

Maranatha Baptist Seminary

THE BOOK OF PSALMS ON MUSIC IN CORPORATE WORSHIP

A Report

Presented in Partial Fulfillment
of the requirements for the Course
GOT 541 Exposition of Psalms

by

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November 2017

Worship, praise, and music styles are all hot topics and emotionally charged areas for discussion in Christian circles. Each person seems to have a different idea on what those topics are and how to correctly follow them and incorporate them into church services. Sadly, instead of drawing Christians together, Christians divide over these issues. Who is right? Does God through His Word have an answer? Yes, God's Word does describe worship, praise, and music, and the musical book of Psalms boasts a treasure of insight for those who will stop and ponder its truths. The Psalms provide a depth of insight to what worship is, what worship is not, how the Psalms connect music with corporate worship, and how today's church can improve corporate worship through studying the Psalms.

What Worship Is

What is worship? For centuries, people have tried to answer that question. As can be seen, not everyone has reached the same conclusion. Some religions have developed elaborate systems and rituals, while some have maintained simplicity in their modes of practicing religions. The Bible, providing truths about the only true God, must be studied to reach an accurate conclusion of the importance of worship and what worship is for this one true God.

The Bible commands worship. In fact, the reason people exist is to worship God. "From the first to the last, the Scriptures plainly demonstrate that God's central purpose

for his people in all ages is that they might glorify him through their worship.”¹ The Westminster Catechism summarizes the teachings of Scripture on worship when it states that “man’s chief end is to glorify God, and to enjoy him forever.”² In regards to the Church Age, “worship is important because it is the very life of the church in its relationship with God, the very purpose for its existence.”³ Connected to the idea of worship, Dr. Kevin Bauder said that “loving God is why we were made and why we were saved! Loving God is not something to do in our spare time, but it is our purpose.”⁴ This side of heaven, one will never have full understanding of how to worship, but one can “understand through precept and example *more* about the kind of worship God desires.”⁵ May this paper be a help in realizing what worship is and how to properly fulfill God’s command for people to worship Him.

Because worship is the purpose for which mankind was created, it is important to know what worship is. Everyone worships something or someone.⁶ *Who* we worship and

1. Steven Minter, *The Qualifications for Worship in Psalm 15 and 24:3-6* [electronic resource] (n.p.: Portland, OR: Theological Research Exchange Network, 2005), n.d. *Maranatha Cedarholm Library*, EBSCOhost, 91.

2. “Westminster Shorter Catechism Project,” Shorter Catechism, July 30, 2016, www.shortercatechism.com/resources/wsc/wsc_001.html. (accessed October 30, 2017).

3. Minter, 5.

4. Kevin Bauder, “Knowing and Loving God” (lecture, Central Baptist Theological Seminary, Plymouth, MN, June 20, 2017), 8.

5. Dean Kurtz, *Worship and Music in the Word: A Genesis to Revelation Study* (United States: Xulon Press, 2012), 5.

6. Ibid., 4.

how we worship are what matters.⁷ Adoration, another word for worship, “begins with an encounter with God, proceeds with wanting to understand God more, and admires God ... [with] a proper response.”⁸ Scott Aniol described Old Testament worship as involving “a presentation of truth about God and a fitting response to that truth.”⁹ In the Old Testament, the word for worship was often *shachah*, which had the meaning of “to bow down.”¹⁰ From the Bible, one can see that worship starts with knowing God, and this evokes a reaction of subordination from the worshiper.

Worship is dependence on God, recognizing my submission to His greatness. Psalm 123:1-2 compares mankind’s looking to God as servants who look to their master. In true worship, the worshiper realizes how frail he/she is and that he/she must depend upon God. The worshiper must realize how great God is. God is the supreme ruler of the earth and deserves respect.¹¹ God is to be praised because He as King has complete control over everything created, and He has a special love and care for His people.¹² In worship, one must be willing to give God everything in total submission to God’s will,

