

DM 906 Leading Worship and Discipleship
Worship/Discipleship Observation #1
Week 7 Reflection Paper #5

Observation of a Pentecostal Worship Service: How Tomberlin's grounding of the sacraments and worship in the work/ministry of Jesus Christ, the Spirit, and salvation were or were not in some way manifested in the service.

Pentecostal churches consist of believers who are sincere in their faith and belief in true worship to Father, Son, and Holy Spirit. Some of their focus involved yielding, seeking inspiration, and guidance through their efforts of pressing forward to future worship service. Regarding sacraments in relation to the redemptive power of Jesus, they are embraced and “fully expressed in the incarnation and Pentecost.” Nevertheless, the sacraments “are visible and physical expressions of God’s redemptive work in our lives.” Believers of Jesus partake of the sacraments in remembrance of His perfect sacrifice. It is a time to express love and appreciation for Jesus suffering and dying for the sins of all humanity.

In addition, Tomberlin points to this, “we should be mindful of the sacramental grace of the altar of witness as a place of blessing. That which the church blesses becomes canon, that is, the measure by which righteousness is judged.”¹ An example given draws remembrance to the twelve tribes separation at the Jordan River as a reflection of the altar of witness. One outcome of this example included a time of memorization of an event. It was an event that brought unity into a body of believers “to their shared redemptive heritage.”

Likewise, the Pentecostal church unite together through praise and exalt the only true and living God. Through high praise of singing, individual dance, group dance ministry, clapping, and uplifted hands they usher the Holy Spirit into the service. Believers use actions as a symbol

¹Tomberlin, Daniel. *Pentecostal sacraments: Encouraging God at the Altar*. Cleveland, Tennessee: Center for Pentecostal Leadership and Care, 2010.

to signify their relationship with the Holy Spirit. Their love for the Spirit is communicated through their praise and worship revealing their submission to His will. In addition, the altar witness becomes a place where families can unite in a spirit of togetherness.

Further opportunities are available to cast aside every hindrance that weighs them down bringing destruction. There is always a time and place to lay down heavy burdens and never pick them up again. It is also a time to become free from anything that binds God's people. Then there is a time to cast out, and shut the door on any new devices and burdens that tries to rise again. There is room at the altar to break every yoke of bondage. Actions that will set captives free is seen in wholehearted service through Pentecostal worship. Someone may view this service as crazy and wild but it is high praise to the Lord that reverence and pleases Him.

Nevertheless, the service drew many worshipers into a powerful time of praise that continued to flow through most of the service. Another exciting part of the service happen when little children began feeling the presence of the Holy Spirit. This was a time of awe, seeing the children praising and worshiping God. They sang, ran around the church and danced for the Lord in a spirit of submission to His holy name. When God is first He will show up and manifest His presence with His unquenchable fire. This active way of worship was seen during the Pentecostal church service.

Moreover, Tomberlin argues this point, "Pentecostal favor worship in which the Spirit moves. For Pentecostals worship means experiencing the Holy Spirit in the fellowship of the church."² The Spirit is moving in the Pentecostal church through anointed preaching, dancing, and singing but it does not stop there. Although the music, singing, dancing, and praising are important, the goals of the service manifests its presence when people lives are transformed. Lost

² Ibid, 31.

souls attending the service can readily admit they are sinners saved by grace. They can believe in Jesus and confess Him as their Lord and Savior.

However, those whose minds, hearts, and thoughts are renewed and restored can make an intelligent decision to serve the Lord with their whole heart. Then the right choice is made to follow Jesus and become active participants in promoting His gospel. Other blessings at the altar are encountered when healing is released upon the sick. Baptism in the Holy Spirit is received and the process of sanctification begins. During this course of action believers are set apart and released from the bondage of sin. Regardless of the type of experience encountered at the altar those who believe can receive a deep spiritual cleansing and total deliverance.

Besides, “the sacraments are an ongoing altar call in which the believer encounters God through the Holy Spirit.”³ An ongoing altar call is the center focus where other related worship service proceeds. Such as prayer for sanctification, salvation, and baptism in the Holy Spirit. Other areas at the altar include but not limited to the sacraments of the Lord’s Supper, laying on of hands, some churches participate in foot washing that takes place at the altar. Yet, the most important sacrament is when an encounter of the Holy Spirit is present.

In like manner, the redemptive work of Father, Son, and Holy Spirit has a similar view in the sacraments. The celebration of the sacraments is an “ongoing altar call where believers have an encounter with the Holy Spirit.” But the Spirit cannot be confined to an established form of public worship, He moves freely at His will not human will.

³ Ibid, 103.

