LIBERTY BAPTIST THEOLOGICAL SEMINARY

DEVELOPING A STRATEGY OF WORSHIP FOR EVANGELICAL BELIEVERS BORN FROM 1945 TO 1955

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DOCTOR OF MINISTRY

By

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CONTENTS

Abstract	
	V11
CHAPTER ONE	1
INTRODUCTION	1
Boomers Described	1
Boomers Defined	2
RESEARCH PROBLEM	4
Research Question	5
Boomer's Belief System	5
Unique Perspective	7
Values Perspective	8
Religious Perspective	10
Age Perspective	12
LIMITATIONS	13
THEORETICAL BASIS	14
METHODOLOGY	15
Chapter One – Background Information	16
Chapter Two – Review of Related Literature	
Chapter Three – Biblical Mandate	17
Chapter Four – Corporate Worship	17
Chapter Five – Spiritual Formation	18
Chapter Six – Generational Discipleship	
Chapter Seven – Developing a Strategic Plan	18
SUMMARY	18
CHAPTER TWO	20
SIMILAR STUDIES IN WORSHIP THEORY AND PHILOSO	PHY 20
SUMMARY	28

INTRODUCTION	2
OLD TESTAMENT PRINCIPLES FOR WORSHIP	3
Abraham	3
Moses and Joshua	3
Isaiah	3
NEW TESTAMENT PRINCIPLES FOR WORSHIP	3
Thomas	3
Between Two Covenants	3
APPLICATION OF WORSHIP TO CONTEMPORARY L	IVING4
APPLICATION FOR CORPORATE WORSHIP	4
PRINCIPLES LEARNED RELATIVE TO WORSHIP	4
DTER FOUR	
PTER FOUR. INTRODUCTION.	5
PTER FOURINTRODUCTIONCORPORATE WORSHIP AND MUSIC IN THE EVANGE	5 5 ELICAL
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH	5 5 ELICAL5
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence	5 ELICAL 5
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence Holiness Influence	55 ELICAL55
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence Holiness Influence African-American Influence	
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence Holiness Influence African-American Influence Pentecostal Influence	
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence Holiness Influence African-American Influence Pentecostal Influence Pentecostal Renewal Influence	
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence Holiness Influence African-American Influence Pentecostal Influence Pentecostal Renewal Influence Parachurch Influence	5 ELICAL 5
PTER FOUR. INTRODUCTION. CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH. Revivalist Influence. Holiness Influence. African-American Influence. Pentecostal Influence. Pentecostal Renewal Influence. Parachurch Influence. Pop Music Influence.	5 ELICAL 5
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence Holiness Influence African-American Influence Pentecostal Influence Pentecostal Renewal Influence Parachurch Influence Pop Music Influence Jesus Movement Influence	5 ELICAL 5 5 5 5 5 5 5 5 5 5
PTER FOUR. INTRODUCTION. CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH. Revivalist Influence. Holiness Influence. African-American Influence. Pentecostal Influence. Pentecostal Renewal Influence. Parachurch Influence. Pop Music Influence. Jesus Movement Influence. Calvary Chapel Influence.	55
PTER FOUR INTRODUCTION CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH Revivalist Influence. Holiness Influence. African-American Influence. Pentecostal Influence. Pentecostal Renewal Influence. Parachurch Influence. Pop Music Influence. Jesus Movement Influence. Calvary Chapel Influence. Vineyard Influence.	55
PTER FOUR. INTRODUCTION. CORPORATE WORSHIP AND MUSIC IN THE EVANGE CHURCH. Revivalist Influence. Holiness Influence. African-American Influence. Pentecostal Influence. Pentecostal Renewal Influence. Parachurch Influence. Pop Music Influence. Jesus Movement Influence. Calvary Chapel Influence.	ELICAL

Contemporary and Traditional	66
Misconceptions in Worship	69
Music's Role in Worship	71
Authentic Worship	72
CORPORATE WORSHIP AND NON-MUSIC ELEMENTS IN THE	
EVANGELICAL CHURCH	73
Worship in Spirit and in Truth	74
Worship in the Beauty of Holiness	
Worship in the Reading of Scripture	
SUMMARY	80
CHAPTER FIVE	83
INTRODUCTION	83
UNIVERSAL DESIGN	84
UNIQUE DESIGN	86
PROCESS OF TEMPERAMENT	86
PERMANENCY OF TEMPERAMENT	89
SUPERNATURAL APPLICATION	91
OVERARCHING GOAL – TRANSFORMATION OF THE CORE	93
METAMORPHOSIS	95
PROGRAM FOR RESULTS.	96
PLACEMENT FOR RESULTS – BALANCED MINISTRY	103
SUMMARY	106
CHAPTER SIX	108
INTRODUCTION	108
INTRUDUCTION	IUX

A BIBLICAL EXAMPLE	109
BACKGROUND OF MENTORING	111
BIBLICAL EXAMPLES OF MENTORING	112
NEW TESTAMENT BASIS FOR MENTORING	114
JESUS' MODEL OF MENTORING	115
MENTORING VERSUS DISCIPLESHIP	116
WHO IS ELIGIBLE TO MENTOR?	117
SPIRITUAL MENTORING AND THE WORK OF THE HOLY SE	PIRIT 121
DETRIMENTS TO MENTORING IN THE 21ST CENTURY CHUI	RCH 122
TYPES AND STYLES OF MENTORING	126
ADVANTAGES OF BOOMER-AGE MENTORS	129
SUMMARY	131
CHAPTER SEVEN	133
DEVELOPING A STRATEGIC PLAN	133
EDUCATING	133
TRAINING AND SHARING	136
MOTIVATING, INSPIRING, AND CREATING PASSION	137
SUMMARY	139
SUMMARY, CONCLUSION, AND RECOMMENDATIONS	141
REFERENCES	145

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Abstract

This project will research the need for developing a worship ministry strategically designed to meet the cultural, spiritual, musical, and emotional demands of early senior adults, those born from 1945 to 1955. This will involve identifying need, developing strategy, and designing programming specific for the senior adult worship experience.

The research question is, "How can the evangelical church meet the worship needs of her members born from 1945 to 1955?"

The basic observation is that the baby-boomer generation is moving into the senior adult age group. Their concept of worship is identified with musical preferences, preaching style, and regional demographic. They communicate through expressions of worship more identified with their own life experiences: a) Rock-n-roll associated with the music style of the Beatles, the Rolling Stones, the Temptations, the Supremes, the Mommas and the Papas, Three Dog Night, and Chicago. While they have accepted and even embraced the modern contemporary rock-style music in their worship experience, they still have a yearning and a hunger in their hearts for the worship music of their younger days; b) Meaningful non-music worship experiences such as Bible study, fellowship groups, discipleship training, and accountability ministries; c) Worship expressions that are biblical and intellectually stimulating; d) A worship environment that is highly relational in its orientation; and, e) A worship experience that will transform the

heart of the 55 to 65 year old believer, hence proving that which is the "perfect and acceptable will of God."

This thesis title will be "Developing a Strategy of Worship for Evangelical Believers born from 1945 to 1955."

CHAPTER ONE

INTRODUCTION

On January 1, 1946 one second after midnight, Kathleen Casey Wilkins, the first baby boomer, was born in Haddon Heights, New Jersey. Between that moment and midnight December 31, 1964, 76 million more babies were born. The explosive number of births gave this generation the name "baby boomers."

In general, boomers are associated with a rejection or redefinition of traditional values. In Europe and North America, boomers are widely associated with privilege, and many grew up in a time of affluence.² As a group, they are the healthiest and wealthiest generation to this time, and among the first to grow up genuinely expecting the world to improve with time.³

The boomer grew up at a time of dramatic social change. In the United States, that social change marked the generation with a strong cultural divide, between the proponents of social change and the more conservative. Some analysts believe this divide has played out politically since the 1960s, and to some extent, defining the political landscape and division in the country today.⁴

Never before has a generation been researched by social scientists like the boomers have been. The intense scrutiny of the boomers' journey is due to the boomers' distinction of being the first cohort to come of age in the "age of pervasive national"

¹ "Nationline," USA Today, January 1, 1988.

² Doug Owram, *Born at the Right Time* (Toronto: University of Toronto Press, 1997), 10.

³ Landon Jones, *Great Expectations: America and the Baby Boom Generation* (New York: Ballantine Books, 1981), 12.

⁴ www.nytimes.com/2007/01/21/week in review/21broder.

survey research."⁵ They have been researched for everything from marketing toiletries, determining the size and style of automobile production, to tailoring the local church's worship ministry.⁶ Meghan Daum said that:

Boomers set the tone for everyone. Their tastes, needs and values are considered America's default setting. They turn 60, and it warrants magazine covers. They get a cold, and the world sneezes with them.⁷

So privileged is this group, they've been allowed to alter generational labels the way they changed their clothing styles. They've been known, in whole or in part, as the Dr. Spock Generation, the Free Love Generation, the Generation That Changed America, the Me Generation, Hippies, Yuppies, and Bobos. Despite having grown out of the category years ago, they remain etched in the popular imagination as forever "thirtysomething."

The boomers have many subgroups, but they are united in attitude and perspective by common cultural experiences. They remember campus riots, John F. Kennedy, Martin Luther King Jr.'s dream, the Beatles, and Vietnam.

Their uniqueness results from several factors. They are:

- 1. The first generation to be reared on television.
- 2. The first generation to be reared essentially by single parents.

⁵ David A. Roozen, "The Boomers Continue Through the Family Cycle," *Hartford Institute for Religion Research*, August 1996.

⁶ Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church* (Ventura, CA: Regal Books, 2007), 69.

⁷ Meghan Daum, "The millstone of boomer milestones," Los Angeles Times, May 25, 2008.

⁸ Ibid.

- 3. The most educated generation in history.
- 4. The wealthiest yet most indebted generation in history.
- The first generation whose grandparents had little influence on their life preparation and job skills.
- 6. The first generation that cannot afford to live at the standard in which they were raised.
- 7. The first generation to live under the threat of nuclear war.⁹

The turmoil of the 1960s unearthed passions that have always been present in American culture. ¹⁰ The "authority" that the rebellion mocked was, in fact, the whole of Western civilization. ¹¹ It has been said that, "There is no American generation that doesn't to some extent, define itself in opposition to the parental generation." ¹² Ronald P. Byars, in his book *The Future of Protestant Worship*, identifies the movements of the 1960s as "another manifestation of the Great Awakenings that have occurred periodically in American history. A kind of religious intensity characterized the '60s generation." ¹³

The writer Joe Queenan (born in 1950) devoted an entire book, *Balsamic Dreams:*A Short but Self-Important History of the Baby Boomers, to his generational self-loathing.

His concerns include overindulgent parenting, tiny pony tails on balding, middle-aged

⁹ Steve Mills, "The Baby Boomer, Sunday School, and God," We Build People (Springfield, MO: The General Council of the Assemblies of God, 1997).

¹⁰ Ronald P. Byars, *The Future of Protestant Worship: Beyond the Worship Wars* (Louisville: Westminster John Knox Press, 2002) 10.

¹¹ Ibid. 11.

¹² Ibid, 6.

¹³ Ibid, 12.

men, and boomers' chronic refusal to let go of the myth of their specialness. ¹⁴ "They had not been the first generation to sell out," Queenan wrote, "but they were the first generation to sell out and then insist that they hadn't." ¹⁵

This generation came of age during a time of great social unrest, with the civil rights and antiwar movements galvanizing them to question authority, take a stand against racial intolerance, and protest America's military involvement in Vietnam. At the same time, many boomers turned away from Christianity, which had come to represent the "establishment" against which they rebelled. Some of them became disillusioned by the church's apathy toward racism and the Vietnam War, whereas others decided to explore alternative religions as influential rock groups such as the Beatles, the Grateful Dead, and others popularized non-Christian worldviews with their music and lifestyles. The drug and rock cultures intertwined, and young people in the sixties experimented with drugs more openly than had any other generation before them. Another drug, the birth-control pill, "liberated" boomers to experiment sexually without concern for the consequences. For the most hedonistic of boomers, "sex, drugs, and rock 'n' roll" was the prevailing mind-set. In fact, their generation was identified by their music. 16

It is with this historical backdrop, cultural climate, and generational norm in mind that the evangelical church finds opportunity to minister to the early senior adults.

RESEARCH PROBLEM

¹⁴ Ibid.

¹⁵ Ibid

¹⁶ Andrew Careaga. *eMinistry: Connecting the Net Generation* (Grand Rapids: Kregel Publications, 2001), 57-58.

The research question is, "How can the evangelical church meet the worship needs of baby boomers born from 1945 to 1955?" How does the evangelical church minister to and minister through her 55-65 year old members that still perceive themselves as youth, or at least not realistic of the realities of their age? How does the evangelical community contextualize a worship ministry that will meet their spiritual, emotional, intellectual, and ministry needs?

The church should consider identifying the generational and spiritual challenges of baby boomers. As they begin to comprehend these characteristics and norms, they will be better equipped to effectively reach them and meet their spiritual needs. In his book, *The Baby Boomerang* (2002), Doug Murren provides nine characteristics of the boomer's belief system:

- Boomers are not belongers. They are not as interested in membership as they
 are in participation. They are more interested in the individual than the
 institution.
- 2. Boomers detest formality. They are looking for a church that provides warm, friendly environment for developing relationships, yet is casual and practical in its approach to life. They have a low sense of denominational loyalty and won't tolerate anyone putting guilt trips on them because they are not committed to the institutional church.
- 3. **Boomers have grown up wanting experience rather than theory**. They want to experience life personally rather than be told about it. Their approach to spiritual life is no different.

- 4. **Boomers come to church to get something applicable to their lives**. They are interested in how-to sermons and teaching. They look for relevancy, not simple, pat answers.
- 5. Boomers expect women to be treated as equals and to be given leadership roles. Husband and wife teams in ministry are a great way to help meet this expectation.
- 6. **Boomers want the contribution of singles to be celebrated and expected**. By the year 2000, singles comprised more than 50 percent of the adult population over 18 years old.
- 7. **Boomers believe that the high level of dysfunctionality within their group**needs to be addressed. They have grown up with major life problems: alcohol and drug abuse, broken homes, and sexual promiscuity. One in four women has been sexually abused. Deliverance, recover, and support groups are part of the healing process.
- 8. **Boomers applaud innovation**. They like to try new, adventurous things. They enjoy variety and spontaneity, expect challenge, and despise mediocrity.
- 9. **Boomers have a sense of destiny**. They want to make a difference. They support what they feel will make the greatest impact. They are looking for a cause that is challenging and worthy of commitment. They are active rather than passive in their general approach to life. They are busy and want to stay that way.

Time is more important than money to them. Therefore, they will get involved in what they feel is the best use of their time.¹⁷

Baby boomers tend to think of themselves as a *special generation*. They see themselves as unique and different from any preceding generation. Culture as a whole treated this generation, those who were teens and college-age youth in the 1960s, the baby boomer generation, as though they were special, unique, and different from any generation that preceded them. In the evangelical community, all of the "innovations" for youth-oriented ministry followed suit.

In the evangelical church, the boomers were the first generation to be provided special considerations simply because they were the "youth." Following World War II, ministries specifically designed for "youth" were initiated all across America in churches of virtually every denomination. Many were in response to the millions of young soldiers returning from war. There were servicemen's centers, youth centers, youth programs, youth camps, and youth specific activities. Para-church organizations arrived on the scene. For example, in the Northeast, *Word of Life*, under the leadership of Jack Wyrtzen and Harry Bollback, became a force for youth evangelism. They had large youth evangelistic crusades in auditoriums and arenas to include Madison Square Garden and Yankee Stadium. *Word of Life* captured the ear of the youth with radio broadcasts; a new phenomenon in America. Other para-church organizations included the *Navigators*, who promoted evangelism and follow-up through one-on-one relationships and Bible study groups. *Youth for Christ* emphasized large evangelistic rallies and after-school clubs in

¹⁷ Doug Murren, *The Baby Boomerang* (New York: Regal Books, 2002) 16.

local high schools. *Campus Crusade*, founded by Bill Bright, developed ministries for college campuses across America. These are just a few of the para-church organizations that came into existence as the boomers were moving into their teen years.

The reason for citing these ministries is to demonstrate how the baby boomer age impacted the creation of an entire market based and ministry paradigm around one specific age-group. Perhaps this explains why many local evangelical churches recognized the need to have ministries that targeted the unique needs of the boomers, especially as the entered their teen years. It is further demonstrated by the fact that as early as 1968, churches began hiring youth pastors and youth directors to specifically minister to boomers, developed youth specific Bible study materials, and organized and targeted special activities for non-believing teens through teen-specific evangelistic events.

Wade Clark Roof's work, *A Generation of Seekers*, is "prodigious in its scope and profound in its central conclusion: *Boomers are not all alike*." Roof's baseline determination is that boomers responded in three very different ways to the counterculture, or "value-shifts," of the 60s—rejection, fusion, or partial fusion.

Whichever response a boomer chose had a direct effect on his or her subsequent values and lifestyle orientations, especially those of a spiritual nature. Roof isolates three

¹⁸ Wade Clark Roof, A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation (San Francisco: HarperCollins, 1993), 171.

¹⁹ Ibid.

spiritual subgroups and labels them in terms of their affiliation with the organized church: loyalists, dropouts, or returnees.²⁰

Loyalists are those boomers who identified least with the 60s counterculture and who never left the church (approximately 33%). They are the high-achievers—the straight-A or honors students who rarely, if ever, got into trouble. Loyalists represent the church-going, religious segment of boomers and tend to gravitate toward more traditional worship environments. By using the term "loyalists," Roof infers these boomers were "loyal to the traditional values and lifestyle of their parents and the 'builder' generation."

Dropouts, on the other hand, are those boomers most closely associated with the 60s counterculture. They left the institutional church in their teens and have not yet returned. The average dropout is a highly educated professional who is married and without children. Significantly, dropouts represent the largest segment of boomers (42 percent).²² Previous stereotypes of dropouts have pictured them as the "hard-core, toughest-to-crack" boomers, those least likely to return to church. Yet Roof states that 71 percent say they will "very likely" or "possibly" return when they have children or if they can find a church they like.²³

²⁰ Ibid, 154-171.

²¹ Ibid, 154.

²² Ibid, 164.

²³ Ibid.

Returnees represent a kind of "cultural midpoint" between loyalists and dropouts. These boomers had a more moderate identification with the 60s counterculture than the dropouts. They left the institutional church in their teens and came back sometime in their twenties or early thirties. Most returnees have children, and in fact, in many cases it was concern for their children that caused them to return to church. This group represents 25 percent of the total boomer population. In addition to being called "returnees" they are synonymously called "boomerangs."

To fully understand the dynamics of boomer church going today, one needs to acknowledge that loyalists and boomerangs represent two very different subcultures.

These two groups impact local congregations regardless of religious tradition and theological persuasion. ²⁶

Returnees (boomerangs) bring with them memories and expectations from their youth unlike those of the loyalists, who never dropped out of religious participation. Their return to religion is "usually less tied to tradition and they are less dependable as church members than the loyalists. They are also more liberal, politically, socially, and theologically, which deepens rifts over issues like abortion and homosexuality.²⁷
Because boomerangs experienced a higher level of institutional alienation back in the

²⁴ Ibid, 170.

²⁵ Ibid, 171.

²⁶ Ibid, 181.

²⁷ Richard N. Ostling, "The Church Search," New York Times, April 5, 1993.

1960s and 1970s, religious congregations often strike boomerangs as strange places—with odd beliefs and practices and people who live differently than themselves.²⁸

Perhaps the biggest difference between loyalists and boomerangs lies in the latter's psychological orientation to experience. Not only do boomerangs say they "feel" the need for more excitement and sensation, but their emphasis on introspection is demonstrated by a boundary formed by speech vocabularies; Loyalists draw on traditional moral and religious categories, whereas boomerangs speak in psychological or experiential terms. Loyalists stress *growing up* in a faith, boomerangs talk about *growing in* faith.²⁹

When it comes to worship, loyalists tend to stress *knowledge about God* and *outward forms* while boomerangs stress a *relationship with God* and *inner experience*. The worship preferences of most loyalist boomers closely mirror the preceding generations ("builders—born between 1929 and 1944), the only real difference being that loyalists are slightly more open to updated styles of music.³⁰

This much-analyzed post World War II group has been characterized, perhaps unfairly so, by the social issues, and the boomers' reactions to them, of the 1960s. The idealists of the sixties and seventies, who marched for civil rights and against the Vietnam War, are now entering their senior years. In their youth, many boomers invigorated mainstream Christianity with their idealism, seeking to make God more

²⁸ Morgenthaler, 188.

²⁹ Ibid, 190-191.

³⁰ Morgenthaler, 149.

relevant to their lives. Boomers led the "Jesus movement" of the late sixties and early seventies and built the "seeker-sensitive" churches of the seventies and early eighties.

Organizations such as Jesus People USA, headquartered in downtown Chicago, and the Willow Creek Community Church, in Chicago's suburbs, both stand today as monuments to the boomers' movements to enliven the American church.³¹

In the church, the aging idealists of the sixties and seventies are rapidly becoming the elders of the traditional church. Although the "contemporary" format of boomeroriented churches is anything but traditional to their generation, younger generations tend to find it dull, stodgy, and less than innovative. The baby boomers' role in the church has changed as well. No longer are they the authority figures, the keepers of the status quo. But as the first generation to be immersed in popular music, television, and movies, they have endued their churches with a measure of "youth culture," even if it is not so youthful to the generations that follow them. Moreover, as the first generation to grow up surrounded by electronic media—namely, television—boomers also are comfortable with technology and have introduced technology into the church. Sophisticated sound systems, television monitors, and multimedia presentations are now fairly common in boomer congregations.³²

The challenge the evangelical church is facing today is the early boomers (born from 1945-1955) are considered by most churches as "senior adults." Churches having vibrant senior adult ministries are in a quandary as to how to incorporate this group into

³¹ Careaga, 57.

³² Ibid. 58, 59.

their ministries. For years, these senior ministries have succeeded by entertaining the senior adults with trips, monthly dinners, and annual festivities. The senior adults prior to the last decade have all come from the *builder* generation, worshipped in revivalist-style churches, and have balked at the contemporary-style worship of the baby boomers. Their senior adult ministries and programs have been a cultural safe haven for the builder generation. However, as the earliest of baby boomers enter the years defined as "senior adult," senior adult ministers are finding they are not matriculating into the programs and ministries planned and designed for them. "They just don't fit into the mold we have created for them," John Gardner, a senior adult minister stated recently. He further stated, "They not only don't fit the mold, they are repelled at the idea of being grouped with the older seniors."³³

LIMITATIONS

This thesis will research those referred to as the "early boomer or "older boomer." This subgroup is represented by those born from 1946 to 1955, the first of the two decade baby boomer generation. There is both a practical and a substantive reason for this distinction and focus. Substantively, demographers have noted decided differences between the "older" and "younger" boomers, differences in both demographics and values. For purposes of simplicity, this study group will be referred to as "boomers" even though the research will focus primarily on those born from 1946 to 1955. In 2010,

³³ Gardner, John, Interview, February 10, 2010.

³⁴ Roozen.

those born during these years will be considered America's "early senior citizens," reflecting the ages of 55 to 65.

THEORETICAL AND SCRIPTURAL BASIS

The basis of the research is six-fold: 1) historical observations, 2) a cultural mandate, 3) a new worship paradigm, 4) a biblical mandate for worship, 5) a biblical mandate for spiritual formation, and 6) a biblical mandate for generational discipleship.

As has been presented in this chapter, there are *historical observations*. These observations will direct one to analyze likely trends as it pertains to this target group, and ultimately demonstrate a *cultural mandate*. Changes in worship practices have been so extensive and have happened so rapidly, that there is a *new worship paradigm* among the boomer generation. This cultural mandate is not only based on cultural uniqueness, but driven by a *biblical mandate* for worship, discipleship, and spiritual formation.