7. Ibid.

8. Bauder, “Knowing and Loving God.” 6.

9. Scott Aniol, *Worship in Song: A Biblical Approach to Music and Worship* (Winona Lake, Ind.: BMH Books, 2009), 27.

10. Ibid., 25

11. Robert L. Alden, *Psalms: Songs of Devotion*, Everyman’s Bible Commentary (Chicago: Moody Press, 1974), 1.

12. Willem VanGemeren, *Expositors Bible Commentary*, vol. 5, *The Expositor’s Bible Commentary: with the New International Version of the Holy Bible* (Grand Rapids: Zondervan Pub. House, 1991), 874.

for “worship is a recognition of God’s supremacy and is demonstrated by laying my most precious gifts on the altar of sacrifice.”¹³

Worship is made possible because of God’s dealings with people. “Acceptable worship does not start with human intuition or inventiveness, but with the action of God.”¹⁴ People are able to know and love God only because of His love towards people and His revealing Himself to them (I John 4:19). People must then also know about how God has dealt with His people. This necessitates the faithful studying and preaching of the Bible.¹⁵ “If we show people God, and they truly know and understand what the Word says, worship will follow.”¹⁶ In summary, knowing God will result in worship.

Worship that is focused on God will also bless the saints around the worship area. In proclaiming worship or singing worshipful music, one’s ultimate focus should be singing it to God. “Worship does not exist for the sake of the worshiper, but for the glory of the God Who is worshiped.”¹⁷ “When we truly worship, we do not seek to please ourselves, but to please the God to Whom our worship is directed.”¹⁸ Although people around may enjoy the music and be blessed, encouraged, or challenged, the music is ultimately to be for God Who listens to the music of His children. Shifting the focus of

13. Kurtz, *Worship and Music*, 49.

14. David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, Ill.: InterVarsity Press, 2002), 26.

15. Aniol, *Worship in Song*, 31.

16. Kurtz, *Worship and Music*, 140.

17. Aniol, *Worship in Song*, ii.

18. Ibid.

music towards people is not a correct purpose of worship music.¹⁹ Psalm 40:3 ties in the idea that praise, though directed to God, will also be noticed by surrounding people whose attention will be directed to the LORD.²⁰ Multiple times the Psalms exhort people to sing God's praises in the congregation. In doing so, private worship becomes public worship. "Public worship choices are not *just* about our response to God, they are also about how these choices 'reveal' God to me and to others."²¹ Worship impacts others. May the people of God be careful how they participate in worship, for their worship choices will impact others. One should want God to be pleased with one's worship and not be self-centered by doing what makes him/her feel good under the disguise of worship. How one responds to truth by worship not only affects his/her thinking of God but impacts those watching or joining in the worship.²² One's primary attention on worship should be focusing worship towards God and not towards what people around do or do not like for worship.²³

Worship is remembering what God has done. Many times the Psalms refer back to the Exodus from Egypt, crossing the Red Sea, and other acts of God. The author of Psalm 103 tells his soul to not forget all of God's benefits. Psalms 81 and 114 mention God leading the Israelites out of Egypt. Psalms 71 and 78 remind the older generation to pass on the truths of God's goodness and faithfulness to the younger generation by telling of

19. Kurtz, *Worship and Music*, 139.

20. Ibid.

21. Ibid., 143.

22. Aniol, *Worship in Song*, 144.

23. Kurtz, *Worship and Music*, 7.

God's acts so that the younger generation, too, may remember and worship God. Worship also looks forward to the future. Worship is more than just looking back at "what God has done" but worship "anticipate(s) what he *will* do."²⁴

Worship is joyful. Life is not easy, but worship can take place amidst turmoil and difficulty. Even during challenging times, "there should always be an aspect of joy in our worship."²⁵ Psalm 28:7 tells of the LORD giving joy to the Psalmist which caused the Psalmist to break out into song. "Praising God is part of enjoying Him."²⁶ Sharing an object and praising an object are two parts of relishing an object, so one's praising God and telling others about God are some of the best ways to enjoy God and to have joyful worship.

