 - Grace and peace . . . from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father - to him be glory and power forever and ever! Amen.

E. Prayer as Modeled by Jesus (Mk 1:35; Lk 22:39-46)

1. **For Jesus Prayer Was Fellowship with the Father.** Prayer for Christ was not only a time of resource and renewal, but also a practice of the highest priority. Over and over again, Jesus declared that he only told things he heard from the Father.

Mark 1:35 - Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. He dismissed the crowd . . . and went up into the hills by himself to pray (Mt. 14:22, 23).

John 8:38 - I am telling you what I have seen in the Father's presence. He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God.

Luke 22:39-45 - Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, "Pray that you will not fall into temptation." He withdrew about a stone's throw beyond them, knelt down and prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. He arose from prayer and went back to the disciples and found them asleep . . .

Hebrews 7:25 - Therefore, he is able to save completely those who come to God through him, because he always lives to intercede for them.

Romans 8:26, 27 - In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

F. Prayer Is a Matter of Heart Involvement

Jesus made three pointed statements about prayer in Matthew 26:40-41, all of which place a profound call on the life of the believer. Three ideas:

- a. Could you not keep watch with me for one hour?
- b. Watch and pray to not fall into temptation.
- c. The spirit is willing, but the body is weak.

Contrast this with the intimacy with which Jesus addressed God. He called him, “My Father,” three times in Matthew 26:39, 42, 44. “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.” It was in prayer that Jesus determined the voice and will of the Father. Believers must accept prayer as their highest calling. We are called to pray, to preach the gospel, to persuade men to accept Christ as Savior and Lord, but - in that order of priority. Prayer must be at the center of a Christian’s life and the congregation’s life.

G. The Lord’s Prayer

Matthew 6:9-13, Jesus said, “This is how you should pray. ‘Our Father in heaven: hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation but deliver us from the evil one. For yours is the kingdom and the power and glory forever. Amen.’”

Prayer should follow the pattern taught by Jesus, Matthew 6:9-13. The formula or pattern for prayer as taught by Jesus is well known. It provides a framework for prayer and speaks to the important categories involved in prayer.

Seven Categories of Prayer

CATEGORY	PETITION	ISSUES
GODLY REVERENCE	Our father, hallowed be your name	Worship Praise Thanksgiving Reverential Awe
KINGDOM AUTHORITY	Your kingdom come	Repentance Living Faith Spirituality Authority Issues
DIVINE DIRECTION	Your will be done, on earth as it is in heaven	Dominion Mandate Biblical Authority Whole Counsel God’s Perfect Will
MATERIAL PROVISION	Give us this day our daily bread	Trusting God Anxiety Issues Daily Manna Work Ethics
FORGIVENESS ISSUES	Forgive us our debts, as we have forgiven our debtors	Resentment Bitterness Roots Relational Issues Debt Of Love
SPIRITUAL WARFARE	Lead us not into temptation, but deliver us from evil	World/Flesh/Devil Temptation Issues Overcoming Life Healing-Deliverance
SOCIAL CONSCIENCE	For yours is the kingdom, the power and the glory forever, amen.	Shalom Peace Social Issues Peace Of Jerusalem Kingdom Reality

If a believer were to pursue the above topics in depth, a basis for victorious Christian living would be obtained.

H. Prophetic Ministry in I Timothy 2:1-15

1. Prayer Is the First Priority (2:1a)

1 Tim 2:1 – Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men.

a. **First Priority in the Church.** What is to be the first priority in the ministry of the church? “I exhort first” (Greek: *parakaleo*) is a forceful phrase. It signifies urgency, a strong, constant appeal, carrying with it all the delegated authority of an apostle. Prayer in the life of a church is not optional, but obligatory. The phrase “first of all” is the Greek phrase: “*proton panton*” and has the idea of what one will give priority to. Paul’s meaning is simple: of all things to be considered, prayer leads the list of priorities. Prayer is to have first priority in congregational ministry and leadership.

b. **Jesus Made Prayer His First and Top Priority.** Prayer needs direction and instruction. The disciples asked Jesus to teach them how to pray (Luke 11:1). It is the first item on the discipleship agenda. Jesus prayed for himself, before he prayed for others (John 17). He particularly prayed for those whom God has entrusted to his care and development.

PRAYER	
<i>Three Levels of Heart Involvement</i>	
1. DESIRE	- A Holy Desire
2. DISCIPLINE	- A Hardy Work
3. DELIGHT	- A Healthy Joy

c. **The Early Apostles Put Prayer First.** In Acts 6, the apostles responded to the problem of dissension between the Jewish faction and the Hellenistic faction for inequality in the distribution of goods to the widows by asking the congregation to prayerfully seek out seven qualified men to care for the matter, so that the leaders could “give their attention to prayer and the ministry of the word” (v.4).

d. **The Apostle Paul Put Prayer First.** Later, to the Ephesians (6:19-20), Paul urged them to be involved in ceaseless prayer, to “pray in the Spirit on all occasions with all kinds of prayers and requests,” and “with this in mind, to be alert and always keep on praying for all the saints.”

Phil 4:6 – Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God (NKJV).