The *biblical mandate for worship* can be based on Mark 12:30, where Jesus proclaimed, "Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength" (HCSB). Cross references include Deuteronomy 6:5, Matthew 22:37, and Luke 10:27. Additionally, John 4:23-24 provide a mandate to worship the Lord in both spirit (emotions) and truth (intellect).

The biblical mandate for *generational discipleship* can be found in Titus 2:2-6, I Peter 5:1-7, and II Timothy 2:2 among other passages. These passages clearly teach that the older believers, both men and women, are charged to disciple and mentor the two generations behind them. Deuteronomy 6:5 introduced the concept that ultimate worship

results in loving the Lord with all one's "strength," or all one's "work," "effort," and "labor."

The Bible is filled with passages that exhort the believer to "grow in the nurture and admonition of the Lord." However, Mark 12:30 provides the basis of thought that complete worship will change the believer's heart, soul, mind, and strength. True worship, then, will result in a "new heart" or a "completely renovated core" of one's being. This is the ultimate goal of spiritual formation.

METHODOLOGY

The research methodology includes, but is not limited to: 1) Biblical research; 2) Historical research; and, 3) Comparative analysis.

Biblical research will support any theological mandate for worship in general and for the target group in particular. It will include biblical study, exegesis, and word study. These mandates should include, but not be limited to, private and public worship, worship training, and spiritual formation. It will also provide a structure and framework for developing biblically based strategy that meet the needs of the early boomer.

Historical research will give opportunity to document change, practices, movements, and organizations that have influenced the early boomer. Historical research will also give opportunity to observe reaction to change within the target group and to make a projection and develop strategy for ministry and worship effectiveness within the target group.

Comparative-analysis will be limited to the historical and biblical research as it relates to contemporary evidence among boomers in the evangelical community. It is not all inclusive or exhaustive study, rather anecdotal in its application.

Research for this project will embrace study from academic dissertations and related research, generational research by commercial and non-profit groups, and books that deal specifically with social science of the aging. Additional literature will include books, magazine articles, and online publications (see bibliography).

The study includes seven chapters. Chapter one contains background information on the research group and establishes the research problem.

Chapter two reviews of related research and literature related to the topic. It will include books, dissertations, theses, and journal and magazine articles. This review will demonstrate that the project is indeed an original contribution to the field of ministry, will give the reader a better grasp of the topic, and will provide an opportunity to gather a majority of the research materials needed for the project.

Chapter three establishes the biblical mandate for worship. Evidence will be gathered from the Old Testament teachings and practices, as well as the New Testament teachings and exhortations.

How does the evangelical church create corporate worship for those who have initiated and developed the "contemporary worship" in the 1980s and 1990s; the worship style that the youth and young adults of today perceive as the "old and traditional," without further splintering the congregation into isolated groups or "mini-

congregations?" Chapter four of this thesis answers the question relating to the early baby boomer in corporate worship.

It has been observed that in the evangelical church today, there is a lot of dialogue about worship. However, the concept and perception that immediately enters one's mind when the word "worship" is used is that of corporate worship in general, and the music of corporate worship in particular. This is unfortunate. However, the baby boomers who have ministered in churches in the past twenty years have unknowingly contributed to this narrow focus.

Questions to be considered in this study related to the boomer generation and worship include: "What about private worship, family worship, and non-musical worship?" "What should be the immediate and long term effect of worship on the worshipper as it pertains to ministry among the congregation and the community?" "Does genuine and authentic worship create a passion in a believer to exercise one's spiritual gift?" "Does it energize them to teach, to be given to hospitality, to give, and to lead?"

True and complete worship, whether corporate, familial, or private, will result in a changed life. The purpose of a believer's existence, from the moment of salvation to his/her transfer to heaven, is to shape the believer's heart to the image of Christ. This is a lifetime pursuit, and worship is a major part of this process. In fact, without worship, it cannot be accomplished. Chapter five of this thesis discusses the process of shaping the heart, mind, and will of the believer to the will of Christ through every avenue of worship.

Chapter six seeks biblical answers to these questions as it relates to senior adults, with special emphasis on mentoring and discipling those who are young men and young women. An argument against the splintering of the congregation into age groups, special interest groups, and worship style preferences will also be presented in this chapter.

Chapter seven sets forth a strategic plan that is not just theoretical but practical in its application. From a theoretical perspective, it should follow the five-fold worship model that may provide the litmus test for all worship strategies:

- 1. It must be formational.
- 2. It must be transformational.
- 3. It must be relational.
- 4. It must be missional.
- 5. It must be reproducible.³⁵

From a practical perspective, the project should provide guidance to ministers of senior adults as they minister to this unique age group. It should provide guidance to ministers of music and worship leaders as they seek to incorporate all generations of their membership in corporate worship. It should provide guidance to all ministers as it relates to spiritual formation and generational discipleship. Above all, it should provide guidance to the early senior adults themselves.

SUMMARY

As the early senior adults worship both corporately and privately, they should see changes in their own hearts, ambitions, desires, and pursuits. They should indeed live a

³⁵ Ron Upton, Class Lecture: *A Balanced Life*, Building a Balanced Worship Ministry, (Lynchburg, VA: Liberty Theological Seminary, June 16, 2008).

purpose-driven life, being transformed by the Word and worship of God, exercising their own unique spiritual gifts in glory and honor to the God of this universe.

CHAPTER TWO

This chapter is a review of literature relating to worship practices in the evangelical church, the baby boomer, and biblical perspectives of worship. Literature relative to the causal effect of worship on spiritual formation will also be reviewed. Investigation of similar studies in worship, demographics, and spiritual formation will help establish research credibility.

Research related to baby boomers, those born from 1945-1964, has been extensive, if not exhaustive. Studies have been made from every imaginable point of view, from developing marketing strategies to determining retirement projections. There have been historical, philosophical, political, and anecdotal studies.

Studies in church music, worship concepts and philosophies, and generational effect on the same are not as prevalent as those on baby boomers, however plentiful. The majority of publications on this subject have been within the past fifteen years. While many of these refer to the musical styles and tastes of the baby boomer and music prevalent during their formative years, none have given sole attention to this population group as they enter their senior adult years. Additionally, very little is provided relating to the role of worship in spiritual formation among this group.

SIMILAR STUDIES IN WORSHIP THEORY AND PHILOSOPHY

Never before has a generation been researched by social scientists like the boomer have been. Literally thousands of books, magazine articles, online articles, and documentaries have been written or produced describing and defining this generational

group. One must then focus attention to the other aspects of this research—worship theory, philosophy, concepts, innovations, methodology, and practice. One must also research publications that relate to innovations and paradigm shifts in the 21st century church apart from a focus on worship.

Three books provide a foundation from which a study of contemporary thought and ideas on the subject can begin. The 2005 book, *Paradigms in Conflict*, written by David J. Hesselgrave, published by Kregel Publications raises doctrinal questions that demand resolution and answer. Primarily reflecting paradigm shifts in Christian Missions, the book addresses kingdom building with ten different theological discussions.

Liberty University's Dr. Elmer L. Towns and Lifeway's Ed Stetzer teamed up to write two books that provide insight into changes happening in the contemporary church. *Perimeters of Light: Biblical Boundaries for the Emerging Church* and *11 Innovations in the Local Church*. These books are valuable resources, providing insight into worship styles and practices in the evangelical community that may be foreign to traditional thought and practice. *Perimeters of Light* provides a chapter on worship asking the question, "What worship magnifies God, and what worship does not? Another chapter on music states, "Even among Christian youth, there's disagreement about this question: What makes music Christian?"

Class notes from Dr. Elmer L. Town's doctoral course 21st Century Tools and Techniques include a chapter entitled, "Revisiting the Boomer Strategy" which will be foundational in this research. His 1996 book, published by Broadman and Holman,

Putting an End to Worship Wars, provides insight into varying types of evangelical worship, from the most free forms of worship to the liturgical.

New Song: The Sound of Spiritual Awakening: A Study of Music in Revival was written by Charles E Fromm. It was presented to the Oxford Reading and Research Conference in Oxford, England in July 1983. This work studied music in revival from the Great Awakening of 1740 through the 1970s Jesus Movement. He includes personal illustrations, interviews, and quotations from musicians and publishers involved in the Jesus Movement. ³⁶

Paul Baker (1979) wrote the book *Why Should the Devil Have All the Good Music?* It provides a detailed description of the metamorphosis of the "Jesus Music" of the 1960s and 1970s and includes a detailed account of various influences that contributed to today's gospel music style.³⁷ His book, along with *Pop Goes the Gospel*, a 1983 British publication written by John Blanchard and published by Evangelical Press, "traces the practices of gospel singing groups to their secular origins and details their genesis."

eMinistry: Connecting with the Net Generation (2001), written by Andrew Careaga and published by Kregel Publications invites a new medium for ministry and worship: the internet, email, chat rooms, and instant messaging. In this same arena of thought comes John P. Jewell's book, Wired for Ministry: How the Internet, Visual Media, and Other New Technologies Can Serve Your Church, (2004).

³⁶ Whaley, Dissertation, 19.

³⁷ Ibid.

³⁸ Ibid, 20.

Author, consultant, and church leadership developer Reggie McNeal provides an overall strategy to help church leaders move forward in an entirely different and much more effective way in his 2003 book, *The Present Future*, published by Josey-Bass. In this book, McNeal identifies the six most important realities that church leaders must address. Of special interest for this research is chapter four, "The Return to Spiritual Formation."

Liberty University class lectures from the course, *Growth and Development of the Contemporary Minister*, will aid research in the final chapter of this thesis. Dr. Ronald E. Hawkins' lecture: "Thinking Comprehensively About Spiritual Formation in Ourselves and Others," and Dr. Dwight Rice's lecture, "Examining the Self" are two presentations that offer invaluable insight into spiritual formation. A lecture entitled, "A Balanced Life," was presented by Dr. Ron Upton in the course, *Building a Balanced Worship Ministry*, delivered in June of 2008 at Liberty University's Center for Worship and Music, and will enhance research in the last chapter as well.

Dr. Vernon M. Whaley, Director of the Center for Worship, Liberty University, has written several books that are foundational in the research for chapters three and four. *Called to Worship: The Biblical Foundations of Our Response to God's Call* (2009), *The Dynamics of Corporate Worship* (2001), *Understanding Music and Worship in the Local Church* (2004), and his dissertation "Trends in Gospel Music Publishing (1940-1960), written for the School of Music, University of Oklahoma, all reflect conceptual agreement in thought and idea with the author.

Worship scholar and former president of the Webber Institute of Worship Studies, Robert E. Webber has also published several books relative to the subject. His 2003 book, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community*; his 1996 book, *Blended worship: Achieve Substance and Relevance in worship*; his 1994 book, *Worship Old and New: A Biblical, Historical and Practical Introduction*; along with his 1985 book, *Worship Is a Verb: A Biblical and Practical Introduction* will form the basis for the research for chapter four.

Several other books add insight into corporate worship. While this is not an exhaustive list, it is reflective of the many volumes of material available for this research. These include Worship Evangelism (1999) written by Sally Morgenthaler; The Future of Protestant Worship: Beyond the Worship Wars (2002) written by Ronald P. Byars; Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture (1995) by Marva J. Dawn; The Great Worship Awakening: Singing a New Song In the Postmodern Church (2002) written by Robb Redman; Contemporary Worship Music: A Biblical Defense (1997) by John M. Frame; Worship Matters: Leading Others to Encounter the Greatness of God (2008) by Bob Kauflin; and Worship His Majesty: How Praising the King of Kings Will Change Your Life (2000) by Jack Hayford. Eugene H. Peterson adds two works that provide a foundation for comprehensive investigation on both the subjects of worship and spiritual formation: Working the Angles: The Shape of Pastoral Integrity (1987) and Engaging with God: A Biblical Theology of Worship (1992). P. Maynard-Reid's book, Diverse Worship: African-American, Caribbean, and Hispanic Perspectives (2000) adds new insight as

does David McGavran's book, *Understanding Church Growth* (1990), Doug Murren's *The Baby Boomerang* (2002), and Robert Rayburn's book, *O Come, Let Us Worship* (1980).

Other books that are significant in the study of worship include *Authentic*Christianity (1996) by John Stott, Unceasing Worship: Biblical Perspectives on Worship and the Arts (2003) by Harold M. Best, and Emerging Worship: Creating Worship

Gatherings for New Generations (2004) by Dan Kimball.

In researching for chapter six regarding worship and spiritual formation, several works are worthy of consideration. *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Loves* (2004) by Richard A. Swenson, *Praying the Psalms* (2001) by Elmer L. Towns, and Peter C. Wagner's books, *Your Spiritual Gifts Can Help Your Church Grow* (1979), *Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom* (1992), and *Stop the World, I Want to Get On* (1975) are just a few.

Empirical research about baby boomers is plentiful. There are more than 41,500 dissertations or thesis on subjects relating to baby boomers born from 1945 to 1955.³⁹ The following citations are a representation of the vast body of material and various approaches to dealing with the subject:

In 2006, Rajasree Krishnankutty Nair Rajamma wrote An empirical investigation of the salient dimension of Baby Boomer and Generation Y consumers' health care

http://www.google.com/search?hl=en&client=safari&rls=enus&q=Dissertations+on+baby+boomers&start=20&sa=N

decision choices to fulfill the Doctor of Philosophy requirements at the University of North Texas. The purpose of this research was to investigate consumer's health care decision choices in a dynamic market setting.

Robert W. Kretzinger finished his dissertation, *Assisted Living: The Need for Creation of Affordable Options* (2000), in pursuit of the Doctor of Philosophy degree at the University of North Texas in 2000.⁴⁰

Leslie W. O'Ryan wrote a dissertation entitled *Spirituality and Aging:*Phenomenological Study of a Baby Boom Cohort for the University of South Dakota in 2002. The study found that as baby boomers age, their spiritual experiences consists of three primary themes: spiritual genesis, spiritual unfolding, and spiritual transcendence.

According to O'Ryan, aging appears to be more of a lifelong process of creating self than a chronological age focus. 41

Jessica L. York wrote a dissertation for Cleveland State University in 2008.

Religiosity and Successful Aging: The Buffering Role of Religion against Normative and Traumatic Stressors in Community-Residing Older Adults. This study examines the relationship between religiosity and successful aging and the actual role played by

⁴⁰ http://digital.library.unt.edu/ark:/67531/metadc2567/. Accessed April 24, 2010.

⁴¹ O'Ryan, Leslie W. *Spirituality and Aging: Phenomenological Study of a Baby Boom Cohort.*Dissertation. University of South Dakota, 2002. 159 pp. Ann Arbor, MI: UMI Dissertation Services,
ProQuest Information and Learning, 2002. Dissertation Abstracts International, Vol. 63-04, Section A, p. 1267.

religiosity in the experience of normative and traumatic stressors in community-residing adults aged 65 and older. 42

Craig Joseph Weiland completed the Master of Arts degree at the University of Missouri in 2007. His *Advertising to Boomers, Gen Xers and Gen Ys* sought to illuminate the processes and understanding by which art directors at major (national/international) ad agencies attempt to reach target generational demographics. This study was specific to Baby Boomers, Gen Xers and Gen Ys. Seven focus group sessions were conducted among members of these generations.

In 2007, Cheryl J. Curry wrote a Doctor of Philosophy dissertation for Georgia State University that investigated the impact of intrinsic and extrinsic job factors on overall employee job satisfaction for two generation cohort groups, Baby Boomers and Generation X, in a small rural healthcare organization.⁴³

Dr. Jay Dennis of First Baptist Church, Lakeland, Florida, wrote a Doctor of Ministry project while at Fuller Theological Seminary. His paper, *Building Bridges To Baby Boomers Through The Sunday School*, set precedent and provided initial research in areas of church growth as applied to the Boomer generation.

⁴² York, Jessica L. Religiosity and Successful Aging: The Buffering Role of Religion against Normative and Traumatic Stressors in Community-Residing Older Adults. Dissertation. Cleveland State University, 2008. 123 pp. Cleveland, OH: OhioLINK Electronic Theses and Dissertations Center, Cleveland State University, Department of Psychology, 2008.

⁴³Curry, Cheryl J., "Predicting the Effects of Extrinsic and Intrinsic Job Factors on Overall Job Satisfaction for Generation X and Baby Boomers in a Regional Healthcare Organization" (2007).

A search for formal dissertations specific to the subject of boomers born between 1945 and 1955 and their worship patterns and needs revealed no dissertations available for study.

SUMMARY

Extensive research has been accomplished from every conceivable perspective relative to baby boomers. Most studies have focused on the baby boomer's uniqueness and differences from the builder generation before or the generations that followed.

In the realm of theological research, more and more books, magazine articles, and journals have become prevalent in the past 15 to 20 years relative to worship. Many of these publications give attention to early baby boomer, particularly during their adolescent years (1960s). They seek to define and describe their preferences, likes, dislikes, and effect on changes happening in worship. Attention is given to defining, explaining, and illustrating their effect on the evangelical worship styles. Research available, however, does not address the early baby boomer as a demographic population now in their senior adult years. There is little that addresses their role and response in corporate worship, their effectiveness and biblical mandate for continued service and ministry, the biblical role of mentoring younger men and women, and biblical passion for spiritual formation and transformation. It is the purpose of this research project to address these three needs, and develop a comprehensive strategy for worship for believers born from 1945 to 1955 in the evangelical church.

CHAPTER THREE

INTRODUCTION

In an attempt to compose a biblical theology for worship, one must research scripture, vocabulary used in scripture, and instances of worship in scripture.

Additionally, one must research published works and even the dictionary itself.

Merriam-Webster's Collegiate Dictionary (11th ed.) defines worship as "reverence offered a divine being" as well as the "act of expressing such reverence."

Cursory investigation finds that there are a multitude of definitions of "worship." Some are lengthy and all inclusive of every thought and idea on the subject, while others are short, concise, and to the point with several attempts to describe "worship" in a one-word definition. In all of these quotes and definitions, and from scriptural instances of worship themselves, one common theme emerges: *response*.

Eugene Peterson writes in his 1992 publication, *Engaging with God: A Biblical Theology of Worship* states:

Worship is the humble <u>response</u> of regenerate men to the self-disclosure of the Most High God. It is based upon the work of God. It is achieved through the activity of God. It is directed to God. It is expressed by the lips in praise, and by the life in service.⁴⁵

If then worship is defined as a response, it begs the question, "What is worship in response to? What is the stimulus or stimuli that prompt a response of worship? Again,

⁴⁴ Whaley, xiv.

⁴⁵ Eugene Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, III: InterVarsity Press, 1992), 28.

research into published works by theologians and scriptural instances reveal a consistent answer. The *stimulus* that prompts the *response* of worship is *the revelation of God*. ⁴⁶

John Stott goes further by explaining the revelation of God when he wrote "Worship is our response to God for who He is and what He has done," He wrote that worship "arises from our reflection on who He is and what He has done." The revelation of God, then, comes in these two categories: the nature, person, or essence of God, and the works of God. Therefore, one might say that worship is a *response to the revelation of the nature and work of God*.

The definition could be extended to say that the response is a *positive* response to such revelation. Examination of several biblical instances of positive worshipful responses to revelation will be cited. However, there is at least one counterexample that demands further qualification that the response be positive. When Nineveh repented, to Jonah was revealed the nature of God in His grace toward all nations and the work of God in bringing repentance. Jonah responds. But his response is that of dissatisfaction toward God's action, and thus an inappropriate response. 51

⁴⁶ Andrew E. Hill, Enter His Courts With Praise: Old Testament Worship for the New Testament Church (Grand Rapids: Baker Books, 1993), 35.

⁴⁷ John Stott, *Authentic Christianity* (Downer's Grove, Ill: InterVarsity Press, 1996), 250.

⁴⁸ Ibid.

⁴⁹ The term *person* is reserved specifically for Christ.

⁵⁰ The term is intentionally vague so that it can simultaneously gage the appropriateness, propriety, and godward-ness of a worship act.

⁵¹ Peterson, 45.

For this reason, one can settle on a final definition of worship: *worship is a positive response to the revelation of God's nature and work.*⁵² There are several biblical instances where this occurs and will be examined. In so doing, not only will it be observed that a response occurs, but also a minor thesis will show that certain revelations prompt certain responses.

OLD TESTAMENT PRINCIPLES FOR WORSHIP

Evidence from scripture seems to support the definition of worship as a positive response to the revelation of God's nature and work. The instances studied are divided by Old Testament and New Testament and demonstrate how worship responses are often congruent with the revelatory stimuli. Additionally, these examples contain material contrasting the differences between worship under the Old and New covenants. There are many examples, but these have been chosen because their common familiarity.

Abraham

The first example comes from Genesis 22 and is representative of worship in the patristic period, which is notable because it antedates more specifically outlined rituals of worship as found in the Mosaic Law. ⁵³ This is the well-known account of Abraham's trial of faith by the sacrificing of his son, Isaac. Several things are important with regards to Abraham's worship in this passage.

⁵² Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, Zondervan, 1994), 257.

⁵³ Alicia Williamson, *Hold Nothing Back: How Sacrificial Obedience Leads to Intimacy with God* (Birmingham, AL: New Hope Publishers, 2002), 17.

After Isaac asks, "But where is the lamb for the burnt offering?" Abraham calmly replies, "God himself will provide the lamb for the burnt offering, my son." The operative word is *provide*. After God provides the lamb in Isaac's stead, Abraham sacrifices the Lamb that God provides and renames the place. That name resonates with God's provision, having been named "Jehovah-Jireh," *the Lord will provide*. Abraham experienced the revelation of God's work in God's provision. Abraham's response was to give back to God what God had provided and by recognizing God's provision in naming the place Jehovah-jireh. "Every time Abraham was faithful to God through worship, God made His presence known and reconfirmed His relationship with Abraham by revealing more of Himself."

This is consistent with the Mosaic Law, which stipulated that the first fruits of the Promised Land should be brought before God as an offering.⁵⁸ In so doing, the Israelites also were giving back to God what he had bountifully brought forth in the land that he had delivered over to them. A principle that can be drawn from this passage is that the revelation of God's providential work prompts the response of recognizing God's provision and in return, giving back to God a portion of what He has provided.

Moses and Joshua

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⁵⁴ Genesis 22:7 (NIV).

⁵⁵ Genesis 22:8 (NIV).

⁵⁶ It is worth noting that the name for God with which Abraham labels the place is appropriate to the revelation given.

⁵⁷ Whaley, 54.

⁵⁸ Leviticus 23:9-22.

The next examples come from the period of the Exodus, the wandering and conquest. They are parallel situations. Moses and Joshua respond to God's similar revelation in analogous ways. When Pharaoh's armies crept up toward Israel, who had their back to the Red Sea, God had Moses lead the Israelites across the sea. As Pharaoh's armies sought to cross in the same manner as the Israelites, they were defeated by the receding waters. ⁵⁹ Joshua, approaching the conquest of Canaan, also saw the mighty hand of God lead the Israelites across the Jordan. ⁶⁰ Both men experienced the revelation of God's work of strength in victory—already accomplished for Moses and assured for Joshua's future—and of the nature of God's power and might.

The response of both of these men to that revelation was similar. Moses sang a song, which began with these words: "I will sing to the Lord for he is *highly exalted*... The Lord is my *strength* and my song; he has become my *salvation*." Moses used words that stress the victory that God had just won and the power by which that victory was won. Likewise, Joshua responded by building a monument on the other side of the Jordan that would serve as a reminder to the coming generations that all the people of the earth might know that the hand of the Lord was with Israel. The purpose of the stones as told to inquiring future generations was to be "so that all the people of the earth might know that the hand of the Lord is *powerful* and so that you might always fear the Lord

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⁵⁹ Exodus 14:26-31.

