

Prophetic Worship and Ministry In the Doral Vineyard Church

Intro: (read through verses)

A BRIEF STUDY OF 1 CORINTHIANS 14: 1-5; and 29-33

"I wish you all had the gift of "speaking in tongues" but, even more, I wish you were all able to prophecy, preaching God's messages, for that is a greater and more useful power than to speak in unknown languages..." 1 Corinthians 5 – TLB

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." (King James Version)

*"Let two or three prophets speak, while the others weigh what is said. And if something is revealed to a prophet who is sitting down, let the first one be silent. For you can all prophesy one by one, with the result that all will learn something and all will be encouraged. Also, the prophets' spirits are under the prophets' control; for God is not a God of unruliness but of shalom. As in all the congregations of God's people..."
(CJB – Dr. David Stern)*

*"Let two or three people prophesy, and let the others evaluate what is said. But if someone is prophesying and another person receives a revelation from the Lord, the one who is speaking must stop. In this way, all who prophesy will have a turn to speak, one after the other, so that everyone will learn and be encouraged. Remember that people who prophesy are in control of their spirit and can take turns. For God is not a God of disorder but of peace, as in all the meetings of God's holy people. "
(New Living Translation)*

"Let love be your highest goal! But you should also desire the special abilities the Spirit gives--especially the ability to prophesy.

For if you have the ability to speak in tongues, you will be talking only to God, since people won't be able to understand you.

You will be speaking by the power of the Spirit, but it will all be mysterious. But one who prophesies strengthens others, encourages them, and comforts them."

***(1 Corinthians 14:1-3
NLT)***

I want to speak of prophetic worship because in our church the two are strongly related. And also because it is important to discern when to give prophetic words during the singing and praise.

1. PROPHETIC PROTOCOL FOR DORAL VINEYARD

a) Why prophecy?

1 Corinthians 14:1-3

“earnestly desire spiritual gifts, especially the gift of prophecy....but he who prophesies speaks edification and exhortation and comfort to men...”

Not only is the gift of prophecy directed towards men, it is also largely positive in its character. Often, when a "negative" word is spoken, it is not truly a word from God at all, or it is a word meant only for the individual, not for someone else.

i. **Edification is "building up."** It is a construction term, and speaks our being "built up" in the Lord. A word of prophecy will build someone up, not tear him or her down.

ii. **Exhortation is encouragement.** It is like the speech from the coach in the locker room, rallying the team to go out and perform as they have been trained to perform. A word of prophecy will encourage someone, not discourage him or her.

iii. **Comfort has the idea of not only consoling, but also strengthening.** It doesn't just cry with someone hurting, it puts its arms around them and strengthens them to carry the load. A word of prophecy will strengthen, not weaken someone.

**Basic Prophetic Ministry
such as edification,
exhortation, and comfort
belong to all who have a
heart to build up the Body
of Christ.**

b) GUIDELINES FOR PUBLIC PROPHETIC MINISTRY

We need to focus more on the purpose of each prophecy rather than how profound or anointed it might be. Especially in the context of Sunday morning.

Sometimes there has been confusion in this area – for the most part though, we've had tremendous unity and "convergence" in our services. But there is certainly room for growth.

Some simple guidelines distilled from Larry Randolph's "User Friendly Prophecy."

- If you prophecy publicly you must be open to public correction.
- If you prophecy publicly you must be open to pastoral direction.
- If you prophecy publicly you must know that the “spirit of the prophet is subject to the prophet” (1 Corinthians – meaning that you are never disengaged from your own will and heart.”)
- Resist the temptation to prophecy when you are agitated or overly emotional.
- Avoid words that are overly mystical and not direct and down-to-earth.
- Don’t prophecy contrary to the spiritual flow of a service or interrupt those who are teaching the Word.
- Never embarrass people by revealing or divulging secret sins publicly.
- Refrain from giving directive words without speaking to the leadership of the Church.
- When possible, do not use the gift of prophecy to discourage the Church or individuals.
- Never rebuke an elder through prophecy – or letter or email – these kinds of things must be taken to the elder first – following Scriptural guidelines of Matthew 18.
- Stay away from “prophetic matchmaking”, especially prophesying marriages.
- Always use caution when predicting the birth of babies.
- Avoid the temptation of prophesying wealth and riches especially to young sheep.
- Never show partiality when delivering the Word of the Lord.
- No one can say by the Spirit of the Lord – this word must be heard now – with some ultimatum if it is not. The New Testament gift simply does not operate this way.
- To resist pastoral oversight in the exercise of the gifting reveals a rebellious spirit in the person which needs maturity and Biblical understanding and perspective.