2. **Four Types of Prayer (2:1b).** The four types of prayer mentioned are: 1) supplication, 2) saying prayers, 3) intercession and 4) thanksgiving. Three of these words are also used in Phil 4:6. Other passages to consider are Eph 6:18; Heb 5:7-10; Heb 13-15. Jesus taught that prayer involves relationship, reverence, submission, dependence, forgiveness and trust (Luke 11:1-4). These attitudes must be manifested in the types of prayer found below.

a. **“Supplication” - Greek: *deesis* = Entreaty for Needs.** The Greek word comes from *deomai*, to need. It has to do with requests, entreaties and supplications for specific needs; for profound personal need. It involves intense entreaty, even to the point of begging on behalf of another. Examples of such prayer: the leper (Lk 5:12), the demoniac (Lk 8:28, 38), the father of the possessed child (Lk 9:38,40), distressed Simon (Acts 8:24). Such prayer is also modeled: Jesus (Lk 22:32), disciples (Acts 4:31), Cornelius (Acts 10:2), Paul (Rom 1:10), Zacharias (Lk 1:13), Anna (Lk 2:37); disciples of John the Baptist (Lk 5:33).

James 5:16 - The effectual fervent prayer (same word) of a righteous man avails much.

1 Pet 3:12 - The eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil.

b. **“Prayers” - Greek: *proseuche* = Sacred Reverence.** The Greek word for prayers refers to a most general word implying worship, adoration, and reverence in an all-inclusive way. Whereas, *deesis* refers to supplication in specific situations, *proseuchas* refers to request for ongoing needs, such as the need for wisdom, greater consecration, progress in the administration of justice, etc. “Prayers” center our attention on the Lord so that we can begin to see our circumstances and ourselves from His perspective. Prayer is not for God’s

benefit but ours. Saying sacred prayers to God involves reverent address to Deity (Mt 21:22; Luke 6:12, 22:45; Acts 1:14, 12:5; Rom 15:30; I Tim 5:5; Phil 4:6).

c. **“Intercession”- Greek: *enteuxis* = Childlike Petitions.** The Greek word here is used only two times in the NT (I Tim 2:1 and 4:5) meaning to meet with, to fall in with, coming together, freedom of access. It involves audience and petition such as to enter into a king’s presence and to submit a petition to him. To appeal boldly on behalf of another. It refers to close communion and communication between two friends. The privilege of having a sacred interview with God the Father.

1 Tim 4:5 - Everything God created is good, because things are consecrated by the word of God and prayer (*enteuxis*).

2 Tim 1:3 – Night and day I constantly remember you in my prayers.

The Holy Spirit, according to Rom 8:27, comes to our assistance, interceding (*enteuxis*) for us, that is, drawing near to God to do audience on our behalf. Christ is also presently seated on his throne at the right hand of God interceding (*enteuxis*) for us (Rom 8:34). In fact, he ever lives to intercede (*enteuxis*) for us (Heb. 7:25). The church is to draw near to God and plead on behalf of others.

d. **“Thanksgiving” - Greek: *eucharistia* = Expressing Gratitude.** The Greek word for “giving thanks” comes from *eu*, good, and *charis*, grace, meaning “to do something good to the one who has bestowed gracious gifts; to give appreciation; to be filled with gratitude” (Ps 50:14, 69:30). A mark of spiritual apostasy in the last days will be an “unthankful spirit” (II Tim. 3:2). Grumbling, complaining, anxiety, irritability and resistance are opposite to the spirit of thanksgiving. In fact, negativity is overcome by the therapeutic activity of giving expressions of gratefulness to God even when we don’t feel thankful.

I Thess 5:17-18 – Pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you.

Phil 4:6 – In everything, by prayer and petition, with thanksgiving (*eucharistia*), present your requests to God.

Col 1:12 – Prayer is “giving thanks” (*eucharistia*) to the Father, who has qualified you to share in the inheritance of the saints.

All these verses project an awesome range of impact that should come out of the prophetic prayer of the church.

3. **Prayer Essential to Peaceful Lives (2:2)**

1 Tim 2:2 – For kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

By the avenues of prayer, individuals come into peace, quietness, godliness and holiness. A prophetic church is a praying church. A praying church will be a prophetic church. Prayer promotes peaceful living, quiet lives, godliness, reverence and holiness (v. 2). Furthermore, prayer is good and pleases God (v. 3).

4. **Prayer for People to be Saved (I Tim 2:3-7)**

1 Tim 2:3-7- 3 For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 7 for which I was appointed a preacher and an apostle — I am speaking the truth in Christ and not lying — a teacher of the Gentiles in faith and truth (NKJV).

As I Timothy Two unfolds, Paul continues to stress God’s plan and our responsibility as believers.

a. **Salvation of the Lost (2:4).** What does it mean, “God, our Savior, desires all men to be saved and to come to the knowledge of the truth”? Jesus said, “I came to seek and to save the lost” (Luke 19:10). We will do more with this subject under the subject of evangelism. Passionate prayer focuses toward the salvation of individuals.

b. **Knowledge of the Truth (2:4b).** Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth and the truth will set you free. If the Son sets you free, you will be free indeed” (John 8:31, 36). Purposeful prayer is about helping people come to the knowledge of the truth. How are people set free? As we say before, truth is a relevant issue for both men and women.

- 1) **Truth relates to men:** Greek: *eis epignosin aletheias althein* (I Tim 2:4) - “who wants all men to come to the knowledge.”
- 2) **Truth relates to women:** Greek: *eis epignosin aletheias althein* (I Tim 3:7) - “able to come to the knowledge of the truth.”

