LIBERTY BAPTIST THEOLOGICAL SEMINARY

DISCIPLING WORSHIP LEADERSHIP:

BIBLICAL AND THEOLOGICAL RATIONALE

FOR DISCIPLING WORSHIP LEADERS

A Thesis Proposal Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
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DOCTOR OF MINISTRY

By

Byron L Spradlin

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

A

GRADE

Dr. Vernon Whaley
MENTOR

Dr. Dave Earley
READER

ABSTRACT

Discipling Worship Leadership: Biblical And Theological Rationale For Discipling Worship Leaders

Byron L. Spradlin

Liberty Baptist Theological Seminary, 2012

Mentor: Dr. Vernon Whaley

A review of current worship literature reveals very little guidance to assist Protestant church leaders in training, discipling or mentoring congregational worship leadership. Therefore, this thesis project researched and presents a basic rationale for developing worship leadership discipling curricula strategically targeting the needs related to discipling and training artistic Christians who are called to worship leadership in the local church.

Abstract length: 60 words.

DEDICATION

This thesis project is dedicated to my family and friends who have encouraged me to complete this assignment that God has given me, at great sacrifice to themselves. My wife, Pam, has been the one to daily deal with my 'humanness", and everyday has given me the partnership and friendship that is so essential to life, not just this project. No words can thank you enough for that, but "Thank you, so very much." My kids, Sarah, Chris, Nathan and Mindy have been a source of encouragement and prayerful support through this process. "Thank you!" Even though they are already in Heaven, it is important to mention my mother and father, Meathel & R.L. Spradlin, who relentlessly believed God had made me to serve Him through the artistic and creative gifts He has given me. They would be extremely delighted by this project. And to my in-laws, Bob and Ellen Turner Thank you for your love and prayers, which I know never stop.

Lew & Sue Flagg and Dave & Pat Laube since 1969; Marsha Ball since 1970; Mrs. Jeannette Coon, Captains Randy and Jim Coon, since 1971, and Doug Hanks from 1973; have stood with me, prayed for me, supported me and encouraged me. What a run: almost from the very beginning of my formal ministry assignments. Amazing!

From the mid-1970's these wonderful people have served as teammates in moving forward so much of the ministry in which I have had a part: Warwick & Annette Cooper, Bob & Janet Logan, Chris Woods, Carol & Gary Thompson, Marv & Evie Bowers. You love is irreplaceable. Thank you.

Steve & Chris Lamos, Bob & Linda Kelly, Tim & Chris Salisbury, Dave & Cyndi Melnyk, Andy & Ellen Michnovicz , Ed & Bea Nolte, Rob & Kathleen Acker, Ed & Lou Carey, Jerri & Duane Martinsen, Ila & Joe Nevins and Randy & Linda Miller joined their encouragement in the 1980's and are still encouraging me today. Overwhelming. Deeply moving.

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To each of you I dedicate this project praying that it will bring help and encouragement to many worship leaders, and congregations, perhaps throughout the world. This would not have happened without you.

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CHAPTER ONE:

INTRODUCTION

The story is told of a medium-size church in the Western United States experiencing serious decline every year for better than ten years before. The pastor expressed *malaise* as he explained that worship leaders were out of touch with the heart-strings of the people, had no real heart for any pastoral connect with the people and they showed no signs of any vital personal worship life.

It seems that the pastor and worship personnel had never received discipling in personal worship. Though he explained he had had good seminary training in this area, he gave the clear impression that the real answer was, no, he had never had any intentional, guided discipleship in personal worship. He was then asked if the two part-time "worship-leaders" had ever been discipled in personal worship or in local church worship ministry issues. And to that question he clearly and quickly answered, "No." Finally he was asked, "Do you have any plans to disciple them in either personal worship practices or the dynamics of local church worship ministry?" As one might imagine, his answer was, "No."

This story is anecdotal, and not part of a formal sociological survey. But it still has great relevance. To anyone reading this thesis project, they know this story reveals a situation that is much more the rule of reality than the exception. There is *very* little

intentional effort, let alone interest in or awareness of the need for, discipling worship specialists. And this state of affairs reveals a very large, double-barreled need: the need to revive worship as the central focus of the Church, and the need to disciple worship leadership who can equip the saints for this great spiritual work of service.

Worship is central in all of life because God is supreme. But North American Protestant churches and the Christians who attend them do not seem to demonstrate that reality in their worship practices, or the way they seem to be engaging the communities around them. Consider the following.

If public and private worship were actually central in the life of the gathered Church, then maybe Christians' lives would look significantly different than those lives outside the church. Perhaps our churches would be noticeably more vital and North American church attendance would be increasing. In reality, attendance in the American Evangelical community is on the decline.[1]

Could it be that because of our own perception of God's mandate for worship that many churches that claim to be evangelistic aren't?[2] Or, that the children of "churched" families should embrace a solidly biblical worldview, but they don't.[3]

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[1] George Barna, The *State of the Church 2005* (Ventura, CA: Barna Group, 2005), 5-10. ". . . weekly church attendance levels have not declined in the past decade (1995-2005), even if they have not returned to their higher levels achieved in 1991 and prior years.(p. 5) . . . Weekly attendance (among the Seniors generation—those born 1926 or before) has dropped from 67% in 1991 to just 41% today.(p.6) . . . One-third of all adults (34%) remain 'unchurched,' meaning that they have not attended any religious services during the past six month, . . . (and) . . . despite the stable percentage of adults, the nation's population growth has fostered an expansion in the total number of people who avoid churches. Currently, including the children of the unchurched adults, the United States harbors roughly 100 million unchurched people. That number continues to grow by nearly a million people annual." (page 8).

[2] Church Growth specialist Dr. Thom Rainer points out, "Despite a plethora of resources on reaching those who do not attend church, the population of the unchurched in American continues to

The evangelical church has historically placed little emphasis on the role of biblical worship in the church services. Over the past twenty years, the influence of worship on the evangelical community has changed dramatically. The worship leader now has a role in ministry not shared by musicians since the beginning of the church.[4] If it's the general consensus by evangelical theologians that Scripture declares worship is central to life and living, one of the top priorities for Church and Mission leaders should be intentional training and discipling of worship leadership. The "renewed" emphasis on worship by the evangelical church should compel church leaders to focus on the multiplication of spiritually deepening, artistically skilled worship leadership ready to serve the myriad of opportunities existing today in the Church and its mission mandates.

The Need for This Project

As a result, and as a cause, there exist some very large needs in the North American Church today, especially in the area of matters related to worship. Listed below are a few needs that relate directly to the focus of this observation:

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increase. . . . Less than 4 percent of churches in America meet our criteria to be an effective evangelistic church. And . . . only one person is reached for Christ for every 85 church members in America." Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 34–35.

[3] George Barna points out in a 2009 article that "young adults rarely possess a biblical worldview. The current study found that less than one-half of one percent of adults in the Mosaic generation—i.e., those aged 18 to 23—have a biblical worldview, compared to about one out of every nine older adults. Other groups that possess a below average likelihood of having a biblical worldview included people who describe themselves as liberal on social and political matters (also less than one-half of one percent); Catholics (2%); Democrats (4%) and residents of the Northeast (4%)." George Barna, "Barna Survey Examines Changes in Worldview Among Christians over the Past 13 Years," March 6, 2009, under Barna Group website, http://www.barna.org/transformation-articles/252-barna-survey-examines-changes-in-worldview-among-christians-over-the-past-13-years (accessed 2010-09-01).

[4] Vernon M. Whaley, The Story of Worship. Worship Leader Magazine, September 2010. 45.

First, the Church lacks specialized worship leadership.

Second, the existing Church and Missions leadership currently initiates very little intentional, specialized discipleship of worship leadership.

Third, as a result, few artistic Christians laboring in the worship arts arena receive adequate, intentional, and specialized worship-ministry or personal-worship discipling.

There appears to be a clear need in our North American churches for more spiritually maturing, artistically skilled worship leadership; leaders who are clearly called, biblically sound, spiritually dynamic, pastorally oriented, artistically skilled, and specifically trained for worship ministry in our churches and their missional assignments.

Many worship leaders are inadequately equipped in areas of spiritual disciplines and spiritual formation. There appear to be few training methods and materials readily available for use by church and mission leadership in training artistic Christians.

If musicians and worship leaders are going to take on the mantel of leading God's people in worship, the Church and its missionary enterprise desperately need to equip them as spiritually maturing, artistically skilled worship leaders. Evidence indicates that the evangelical church is failing in this area of discipleship training. What is needed is curricula or programs of study that will help local church leaders mentor and disciple spiritually maturing, artistically skilled worship leadership?

Therefore, this thesis study seeks to investigate the need for developing curricula for worship leadership serving in local evangelical churches; and in so doing strategically targets discovering the biblical, theological and practical issues related to discipling and

training artistic Christians who are called as worship leaders in the congregations of North America.

The Problem

The last four decades, 1970—2010, have witnessed great change in the Church's attitude toward worship in at least in five ways:

1) There are new worship expressions but also volatile worship wars.

2) There are new electronic media delivery systems for worship—Christian radio, TV, and Internet—but these outlets raise questions of worship entertainment and commercialism.

3) There are new worship cultures (e.g., the Calvary Chapel movement, the Vineyard Church movement, the Hope Chapel network, the Willow Creek network, the HillSong Worship network, the Redeemer Presbyterian church network), and also controversial worship cultures (e.g., the House Church movement or the Emerging Church movement controversies).

4) There is a growing vision for worship as mission (worship evangelism, doxological worship, worship in missions), but new struggles for missionary worship specialists.

5) Worship is opening to all the arts, but there are controversies about the use of the arts in worship.

But in spite of the amazing advances in the evangelical worship, encouraging vision for world missions, exciting inclusion of worship in growing church planting

movement and commitment by publishers of worship music to provide engaging, spirit-filled songs for "the church," there still exists one major and glaring need: well-trained leadership.