⁶⁰ Joshua 3:14-17.

⁶¹ Exodus 15:1-2 (NIV).

⁶² Joshua 4:19-24.

your God."⁶³ To both Moses and Joshua was revealed the nature of God's power and the work of God's triumph. The responses of these men were to memorialize the victory and strength of God: Moses by song and Joshua by monument.⁶⁴

Isaiah

The third Old Testament example of worship comes from the kingdom period. In Isaiah 6, the prophet, Isaiah, catches a glimpse of the throne room and glory of God. Interestingly, none of the words used for worship in the Bible are present in this passage. However, the conveyance of awe and fear are certainly present in Isaiah's description of, and response to, the vision. 65

Isaiah writes that he saw God on His throne, which is a monarchial image enough to set God at a distance from the prophet. Furthermore, saying that the throne was "high and lifted up" extends that distance.⁶⁶ The angels also are "terrible creatures worthy of fear,"⁶⁷ but they proclaim that God is "holy, holy, holy."⁶⁸ This is Hebrew for the superlative, which is to say that God is holiest. The term denotes separation. So, God and Isaiah are separated by class in God's kingship, by distance in that God is high and

⁶⁵ Ibid, 92.

⁶³ Joshua 4:24 (NIV).

⁶⁴ Hill, 79.

⁶⁶ Isaiah 6:1.

⁶⁷ Hill, 191.

⁶⁸ Isaiah 6.3.

lifted up, and in holiness by God's great transcendence of moral measure. God had revealed to Isaiah His transcendent and holy nature.

Isaiah's response was that of fear and reverence. He cries, "Woe is me." ⁶⁹
Isaiah's response perfectly matched the revelation given, for when Isaiah saw that God was holy; he realized that he himself was not. God's holiness brought into light that Isaiah was a sinner. As Isaiah came to the revelation of God's transcendent and holy nature, he responded by reverence and conviction of sin.

One should observe the relationship of the "worship act" of response to the prompting stimulus. Proper worship assumes the act of worship is done in response to the revelation of God and not some other cause. Isaiah, in speaking to an apostate Jewish culture declares that he hated the worship of the Jews. Their worship at this time was not a response to God's revelation. It was a response to the desire to uphold tradition and earn the merit of God. They expected that God delighted in these things and God had to explicitly deny that he delighted in ritualistic offering.

From these three Old Testament examples, a definition of worship emerges—it is a positive response to the revelation of God's nature and work. Also, a pattern emerges. For Abraham, the revelation was of God's work of providence, for Moses and Joshua it was the work of victory and His nature of power, and for Isaiah it was the nature of God's transcendence and holiness. For Abraham, it was giving back to God a portion of

⁷⁰ Isaiah 1:14.

⁶⁹ Isaiah 6:5.

⁷¹ Isaiah 1:11.

what He provided and naming the place in honor of providence. For Moses and Joshua, it was memorializing God's triumph and power in song and monument. For Isaiah, it was recognition of sinfulness.

NEW TESTAMENT PRINCIPLES FOR WORSHIP

There was a great change in the theology of worship in the New Testament compared to the Old Testament.⁷² However, New Testament examples of worship still fit the pattern described by the definition— worship is a positive response to the revelation of God's nature and work.

In examining the worship of the Gospels, only one example serves the purpose of this study. The reason for this is that the focus in the New Testament, especially apart from the Gospels, is less on narrative material than in the Old Testament.⁷³ The New Testament contains a greater amount of didactic material, therefore, altering the method of study.⁷⁴

Thomas

Several of the disciples had come in contact with the risen Lord, and when they did, their response was not doubt. It was worship.⁷⁵ Worship, in this description, is placed in opposition to doubt; therefore *believing* is a mode of worship. Thomas,

⁷² Hill. 242.

⁷³ Robert Rayburn, *O Come, Let Us Worship* (Grand Rapids, Baker Books, 1980), 124.

⁷⁴ Ibid, 126.

⁷⁵ Matthew 28:17.

however, was not present at that time. Thomas was a doubter, and therefore, a non-worshipper.

The resurrected Jesus then approached Thomas to prove that He was alive.

Thomas' response was to acknowledge Christ as Lord and God. Jesus' response to

Thomas' affirmation was to point out Thomas' belief, thus worship. The work of the
resurrection and the nature of God's power over death were revealed by Christ in
showing Himself to Thomas and Thomas' response was an act of worship that
acknowledged both God's work and power. This is consistent with Paul's teaching that
the resurrection gives value to faith.

Between Two Covenants

Many things changed between the coming of the New Covenant and the setting aside of the Old. Part of this change happened because of the nature of atonement.⁷⁹ Another part of the change occurred by the inclusion of the Gentiles into God's redemptive purposes.⁸⁰ There was also a change that took place in worship.

In articulating the inclusion of Gentiles into God's redemptive plan, Paul makes some observations applicable to worship. The theme of the engrafting of the Gentiles is

⁷⁷ Hank Hanegraaf, *The Third Day: The Reality of the Resurrection* (Nashville, TN: Holman, 2003), 95.

⁷⁶ John 20:24-29.

⁷⁸ I Corinthians 15:14. Here, Paul states the argument in the negative form.

⁷⁹ John Philips, Searching Hebrews (Chicago: Moody Press, 1972), 26.

⁸⁰ Ibid.

the doctrinal center of the letter to the Ephesians and the second chapter is the most detailed exposition of this. It all concerns access.⁸¹

If there was anything that the temple spoke of in its architecture, included in that was stamped the words, "Access Denied." The temple was modeled after the tabernacle, ⁸² and God's instruction for this included layer upon layer of separation between God's presence in the holy of holies and the people. There were multiple courts, curtains and walls in place. ⁸³ Beyond that, only the Levites were allowed the most intimate access to God's presence. ⁸⁴ Furthermore, the Gentiles, under the penalty of death, could only approach just so close to the Temple. ⁸⁵

Paul writes, [Christ] "has destroyed the barrier, the dividing wall of hostility [between Jews and Gentiles]." Paul's language is reminiscent of the many barriers to access in the temple, but those Christ did away with so that both Jew and Gentile might have access. If this spiritual truth were not clear enough, then it was illustrated physically by the rending of the veil at Christ's death, and later the complete destruction of the temple and all of its barriers. 88

⁸³ Exodus 26, 27:9-19.

⁸¹ Francis Foulkes, *Ephesians* (Downers Grove, III: InterVarsity Press, 1989), 90.

⁸² I Kings 6.

⁸⁴ Numbers 1:50-53, 2:17, 3:7.

⁸⁵ Foulkes, 92.

⁸⁶ Ephesians 2:14 (NIV).

⁸⁷ Ephesians 2:18.

⁸⁸ Matthew 27:51.

What this means, then, for worship is that the mediation of priests as a gobetween for God and man was no longer necessary. Believers in Christ can have direct access to God, for He is the mediator, always lifting us up to the Father in prayer. ⁸⁹ Furthermore, God's nearness is again demonstrated by His dwelling, not in a temple, but within believers. This was the promise of sending the Holy Spirit. ⁹⁰

From a theological perspective, Hebrews chapters nine and ten are two of the most in-depth passages in the entire Bible. The passage itself is sprinkled with the blood of sacrifice as it discusses the relationship between the Old Testament and the New Testament sacrifices. ⁹¹ Johannes Gabler states, "the Old Testament sacrifices were a *true* system, but only as they represented the *pure* system, which took place in heaven." ⁹² The old are called a "figure," "pattern," "shadow," and an "example" of the heavenly things; almost reflecting a Platonic formalism in the true objects' representation of the pure. ⁹³

The difference in worship can be described in this manner. Looking at the shadow of a tree can reveal some truths about trees, but something as simple as the sun low on the horizon can distort that image so that a bush can appear as a tall tree. How much more advantageous would it be to behold the tree itself? Furthermore, if looking at the shadow of a tree satisfied worshippers, then if the tree were removed as seemingly

⁸⁹ Philips, 44. Hebrews 7:25.

⁹⁰ John 14:15-17, 25-26.

⁹¹ The word, "blood," is used thirteen times between Hebrews 9:7 and 10:4.

⁹² Millard J. Erickson, *Christian Theology*, 2nd Edition (Grand Rapids: Baker Books, 1998), 26.

⁹³ Ibid, 27.

unnecessary, then the shadow would disappear with it. Believers have the distinct advantage of not looking to the shadow, but the real thing. Believers see the *substance* rather than the *form*. Believers no longer have to settle for an imitation of the person worshipped, but can have direct access to God through the one mediator, Jesus Christ. 94

There are innumerable passages in the New Testament that involve worship or teach about worship. Perhaps not dealing with these passages explicitly is to do injustice to the text. The purpose here, however, is to paint in broad strokes. These are to demonstrate the pattern of worship as recognized in the definition, which has been done in the discussion of the Old Testament and shown consistent through one example in the New Testament. Further, the New Testament supports the minor thesis that the response of worship is shaped by the revelation to which it responds. It also highlights the change of worship between the Old and New Covenants. The most thorough treatment of worship would require volumes. Cursory examination of three instances in the New Testament reveals the change in "nature" of worship as compared to the Old Testament.

In John 4, Jesus speaks to the woman at the well. In verse 23-24 He states, ""Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is a spirit, and his worshippers must worship in spirit and in truth." Three cursory observations can be made from these two verses. (1) Worship must be in the right spirit. (2) Worship must be according to truth. (3) God the Father actively seeks worshippers. It must be

⁹⁴ Phillips, 78.

⁹⁵ John 4:23-24 (NIV).

remembered that this woman, as a Samaritan, was part of the excluded population from the Temple.

In Romans 12:1, the Apostle Paul wrote, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship." How does this notion of sacrifice occur if the Old Covenant sacrifices were done away with? Could it be said that the Old Testament animal sacrifices were the "shadow" of the New Testament believer's sacrifice, which is the *pure* or *true*?

The passage from Isaiah studied earlier suggested Israel's "worship" was a response to the desire to uphold tradition and earn the merit of God. They expected that God delighted in these things and God had to explicitly deny that he delighted in ritualistic offering. When Jesus makes his diatribe against the pseudo-worship of the Pharisees in the Sermon on the Mount, his words are very similar to Isaiah 1:14. When confronting the Pharisees, Jesus pointed out that giving alms, praying, and fasting were for naught when the motive of the heart was not in *spirit and in truth*. Otherwise stated, God hates an act of worship that is not a response of the right heart attitude.

APPLICATION OF WORSHIP TO CONTEMPORARY LIVING

What application of worship in the daily life of a believer can be drawn from this discussion and these examples? Does the contemporary Christian respond to the revelation of God in the same manner as these Old and New Testament patriarchs?

⁹⁶ Romans 12:1 (NIV).

⁹⁷ Matthew 6:1-19.

Before proceeding, it would be prudent to provide a word about *revelation*.

Revelation is generally divided into *special* and *general* forms. *Special* revelation comes in the form of the Scriptures while *general* revelation comes in the form of the external—creation—and the internal—the conscience. For instances, as it pertains to the doctrine of creation, Christians can either respond to special revelation as given in scripture (i.e. reacting to God's work of creation as shown in the Bible), or responding to general revelation (i.e. responding to the beauty of God's creation by acknowledging Him as a God loving beauty).

God loving beauty).

The first example cited was that of Abraham. To review, to him was revealed the work of God's providence and Abraham's response was to name the place after that providence and offer back to God what was provided. Believers today can receive this revelation by experiencing the providence of God in many ways. God might see to it that a family has all of its needs met during a financial crisis, He might provide the resources necessary for someone to fulfill a ministry, or the Christian may understand Christ's words that God splendidly clothes the lilies and feeds the ravens and will see to the needs of his or her life. ¹⁰⁰

Christ-followers today might not have the advantage of naming a place after God's providence in the same way that Abraham named Mount Moriah, "Jehovah-Jireh," or the way Roger Williams named the capitol of his colony, Providence," but the believer can remember places where God has provided. This may be the house of a friend who

⁹⁸ Erickson, 212-214.

⁹⁹ Hill, 195.

¹⁰⁰ Matthew 6:25-32.

invited the believer to dinner when he/she might have otherwise not eaten. This might be done by prominently displaying in one's home a list recording the many ways God has provided. While this may not be as aesthetically pleasing as a Thomas Kinkade painting with a Bible verse beneath, it is an act of worship. ¹⁰¹

Abraham also responded by giving back to God what God had provided.

Believers often do this in the giving of tithes and offerings; the giving of the first fruits.

Aside from being an example of providence in his own life and having kept meticulous records of all that God provided, George Muller's ledger noted the donation of a fisherman who decided to give a gift to Muller in thanks to God for the blessing of an exceptionally large catch of herring. Christians can worship God by giving back to God in thanks for His provision.

As it pertains to the example of Moses and Joshua, who received the revelation of God's powerful nature and work of victory and responded by memorializing that revelation in song and monument, Believers can again apply an example of worship.

Christ-followers can see God's power and victory in reading of such demonstrations as Moses and Joshua encountered; by hearing the gospel message of how Christ conquered death; or by being brought to victory over sin in one's life. When thus seeing the revelation of God's power and victory, Christians can respond. 103

¹⁰¹ Hill, 202.

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¹⁰² Basil Miller, *George Muller: Man of Faith and Miracles* (Minneapolis, MN: Bethany House, 1941), 134.

¹⁰³ Hill, 212.

Moses' response is the only example of music studied in this chapter, but that example speaks to the ability of song to proclaim God's power and to praise Him for His triumph over sin in general, or specifically in one's life. It is no stretch to say that it is an act of worship to build a memorial to God, whether in one's home, at one's church, or on one's desk at work.¹⁰⁴

Isaiah saw the revelation of God's holiness and transcendence. This led him to a response of conviction for his sinfulness. Believers can see the vision of God in this and other passages of Scripture, perhaps doing a study on the holiness and transcendence of God, and thus experience the same revelation of God. The Christian may respond by a conviction of sin and a desire for cleansing. This is worship.

Thomas encountered the risen Christ and worshipped by acknowledging Christ as Lord and God. In our contemporary times, the resurrection is a fact often disputed. It might be worth the Believer's time to study the evidence for the resurrection so that doubt can be removed as it was for Thomas. ¹⁰⁶ An appropriate response of worship would be to subject one's self to the Lordship of Jesus Christ. ¹⁰⁷

This research presented the change in worship between the Old and New Covenants. It was demonstrated that the New Covenant brought an unprecedented nearness of God as many of the barriers between God and man were torn down. Today's

¹⁰⁵ Ibid. 214.

¹⁰⁴ Ibid.

¹⁰⁶ Lee Strobel, *The Case for Easter* (Grand Rapids: Zondervan, 2003), 126.

¹⁰⁷ Clive Staples Lewis, *Mere Christianity* (New York: MacMillan, 1943), 56. The conclusion of Lewis' argument, commonly referred to as the "Liar, Lunatic, or Lord" argument, is that a realization of the facts of Christ's claims, as substantiated by the resurrection, should lead one to accept Christ as Lord.

worshipper need not fear that God is distant and unconcerned. He is glorified in the testimony of the sinner who responded in faith to the gospel or savors the songs of the traveler who, though far from family and friends, is near to God.

It was also observed that Believers have the advantage of reflecting on a true state of worship. Though Abraham, Moses, Joshua, and Isaiah may have been heroes of the faith, contemporary Christ-followers have the advantage of looking upon the real thing, not just mere shadows. Christ intercedes for the oppressed. Christ's death atones for the sinful. Christ makes the way to righteousness possible. This is something that the patriarchs and the prophets could only dream of, yet today exists the privilege of seeing the law fulfilled in Christ.

APPLICATION FOR CORPORATE WORSHIP

Considering worship of Jehovah God and a response to His revelation to us, one must consider the application of this principle to the contemporary Christ-follower as an individual, as well as the contemporary church in corporate worship. In this context, the word "contemporary" refers to the "here-and-now" rather than a style or format.

First, individuals must realize that worship is not reserved for a corporate experience in a local assembly of believers. God reveals Himself daily, both in general revelation and special revelation. Whether it is during a dedicated time of Bible study and prayer (i.e. daily devotions, quiet time) or throughout the day in the believer's thought life; God reveals Himself. The response must be to worship, and that worship should be appropriate to the revelation. For example, if a Christ-follower were to be

¹⁰⁸ Philips, 303.

blessed with financial gain he did not expect, he could anonymously buy the meal of an individual unknown to him as a "special act of kindness." This would be worship. If during personal Bible study, the same believer were to read doctrinal truth regarding the work of God's grace, he could worship with a prayer of praise, or singing a song as he drove to work. There are multitudes of revelations of God and multitudes of responses.

The concept that is most prevalent in corporate bodies of believers (churches) today is that worship is a response to the music. As the music creates an aesthetic sentience in the emotional center of the believer, he will begin feeling an emotional response: joy, exuberance, freedom, excitement, humility, and the list could go on. The question begs to be asked, "Is the believer responding to the revelation of God or is he responding to the natural effect of the music?" Would not the same individual feel the same emotional response to patriotic music at the homecoming of military troops returning from serving their country in a combat zone? Would not the same individual feel the same emotional response to a love song that endears him to his wife of many years? Is an emotional response to music ever truly a worship experience? Is a response to music ever a response to the revelation of God?

There are many non-music elements in the evangelical worship service that could easily be identified as revelations from God worthy of worship. Some examples are reading of scripture, public and private prayer, the proclaiming of the truth of a biblical passage in preaching, the sinner coming to repentance during the invitation, the baptism of a new believer, just to name a few. Additionally, the songs and hymns sung by the congregants have texts that also reveal the nature and work of God. Response to this

revelation would be worship. But the question begs to be asked, "What about the music itself? Does the music that accompanies the text reveal the nature and works of God? What about instrumental music void of words or texts?" Could it be said that some instrumental music, without text, reveals the nature of God in the same manner as the beauty of God's created universe? Does the music joined to text need to speak emotionally what the text speaks intellectually? Does there need to be a compatible wedding of music and text so that the revelation of God to the intellect (text) is identical to the revelation of God to the emotional being (music)?

In the example of biblical worship in the life of Moses studied earlier, ¹⁰⁹ Moses responded by singing a song. ¹¹⁰ It was an appropriate response to the revelation of God. Consider those who heard his song, or perhaps joined in singing the song. If the song itself was praise to God, was it not also another revelation of God? Those who would be listening, or singing along, would also enter into a worship experience. The stimulus of worship for Moses was the victory God provided over the Egyptian army. The stimulus of worship for the Israelite followers was Moses' song. In this sense, the worship was reproducible.

The danger comes when a believer attends a gathering of the corporate church and expects the music to "create the worship." Regardless of the style and genre of the music, one must realize it is not the music or even the text that generates an attitude or spirit of worship; for worship is a positive response to the revelation of God's nature and

¹⁰⁹ Exodus 14

¹¹⁰ Exodus 15:1-2

¹¹¹ Rayburn, 207.

work. Worship not generated, created, derived, or manipulated. It is the right and proper response. Further, the non-musical elements of a corporate worship service are just as much a revelation of God's nature and work and rightly deserve the appropriate positive response.

Finally, in order for the response to be complete worship, it must follow the fivefold worship model that provides the litmus test for all worship strategies:

- 1. It must be formational.
- 2. It must be transformational.
- 3. It must be relational.
- 4. It must be missional.
- 5. It must be reproducible 112

PRINCIPLES LEARNED RELATIVE TO WORSHIP

The principles of worship gleaned from this research are two-fold. First worship is a positive response to the revelation of God's nature and work. Having derived the definition, the pattern was observed in four instances. For review, the definition is:

Worship is a positive response to the revelation of God's nature and work. Several implications can be drawn from this.

1. Revelation is the proper stimulus for the worship response—acts of worship can be performed that are not in response to God. Many acts that are not true worship may be carried out for the purpose of upholding tradition, trying to earn favor with God and to impress those around the pseudo-worshipper. Worship can be given to other gods,

¹¹² Upton.

- whether idols in the ancient sense or in a more subtle sense such as pleasure, wealth, and fame. 113
- 2. The response must be positive. "Positive" can mean "delighting" in that worship is an act that agrees with and approves of the revelation as opposed to a response of disappointment or anger. "Positive" can mean "God-ward" in that it is God we worship in response to the revelation and not another. "Positive" can mean "appropriate" in the sense of the minor thesis, whereby the worship matches the revelation. Finally, "positive" can mean "proper" in the sense that the worship is approved by God. 114
- 3. There is a wide range of types of revelation that can prompt revelation. The categories of revelation can either be the general revelation of nature or conscience or the special revelation of Scripture. This revelation can either come by a personal experience of the revelation or by realization of the special revelation given to characters in the Bible. 115

The second principle is the minor thesis: the appropriateness of the response of worship to revelation received. The worship response is congruent with the revelation received. If the revelation demonstrates God's power, the act of worship will proclaim God's power. If the revelation is a victory won by God, then the worship will celebrate the victory. If God reveals his holiness, then the worshipper will respond accordingly. To do so best recognizes the revelation God gives.

SUMMARY

The principles outlined in this chapter are only a beginning point and cursory at best. The definition is a starting point for recognizing the pattern whenever one observes a biblical instance of worship or participates in an individual or corporate experience of worship. The minor thesis should greatly energize one's worship as they sing, not just a

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¹¹³ Timothy Keller, *Counterfeit Gods: The Empty Promises of Money, Sex, Power, and the Only Hope that Matters* (New York: Dutton Publishing, 2009), 44.

For example, God would not allow the Israelites to worship Him with sexual practices (Exodus 23:19) or child sacrifice (Deuteronomy 12:31).

¹¹⁵ Peterson, 289.

repertoire of songs, but songs that express both to God and to those who may hear; the nature of the God whom the worshipper has encountered and the work that God has accomplished in the worshipper's life.

CHAPTER FOUR

INTRODUCTION

C. S. Lewis once said, "A man can no more diminish God's glory by refusing to worship Him than a lunatic can put out the sun by scribbling the word, "darkness" on the walls of his cell." 116

In chapter three, the overarching principle of worship was determined: worship is a positive response to the revelation of God's nature and work. To further develop this definition or principle, one could add that worship is an appropriate, positive response to the revelation of God's nature and work. In chapter four, application of this principle will be discussed. It may be observed that believers of all generations and ethnic groups will likely agree with the overarching principle, yet disagree on the application of the principle; especially when it relates to worship style and music.

This chapter will first discuss corporate worship as it relates to music. Following a brief history of evangelical church music development in the 20th century, discussion will center on background, generational, and preferential factors. Second, discussion will focus on non-musical elements in corporate worship. Although there may not always be mention of the target audience, believers born from 1945-1955, one should keep in mind that which is discussed is directly related to this generational culture group.

CORPORATE WORSHIP AND MUSIC IN THE EVANGELICAL CHURCH

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¹¹⁶ Byars, 23.

Early American boomers born into families who actively worshipped in evangelical, protestant churches from 1945-1955 experienced one of four types of worship; liturgical, revivalist, Pentecostal, or some combination thereof. These types of worship may have been further shaped by ethnic, nationalistic, or geographical considerations, but nonetheless in a broad sense, could be described by one of these models.

Mainline protestant churches for the most part were liturgical. That is to say they used prepared liturgy, stately hymns, psalm tunes, and formal worship environments reminiscent of the Anglicans in England and the Presbyterians in Scotland of the early 18th century. These churches appealed to upper class, white collar Americans of the builder generation, the parents of these early boomers. For many believers of less formal worship styles, these "formal" churches were not even considered evangelical. Indeed, many of these groups were grappling with basic cardinal doctrines of the church and history has shown that many have replaced evangelical doctrine and practices with a concern for social issues and a disregard for the infallibility of the scriptures, allowing the truth of the gospel to become non-essential.