5. **Mediation of Salvation (2:5-6).** As the Mediator between God and men, Christ Jesus gave himself as a ransom for all humankind (v. 6). There is one God, one mediator, one ransom for sin and therefore one testimony in due time.

I Tim 2:5-6 – For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time.

6. **Prophetic Proclamation (2:7)**

I Tim 2:7 – For which I was appointed a preacher and an apostle — I am speaking the truth in Christ and not lying — a teacher of the Gentiles in faith and truth (NKJV).

Paul is a preacher, an apostle and teacher to Gentiles in faith and truth (v.7). The work of preaching in contrast to apostleship and teaching is a prophetic activity. Paul is emphasizing the power of powerful preaching. Never underestimate the power of preaching. Powerful preaching continually emphasizes the truth of a Mediator, a “mediator” who changes lives.

Prayer must proceed preaching, and preaching must breathe the spirit of prayer. Furthermore, prayer is the primary form of ministry to the heart and soul of individuals. The prayer induced response of repentant, humble and broken people is the seal of the work of preaching. Paul defines his callings and perhaps their priority of emphasis. For this reason, Paul declares in verse seven:

- a. “I was appointed a **PREACHER**, (‘I am telling the truth’)
- b. “I was appointed...an **APOSTLE** (‘I am not lying’)
- c. “I was appointed...a **TEACHER**, (‘I am a teacher of the truth faith’).
Compare with 1 Cor. 4:1-6, I Tim. 4:6-8.

As a **Preacher**, “herald,” Paul is preaching the message of the cross (I Cor 1:18, II Cor 2:1-2). Proclaiming not what God’s hand has done us but giving forth the word of what God had done in Christ for all who believe. Preaching was to “demonstrate the Spirit and power” (I Cor 2:1-4), in one’s own life (Phil 4:9); by spoken words (Rom 10:5), at the Lord’s Table (I Cor 11:26), and through the “gospel” (I Cor 4:1-4). There is the announcing and there are the announcers.

As a **Planter**, “apostle,” Paul is demonstrating obedience to the Gospel of Christ (I Cor 12:28; Rom 1:5; 15:16, 18, 21). He does not refer to religious societies according to an ecclesiastical blueprint but to people obedient to the gospel. There is the missionary and with him or her, the missionaries.

As a **Perfector**, “teacher,” Paul is faithfully perfecting the saints, seeking to enable people to grow to maturity in Christ (I Cor 3:9-15; 4:17; II Cor 10:8; 13:10; I Cor 10:23-24). There is the matter of explaining and the results are many more explainers. Paul is faithfully edifying the people of God.

7. **Prophetic People (2:8-15)**

Next, Paul goes on to emphasize and teach about propriety issues of men and woman (I Tim 2:8-15) and these comprise the next important matters for a prophetic congregation. Congregational leadership must lead its congregants to remove every hindrance the might keep lost and confused people from accepting the gospel. Therefore, the integrity of our lifestyle and manner must be above reproach and seen as proprieties: “I want men everywhere to pray..., woman, likewise.” According to Gal. 3, there is no male or female in Christ, and women may pray and prophesy in the congregation, according to I Cor 11. However, there are important issues of propriety that must be honored in our day and age, as they were to be acknowledged and obeyed in the apostle Paul’s day.

a. **Holy Manhood (2:8)**

What are the holiness issues for men? Every man is to make sure his prayer life is accompanied by holiness of life in that he avoids attitudes of anger, and does not yield to a pattern of doubtful disputing (2:8).

- 1) Holiness of Life Holy hands: volitional side of man
- 2) Attitudes of Anger Without anger: emotional side of man
- 3) Doubtful Disputing Without debate: intellectual side of man

b. **Modest Womanhood (2:9-15)**

Paul next speaks about the importance of modesty for women. Every woman is to make sure her prayer life is accompanied by modesty in appearance, accompanied by a quietness of attitude, while remaining in submission to authority (2:9-15).

- 1) Modesty of Appearance (v. 9-10) - Matters of modesty, decency, and propriety. Good deeds appropriate to worship.
- 2) Quietness of Attitude (v. 11-14) - Respectfulness of learn - Heb 5:12-14. Learning in quietness and submission of heart.
- 3) Submission to Authority (v. 15) - Involves faith, love, holiness, and propriety

c. **Faithful Saints (2:4, 8, 11, 12-15)**

The entire passage speaks of faithfulness issues for every believer (I Tim 2:4, 8, 11). Every believer is to be a faithful representative of God as a believer-priest functioning in the ministry of reconciliation. Compare with I Kings. 8:22; Ps. 28:2; 63:4; 134:2. It is safe to say by way of summary, all involved in prayer are to have:

- 1) Holy hands (v. 8)
- 2) Good deeds (v. 9-10)
- 3) Quiet minds (v. 11)
- 4) Submitted hearts (v. 12)

Who would deny that these are not standards for prayer for both men and women? It is no more right for a woman to be out from under godly authority, than it is right for a man to be out from under Godly authority. Both men and woman are to live lives of holiness, quietness, good deeds and submissiveness of heart.

I. What Does It Mean to Be a Praying, Worshipping Congregation?

What is included under the idea of the umbrella of prayer, praise and worship?