Until recent years, so many in worship leadership have had to "jump" into leading worship. In the past, there has been little to no formal training in worship. For sure, there have been well respected church music programs at hundreds of Christian universities, colleges and seminaries. But, very few institutions provide any kind of discipleship training for the worship leader. And, experienced worship leaders already in the field don't seem to have the time or to "train" or "disciple" someone who's just getting started.

Most immediately, when assessing the present status of worship leadership training, three problems seem to surface:

First, many worship leaders lack clear answers to some of the big questions about the essence of worship. Consequently, they often lack direction and focus.

Second, worship leaders lack a precise and strategic vision related to knowing the essential elements for developing and ministering congregational worship ministry in the 21st century.

Third, worship leaders lack a functioning set of personal worship practices that serve to develop their own passionate lifestyle of personal-worship disciplines, including: spiritual graces, spiritual formations, and an ability to develop a daily worship routine.

Each of these three problems deeply impact the worship leader and their congregations. The seriousness of the problems facing the worshiping community and their impact on every church embracing evangelical theology, serves as a reminder of why a discipleship curriculum for worship leadership training is needed.

Organization of this Study

This thesis investigate the need for discipleship curriculum that Church leaders can use to train their own congregation's worship leadership.

Chapter Two will investigate the research done in this area.

Chapters Three will deal with areas of biblical theology, especially as it relates to worship.

Chapter Four will support the notion of a biblical theology of human imagination and artistic expression.

Chapter Five will provide biblical principles involved in the discipling process.

Chapter Six will provide a summary and analysis of the research findings with concrete recommendations for establishing a curriculum for discipleship training of worship leaders.

Limitations

This thesis project—*Discipling Worship Leadership*—focuses on one very small but important part in the large and complex field of worship studies. It seeks to provide a

rationale for simple, practical *MAP*s—methods and practices—for discipling worship leadership. Application for this study will be limited to:

1) point-worship-leaders and directors who plan and guide the week-to-week gathered church services;

2) the volunteer worship team member who participates weekly in the worship leadership ministry;

3) pastors and other ministerial staff who have no specialized training in worship theology per se, and no clear understanding of the realities faced in leading a local church worship ministry effort;

4) volunteer church leaders, most of whom possess little or no exposure to biblical teaching on worship or clear ideas about what goes into building a congregational worship effort.

The idea is to provide a study that will be helpful for pastors and volunteer church leaders. More specifically, the study seeks to narrowly articulate a basic biblical blueprint from a cohesive worship discipleship manual may be built.

This study is not intended to be comprehensive. It is intended to provide a basic foundations for establishing the need for a discipleship resource. This project aims to address the major areas in which Church leadership may effective disciple and equip worship leadership.

This study will not attempt to deal in any depth with the following;

1) The statistical or analytical issues surrounding the decline in North American Church attendance;

2) The assumption that there is a leadership crisis in the North American Church;

3) History of the North American worship movement[5]

4) The culture-change dynamics accelerating the subsequent "worship wars" phenomenon in the evangelical church;

5) The emerging church movement, intricacies or controversies of the church growth movement, changes in worship practices around the world; or, the attitude changes needed among the North American Protestant clergy regarding worship;

6) Though this project acknowledges the fact that pop-culture is no longer dominated solely by the views of *Modernism*, and is seeing the emergence of new trends some call *Postmodernism* and that others call *Hyper-modernism*, it will not make any effort to analyze or explain in any real detail the why's and how's of this growing worldwide first-world culture-shift.

This thesis offers a rationale for simple and basic curricula MAPs—methods and practices—for discipling worship leadership, and presents suggestions for the development of guidebooks and other training materials to used for discipling worship leadership.

[5] See Robb Redman's very good book on this subject, *The Great Worship Awakening: Singing a New Song in the Postmodern Church*. San Francisco, CA: Jossey-Bass Publishers, 2002.

Theoretical Basis for this Study

The research for this thesis project comes from three basic sources: 1) biblical theology (related to worship and artistic expression); 2) pastoral theology (discipleship); and 3) published literature on worship, discipleship, the arts, church planting, church growth, Christian missions, and contemporary North American Church sociology.

At the same time, though this thesis purposes to be *simple* and *basic*, it expressly endeavors to be solidly biblical and theological. Famed evangelical theologian Bruce Waltke says, "Any theology pertains to a critical reflection upon God's revelation of his character and purpose . . ."[6]

Finally, this thesis will look to make a basic but "critical reflection upon God's revelation of His character and purpose . . ." as it relates to the life and ministry of the worship leader.

Methodology for Study

Methodology for this thesis includes the evaluation of: 1) Biblical research and exegesis; 2) historical research; and, 3) research of published literature on worship, theology of imagination, aesthetics, artistic expression, discipleship, and pastoral theology of local church worship administration.

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[6] Bruce K. Waltke and Charles Yu, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach*. Grand Rapids, MI: Zondervan, 2007, 9.

Special Terminology Used in this Study

Throughout this thesis project special terminology is used. Below the author lays out the intent of various often-used phrases and terms.

Artistic Expression Specialist

Modern thinking about artists, especially in evangelical churches, frequently assumes *artists* to be strange, unrelated to and even dangerous to the purposes and people of the community. Artists are often thought to be somehow operating outside of the norms of the general community, somewhat counter-cultural, and perhaps even adversaries of the community. This thesis project sees the *artistically capacitied person—the artist*—as someone different than that. Based on the biblical revelation—specifically related to the Hebrew term *craftsman*; defined herein as *a person designed by God to have unusual wisdom for imaginative design and expression*—this thesis assumes God intends for this person to play a "specialized" and critical role in the midst of the community, as well as for the community of believers. This thesis assumes the biblical role of this *artistic expression specialist* to be one of *leading* people and the community *into touching the transcendent realities of encountering God*, and the one *who gives handles* for people and the community *to hold and interact with the other transcendent realities of life* and living. Therefore this term, *artistic expression specialist*, is trying to go beyond the incorrect but popular modern notions about the *artist*¸ while underscoring the biblical mandates and purposes for these specially-designed people.

Artistic Kingdom Servant

This phrase, *artistic Kingdom servant*, attempts to underscore and draw together the biblical revelation that these artistically endowed people hold specific and important roles within the Kingdom purposes and plans of God. Also, they are given by God certain stewardships through their artistic capacities for which they are responsible to carry out. The author has shaped this phrase with the hope that both the artistic person—who often sees no place for their orientations, capacities, passions and abilities in the service of God's Church—and the Church Leadership—who most often either see no place for the artistic specialist in the work of the Church and its mission; or fear that these "artists" will actually be hurtful to the purposes of the church—will see the role of the artist as strategically designed and assigned by God for His Kingdom purposes.

Companioning Worship Walk

This phrase, *companioning worship walk*, attempts to underscore the lived-out intent of worship as relationship that Scripture reveals, declares, and mandates. Jesus, though he never affirmed breaking the Laws of God, always affirmed an inner heart-focus and expression in intimacy of relationship with God. Worship, as Jesus modeled and declared (e.g. John 4:19-24[7]), is a way of life, a relationship, a life-walk wherein we live out the purpose for which God created us and intended from the beginning—to companion with Him in constant worship of Him; a relationship, not a religion. This

[7] Unless otherwise noted, all Scripture used in this thesis will be taken from *The Holy Bible: New International Version, Containing the Old Testament and the New Testament*. Grand Rapids, MI: Zondervan Bible Publishers, 1978.

phrase, a companioning worship walk with God is the author's attempt to express the biblical emphasis of worship—that of an intimate, never-ceasing, companionship with God. See Deuteronomy 6:4-5, Leviticus.19:18, Mark 12:29-31; John 4:19-24, just for a few examples.

Faithing

This phrase, *faithing*, attempts to combine two dynamics of faith that must be mysteriously combined in order that faith actually exists: the intellectual assent OF the objective truth that God does exist and under girds all life and living, not to mention any particular movement of the believer; and in-the-moment-trust and implementation-in-the-actual-moment of life where the believer is "having faith." An example would be the actual moment when the Disciple Peter steps out of the boar and for at least a moment actually walks on water. Peter, at that moment, was faithing. The term, in this project, is getting at what both Hebrews 11:1 and 11:6 are getting at—the in-the-moment mystery of actually trusting in God and His sustaining power. That "transactional" "mysterious" reality is more than "having" faith; it is "implementing" faith, actively, actually, authentically. Therefore, when the author attempts to express that phenomenon of actively having faith, he writes the term faithing.

Imaginative Human Expression

This phrase, *imaginative human expression*, emphasizes what the author believes is a better description of the phenomenon of the creative and imaginative activities, and

resulting creative objects, people often call *art*. Since the Modernist definition of art is generally the default definition people hang their thinking on (the Modernist definition of "art" is: '. . . activities and objects of abstract contemplation . . .'[8]). This definition is neither correct (in the context of reality) nor helpful (concerning why God designed imaginative abilities, activities, contexts, environments, or artifacts). God designed artistic expressions, contexts, and activities (like rituals, liturgies, pageants, ceremonies, memorials and such) so that finite human beings and human community can interact with transcendent realities, starting with the worship of the Creator God. But today in our churches, with the normal views held about artistic expression and artistic specialists, art and artists are generally either written off, or not considered in the first place This reality is both a shame and a mistake. Therefore the author of this thesis attempts to reshape the readers thinking habits about creative expression, art, and artists—especially as these things relate to the life of the Church and its worship—by using this more descriptive phrase, imaginative human expression. This phrase also underscores the important, but often overlooked, role of the human's God-designed imaginal intelligence—an important dynamic of the human mind which most Christians either overlook or dismiss.[9]

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[8] Dr. Nicholas Wolterstorff, *Art in Action: Toward a Christian Aesthetic*. Grand Rapids, MI: Eerdmans, 1980.

[9] For example, no English translation the author knows of correctly translates Isaiah 26:3 correctly. For example the NIV translation is as follows: "You will keep in perfect peace him whose mind is steadfast, because he trusts in you." The actual translation should include the correct term there used in the Hebrew; that is, "him whose *imagination* is steadfast (or more rightly rendered, '. . . whose *imagination* is focused on God . . .'). This Protestant resistance to the reality that imagination is a God-designed dynamic of the human mind is a great problem for Christians who are trying to grow to be more fully human under the Lordship of Christ.