Worship is complete when there is a response to the understanding about God. Head knowledge about God needs to be portrayed in vocalizing worship. "The foundation of worship is not only truth about God, but it is also a response directed to God."²⁷ Psalm 7:17 demonstrates how knowing about God's righteousness is expressed in worship with praising and singing.²⁸ Psalm 68:4 also describes singing in worship before the LORD.²⁹ The response due to a revealed thought about God is not always

24. Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, Ill.: Crossway Books, 2008), 125.

25. Bauder, "Knowing and Loving God," 9.

26. Ibid., 19.

27. Aniol, *Worship in Song*, 32.

28. Ibid.

29. Ibid.

singing. The reactions may also be “brokenness, contrition, and grief (Ps. 51:17)” or “fear and awe (Ps. 5:7; 33:8).”³⁰

Worship takes place in private and in public. Worship should take place throughout the week and not just at church.³¹ Worship should include every part of one’s life. Corporate worship is comprised of individual people who have “an individual, heartfelt response toward God, but it is expressed publicly in the presence of other believers.”³² Worshiping God with other believers brings God even more glory than private worship just like “a person receives more honor when he is praised in the presence of many people than if he were praised by one person privately.”³³ Public worship is only made possible due to the believers also having private times of worship. “If believers do not worship God throughout the week privately and with their lives, congregational worship will be dead and meaningless.”³⁴

What Worship Is Not

After examining what worship is, the Bible also tells what worship is not. Worship is not defiance. Leviticus 10:1-3 tells of God killing those who did not have proper worship. There are definitely certain attempts at worship which God views as

30. Ibid.

31. Alden, *Psalms: Songs of Devotion*, 1.

32. Aniol, *Worship in Song*, 154.

33. Ibid.

34. Ibid.

“unacceptable.”³⁵ May God’s people not just do “what is impressive or seems appropriate” because if it is defiant and not according to God’s will, it will be “offensive to him.”³⁶ It is crucial to follow the Bible’s mandates about worship. Believers must “include beauty in worship” as opposed to “cuteness or what works.”³⁷ True worship is lived out in obedience, for worship will not defy God’s commands.³⁸

Worship is not dead. While grounded on truth, worship also involves emotions. Worship cannot be emotionless.³⁹ As opposed to a rote repeating of ideas, worship takes concentration, and it causes joy. Dr. Bauder said that “heart engagement is what makes worship different than dry recitation.”⁴⁰ Psalm 1:2 states that meditating on the Bible, which is a type of worship, brings joy. There is a dangerous activity of the brain which can zap the engagement out of worship, and this activity is excarnation.⁴¹ Excarnation is “thinking outside of the brain” or day-dreaming, and it destroys worship.⁴²

Worship is not shallow. Worship acknowledges that God is set apart in holiness (Psalm 96:9 and 29:2), and worship treats God with reverent love. The love shown

35. Peterson, *Engaging with God*, 17.

36. Ibid.

37. Bauder, “Knowing and Loving God,” 16.

38. Kurtz, *Worship and Music*, 101.

39. Ibid., 111.

40. Bauder, “Knowing and Loving God,” 10.

41. Bauder, “Knowing and Loving God,” 17.

42. Ibid.

toward God is not a false love which is “insulting to God.”⁴³ “False love [or shallowness] will be comedy or travesty and is much that passes for worship today.”⁴⁴

Worship is not cheap. Losing sight of the worth of an object lowers the value of an item, and Satan loves to make people lose sight of true worship and thereby develops a cheapened form of worship. “Satan doesn’t have to destroy our doctrine to destroy our faith. All he has to do is to twist our love and affections.”⁴⁵ When someone has developed an idea of cheap worship, “it is hard to convince them of their error [because] they will think others are legalists or to blame in some other way.”⁴⁶ May God’s people strive for excellence in worship and not settle for the easy path.

