



Bible studies on the topic of

WORSHIP

SUMMERLEAS CHRISTIAN CHURCH



WORSHIP STUDIES FOR GOSPEL COMMUNITIES 2023

OVERVIEW

Welcome to our “Worship” studies for our Gospel Communities at Summerleas for 2023! Our intention is to enrich our life of worship to God through Christ by helping us in two specific areas:

- To help us all grasp more-deeply the rich and multifaceted portrait of a “life of worship”, as it spans the Scriptures (and as it has been lived by God’s children throughout the ages)
- To inspire us all to reflect on our own present worship of the Lord—that is, to evaluate our own “life of worship” (both personally and in community)—and to provide the context for us to prayerfully and humbly plan together to make progress in our worship together.

The structure for our four studies can be summarised as “3+1”. Firstly, we explore biblical worship through three complementary lenses/perspectives, taking our cue from some of the specific vocabulary used across the Scriptures to describe the scope and shape of God-honouring worship. Then the fourth study stands alone as a brief overview of the relationship between “worship” and several other topics that we often most-closely associate with it, namely, church services (“worship service”), Christian ministry (which is seen in some traditions as a “priestly” activity), and singing (“praise and worship”).

David Peterson helpfully summarises the grand-sweep of “worship” across the Scriptures with the following words, which introduce the three facets “central concepts” that shape our first three studies:

*“Nowhere in Scripture is worship actually defined. But when key biblical terms for worship are examined in a variety of contexts it is clear that the central concepts are **homage, service and reverence**. In the Old Testament, ideally worship is focused at the sanctuary appointed by God. It follows the rituals laid down by God and is facilitated by the priesthood he has ordained. But this [...] activity is not honouring to the Lord unless it leads to obedience and praise in every sphere of life. In the New Testament, the same terminology of worship is used in a transformed way to portray the work of Christ and the response that pleases God. Jesus as the Son of God and high priest of the new covenant fulfils and replaces the whole system of approach to God that was at the heart of the old covenant. His incarnation, death, resurrection and ascension make possible an engagement with God ‘in spirit and truth’, which culminates in the unceasing worship of the new creation.”*

- David Peterson, ‘Worship’, New Dictionary of Biblical Theology, 855-56.



STUDY #1: WORSHIP AS HOMAGE

*Jesus said to him, "Away from me, Satan!
For it is written: 'Worship the Lord your God, and serve him only.'" (Matthew 4:10)*

HOMAGE: AN INTRODUCTION

Across these studies we're exploring the topic of worship under the headings of homage, service, and reverence. As we will see, the three terms overlap one another somewhat. This study focuses on "homage", which entails ideas like personal surrender, grateful submission, or... bending over!

"The Hebrew verb most commonly translated 'to worship'¹ [...] literally means 'bend oneself over at the waist'. [...] In the Old Testament, this gesture expressed surrender or submission to the living and true God. Sometimes it was an immediate and spontaneous reaction to a divine action or revelation, specifically motivated by awe and gratitude [...]" Peterson, 856

GETTING STARTED

Before we get into the text of Scripture, let's explore this connection between our physical bodies (posture, motion) and our inner life. Could you share a time when your physical posture/motion reflected your inner life in a particularly meaningful way? (Perhaps in a traditional liturgy that calls for kneeling, standing, etc. Or perhaps outside "church" altogether: dance, watching sport that you become engrossed in). Could you share of a time when similar body postures/movements felt fake/inauthentic?

¹ Hebrew: *hishtahăwâ*. In case you're wondering, the Greek word (*proskuneo*) that is most-often used to translate that Hebrew word, similarly, can either mean prostrating oneself (i.e. lying on the ground), or "worship".



ANCIENT WORSHIP AMONG GOD'S PEOPLE

Let's begin by building up a picture of how this aspect of worship looked among God's ancient people (for better or worse!)

Pick one or two of the following passages to read, then consider: what led the person/people to worship (or "bow down")?

Genesis 24:12-14, 26-27²

Exodus 4:29-31

Exodus 34:5-9

Read **Deuteronomy 26:1-11**. How is the outward posture of the worshipper supposed to connect with their personal testimony and their inner life?

For reflection: God has prescribed both a specific body-position and a script to rehearse! Do you think this could still be an authentic/personal experience of worship?