I strongly recommend that you buy and read this book. We covered some of the principles a couple of years ago in our FSM class (then called Discipleship Training.)

A quote from “User Friendly Prophecy”:

“I have witnessed more quarrels and hurt feelings (and out of place judgment and gossip I should add) over the issue of who can prophecy than any other issue pertaining to the prophetic. This conflict has defiled the hearts of some of our best pastors and has provided an opportunity for many in the church to develop attitude problems that border upon sheer rebellion. Forbidden to prophecy, these sheep stray from their sheepfolds in search of greener prophetic pastures.

In most cases, whether male or female, the opinion of bruised prophetic sheep is unanimous. They sincerely believe that most leaders are over controlling and heavy-handed with prophetic people.

Although this behavior is not true of all ministers, the fears of these sheep seem to be heightened by the attitudes of a few pastors and elders who are opposed to any kind of prophetic flow within their churches. Especially damaging are those leaders who deny the right of exercising the gift of prophecy to anyone but themselves.”

The Bible in 1 Corinthians 14 teaches that all may prophecy. Even new people. Even unseasoned prophets. Even those who are immature in the gift. Even those who might appear to be “seeking the microphone.”

“In spite of Paul’s exhortation in 1 Corinthians, however, many of these leaders today believe that they are called to protect the Church from the weirdness that often surrounds the prophetic. They are absolutely convinced that the gift of prophecy is dangerous in the hands of undeveloped sheep. As a result, only the designated - **mature ones** – such as elders and associate pastors, can prophecy in their church – all the others must sit in silence, hoping for the day that their leaders determine they are mature enough to be released in their gifting.”

(ME) Release in gifting and release to leadership and office are two different things.

But Paul instructs us in First Corinthians that 14:31 – to prophecy “one by one, that all may learn” – his emphasis wasn’t on theological perfection of prophecy, but on training those who are developing the use of their prophetic gift.

Heavier Stuff – “From God’s Empowering Presence” – Gordon D. Fee

(Gordon Fee is probably the top Evangelical New Testament scholar in the world today.)

Here is what he says about 1 Corinthians 14:29 from

“Two or three prophets should speak,
and the others should weigh carefully what is said.”

“This does not mean that in any given gathering there must be a limit of only two or three prophecies. Even though that is commonly suggested.”

This does not make any sense if you compare it to v.24 – “when you come together and ALL prophesy.”

And also in verse 31 he states – that “ALL” should be able to “prophecy in turn.”

Here are Fee’s words based on the Greek grammar and textual context...

“It means that there should not be more than three at a time before the others are able to discern what is said or implied. The latter item (“weigh carefully”) is the word from “discernments of spirits” in Chapter 12:10.

As noted here, this is probably to be understood as a form of “testing the spirits”, but not so much in the sense of whether “the prophet” is speaking by a foreign spirit, but whether the prophecy itself truly conforms to the Spirit of God who is also indwelling other believers.”

Also, and this is important, with regards to the matter of the prophet being accountable to the local church body – Fee adds this:

“Prophecies did not have independent authority in the church, but must always be the providence of the corporate body, who in the Spirit were to determine the sense or perhaps the viability of what had been said.”

2. PROPHETIC WORSHIP

a) Definition

- 1) *The expression of the prophetic at Doral Vineyard seems to happen during the worship service. Although it also occurs during personal ministry time – the public group setting is the difficult to “orchestrate.”*
- 2) *We want to discern what’s on God’s heart for and during the worship service and helping God’s people engage in that.*

b) What is Worship?

1) Genesis 3:8,9

“Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, “Where are you?”

2) Revelation 2:7

“Anyone with ears to hear must listen to the Spirit and understand what He is saying to the churches.” (NLT)

- (a) Worship is communing with, relationship with, walking and talking with God.
- (b) Prophetic worship is simply *giving an opportunity to respond to God – to hear what the Spirit is saying.*
 - I respond to God and God responds to me.
 - * Praise = me expressing my heart to God

Prophecy = God expressing His heart to me

3) Relationship between Music and Prophecy

a) 1 Chronicles 25: 1-3

David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service: From the sons of Asaph: Zaccur, Joseph, Nethaniah and Asarelah. The sons of Asaph were under the supervision of Asaph, who prophesied under the king's supervision. As for Jeduthun, from his sons: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah and Mattithiah, six in all, under the supervision of their father Jeduthun, who prophesied, using the harp in thanking and praising the LORD.

b) David specifically designated musical Levites for the ministry of prophetic worship.