Worship is not self-focused. One’s worship and praise should be centered on God and not on self. “Something is seriously wrong when people equate spiritual self-gratification with worship.”⁴⁷ In worship, focusing on self rather than focusing on God puts one in the state of idolatry. Self-focus worship is a type of false worship, and “no other sin is greater than the sin of false worship.”⁴⁸ Dr. Dean Kurtz goes on to describe what false worship is by stating that “all false worship is essentially a heart that cleaves to something other than God.”⁴⁹ One’s worship must not direct him “to view God in the

43. Ibid., 25

44. Ibid.

45. Ibid.

46. Ibid.

47. Peterson, *Engaging with God*, 17.

48. Kurtz, *Worship and Music*, 126-127.

49. Ibid., 127.

wrong way, or if it leads us to feel wrongly about God ... then we will profane the Holy One by taking His name in vain.”⁵⁰

Psalms Connect Music with Corporate Worship

After examining what worship is and what it is not, one can study the power of music and how the Psalms use music in corporate worship. Music is a great tool for worship. While grounded on truth, worship also involves emotions. Worship cannot be emotionless. “Worship must be based in truth, yet apathetic worship, uninvolved worship, unengaged worship, emotionless worship, are all oxymoronic.”⁵¹ Music is a way of vocalizing the people’s joy in God’s power. “The peoples are to show the God of revelation their joy by their gestures and their words.”⁵² God used David and other Psalmists to compose a new kind of poetic music which was so powerful upon the mind and emotions that “the combined hymnology of all the ages does not equal them in spiritual force and power.”⁵³

Music affects the emotions. “Music affects listeners mentally, spiritually, volitionally, emotionally and physically.”⁵⁴ God has designed music to be “a tool to

50. Aniol, *Worship in Song*, iv.

51. Kurtz, *Worship and Music*, 111.

52. Carl Friedrich Keil, *Commentary On the Old Testament in Ten Volumes* (Grand Rapids, Mich.: Eerdmans, 1971, 1983), 98.

53. "Editorial." *The Biblical World* 5, no. 4 (1895): 246.
www.jstor.org/stable/3135156.

54. Kurtz, *Worship and Music*, 103.

reveal God to man and as a tool for man to respond to God.”⁵⁵ Music communicates and controls emotions in a way more powerful than just words. Music is a language that steps up when words alone fail and allows for a depth of expressive emotion.⁵⁶ Not only does music provide people a way to express emotions, but one’s emotions and level of maturity can be strengthened through quality music.⁵⁷ As opposed to the modern idea of often equating music with entertainment, music in the Bible is not just for entertainment; music was for communicating.⁵⁸

Music does not have to have words to be useful for corporate worship. Emotions can be strengthened through the use of music even without any words. Dr. Kurtz said that “instrumental music has the unique ability to intensify emotions,” and he listed Psalm 33:2-3; 43:4; 71:22; 98:4-6; 108:2; 144:9; and 147:7 as examples of instrumental music being used for spiritual times of worship.⁵⁹

Music is a part of praise. Worship and music have a strong connection, but lack of music does not necessarily make worship impossible. “Worship can and should happen without music. It is impossible, however, to have worship in the fullest sense without music eventually playing a role.”⁶⁰

55. Ibid., 123.

56. Aniol, *Worship in Song*, 163.

57. Ibid., 165.

58. Kurtz, *Worship and Music*, 10.

59. Kurtz, *Worship and Music*, 142.

60. Ibid., 5.

Music is instrumental in teaching doctrine. Through the vehicle of music, the text teaches, especially when the songs or hymns used in worship are sung frequently. The repetition engrains the ideologies of the music into one's thoughts. Unfortunately, collections of sacred music can be used to teach false doctrines.⁶¹ One must be careful that the text of the music used in worship does not violate Biblical teaching. "What we sing is just as important as what we confess [in doctrine]."⁶²

One is advised to also examine the text to make sure it is not trite and to see if the text no longer paints the same ideas as when the text was written. The meaning of words changes over time.⁶³ "Heresy and blasphemy are no more tolerable in sacred music than they are in the pulpit."⁶⁴ Thankfully, collections of music can also be used to teach Biblical doctrines. For example, the well-known doxology, *Praise God From Whom All Blessings Flow*, has been claimed to have "done more to teach the doctrine of the trinity than all the theology books ever written."⁶⁵

Music is also influential in teaching doctrine. Not only should one be careful of the text in music, one should inspect the music because "the music we marry to text also communicates, often more powerfully than the text itself. Music can enhance, distract,

61. "How Are the Psalms to Be Used in Public Worship?" *The Musical Times and Singing Class Circular* 3, no. 65 (1849): 212. doi:10.2307/3370791.