Read **Psalms 95**. How would you describe the inner life of the worshipper in this Psalm? Can you think of other postures/actions (whether from this Psalm or elsewhere) that are encouraged and appropriate? (i.e. "bowing down" isn't the *only* legitimate posture of worship!)

² Note: Verses 15-25 describe God providing Abraham's servant with exactly what he sought, and more!



A VERY DIFFERENT POSTURE

We have seen several portraits now where the outward life of God's people reflects an inward conviction that God is their hope, their rescuer, the One who holds power over all of his enemies and even over evil. Stepping forward in Israel's history now, Isaiah allows us to observe a very different outward pattern of worship, and (by implication) calls his readers to reflect on the purity, or otherwise, of their inner life.

Read **Isaiah 44:6-22**. Isaiah's tragic portrait of God's people describes more than just "bowing down"; it describes devotion in terms of hard work and craft. How would you describe the inner life of this worshipper?

How would God have his people mend their posture (vv21-22)?

(Only if you have extra time!) Read **Isaiah 2**. This chapter uses a variety of contrasts between things that are low/down and things that are high/exalted. In what positions/postures does Isaiah place the various characters in this chapter (God, the nations, Israel, idolaters). How does that compare/contrast with "worship-as-bowing-down"?



JESUS, US, & WORSHIP

Read **John 4:1-27**.

From the description given in the text, to whom is Jesus offering the opportunity to become a “true worshipper”? How would you describe her life-situation? (Note: the “worshipper” language here matches the vocabulary we have been exploring in this study).

Instead of bowing-down at a temple/mountain, Jesus announces a new “worship location” and new “worship leader” for those who would worship God. In practical terms, how can a person like the Samaritan woman worship God, according to Jesus? What might that actually look like?

FOR REFLECTION & PRAYER

The Samaritan woman initially attempts to conceal her complicated life from Jesus, which appears to present a barrier to her full and open engagement with his message. What kinds of “messiness” in our lives might lead us away from Christ’s call to “true worship”? How might we learn from the Samaritan woman’s positive example in this regard? (See John 4:39-42)

Jesus’ offers a very “unlikely candidate” an opportunity for “true worship”. His disciples—to their shame—appear to take exception to her presence, though they don’t even know the details! Might there be “unlikely candidates” in our lives with whom we might share the hope of true worship?



“ ‘Bending over to the Lord’ in New Testament terms means responding with repentance and faith to the person and work of the Lord Jesus Christ. Those who are concerned about God-honouring worship will be pre-occupied with bringing people to Christ.”

- Peterson, 860

Spend some time in prayer for one another and for the increase of true worship in our world, to the glory of God.



STUDY #2: WORSHIP AS SERVICE

67 His [John's] father Zechariah was filled with the Holy Spirit and prophesied:

68 "Praise be to the Lord, the God of Israel,
because he has come to his people and redeemed them.

69 He has raised up a horn of salvation for us
in the house of his servant David

[...]

74 to rescue us from the hand of our enemies,
and to enable us to **serve** him without fear

75 in holiness and righteousness before him all our days.
(Luke 1:67-69, 74-75)

SERVICE: AN INTRODUCTION

Across these studies we're exploring the topic of worship under the headings of **homage, service, and reverence**. We're using those few biblical terms for "worship" as lenses through which to view the life of worship. This study focuses on "service"—a very practical expression of devotion in the overall life of worship!

Just like in English, our main Hebrew word for "service" has a vast range of meaning, encompassing both religious acts of service as well as thoroughly non-religious activity: work, labour, or serving any superior. But (unlike English) that same Hebrew word was also used of slavery, and even forcing a person into slavery or coercing them to work! Curiously, the same word, also translated "service", is the word the Scriptures use to describe the specific ministry of the priests, as they worked as representatives of God's people in His presence—much of the Law of Moses prescribed "service" to God to be carried out either by the Israelites or on their behalf: an essential aspect of the whole life of worship!

"Another biblical term often translated 'to worship' is the Hebrew 'abad, which literally means 'to serve'. [...] A complex system of sacrifices and rituals was instituted by God so that Israel could serve him appropriately at his chosen sanctuary. For example, the Passover was a 'service' to be observed in remembrance of the Lord's saving work at the time of the Exodus (12:25-27; 13:5). The ministry of the priests and Levites was a specialized form of service to God [...] But some passages set Israel's service within the broader framework of fearing God, walking in all his ways, and observing all his commands and decrees. A total lifestyle of allegiance to God was clearly required of God's people [...]."

