Dr. David Puls is the anchor teacher for this module course. Rev. Blaine Eagle, a veteran music and worship pastor in Pentecostal/Charismatic settings, will also provide leadership for part of the course.

I. Introduction:
Worship is the supreme and only indispensable activity of the Christian Church, one that alone will endure, like the love for God which it expresses, one in which words fail to truly express what is really an unspeakable experience. To the King Eternal,

"Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious—Thy great name we praise."

This course purposes to explore Biblical worship from a wide “whole-life” perspective.

II. Course Textbooks:

III. Course Objectives:
1. Cognitive Benefits: (what one should know and understand)
   { Develop a basic understanding of Biblical worship.
   { Examine some of the basic tools for understanding and researching worship.
   { Grasp some of the facets for understanding the diversity of worship.

2. Affective Benefits: (what one should appreciate and value)
Appreciate, with a sense of awe and wonder, the incredible ways in which God has revealed Himself in worship throughout Scripture.

Cultivate a keen sense of respect as one approaches God in worship.

Develop the confidence to come into the presence of God in worship.

The challenge to commit oneself wholeheartedly to God through worship and the personal transformation resulting from authentic worship.

3. **Conative Benefits: (what one can do with this basic knowledge)**
   - Develop an increasing commitment to effective worship participation.
   - Articulate a personal theology and praxis of worship.
   - Enrich one’s understanding of Scripture as a whole as it relates to worship.
   - Apply the basic principles of Biblical worship in preparing for worship as a leader and as a participant.

**IV. Course Outline:**

**I. Introduction**
- A Picture of Worship: A Beginning Perspective
  - Introduction
  - The Participants of Worship
  - Moving from the Rigors of Life to Reality of Faith
  - Worship: A Passionate & Interactive Engagement of the Heart
    - Worship on Target
    - Three Place-Markers of Worship
    - The Antithesis of Worship
  - Worship: A Passionate & Interactive Engagement of the Mind
  - Our Structures of Worship
  - Concluding Thoughts

**II. Biblical Foundations of Worship**
- What is Worship?: Discovering What God’s Word Says About Worship
  - Initial Definitions of Worship
  - An Exploration of “Praise”
  - An Exploration of “Worship”
  - Synthesis of Thought Streams
- A Biblical/Historical Perspective of the Means of Worship
  - Introduction
  - The Urgency of Means
    - The Essence of Worship
    - Four Facets in Worship
    - The Event that Changed Everything
    - Setting the Scene in the Old Testament
  - Facet One: Sacrifice
    - The Story of Worship: Cosmic & Personal
    - Spiritual Worship
    - The Holy Spirit in Worship
    - Heart & Purpose
Passion in Worship
Spiritual Fervor in Worship

Facet Two: Character
Nine Pieces of the Facet

Facet Three: Spirit
Exploring the Character of this Facet

Facet Four: Truth
Unlocking Four Locks that Release this Facet

Theological Implications of the Facets
Practical Provisions of the Facets
Applying the *Means* of Worship

III.A Biblical Theology of Worship
Theological Themes in Worship
Significant Events in the Biblical Portrait of Worship
The Nature of Biblical Worship
The When & Where of Biblical Worship
The Impact of Biblical Worship on People
The Engagement of People in Biblical Worship
Implications for Pentecostal and Charismatic Perspectives
A Biblical Theology of Worship: Thinking & Systematizing
The Theological Foundations of Worship
The Method of Worship: The Unfolding of the Story
The *Forms* of Worship: The Unveiling of Spiritual Reality
A Theology of Form
A Theology of Sign

IV. Concluding Thoughts and Application
Worship & Transformation
Transformation vs. Coverup
Presenting a Authentic Living Sacrifice
Reflecting the Transformed Life
The Call for Transformation
Towards a Personal Philosophy and Praxis of Pentecostal/Charismatic Worship