REVIVALIST INFLUENCE

A great many evangelical churches of this period thrived on revivalist style worship and revivalist music. This music takes it roots from the Methodist revivals of John and Charles Wesley in the late eighteenth and early nineteenth centuries. Wesley's hymns matched plain words with winsome melodies, encouraging congregational

¹¹⁷ Redman, 23.

participation in worship. Familiar tunes were used to make them as singable as possible. Frontier or revival worship was simple, participatory, and usually evangelistic in focus. According to J. F. White, the frontier developed forms of worship that were demonstrative and uninhibited, abounding with shouts and exclamations and fervent singing. White's term *frontier worship* can be misleading. "Revival worship began in frontier camp meetings, but the style was quickly adopted by urban (and later suburban) churches nearly everywhere."

HOLINESS INFLUENCE

As the nineteenth century progressed, the Methodist movement branched out in several directions, of which the Holiness movement was an important one. The Holiness movement continued the revivalist practices of large gatherings and camp meetings, often lasting a week to ten days. The worship featured new gospel songs composed and written by Fanny Crosby, Ira Sankey, Daniel Towner, Homer Rodeheaver, and others. These songwriters used popular song forms with a refrain, or chorus. ¹²¹

Evangelists such as D. L. Moody, Charles Spurgeon, and Billy Sunday among others, utilized simple songs with lyrics of personal testimony married to simple, yet popular tunes of the day.

No one understood better than Moody did that religion had to become a business in the nineteenth century and that success in religion depended on

¹¹⁹ J. F. White, *Protestant Worship: Traditions in Transitions* (Louisville, W/JKP, 1989), 160.

¹¹⁸ Ibid.

¹²⁰ Ibid, 217.

¹²¹ Redman, 25.

sound and innovative business practices. The music of the turn-of-the-century revivalism was a mix of classical hymnody and new gospel songs, composed with an ear to the musical tastes of American popular culture of the day. Song leaders used both congregational singing and performance music to prepare people for the message. This approach to music, developed in revivalistic churches, still shapes the approach to music in many Protestant churches today. 122

These songs have been often referred to as "gospel hymns," and characterized the revivalists music of the builder generation, the musical mainstream of mid-20th century evangelical churches, and by the late 20th century and early 21st century came to be referred to as "traditional worship music." ¹²³

AFRICAN-AMERICAN INFLUENCE

Along with the revivalist movement (Methodist and Baptists) and the Holiness tradition, early evangelicals were also strongly influenced by African-American worship. Black worship draws on four important sources: African worship practice, the American experience, Christian heritage, and Western cultural tradition. During the institution of slavery, African slaves blended these sources, creating musical styles in the process that were carried on in the black churches following the Civil War. 125

Worship by these African worshippers was frequently emotional and exuberant and highly participatory. The original worldview of Africans is a rich part of the worship

¹²² R. L. Moore, *Selling God: American Religion in the Marketplace of Culture* (New York: Oxford University Press, 1994), 185.

¹²³ Ibid, 32.

¹²⁴ Melva Costen. "An African-American Model of Worship." In Webber (1994), p. 249.

¹²⁵ Ibid.

expression. Africans share an intuitive belief in the nearness of God. They do not embrace the Western division of life into sacred and secular realms; rather, they view life as a whole. Further, they stress connection to each other in family, extended family, and tribe. Personal identity is formed in the context of community, and worship takes on added significance for Africans as a community act. 126

PENTECOSTAL INFLUENCE

These characteristics helped to shape early Pentecostal worship. William Seymour, a black preacher from Houston, was among the early leaders of the Azusa Street revival in Los Angeles in the early twentieth century. Aimee Semple McPherson's encounters with black worship in the 1920s strongly shaped her attitude about worship. 127

From the Azusa Street Revivals in Los Angeles in 1906, the Pentecostal movement spread quickly up the West Coast and then to the Southeast. The Pentecostal movement that emerged from the Azusa Street Revival was a singing revival, adapting familiar worship music and creating new songs. "Their services were characterized by fervent singing undirected and often unaccompanied. Sometimes, however, the lively congregational chorus would be joined by the beat of drums and tambourines, and the blare of trombones and coronets in the manner of a Salvation Army street band." ¹²⁸ From the beginning, Pentecostal worship has been exuberant and expressive. Services

¹²⁶ Redman, 26.

¹²⁷ Ibid, 27.

¹²⁸ C. E. Fromm, *New Song: The Sound of Spiritual Awakening* (Privately published, 1983), 13.

are full of upbeat, hand-clapping songs, as well as slow, mournful songs of lament and longing. 129

For the first half of the twentieth century, Pentecostalism was an underground movement, largely ignored by the mainstream churches and secular media. Beginning in the early 1950s, three developments helped to inject new life into Pentecostalism and put that worship experience within reach of most Protestants: the "Latter Rain" movement, television, and the charismatic renewal movement. ¹³⁰

The Latter Rain movement popularized the singing of short worship songs, known as scripture songs or praise choruses. It also introduced dance to Pentecostals, both formal choreography and informal, spontaneous movement. The Latter Rain movement served to shift the focus of worship onto an encounter with God and away from doctrinal differences. ¹³¹

Pentecostals were among the first to discover and develop the potential of electronic media—radio and television. Such Pentecostals as Rex Humbard, Oral Roberts, Kathryn Kuhlman, Jim and Tammy Faye Bakker, Paul and Jan Crouch, and others, were quick to recognize the potential of television for their ministries.

PENTECOSTAL RENEWAL INFLUENCE

Around 1960, the "Pentecostal blessing," usually initiated by speaking in tongues, began to appear in mainline Protestant churches. This has been coined the neo-

¹²⁹ Redman, 29.

¹³⁰ Ibid, 30.

¹³¹ Ibid.

Pentecostal movement or Pentecostal renewal movement.¹³² Most charismatics in mainline churches had no interest in leaving for a Pentecostal church; they believed their experience added a living experience of God to the theology of their tradition. Other charismatic practices made their way into the Protestant church with less controversy. Many of them adopted a number of worship songs rooted in charismatic circles, and during the service worshippers occasionally raised their hands in devotion to God. The controversy over charismatic activity in the mainline Protestant church crested in the late 1970s. However, the height of this movement paralleled the formative years of those born from 1945-1955; the 1960s. The impact of these worship practice on the early boomers cannot be underestimated.

PARACHURCH INFLUENCE

In chapter one, reference was made to the influence parachurch organizations had on the post—World War II youth beginning in the late 1940s and continuing through the formative years of the boomer generation. Ministry groups such as Youth for Christ (YFC) concluded traditional church music no longer appealed to teenagers and turned to other kinds of music instead. "Youth for Christ activity was the first twentieth-century emphasis on special worship/evangelism styles for a specific age group." The idea of worship music intended for a single generation stuck with Protestants—especially evangelicals—for the rest of the century. Don Hustad observes that "when YFC congregations sang traditional gospel songs, frequently the stanzas were omitted

¹³² Ibid, 32.

¹³³ Donald Hustad, *Jubilate II: Church Music in Worship and Renewal* (Carol Stream, IL, 1993), 253.

completely. In addition, many independent choruses were composed and collected in a proliferation of 'chorus books.'" Popular song tunes were sometimes used along with hymn and chorus lyrics, or changing a few words of the lyrics of a popular song to give it a "Christian spin." 135

POP MUSIC INFLUENCE

Bill and Gloria Gaither, composers of popular gospel songs, were also important transitional figures in the 1960s. Their use of current musical genres (Broadway show tunes and pop ballads) helped reduce the resistance to a secular music style by demonstrating that hit sounds didn't cancel out Christian lyrics. ¹³⁶

The mid-1960s saw the advent of "youth musicals." Designed for youth choirs and a pop band accompaniment, projects such as *Good News* (1967) and *Tell It Like It Is* (1969) were message-oriented and featured songs of testimony, and challenge to commitment. Yet, according to Chuck Fromm, it was taboo at the time to mention Jesus or use traditional language for God because of the controversial nature of the music. ¹³⁷ Nevertheless, the music caught on and had a significant impact on young Christians in traditional churches in the 1960 and early 1970s. For one thing, they validated the popular musical styles kids were listening to on the radio, at least for youth meetings and evangelism. Youth musicals established the commercial music recording and publishing

¹³⁴ Ibid, 252.

¹³⁵ Ibid.

¹³⁶ Redman, 51.

¹³⁷ Fromm, 24.

companies as a vehicle of innovation in worship music, a role they would play with considerable impact in the next twenty years. The youth musicals were an important step, one that did much to prepare for the next step—*Jesus music*. ¹³⁸

JESUS MOVEMENT INFLUENCE

Youth musicals were written for Christian youth; but as popular as they were with church kids, they did not fully capture the music of the new generation. In the late 1960s and early 1970s, a large segment of American youth became disillusioned with traditional Protestantism and dropped out of church. Developing a counterculture of unlimited personal freedom, sexual liberation, and mind expansion through drugs and alcohol, this large group of youth were labeled the *Hippie culture* or *Hippie generation*. Traditional evangelical churches were abhorred by the blatant lifestyles of the Hippie culture, opposing and preaching against both them and their lifestyles. In the early 1970s, a large number of Hippie youths became Christians and were vocal evangelists and advocates for Christ. These young people were called *Jesus People*, the movement the *Jesus Movement*, and the unique music aptly called *Jesus Music*.

The attempt to make worship music relevant to the context of the sixties and seventies gave Jesus music both a negative and a positive perspective. The Jesus movement felt strongly that if Christian worship were to be meaningful, it had to be freed from the baggage of 1950s "culture Protestantism." The old music of their parents' church, both the classically oriented mainline church and the Billy Graham crusade

¹³⁸ Yohan Andersen, *Songs* (San Anselmo, CA: Songs and Creations, Inc., 1997), 124.

clones of conservative evangelicalism—and even the youth musicals of the midsixties—simply would not work. 139

The positive perspective of the Jesus music was their high esteem for authenticity and simplicity. Boomers also joined their own musical styles with authenticity. Young people identified with emerging rock and roll and to a lesser degree with the folk music of the sixties. Two new features, however, signaled a different function for music in worship. First, the songs were a personal expression of worship and faith. They were usually written in the first person singular. Second, the songs were short and intended to be repeated frequently—unlike hymns and gospel songs, which develop complex thoughts over several verses. Brevity and simplicity were a virtue for the new worship songs. Repetition allowed worshippers to sing with the emotions, or from the heart. 141

To distinguish and differentiate this music from hymns and gospel songs, the term *Contemporary Christian Music* (CCM) was coined, and with it the term *Contemporary Worship Music* (CWM). This stood in contrast to the hymns and gospel songs of established evangelical churches which were then labeled *traditional church music* or *traditional worship music*. These labels and trademarks remain to this day, defining the contrast of worship styles in virtually all evangelical churches in America. One should observe, that when all of these developments were taking place at a lightening pace, the

¹³⁹ Redman, 53.

¹⁴⁰ Rock and folk were indistinguishably intertwined in the early years of Christian Worship Music. Many sixties rockers, including a number of early Christian rock artists, started off in folk circles.

¹⁴¹ Redman, 55.

boomers born from 1945-1955 were approximately fifteen to twenty-five years old; their most formative years.

CALVARY CHAPEL INFLUENCE

In southern California, the Jesus Movement and Jesus Music found a home in the Calvary Chapel of Costa Mesa, California. Unique to the church and the movement were "scripture songs" or "scripture choruses" such as "Seek Ye First" and "Father, I Adore You." In 1974, they released an album which was a collection of simple contemporary worship music (CWM) from the Calvary Chapel. It was entitled, "Maranatha! Praise." The worship style of the movement soon was referred to as *Maranatha Worship*, and the church/movement began a publishing company named Maranatha! Music. With the publication and recording of these songs, distribution to hundreds of churches, young people (boomers) prevailed across America and the term *Praise Music* was coined to describe the unique music, lyrics, and style.

VINEYARD INFLUENCE

Not far from Costa Mesa, California and the Calvary Chapel, John Wimber founded the Anaheim Vineyard Christian Fellowship. Wimber had been involved in the *Jesus Movement* and involved in leadership in the Calvary Chapel. Wimber's musical roots went deep in rock and roll, having been and arranger and producer for the pop group the Righteous Brothers. Wimber had a dramatic conversion to Christianity in the late sixties. Because of his musicianship, contemporary worship music was a leading

¹⁴² Fromm, 76.

feature of the new church and attracted many songwriters and musicians. In 1984, the Vineyard movement founded Mercy Publishing, releasing their first album, *Hosanna!*. The company focused almost exclusively on worship songs emerging from more than eight hundred Vineyard congregations from around the world. As a result, Vineyard songs reflect the theology and new philosophy of worship taught in the Vineyard Movement. ¹⁴³

In addition to Mercy Music and Maranatha Music, denominational publishers began publishing a limited amount of CWM. Contributions by Lillenas, Benson, Brentwood, Broadman (now Lifeway), Manna, Lexicon, and Word Publishing Companies were immeasurable. Additionally, independent companies such as Integrity Music and EMI Christian music group published music for CWM. "These companies saw themselves as agents of worship renewal by giving the church new songs to sing *and* a new way of doing worship ministry." 145

On a side note, one thing all baby boomers in the 1960s and 1970s had in common was radio and recordings. Whether they attend a liturgical, a revivalist, a Pentecostal church, or no church at all, boomers were listening to the radio and listening to records. Rock and roll music was the staple of secular music and very common to the ears of youth (boomers) at this time. This was the first generation of youth that could listen to the music at the push of a button, whether at home or in an automobile. For most youths, they were constantly surrounded by music—most of which was pop and

¹⁴³ Redman, 58.

¹⁴⁴ Ibid, 56-57.

¹⁴⁵ Ibid, 59.

rock and roll. This had an effect in their formative years not realized by any previous generation.

CCM AND CWM

By the mid-1980s, CCM and CWM were firmly established in at least some part of the evangelical Protestant world, in particular among independent charismatic church. Churches of the revivalists tradition were wary of the new music and worship format, but baby boomers (who were now twenty five to thirty five years old) demanded a "conversion" to this new music, new style of worship, and pop band instrumentation. As mentioned earlier, for the sake of identification, the term "contemporary" was used to label both this music and this style of worship. The term "traditional" was used to label music and worship style that had existed previously.

BABY BOOMERS IN THE 1960s AND 1970s

One of the most incorrect and unfair assertions is that all baby boomers are the same. The 1960s has been so extremely characterized by the hippie movement, that subsequent generations have been lead to believe all youth in the late 1960s were rebellious, drug-using, anti-war, peace-activist atheists. Nothing could be further from the truth. While there definitely was a counterculture and it affected every aspect of thought and life, the boomers, in the 1960s and early 1970s responded in three very different ways to the counterculture or "value-shifts" of the 60s—rejection, fusion, or

partial fusion. Whichever response a boomer chose had a direct effect on his or her subsequent values and lifestyle orientations, especially those of a spiritual nature. 146

1960-70s youth culture can be isolated into three spiritual subgroups based on their affiliation with the organized church: *loyalists, dropouts,* or *returnees*. ¹⁴⁷ *Loyalists* are those boomers who identified least with the 60s counterculture and who never left the church. Approximately 33 percent of American youth in the 1960s were loyalists. They represent the church-going, religious segment of boomers and tend to gravitate toward more traditional worship environments. ¹⁴⁸

Dropouts were those boomers most closely associated with the 60s counterculture. The average dropout is a highly educated professional who is married and childless. This group represents approximately 42 percent of the entire boomer population. Finally, returnees represent a kind of "cultural midpoint" between loyalist and dropouts. They left the institutional church in their teens and came back sometime in their twenties or early thirties. They represent 25 percent of the boomer population and have been referred to in church circles as "boomerangs." ¹⁵⁰

The expectation of the church, and consequently, of worship, are vastly different between those who have either come back or are coming back to church (boomerangs)

¹⁴⁷ Ibid, 154.

¹⁴⁶ Roof, 171.

¹⁴⁸ Ibid, 181.

¹⁴⁹ Morgenthaler, 148.

¹⁵⁰ Ibid.

and those who have remained in the church all their lives (loyalists). Wade Clark Roof observes:

We cannot really understand the dynamics of boomer churchgoing today without recognizing that loyalists and boomerangs represent two very different subcultures. The cultural cleavage between the two runs deep and it shows up in congregations across all religious traditions and theological persuasions. ¹⁵¹

Boomerangs bring with them memories and expectations from their youth unlike those of the loyalists, who never dropped out of religious participation. Because boomerangs experienced a higher level of institutional alienation back in the 1960s and 1970s, religious congregations often strike boomerangs as strange places—with odd beliefs and practices and people who live differently than themselves. ¹⁵²

Perhaps the biggest difference between loyalists and boomerangs lies in the latter's psychological orientation to experience. Not only do boomerangs say they "feel" the need for more excitement and sensation, but their emphasis on introspection is demonstrated by a boundary formed by speech vocabularies: Loyalists draw on traditional moral and religious categories, whereas boomerangs speak in psychological or experiential terms. ¹⁵³

When it comes to worship, loyalists tend to stress knowledge about God and outward forms while boomerangs stress a relationship with God and inner experience.

The worship preferences of most loyalist boomers closely mirror the preceding generation (the "builders"—born between 1929 and 1944), the only difference being that loyalists are slightly more open to updated styles of music. 154

¹⁵² Ibid, 188.

¹⁵¹ Roof, 181.

¹⁵³ Ibid. 190-191.

This is not to emphatically say that all loyalists, those who grew up in church in the 60s and 70s and worshipped in the tradition of their parents, demand a traditional worship style. One must keep in mind that in those same years, they participated in youth musicals (with rock-style music and instrumentation), listened to rock-n-roll music on the radio and from their stereos, and hailed the advent of youth-oriented services and events that were highlighted with then youth-oriented music. Further, one cannot emphatically say that boomerangs have no tolerance to older hymn style music. For many, their memories and recall of church experiences from their youth are connected to the music they heard and sang during those same years. In Roof's *A Generation of Seekers*, a boomer pastor speaks of the powerful emotions that are often triggered when boomers return to church and intersect with certain traditional elements in worship:

Many of my age group talk about coming to church, and they cry through the service, especially when they listen to the hymns, they are just unraveled. And these are people who haven't come to church in years. It's empowering, a real deep sense of coming home again, of something that was missing and then reaching some real deep places that people weren't even aware of. ¹⁵⁵

While one can make a broad assumption that evangelical believers born 19451955 feel comfortable worshipping with "contemporary" music (music in the style of
their formative years), it should be observed that recall from youthful experiences,
especially those of deep spiritual and personal meaning, is drawn into reality when the
senses have been touched whether by song or any other sensory perception. As Howard
Stevenson states, "Never underestimate the commitment to tradition. People especially

¹⁵⁴ Morgenthaler, 149.

¹⁵⁵ Roof, 183.

treasure the music of their formative years, whether the popular music of their youth or the worship patterns of their most formative years spiritually." ¹⁵⁶

CONTEMPORARY AND TRADITIONAL

The issues between contemporary and traditional music used in the evangelical tradition is complex and the ramifications are even more complicated.

The trouble with "contemporary" of course, is that by definition you can never achieve it. The boomers who began "contemporary worship" began it in the 1980s and have been frozen in the musical styles and tastes of the 1980s. ¹⁵⁷ The older members of the church, the builder generation, who built and established these churches were brushed aside in the 1980s and 1990s and told to go elsewhere in the name of cultural relevance and progressive evangelism. As Dr. Randy T. Hodges writes in *Facing the Music: Choosing Your Worship Style*:

I personally believe it is both unwise and irresponsible to abandon believers who have committed themselves to God and have faithfully supported the church for years. Their commitment to the Lord and the church deserves respect. Forsaking them by abandoning the style of worship they've been trained to love is irresponsible. Preferred worship patterns of the present congregation have developed over many years. Gradually, these patterns took on deep meaning for those who are now accustomed to them. These patterns provide worshippers in a rapidly changing world with stability. 158

¹⁵⁶ Howard Stevenson, "Creative Music and Worship," Your Church, (Winter 1993).

¹⁵⁷ http://www.drurywriting.com/keith/1wortren.htm

¹⁵⁸ Randy T. Hodges, *Facing the Music: Choosing Your Worship Style* (Minneapolis, MN: Bethany House, 2005), 43.

Contemporary forms must be examined to see not only if they engage the church through commonly understandable symbols, but also if they are able to represent God and the gospel with integrity. Few people would question that popular cultural worship forms can engage a broad spectrum of people. People who already identify with contemporary music and computer graphics will find themselves easily drawn into the worship experience when such forms are used. But thoughtful worship leaders and theologians have recognized that there can be a downside as well. 159

Worship is not a means to tap into the creative powers within us rather than an occasion to bring before God our sacrifices of praise and thanksgiving. Hymns that retell the story of salvation as delineated in the Bible are being supplanted by praise choruses that are designed to transport the soul into a higher dimension of reality. ¹⁶⁰

It appears the answer would be to have separate services designed uniquely for the stylistic differences of the congregation. Harold M. Best in his book, *Unceasing Worship: Biblical Perspectives on Worship and the Arts* speaks to this point when he writes:

America is, without a doubt, the most diverse country in the history of civilization. Think of music alone. Within these shores we have jazz, classical, opera, folk, ethnic folk, ethnic pop, Blues, bluegrass, country, Appalachian, Cajun, rock, hip-hop, gospel (white, black, Southern and otherwise), rap, Broadway, adult contemporary, on and on and on in an explosion of styles, substyles and fusions. But here's an embarrassing and saddening truth: we are locked in a dilemma over two minuscule and static practices, traditional and contemporary, and when we really get adventurous, we blend the two. We are discarding hymnbooks, organs and notational literacy, and we are buying up sound systems and mixing

¹⁵⁹ Brad Harper and Paul Louis Metzger, "Here We Are to Worship," *Christianity Today*, September 29, 2009.

¹⁶⁰ Ibid.

boards. We are rearranging seating, as if circles of folding chairs do more than lines of pews. We are seemingly afraid of anything that smacks of the past, yet just as afraid of anything truly contemporary and truly diverse. We are doing this before the face of the only One who understands that diversity takes faith, trust, love, courage, imagination and belief in the power of God over the power of handiwork. Offering but two general stylistic options and then separating them into group preferences is not real diversity. It is more akin to a choice between two kinds of vanilla. ¹⁶¹

MISCONCEPTIONS IN WORSHIP

Worship is not about a search for meaning or experience, but an acknowledgment that meaning and salvation are found in God's incomparable act of redemption through Christ. There is no question that authentic worship will meet people's needs. The problem occurs when worship forms are focused on meeting people's felt needs. Each week, the church is filled with people whose felt needs have been defined for them by a consumer culture that generally urges them to focus on self-fulfillment. The role of the church in worship is not to meet felt needs but to show people that their real needs go deeper. In choosing only forms that are comfortable and familiar, there is always the tendency to cater to what people want to hear and feel, rather than confronting them with God, whose presence is not always so comfortable. And "a God made comfortable by market-driven worship is unlikely to confront sinners with their need for repentance or a gospel that is fundamentally about self-denial rather than self-fulfillment." ¹⁶²

¹⁶¹ Harold M. Best, *Unceasing Worship: Biblical Perspectives On Worship and the Arts* (Downers Grove, IL, InterVarsity Press, 2003), 138.

¹⁶² Ibid.

Bob Kauflin believes that if our songs aren't specific about God's nature, character, and acts, we'll tend to associate worship with a style of music, a heightened emotional state, a type of architecture, a day of the week, a meeting, a reverent mood, a time of singing, or a sound. He further believes worshippers will think of all the things that accompany worship rather than the One they are worshipping. Being emotionally affected by music and actually worshipping God are not the same thing. All by itself, music—even instrumental music—can make us cry, motivate us to cheer for our team, provoke us to protest, or fill us with joy. We don't use different music because we want to keep everyone happy or because we're aiming for a "blended" service. It's the gospel that blends us together, not music."