- Peterson, 856



GETTING STARTED

Leaving the religious context aside for a moment, let's explore the joys and drudgery of serving others in our own lives! Can you think of a time when you (or someone you know) went to extraordinary lengths to serve someone, and yet it came easily and even felt like a joy? Can you think of a time when performing even the smallest service to particular person felt almost insufferably burdensome? What factors made the difference?!

ANCIENT WORSHIP AMONG GOD'S PEOPLE

Let's build a brief sketch of "serving" God in the time of Moses—the era when so much of worship/service was carefully prescribed for God's people. Note: In the following verses, the word used for "worship" is (nearly always) the broad Hebrew term for "service"; the same word that's often used of the "service" a slave renders his/her slavemaster.

Read **Exodus 4:21-23**. Why does God desire the release of the Israelites? How would you compare/contrast the relationship that God has to Israel, with the relationship Pharaoh has to Israel?

Read **Exodus 10:1-11, 21-29**. Why was the release of the animals non-negotiable for Moses? What significance did they appear to have in the worship of God's people?

Read **Exodus 29:42-46**. What function were the priests to fulfil in Israel? And what were the intended outcomes of their "service"³?

³ Note: the term for "service" here is a different Hebrew word, but the concept of service-as-worship is present even if the vocabulary is different.



SERVICE, AND THE CONTEST FOR THE HEARTS OF GOD'S PEOPLE

As the “life of worship” takes shape in Israel, their “service” comes to occupy a complicated place in the life of Israel: at times it’s a reliable measure of their devotion to the Lord, at other times, their service is a tragic parody of true worship, masking unfaithfulness and even self-deceit, as Israel merely “go through the motions” of worship.

Read **Joshua 24:1-2, 14-31**. Does Joshua want Israel to worship the Lord or not!? What are the dangers of a life of worship, according to Joshua?

How might we account for the apparent tension/contradiction between these two sets of prophetic statements/expectations concerning temple service and sacrifice?

(Pick at least a couple from each set)

Set #1: Isaiah 19:19-21; Isaiah 56:6-7; Isaiah 60:7; Jeremiah 17:24-27;
Jeremiah 33:10-11 & 17-18; Ezekiel 20:40-41

Set #2: Amos 5:21-27; Hosea 6:6; Isaiah 1:10-17; Isaiah 66:1-4; Micah 6:6-8

JESUS, US, & WORSHIP

Read **Hebrew 9:1-5, 11-14**. At a superficial level, we might be inclined to draw parallels between the “service” offered at the temple in ancient Israel, and the “church services” we participate in each week. How does Hebrews connect that ancient service with Jesus, and with the Christian life of worship?



FOR REFLECTION & PRAYER

Read either: **Hebrews 12:28-13:16** (the long option) or **Romans 12:1-2 and Ephesians 5:1-2** (the short option). Rather than restricting sacred-service to a special place, time, and priesthood, how are ordinary Christians to “serve” God? How might this worship-lens influence how we view our relationships, the mundane “work” of life, and perhaps especially the times when serving feels burdensome?

Spend some time in prayer for one another as we strive to serve God together in community.



STUDY #3: WORSHIP AS REVERENCE

- ¹ *A shoot will come up from the stump of Jesse;
 from his roots a Branch will bear fruit.*
- ² *The Spirit of the LORD will rest on him—
 the Spirit of wisdom and of understanding,
 the Spirit of counsel and of might,
 the Spirit of the knowledge and fear of the LORD—*
- ³ *and he will delight in the fear of the LORD.*

(Isaiah 11:1-3)

REVERENCE: AN INTRODUCTION

Across these studies we're exploring the topic of worship under the headings of **homage, service, and reverence**: three complementary lenses through which to view the landscape of biblical worship. Taken as a whole, we're seeing a picture emerge that encompasses both our inner life (emotions, thoughts, convictions), and our actions; our specific "service" to God, and the opportunities to approach even the mundane stuff of life as "worship"; our successes and our sin (when we devote ourselves to unworthy things) are all rolled into one coherent image of worship that centres on Jesus, and offers us a place and role in true worship, in Him.