Imaginative Expression Specialist

This label, *imaginative expression specialist*, refers to the kind of artist who understands why God has given them such wisdom in the area of imaginative design and expression. This person is also the person in the Bible described by the term craftsman (cf. for example, Exodus 35:30-36:3). In this project, this label is attempting to describe the function this person serves in the human community, as well as in the community of believers-in-Jesus.

Worship Leadership

In this curriculum the label *worship leadership* has a larger-than-normally-understood meaning. Please note well that in this curriculum the label worship leadership includes three groups of people—worship-leader practitioners, pastors, and volunteer church leaders. The reader should note that the reality that so often it is the non-artistic leadership of the church that has the most to say about the worship of the church; an extremely important issue, and a point missed by many Church leaders.

Readers should clearly understand that the author of this curriculum urges that these three groups of people become urgently and much more serious about discipling worship leadership. Whether they recognize it or not, each of these leadership groups—pastors and volunteer church leaders, as well as the specific worship leader practitioners—are leading and shaping the worship lives of North American Christians. The time is now that the attitudes and practices of those comprising each of these groups of leaders must change if the North American Church will be able to increase its

effectiveness in moving worship back towards its rightful, central, place in the life of the Church and its people.

Also, it is these three groups—pastors and volunteer church leaders, as well as the specific worship leader practitioners—who must initiate intentional efforts to prioritize the task of discipling the next generation's worshipers.

Worship-Way-Of-Life

In this thesis the phrase *worship-way-of-life* attempts to summarize in a concise way the core focus of life the New Testament reveals and teaches. It is a life that is first revealed through what Jesus' life models and what he taught. Then it is the sort of life advocated through the teaching and life-model of the New Testament writers. The phrase, a worship-way-of-life, attempts to emphasize the centrality of worship to one's every-day, minute-by-minute way of living; what the author understands the Bible to emphasize from beginning to end.

Conclusion

The main motivation for developing this worship training resource comes out of a need in the author's own ministry. There exist very few clear, practical and biblical training resources that easily guide worship leaders into the basic New Testament teachings on worship and its role in the life of believers. This is true even though there is no doubt that the period of 1970-2010 has seen wonderful growth in focus on worship.

So this thesis study looks to contribute a rational for the development of worship training and discipleship curricula that will provide what is true about the basics needed by worship leadership (practitioners, pastors, and volunteers) —basics they need to know, understand, practice, and envision about worship in a number of ways. The idea is to use the findings of this investigation to provide a rationale for the development of training resources for worship leadership in three ways:

1) It will provide rationale to develop materials that give basic guidance for worship-leader-practitioners who have little experience or orientation in guiding a church worship ministry, helping them move beyond "flying by the seat of their pants" to at least a basic blueprint for some of the major components of worship ministry management;

2) It will provide rationale to develop materials that more experienced worship leadership can use to intentionally disciple less-experienced worship leadership, and other church leadership who possess little insight into the myriad behind-the-scenes things that must take place to make a worship service actually happen.

3) It will provide rationale to develop materials that suggest pathways on which pastors and other "non-artistic" church leadership can travel to orient themselves and help orient others under their stewardship in some of the basic elements essential to worship ministry.

CHAPTER TWO:

LITERATURE REVIEW

There exists much published, and some unpublished, investigation of general topics related to discipleship. Even so, since this study focuses on the needs surrounding discipleship training of worship leaders and artists, this chapter will probe similar studies that have direct relationship to discipling worship leadership and those involved in worship presentation. In order to help establish research credibility, the following similar studies have been evaluated: theology of worship, theology of aesthetics, pastoral theology of discipleship , pastoral practicum related to local church ministry.

Similar Studies In Theology Of Worship

In North America, between 1980 – 2010, the Church has witnessed an amazing increase of interest, and publishing, in the area of worship theology proper. The question though that faces North American church leaders today is whether or not there is adequate training curricula specifically available and accessible to local church leaders for training their own congregational worship leadership.

During this time (1980-2012) biblical theology studies focused on worship have set a precedent for emphasizing worship as a central concern of God's, and therefore should also be the central focus and practice for His people. For example, Robert

Webber's *Worship is a Verb* (1985)[1] was one of the earlier 'new' texts that dealt with the theology of worship, while emphasizing the biblical focus on worship as a way-of-life more than simply church service attendance.

Theologian David Peterson has the strongest work on basic theology of worship in his book, *Engaging with God: A Biblical Theology of Worship* (1993).[2] In that same year, *Worship: Adoration and Action* (1993), edited by well-known theologian D.A. Carson,[3] set precedent on the study and presentation of diverse worship theology to the evangelical church. These two works exemplified the reality that prominent theologians were seeing the Church's growing interest in worship and therefore demonstrating a need for more theological accuracy in understanding the true meaning of worship. These works are important to the general area of worship studies, but they do not in themselves create a training curriculum for local church leadership.

The great changes in worship began to accelerate during the1960's. As early as 1967, the now prominent Methodist Notre Dame liturgical scholar, James F. White, wrote *The Worldliness of Worship*,[4] noting the beginning rumblings of change in worship coming to North American church worship. Then, in 1989, White released his

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[1] Robert Webber. *Worship Is a Verb: A Biblical, Historical and Practical Introduction*. Waco, TX: Word Publishers, 1985.

[2] David Peterson, *Engaging with God: A Biblical Theology of Worship*. Grand Rapids, MI: W.B. Eerdmans, 1993.

[3] D. A. Carson. *Worship: Adoration and Action*. Grand Rapids, MI: Published on behalf of the World Evangelical Fellowship by Baker Book House, 1993.

[4] James F. White. *The Worldliness of Worship*. New York, NY: Oxford University Press, 1967.

observations on *Protestant Worship: Traditions in Transition*.[5] Not a purely 'theological' work, White's volume notes the challenges congregants were beginning to level concerning 'conventional' thinking related to the theology of worship.

That same year, theologian and megachurch pastor, Dr. John Piper, finished his important book on the Church and Missions, *Let the Nations Be Glad* (1993),[6] with the now famous statement, "missions exists because worship does not."[7] It should be noted that Piper had already published his now well known book, *Desiring God: Meditations of a Christian Hedonist* (1986),[8] which though not normally thought of as a book on worship, presses the issue that delighting in God—the focus of worship—is the chief duty of the believer. Then, in 2002, Piper published one of the best theological overviews of New Testament worship teaching in chapter 28, of his book, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*.[9] Also during this period it is notable that the Southern Baptist's publishing house, Broadman & Holman, released Henry Blackaby's, *Experiencing God: How to Live the Full Adventure of Knowing and*

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[5] James F. White. *Protestant Worship: Traditions in Transition*. Louisville, KY: Westminster/John Knox Press, 1989.

[6] John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions*. Grand Rapids, MI: Baker Books, 1993.

[7] Piper, Ibid., 1.

[8] John Piper, *Desiring God: Meditations of a Christian Hedonist*. Portland, Or: Multnomah Press, 1986.

[9] John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*. Nashville, TN: Broadman & Holman, 2002.

Doing the Will of God.[10] Although these books investigate the breadth and need for a theology of worship, they still did not provide specific curricula for training local congregational worship leadership.

During this same period many evangelicals were worried over emerging theological shifts coming from the assaults of mainstream culture's Rationalism and Modernity, and the emerging post-modern thinking (which some feel should be called hyper-modernism). Out of these concerns a number of theological works on the person of God and His truth were written and impacted the general field of worship studies. These include: David Wells' *No Place For Truth: Or Whatever Happened to Evangelical Theology* (1993)[11]; Mark Noll's classic work, the *Scandal of the Evangelical Mind* (1994)[12]; Bruce Ware's two books in this area, *Their God is Too Small* (2003)[13] and *God's Greater Glory* (2004)[14]; two works of James K. A. Smith, *Who's Afraid of Postmodernism?* (2006),[15] and *Desiring the Kingdom: Worship, Worldview, and Cultural*

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[10] Henry T. Blackaby and Claude V. King. *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God*. Nashville, Tenn: Broadman & Holman Publishers, 1994.

[11] Wells, David F. *No Place for Truth, or, Whatever Happened to Evangelical Theology?* Grand Rapids, MI: W.B. Eerdmans Pub. Co, 1993.

[12] Noll, Mark A. *The Scandal of the Evangelical Mind*. Grand Rapids, Mich: W.B. Eerdmans, 1994.

[13] Bruce A. Ware, *Their God Is Too Small: Open Theism and the Undermining of Confidence in God*. Wheaton, Ill: Crossway Books, 2003.

[14] Bruce A. Ware, *God's Greater Glory: The Exalted God of Scripture and the Christian Faith*. Wheaton, IL: Crossway Books, 2004, 2009.

[15] James K. A. Smith, *Who's Afraid of Postmodernism?: Taking Derrida, Lyotard, and Foucault to Church*. Grand Rapids, MI: Baker Academic, 2006.

Formation (2009);[16] and, Roger Lundin's, *Believing Again* (2009).[17] These works are very important for providing a basis for theological truth in general and a theological basis for the foundations of worshiping a "God who is there" about which Francis Schaeffer wrote18—the absolute cornerstone of worship. But these works, in and of themselves, did not provide a specific body of curricula for discipling congregational worship leadership.

It seems the Church's struggles, coming from congregants pressing for more culturally relevant worship liturgies and expressions in their own congregations, and the Western Church's increasing focus on worship in general, continued to motivate more good work in the study of worship theology, including the following studies: Dallas Theological Seminary's Dr. Ron Allen's excellent work on key theological issues of worship, *The Wonder of Worship* (2002),[19] and Gordon-Conwell Theological Seminary's Dr. John Jefferson Davis' *Worship and the Reality of God* (2010).[20] These studies have given the Church two works that provide excellent exegetical studies that will serve well

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[16] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*. Grand Rapids, MI: Baker Academic, 2009.