62. Bauder, "Knowing and Loving God," 40.

63. Kurtz, *Worship and Music*, 138.

64. Philosophy Committee, *The Christian Teaching of Music* (Greenville: Bob Jones University Press, 1983), 9.

65. Kenneth W. Osbeck, *Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions*, 2nd ed. (Grand Rapids, Mich.: Kregel Publications, 2002), 329.

alter, or even negate the test.”⁶⁶ God is not simply concerned with the words people use in worship, but He is concerned with the manner in which the words are said or sung.

“The *way* people worship also profoundly matters to God. How much worshippers know about worship in the Word certainly affects how they approach God.”⁶⁷ In discerning the music to use for worship, “the Bible calls us to look at fruit; the fruit of our musical teachers and their listeners. Believers in both Testaments are called on to be wise and look at how people are being affected by the teachers who surround them every day (yes, even their musical teachers).”⁶⁸

Music was used in the Jewish Temple, and it was not considered an afterthought for music, played a strong role in the Jewish worship. The Old Testament Temple music worship was organized and was high-quality. The Jewish Temple worship had a well-thought out planned order and method. The idea of having “decency and order” in worship was not the invention of Paul (I Cor. 14:40), but is something inherent in worship itself.”⁶⁹ The Torah did not delineate many mandates for how to do music in worship, but King David added a formal system to how the music of the Temple would be played out.⁷⁰ Much of the system for the Temple liturgy is found in the Psalms.⁷¹ The Jewish people realized that “musicians are influential spiritual leaders, … [and] act as

66. Kurtz, *Worship and Music*, 138.

67. Ibid., 4.

68. Ibid., 104.

69. Kurtz, *Worship and Music*, 116.

70. Keil, *Commentary On the Old Testament*, 31.

71. Ibid., 34.

spokespersons for God.”⁷² For this reason, great care was taken in *who* should lead and *how* the music would be led in the Temple. The main responsibility of the Temple music was assigned to some of the Levites who were selected to perform and lead the music in the Temple.⁷³ Although talent affected which of the Levite musicians were selected for leading the Levites, one’s musical ability was not the only way of deciding who the musicians for the Temple should be.⁷⁴ More importantly, the leaders of the musicians were Levites who would be presumably walking closely with God.

Musical terms and instruments played a huge role in the titles and inscriptions of the Psalms. Many of the titles and inscriptions connected with the Psalms are hard to understand today or the tunes are no longer known.⁷⁵ For example, Psalm 22’s tune was “The Hind of the Dawn.”⁷⁶ The inscriptions not only referred to the name of the tune, but the inscription could also state the purpose of the Psalm or instructions on how to perform it. A Psalm to be sung with instruments also playing was labeled with the words “A Song.”⁷⁷ Although scholars are not certain, the idea of the higher ladies singing without men seemed to be indicated by the inscription “Alemoth.”⁷⁸ The Psalms mention

72. Kurtz, *Worship and Music*, 114.

73. Ibid., 112.

74. Ibid., 114.

75. Joseph S. Exell, *The Psalms*, vol. 5 of *The Biblical Illustrator*. (Grand Rapids: Baker Book House, 1978), viii.

76. Ibid.

77. Ibid.

78. Ibid.

at least three families of instruments that were used in praising God. The instrument families included percussion, winds, and strings.⁷⁹ Within the percussion family, the instruments described in the Psalms are the cymbals and the tambourine.⁸⁰ Interestingly, except for I Chronicles 13:8, the tambourine seems to have not been used in the Temple worship music but was used in other times of joyful singing.⁸¹ A probable reason for typically excluding the tambourine from the Temple worship was because of the tambourine's connection with the false worship of Baal.⁸² One should be careful in how instruments are used in worship music. In connection to instruments used for worship music, the situation to consider is not always so much which "instruments are used but how they are used."⁸³ Some instruments, however, will be harder to use rightly in worshiping God because of their innate or associational connections to bad types of music.⁸⁴