1. **Prayer Is a Generic Umbrella Term.** The word, “prayer” is a broad word. It covers everything related to the topics of worshipping God, communion with Christ, communication with God and what it means to function within the dynamics of spirituality in a local body. Prayer, in a more general sense, includes priesthood ministry to people in that it is a tool to bring them in to a reconciled relationship with God and to help them sustain that relationship in a healthy way.
2. **Prayer Has Many Dimensions.** Prayer includes worship, praise, thanksgiving, intercession, spiritual gifts, spiritual warfare and the ministry of reconciliation. Many are unaware that “worship” is one of the primary aspects of prayer. Worship is to be exalted as a primary and constant value within Christian community. There must be ministry to the Lord before ministry to one another.
3. **Charismatic Worship.** We must first minister to the Lord before we minister to others or ourselves. Our approach to congregational worship is one of enthusiastic and spontaneous participation by everyone in a free flow of the Spirit. There is a fluid fluctuation all the way from times of joyous praise to God and moments of intense adoration to moments of solemn silence and waiting on the Lord or times of brokenness and weeping. Let there be a readiness to give and receive words of prophetic edification, exhortation and comfort, allowing for the diversified flowing ministry of spiritual gifts. Known widely as “charismatic worship,” we allow the element of spontaneity and anticipation in a congregation’s times of meeting together. There is the enjoyment of receiving from the Spirit of God refreshment and renewal and the giving and receiving of personal ministry. Furthermore, every individual Christian has been presented gifts by the Holy Spirit and should be involved in some form of ministry.
4. **Body-life Worship.** “What then shall we say, brother? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church” (I Cor 14:26). “What good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction” (I Cor 14:6). “Since you are eager for spiritual gifts, try to excel in gifts that build up the church” (I Cor 14:12). “Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy” (I Cor 14:1).
5. **Exaltation of Christ Jesus.** The chief goal is worshipping the exalted, risen, ascended Lord. The giver of gifts to men is Jesus Christ, who “when He ascended on high, led captives in his train and gave gifts to men” (Eph 4:8); the administrator of the gifts is the Holy Spirit (I Cor 12:4, 11); and the energizer is God the Father (I Cor 12:6). One must never be envious of another with particular gifts “if one part is honored, every part rejoices with it” (I Cor 12:27).
6. **Manifestation of Spiritual Gifts.** Spiritual gifts are given “to each one . . . for the common good” (I Cor 12:7). “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms” (Rom 12:5,6). Believers are exhorted to “fan into flame the gift of God, which is in you through the laying on of hands” (II Tim 1:6). Believers are to “eagerly desire the greater gifts” (I Cor 12:31) and to “follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy” (I Cor 14:1).
7. **The Felt Presence of the Spirit of God.** By coming into the presence of the living Spirit of God, we experience His presence as He manifests Himself in the midst of the assembly. The inclusion of many component parts: the potential of diversity provides a rich environment for gathered worshippers as they become personally aware of God’s presence, not be merely touching sacramental objects, people or forms, but by touching the Spirit of God in an inner-man man.

J. The Worship Pattern of the Tabernacle of Moses (2 Sam 6:12-23)

The Tabernacle Tent of Moses provides a “Proto-type” for New Testament worship patterns and priestly ministry. This involves, in the physical tabernacle, a model with their respective, intrinsic meanings: From One’s Home, The Outer Court, The Holy Place, the Holy of Holiest.

1. **Coming to the Tabernacle, to the Assembly (Preptitude)**
 - a. Preparing one’s heart and family for corporate worship
 - b. Fathers and mothers leading their family
 - c. Dependability: Anticipating the gathering together
 - d. Inviting people to come with you
 - e. Arriving at the gate on time
2. **The Outer Court: Ministry unto the World (Attitude)**
 - a. Gateway, brazen altar, laver
 - b. Ministry and message orientation: focus on the cross
 - c. Doxology: God inhabits the praises of His people
 - d. Goal: realizing Christ as redeemer Lord
 - e. Thanksgiving: relates to God’s deeds: what He has done.
3. **The Holy Place: Ministry to the Saints (Certitude)**
 - a. Candlestick, table of shewbread, altar of incense
 - b. Revelation and relationship orientation
 - c. Didache ministry – teaching; Koinonia - fellowship - needed
 - d. Focusing on the certainty of God’s promises
 - e. Praise: relates to God’s holiness: how he is; what he requires.
4. **The Holy of Holies: Ministry unto the Lord: Quietude**
 - a. Ark of the Covenant, the mercy seat, the cherubim beyond the veil
 - b. Worship in the presence of God in the Holy of Holies
 - c. Devotedness: worship by the Spirit of God
 - d. Goal: responding to Christ’s prophetic presence
 - e. Worship: dwelling in God’s presence: coming to Him

K. The New Testament Model of Worship

1. **Doxology: Giving Glory to God**
(Greek: *doxa* = “glory”) – Rom 15:5,6

Praise, thanksgiving, sharing, testimonies, clap offerings, praise in the spirit, psalms, hymns, spiritual songs, Scripture readings interspersed without comment, confessions, intercessions, Scripture lessons: Torah; Prophets; Psalms; Epistles; Gospels.