V. Course Requirements & Evaluation:

PART 1: Four Reading Reflection Assignments - 60%

Read the core textbooks in the following order:
1. *Leisch* - Due: first day of module class (10%)
2. *Peterson* - Due: first day of module class (15%)
3. *Otto* - Due: ________________ (15%)
4. *Webber* - Due: ________________ (20%)
For EACH of the four texts, submit a reflective analysis that includes the following elements:

- How the book has impacted your overall understanding of worship
- Key ideas that challenge you and issues that require further reflection
- Comparative comments that illustrate your awareness of similarities and differences between this author and the previous book(s) in the sequence

Length: 3-4 pages for Leisch, 5-6 pages each for Peterson and Otto, and 7-8 pages for Webber.
Format: 12-point font, double-spaced, one inch margins.

PART 2: Major Paper - 40%

After the module week is over and you have submitted all four reading reflections, complete a comprehensive personal statement of philosophy and praxis of worship from a pentecostal/charismatic perspective.

For this paper use all the resources you have accumulated in your growing awareness of the subject. Refer to the core textbooks as needed but do not simply repeat what you have already said in your four reading reflections.

Also browse the authors listed in Category One and Category Two below for titles related specifically to the two areas of philosophy and praxis. The Bibliography expands your resource base even further.

Length: 14-15 pages
Format: 12-point font, double-spaced, one inch margins
Due: ___________________

Category One: Biblical/Theological/Historical Issues of Worship


**Category Two: Praxis Issues for Worship**


VI. Bibliography:


How Shall We Worship: Biblical Guidelines for the Worship Wars.  


Elgin, IL: David C. Cook, 1981.


Jones, Cheslyn, Geoffrey Wainwright, and Edward Yarnold.  The Study of Spirituality.  


Pentecostal and Charismatic Movements. Don Fanning Liberty University, dfanning@liberty.edu. Scholars Crossing. Center for Global Ministries. They did not worship Jesus. They believed that it was possible to communicate with the spiritual world, that the entire world would have a second opportunity to accept salvation in the next life and that to live without. To understand Holiness. Theology and Pentecostalism repentance prior to salvation is seen in evidences, likewise later in gradual sanctification. If good works (of piety, prayer, partaking of the sacraments and Word and mercy). The charismatic movement is the international trend of historically mainstream Christian congregations adopting beliefs and practices similar to Pentecostalism. Fundamental to the movement is the use of spiritual gifts (charismata). Among mainline Protestants, the movement began around 1960. Among Roman Catholics, it originated around 1967. The classic Pentecostalism movement usually traces its origin to the early twentieth century, with the ministry of Charles F. Parham and the subsequent ministry of Systematic theology, historical theology, Medieval and other branches of church history, and Christian Ethics tended to be neglected as fields of study among Classical Pentecostals. This is the hope of the present and future dialogues between Pentecostalism and other Christian traditions. In recent years, another common way to demonstrate Pentecostal selfidentity and to even substantiate ones position theologically is to appeal to early Pentecostal sources (Wilson 1999; Wacker 1988). This has been done in discussing eschatology (D.J. Wilson 1988; Anderson and Menzies 1993), spirituality (Land 1994), missiology (McClung 1999), etc. What are the major differences between Pentecostal and Charismatic theology? Is a Charismatic a type of Pentecostal or are they different? Thanks. Like x 1. Both sides of that cover a wide field of theology. Traditional classic Pentecostalism was very close to the Methodist theology it sprang from. But it morphed from there as people from other backgrounds joined pentecostal congregations. Charismatics have always been more diverse as they come from almost every denomination and faith group in existence. Agree x 2. The Pentecostal movement within Protestant Christianity places special emphasis on gifts of the Holy Spirit, as shown in the Biblical account of the Day of Pentecost. Pentecostalism is similar to the Charismatic Movement, but developed earlier and separated from the mainstream church. Charismatic Christians, at least in the early days of the movement, tended to remain in their respective denominations.