Our final lens is that of reverence:

"A final group of terms was used to indicate the fear, reverence or respect due to God. [...] Such fear involved keeping his commandments [...], obeying his voice [...], walking in his ways [...], turning away from evil [...], and serving him [...]. Sacrifice and other rituals were clearly a way of expressing reverence for God, but faithfulness and obedience to the covenant demands of God in every sphere of life were also the distinguishing marks or true religion [...]." – Peterson, 856-57.

GETTING STARTED

While fear is often thought of as an unhealthy/bad emotion, some fear is not only appropriate but necessary. Could you share an experience where fear was not only healthy/justified, but led to wise/appropriate behaviour in your own life?



ANCIENT WORSHIP AMONG GOD'S PEOPLE

“Reverence” sounds a bit formal/strange; “respect” seems inadequate to describe our posture toward the Almighty God!; “fear”—most problematic of all?—evokes a whole range of complicated memories and associations from our personal experiences! Let’s try to sketch the landscape of “fear”, particularly, as a window on the life of worship among God’s ancient people.

Read **Deuteronomy 5:28-29; 6:1-9, 13-16, 24**. How would you describe the “fear” that God calls for (and even longs to see!) among his people? How are God’s people to hold together fear, love, obedience, the hope of prosperity, and the anger of God, according to this part of the Law?

Read **Joshua 1:1-9**. How was devotion to the Lord intended to reshape fear in the lives of the Israelites under Joshua’s leadership? What was that supposed to look like, in practical terms?

Read (one of) **Psalms 34, Psalm 111, or Psalm 112** (or split into groups and cover all three). How does the Psalmist describe the relationship between fear and praise in the life of the worshipper?

How are the people of God to discover/cultivate the fear of the Lord? What should they expect to gain from such fear? Briefly divide into groups and read one of the following: **Proverbs 1:1-7; Proverbs 2:1-8; Proverbs 3:5-14**.



FEAR IN THE EXPERIENCE OF THE PEOPLE OF GOD

What rivals the fear of the Lord in the hearts of his people? (**Split into groups to read the following and report back**)

Read **Deuteronomy 32:15-22, 36-38**.

Read **2 Chronicles 32:1-19**.

Read **Job 1:1-3; 1:8-11; 2:3-6; 3:23-26; and 42:1-6**. (This requires some prior knowledge of Job's story)

JESUS, US, & WORSHIP

Read **Luke 12:1-9**. How does Jesus apply the topic of “fear” to the inner life of his disciple, to their social life, and to his own role in the saving-plans of God? Put differently: how should “the fear of the Lord” look and feel in the life of Christ's followers?

Read **John 5:19-30**. Are Christians right to fear Jesus? How should our sure knowledge of coming judgment shape our current behaviour?

Read **Hebrews 2:5-13**. What honour has God bestowed upon humankind? Where can we see that honour at the moment? What “titles” are we—mere humans—given by God and Christ (vv12, 13)?



STUDY #4: WORSHIP & “WORSHIP”

INTRODUCTION

Having reviewed worship under three biblically dominant themes—homage, service, reverence—we now turn to review some contemporary expressions of “worship”, in an attempt to understand them against the biblical framework.

For example, is it biblically accurate to call Sunday church a “worship service”? Is singing the climax of our “worship”? Or even a particular kind of song: the “worship” songs, as compared with the “praise” songs? Is Christian ministry or word ministry in a “worship” category of its own, akin to the priestly “worship” at the temple in a bygone era (and contrasting with the secular work that the rest of us spend most of our time and effort in)?

This fourth study stands alone as a brief overview of the relationship between “worship” and several other topics that we often most-closely associate with it, namely, church services (“worship service”), Christian ministry (which is seen in some traditions as a “priestly” activity), and Christian song (“praise and worship”).

GETTING STARTED

What do you first think of when you hear the word “worship”? What comes to mind? How have you seen this change over time? Or maybe just over the last few weeks of doing these studies?

WORSHIP & THE WORSHIP SERVICE

Let’s firstly look at worship and our Sunday gatherings.

Read **1 Corinthians 14:1-33a**. What does Paul say is the purpose of their gatherings?

Where were the Corinthians going wrong? How might we be susceptible to this in our Sunday gatherings?

What does this teach us about the relationship between edification and worship?



“Paul regularly uses the terminology of upbuilding or edification, rather than the language of worship, to indicate the purpose and function of Christian gatherings [... Nevertheless] Ministry exercised for the building up of the body of Christ is a significant way of worshipping and glorifying God.” - Peterson, 861

How does this impact your posture and thinking about Sunday gatherings? Whether that be before coming along, while you are there, afterwards (or all of those)?