2. **Eucharist: Drinking Cup of Thanksgiving**
(Gk: *eucharistia* = “thanksgiving”) - I Cor 10:16, 17; 11:24

During the time the congregation focuses on the Lord’s Table, participants are supremely celebrating Christ. Some of the elements of this portion of the service are as follows: Repentance, confession, intercession; appropriate worship, responses; breaking of bread; communion cup; prayers of thanksgiving, praise, worship.

3. **Pneumata: Flowing in the Spiritual Gift**
(Gk: *pneuma*: “spirit”) -- I Cor 14:1; 12:1-11

The manifestation of God’s prophetic flows in the church by means of the charismatic gifts and the dynamic of corporately abiding as “one man” in the presence of the Lord. Some

elements: Spiritual singing in the Spirit; Prophecy, prayer, gifts of the Spirit; Exhortations, encouragement; Scripture affirmations, words of instructions.

4. **Koinonia: Exchanging the Peace**
(Gk: *koinonia*: “Fellowship”) - Gal 6:10

The New Testament church is believed to have practiced what is called the “exchanging of the peace” -- developing and building sensitivity to the knitting of relationships. Check out the “one another” references of the Bible, such as “love one another.” Early congregations practiced such things as the “giving of the peace”, allowing time for the sharing of testimonies of God’s grace, presenting announcements important to the fellowship of the people, and providing for the reception of tithes and offerings.

5. **Didache: Teaching the Word of God**
(Greek - *didache*: “teaching”) - I Tim 4:13; II Tim 3:10, 14-17

Appreciating the teaching of the Word of God and the giving and receiving of godly exhortations. “Devote yourselves to the public reading of Scripture, to preaching and to teaching.” Some of the elements of this final portion of the service are: scripture readings and meditation; homily, sermon, message, the Word; exhortations, words of instruction; response for ministry at the altar: healing, prayer, consecration.

L. The “Tabernacle of David” High Praise Worship

1. The Tabernacle-of-David-Worship centers on exalting praise to God as King.
 - a. Ps. 95:1-6 -- Tenor: “Let us” (An act of the will).
 - b. Ps. 102:18-22 -- For a people yet to be created
 - c. Isa. 61:1-3 -- Garment of praise for the spirit of heaviness
 - d. Isa. 43:19, 21 -- A new thing - a people formed to praise God
 - e. Rev. 19:1-7 -- The heavenly chorus
2. The following seven Hebrew words for different types of praise:

Yadah The extended hand, to throw out the hand, to worship with an extended hand. Action not passivity. Jehosophat put the Levites at the head of the army to praise. The word “praise” is *yadah* (II Chron 20:1-21). Man’s hands are an extension of his inner nature (Ps 63:4; 134:2; 141:2; I Tim 2:8).

Towdah To extend the hands in adoration, avowal or acceptance. To express thanksgiving by means of thank offerings. Acting on our faith. We have not seen salvation, only with the EYE of faith. God will show me his salvation. (Jer 17:26; 33:11; Ps 100:4; cf. Heb 13:15; 11:1). Ps 50:23 speaks of three aspects of thank offerings:

- 1) Thank offerings HONOR God.
- 2) Thank offerings PREPARE the way.
- 3) Thank offerings LEAD to deliverance

Halal To cast up, extol, to clear, to shine, to boast, show, rave, celebrate, to be clamorously foolish. Derivative: Hallelujah.

- Ps 47:1, 6
- II Chron 5:12-14 - “one voice, gave praise to the Lord”

Shabach To address in a loud tone, to command, triumph, glory, to shout.

- Ps 117:1, “O praise (*shebach*) the Lord all ye nations.”
- Ps 63:1, 3, 4 - “my lips shall praise (*shabach*) thee.”
- Ps 47:1, Ps 35:27

Bapak	To kneel, to bless God as an act of adoration, to bow before God expecting to receive. Ps 72:12-15
Zamar	To touch the strings (as instrumental worship). Ps 150 - to praise, to <i>zamar</i> ; Ps 57:8, 9; I Chron 15:16; II Chron 20:27-28
Tehillah	To worship in the Spirit, to sing, to laud with songs of the spirit, unprepared and unpremeditated; flowing in praise. <ul style="list-style-type: none"> ✦ Ps 22:3 - "God inhabits the praises (<i>tehillah</i>) of his people." ✦ II Chron 20:22 - Israel began to sing and to praise (<i>tehillah</i>). ✦ Eph 5:19 - spiritual songs, cf. I Cor 14:15, Isa 28:11, 12

M. The Holy Spirit Controls the Manifestations in Various Ways

Corporate worship involves the manifest grace presence of the Holy Spirit. The control and guidance of the worship gathering is under the supreme direction of the Holy Spirit. The manifestations of the Spirit are given for the common good (I Cor 12:7), and the Holy Spirit gives them to each man just as he determines (I Cor 12:11). Worship is not the product of human endeavor or exertion, but the product of a collective heart response to God. The Holy Spirit speaks through believers. As the Holy Spirit moves and motivates and various individual members respond to the Spirit's prompting, God will speak and minister through individuals into the worship gathering. Therefore, worship as evidenced in the New Testament scriptures involves a number of various expressions and activities.