[17] Roger Lundin. *Believing Again: Doubt and Faith in a Secular Age*. Grand Rapids, MI: W.B. Eerdmans Pub, 2009.

[18] Francis A. Schaeffer, *The God Who Is There; Speaking Historic Christianity into the Twentieth Century*. Chicago, IL: Inter-varsity Press, 1968.

[19] Ronald Barclay Allen, *The Wonder of Worship: A New Understanding of the Worship Experience*. Nashville, TN: Word Pub, 2001.

[20] John Jefferson Davis. *Worship and the Reality of God: An Evangelical Theology of Real Presence*. Downers Grove, IL: IVP Academic, 2010.

the training of worship leadership. As good as these books are individually and collectively, they do not provide a training curriculum.

Finally, note that through applied theological studies related to worship, a number of important works have appeared over the last twenty-five years that may be applied to a curricula for discipling worship leaders. Some of those biblical and theological studies deal with the fact that worship is central in every book of the Bible. Therefore these works directly bear some importance to worship studies in general and discipling worship leadership in specific. They are: Dr. Barry Liesch's *People in the Presence of God* (1988),[21] Dr. Noel Due's *Created for Worship* (2005),[22] Dr. Allen P. Ross's, *Recalling the Hope of Glory* (2006),[23] and Dr. Vernon M. Whaley's *Called To Worship* (2009).[24]

Along these same lines, this period of time also saw a marked increase in ministerial studies—particularly doctor of ministry writing projects. In the sampling of eleven that follows, note that in the 80's there is only one, in the 90's there is only one, but following 2000 there is a marked increase in the number of theses being developed (the following are chronologically listed):

Blom, Calvin A. "Development Of A Manual For Enhancing Private And Corporate Worship." D.Min. thesis, Trinity Evangelical Divinity School,

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[21] Barry Wayne Liesch, Joseph Comanda, and Michael G. Smith, *People in the Presence of God: Models and Directions for Worship*. Grand Rapids, MI: Ministry Resources Library, 1988.

[22] Noel Due, *Created for Worship: From Genesis to Revelation to You*. Fearn, Ross-Shire, Scotland: Christian Focus, 2005.

[23] Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. Grand Rapids: Kregel academic, 2006.

[24] Vernon M. Whaley, *Called to Worship: The Biblical Foundations of Our Response to God's Call.* Nashville, TN: Thomas Nelson Publishers, 2009.

1988. In Dissertations & Theses: Full Text [database on-line]; available from http://www.proquest.com (publication number AAT 0379198; accessed April 1, 2012).

Tuttle, Don Wesley. "A Strategy for Identifying the Necessary Elements of a Worship Studies Program" DMin thesis, Liberty University, 1999. In Publication: Doctoral Dissertations and Projects, http://digitalcommons.liberty.edu/doctoral/ (accessed 2012-0331).

Mabry, Paul. "A Strategy for the Implementation of Contemporary Worship in a Church of the Nazarene." DMin thesis, Liberty University, 2004. Publication: Doctoral Dissertations and Projects, http://digitalcommons.liberty.edu/doctoral/ (accessed 2012-0331).

Mathews, Steven Hughes, "A Spiritual Disciplines-Based Curriculum For The Local Church." D.Min. thesis, Liberty University, 2005. Publication: Doctoral Dissertations and Projects, http://digitalcommons.liberty.edu/doctoral/ (accessed 2012-0331).

Clarke, Holt A.. The discipleship art of biblical mentoring: A Christian discipleship curriculum design for fashioning a Great Commission Church. D.Min. thesis, Drew University 2005. In Dissertations & Theses: Full Text [database on-line]; available from http://www.proquest.com (publication number AAT 3166947; accessed April 1, 2012).

Gillis, William W. "The Influence of God-centered Discipleship in Worship." D.Min. thesis. Bethel University, 2009. In Theological Research Exchange Network, TREN #046-0078 http://www.tren.com (accessed 2012-0330).

James, Christopher N, "Discipling Worship-Implementing Robert Webber's Theology Of Worship Discipleship, And Spiritual Formation At Sanctuary In Woodridge, Illinois." DMin thesis. Northern Seminary, 2009. In Theological Research Exchange Network, TREN #077-0131 http://www.tren.com (accessed 2012-0330).

Johnston, Jay G., "Discipleship: Stepping Stones to Developing Your Church's Discipleship Strategy." D.Min. thesis. Liberty University, 2009. Publication: Doctoral Dissertations and Projects, http://digitalcommons.liberty.edu/doctoral/ (accessed 2012-0331).

Lepinski, Jon. "Engaging Postmoderns in Worship: A Study of Effective Techniques and Methods Utilized by Two Growing Churches in Northern California." D.Min. thesis, Liberty University, 2010. In Dissertations & Theses @ Liberty University [database on-line]; available from http://www.proquest.com (publication number AAT 3402455; accessed April 1, 2012).

Whaley, Rodney. "Developing a Strategy of Worship for Evangelical Believers Born from 1945 to 1955." D.Min. thesis. Liberty University, 2010. Publication: Doctoral Dissertations and Projects, http://digitalcommons.liberty.edu/doctoral/ (accessed 2012-0331).

Huckaby, Mark Keith. "Mentoring Men for the Master, International: The Unique Man, Ministry, and Model of Discipleship." D.Min. thesis, Liberty University, 2012. Publication: Doctoral Dissertations and Projects http://digitalcommons.liberty.edu/doctoral/ (accessed 2012-0331).

Similar Studies In Theology Of Aesthetics

During this same four decades (1970-2012) a number of important works emerged in the biblical theology of the arts and aesthetics, an area out of which worship leadership disciples must consider and use for helpful resource.

Two foundational works published before 1970 provide contribution to the process of developing curricula: The philosophical work by Catholic theologian Jacque Maritain, *Creative Intuition in Art and Poetry* (1953);[25] and the work of Protestant European theologian Hans Rookmaaker, *Modern Art and the Death of a Culture* (1970).[26]

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[25] Maritain, Jacques. *Creative Intuition in Art and Poetry*. New York, NY: Pantheon Books, 1953.

[26] Rookmaaker, H. R. *Modern Art and the Death of a Culture*. Downers Grove, IL: Inter-Varsity Press, 1970.

The late evangelical missionary and theologian, Francis Schaeffer wrote an important, booklet titled *Art in the Bible* (1973).[27] This essay addressed the importance of Christian participation in "the arts." Schaeffer's booklet was followed by another important Rookmaaker essay, *Art Needs No Justification* (1978).[28]

In 1980, the evangelical community saw an increasing stream of substantive theological works concerning artistic human expression. First, was Nicholas Wolterstorff's *Art in Action* (1980).[29] Wolterstorff gives the foundational biblical and philosophical argument that artistic human expression is sourced in God intended by God to integrated into all of life, including and especially in the worship life of His Church. Second is a foundational Christian study on the biblical role of human artistry and imagination in life and worship by Leland Ryken, *The Liberated Imagination: Thinking Christianly About the Arts* (1982).[30] Ryken seems to be one of the most prolific Christian theologian of the 70's and 80's, writing especially on imagination theologically.

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[27] Schaeffer, Francis A. *Art and the Bible: Two Essays*. London: Hodder and Stoughton, 1973.

[28] Rookmaaker, H. R. *Art Needs No Justification*. Downers Grove, IL: Inter-Varsity Press, 1978.

[29] Wolterstorff, Nicholas. *Art in Action: Toward a Christian Aesthetic*. Grand Rapids, MI: Eerdmans, 1980.

[30] Ryken, Leland. *The Liberated Imagination: Thinking Christianly About the Arts*. Wheaton, IL: H. Shaw Publishers, 1989.

_____. *Triumphs of the Imagination: Literature in Christian Perspective*. Downers Grove, IL: InterVarsity Press, 1979.

This is followed by a series of books by various authors: *The Gift of Art: The Place of the Arts in Scripture* (1983)[31] by Gene Edward Veith; Dr. Frank E. Gaebelein wrote *The Christian, The Arts, and Truth* (1985);[32] Gene Veith wrote *State of the Arts: From Bezalel to Mapplethorpe* (1991).[33] In the same year, Cambridge University music scholar, pianist and theologian, Dr. Jeremy S Begbie wrote *Voicing Creation's Praise: Towards a Theology of the Arts* (1991);[34] *Walking on Water; Reflections on Faith and Art* (1995) was written by author, novelist and Christian poet Madeleine L'Engle;[35] the Catholic Church published their *Letter of His Holiness Pope John Paul II to Artists* in 1999;[36] and, the next year, *Good Taste, Bad Taste, and Christian Taste. Aesthetics in Religious Life* (2000)[37] was published by Professor Frank Burch Brown.

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[31] Veith, Gene Edward. *The Gift of Art: The Place of the Arts in Scripture*. Downers Grove, IL: InterVarsity Press, 1983. *State of the Arts: From Bezalel to Mapplethorpe*. Wheaton, IL: Crossway Books, 1991.

[32] Gaebelein, Frank E., and D. Bruce Lockerbie. *The Christian, the Arts, and Truth: Regaining the Vision of Greatness*. Portland, Or: Multnomah Press, 1985.

[33] Gene Edward Veith, *State of the Arts: From Bezalel to Mapplethorpe*. Wheaton, IL: Crossway Books, 1991.

[34] Jeremy Begbie, *Voicing Creation's Praise: Towards a Theology of the Arts*. Edinburgh, Scotland: T&T Clark, 1991.

[35] Madeleine L'Engle, *Walking on Water: Reflections on Faith & Art*. New York, NY: North Point Press, 1995; Seventh Printing, 2001.

[36] Catholic Church, and John Paul. *Letter of His Holiness Pope John Paul II to Artists*. Vatican City: Vatican Press, 1999. (http://www.vatican.va/holy_father/john_paul_ii/letters/documents/hf_jp-ii_let_23041999_artists_en.html accessed March 26, 2012).

[37] Frank Burch Brown, *Good Taste, Bad Taste, and Christian Taste: Aesthetics in Religious Life*. New York, NY: Oxford University Press, 2000.