A similar warning from Harold Best applies specifically to worship leaders:

Christian musicians must be particularly cautious. They can create the impression that God is more present when music is being made than when it is not; that worship is more possible with music than without it; and that God might possibly depend on its presence before appearing.¹⁶⁶

Worship is precluded by the revelation of God's nature and work; whether by scripture, nature, prayer, personal testimony, the arts (to include music), preaching, teaching, Holy Spirit prompting, and the list can go on. Music is not causal in worship, it is reactive. The worshipper makes and offers music *because* he/she worships; not to make it *lead* him/her *into* worship. Worship is not what one goes to church to "do."

¹⁶⁴ Ibid, 97.

¹⁶³ Kauflin, 62.

¹⁶⁵ Ibid, 105.

¹⁶⁶ Best, 153.

Worship is a continuous lifestyle. "We do not go to church to worship. But as continuing worshippers, we gather ourselves together to continue our worship, but now in the company of brothers and sisters." ¹⁶⁷

MUSIC'S ROLE IN WORSHIP

It is an erroneous assumption that music, and for that matter all the arts, are to be depended on to lead one to worship or that they are aids to worship or tools for worship. If one thinks this way, they fuel two untruths. The first is that worship is something that can start and stop, and worse, that music or some other human device bears the responsibility for doing the facilitating. The second is related to the first: music and the arts have a kind of power in themselves that can be falsely related to or equated with Spirit power, so much so that the presence of God seems all the more guaranteed and the worshipper sees this union of artistic power and Spirit power as normal, even anticipated. This type of thinking lies behind comments such as: "The Lord seemed so near during worship time." "Your music really helped me worship." Or the contrary statement: "I could not worship because of the music." "Music with some Christians becomes another kind of transubstantiation, turned *into* the Lord's presence." And music style becomes for many like idol worship. Addiction to a style inevitably leads to a fear of variety. "Not in my style, therefore I cannot worship," say many believers in today's evangelical church.

¹⁶⁷ Ibid. 47.

¹⁶⁸ Ibid, 119.

"All worship outside the worship of God through Christ Jesus is idolatrous." ¹⁶⁹ In the same manner, idolatry is the chief enemy of the most fervently worshipping Christians, even to the extent that some may be worshipping worship.

As Harold Best so eloquently states:

By all means, let the music come. Traditional, contemporary, avant-garde, ethnic, jazz, rock and chant—name it and pour your heart and mind into it. Rejoice in it. Dance with David in it. Let Taize ring the changes on the glory of God, and let "Jesus Loves Me" done in a thousand styles become everybody's invocation and benediction. Let the emotions roll and the endorphins break their dikes. But for Jesus Christ's sake, let's get music back where it belongs—as a lisping sign and not a glittering cause, as the response to a commandment and not just a set of tools for influencing people. ¹⁷⁰

"So let's not falsely label our high emotions as a visitation of God's power.

Emotion in worship is good, and the presence of God is good, but they are two different things that are not always experienced simultaneously." The question, then, begs to be asked, "Is our worship authentic?" And if it is authentic, what made it authentic?

AUTHENTIC WORSHIP

Authentic worship can only be *in* Christ. "It is not driven by a liturgy or a call to worship, a change in style, or a methodology." One's redemption and worship are one with the other. "Our entirety, not just a narrowed spiritual corridor or mere churchgoing

¹⁷⁰ Ibid. 151.

¹⁶⁹ Ibid, 163.

Andy Park, *To Know You More* (Downers Grove, IL: InterVarsity Press, 2004), 156.
 Best. 27.

and ministry, is swept up in newly complete living. Work becomes worship, just as worship becomes duty and delight."¹⁷³

If in making music or listening to it believers assume that faith will bring substance *to* the music, so as to make it more "worshipful," they are moving into a dangerous pattern of thought. If believers truly loves the music—that is, if they have chosen a church that uses "their music" and are deeply moved by it—they can make the mistake of coupling faith to musical experience by assuming that the power and effectiveness of music is what brings substance and evidence to their faith. One can then quite easily forge a connection between the power of music and the nearness of the Lord. Once this happens, believers may even slip fully into the sin of *equating* the power of music and the nearness of the Lord. "At that point music joins the bread and the wine in the creation of a new sacrament or even a new kind of transubstantiation." 174

CORPORATE WORSHIP AND NON-MUSIC ELEMENTS IN THE EVANGELICAL CHURCH

Living by faith means worshipping by faith, and worshipping by faith means living by faith. We worship by faith.

Worship is no more started up because we have pushed the faith button than our faith is started because we have pushed the worship button. Saving faith is not a different kind of faith than continuing faith. We do not step into or out of faith, nor do we step into or out of worship. Therefore, continual worship is not of a different substance than worship

¹⁷⁴ Ibid, 30.

¹⁷³ Ibid.

that takes place at a set time and in a certain place. The faith by which we live and the faithfulness of God cannot be separated.¹⁷⁵

WORSHIP IN SPIRIT AND IN TRUTH

When Jesus knew that the Pharisees heard He was baptizing more disciples than John . . . He left Judea and went again to Galilee. He had to travel through Samaria, so He came to a town of Samaria called Sychar near the property that Jacob had given his son Joseph. Jacob's well was there, and Jesus, worn out from His Journey, sat down at the well. It was about six in the evening. A woman of Samaria came to draw water.

"Give Me a drink," Jesus said to her, for His disciples had gone into town to buy food.

"How is it that You, a Jew, ask for a drink from me, a Samaritan woman?"

Jesus answered, "If you knew the gift of God, and who is saying to you, 'Give Me a drink' you would ask Him, and He would give you living water."

"Sir," said the woman, "You don't even have a bucket, and the well is deep. So where do you get this 'living water?' You aren't greater than our father Jacob, are you? He gave us the well and drank from it himself, as did his sons and livestock."

Jesus said, "Everyone who drinks from this water will get thirsty again. But whoever drinks from the water that I will give him will never get thirsty again—ever! In fact, the water I will give him will become a well of water springing up within him for eternal life." . . . But an hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth. Yes, the Father wants such people to worship Him. God is a spirit, and those who worship Him must worship in spirit and truth." John 4:1-14, 23-24 (HCSB)

The story of the Samaritan woman is about two things that encompass each other: salvation and authentic worship. From the beginning of the conversation, Jesus was

¹⁷⁵ Ibid, 28.

talking about worship. "It was when Jesus pointed out the woman's condition and his profound remedy for it that she turned to the subject of worship." ¹⁷⁶

The Samaritan woman saw worship as an occasion, a time, a place, and a tradition. "Jesus subsumed the entire history of time and place, tradition and protocol, under a singular paradigm: *Spirit and truth*." True worship is continuous; time and location are incidental. Jesus was saying that salvation and authentic worship together mean always being in the *Spirit* and always being in the *truth*. "Spirit and truth are to be as manifest in the workplace, the home, and the school as much as in the corporate assembly of believers." Jesus was talking about the kind of worship that precedes, embraces, subordinates and validates, yet looks beyond liturgies, systems, methodologies, teamwork, preludes, postludes, dances, and songs, whether traditional or contemporary.

Grounding authentic worship the way Jesus did means that placing primary dependence on such things violates the principle of faith, hope and love, the principle of Spirit and truth, and the reality of being a sacrifice for as long as we live. Thus all the work that composes all our living is merely a symptom of the eternal reality of worship. ¹⁷⁹

WORSHIP IN THE BEAUTY OF HOLINESS

Give the Lord—you heavenly beings—give the Lord glory and strength. Give the Lord the glory due His name; worship the Lord in the beauty of holiness. Psalm 29:1-2 (HCSB)

Holiness is a continuing state to which we are called as redeemed believers. The holiness of God is the only beauty that he possesses. There is no word in the English

¹⁷⁶ Ibid, 38.

¹⁷⁷ Ibid.

¹⁷⁸ Ibid, 39.

¹⁷⁹ Ibid.

language that portrays the beauty of holiness. It is not aesthetic beauty. Andy Parks states in his book, *To Know You More*,

Because of the idea that beauty is truth and truth is beauty, and because of the tendency of many to assume that the purpose of the arts in worship is to create a sacred bridge into the holy of holies, we are prone to reverse the order of the verse like this: "Worship the Lord in the holiness of beauty." ¹⁸⁰

All concepts and philosophies of "the beautiful" must stop short of connections between aesthetics and holiness, no matter how close they may appear on the surface. "The beauty of holiness for a worshipper is nothing less than purity of heart." ¹⁸¹ "Authentic worship is to be undertaken by faith, driven by love, designed by hope, and saturated with truth, whatever the context, time and place." ¹⁸²

WORSHIP IN THE READING OF SCRIPTURE

One would think "reading scripture" to be an unnecessary admonition for worship in an evangelical church. Evangelicals proudly hail their views of inerrancy and infallibility of the scripture. They tout biblical exposition as the preferred manner of preaching. They attend weekly Bible study groups and proclaim all believers should have a daily "quiet time" of scripture reading and prayer. While the preaching may expound passages of scriptures, perhaps lengthy passages of scripture, in most evangelical churches the simple reading of scripture is grossly neglected. The reading of scripture has sadly been replaced by another "worship set" of songs and choruses.

¹⁸¹ Ibid, 40.

¹⁸⁰ Ibid.

¹⁸² Ibid, 41.

As authoritative as preaching must be, and as empowered as the Lord may wish to make it, the Word goes beyond the sermon and thus carries the sermon along with it. It seems contradictory that those who would give their lives for the primacy of the Word of God often give little time to the systematic and generous public reading of it. ¹⁸³

Perhaps the most vivid biblical example of heartfelt worship and praise is found in the Old Testament book of Nehemiah, chapter eight.

When the seventh month came and the Israelites had settled in their towns, all the people gathered together at the square in front of the Water Gate. They asked Ezra the scribe to bring the book of the law of Moses that the Lord had given Israel. On the first day of the seventh month, Ezra the priest brought the law before the assembly of men, women, and all who could listen with understanding. While he was facing the square in front of the Water Gate, he read out of it from daybreak until noon before the men, the women, and those who could understand. All the people listened attentively to the book of the law. Ezra the scribe stood on a high wooden platform made for this purpose . . . Ezra opened the book in full view of all the people, since he was elevated above everyone. As he opened it, all the people stood up. Ezra blessed the Lord, the great God, and with their hands uplifted all the people said, "Amen, Amen!" Then they bowed down and worshipped the Lord with their faces to the ground.

Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethal, Hodiah, Maaseiah, Kelita, Azariah, Jozaabad, Hanan, and Pelaiah, who were Levites, explained the law to the people as they stood in their place. They read the book of the law of God, translating and giving the meaning so that the people could understand what was read. Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people said to all of them, "This day is holy to the Lord your God. Do not mourn or weep." For all the people were weeping as they heard the words of the law. Then he said to them, "Go and eat what is rich, drink what is sweet, and send portions to those who have nothing prepared, since today is holy to our Lord. Do not grieve, because your strength comes from rejoicing in the Lord." Nehemiah 8:1-10 (HCSB)

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¹⁸³ Ibid, 73.

An understanding of the events that lead up to this glorious day provides insight into the significance of this event. The children of Israel had been held captive in Babylon. Upon release from their captivity, under the leadership of Nehemiah, they rebuilt the wall to their city. In chapter seven, the Israelite families returned to inhabit the city, to build their homes, and to return to life as only their ancestors had known. They inhabited the city according to tribe and family and "settled in their towns" Nehemiah 7:73 (HCSB). Seven months transpired while the Israelites establish their homes and their "towns." Sadly, they had not heard the reading of the Word of God, the law given to Moses, since before their captivity.

On the first day of the seventh month, all of the people gathered in one place, while Ezra, the scribe, stood on a platform high above the people. Verse three states Ezra "read out of it (the law) from daybreak until noon." This can be assumed to be approximately six hours. Six hours of non-stop scripture reading. Verse five states "all the people stood up." In verse six Ezra "blessed the Lord, the great God, and with their hands uplifted, the people said, 'Amen, Amen!'" Their final physical act of worship and praise came when "they bowed and worshipped the Lord with their faces to the ground." At the conclusion of this passage, Nehemiah, Ezra, and the Levites told the people "your strength comes from rejoicing in the Lord." All of this happened because of the public reading of the scriptures, not for two minutes, five minutes, or at the beginning of Ezra's sermon, but for six hours.

Nowhere in the scripture does one find an example of music accomplishing such a glorious "praise gathering" as described in Nehemiah 8 in the same manner as reading the

Word of God accomplished. Or as the Emmaus disciples proclaimed after Jesus taught them the scriptures, "Weren't our hearts ablaze within us while He was talking with us on the road and explaining the Scriptures to us?" Luke 24:32 (HCSB)

Should not believers in evangelical churches, believers entering their senior years of life, expect the stand-alone power of truth, read authoritatively and by faith, to generate the same endorphin-based response? Why is it that a body of believers, supposedly moved by the Lord and the joy He alone can bring, does not stand up, raise their hands, clap and shout during an authoritative reading of the Word of God? "Why is music needed to do this, and why does one's behavior seem to depend so much on a particular kind of music?"¹⁸⁴

Harold Best expressed it well when he said:

As much as I love music—many, many kinds of it—and as much as I realize that we are commanded to make music, I will say over and again that we have placed far too much faith in it and not nearly enough in the power of the Word of God. ¹⁸⁵

Authentic worship is to be undertaken by faith, driven by love, designed by hope and saturated with truth, whatever the context, time and place. The believer's worship is acceptable and effective by our being moment-by-moment living sacrifices, doing everything in the Spirit and according to truth, seeking out the beauty of holiness as our only walk, holding fast to God, who along is our praise and worship. ¹⁸⁶

¹⁸⁵ Best. 140.

¹⁸⁴ Park, 163.

¹⁸⁶ David Peterson, *Engaging with God* (Downers Grove, IL: InterVarsity Press, 2002), 64.

Deuteronomy 10:12-13 and 20-21 capture these thoughts as simply, yet pointedly, as anywhere in Scripture.

So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all His ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord your God and his decrees that I am commanding you today, for your own well-being. (vv. 12-13)

You shall fear the Lord your God, Him alone you shall worship, to Him you shall hold fast . . . He is your praise; He is your God, who has done for you these great and awesome things that your own eyes have seen. (vv. 20-21)

There are no exceptions to these words. They are simple and within the reach of every believer who follows after the Lord of hosts.

SUMMARY

The early baby boomers were the creators and recipients of major paradigm shifts both in worship style and worship substance (music) in the evangelical church. Sadly, some of the attitudes among boomers, as well as their children and grandchildren, reflect the attitude of self-fulfillment and self-centeredness of the 1960s and 1970s. Too, many of the boomer generation demanded music in worship be "their contemporary music" with little regard or respect for the generations that preceded them; those older believers who often had built and established the church. While on the surface their appeared to be a renewed emphasis on worship, much of what was happening was "worship of worship," or more specifically, "worship of the music of worship." Music bore the causal responsibility of making worship happen. The concept that music was to cause and create worship was not, and is not, scriptural. Nowhere in the scripture does one find

music being used other than in *response to the revelation of God*. And that response is both *positive and appropriate*. Sadly, as a result of this misplaced value, there has been such an expectation placed on music and having "my music" that often a hostile and belligerent spirit existed and still exists in the second and third generation of baby boomer off-springs.

The dependence of church music on popular music of the day was nothing new. Sacred music has always taken on the idioms of the popular genre of the day. However, the influence of publishing, recorded music, radio, television, and other electronic media provided a more rapid and broader breadth of change than ever experienced in the history of the church.

Free-flowing worship style, more commonly called contemporary worship, has helped in rending denominational barriers that have been a detriment to the modern church. Pentecostal worship, for decades regarded as the worship of the "low class," has made positive and effective change in other evangelical denominations and groups. No longer is it considered taboo to raise hands in worship, and allow other emotional and spiritual feelings freedom expression, regardless of denomination of socio-economical status of the church. The acceptance of various ethnic and nationalistic music styles has had a much needed positive effect, breaking down racial barriers that were long overdue. While racial reconciliation has not been achieved as it should be, the American evangelical church has made great strides in the past twenty years in the right direction, largely because of the sharing and experiencing one another's music in worship.

Hopefully, baby boomers (and their descendents) who have made such an issue of worship style, will come to the realization that without spiritual formation, all of the electronic music, PowerPoint, worship sets, hand-raising, dancing, and other-world experiences are no more than a "sounding brass or tinkling cymbal" without spiritual formation, exemplified by love. Worship and spiritual formation will be addressed in chapter five.

Hopefully, the early baby boomer Christian, now in their early senior adult years, will come to realize that worship is not about their definitive music and that church is about more than self-fulfillment and self-satisfaction of musical style. Hopefully they will put music in its proper place and role, and allow the Word of God to have its proper and pre-imminent role. Hopefully they will come to understand that God has a plan for their lives serving other people, and that the freedom of time and resources they are enjoying in their senior years are a gift from God to be used for His glory and His people. Chapter six will speak to this issue.

CHAPTER FIVE

INTRODUCTION

What effect will a worship lifestyle have on the spiritual formation and spiritual transformation of a believer? Will a life of worship, both corporately and individually, affect spiritual formation, or should the church approach spiritual growth and maturity as something to be achieved solely through sermon, instruction, and teaching?

Many churches provide classes and seminars that relate to "life management." Sessions on time management, setting priorities, building quality family time in a world of overload, and many more are offered much like electives in a college curriculum. Books on leadership and how to prioritize your work by categories of importance are recommended reading. Self help books, counseling, and Bible studies are prevalent. The common thread that runs through all of these is the concept of cause and effect. If one follows steps 1-10 as outlined, their life, family, and ministry will all be balanced, so to speak, and spiritual maturity will follow. It is over-simplified as if adaption to a new lifestyle or adoption of a new theory or philosophy will provide behavioral changes. Believers have sincerely attempted to "develop a new lifestyle" only to give in to a strong unexplained compulsion that is very self-centered, self-exalting, self-absorbed, and selfgratifying. The problem is in the core of one's life, or what the Bible calls the heart. To mature in spiritual formation and experience a life-walk of transformation, changes must happen in the *heart*. Solomon wrote "Above all else, guard your *heart*, for it is the wellspring of life." (Proverbs 4:23).

In 1 Samuel 16, God sent Samuel to the house of Jesse to anoint a new king. Samuel was impressed with the oldest son, Eliab, because of his handsome appearance and overwhelming stature (v. 6-7). However, God rejected Eliab and reminded Samuel, "The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the *heart*." The heart of man is the source of a man's life. What the Bible calls the *heart* of man, psychologists call the *core*. 187

UNIVERSAL DESIGN

Although this discussion will not attempt to provide a comprehensive presentation of this concept, a cursory examination of the universal design of human beings is necessary.

At the center of a man is the *core*. All men are born with several elements in their core. These elements are much of what distinguishes man from animals. Man is the only being that was created in the *image of God* (Genesis 1:27). Man is the only created being into whom God breathed the *breath of life* (Genesis 2:7). In the core of the man is where *sin* and our *sinful nature* reside. It is also where the *human spirit* resides. This is true of all men whether a believer or a non-believer. This is what God sees when He sees an individual. The Bible calls it the *heart*. Jeremiah stated that "The heart is deceitful above all things and beyond cure. Who can understand it" (Jeremiah 17:9)?

¹⁸⁷ Ronald E. Hawkins, Class Lecture: *Thinking Comprehensively About Spiritual Formation in Ourselves and Others*, Growth and Development of the Contemporary Minister, (Lynchburg, VA: Liberty Theological Seminary, July 10, 2007).

¹⁸⁸ Ibid.

However, the heart is not the level of man's awareness. Man's self-awareness happens at the level of the *soul*. This is where thinking, feeling, emotions, conscience, and volition (choices) take place. This is where man communes with himself. Much of man's emotions, feeling, and thinking are driven from the core. The next level of man is his *human body*. Just as the soul is where emotional awareness takes place, the physical body is where physical awareness (pain, pleasure, and sensory perception) takes place. All of these parts of the human experience are affected by the next level: *temporal systems*. Temporal systems include family, friends, church, society, government, economy, and education. It can be thought of as the visible environment in which the man lives. There is mutual affect. Finally, the man is affected by the *supernatural systems*. These are invisible, but have great affect on man, particularly on the soul level and in the core. These include God, Satan, good angels, and demonic/fallen angels. 190

The effect of all of these levels on one another is simultaneous. The *core* affects how one thinks and feels on their *soul level*, how one interacts in their *temporal systems*, and how they respond to the *supernatural systems*. Conversely, the *supernatural systems*, the daily interactions in one's *temporal systems*, and one's *soul* communion affect the shape and elements of one's *core*. ¹⁹¹

In order to grow and develop in Christ-likeness, changes must take place at the core of the human being. The core has to be softened and changed. The conscientious

¹⁸⁹ Ibid.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

worshipper must carefully put in place a systematic approach of growth and development that will soften and change the core (heart) of a believer in general, him or her in particular, and bring balance to their life, family, and ministry. In order to do this, a comprehensive examination, evaluation, and analysis of their individual nature is in order.

UNIQUE DESIGN

At this point, it is important to distinguish between *temperament* and *personality*. Temperament is genetically designed. It is the *nature* God gave each human being. Temperament is the unique and special way each individual is made whether a believer or a non-believer. Regardless of life experiences and environmental affects, one's temperament remains the same. It is hereditary. One could say it is *permanent*.

On the other hand, an individual's personality is a composite of temperament (that which a person is born with) and the impact of environmental and life experiences.

Another way to state it is that temperament is one's *nature*, while personality takes the temperament and adds *nurture*. While this is an "over-simplification" of the process, it provides a frame of reference from which to proceed. With that in mind, a careful study of temperament types, and especially an individual's own temperament types, is not only valid, it is essential.

PROCESS OF TEMPERAMENT

¹⁹² Ibid.

The Four-Temperament Model of Human Behavior is attributed to Hippocrates, the father of modern medicine, 400 years before Christ. This model has been trusted through the years by students of psychology and human behavior. In his model, Hippocrates identified the four basic temperaments as *choleric*, *sanguine*, *melancholy*, and *phlegmatic*. Further, he suggested that most people have a combination of temperaments and in varying degrees. In the mid-1970s, Dr. Tim LaHaye utilized, in his book, *Spirit-controlled Temperament*, the same temperament titles and introduced the relationship of the natural personality types and the indwelling of the Holy Spirit. For many years, this book was considered the authority on this subject in Christian circles. These temperament groups, and the infinite number of combinations derived from them, have been established regarding our *natural* temperament traits. 194

In 1928, William Marston introduced the DISC Model of Human Behavior in his book, *The Emotions of Normal People*. He took the Hippocrates' Greek titles and assigned simple and single letters: D, I, S, and C. Each of these types may be remembered by these letters because the descriptors all begin with the letters D, I, S, or C.

The "D" temperament is closely related to Hippocrates' choleric temperament. It can best be described as <u>dominant</u>, <u>direct</u>, <u>demanding</u>, and <u>decisive</u>. "D" people are usually outgoing and active, yet task-oriented. They are basically motivated by challenge and control, yet desire freedom from control themselves. They enjoy authority and

¹⁹³ Mel Carbonell, *Uniquely You Report* (Blue Ridge, GA: Uniquely You Resources, 2007), 18.

¹⁹⁴ Ibid.