1. Confessions of faith and of Christ's Lordship - Phil 2:11; Rom 10:9, 10; I Cor 12:3.
2. Testimonies of blessing and of God's faithfulness - Heb 13:15; I Thess 5:18; Heb 2:12; I Cor 14:16, 17.
3. Hymns that express theological content - Eph 5:19; Col 3:16; I Cor 14:26; Acts 16:25; Mt 26:30; Examples of New Testament hymns: Phil 2:5-11; Col 1:15-20; I Tim 3:16.
4. Psalms that express volitional declarations and demonstrated praise - Eph 5:19; Col. 3:16: similar to the simple scriptural songs of today.
5. Spiritual songs that expressed emotional affirmation, joy and personal response to the love of God. Probably these were spontaneous spirit-inspired melodies using repetitive, simple words. As sung meditations, they are the expression of one's inner love for God. James 5:13; Eph 5:19; Col 3:16.
6. Prayers offered in Jesus' Name - John 15:16; Ep. 5:20; Heb 13:15.
7. Declarations of His word and ways - Col 3:16.
8. Seeking the will of God - Eph 4:20, 21.
9. Energizes prayer of various kinds- Rom 8:26-27; I Cor 14:2; Eph 6:18.
10. Opens believers' minds, hearts and voices to vocal praise - I Cor 14:2,15
11. Inspires various gifts of the spirit - I Cor 12:4-11; 14:26.
12. Stimulates the spirit of prophecy - Rev 19:10; I Cor 14:1-4.
13. Creates worship in the Spirit - Phil 3:3.
14. Prophetic gifts and expressions- I Cor 14:3, 6, 26 – Prophecies, Revelations, Words of knowledge, Words of instruction, Tongues with interpretation
15. Strong sacrifice of vocal praise - Rom 15:6; Heb 13:15.

N. Twenty Scriptural Ways to Worship with Variety and Sincerity

Rom 15:6 - You may with one accord and one mouth glorify God, even the father of our Lord Jesus Christ (NKJV).

Heb 13:15 - Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name (NKJV).

1. Audible Voice - Ps 66:1, 8, 17; 98:4; Acts 16:25.
2. Shouting - Ps 47:1; 35:27; 132:9, 16; Isa 12:6; Ps 5:11.
3. Singing - Ps 47:6; I Cor 14:26; Col 3:16; Jam 5:13; Eph 5:18-20.
4. Thanksgiving - Ps.69:30; 50:23; Eph 5:18-20; I Cor 14:16, 17.
5. Joyful Noise – Ps 66:1, 2; 95:1; 16:11.
6. Crying Out - Isa 12:6; Ps 89:26.
7. Speaking in Tongues - Acts 2:11; 10:46; I Cor 14:2; Ps 111:1.
8. Laughter - Ps 126:1-3; Ps 63:3-5.
9. Musical Instruments - Ps 33:1-3; 150:1-6; I Chron 25:1; Isa 38:20.
10. Falling Prostrate - Nehemiah 8:6
11. Clapping of Hands - Ps 47:1; Ps 98:4-8; Isa 55:12.
12. Amen's - Neh 5:13; Ps 89:52; 106:48; I Cor 14:16; Eph 3:21; Rev 7:12.
13. Lifting of Hands - Ps 63:4; 28:2; 88:9; 134:2; Neh 8:6; Heb 12:12.
14. Dancing - Ps 150:4; 89:15; 30:11; 149:2, 3; Ex 15:17; 15:20; Lk 6:23.
15. Bowing-Kneeling - Ps 95:6; Eph 3:14; Neh 8:6; Phil 2:10; Heb 12:12.
16. Standing Before Him - Ps 134:1, 2; Ps 135:1-3; Ezek 44:15.
17. Sacrifice of Praise - Heb 13:15; Jer 33:10, 11; Ps 27:6; Ps 107:22.
18. Choirs - II Chron 20:21-22; Neh 11:23.
19. Antiphonal Singing - Ex 15:21; I Sam 8:7; Ezra 3:11; II Chron 23:1-7.
20. Hymns – Eph 5:19-20; Col 3:16.
21. Spiritual Songs - Eph 5:19-20; Lk 1:46, 55, 68-79; 2:14, 25.

O. Three Categories of Giftedness in the Body

(1)	(2)	(3)
<u>CHARISMATA</u> Spiritual Gifts	<u>ENERGEMA</u> Spiritual Motivations	<u>DIACONIA</u> Spiritual Service
Nine Dynamic Gifts Location: I Corinthians 12:3-11 “There are different kinds of gifts (Greek: charismata) but the same Spirit.” I Corinthians 12:4	Seven Grace Motivations Location: Romans 12:3-8 “There are different kinds of working (Greek: energema) but the same God.” I Corinthians 12:6	Six Ministry Functions Location: Ephesians 4:11 “There are different kinds of service (Greek: diaconian) but the same Lord.” I Corinthians 12:5

1. The Nine Grace Gifts of I Corinthians 12:3-11

a. The Discernment Gifts (Thought Realm/Gifts of Revelation)

1) A Word of Wisdom - Speaking forth in the prompting and power of the Holy Spirit words of clarity and counsel about the application of God's revealed truth to a given problem or difficult situation. Supernaturally, it is the divinely given directive concerning a course of action or a conversational response through which the will of God can be realized in a specific situation. (Mt 22:21; Lk 12:12; Acts 15:13-31)