These works were followed by *Imagine: A Vision for Christians in the Arts* (2001)[38] by British Christian journalist, Steve Turner; and, *Theological Aesthetics: A Reader* (2004)[39] by Professor Gesa Elsbeth Thiessen. Wheaton College president, Dr. Philip Graham Ryken wrote the essay, *Art for God's Sake: A Call to Recover the Arts* (2006).[40] And, more recently, Dr. Steven R. Guthrie wrote a significant work on biblical aesthetics, particularly related to the role of the Holy Spirit in human creativity entitled, *Creator Spirit: The Holy Spirit and the Art of Becoming Human* (2011).[41]

All of these works are significantly evangelical, and deeply theological; each providing a foundation stone for the task of discipling worship leadership in the role of human express in the process of the Church worshiping the Lord God Almighty.

Similar Studies In Pastoral Theology Of Discipleship

When one comes to the area of specific discipleship curricula for worship leadership, it appears that none at all exist. But over the years, a numbers of studies, texts, essays, articles and other miscellaneous materials have been written that can influence the development of discipleship curricula. Some of these works are cited here.

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[38] Turner, Steve. *Imagine: A Vision for Christians in the Arts*. Downers Grove, Ill: InterVarsity Press, 2001.

[39] Gesa Elsbeth Thiessen, *Theological Aesthetics: A Reader*. Grand Rapids, MI: William B. Eerdmans Pub, 2005.

[40] Philip Graham Ryken, *Art for God's Sake: A Call to Recover the Arts*. Phillipsburg, NJ: P&R Pub, 2006.

[41] Steven R. Guthrie, *Creator Spirit: The Holy Spirit and the Art of Becoming Human*. Grand Rapids, MI: Baker Academic, 2011.

Discipleship Training Study Guides

They are: *The Transferable Concepts*.(1974)[42] by Dr. Bill Bright, founder of Campus Crusade for Christ International; The *2:7 Series: Navigator Discipleship Training for Church Laymen* (1983)[43] by the Navigators Intl discipleship ministry; the *First Steps One-on-One Discipleship* (2000),[44] designed by Ohio Pastor Grant Edwards, especially for use in the local church; and *A Discipleship Journey: A Navigational Guide to Spiritual Formation & Mentoring* (2004)[45] by Rev. David Buehring, president of Lion's Share Ministries in Franklin, TN. All of these programs provide good models for worship leadership training material from which this curriculum map can draw.

Discipleship Theory

There are several important Twentieth Century classic contributions to the biblical and pastoral theology of discipleship, including: A.B. Bruce's *The Training of the Twelve* (1894, 1971, 1988);[46] Dietrich Bonhoeffer's *The Cost of Discipleship* (1937);[47]

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[42] Bill Bright, *Transferable Concepts*. Arrowhead Springs, CA.: Campus Crusade for Christ International, 1974.

[43] Navigators (Religious organization). *The 2:7 Series: Navigator Discipleship Training for Church Laymen : Leader's Guide*. Colorado Springs, Colo: NavPress, 1983.

[44] Grant Edwards, *First Steps One-on-One Discipleship: An Adventure for New and Renewed Believers.* Springfield, OH: Specificity Publications, 2000.

[45] David Buehring, *A Discipleship Journey: A Navigational Guide to Spiritual Formation & Mentoring*. Franklin, TN: OceanHill Communications, 2004.

[46] A.B. Bruce, *The Training of the Twelve: Timeless Principles for Leadership Development*. Grand Rapids, MI: Kregel Publications, (1894, 1971) 1988.

[47] Dietrich Bonhoeffer, *The Cost of Discipleship*. New York, NY: Macmillan, 1959.

Robert Coleman's classic *The Master Plan of Evangelism* (1963-1964);[48] and Bill Hull's *Jesus Christ Disciplemaker* (1984, 2004).[49] These texts delve into the biblical foundations of the Lord's Great Commandment (Matthew 28:18-20) to always be 'making disciples.'

Leadership

The field of leadership development also provides helpful studies. Six texts produced over the last thirty-five years provide exceptional models for leadership develop worship leaders may embrace. They are: Ted Engstom's *The Making of a Christian Leader* (1976);[50] Dr. J. Robert Clinton's *The Making of a Leader* (1988);[51] Rev. Henri Nouwen's *In the Name of Jesus: Reflections on Christian Leadership* (1989);[52] John Maxwell's *The 21 Irrefutable Laws of Leadership* (1998);[53] Arthur F. Miller's and William Hendricks' *The Power of Uniqueness: How to Become Who You Really Are* (1999, 2002);[54] and Dr. Eddie Gibbs' *LeadershipNext: Changing Leaders In A Changing*

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[48] Robert Emerson Coleman. *Master Plan of Evangelism*. Grand Rapids, MI: Revell, 2010.

[49] Bill Hull, *Jesus Christ, Disciplemaker*. Colorado Springs, CO: NavPress, 1984.

[50] Ted W. Engstrom, *The Making of a Christian Leader*. Grand Rapids, MI: Zondervan Pub. House, 1976.

[51] J. Robert Clinton, *The Making of a Leader*. Colorado Springs, CO: NavPress, 1988.

[52] Nouwen, Henri J. M. *In the Name of Jesus: Reflections on Christian Leadership*. New York, NY: Crossroad, 1989.

[53] John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. Nashville, TN: Thomas Nelson Publishers, 1998.

[54] Arthur F. Miller and William Hendricks, *The Power of Uniqueness: How to Become Who You Really Are*. Grand Rapids, MI: Zondervan, 2002.

Culture (2005).[55] All of these texts provide proven, biblical principles of leadership very appropriate for worship leader disciples to consider.

One other text important to this curriculum process is by Dr. Dallas Willard, *The Great Omission: Rediscovering Jesus's Essential Teachings on Discipleship*. Pymble, NSW, Australia : HarperCollins e-books, (2006).[56] This text compiles the writings of Dr. Dallas Willard, philosopher and Christian leader, pressing his conviction that discipleship is the great omission in today's Protestant Church.

Coaching

Given the emphasis on 'coaching' seen in the last ten to fifteen years, two texts provide sound biblical principles worthy of consideration: Dr. Gary R. Collins' *Christian Coaching: Helping Others Turn Potential Into Reality* (2001);[57] and church planter coach specialist, Dr. Robert E. Logan's very practical and accessible *Coaching 101: Discover the Power of Coaching* (2003).[58] These two works explain in detail key principles for coaching and discipling others and may be applied to worship leader discipleship.

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[55] Eddie Gibbs, *LeadershipNext: Changing Leaders in a Changing Culture*. Downers Grove, IL: InterVarsity Press, 2005.

[56] Dallas Willard, *The Great Omission: Rediscovering Jesus's Essential Teachings on Discipleship*. New York, NY: HarperCollins, 2006.

[57] Gary R. Collins, *Christian Coaching: Helping Others Turn Potential into Reality*. Colorado Springs, CO: NavPress, 2001.

[58] Robert E. Logan, Sherilyn Carlton, and Tara Miller. *Coaching 101: Discover the Power of Coaching*. St. Charles, IL: ChurchSmart Recourses, 2003.

Similar Studies in Pastoral Practicum related to Local Church Ministry

With the increased concern about worship—especially the changes in liturgy and form of actual worship services—local church worship leadership began to need guidance in the specific area of worship service production and planning. Surprisingly, there seem to be fewer published works related to this area of worship planning.

Several unpublished works provide insight into the practical aspects related to worship service production from which this project can draw. Phyllis Anita Moss' PhD dissertation to the Atlanta University Center on *The Role Of The Praise and Worship Leader: A Model for Preparing the Singer for Leadership in Contemporary Worship*[59] ". . . proposes an educational model for use by praise and worship leaders and those who endeavor to guide them in becoming skillful musicians and spiritually mature leaders of contemporary praise and worship.[60] The project helpfully aims ". . . toward the singer as praise and worship leader, . . . (particularly) on dimensions of instruction that help singers to know the meaning and purposes of worship and principles of leading worship, the nature of spirituality and vocal leadership in worship, and context-specific applications of vocal leadership in worship."[61]

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[59] Phyllis Anita Moss, "The Role Of The Praise and Worship Leader: A Model for Preparing the Singer for Leadership in Contemporary Worship" (PhD diss., Atlanta University Center, 2001). *ETD Collection for Robert W. Woodruff Library, Atlanta University Center.* Paper AAIDP14652. (http://digitalcommons.auctr.edu/dissertations/AAIDP14652 accessed 2012-0330).

[60] Phyllis Anita Moss, Ibid., 1.

[61] Ibid., 1.

In 2010, Liberty University Professor Leon Neto wrote in the *Journal of Singing* an excellent article entitled "Contemporary Christian Music and the 'Praise and Worship' Style." [62] He both identified this style's most important characteristics and provided strategies for singers to improve their performance on "this style of singing." His analysis offers vocal pedagogical concepts and practical instruction from which worship leadership will profit.

The most practical guidance related to the logistics and 'planning components' of a worship service was found in two resources that were designed for church planters; materials that were created by author, pastor and church planting specialist, Robert E. Logan. These worship service planning materials are found in two manuals he has authored: the first, in his manual for church planters, *The Church Planter's Toolkit: A Self-Study Resource Kit for Church Planters and Those Who Supervise Them*,[63] (Chapter Eight); and the second in his manual, *Releasing Your Church's Potential*, Chapter Six, "Inspiring Worship."[64]

Two newer texts provide fresh and helpful conceptual approaches to worship planning. One is a newer text by New Zealander and pastor Mark Pierson's 2010 text,

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[62] Leon Neto, "Contemporary Christian Music and the 'Praise and Worship' Style," *Journal of Singing* 67, No 2(November/December, 2010): 195-200.

[63] Robert E. Logan, and Steven L. Ogne. *The Church Planter's Toolkit: A Self-Study Resource Kit for Church Planters and Those Who Supervise Them*. Alta Loma, CA: CRM Pub, 1994, 8—1-14.