A "new song" is often mentioned in the Psalms. Some references which contain "new song" are 33:3; 40:3; 96:1; 98:1; 144:9.⁸⁵ The Psalms' use of "new song" can be used to signify a song newly composed, but it normally means a song that is "new in kind

79. VanGemeren, *Expositors Bible Commentary*, 879.

80. Ibid.

81. Ibid.

82. Ibid.

83. Bauder, "Knowing and Loving God," 38.

84. Ibid.

85. Robert L. Alden, *Psalms: Songs of Discipleship*, Everyman's Bible Commentary (Chicago: Moody Press, 1974), 107.

or purpose.”⁸⁶ Newly written songs, therefore, are still good, but a group of believers can still sing a “new song” through the use of old music because it is a new type of music as opposed to the music of the unregenerate heart. “New song” can also refer to the result “of some new mighty deeds of God, [and] comes from a new impulse of gratitude in the heart.”⁸⁷

Applications of Psalms in Corporate Worship

After seeing how the Psalms use music in corporate worship, one can make applications for the Church Age’s corporate worship to use the Psalms in music. The best reason to use Psalms in corporate worship music is because of the Bible’s mandate in Ephesians 5:19 to sing to one another in “psalms and hymns and spiritual songs.” In the music for corporate worship, the church is commanded to follow the Bible’s teaching of what types to use instead of using music the congregation likes “or what works.”⁸⁸ Believers in fellowship should always be ready with music of psalms, hymns, and spiritual songs.⁸⁹

Jesus and the history of Christians provide another reason for using psalms in corporate worship music. Jesus sang a Psalm with the disciples after the Lord’s Supper.⁹⁰

86. Kurtz, *Worship and Music*, 142.

87. Keil, *Commentary On the Old Testament*, 402.

88. Bauder, “Knowing and Loving God,” 12.

89. Alden, *Psalms: Songs of Devotion*, 101.

90. Exell, *The Psalms*, ix.

Countless martyrs and Christians through the ages have been comforted by the Psalms, especially in their dying moments.⁹¹

The modern church sadly has demonstrated a lack of utilizing Psalms for corporate music. Many people today in the church “ignore the fact that the Psalms were meant to be sung and not just studied for content.”⁹² It is important to study what the Psalms teach, but we need to do more than that. “Each Psalm was birthed as a song and intended to be sung, not just analyzed for grammar and syntax.”⁹³ After several generations which have lessened or stopped Psalm singing altogether, it may be hard to bring back singing the Psalms into corporate worship. Each generation’s “worship choices … have a great deal to do with how the next generation worships.”⁹⁴ A way to introduce more Psalms into the church’s song service is to teach the Psalms to children who may teach the Psalms to their family members, and the children will become the leaders of tomorrow’s church. Worship of God deserves respect and nobleness at any age, and children’s musical tastes can be formed, so it is important that the teachers model and teach them God honoring music.⁹⁵

For the music used in corporate worship, being mindful of to Whom the worship is being offered will cause a change in focus, dedication, and preparation. Although

91. Ibid.

92. Kurtz, *Worship and Music*, 134.

93. Ibid.

94. Ibid., 128.

95. Hodge, Richard Morse. "Worship in the Sunday School." *The Biblical World* 27, no. 1 (1906): 47. www.jstor.org/stable/3141109.