¹⁹⁵ Ibid.

opportunities for advancements. 196 On the down side, "D" people can be too domineering, demanding, impatient, and insensitive. ¹⁹⁷

The "I" temperament is closely akin to the sanguine temperament. They too are outgoing and active, but more people-oriented. It is described by "I" words such as inspiring, influencing, impressing, and inducing. These people are highly motivated by recognition and approval and desire prestige and popularity. They need a lot of stroking. These people are usually very talkative, not afraid to meet strangers, and often talk to get attention. 198 Their main weaknesses are ego and self-centeredness. They tend to seek the lime-light, desiring attention and praise. Humility and quietness are their greatest challenges. 199

"The "S" temperament can be compared to the phlegmatic temperament. These people are usually more passive and reserved than people-oriented like the "I" folks. The "S" words that best describe them are submissive, steady, stable, sensitive, and securityoriented. They tend to resist change because it challenges their stability and security. They are motivated by stability and support and desire established work patterns and a consistent, familiar environment. 200

¹⁹⁶ Ibid, 19.

¹⁹⁷ Mel Carbonell, Extreme Personality Makeover, (Blue Ridge, GA: Uniquely You Resources, 2005), 3.

¹⁹⁸ Carbonell, *Report*, 19.

¹⁹⁹ Carbonell, *Extreme*, 33.

²⁰⁰ Carbonell, *Report*, 19.

"When you think of the competent, cautious, calculating, careful, creative, and critical thinking types, you are describing the 'C' type." LaHaye and Hippocrates would call these people "melancholy." They desire clearly defined tasks, limited risks, and time to think. Many great artists and musicians are of this temperament. They are motivated by quality and correctness. On the other hand, they are often moody and picky. They tend to be loners and unbending. 202

PERMANCY OF TEMPERAMENT

With this background information, how does an individual determine their temperament and personality types? How does one capitalize on their strengths? What are their temperament "weaknesses" or "uniqueness?" To answer these questions, the *Personality/Spiritual gift Assessment* (online) from Mel Carbonell's Uniquely You, Inc. provides a fairly accurate assessment and gives insight into one's temperament and personality types.

Carbonell's assessment provides a 36-page report. Not only does one learn their behavioral blends, they learn their spiritual gifts and the application of the former to the latter. Behavioral blends differ from what a person perceives people expect of them and that of which they think and feel on the inside. The former is their normal, guarded, masked behavior. The latter is their normal, unguarded, unmasked behavior. It could be said the former is what one is in public, the latter what one is at home. ²⁰³

²⁰³ Carbonell, *Report*, 5.

²⁰¹ Carbonell, *Extreme*, 34.

²⁰² Ibid.

According to one individual who took the assessment, he discovered his guarded self to be a combination of "I" and "C" temperaments, or I/C. On the other hand, his unguarded self was described as "above mid-line." He was above midline in all four; D, I, S, and C, with the highest category being an "I." This (four indicators above mid-line) indicated "unique struggles he may have been having. It indicates a strong desire to overachieve."²⁰⁴ It may indicate he thinks too highly of what is expected of him or the real him. He had tendencies in all four temperament types. His "D" tendencies were: optimistic, ambitious, controlling, and taking charge, however, he was not very strongwilled or driven, while often restless. His "I" tendencies were outgoing, active, delightful, pleasant, friendly, cordial, encouraging, talkative, verbal, animated, and expressive, while on the negative side he was not very trusting and open. "S" tendencies were reflected in his contentment, and satisfaction with life, although he was not very humble, shy, stable, balanced, sensitive, or timid. His "C" tendencies were exhibited in his conservatism, inflexibility, perfectionism, and constant pursuit for organization. On the other hand, he was not creative, inventive, or imaginative. 205 This combination found him outgoing, active, firm, strong, delightful, pleasant, conservative, friendly, cordial, encouraging, a perfectionist, positive and optimistic, competitive, ambitious, very talkative, expressive, controlling, sociable, interactive, systematic, organized, and orderly. On the other hand, he was not very proper, formal, gentle, humble, shy, mild, elegant, timid, soft-spoken, driven, or determined. 206

²⁰⁴ Ibid.

²⁰⁵ Ibid, 7.

Of the four temperaments, both his guarded, masked self and his unguarded, unmasked self, his strongest single temperament type was by far an "I." He found himself to be very talkative, likes attention, and enjoys the lime-light. He was also outgoing, active, friendly, cordial, encouraging, verbal, animated, and expressive. He enjoyed teaching and making presentations. He struggled with ego and an absence of humility.

Because this individual is basically an "I/C" personality type, he is inspiring and enthusiastic, loves to lead, and loves to influence others. Because he is a natural presenter and enjoys being in front of people, he thrives on leadership. It "strokes his ego." On the other hand, he need not be so sensitive to rejection. He needs to listen more and be interested in the individuals, not just the crowd. With a heart turned towards God, and a Holy Spirit renovated heart, he can be an impressive and positive leader for the Kingdom.²⁰⁷

SUPERNATURAL APPLICATION

Assessing one's personality and temperament provides valuable insight into the way "God made me." It serves as a reminder that humans are "fearfully and wonderfully made (Psalm 139:14). God created the temperament just as surely as He created the physical body. Even if an individual had never come to Christ in faith, their temperament would still be God created. However, when someone comes to Christ in faith, they are "born again." Just as their personality, abilities, and interests were made in their physical

²⁰⁶ Ibid, 6.

²⁰⁷ Carbonell, *Report*, 13.

birth, they are "remade" when they receive the "new birth." As a non-believer, one's personality, temperament, interests, and abilities are their *toys*. As a believer, their personality, temperament, interests, and abilities are now their *tools*. As *toys*, these are natural. As *tools*, they are supernatural. The scripture calls them *Spiritual Gifts*.

From the *Uniquely You Report*, the individual studied earlier in this discussion learned that the combination of his personality/temperament types with Spiritual Gifts indicated he is most gifted in three areas: the gift of *teaching*, the gift of *encouraging*, and the gift of *administration/ruling*.²⁰⁸

As a teacher, he has an inordinate ability to clarify truth and has insights as to why facts are true. He is a communicator. He enjoys knowing people are learning the truth. He enjoys telling stories and tells them well. Sometimes he talks too much and when he teaches, his classes are lengthy. He must be careful, however, not to stretch the truth to prove his point, or to stretch a scriptural text beyond the intent of the scripture to convince his audience. Because of his ability to communicate and the lime-light in which he often finds himself, he must beware of a prideful spirit. 209

As an encourager, he likes to share practical steps of action, whether teaching or one-on-one counseling. His reward is seeing people respond to his advice and helping them through problems. This gift makes him an enthusiastic exhorter. He impresses others with his advice; however, he is often too optimistic and creates high expectations for both himself and others. He must guard against using verbal skills to manipulate others or to influence them to do more than humanly possible. Because he is a natural

²⁰⁸ Ibid, 8.

²⁰⁹ Ibid.

talker, he must make a conscious effort to listen more and talk less. He finds great joy in being an encourager. ²¹⁰

As an administrator, this individual enjoys organizing or delegating tasks. He likes seeing people work together to accomplish difficult tasks. He is optimistic and his positive enthusiasm encourages others to get involved. He impresses others with his friendliness and verbal skills. However, our friend must guard against manipulating and talking people into doing things they don't really want to do. He must also guard against taking on more than he can possibly handle which results in a loss of margin between his load and his capacity. ²¹¹

As one can see, a person's temperament, which God gives each individual when He makes them, has some positive benefits as well as certain limitations. However, the temperament has subsequently been shaped by certain life experiences, primarily in the early, formative years. The product of the shaping of one's nature is called their *personality*. It could be said that the *nature* has been further affected by *nurture*, both positively and negatively. Good or bad, the nurture comes from all levels of one's being, to include the soul, body, temporal systems, and supernatural systems. Additionally, a lot of nurture from an individual's own levels of existence came when they were a prebeliever. Although an individual has the image of God and the breath of life in their core, they also have sin, a sin nature, and their human spirit. It is being nurtured adversely by one's own selfish, ungodly thoughts, emotions, motives, thinking, feeling, and choices. These are influenced by ungodly supernatural forces. The core (the heart) is very hard. It

²¹⁰ Ibid.

²¹¹ Richard A. Swenson, *Margin* (Colorado Springs, CO: NavPress, 2004), 127.

needs to be softened. The moment a person trusts Christ as Savior, the Holy Spirit enters the core of their life and the softening process begins.

OVERARCHING GOAL - TRANSFORMATION OF THE CORE

Even though the Holy Spirit takes up residence in the believer's core at conversion, there is still a lot of ungodly "baggage" in the core. The sin nature is still there. Even for the baby boomers converted during the formative years of their lives, the core still has hard spots many years later. The overarching goal in the life of a believer should be for this core to be softened to the point *they truly bear the image of God*. That God, as heavenly Father, will look at the heart (core) and see His Son (not in a positional sense, but a practical sense). That the human spirit, which is alive and well, be put to death and replaced by the Holy Spirit. This will happen only by a total *transformation*.

The apostle Paul, writing to the church at Rome states in Romans 12:1-2, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing, and perfect will." (NIV, Italics added).

It is not the intent in this discussion to do a full exegesis of this passage. It should be noted that conformity to the world is natural. Regardless of a person's temperament, there are certain actions and reactions that are an effect of the sin nature. These are fueled by pride, selfishness, self-absorption, and greed. They may reveal themselves differently in different temperaments, but underlying them all are the same drives and

motives; the same hardness of the core. It can only be softened by a complete transformation.

An example of being "transformed" is that small box which provides power to an electric train. The small box is called a "transformer." Its sole purpose is to take alternating current and *transform* it into direct current. If alternating current were to contact the tiny engine in the train's locomotive, it would destroy it. However, the transformer takes the alternating current and *turns it into something it is not* so that it can be used to make the train run. In much this same way, a total transformation in the life of a believer will take him and *turn him into something he is not* so that he has the effect on this world that God desires for his life.

METAMORPHOSIS

To understand the word *transform* in this context, familiarity with the original Greek word is imperative. The word translated *transform* in the Greek language is *metamorphoomi*. It is the same word in the English language, metamorphosis. One uses this word when thinking of the caterpillar that, through metamorphosis, becomes a beautiful butterfly. That which is basically unattractive and unappealing becomes (through a strange, unexplained metamorphosis) an attractive and appealing butterfly. In the same manner, God wants to "metamorphosis" the core of the believer's life from that which is unattractive and unappealing (in the eyes of God) to something that is attractive and appealing (in the eyes of God). How does He do this? God does this by the renewing of the mind. One should note that this is the level called the soul. This is where thinking, feeling, emotions, conscience, and volition (choices) take place. This is

the level where man communes with himself. On this level, there must be a metamorphosis of thought life that can only be accomplished by giving the Holy Spirit free reign.

A Christian should be a passionate person. He should be passionate about his work, hobbies, successes, spouse, children, and his church. But too often there are misplaced passions. This can be seen in the disorganization and lack of balance in the inner spirit. As the core is softened, the believer will gradually realize properly placed passions. One's passion should be the same as Jesus' passion when He walked this earth: a passion for God the Father. A properly placed passion for God will result in a pursuit of Holiness and ultimately, the peace of Shalom. 213

PROGRAM FOR RESULTS

It is easy to say what "should be" and "what will result" without putting a plan of action in place, or a *program for results*. The heart is softened by the insertion and inclusion of the Holy Spirit. But it must be further manipulated by conscious, consistent, and directed actions on the part of the believer. These actions could better be referred to as behavioral changes. There are six steps that are necessary in the life of a believer. These are 1) protect margin, 2) provide angle, 3) dehabituate, 4) habituate, 5) protect against failure, and 6) Sabbath determination.

According to R. A. Swenson, most believers live a life with very little margin.

Because of greed, they have had very little financial margin. Because they have financial

²¹² Ibid, 117.

²¹³ Hawkins.

overload, they have to work extra hours and part-time jobs which result in time overload and loss of time margin. Their emotional being operates with very little margin and they then experience physical problems that are a result of living many years with virtually no physical margin at all.²¹⁴ The result is a life of anxiety, hostility, depression, and resentment.²¹⁵ Because they have such little physical margin, they often feel bad, making it difficult to think properly and correctly. They also feel a sense of being bothered when they are constantly busy. This must change. It appears an easy fix: have less debt, schedule more time at home, relax and restore their emotional being, and sleep more. However, "overload just happens, while margin, in contrast, requires effort."²¹⁶

The real problem is way down deep in the heart. Worshippers and non-worshippers alike are greedy. They are not content. Without *contentment*, margin has little chance of survival. Contentment "is essentially a matter of accepting from God's hand what He sends because we know that He is good and therefore it is good." Some of the attributes of discontentment in a person's life are poisoned relationships, jealousy, competition, loss of peace and joy, and misery. However, the advantages of contentment are freedom, gratitude, rest, peace, and strengthened relationships. This is much more

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R. A. Swenson, Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives (Colorado Springs, CO: NavPress, 2004), 81.

215 Ibid. 59.

²¹⁶ Ibid, 70.

²¹⁷ Ibid. 153.

²¹⁸ Ibid, 165.

like the *image of God*. However, "contentment or discontentment is a matter of the will, a choice."²¹⁹

Step two in the quest to soften the heart is to *provide angle*. There are three "angles" that should be developed. These are *prayer*, *scripture*, *and spiritual* direction. ²²⁰

Prayer is cultivating a grace-filled relationship with God. It is a response to God's Word.²²¹ One must <u>learn</u> to pray. One needs instruction, and God, in His providence, gives that instruction. It is called *The Psalms*. The Psalms were the prayer book of Israel, the prayer book of Jesus, and the prayer book of the early church; hence, the Psalms should serve as the instructor in the matter of prayer. It is not an option, it is a mandate.²²² To pray by the Psalms is to "pray by the book."

Reading the Scripture is not the same as listening to God. When worshippers sit down to read the Scriptures, most often they already have an end product in view: they want to find something useful for people's lives, for a Sunday school lesson, or for a sermon. The question that comes to mind, either consciously or subconsciously is, "What do people want from me?" They look for information and preaching/teaching points

²¹⁹ Ibid.

²²⁰ Eugene H. Peterson, *Working the Angles* (Grand Rapids: Eerdmans Publishing Co., 1989), 4. ²²¹ Ibid, 33.

²²² Ibid, 39.

²²³ Ibid, 68.

rather than a relationship with the writer. "No amount of technical exegetical skill compensates for a failure to attend to Scripture as the living Word of God."²²⁴

The culture conditions us to approach people and situations as journalists: see the big, exploit the crisis, edit and abridge the commonplace, interview the glamorous. But the Scriptures and our best pastoral traditions train us in a different approach: notice the small, persevere in the commonplace, and appreciate the obscure. ²²⁵

Spiritual direction is the aspect of ministry that explores and develops devout attentiveness to "the everyday occurrences of contemporary life." Spiritual direction is the task of taking seriously what is treated dismissively. It is what takes place in the corners, in the unscheduled parts of the day. It is offhand. Nothing in today's culture and little in today's churches encourages worshippers in the work of spiritual direction. Spiritual direction is bringing the same care and skill and intensity to the ordinary, boring, uneventful parts of life that one readily gives to the eventful conversions and proclamations.

In the believer's goal to soften the heart, step three is to *dehabituate*. By that, it means there are habits that must be removed. Just as it takes twenty-one days of consistent effort to develop a new habit, removing an old habit will require the same consistent effort. However, so many habits that need removing are "thought habits." Thought habits are very natural and *instinctive*. For example, in virtually every situation, many *instinctively* seek attention or a "lime-light moment." These individuals *instinctively* look for moments to talk about themselves, their accomplishments, their

²²⁴ Ibid, 75.

²²⁵ Ibid. 103.

²²⁶ Ibid.

plans, or ambitions. One must be on guard with their own thought life to recognize these thoughts and drives and purposely move themselves in the opposite direction.

Additionally, most believers often view decisions with "how will this affect me" at the center of their thoughts. Again, one must recognize this and dehabituate. Finally, most worshippers tend to view their commitments with an eye towards the financial benefit.

These worshippers should dehabituate this mental magnet towards personal financial gain in decisions and truly believe that God is a God of providence.

In theory the worshipper enters the church on Sunday a continuing worshipper whose life-style worship has been a twenty-four hour a day, seven day a week experience. However, the worshipper, whose "thought habits" have been natural and instinctive in the manner of the non-believer's worldview, has not been experiencing "life-style worship." Hence, they enter the corporate worship experience expecting the music, or the preaching, or the fellowship with other believers to "turn on" the worship. They leave the corporate church service and resort back to non-believer instinctive thinking, hence not worshipping for the remaining six and a half days of the week.

If a worshipper is to achieve dehabituation, it will only be because they have purposely applied step four: *habituation*. Just as they must dehabituate *instinctive* wrong thoughts, they must habituate right thoughts. This must be exercised to the point they become equally *instinctive*, and can only be accomplished by a more consistent "renewing of the mind." While the mind is renewed by prayer and the influx of scripture, it is also accomplished by reading books that speak to the subject. It will only happen by saturating the mind with the right thoughts. This is the true and miraculous work of the

Holy Spirit, and where the Holy Spirit begins to squeeze out the selfish, human spirit from the heart.

Step five in one's program for results is *protection against failure*. This defensive measure is necessary in pursuit of one's overarching goal. There are two things they must do to protect against failure: 1) engage a spiritual director and 2) develop their spouse.

Just as doctors need their own physicians, a pastor, spiritual leader, or layman needs a spiritual director (often referred to as an "accountability partner"). It is not just for pastors to have a spiritual director; it is indispensable for all believers in warding off "the ambushes and deceits of the wicked one." However, most spiritual leaders have always been reluctant to get a spiritual director because they want to keep control of their inner life. It is not a fight for theological integrity; it is a battle with spiritual pride. "This pride, so obvious and easy to discern in a friend, is incredibly devious and alarmingly insidious and difficult to detect in one's self."

As responsibility and maturity increase in the life of faith, the subtleties of temptation also increase and the urgency of having a spiritual director increases. "The greatest errors in the spiritual life are not committed by the novices but by the adept. The greatest capacity for self-deceit in prayer comes not in the early years, but in the middle and late years."

²²⁸ 2 Peter 5:5-6

²²⁷ Ibid, 117.

²²⁹ Ibid, 119.

The Lord, in His goodness and grace, gives men and women one another as life mates to enjoy life, experience life-style worship, and to serve Him together. Just like the husband, the wife also has a heart with spiritual needs. Ephesians 5:25 states, "Husbands, love your wives, just as Christ loved the church" Verse 29 reads, "After all, no one ever hated his own body, but he *feeds* and *cares* for it, just as Christ does the church." (NIV) God calls the husband to set an example in love. The love He calls him to, is grounded in God's character, not his own. It's more than culture's idea of being tolerant or experiencing sexual attraction. Most men's love is fleeting, self-centered, and polluted. God's love is eternal, sacrificial, and holy. God describes love as being patient, kind, humble, polite, thoughtful, forgiving, hopeful, and enduring (I Corinthians 13:4-7 NIV).

Just how does a couple grow in love? The best place to start is remembering the love that God showed to them through giving His Son at Calvary. "By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers." (I John 3:16, NIV).

The role of a husband is to develop in his wife every aspect of a softened heart that he wants developed in himself. He should want for her the same passion for God, pursuit of holiness, and peace of Shalom that he desires for himself. He must ensure she has her own program for results, protects margin, and in many ways, serve as her spiritual director.

The last step in the worshipper's program for results is *Sabbath Determination*.

"The person who establishes a block of time for Sabbath rest on a regular basis is most

²³⁰ Ibid, 121.

likely to keep all of life in proper perspective and remain free of burnout and breakdown."²³¹ God Himself subjected creation to a rhythm of rest and work that He revealed by observing the rhythm Himself. Rest was not meant to be a luxury, but rather a *necessity*. Sabbath rest is a recalibration of the spirit. It penetrates to the deepest levels of fatigue in the inner, private world. Sabbath rest is not a rule that restricts but is a rule that liberates. Without this kind of rest, one's private world will always be strained and disordered. "We do not rest because our work is done; we rest because God commanded it and created us to have a need for it."²³² "When a godly rest is achieved, you will see just how tough and resilient Christians can actually be."²³³

So just how does one practice Sabbath rest? The word "Sabbath" means quit. "It means 'do nothing.' Stop. Take a break. Cool it. The word itself has nothing devout or holy in it." The two biblical reasons for Sabbath-keeping develop into parallel Sabbath-activities of praying and playing." It combines discipline with delight. Playing and praying counter boredom, reduce anxieties, push, pull, direct, and prod us into the fullness of our humanity by getting body and spirit in touch and friendly with each other." One must keep in mind there are two kinds of rest: Sabbath rest and

²³¹ MacDonald, 162.

²³² Ibid, 174.

²³³ Ibid, 175.

²³⁴ Peterson, 47.

²³⁵ Ibid, 52.

²³⁶ Ibid, 54-55.

surrendered rest. "Sabbath rest arises from the good and perfect *law* of God; the surrendered rest arises from the good and perfect *grace* of God." ²³⁷

PLACEMENT FOR RESULTS – BALANCED MINISTRY

So how will this softened heart create a life-style of worship and enhance the effectiveness of one called to the worship ministry? First, one should realize that "worship is not determined by musical style—old or new. Tradition for the sake of tradition will not preserve the blessings of the Lord. Change for the sake of change will not determine future blessings." Second,

Worship of God is not dependent on the use of modern technology, sound equipment, fancy digital gear, and creative arrangements by wonderful composers. God has given us modern technology and all sorts of gadgets to help facilitate worship, but communication with God has never been nor ever will be dependent on man-made devices. ²³⁹

As a worship leader, one must take care to not battle God for His glory. This takes place in the heart.²⁴⁰ The heart can actually commit idolatry in the ministry without the worship minister even knowing it. Idols come in different forms, such as material comforts, financial security, sensual pleasures, new musical gear, electronic gadgets, hip clothes, and the most powerful idols that one can't see: reputation, power, and control.²⁴¹ A worship leader must be careful not to have a hidden agenda in his heart: desire for

²³⁷ Swenson, 202.

²³⁸ Vernon M. Whaley, *The Dynamics of Corporate Worship*, (Grand Rapids: Baker Books, 2001) 89.

²³⁹ Ibid.

²⁴⁰ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God*, (Wheaton, Ill: Crossway Books, 2008) 23.

²⁴¹ Ibid, 22.

approval, admiration, applause, and adoration. This is pursuit of glory, and only God deserves the glory.

The great hymn-writer Isaac Watts once wrote:

The Great God values not the service of men, if the heart be not in it. The Lord sees and judges the heart; he has no regard to outward forms of worship, if there be no inward adoration, if no devout affection be employed therein. It is therefore a matter of infinite importance, to have the whole heart engaged steadfastly for God.²⁴²

"Remember, God doesn't need our music—he wants our *hearts*." ²⁴³

As a leader of worshippers, the worship leader has the responsibility to teach (or demonstrate) the difference between *worship* and *praise*. Therefore, when referring to worship, it is not about church or a music service. "The Hebrew word *shakhah* means 'to prostrate oneself, to bow in homage, to do reverence.' This is the most common Hebrew word translated 'worship' in the Old Testament. It represents an acknowledgment of who God is—His attributes, person, and character."²⁴⁴

"The Greek work *proskyneo* means 'to worship, to do obedience, to do reverence.' This Greek word is found fifty-nine times in the New Testament and is used exclusively for the worship of God or Christ." Worshippers must be taught that worship is about God. It has nothing to do with them. It's only about God.

"The unspoken, but increasingly common assumption of today's Christendom is that worship is primarily for us—to meet our needs. Such worship services are entertainment-focused, and the worshippers are

²⁴² Ibid, 26.

²⁴³ Whaley, 167.

²⁴⁴ Kathleen Chapman, *Teaching Kids Authentic Worship*, (Grand Rapids: Baker Books, 2003), 29.