WORSHIP & PRAISE AND WORSHIP

Let's now consider the place of praise and singing within worship.

From what you know of the Psalms what role did singing play in the life of the Israelites? (For inspiration see Psalms 95, 96, 138, 150).

“It would be wrong to think that people in OT times were wholly occupied with the business of atonement for sins and to regard their worship as a sombre and dreary necessity. The Psalms testify to the joy of the pilgrims journeying to Jerusalem and the longing of the godly to meet with God and his people in the courts of his temple [...] Indeed, praise and thanksgiving belonged to the whole life of God's people.”
Peterson, 858

Read **Psalm 137**⁴. What is the contrast that we see regarding singing in this Psalm? What does this teach us about the role of one's circumstances, heart and mind within singing (see also Amos 8:9-10)?

⁴ Psalm 137:9 is a particularly difficult verse for us to grapple with. It illustrates for us—as followers of the One who exemplified love for his enemies—the dangers of taking hold of the Psalms for our own devotional use, without due regard for their salvation-historical setting. That may be a broader discussion for another time.



Read **Ephesians 5:18-20** and **Colossians 3:16-17**. What part does music and singing play in the Christian life according to Paul?

Considering this, and the fact that as God's children who are no longer under his judgement (as the Israelites in Psalm 137 found themselves), but living with the hope of the gospel, what should be our attitude towards singing and praise and worship to God?

Do you think there is a place within church-life for songs of lament, or that express the "negative emotions"?

Read **Revelation 5:9-13** and **Revelation 19:1-5**. Describe the picture we are given of what the saints in heaven are doing. What insight does this give us into the role of singing on earth *and* in heaven?

How would you describe your attitude towards singing and praise? Is it something done willingly and out of joy? Or something else? Explore what you think may be the reasons for this?



WORSHIP & THE MINISTRY

Lastly, let's spend some time thinking through the relationship between worship and ministry. The New Testament consistently applies the language of priestly service to Christ's fulfilment of the entire sacrificial/temple apparatus through his substitutionary death and high-priestly ministry (as we've seen throughout Hebrews). In this specific/narrow sense, we don't fulfil the patterns of Old Testament worship through the activities of "ordained ministry" in the modern world.

But there's another dimension: the proclamation of the gospel, even to the world (not just to believers) is spoken of in worship-related language, partly in the sense that it draws the world into worship through the gospel word.

Read **1 Peter 2:9** and **Romans 15:14-17**. How do Peter and Paul speak of the relationship between ministry, evangelism, and worship?

Is this how you view your serving? As an act of worship? How might you need to change your heart and mind in regard to this?

Read **2 Corinthians 2:1-2, 3:9-17**. In some traditions, the minister's duties (prayers, hearing confession, performing the liturgy at church, etc.) are seen as categorically different to those of every other Christian. Where does Paul locate temple-service? And how is it advanced/supported?

"Preaching about Christ must be at the heart of a Christian theology of worship. As in the Old Testament, the word of the Lord is central to a genuine encounter with God. Those who are concerned about God-honouring worship will be concerned about the proclamation of the gospel, in the world and in the church, in public teaching and private dialogue. If worship is an engagement with God on the terms that he proposes and in the way that he alone makes possible, preaching Christ is a key to that engagement." Peterson, *Engaging with God*, 144.

Can you think of any ways that you could advance such true Spiritual worship in your life?

Spend some time in prayer together asking God to help us live lives of worship to him, in all the different ways that is expressed.



APPENDIX 1: "WORSHIP" STUDY FROM CHURCH @ THE DOMAIN (REPRODUCED)

THIS STUDY ON "WORSHIP"

This weekend, we're focusing on the topic of worship together. "Worship" is a rich and multifaceted idea that spans the whole Scriptures. Most of us are probably familiar with the biblical teaching that we are called to worship God not just on Sundays (nor just in the singing we do on Sunday mornings together, which is often called "worship"), but rather with our whole lives (cf. Romans 12:1-2). This study seeks to chart the terrain of biblical "worship", with the intention of inspiring us to a deeper and richer sense of our calling to worship God in Christ by His Spirit as an activity that encompasses our entire lives.