2) A Word of Knowledge - Supernatural imparting of facts which the individual at the moment had no way of knowing or learning by natural means. At other times, it is the recollection of Biblical facts and teaching with precise application of spiritual truth to a practical experience of life as spontaneously inspired by the Holy Spirit in the moment of need. At other times, it is a divinely given insight into God's will and/or of person's condition that could not be known by the natural mind. (John 4:17-19; Acts 5:19; I Cor 13:2)

3) Discerning of Spirits - A divinely given power of perception by which the motivating source of inspiration behind an individual is determined - whether it be of God, man, or Satan, All believers are to test the spirits, accept that which is right and reject that which is wrong. However, discernment is the special grace to distinguish what is from God (divine), what is soulish (human) and what is demonic (satanic). Satan is ever on the alert to insinuate himself into the work and to create confusion and counterfeit. (Lk 4:18; Acts 8:20-23; 13:10; 16:16-18; I Cor 14:29)

b. The Declaration Gifts (Word Real/Gifts Of Utterance)

1) Prophetic Utterance. Prophecy is divinely inspired utterance that declares God's truth in the power and demonstration of the Holy Spirit in such a way as to accomplish the three goals mentioned in I Corinthians 14:3:

- a) To strengthen (Greek: oikodome, to edify, to build up)
- b) To encourage (Greek: paraclesis, to motivate, to stir up)
- c) To comfort (Greek: paramatheaia, to salve, to cheer up)

2) Various Kinds of Tongues (glossolalia). "Tongues" defines as divinely prompted utterance composed of sounds and syllables unknown to the mind of the speaker but permeated with spiritual purpose and power.

- a) True glossolalia originating in the "spirit" is expressed through the worship ability of the soul and evidenced that the instrument of speaking capacity in the body called the tongue - all to the glory of God.
- b) When expressed in a meeting, this gift unites the hearts of God's people and prepares them to receive the interpretation (note, not translation). The supernatural dimension associated with this gift may serve as a "sign" to the unbeliever (I Cor 14:13-14, 22).
- c) Some tongues have the characteristic of a heavenly speaking or often known as a prayer language in which the individual communes (heavenly), other than that of known human languages (I Cor 13:1).

3) Interpretation of Tongues – This defines as divinely inspired response and revelation insight into the meaning of the tongue just expressed in an assembly of people. The message or interpretation is delivered to the congregation so that the content or spiritual meaning is understood. It may be a warm expression of praise to the Lord, an edifying revelation from God's heart and mind for his people and may bring a sense of immediacy to the people listening. (I Cor 14:5, 6, 15). Paul spoke that even words of prophecy may need an interpretation.

c. The Demonstration Gifts (Deed Realm/Gifts Of Power)

1) Faith - A divine imparting of certainty that takes faith for a given situation which is beyond the limitation of both sense and reason but is in accordance with God's Word and will. On certain occasions, it enables a Christian or group of Christians to believe God in a special way for the accomplishment of a specific task. This gift provides an inner assurance that for the moment excludes the possibility of doubt. (Heb 11:1; Mt 21:21; Acts 3:4-9, 16; I Kings 17:1; James 5:17).

2) Gifts of Healing - A divine moment in which God grants a gift of healing and restorative power, that brings either physical, psychological or spiritual healing and health to a believer in response to faith given by the Holy Spirit. The word "healing" connotes a wholeness of spirit, soul, and body, yet with a sense of specific provision particularized to the purpose of the personal need and immediate situation. (Mk 16:17, 18; Acts 28:8, 9; 10:38; Matt 10:1, 7, 8; 8:17; Isa 53:4, 5; I Pet 2:24; Ps 103:3, 5; Ex 15:26; 23:25; Prov 4:20-22; I Jn 2; Jms 5:14-16; I Thess 5:23).

3) Working of Miracles - The direct intervention of divine power in response to faith whereby dynamic acts are performed in His name. Often, this involves things that defy natural laws. This might include the miraculous powers required for demonic deliverance, unusual angelic protection, safety from poison or serpents, and speaking in unlearned earthly languages (Mk 16:17-20; Acts 2:8-11; 4:30-33; 8:39-40; 19:11-12; 28:1-6).

2. The Seven Grace-Motivations of Romans 12:3-8

Romans 12 speaks to seven basic motivations that cause believers to function within the body of believers. The following is an adaptation as developed more extensively.

1. The Perceiver Motivation - Declares Prophetic Discernment (Spiritual)

The motivation to reveal unrighteous motives or actions by presenting God's truth, to be persuasive in speech. To bring to light things previously concealed. To reveal the secrets of men's hearts causing them to fall down and worship God. (I Cor 14:25)

2. The Server Motivation - Renders Practical Service (Practical)

The motivation to demonstrate love by meeting practical needs, to detect personal needs. To overlook personal discomfort in order to meet these needs. Rendering practical service under the guidance and wisdom of the Holy Spirit. (Ex 35:30-35; Gal 5:13; Col 3:23-25).

3. The Teacher Motivation - Researches and Explains Scripture (Mental)

The motivation to clarify truth in a conceptual way, giving attention to details and meaning. The ability to search out and validate scriptural truth and then to teach the things of the Spirit with wisdom and insight, depending on the Holy Spirit to give understanding to the hearer. (Eph 1:19; Col 3:16; Mt 28:20; Eccles 12:9-14).