[64] Robert E. Logan, Thomas T. Clegg, and Jeanette Buller. *Releasing Your Church's Potential*. Carol Stream, IL: ChurchSmart Resources, 1998, 6—1-30.

The Art of Curating Worship: Reshaping the Role of Worship Leader[65]—in which he suggests, "It is time the church understood designing worship as an art, rather than a project, and especially not as a project that uses art. This perspective calls for a new way of thinking and talking about worship."[66] The second is the 2010 book by Constance Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*.[67]

For general help in planning worship services there is adequate help on the practices given by the following: the *Worship Team Handbook* (1998)[68] edited by Alison Siewert; three books by worship pastor Tom Kraeuter: *Keys to Becoming an Effective Worship Leader* (1991);[69] *Developing an Effective Worship Ministry* (1993),[70] and *The Worship Leader's Handbook: Practical Answers to Tough Questions* (1997, 2007);[71] one book by Robert Webber, *Planning Blended Worship: The Creative Mixture of Old and New* (1998);[72] and two books by pastor and former Continental Singers Music Team

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[65] Pierson, Mark. *The Art of Curating Worship: Reshaping the Role of Worship Leader*. Minneapolis, MN: Sparkhouse Press, 2010.

[66] Pierson. Ibid., 13.

[67] Constance M. Cherry. *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*. Grand Rapids, MI: Baker Academic, 2010.

[68] Urbana Worship Team, and Alison Siewert. *Worship Team Handbook*. Downers Grove, IL: InterVarsity Press, 1998.

[69] Tom Kraeuter, *Keys to Becoming an Effective Worship Leader*. Hillsboro, MO: Training Resources, 1991; Training Resources, 1993.

[70] Kraeuter, Tom. *Developing an Effective Worship Ministry*. Hillsboro, MO: Training Resources, 1993.

[71] Tom Kraeuter, *The Worship Leader's Handbook: Practical Answers to Tough Questions*. Lynnwood, Wash: Emerald Books, 1997 and 2007.

director, Dr. Kevin Navarro: *The Complete Worship Leader* (2001);[73] and *The Complete Worship Service: Creating a Taste of Heaven on Earth*, (2005).[74]

Summary

Though extensive research has not been done on, nor focus directly pointed toward discipling worship leadership for local church worship ministry per se, one can point identify solid study in areas closely akin to this important ministry field.

It is important to point out that none of the books, studies, essays, articles or doctoral projects cited here directly address either the need to specifically disciple worship leadership, or give definitive content and/or instruction related to that actual discipling process. The fact that no project to date seems to provide a discipling curriculum for worship leadership underscores the need for further current study.

This review of related research and literature indicates that a curriculum model for discipling worship leadership is needed. This curricula should provide a guiding resource for Church Leadership in equipping and training worship pastors, praise teams, artists and those involved in this vital area of worship ministry.

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[72] Robert Webber, *Planning Blended Worship: The Creative Mixture of Old and New*. Nashville, TN: Abingdon Press, 1998.

[73] Kevin J. Navarro, *The Complete Worship Leader*. Grand Rapids, MI: Baker Books, 2001; and *The Complete Worship Service: Creating a Taste of Heaven on Earth*. Grand Rapids, MI: Baker Books, 2005.

[74] Kevin J. Navarro, *The Complete Worship Service: Creating a Taste of Heaven on Earth*. Grand Rapids, MI: Baker Books, 2005.

CHAPTER THREE:

BASIC THEOLOGY OF WORSHIP

This Chapter Three—Basic Theology of Worship—provides a summary of some of the important basics of worship theology. If worship is central to all of life because God is supreme, then it clearly follows that those who lead Christ's body into worship should be particularly attuned to the biblical theology of worship.

The Priority of Worship

Worship is the highest priority in all of life—for each believer, as well as every Christian congregation. And, all worship leadership must hold this biblical priority or risk impotence in all the worship leading they attempt.

The Word *from* God Himself makes the fiat declaration about worship: human life should be lived with *worshiping God* as its central focus.

Under assignment from God, Moses relays God's first command, "You shall have no other gods before me" (Ex 20:3). Later, Moses calls out to God's People, "Hear O Israel, Yahweh is God; Yahweh alone!" (Deuteronomy 5:4, author's rendering). Moses immediately follows with, "Love Yahweh your God with all your heart, and with all your soul, and with all your strength" This is

worship and it is God's desire to be first priority in the lives of his best creation, man and woman.

The Psalmist, King David, repeatedly proclaims the same message:

> 9 All the nations you have made
> will come and worship before you, O Lord;
> they will bring glory to your name.
> 10 For you are great and do marvelous deeds;
> you alone are God. (Ps 86:9-10)

The prophet Isaiah, proclaims:

> This is what the Lord says —
> Israel's King and Redeemer, the Lord Almighty:
> I am the first and I am the last;
> apart from me there is no God. (Isa 44:6)

Worship of God is the central priority in The New Testament Jesus, God in human flesh, implies no less when declaring the primary reality of life: "I tell you, if these (followers) were silent, the very stones would cry out" (Luke 19: 40, RSV).

All of Christ's Apostle's send the same message. The Apostle Peter instructs the believers in Rome: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, *that you may declare the praises of him* who called you out of darkness into his wonderful light" (1 Peter 2:9, emphasis the author's). Peter is saying that Jews *and* Gentiles *alike* have been called back to God; and called first and foremost for the purpose of His worship.

The writer of the New Testament Letter of Hebrews pens the following:

> Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, 29 for our "God is a consuming fire" (Hebrews 12:28-29).

The Apostle John finishes the New Testament cannon declaring that in the New Jerusalem, "No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will *servingly-worship* him . . ." on into the everlasting (Revelation 22:3, author's rendering).

Who is God?

If worship is to be central in all Church life and focus, then the question, "Who is God" must also be addressed. Four major theological realities must be articulated: 1) God is supreme, 2) God is creator, 3) God is holy, and God is *hesed*-love.[1]

First, God is supreme. God is not a created being. He is eternally existent, all powerful (omnipotent), all knowing (omniscience), all wise. (omnisapient), and everywhere present (omnipresent) at all times). The Scriptures are clear that there are simply no other gods.

God was makes an absolutely clear that He *IS* the supreme and only God.

> "*Hear, O Israel: Yahweh is God; Yahweh alone*" (Deuteronomy 6:44).

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[1] There are many listings of God's attributes. Wayne Grudem lists thirty-five attributes of God in his *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity Press, 1994)), see p. 1079.

The Hebrew language, especially in its historical context, is clear, precise, unequivocal. The Bible declares no other god exists. The implication is that other spirits, other alleged gods simply are not gods at all. There is only the One, True GOD. Period.[2]

Second, God is holy. He is completely '*other-than'* and '*unique from'* His creation. His 'otherness' or His being 'unique from' and 'above' His creation is especially seen in His divine *moral purity and beauty."* God's nature and person is completely separated from sin and evil. He is absolutely devoted to His own divine perfect honor and glory.[3]

It is almost impossible to adequately 'explain' God's "holiness" because His reality here is so great. The Hebrew term for 'holy' is '*qadowsh*.' Some theologians translate this term 'pure.' Its larger meaning includes absolute purity. In Scripture, writes Dr. Ron Allen, 'holy' is ". . . 'to be different,' 'to be other,' 'to be distant.' Of course, God *is* pure! But in His holiness, He is absolutely *unique*. There is nothing in the entire universe that may be compared to Him."[4]

'Qadowsh' presents the "*BIG-NESS*" of God, the "weightiness" of God, the "awesome substance and moral beauty" of God; and thus His absolute

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[2] Other Scriptures that underscore the claims of one, true and living God: Exodus 3:13-15; Deuteronomy 4:35, 39; Isaiah 44:6; 45:5, 22; Joel 2;27; Jeremiah 10;10; Mark 12:32.

[3] Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: Inter-Varsity Press, 1994, 202.

[4] Allen, Ibid., 43-44.

"*otherness*." He is not a 'creature.' He is completely and eternally unique. He alone is GOD.[5]

Third, God is The Creator. The Bible starts with the reality that the *uncreated* God—who was already existing, before time and space existed—created *all* that is: all the cosmos; all time, space, spiritual and transcendent realities; all physical reality, life, truth, goodness and beauty; everything that is.[6]

Finally, God is *Hesed-Love*. God is both, 'uniquely different from' and 'above' His creation, and perfectly loving toward his creation. Moreover, God created humans for the specific purpose of companioning with Him, in perfect harmony and communion. This love is not simply "affection." This is *hesed-love.* It involves compassion, longing, delight, pursuit, mercy, patience, forbearance, and unceasing-staying-power. This love is at the deepest level possible. So much so that, even though humans are frail and sinful, God chooses to pursue. It is this *hesed-love* that compels God to pursue human companionship,

The term *hesed* actually expresses the overwhelming capacity of God to show patient and passionate love toward His human creatures. Exodus 34:5-7 demonstrates this *hesed-love* capacity:

> 5 Then *Yahweh* came down in the cloud and stood there with him (Moses) and proclaimed his name, *Yahweh*.

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[5] Scriptures that underscore God's holiness: e.g. Exodus 15;11; Psalm 89:6-8; 113;5; Isaiah 40;25.

[6] Scriptures that underscore God as Creator: e.g. Genesis 1:1, 27-28; John 1:1-4; Colossians 1:16-17.

> 6 And he passed in front of Moses, proclaiming, " *Yahweh*, *Yahweh*, the compassionate and gracious God, slow to anger, abounding in love (*hesed*) and faithfulness,
> 7 maintaining love (*hesed*) to thousands, and forgiving wickedness, rebellion and sin."