²⁴⁵ Ibid.

uncommitted spectators who silently grade the performance. This instills a tragic self-centeredness." ²⁴⁶

Worship is all about focusing on God. Period. Singing isn't worship unless the song is about God alone. Further, one must not confuse praising God with worshipping God. There is a difference. Praise is about *us*—our response to what God has done for *us*. Worship is about God—all adoration, adulation, awe, devotion, homage, honor, reverence, and wonder for whom God is and what He has done. Worship comes first. It is, by direct order from God, the most important thing a Christian is to do. It is the responsibility as a teacher of pliable worshippers to instill this principle in their hearts at each and every gathering of the corporate body.

SUMMARY

To soften the heart. Is this an attainable goal? Is it a goal that can be achieved as a resident of planet earth? It is as progressive as sanctification itself. The ultimate goal (a Holy Spirit engulfed heart) should not be the immediate goal. The immediate goal is to enjoy the calm that the *pursuits* and the *passions* bring. Just as God's mercies are new every day, the pursuits and passions must be new every day. "There are no shortcuts; only a grace-motivated, steadfast, lifelong pursuit of the God who created and redeemed us for his Glory."²⁴⁷

Believers should keep in mind that worship will not come when they have a passion for God's church or for God's work. It will only come when they have a passion for the person of God Himself, revealed in His Son, Jesus Christ. God and God alone

²⁴⁶ Ibid, 30.

²⁴⁷ Whaley, 30.

must be their passion. They should not have a passion for worship. They must not worship the act of worship. They are to worship <u>Him</u>. This passion is vertical and will be a natural effect of a softened core.

Then there should be horizontal pursuits. The word "pursuits" is purposely chosen over the word, "passion;" for passion is indicative of a drive of the heart, while pursuit is indicative of an ambition on the soul level. One must pursue holiness. This is not a list of "thou shalt" and "thou shalt not." It is the pursuit of the likeness of God's character.

Called people have a strength that is within. The person given to drivenness must pursue God's calling.

To order my life according to the expectations of myself and others; and to value myself according to the opinions of others; these can play havoc with my inner world. But to operate on the basis of God's call is to enjoy a great deal of order within. ²⁴⁸

In the Christian experience, there is more *caught* than *taught*. As a worshipper's core softens, bit by bit through transformation and the taming of the temperament, their calm will look like a new and different person through the metamorphosis of that heart. "It is not my songs that define my worship; it is my life."

²⁴⁹ Kauflin, 45.

²⁴⁸ MacDonald, 61.

CHAPTER SIX

INTRODUCTION

In chapter three of this project the overarching principle of worship was determined: worship is an appropriate, positive response to the revelation of God's nature and work. In chapter four, application of this principle was discussed as it relates to corporate worship. Chapter five declared that the ultimate response to the revelation of God is spiritual formation and spiritual transformation. Worship ministries, worship services, worship music, and worship experiences are "worship" in name only if the ultimate and final product is not spiritual formation and a change in the heart of a believer.

Reflecting on the first chapter of this project, one should remember the target group, believers born from 1945-1955, were characterized as being self-centered, self-absorbed, and seekers of self-gratification. The influences of their peers, even those whom they never closely related, affected their attitudes in the church. In the 1980s, when this group was in their early adult years, they demanded the church put aside their forms of worship and styles of music in preference to their "contemporary worship." Whether or not the new styles were necessary or not is not the issue. The issue is that this group, just as they had in the 1960s, demanded to have it "their way." Once again, their concerns were not with the entire church, just themselves. Now that this group has reached the age of senior adult, they seem to be misplaced. Many of them have never invested in the lives of other believers, either individually or corporately. They are at an age (fifty-five to sixty-five) where their influence in one-on-one relationships can have an

eternal effect. The spiritually transformed worshipper in this age group must rise up and answer the call to be a *spiritual mentor*. This must be their mission and will be the best way to leave a spiritual legacy for generations to come.

Instead of deep and nurturing relationships, too often in today's Church a believer is encouraged to participate in church services, Bible studies, para-church organizations or evangelistic ministries in order to bolster his or her faith and "grow strong in the Lord." The theory is that more teaching from God's Word plus more ministry participation equals more spiritual maturity. As important as these involvements may be, such a faulty supposition leads to believers inhaling message after message, book after book, CD after CD, seminar after seminar, all in order to fill a void for real relationship. Without a role model, the believer remains a spiritual infant, needing to be spoon-fed by the pastor or other Christian worker. ²⁵⁰

A BIBLICAL EXAMPLE

An often overlooked but crucial hinge on which history turns is to be found about two hundred miles northwest of Jerusalem on the tiny Mediterranean island of Cyprus, which was the home of an unassuming Jew named Joses, or Joseph. We don't know how Joses came to faith in Jesus; perhaps he was among the 3,000 visitors to Jerusalem at Passover who responded to Peter's proclamation of the gospel (Acts 2). Whatever the circumstances, the message of the Messiah took root in his life, and he began to identify with the early church.

As an indication of his commitment to Christ, Joses sold some or all of his property on Cyprus and brought the proceeds to Jerusalem, where he donated them to the church's benevolence fund. Following custom, the church leaders responded by giving Joses a new (or Christian) name; Son of Encouragement, or Barnabas (Acts 4:36-37).

²⁵⁰ Larry Kreider, *Authentic Spiritual Mentoring* (Ventura, CA: Regal Publishing Co., 2008), 14.

Now how is it that Barnabas—a relatively minor character in Scripture—could be said to have changed history? The answer is, because Barnabas came to the aid of Saul (later known as Paul) after his dramatic Damascus Road experience and mentored him in the faith. Was it not for Barnabas, who knows what would have happened to Saul—or to the early church? Certainly none of the leaders at Jerusalem wanted anything to do with him. As far as they were concerned, he was "Public Enemy Number One," no matter what happened on the way to Damascus. "But Barnabas," the scripture reads, "took him and brought him to the apostles (Acts 9:26-27), defending Saul's claim of conversion, and negotiating access for him to the fellowship of believers.

Barnabas' influence did not end there. Later, he and Paul traveled together to spread the gospel, and Barnabas apparently promoted Paul to the forefront of leadership: "Barnabas and Saul" (Acts 13:7) became "Paul and his companions (Acts 13:13). Later still, Barnabas challenged Paul over the apostle's treatment of young John Mark (Acts 15:36-38). Just because he was known as the Son of Encouragement did not mean that Barnabas avoided conflict.

So while Paul has been thought of as the strategic spokesman for Christ in the New Testament, one must never forget that behind Paul there was a Barnabas. In fact, Paul seemed to be echoing Barnabas when he wrote to Timothy, "The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Timothy 2:2 NIV).

By mentoring Paul, Barnabas was engaging in a ministry of multiplication. The world has never been the same, which demonstrates that every time someone builds into the life of another person, they launch a process that ideally will never end.²⁵¹

BACKGROUND OF MENTORING

The term *mentor* actually comes from the world of Greek mythology. Ulysses placed his son Telemachus under the tutelage and care of a wise sage named Mentor. Ulysses was away fighting in the Trojan War, so Mentor was responsible for teaching young Telemachus "not only in book learning but also in the wiles of the world." Mentor's task was "to provide an education of soul and spirit as well as mind, an education in wisdom and not merely in information."

Cultural anthropologists believe that almost every society has had "elders" or mentors of some kind. Whether they be tribal chieftains, village head-men, clan leaders or family patriarchs—most every social unit in history and around the globe has had official adult role models or "Wisdom Figures." These are older, more experienced, stronger members of the group to whom the younger look for identity. This phenomenon is conspicuously absent from modern America, at least in visible and formal social structures. ²⁵⁴

²⁵¹ Howard and William Hendricks, *As Iron Sharpens Iron: Building Character In a Mentoring Relationship* (Chicago: Moody Press, 1995), 129-131.

²⁵² Alan Jones, *Passion for Pilgrimage* (San Francisco: Harper, 1989), 4.

²⁵³ Hendricks, 35.

²⁵⁴ Ibid.

According to Erik Erickson, well-known pioneer in the field of developmental psychology, subconsciously "we long for mentors and we do better when we have them." Erickson is often credited with first tagging these role-modeling persons "Mentors." He held that the mentoring phenomenon is written into the psychological make-up of human beings, that mentors are essential to healthy human development. Today in most professions, from doctors and lawyers to plumbers and electricians, most professions recognize mentoring as a key concept. "In character and faith development, the power of mentors is even more important. Time has never been more ready for Christian leaders to tap in on the power of mentoring." 256

BIBLICAL EXAMPLES OF MENTORING

Admittedly, the word "mentor" is not in the Bible. Nonetheless, mentoring was a way of life in Bible times. It was the primary means of handing down skills and wisdom from one generation to the next. Scripture gives numerous examples of mentoring relationships. The list below shows some of the more prominent.²⁵⁷

Old Testament

Jethro and Moses (Exodus 18)	Jethro taught his son-in-law the invaluable lesson of delegation.
Moses and Joshua (Deut. 31:1-8, 34:9)	Moses prepared Joshua to lead Israel into Canaan.
Moses and Caleb	It appears that Moses groomed Caleb for leadership, and

²⁵⁵ Lynn Anderson, "One Life Shapes Another," *Heartlight Magazine*, June 30, 1999.

²⁵⁷ Hendricks, 180-181.

²⁵⁶ Ibid.

(Numbers 13; 14:6-9; inspired in him an unswerving faith in the Lord's promises. 34:16-19; Joshua 14:6-15) Samuel and Saul Samuel not only tapped Saul to become Israel's king, but (1Samuel 9-15) tried to shape his character as well. Even when Saul rebelled against the Lord, Samuel kept challenging him to repent and return to God. Samuel and David Samuel anointed David as king and gave him refuge from (1Samuel 16; 19:18-24) Saul's murderous plots. Jonathan and David An outstanding example of peer mentoring, Jonathan and (1 Samuel 18:1-4; 19:1-7; David remained loyal to each other during the troubled 20:1-42) days of Saul's declining reign. Elijah and Elisha The prophet Elijah recruited his successor Elisha and (1 Kings 19:16-21; 2 Kings apparently tutored him in the ways of the Lord while 2:1-16; 3:11) Elisha ministered to Elijah's needs. Jehoiada and Joash The priest Jehoiada helped Joash—who came to the throne (2 Chronicles 24:1-25) of Judah when he was only seven years old—learn to rule

New Testament

Away from the Lord after his mentor died.

Barnabas and Saul/Paul
(Acts 9:26-30; 11:22-30)
Barnabas and John Mark
(Acts 15:36-39; 2 Timothy
4:11)
Barnabas opened the war church after his dramati Barnabas was willing to work with John Mark
Barnabas point of view,

Barnabas opened the way for Saul to associate with the church after his dramatic Damascus Road conversion.

Barnabas was willing to part company with Paul in order to work with John Mark. Later, Paul came around to Barnabas point of view, describing John Mark as "useful to me for ministry." John Mark is believed to have been the primary author of the gospel of Mark.

according to godly principles. Unfortunately, Joash turned

Priscilla and Aquila and Apollos (Acts 18:1-3; 24-28)

Tentmakers Priscilla and Aquila served as spiritual tutors to Apollos at Ephesus. As a result, Apollos became one of the early church's most powerful spokesmen for the gospel.

Paul and Timothy Paul invited Timothy to join him during one of Paul's

1 & 2 Timothy)

(Acts 16:1-3; Phil. 2:19-23; missionary journeys. Timothy eventually became pastor of the dynamic church at Ephesus.

Paul and Titus (2 Corinthians 7:6; 13-15; Paul, along with Barnabas, apparently won the Greekspeaking Gentile to the faith and recruited him as a traveling companion and coworker. Titus became a pastor and, according to tradition, the first bishop of the island of Crete.

NEW TESTAMENT BASIS FOR MENTORING

Below are some New Testament passages referring to mentoring or modeling.

This list is by no means exhaustive.

He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach. (Mark 3:14)

... but everyone who is fully trained will be like his teacher. (Luke 6:40b)

Therefore I urge you to imitate me. (1 Corinthians 4:16)

Follow my example, as I follow the example of Christ. (1 Corinthians 11:1)

Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. (Philippians 3:17)

Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you. (Philippians 4:9)

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. (Colossians 3:16)

You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia. The Lord's message rang out from you not only in

Macedonia and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it. (1 Thessalonians 1:6-8)

We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. (2 Thessalonians 3:9)

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. (1 Timothy 4:12)

You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance . . . (2 Timothy 3:10)

In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. (Titus 2:7-8)

Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. (Hebrews 13:7)

Not lording it over those entrusted to you, but being examples to the flock. (1 Peter 5:3)

Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God. (3 John 11)

JESUS' MODEL OF MENTORING

A mentor will have relationships of varying levels of friendship and intimacy. It helps to understand the spheres of relationship Jesus modeled and to apply these to spiritual mentoring. Jesus' model of mentoring was to *initiate*, *build*, and *release*. He began with an inner circle of friends: Peter, James, and John. He spent much quality time with these three and John in particular. Beyond this tight-knit circle, Jesus closely mentored the twelve disciples, with whom He traveled day to day. Jesus knew that

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²⁵⁸ Kreider, 112.

Kingdom values are caught more than taught, so He *initiated* close relationships with followers who were ready to catch, and spent the majority of His time *building*—nurturing and preparing the Twelve to fulfill the Lord's purpose for their lives. When they were ready, He *released* them to live out the Kingdom values they had caught and to continue His mission of initiating, building and releasing even more disciples, who would, in turn, all do the same.

From the Sermon on the Mount to the Sea of Galilee, from the Temple gates to the Garden of Gethsemane, day in and day out, Jesus modeled healthy and effective spiritual mentoring. He fished, prayed, wept and rejoiced with the disciples until they could follow His example and mentor many more people in the kingdom of God. ²⁵⁹

When Jesus trained his disciples, He didn't do it sitting on a hill somewhere, lecturing them for three years. He taught them through real-life experiences as they traveled from place to place. They actively learned, by Jesus' example and demonstration, how to be a part of the Kingdom of God.

MENTORING VERSUS DISCIPLESHIP

One may ask, "What is the difference between mentoring and discipleship?"

They are closely related, but not exactly the same. Both involve instruction based on a relationship. The word *disciple* means "learner." In Jesus' day, teachers roamed the ancient world recruiting bands of "learners" who then followed these masters and

²⁵⁹ Ibid, 113.

adopted their teaching. Sometimes the disciples became masters themselves and developed their own followings.²⁶⁰

Discipleship, as it is known today, tends to narrow its focus to the spiritual dimension. Ideally, it should touch on every area of life—personal life, lifestyle, work, and relationships. But discipleship always looks at these areas by asking the question, how do they relate to Christ? Mentoring ought to center everything on Christ. But mentoring is less about instruction than it is about *initiation*—about bringing young men and women into maturity. Whereas the word *disciple* means "learner," the word *protégé* comes from a Latin word meaning "to protect." "The mentor aims to protect his young charge as he crosses the frontier into manhood." While there is a great deal of overlap, *mentoring* focuses on *relationship* while *discipleship* focuses on *instruction*. Defining a mentor cannot be accomplished in terms of formal roles that he carries out, but in terms of the *character of his relationship* with the other person, and the *functions* that the relationship serves. **Mentoring involves a relationship, not a program.**

WHO IS ELIGIBLE TO MENTOR?

Spiritual mentoring is a ministry for the entire priesthood of believers, something to be practiced at kitchen tables, in offices, laboratories, factories, warehouses, assembly-

²⁶⁰ Hendricks, 182.

²⁶¹ Ibid, 183.

²⁶² Ibid.

²⁶³ Ibid, 158.

²⁶⁴ Ibid, 233.

lines, on buses, in car-pools, as well as in Sunday school classrooms and churches, for everywhere there are wise mentors and those ready to be mentored.²⁶⁵

Mentoring comes in all sizes and shapes, all backgrounds and training, all abilities and styles, all races and economic positions, male and female, young and old. While some may be especially gifted for mentoring, spiritual mentoring is the work of the community of faith just as friendship belongs to all people. "To limit the ministry of mentoring to clergy alone will continue to impoverish the spirituality of the church."

Spiritual mentoring is neither gender nor age specific. Christian women need spiritual mothers to help them grow into healthy women of God. A spiritual mother walks alongside another woman, puts her arm around her and encourages her when nobody else does. In her book, *Spiritual Mothering*, Susan Hunt writes that spiritual mothering is "when a woman possessing faith and spiritual maturity enters into a nurturing relationship with a younger woman in order to encourage and equip her to live for God's glory.²⁶⁷

God's Word gives women a clear mandate and model for spiritual mothering.

Paul told Titus how to set up spiritual parenting relationships, and into this context he exhorted older women to put their energies into training and teaching younger women when he wrote:

[Teach] the older women . . . that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they

²⁶⁵ Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999), 55.

²⁶⁶ Ibid, 56.

²⁶⁷ Susan Hunt, *Spiritual Mothering* (Wheaton, IL: Crossway Books, 1992), 12.

admonish the younger women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their husbands, that the word of God may not be blasphemed. (Titus 2:3-5, NKJV)

Paul knew the Church would be impacted if older women would start teaching younger women by their godly lifestyles. If mature women will give of themselves and invest their energies in younger women, the Kingdom will be advanced. God wants to use women who fear God, who are free from slander and who are not captive to addictive behavior. These mature women are ready to be spiritual leaders. ²⁶⁸

Spiritually mature women unselfishly give of themselves. They submit their will to God and to His leadership. Out of love for Him, they have learned the secret of Philippians 2:3-4.

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than [herself]. Let each of you look out not only for [her] own interests, but also for the interests of others (NKJV).

Spiritually mature women are not absorbed by their own concerns but unselfishly look out for others.

Remember that it is the character of Christ that qualifies an individual to be a spiritual mother. Potentially spiritual mothers must be women who fear God. This means they need to care more about what God thinks of them than what other people think. Suffering from a poor self-image will hinder spiritual mothering. There are pressures in life to conform and act a certain way, but when the fear of God comes over a woman, she asks God what *He* thinks of her. She knows Christ accepts her because of His blood and that His is an unconditional love. This brings freedom into her life. ²⁶⁹

²⁶⁸ Kreider, 41.

Although it is important to have loving and nurturing one-on-one relationships, these relationships must hinge on the more important vertical relationship with God. A spiritual mother-daughter relationship needs to focus on glorifying God and yielding to His will and purpose.

This point is brought out clearly in the first chapter of Luke, where we witness the interaction between Elizabeth and Mary. Elizabeth and Mary had a lot in common: for one, they both had unusual pregnancies. When Mary came to visit Elizabeth, they could have focused on their unique situations and talked of all they were feeling, empathizing with each other and calling attention to their own needs. Instead, upon greeting each other, their focus was *upward*. Their relationship was not based on what they needed from each other. Elizabeth, like a seasoned spiritual mother, encouraged Mary, who, in turn, burst forth in praise to God.²⁷⁰

One does not have to be an older man or woman to be a spiritual mentor.

Scriptural examples of young, yet spiritual mature individuals include Jonathan, David,

John Mark, and Timothy. The Apostle Paul gave this advice to Timothy, his young

friend and spiritual son:

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith, and in purity. (1 Timothy 4:12 NIV)

Timothy was young in age, but Paul mentored him until he determined that he was spiritually mature and ready to be a spiritual mentor in his own right. Like Timothy, spiritual young men and women are strong in the Word and Spirit. They have learned to use the strengths of spiritual discipline, of prayer and of the study of the Word. They are

²⁶⁹ Ibid, 42.

²⁷⁰ Ibid, 43.

alive to what they can do for Jesus, and one day soon, under the guidance of their mentors, they will in turn, be mentors.

On the other hand, the temptations of youth may be a trap for those who have not yet developed a strong sense of right and wrong. Paul knew that Timothy, as a young person in age, was subject to the same passions as other young people. He warned him to "run from anything that gives you the evil thoughts that young men often have . . ." (2 Timothy 2:22 TLB). Spiritual young men and women must be cautioned to run from youthful passions that could lead to sin. ²⁷¹

Another pitfall for young men and women can be the tendency to become arrogant, dogmatic, and self-righteous. After returning from Bible College or a short-term mission experience, they may think they have all the answers. "They are not yet tempered by parenthood. It's only by becoming spiritual fathers and mothers that they can be tempered, by really experiencing spiritual parenthood's joys and disciplines."

SPIRITUAL MENTORING AND THE WORK OF THE HOLY SPIRIT

Many believers will live their entire life without recognizing the plot that God has woven in the days and nights of time. A mentor helps the protégé to pay attention to the movement of the Holy Spirit in the ordinary. In fact, spiritual mentoring is primarily the work of the Holy Spirit. The task of helping another discover the Spirit of Christ within belongs primarily to the Holy Spirit. ²⁷³

²⁷² Ibid. 59.

²⁷¹ Ibid, 58.

²⁷³ Anderson and Reese, 44-45.

In practical ways, spiritual mentoring is the process of the mentor assisting the protégé to pay attention to the inner working of the Spirit.

We call this the "already present action" of the Holy Spirit. This becomes the primary task of the mentor: to awaken the protégé to his or her uniqueness as a loved child of God, created in the image of God, for intimacy of relationship that empowers the individual for authentic acts of ministry. The purpose of spiritual mentoring is to create the space in which this truth is discovered.²⁷⁴

This understanding of spiritual mentoring has profoundly practical and strategic implications. First, the Holy Spirit is responsible for spiritual growth. Second, God promotes spiritual growth in the life of His children as they read and study His word, focus on a life of obedience and worship, and give themselves to various spiritual disciplines. Third, the ministry of spiritual mentoring is primarily a ministry of discernment, attention-getting, and attention-giving, not creating or forcing growth. And fourth, strategies for spiritual formation, however, may include assertive and forceful intervention in the life of the protégé, but always with attention to the movement of God's Spirit.²⁷⁵

DETRIMENTS TO MENTORING IN THE 21ST CENTURY CHURCH

In the twenty-first century evangelical church, on any given Sunday, the membership reports for Bible study (Sunday school) and worship (pick your flavor) and then go in different directions. The children report to classes that are age and grade specific. The adults are divided into classes by every decade of age. The 20-30 year old adults do not learn along-side the 30-40 year olds, much less someone 55-65. The

²⁷⁴ Ibid, 45-46.

²⁷⁵ Ibid.

parents of teens meet for class together to discuss their joint frustrations parenting teens, while the parents who have just walked through the same issues are in another room discussing how to pay for their children's college tuition.

About an hour later, the classes are dismissed, and, once again, everybody goes in different directions. The children from kindergarten to fifth grade attend children's church, while those beyond fifth grade have their choice of worship services: the contemporary service or the traditional service. The basic format of the two services is the same; music followed by the pastor's preaching. However, the musical substance in the two services is quite different. In the contemporary service, there is a rock band, a small group of singers (praise singers) leading the music, and all of the songs are quite rhythmic. There seems to be an effort to launch the congregants into an "otherworldness" experience. For the most part, everybody teenage through mid-fifties attend this service.

In the traditional service, the only instrument is a piano. The songs are predominantly hymns, and the musical portion of the service is in a revivalist format. The pastor preaches "live" in the contemporary service, but the attendees of the traditional service see a live video image of the pastor on a large screen. The congregation in the traditional service reflects all ages, but for the most part, they are senior adults past age 65. A three generational family (grandparents, parents, and children) attending this church would have experienced Bible study and worship totally apart from one another. The children would have "worshipped" in children's church, Mom and Dad in the contemporary service, while Grandma and Grandpa worshipped in

the traditional service. Each service was carefully designed for the "enjoyment" of the different ages and backgrounds, at the expense of the younger believers being mentored by the older believers, albeit in a non-structured format: that which is *caught* not *taught*.

The question begs to be asked, "How will the older, more spiritually mature believers, have contact with younger, less spiritually mature believers in a church where everything, including the worship service, is separated by age and preference groups?"