Let's begin with an attempt to define what we mean by "worship". How would you define true and proper worship of God? Where (or perhaps 'when') have you seen or experienced worship most richly or fully? What factors made it so?

"Nowhere in Scripture is worship actually defined. But when key biblical terms for worship are examined in a variety of contexts it is clear that the central concepts are homage, service and reverence. In the Old Testament, ideally worship is focused at the sanctuary appointed by God. It follows the rituals laid down by God and is facilitated by the priesthood he has ordained. But this [...] activity is not honouring to the Lord unless it leads to obedience and praise in every sphere of life. In the New Testament, the same terminology of worship is used in a transformed way to portray the work of Christ and the response that pleases God. Jesus as the Son of God and high priest of the new covenant fulfils and replaces the whole system of approach to God that was at the heart of the old covenant. His incarnation, death, resurrection and ascension make possible an engagement with God 'in spirit and truth', which culminates in the unceasing worship of the new creation." David Peterson, 'Worship', New Dictionary of Biblical Theology.



MAPPING WORSHIP IN THE OLD TESTAMENT, IN PRINCIPLE AND IN PRACTICE

Split into pairs or threes to discuss one passage, then report back to the group.

Read **Deuteronomy 10:10-11:1**

What was worship intended to look like for God's people as they entered the promised land and began to walk in the ways that God had called them to?

Read **Psalm 96**

Describe the portrait of worship in Psalm 96. (For example, where does it happen? Who is doing it? What does it look and feel like—whether in its outward appearance or the inner-life of the worshipper?)

Read **Exodus 25:8-22 & 29:42-46**

For what purpose did God have the Israelites build the tabernacle/sanctuary/ark?

Read **Jeremiah 7:1-15**

How would you summarise the "state" of actual worship among God's people in Jeremiah's day, and the future prospects for the worship of God (at that time)?



“It would be wrong to think that people in Old Testament times were wholly occupied with the business of atonement for sins and to regard their worship as a sombre and dreary necessity. The Psalms especially testify to the joy of the pilgrims journeying to Jerusalem and the longing of the godly to meet with God and his people in the courts of his temple [...]. Indeed, praise and thanksgiving belonged to the whole life of God’s people.” David Peterson.

A SKETCH OF WORSHIP IN CHRIST

Read and discuss these in one big group

Read **John 2:12-22**

How does Jesus intend to reshape/reorient the worship-practices of God’s people, from his day forward? In what respects does this involve continuity/discontinuity with the worship we have seen in the Old Testament?

Read **Hebrews 7:22-8:2 OR Hebrews 10:19-25** (or both if you have time!)

What confidence/claim can you and I—sinners!—have to truly worship God in our daily lives? How is church intended to feature/function in a life of worship?

Prayer. Hebrews 13:15: “Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess his name.” **Spend some time together praising God in prayer.**



APPENDIX 2: RESOURCES

Most of the quotes in these studies come from David Peterson's article "Worship" in the *New Dictionary of Biblical Theology*, 855-863. Though big and expensive, the NDBT is among the very best reference books available for in-depth biblical study (without being overly academic).

Books on Worship

- *Engaging with God: A Biblical Theology of Worship*, David Peterson
 - A thorough, beginning-to-end review of "worship" across the Bible. Great for building a big picture of worship.
- *Religious Affections*, Jonathan Edwards
 - An oldie, but a goodie. Challenging vocabulary (because of its age), but a deep reflection on the emotional/affective aspect of our Christian faith.
- *Worship: Adoration and Action*, D A Carson (ed)
 - A collection of essays. A mix of perspectives and backgrounds (so requires some discernment). Some very thought-provoking work on the connection between our beliefs and our behaviours.
- *Worship by the Book*, Carson (ed), Kent Hughes, Mark Ashton, Tim Keller
 - Great for service leaders, plus has a very helpful (for anyone) introductory essay on "worship". The contributors outline specific language and practice of how to "do church", spanning their different traditions (but all with the gospel in common).

Books/Studies about singing, specifically

Then Sings my Soul: Rediscovering God's purposes for singing in church, Philip Percival

Songs of the Saints: Enriching our singing by learning from the songs of Scripture, Mike Raiter and Rob Smith

Sing for Joy (Interactive Bible Study), Matthias Media (6 studies for individuals, or groups)

Other Resources



An Australian collection of worship-related resources (articles, videos, etc.)

<https://magnify.org.au>