Dr. Ron Allen gives good insight into the depths of this term *hesed*, especially referencing this passage. He writes:

> This is the term that is so rich in its biblical use that translators have difficulty expressing its meaning. It is rendered variously as "loving mercy," "lovingkindness," "merciful goodness," "kindness," "mercy," "goodness," "lasting love," "loyal love," "unfailing love, " and others.[7]

Dr. Allen then goes on to note,

> Bruce Waltke stressed years ago that the most felicitous rendering (of the term *hesed*) is "loyal love." This ties together the element of "love and mercy" and "loyalty and steadfastness." This word *hesed* reveals the name, nature, and character of God in a most impressive way. He is everlastingly loyal to His covenant, to His people, to His promises.[8]

God not only created humans. He created them in order to love them with a *hesed*-love, and to have them companion with Him. He did all of this through His mysterious wonder-filled will and wisdom.[9]

The Old Testament prophet, Isaiah demonstrates God's *hesed*-love and desire for people to receive healing, repair and a new life when he proclaims in Isaiah 43:1-3:

> 1 But now, this is what the Lord says —

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[7] Ibid., 49.

[8] Ibid., 49.

[9] Scripture that supports God's Hesed-love: e.g. Gen 2:4-9 & 3:8a; Ps 139:13-14; John 1:10-14; Eph 2:1-10; Heb 1:1-3;1 Peter 2:9-10;1 John 4:9-12; and, Rev 3:20-21.

he who created you, O Jacob,
he who formed you, O Israel:
"Fear not, for I have redeemed you;
I have summoned you by name; you are mine.
2 When you pass through the waters,
I will be with you;
and when you pass through the rivers,
they will not sweep over you.
When you walk through the fire,
you will not be burned;
the flames will not set you ablaze.
3 For I am the Lord, your God,
the Holy One of Israel, your Savior; . . .

Again, John the Apostle describes this kind of hesed-love when he writes;

16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. 19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. 20 Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. 21 But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God." (John 3:16-21)

In summary, these are four basic realities of the nature of God. Our God is the *one-and-only* God who is supreme, creator, holy and *hesed*-love. They provide basis for our worship and love of Him as Sovereign Lord.

Biblical Worship Defined?

There are at least four major theological issues worship leadership must know in order to lead congregations toward a biblical practice of worship. These

issues comprise four core assumptions and motivations that will help a working definition for practicing worship:

Worship is Trinitarian. Biblical worship is Trinitarian. Scripture throughout confirms that the believer is to worship all three Persons of the Holy Trinity as God.

Believers are to worship *God the Father*.

> John 4:19-25 points out that *God the Father* is looking for worshipers who ". . . worship (Him) in spirit in truth."
>
> "In love he (God, the Father) predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will— 6 *to the praise of his glorious grace*, . . ." (Ephesians 1:4-6, emphasis the author's).
>
> "Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and *so worship God acceptably* with reverence and awe, 29 for our "God is a consuming fire." (Hebrews 12:28-29) (Emphasis the author's.)

Believers are to worship *God The Son, Jesus*.

> "When they saw him (Jesus), *they worshiped him* . . ." (Matt 28:17, emphasis the author's).
>
> So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. 9 Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet *and worshiped him*. (Matt 28:8-9, emphasis the author's).
>
> Jesus heard that they had thrown him (a man formerly blind whom Jesus healed), and when he found him, he (Jesus) said, "Do you believe in the Son of Man?"

> "Who is he, sir?" the man asked. "Tell me so that I may believe in him."
>
> Jesus said, "You have now seen him; in fact, he is the one speaking with you."
>
> Then the man said, "Lord, I believe," *and he worshiped him*. (John 9:35-38, emphasis the author's).

Believers are to worship *God, the Holy Spirit,* and *through His Agency.*

In Eph 1:13-14, the Apostle Paul emphasizes that believers praise the glory of the Holy Spirit—which is to say, worship Him:

> Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — *to the praise of his (God the Spirit's) glory*. (emphasis the author's)

Worship leaders should clearly note that New Testament Worship is initiated through the *will* of the Father, the *work* of the Son, and the *agency* of the Spirit. It is the Triune God who energizes the human (and human community of worshipers) *to* worship. He enables worship through the power His Spirit, through the work of Christ. He receives that worship. He is glorified by that worship. He is the beginning, the means, the object, and the end of all *true worship.* As Paul writes, "For from Him and through Him and to Him are all things. To Him be the glory forever! Let it be!" (Ro 11:36-12:1). True worship is sourced, energized and culminated in the Triune-God revealed through Jesus Christ and the Holy Christian Scriptures.

Biblical worship is Christ-Focused. God is accessed through the work of Jesus Christ:

> When he (Jesus) had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. 51 While he was blessing them, he left them and was taken up into heaven. 52 Then they worshiped him . . .
> (Luke 24:50-51)

> In him (Christ) we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be *for the praise of his glory*.
> (Ephesians 1:11-12, the author's emphasis.)

> Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
> (Hebrews 4:14-16)

Worship is *Spirit-Empowered*. *True worship*, is always and only 'energized' by, through and in the power of God's Spirit. It is ". . . the Spirit (Who) motivates and equips believers for ministry to one another in the congregation and for service in the world," writes theologian David Peterson.[10] The Apostle Paul points believers in this same direction:

> For it is we who *are the (true) circumcision*, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh . . . (Philippians 3:2-4, emphasis the author's).

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[10] *Engaging God: A Biblical Theology of Worship* by David Peterson. (Grand Rapids, MI: Eerdmans. 1992), 188.

It is wondrous to recognize the marvelous mingling of Christ's work and the Spirit's work in the mystery of God giving people access to His worship:

> How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may *serve* (*latreúein*) the living God! (Hebrews 9:14)

Note the term here translated "serve." Another rendering of this term would be *service-based-worship* or *service-filled-worship*.[11]

Worship is *God's-Word-Centered*. All practices, experiences or fruit of one's worship must find their foundations and affirmation within the perimeters of the Word of God, the historic Christian Scriptures. Whether personal worship or public worship, if those worship endeavors are not founded on, and referenced to the Cannon of Scripture of the historic Christian Church, then those worship endeavors, no matter how sincere, are not in fact true worship.

Romans 10:3, and 2 Corinthians 11:4 and Galatians 1:6-9 clearly affirms this contention as a "different gospel" and as such is not acceptable. Quoting Galatians 1:6-9:

> 6 I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a *different gospel*— 7 which is

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[11] The Greek phrase is "eis tó *latreúein* Theoó zoónti" translated literally "*unto the 'serving-worship' of God, the Living (One).*" The word-family from which *latreúein* comes is the same word used by Jesus in Matthew 4:10, where He told Satan, "Worship the Lord your God, and *serve* Him only." Note the Greek rendering: "Kúrion tón Theón sou proskuneéseis kaí autoó mónoo *latreúseis*"(see Peterson, Ibid. p. 188). The word-family *LATREUO* is the second of the two major words used in the New Testament for Worship. (The same concept is found as well in the Old Testament.)

> really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! 9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

Proper worship emerges from a growing knowledge of God. *God's-Word-Centered worship* sets the stage for one to place worship into two general categories: 1) Generic Worship. This is the reality that all humans in general worship something or someone; and, 2) Scripture based worship. This is worship that is founded on the teachings of and realities revealed through God's Word.

In general, w*orship* at its root—in human experience—has to do directly and specifically with *the heart* of a person: the core of a person's being. For it is at this human "core"—the heart—that connection is made between the human and whatever it is that human worships. The heart of a person is also referred to as the spirit or will of a person. It is the person's center of being. It is the place from where all worship comes. Dr. Dallas Willard writes:

> Human beings have only some small element of spirit—unbodily, personal power—right at the *center* of who they are and who they become." And then, with reference to worship, points out, "It is . . . this spirit (or will), that must be reached , cared for, and transformed in spiritual formation. The human *will* is primarily what must be given a godly nature and must then proceed to expand its godly governance over the entire personality. Thus will or spirit is also . . . the *heart* in the human system: the *core* of its being.[12]

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[12] Dallas Willard. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs, Colo: NavPress, 2002, 34. Willard continues in this same passage that "this is why we have the biblical teaching that human good and evil are matters of the heart. It is the heart, (Mark 7:21) and spirit (John 4:23) that God looks at (1 Samuel 16:7; Isaiah 66:2) in relating to human kind, and in allowing us to relate

Two principles about generic worship should be considered: First, one can define generic worship as *a core heart conviction* that *expresses great value* for someone or something.

Second, real worship—an *inward-heart-expression*—always translates outwardly as deep *admiration* and deep *desire.* These twin forces of *admiration* and *desire* then naturally flow into *actions* of *pursuit* and *service* of the "one" or "thing" worshiped. So in broadest terms, "worship" is anything or anyone a person *admires, desires, pursues* and *serves.*

It is important to understand that worship of any kind actually occurs at the core heart of a person. It is this kind of love and worship that God is looking to receive from those he created. This is because worship is at the center of everything—living, loving, serving, and especially one's daily heart -focus.

Four scriptures support the notion that God is interested in the *heart-focus* of people:[13]

> 7 "But the Lord said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7).
>
> "You will seek me and find me when you seek me with all your heart" (Jeremiah 29:13).

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to him (2 Chronicles 15:4,15; Jeremiah 29:13; Hebrews 11:6)." This issue of *the heart* is central to every worship leaders ability to effectively design worship environments where God my come and encounter, heart-to-heart, the worshiper.

[13] Other Scriptures pressing this same point are: e.g. 2 Chron 15:4, 15; Isa 66:2; Heb 10:38.

> For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, 22 greed, malice, deceit, lewdness, envy, slander, arrogance and folly. 23 All these evils come from inside and make a man 'unclean.'" (Mark 7:21-23)
>
> Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. (John 4:23)

Scripture repeatedly declares the fact that God's concern focuses primarily on the heart of a person or a community.

Biblical Worship Described

The essence of worship is in finding satisfaction in God. Both the Old and New Testaments clearly confirms *the essence of worship* to be a life centered in and focused on *finding one's greatest satisfaction in God alone, beyond any "thing" or any "one" else*.[14] It is a thoroughly personal endeavor. While people may attempt to categorize worship as public or personal (corporate or private), *all* worship is *personal* worship. Musicians may lead a congregation in corporate praise but, that which goes on in the heart – communication between God and man – can only be experienced personally. And, every person's worship experience is different. This is because worship is experienced in the inner heart. The Psalmist of Israel re-enforces this notion:

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[14] One of the finest biblical developments of this contention—that the essence of worship is finding one's satisfaction in God alone, beyond any "one" or any "thing" else—is dealt with in detail by Pastor, Dr. John Piper in, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*. Nashville, TN: Broadman & Holman, 2002; Chapter 28.