One boomer in his upper 50s recalled the days of his youth when the church would gather around the altar and have prayer. He would go to the altar and kneel along with the adults and the senior adults. One by one different people would pray. As a child, he would shift from one knee and to the other, silently hoping it would soon end so he could stand and give his knees relief. But he now reflects on those moments as times when the older members of the church taught him how to pray with depth and sincerity. He learned about a walk with Christ that could not be taught in a classroom setting as he listened to the older members pray. When asked about his memories of great worship moments in his life, he immediately recalls altar prayer at the conclusion of a Sunday evening service: no singing, no music, just sincere prayers prayed by the elder members of the church.

Harold Best, in his book, *Unceasing Worship* relates his own story.

I grew up with it—hymns, gospel songs, Negro spirituals, youth choruses in popular styles, pianos, organs, church orchestra, trumpet trios, gospel duets, trios, quartets. Of course eyebrows were raised, but they were raised in community. Kids, teenagers, young marrieds, senior citizens—all had their ideas and personal preferences, but they joined in with it all,

as one group, in the morning worship service and the evening evangelistic service. ²⁷⁶

Today's church leaders should ask themselves just what it means to take the glory of little children, young people, and older adults and to perpetuate the secular assumption that they have no God-centered reason to continue their outpouring in each other's presence? They have somehow concluded that there might not be enough strength in the gospel to create a body of practitioners who can transcend the usual cultural naysaying about style and age gaps and forge their way into corporate union. This used to be done regularly among evangelicals.²⁷⁷

What is so different now? According to Best, "It might lie in this idea: we have two different views of secular culture but adhere to only one." One view deals with the work side of culture and the other with the leisure and entertainment side. The work side recognizes that truly successful people in any vocational walk must push hard, learn the unique languages of the trade, expect slow growth, and subject themselves to frequent and rigorous evaluations. The leisure side has to do with recognizing that the multiplicity of consumer expectations, style preferences, entertainment options and pleasure-giving wants and needs of an increasing subdivision of generational types demand that a set of markets be developed that cater to the various niches and accommodate transient shifts. "Unfortunately it is the second perception, the safer and more attractive one, that appears

²⁷⁶ Ibid, 141.

²⁷⁷ Best, 140-141.

²⁷⁸ Ibid.

to be driving the way the church beacons to the world."²⁷⁹ So instead of basing the church's approach on secular notions of rigor, perseverance, discipline, hard work and interior authenticity, they have chosen only the market-based, feel-good approach. "If we are going to imitate the world, we should at least imitate that part of it that most closely resembles the way the body of Christ should face the rigors of living and worshipping."²⁸⁰

TYPES AND STYLES OF MENTORING

Some mentors focus on grounding the protégé in the Word of God and answering questions regarding the Christian life. At a later time in life, a mentor may help the protégé develop their spiritual gifts and spread their ministry wings, as it were. Different types of mentoring relationships are affective with different kinds of mentors and different kinds of protégés. These include, but are not limited to, disciplers, coaches, teachers, counselors, and group mentor. ²⁸¹

Discipler

If a spiritual son or daughter is a new Christian, a mentor will want to disciple this young Christian. That means spending time studying the Bible together, answering questions and praying together. The mentor's role in this relationship is to ground the

²⁸⁰ Ibid.

²⁷⁹ Ibid.

²⁸¹ Kreider, 129.

new spiritual son or daughter in the basics of the Christian faith, laying the foundation for a fruitful life of following Jesus.²⁸²

Coach

As a coach, a mentor shares his or her skills, knowledge and expertise to help his or her protégé grow in a particular direction, guiding them through the process of setting and reaching goals. Coaching is goal-oriented and may focus on almost any area of life, such as business, career, family, health, personal growth, spirituality and financial responsibility.²⁸³

Teacher

Teacher-mentors are those who can organize information and present it so that their protégés learn it rapidly. This information can be imparted in a training course, a small group, or person to person.²⁸⁴

Counselor

These wise mentors act as sounding boards for their spiritual son or daughter to process new ideas or difficult situations, and they impart hope when the protégé's world seems overwhelming. Counselor-mentors listen carefully and help their protégés avoid making serious misjudgments as they work through issues in their past or present. They give specific advice for specific situations. ²⁸⁵

Group Mentors

²⁸² Ibid.

²⁸³ Ibid, 130.

²⁸⁴ Ibid.

²⁸⁵ Ibid, 131.

While a group setting cannot take the place of a person-to-person relationship, it can be beneficial for spiritual children to have healthy interaction in a group setting with others while a spiritual parent observes and trains them. Small groups are especially effective when the time comes to release spiritual children. ²⁸⁶

Reverse Mentors

The concept of "reverse mentoring" first gained widespread attention in the late 1990s when a former chairman of GE instructed several hundred of his top managers to work with younger employees to learn about the Internet. He realized that the younger generation was light years ahead of the older generation in their knowledge of technology. The outgrowth these kinds of relationships forged was quite productive and the sharing of knowledge seemed to work both ways. ²⁸⁷

In his book Off-Road Disciplines, Earl Creps encourages the older generation to go "off road" and develop reverse-mentoring relationships. He states, "Not as a replacement for other forms of mentoring, but as an essential complement to them."288 Creps goes on to say:

Reverse mentoring opens up the possibility of a relationship in which both participants simultaneously teach and learn, each making the other an adopted peer. "As iron sharpens iron, so one man sharpens another" (Proverbs 27:17). Strictly one-way mentoring (upward or downward) resembles iron sharpening wood: all the power is on the side of the person whittling the other . . . but with iron on both sides, each can be sharpened

²⁸⁶ Ibid.

²⁸⁷ Sacha E. Cohen, "This Isn't Your Father's Mentoring Relationship," AARP Magazine, November/December 2003. http://www.aarpmagazine.org/lifestyle/Articles/a2003-09-17mentoring.html (accessed February 2010).

²⁸⁸ Earl Creps, *Off-Road Disciplines* (San Francisco: Jossey-Bass, 2006), 51.

or conformed into the image of Christ through the work of the Spirit in the relationship. A reciprocal relationship between young and old holds the potential for a partnership in a way that no other method can produce.²⁸⁹

Some of Paul's instructions to Timothy seem to have reverse mentoring in view, such as, "Do not rebuke an older man harshly, but exhort him as if he were your father.

Treat younger men as brothers, older women as mothers, and younger women as sisters"

(1 Timothy 5:1-2 NIV). Paul knew that when generations work together, they realize how much they need each other. Their different perspectives allow a sharing of knowledge that would never happen otherwise.²⁹⁰

ADVANTAGES OF BOOMER-AGE MENTORS

The first generation of baby boomers, those born from 1945-1955, has more to offer in the way of mentoring than any time in their life. They have accumulated all of their lives in more ways than material or financial. Now it is time to give back, for the older one gets, the more likely they have:

- *Experience*. They know how the world works. Hopefully, they have acquired what Proverbs calls *wisdom*, meaning "the skill of living."
- *Knowledge*. Certainly in the area of the mentor's expertise. But how about knowledge of Scripture or other literature? It tends to be older men who can ask, "Have you read such-and-such book? It's got the answer you are looking for."

²⁸⁹ Ibid, 52.

²⁹⁰ Kreider, 133.

- Access. People who are older have access to other people within their area of
 expertise. But they also have access to other mature believers, to networks, to
 information, and to those in positions of authority.
- *Money*. Jesus challenged believers to use their wealth to populate heaven (Luke 16:9), which forces one to ask, how much are we investing in people? Even buying lunch for a young man in order to have conversation with him can be a powerful thing. It could be that were the lunch not purchased for the potential protégé, the relationship may never happen.
- Resources. Over time, most people acquire more resources than they ever realize.
 In most cases, they have acquired much more than the prospective protégé.
 "Resources" refer to useful assets such as homes, cars, offices, tools, personal libraries, and even cash. Using these possessions to help another man grow is one of the best ways one can be a faithful steward of what God has given.
- *Friendship*. Everybody can offer friendship. The journey from boyhood to manhood can be very lonely, which is why one often hears disillusioned young men say, "All I wanted was for someone to be there."
- *Time*. The older people get, the busier they get—but the more control they tend to have over their time. This is especially the case if they are near or in retirement.
- *Yourself*. God created individuals as unique, valuable individuals. In fact, their very person is their most valuable asset. God has made each person with a special slant on life. No one is exactly the same. No one can match the unique

contribution of another. A mentor must be willing to be himself or herself in the company of a younger individual.²⁹¹

SUMMARY

Two lines run through every man's life: a lifeline, and a purpose line. The lifeline marks biological progress; the purpose line marks his spiritual progress. Yet all around, men are making headlines, making fortunes, and making history—but not making a difference.

The most compelling question that every Christian man must ask is this: What am I doing today that will be an influence for Jesus Christ in the next generation? Both the church and society are facing an unprecedented crisis of leadership. Yet all the evidence suggests that leaders cannot be produced apart from some form of mentoring.²⁹²

The Lord wants to see spiritual families continually reproducing in each generation down through the ages. The apostle Paul was thinking in terms of *four* generations when he called Timothy his son and exhorted him to find faithful men to whom he could impart what Paul had taught him. "And the things you [second generation] have heard me [first generation] say in the presence of many witnesses entrust to reliable men [third generation] who will also be qualified to teach others [fourth generation] (2 Timothy 2:2 NIV). Paul was thinking about his spiritual legacy and speaking as a spiritual father to his son, who would in turn give him spiritual grandchildren and great-grandchildren. The entire Bible was written from a family

²⁹¹ Hendricks, 137-138.

²⁹² Ibid, 153.

perspective. "It was natural for Paul to think in terms of spiritual posterity because that is how biblical society was set up and the way God intended it to be. The Lord has a generational perspective and we must as well." ²⁹³

²⁹³ Kreider, 21.

CHAPTER SEVEN

DEVELOPING A STRATEGIC PLAN

The gathering of knowledge presented in this paper is of little eternal value without a carefully developed strategic plan for educating, training, sharing, motivating, and inspiring evangelical believers in the local church who are now in their first decade of senior adulthood. A strategic plan should include all three phases: 1) educating, 2) training and sharing, 3) motivating, inspiring, and creating passion.

EDUCATING

Churches and Christian leaders often approach new issues and ideas with the formation of a class and a training session. The well-intentioned instructor feels a sense of accomplishment because he/she has "taught the class." Training has been completed. Too frequently, the end result is a class on a given subject with no application, motivation, inspiration, or passion. However, before an individual can become inspired and motivated, he/she must have the proper knowledge; hence the first step is the education process.

The leadership of the church must first be educated with a view of the entire scope and concept of the mission: worship that results in spiritual formation, transformation, and service (mentoring). They must be educated beyond mere knowledge to the point of passion. For most churches, this would be the church staff.

Obviously, the pastor must have a passion for the program. Additionally, the minister of music must understand his/her role, along with the ministers of education, evangelism,

pastoral care, youth, missions, and senior adult ministries; for they all have an influence on the success of this mission.

Utilizing Dr. Vernon Whaley's book, *Called to Worship* (Nashville: Thomas Nelson, 2009), a twelve-lesson course should be developed. The course should be taught in one hour sessions, once a week, coinciding with the school year semesters. To enhance the material in this course, a fill-in-the-blank workbook should be developed as well as PowerPoint presentations for the instructor. This course is most important in that it provides the biblical basis for worship. It carefully moves the student away from preconceived ideas about worship as the "musical portion of the church service." This book, along with the scriptures it presents and the working of the Holy Spirit should create within a believer a true <u>and</u> biblical passion for worship.

This course should be made available to believers of all ages. In fact, the younger a person connects with these truths, the better. However, one should realize the target group; believers 55 to 65 years old may see this study as unrelated to them. In this case, the course could be taught in different settings and different times during the week. For example, the senior adult pastor may teach the people in the target group, the minister of education may teach young to middle-aged adults, and the youth pastor may teach the same material to teenagers. A word of caution, however, is necessary. To avoid continued splintering of the congregation, it would be *best* if the students of the course were cross-generational.

To add another dimension to this series of instruction on worship, the pastor should prepare and preach a series of message on "What the Bible says about Worship."

The congregants should be mentally and spiritually saturated with this pillar of Christian experience call "worship."

The first two elements of the five-fold worship model are that worship should result in spiritual formation and spiritual transformation. There are many approaches. This chapter will suggest three: developing margin, discerning personal temperament types, and discerning a believer's spiritual gifts.

Utilizing Richard A. Swenson's book, *Margin* (Colorado Springs, CO: NavPress, 2004) as a guide, an eight week course should be developed that would relate specifically to two areas of life addressed in the book that believers and non-believers alike have the least amount of margin. These two topics are time and money.

There are many resources available on time management and financial management. In an eight week period the study would not be very in-depth. A study of Dave Ramsey's *Complete Money Makeover* or materials from Larry Burkett's Crown Financial Ministries of Atlanta all have study materials for class instruction. They are biblically based and financially sound.

Another course of study of value to all believers is a study in human temperaments and spiritual gifts for ministry. Dr. Tim LaHaye's book, *Spirit-controlled Temperament* (1993 ed.) has valuable insights into temperament types and is written from a Christian perspective. There are also workbooks and teaching materials available with this text. Two books by Mels Carbonell, *Extreme Personality Makeover: How to Develop a Winning Christ-like Personality to Improve Your Effectiveness* (2005) and *After Identifying Your Giftedness – Now What?* (2006) are excellent books that also come

with teaching materials and workbooks. Additionally, this organization provides an online test that an individual can take for a small fee. The results of the test are provided the individual in a *Uniquely You Report*. The report provides information on the individual's temperament types, his/her strengths and weaknesses, and includes a section on the individual's spiritual gifts. This is a very valuable tool that should be made available to all ages, high school and above. While there are many teaching tools available from Christian publishers, the application, spiritual formation and spiritual transformation, is a work of the Holy Spirit.

TRAINING AND SHARING

The studies of biblical worship and spiritual formation can be formal. That is, designed and prepared classes, lectures, discussions, text books, and workbooks.

Although the ministry of mentoring needs to be informal and unplanned, the educating, training, and sharing will be very intentional, realizing, however, that more will be *caught* than *taught*.

The church staff, under the direction of the senior pastor, should determine a definite period of time when cross-generational ministry will be the theme and emphasis of everything in the church. For example, it could be a period of four weeks, six weeks, or whatever length of time the leadership determines is necessary to accomplish the mission.

The pastor is the catalyst, as he should be. He should develop a series of sermons on mentoring in the Bible. Some examples could include sermons on Barnabas and Paul, Paul and Timothy, reverse mentoring (I Timothy 4:12), Four generation mentoring (2

Timothy 3), Titus 2:3-5, Jethro and Moses, Moses and Joshua, Moses and Caleb, Samuel and Saul, Samuel and David, Elijah and Elisha just to name a few. Each Sunday school class from middle school through senior adults should study the same subject of the sermon of that particular day. The minister of music should use selections that appeal to various age groups and musicians of different ages to accentuate the emphasis on crossgenerational ministry. With an outpouring of the Holy Spirit and the power of the Word of God, the congregation should respond accordingly.

MOTIVATING, INSPIRING, AND CREATING PASSION

Although men gifted in motivational skills and persuasive speaking can motivate and inspire, only the Holy Spirit can truly motivate, inspire, and create passion when it comes to spiritual issues. Without these three elements, all that has been stated in this chapter will be nothing more than well designed, organized classes, or an impressively orchestrated emphasis in the church. The mind and intellect may increase in knowledge, but the hearts and lives of the people will not be transformed, relationships will not be developed, there will be no sense of mission, and it will not be reproduced in generations to follow.

As has been stated, mentoring must not be a formal program; matching older men and women with younger men and women. It must be spontaneous, relational, and Holy Spirit driven. However, there are some common sense approaches that can be suggested and pursued. In most cases the older person is the initiator in the relationship. Some examples are as follows:

- An avid and experienced golfer (believer) may be friend and mentor a younger man (believer) who is also an avid golfer. The mentoring would center on their golf games as well as other issues of life.
- An older woman whose hobby is quilting may be friend and mentor a young woman who has the same interest in quilting. The friendship and mentoring would develop beyond the quilting hobby.
- An older man who enjoys coaching Little League baseball may want to team up
 with a younger man who has an interest in coaching. This would be an example
 of three-generation mentoring.
- An older man who enjoys NASCAR may invite a younger man with the same interests to a NASCAR race. The friendship and direction of the relationship would extend beyond their common NASCAR interest.
- An older man with tickets to an NFL game would make it a point to invite a
 younger man with the same interests. As they travel the distance from their home
 to the location of the game, the topic of conversation would vary from family
 issues to work related issues to personal issues to spiritual issues.
- An older woman senses that a newlywed young lady is frustrated and discouraged with her inability to cook for her young husband. The older woman can assist her with cooking skills and allow the friendship to include subjects the young wife desires to discuss with someone she has come to trust.

An older man joins with a younger man to teach a fifth grade Sunday school class.
 Time is spent together planning and preparing for the students, engaging with one another in prayer, Bible study, and friendship.

The possibilities are infinite. The common threads, however, are that 1) the older person initiates the mentoring relationship, 2) the relationship is intentional, 3) there is a purpose for the mentoring, and 4) it usually begins with a common interest that may or may not be of a spiritual nature.

SUMMARY

This chapter provides a strategic plan for developing a worship ministry among believers 55 to 65 years old that concur with the five-fold worship model that provides the litmus test for all worship strategies.

- It must be formational. A twelve-week study in biblical perspectives of worship along with the pastor's sermon series on the same topic would form a biblical philosophy of worship.
- 2. It must be transformational. Studies in human temperament and spiritual gifts along with concentrated Bible study on the same will enhance the believer's understanding of the transformation that God desires for the individual's life.
- 3. It must be relational. Nothing can be more relational than the relationship between a mentor and his/her protégé. The nature of mentoring is all about relationship.

- 4. It must be missional. When an older believer determines to mentor a particular younger believer, he/she sets out on a mission that is intentional, direct, and personal. It becomes an unexplained passion of the heart.
- 5. It must be reproducible. Reproduction in mentoring should be obvious. However, it can even be multi-generational in its reproduction. The example given of an older believer and a younger believer teaching children would illustrate the multi-generational effect of mentoring.

Creating a strategic plan that would involve an understanding of worship, apart from but including the music experience in a worship service; that would develop spiritual formation and transformation, and result in service to others will be at its best, a human plan. With human effort, it may experience a slight measure of success. In order for it to truly succeed, it must be blessed by God and endued with the power of the Holy Spirit. There can be no human dependency.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

SUMMARY

The purpose of this study was to research the unique issues of evangelical believers born between the years of 1945 to 1955, the first decade of baby boomers, as it relates to worship. The initial phase of this project was to gain a thorough understanding of the target group, both those in the church and those without. Developing a philosophy of worship that is biblically based was imperative. Although worship and individual worship experiences are highly subjective, a simple, working definition of worship was established.

Relative to corporate worship, this study provided a brief history of worship music in America from the revivalist influence of the late 19th century to the present conflicts between traditional and contemporary worship. The role music plays in corporate worship and common misconceptions of that role were discussed. Non-music elements in corporate worship were provided from biblical examples.

The principles discussed in chapters five and six of this project concurs with the five-fold worship model that provides the litmus test for all worship strategies:

- It must be formational.
- It must be transformational.
- It must be relational.
- It must be missional.
- It must be reproducible.

Chapter five discussed the effect true worship will have on the development of an individual's temperament, personality, and inner being. A study of the unique design of temperament coupled with the supernatural application of the Word of God through the power of the Holy Spirit was discussed. The result would be spiritual formation in the life of the believer with a total transformation of the believer's heart.

Chapter six suggests that true and complete worship will result in service to others, specifically through the biblical principle of mentoring younger believers. To do so requires the worshipping senior adult to be highly relational in his/her mission to delicately mentor an individual who is both younger in years and less mature in the faith. According to II Timothy chapter two, mentoring is reproducible to at least four generations.

CONCLUSIONS

Two basic conclusions can be drawn from this research: 1) overarching principles must be established, and 2) there must be a strategic plan for educating and training believers in the target group in a local church.

This project has established four overarching principles. First, worship is not about music, a style of music, or an occasion of great feelings and exaltation brought on by music. Music is a servant's tool, however powerful and engaging it may be. Second, worship is not about an occasion. Worship is an appropriate, positive response to the revelation of God's nature and work. It may or may not happen in a corporate setting with other believers. It is not a moment or an experience, it is a lifestyle. Third, the litmus test of worship is not a revelation, it is a result. It results in spiritual formation and

transformation in the life of the worshipping believer. This takes a lifetime, but the journey is an adventure of praise. Fourth, lifestyle worship draws the worshipper to a passion for discipleship and mentoring of younger believers. The worshipper sees his purpose as outward service rather than an inward satisfaction.

A strategy for educating and training the target group is imperative. While this strategy has not been developed, chapter seven gives suggestions for implementation. They include, but are not limited to, group study, total church emphasis, educating pastors, ministers of worship, senior adult pastors and lay leaders, and instilling motivation and passion for total lifestyle worship.

RECOMMENDATIONS FOR FURTHER STUDY

Much more could be done to adequately study the effect of worship on Christian life and ministry, not only among the boomer generation, but all generations.

- 1) A much deeper study and subsequent strategy for total church mentoring needs completion.
- 2) A quantitative study of churches with active senior ministries that either engage in or do not engage in a structured program for mentoring.
- 3) A qualitative study comparing various musical styles, from liturgical to freeflowing, and their effects on the desired results in spiritual formation, spiritual transformation, and effective service.
- 4) A study of the long-term effects of the splintered congregation on crossgenerational ministry.

- 5) A study of the effect of biblically worshipping congregation on evangelism and church growth.
 - 6) A study of the impact of early retiree boomers on church planting.

While the baby boomers may be a unique generation, the issues of worship, balance, personal spiritual growth, spiritual transformation, and a life of service to others are not unique to this generation. They are as old as the scripture itself. How and what we sing is nothing more than a reflection of generational change the church has experienced many, many times since the ascension of Christ and the establishment of the church in Acts 2.

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VITA

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PERSONAL

Born: February 26, 1952

Married: Vicki Lyn Shaw, December 22, 1972 Children: Karen Kaylyn, born November 19, 1975 Rodney Dale, Jr., February 8, 1977

EDUCATIONAL

B.A., Free Will Baptist Bible College, 1974.M.Div., Luther Rice Seminary, 1980M. A., Middle Tennessee State University, 1982

MINISTERIAL

Ordained, December 26, 1976, Peace Free Will Baptist Church, Wilson, North Carolina

PROFESSIONAL

Minister of Music, Peace Free Will Baptist Church, Wilson, North Carolina, 1974-1978

Minister of Youth, Central Free Will Baptist Church, Royal Oak, Michigan, 1978-1979

Minister of Music, Victory Free Will Baptist Church, East Wenatchee,

Washington, 1979-1980

Professor of Music, Free Will Baptist Bible College, Nashville, Tennessee, 1980-1986, 1988-1991

Chairman, Music Department, Free Will Baptist Bible College, Nashville,

Tennessee, 1985-1986, 1988-1991

Minister of Music, Northside Baptist Church, Stockton, California, 1986-1988 Part-time music minister, pastor, associate pastor in various churches, 1980-1991

MILITARY

129th Army Band, Tennessee Army National Guard, Nashville, Tennessee, 1983-1986, 1988-1994 (active duty, full-time beginning in 1991)

59th Army Band, California Army National Guard, Sacramento, California, 1986-1988

80th Troop Command, Readiness NCO, Tennessee Army National Guard, Smyrna, Tennessee, 1994-1997 (full-time, active duty)

Recruiting and Retention Command, Tennessee Army National Guard, Nashville, Tennessee, 1997-2004 (full-time, active duty)

Office of the Inspector General, Tennessee Army National Guard, Nashville, Tennessee, 2004-2010 (full-time, active duty)

Office of the Inspector General, Third Army/ARCENT, Camp Arifjan, Kuwait (deployed), 2009