Interpretations possible:

- i. #1 Levites spoke or sang prophecies while playing
- ii. #2 Playing the instruments themselves was prophecy (the music and the playing was a response of God's heart expressed to the people)
- iii. #3 Both are true – but more likely - The music stirred up the ministry of prophesying and enhanced the spiritual atmosphere thereby facilitating the prophetic.

c) 1 Samuel 10:5,6

"After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying. The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person."

Saul met a procession of prophets playing upon instruments and prophesying. Maybe one of the prophets spontaneously started playing the flute while walking and a prophecy came to one of the others...when he spoke/sang it out the prophetic flow was released upon them all and it even affected Saul.

d) 2 Ki 3:1-2, 11-16

"Joram son of Ahab became king of Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years. He did evil in the eyes of the LORD....

But Jehoshaphat asked, "Is there no prophet of the LORD here, that we may inquire of the LORD through him?" An officer of the king of Israel answered, "Elisha son of Shaphat is here. He used to pour water on the hands of Elijah."

Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

Elisha said to the king of Israel, "What do we have to do with each other? Go to the prophets of your father and the prophets of your mother." "No," the king of Israel answered, "because it was the LORD who called us three kings together to hand us over to Moab."

Elisha said, "As surely as the LORD Almighty lives, whom I serve, if I did not have respect for the presence of Jehoshaphat king of Judah, I would not look at you or even notice you.

But now bring me a harpist." While the harpist was playing, the hand of the LORD came upon Elisha and he said, "This is what the LORD says:

1. The prophet, Elisha was very upset because he was called on to prophesy but didn't want to (He did not like the evil king of Israel, Joram and didn't want to be 'used' by somebody who did not truly honor God)
2. An agitated spirit or soul is not good ground for prophesying so Elisha called for a musician to calm his spirit.
 - a. When your soul is calm you can begin to respond to the Spirit of God and your gifts are released. Never release a word when you are angry or when something just happened in a meeting that you did not like
 - b. Music can release the prophetic flow because our hearts are soft to be more receptive to God's Spirit.
 - c. Music can soften our hearts towards God more than preaching
 - i. Examples?

b. The Song of the Lord

i. 2 Chr 29:27

And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.(KJV)

1. 7892 shiyr (sheer); from 7891; a song; abstractly, singing: musical, singing, song. 7891 shiyr (sheer); (1 Sam. 18:6) [identical with 7788 through the idea of strolling minstrelsy]; to sing: singing man, woman). Same in Ps 137:1-4 How can we sing the songs of the LORD while in a foreign land?
2. The "songs of the Lord" were the "songs of Zion" that were the favorite praise and worship songs of the day. These songs were very beautiful.

c. Psalms, Hymns and Spiritual Songs

i. Eph 5:19-20

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

ii. Col 3:16

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

1. Psalms

- a. the singing of the scriptures
- b. scriptures set to contemporary tunes

2. Hymns

- a. A song written by somebody
- b. not necess. what we know as “hymns” but songs written to glorify God and express the human heart towards God

3. Spiritual songs or ‘songs of the spirit’

- a. spontaneous songs that are responses to the Lord
 - i. these are very individual and beautiful treasured offerings
- b. Different forms of spiritual songs:
 - i. Simple praise: an overflow of praise and thanks by a person who is responding personally to the prophetic anointing
 - ii. Song of the Lord (Bridegroom): the person senses prophetically the song that is on God’s heart for His Bride and sings/plays it (often in 1st person)
 - iii. Sung prophecy: a prophecy sung instead of spoken over an individual.

d. Prophetic Words (Word of Life)

(The gift of Life Prov. 15:4; 18:21; Philippians 2:15, 16 ‘hold out the Word of Life’. Every good and perfect gift James 1:17; I Peter 4:10)

Many of us desire to hear the *“thus saith the Lord”* - type words for others and yet it begins simply by exercising the word of life that is already within us by the Spirit of God. (Example from CZ team + Tomas)

e. Hearing God’s voice

God speaks in many different ways, not just the very “spiritual ways” we might think

Step # 1 - Ask the Lord to speak....a verse, a word, a picture/vision comes to mind (example of the DTS prayer meeting and “Cezin”)

- praying and listening
- dreams - (dream about Ingrid)
- scriptures
- word of knowledge or wisdom
- prophecy – sentences or parts of sentences to edify and communicate God’s heart for that person.

Step # 2 - Responding to the voice of the Lord

When God (H.S.) prompts your heart then speak it out to that person. Many times when I get a word for someone and I share it I have learned also to take yet another step - pray that word over them. Example: “Lily of the Valley” for Pavlina

Practical Application:

Pair up with somebody. Ask God for a word of life to bless them with (or ask God: how do you see this person? Share the word and pray it over them.