4. The Exhorter Motivation - Encourages Personal Progress (Soulical)

The motivation to stimulate the faith of others. Seeking to encourage faith and achievement in others by giving Holy Spirit inspired counsel, consolation and confrontation that manifests the pure love and wisdom of Christ. (Heb 3:13; 10:25).

5. The Giver Motivation - Shares Material Assistance (Material)

The motivation to entrust personal assets, energy and finances to others for the furtherance of their ministry. This person is motivated to give in many various ways. (Mt 10:8; Lk 6:38; Rom 12:13).

6. The Administrator Motivation - Gives Leadership Direction (Functional)

The motivation to coordinate the activities of others for the achievement of common goals. Providing leadership under the guidance and wisdom of the Holy Spirit that released many

people's gifts, abilities and functioning for the good of the overall success of the organization. (I Tim 3:4; Prov 17:2; 16:32).

7. The Empathizer Motivation - Shows Relational Mercy (Emotional)

The motivation to identify with and comfort those who are in distress. Acts of love inspired by the Holy Spirit whereby we are able to identify with those in distress. (Luke 10:37; II Cor 13:8; Col 3:12).

3. The Seven-Fold Ascension Gifts of Ephesians 4:1-16

The following outlines the types of ministry functions to be found in the local church. "Jesus gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers to prepare God's people for works of service (Greek: deacon), so that the body of Christ may be built up" (Ephesians 4:11-12).

- 1. Apostolic Leaders** (Directional Ministry) - **Foundational Focus**
Being apostolic, we are seeking to fulfill the Great Commission vision and mandate (Matt 28:18-20).
- 2. Prophetic Leaders** (Inspirational Ministry) - **Revelation Focus**
Being prophetic, we are seeking to minister life-changing repentance and conversion (II Pet 3:9-14).
- 3. Evangelistic Leaders** (Motivating Ministry) - **Invitational Focus**
Being evangelistic, we are seeking to manifest divine compassion and gospel outreach (II Cor 5:14-21).
- 4. Pastoral Leaders** (Relational Ministry) - **Covenantal Focus**
Being pastoral, we are seeking to demonstrate sacrificial covenant and loving care (John 21:15-17).
- 5. Teacher Leaders** (Didactic Ministry) - **Instructional Focus**
Being didactic, we are seeking to teach eternal viewpoint concepts and a basic biblical discipleship (II Tim 2:1-7).
- 6. Deacon Leaders** (Servanthood Ministry) - **Implementation Focus**
Being diaconal, we are seeking to display servanthood ministry and develop a true body-life gifting and multi-faceted ministry among the believers (I Cor 12:1-31).
- 7. Eldering Leaders** (Governmental Ministry) - **Oversight Focus**
Being elderal, we are seeking to demonstrate God's government and gracious rule through the mature gifts, character and fruit of the Spirit as seen in the elders of the church (Titus 1:3-11).

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Pillar Number Two

A HOUSE OF PRAYER

The second pillar truth Northgate embraces is House of Prayer!

*“My house will be called a **HOUSE OF PRAYER**, but you have made it a den of robbers. The blind and the lame came to him at the temple and he healed them. The children were shouting in the temple, ‘Hosanna to the Son of David’. Jesus said, ‘From the lips of children and infants you have ordained praise’” (Matt 21:13-16).*

- Priesthood of Believers
- Worship, Praise and Thanksgiving
- Priesthood of Believers Intercession
- Body-life Fellowship and Ministry

Prayer includes worship, praise, thanksgiving, intercession, spiritual gifts, spiritual warfare and the ministry of reconciliation.

Ministry is first to the Lord and then to one another and to self. Congregational worship is enthusiastic, spontaneous, and participatory. Worship flows between times of joyous praise to God, to moments of adoration, to moments of silence and waiting on the Lord, to speaking and receiving words of prophetic edification, exhortation and comfort. Worship allows for diversity of ministry of spiritual gifts. Known widely as “charismatic worship,” Northgate’s worship allows for spontaneity and anticipation where the Spirit of God refreshes and renews with a sense of personal ministry.

The individual Christian receives gifting by the Holy Spirit that is released in various ministries. The potential of the priest-hood of believers is released as the Holy Spirit works through members of the congregation in both public gatherings and many smaller ministry settings of congregational life.

The Baptism of the Holy Spirit and the necessity of the continuing infilling are essential to a life of victory and effective ministry. Manifestations of Spirit-filled living include prophecy, joyously declaring the wonderful works of God, lifting up the name of Jesus, praise, boldness, power and authority in prayer, and the ability to love one another as evidenced by the fruit of the Spirit. Three primary evidences of being filled and controlled by the “upon” coming of the Spirit are the privilege of a personal language of speaking in tongues (the ability to pray in the spirit, Acts 2:4; 10:44-46; 19:6), the freedom to prophecy (I Cor 14:1-3), and the empowerment to boldly give witness about Jesus Christ (Acts 1:8).

Those who embrace the baptism of the Holy Spirit seem to have a dimension of life, victory, power for ministry and an intensity of worship that others simply do not enjoy. We believe that the energizing power of the Holy Spirit and the manifestation of the prophetic gifts will result in people who come into our midst to fall down and worship God and exclaim, “God is really among you” (I Cor 14:22-25).