Worship impacts people around, both the saved and unsaved, worship is most concerned with its connection to God. This will redirect one to the goal of worship, which is for God to take delight in what is offered to Him.⁹⁶

Far too often, church music is presented with little preparation, but with corporate music being primarily for worshiping God, the music should be joyfully offered as a sacrifice of quality. “True worship always involves an offering.”⁹⁷ As opposed to the Old Testament sacrificial system of animals, in the Church Age “God wants our sacrifice of praise.”⁹⁸ Whatever is done in a church service should involve sacrifice. For example, the musicians should prepare music by taking time to practice instead of simply winging it. There will be exceptions such as a last minute offertory because the original person was sick, but this should be the exception and not the norm. Psalm 33:3 tells of playing music *skillfully* unto God. Although it is wonderful to have Godly men and women serving in music ministries, churches need quality musicians, not simply Godly people without musical abilities. “It is often deemed sufficient, also, if the church musicians are devout men and women, in forgetfulness of the fact that a musical performance that is irritating to the nerves can never be a help to devotion.”⁹⁹ Music, like all gifts from God, should be used for God’s glory and to point people to Christ. God is not honored with simply

96. Kurtz, *Worship and Music*, 10.

97. Osbeck, *Amazing Grace*, 329.

98. Ibid.

99. Edward Dickinson, *Music in the History of the Western Church* (New York: Haskell House Publishers, 1902), 402, accessed October 30, 2017, www.gutenberg.org/files/43208/43208-h/43208-h.htm.

offering lousy music because of one not being willing to offer one's best or give time to make the music better.

The Psalms provide wisdom on what worship is, what worship is not, and offer examples from how the Psalms use music in worship, plus lay a foundation for the church to use Psalms in corporate worship. Worship is for God's pleasure. Worship is not about mankind's feelings and looking good in front of others. The Psalms are full of mandates and models of using music in corporate worship. The Church has a heritage of using Psalms in worship and a need to regain a repertoire of Psalms for singing in worship. God has lovingly given His people an instruction manual about worship that pleases Him, and this is a great comfort because He does not leave His children hanging to figure out acceptable worship on their own. True corporate worship today is a little taste of heaven while still on this earth, and it is great preparation for an eternity of worship with all believers of all ages.

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search.ebscohost.com/login.aspx?direct=true&db=cat00940a&AN=cedar.mcl00098234&site=eds-live&authtype=sso&custid=s6222117.

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Name Jared Mielke

4 (A level work) 3(B) 2 (C) 1(D) 0(F)

MECHANICS – (20%)

Spelling/Grammar/ Written Style		0-2	3-4	5-6	7-8	9-10
		***A consistent style problem = 2 errors				
Proper Footnote/Bib. X 2 =		0-2 errors	3-4 errors	5-6 errors	7-8 errors	9-10 errors
		***A consistent Footnote or Bibliography error = 2 errors.				
Proper Paper Format		No errors	1 error	2 errors	3 errors	4 errors
		Possible Errors: Title Page - Margins - Headings Pagination - Paragraph spacing				

ORGANIZATION – (20%)

Introduction		Interesting & funnel intro. To the topic	Potential Problems:	1. General to Specific / thesis not stated last. 2. Does not grab reader attention. 3. Not relevant to the topic. 4. No preview of Dev.		
Thesis Statement		Well stated thesis related to the paper	Related to paper but some weak wording	Rel. to paper/ not assertive or controversial	Not related to topic or some main points	No stated thesis
Main Points		Identifiable, well-stated	Identifiable, but somewhat weakly stated	Identifiable, but not parallel/logical	Not clearly identifiable	None
Conclusion (if you restate MP, do in r.o.)		Summarizes & suggests application.	Potential Problems:	1. Thesis not restated first / specific to general. 2. Does not properly summarize argument 3. Too short / too long	4. No sugg. relevance	

CONTENT – (60%)

Use of Scripture (x 5 =)		Correct interp. / in depth discussion of issues	Good Interp. Of scripture & discussion	Potential: 1. Interpretive Errors Problems 2. Surface discussion of Scripture level 3. Insufficient discussion of key issues		
Argumentation/thought progression (x 3 =)		Good flow of thought and easy to follow	Potential Problems:	1. Sentences do not flow smoothly 2. Paragraphs try to develop multiple ideas 3. Conclusions not based on / drawn from data 4. Paragraph transitions not smooth / logical		
Number/Use of Sources (x 4 =)		Very good sources, well-integrated into paper	Potential Problems:	1. A few weaker sources (internet, not grad level) 2. Too few/many footnotes 3. Research not adequately integrated into the paper.		
Points / 20 =						
Grade						