> (The) one thing I ask of the Lord,
> this is what I seek;
> that I may dwell in the house of the Lord
> all the days of my life,
> to gaze upon the beauty of the Lord,
> to seek him in His temple. (Psalm 27:4)
>
> 2 The Lord is my rock, my fortress and my deliverer;
> my God is my rock, in whom I take refuge.
> He is my shield and the horn of my salvation, my stronghold.
> 3 I call to the Lord, who is worthy of praise,
> and I am saved from my enemies. (Psalm 18:2-3)

Ultimately worship occurs when the core of a person, recognizing their absolute need for God, repentantly and personally turns to God, reveres Him and cries out to Him—looking to find their greatest satisfaction in Him. That is the essence of worship, personally.

As the essence of worship is realized, the worship experience is fully realized. The worshiper begins to enjoy *a relationship with God* biblical that is cognitive and experiential. Scripture suggests that this happens because:

1) Worship is God-initiated. Worship, theologically and experientially, is God-initiated. God initiates all things; and in that, all that has to do with worship is initiated by Him.

History started at God's initiation. "In the beginning God created . . ." (Genesis 1:1).

At His own initiation He created Humankind to companion with Him. (Gen 1:26-28).

The moment Adam broke fellowship with Him, God initiated a redemptive program whereby human-kind could return to a companioning worship walk with Him (e.g. Genesis 3:15; Gen. 4:3- 7; Gen. 12:1ff).

And ever since, it is God who initiates and energizes our dynamic, personal relationship with humans. Throughout the Old and New Testament *God initiates* through prophets, priests, disciples and preachers to provide:

His Law (Ex 20),;

His written Word (e.g. Psalm 119, 2 Timothy 3:16);

All that we need for daily living and life (Mt. 6:11; Acts 17:28);

Our salvation (John 3:16; 1 Cor. 6:20; Eph 2:8-10), to

Very life itself, 1 John 1:2; and,

Energy to live before Him daily (Philippians 2:13)..

2) Worship is Encountering God. Worship is the substance of real encounters between God and human beings. This is where human beings actually respond back to God and in faith acknowledge Him to be God. There are two simple points here concerning worship as "encounter."

First, worship phenomena are *real* encounters; and, Second, worship phenomena are *relational* encounters.

By stating that worship phenomena are *real* encounters—they are as real as any human-to-human encounter would be. The encounters God has with people are not imaginary, fantasy, or hallucination. His encounters and the relationship

that develops between Himself and human individuals and community are as substantive and viable as any other sort of relationship humans might have. Interaction between God and humans is relational—it operates, at least in the human context, through the same relational resources that humans relate to other humans. God does provide the mysterious dimension but, He has created human beings, and gathered communities, with the ability to "relationally "relate to Himself.

In Exodus 3:14-15, God's encounter was interaction in time and space. There was communication exchange, and circumstances in real life were truly impacted as a result:

> "Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?" God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

The point of this section then is to underscore that

3) Worship is Engaging with God. A worship life with God is more than living generally in line with the morals and ethics God has revealed:

> "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean." (Matt 23:27).

True worshipers possess a substantive *connection with God.* They "engage" with the *Person of God* in a visceral, relational, transactional way. Note

how King David interacts with God at the deepest levels of intimacy. He connects with God from the core of his being:

> One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple. (Psalm 27:4)

It seems that David's 'assumption' that he could *engage with a real God*, coupled with a pattern of *interaction with God* allowed him to experience real engaged "transaction" with God. And the result was a real relationship between David and God.

4) Worship is Response. The principle of engaging with God is related to the truth that *worship is a response* to God.

Worship is response to God's initiated encounter(s) with humans and human community.

An excellent biblical illustration of worship as response, is seen in Isaiah 6:4-5:

> 4 At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.
> 5 "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."

Worship is a response which has been energized by God Himself.[15] When a believer (or a community of believers) chooses to respond to God *in worship* God, as well, responds to them ((James 4:8). When one takes a closer look at the

[15] Note too, Romans 11:33-36 vis-a-vis Romans 12:1.

Isaiah 6 passage, it can be seen that the Prophet was actually "touched" by the activities of a real heavenly being:

> 6 “Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. 7 With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."
> 8 Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I, Send me?”
> (Isaiah 6:6-8)

5) Worship is Awe of God. Scripture reveals that a major dynamic of worship is that, when worship happens, the worshiper is deeply moved by *awe*. This English term is often rendered in the Hebrew by the term *yare*, meaning *fear* in the sense of deep positive reverence, or inspired homage. For example, 1 Sam 12:18 states, “Then Samuel called upon the Lord, and that same day the Lord sent thunder and rain. So all the people stood in awe of the Lord and of Samuel.”

The New Testament Greek often renders the term, *eulabeomai*, meaning *caution*, or moved by *a godly reverence*.[16] A second Greek term, *phobeo*,[17] is used *to show reverential fear* or *marvel*.[18]

The fullness of these terms express also *humility* and *marvel* in relation with the majesty and greatness of God. When one encounters God in true

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[16] “By faith Noah, when warned about things not yet seen, in holy fear built an ark . . .” Hebrews 11:7.

[17] W. E. Vine, John R. Kohlenberger, James A. Swanson, and W. E. Vine. *The Expanded Vine's Expository Dictionary of New Testament Words*. Minneapolis, MN: Bethany House Publishers, 1984.

[18] “He said in a loud voice, "Fear God and give him glory, . . .” Rev 14:7.

worship, there will be a spontaneous, “un-self -aware” demonstration of humility, caution, reverence, often coupled with at least a recognition if not an outright declaration of amazement and marvel.

6) Worship is Acclaim. Part of the dynamic of *acclaim* is the element of *confession*. But this kind of *confession* includes declaring or admitting to one’s lowliness, frailty or imperfection, especially in relation to the majesty and greatness of God. Jeremiah did this when he confessed:, “Ah, Sovereign Lord," I said, "I do not know how to speak; I am only a child" (Jeremiah 1:6).

Acclaim also includes *praise, acknowledgement* and *thanksgiving*. Note the following example from1 Chronicles 29:20:

> Then David said to the whole assembly, "Praise the Lord your God." So they all praised the Lord, the God of their fathers; they bowed low and fell prostrate before the Lord and the king.

7) Worship is Approach. This is the desire of those encountered by God wanting to *approach Him*. Where there is growing understanding of the heart of God, even in spite of His majesty, perfection and glory, true worshipers will respond to God’s invitation to draw near to Him. This is an Old and New Testament phenomena:

King David, through his psalms, is known for this. For example, he declares,

> 10 Glory in his holy name;
> let the hearts of those who seek the Lord rejoice.
> 11 Look to the Lord and his strength;
> *seek his face always*. 1 Chron 16:10-11.

> 4 One thing I ask of the Lord, *this is what I seek*:
> that I may dwell in the house of the Lord all the days of my life, . . .
> and to seek him in his temple. (Psalm 27:4)

> 8b. . . bring an offering and *come into his courts*.
> 9 Worship the LORD in the splendor of his holiness; tremble before him, all the earth. (Psalm 96:8b-9)

> 1 Shout for joy to the LORD, all the earth.
> 2 Worship the LORD with gladness; *come before him* with joyful songs.
> 3 Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.
> 4 *Enter his gates with thanksgiving and his courts with praise;* give thanks to him and praise his name.
> 5 For the LORD is good and his love endures forever; his faithfulness continues through all generations. (Psalm 100:1-5)

The blind man healed by Jesus, exhibits the same sort of desire to approach Jesus. Note:

> So they called to the blind man, "Cheer up! On your feet! He's calling you." 50 Throwing his cloak aside, he jumped to his feet and *came to Jesus*. 51 "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." 52 "Go," said Jesus, "your faith has healed you." (Mark 10:49-52, emphasis the author's).

The Letter to the Hebrews gives the same sort of admonition to draw near:

> 14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, . . . 16 [So] Let us then

> *approach the throne of grace with confidence*, so that we may receive mercy and find grace to help us in our time of need. (Heb 4:14-16)
>
> And again:
>
> 19 Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, . . . 22 *let us draw near* to God . . . (Heb 10:19-22, emphasis the author's).

8) Worship is Availability. Where an individual or community of believers are maturing in their worship-walk with God they demonstrate a readiness and *availability* to do the *outward God-motivated actions* of the worship life. Isaiah cries out his *availability* in worship response to God's call: ". . . Whom shall I send, and who will go for us?" "Here I am!" (Isaiah 6:8a).

The Apostle Paul considered his entire assignment to proclaim the Gospel to the Gentiles a dimension of his worship, and his *availability for it* was a dynamic of his worship-way-of-life. He believed that ". . . the grace God gave [was the grace] to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God . . ." (Romans 15:15-16) [19]

9) Worship involves *Obedience.* Where worshipers are maturing in the worship-way-of-life, the obedient actions prompted by their worship encounters with God are themselves activities of worship. They are in fact what the Hebrew

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[19] Notice here, in his metaphor of his assignment being a "priestly duty." He is comparing his assignment to those of the Temple Levites who "stood before the Lord to *minister*" (Deuteronomy 10:8). What did the Levites do? They facilitated the "worship of the people." They were "worship facilitators." Paul saw that, just as the Levites facilitated the worship of the people through their *service of worship* in the Jerusalem Temple, likewise he was *available* to God to carry out his *service of worship*.

terms *sharat* and *latreuo* are describing—that which is often translated *serve* or *minister, service* or *ministry*.

Worship is much richer than the actions of actually approaching God—attending worship services, practicing various religious rituals, even going to God in one's heart during daily activities. Perhaps the activities of approaching God in worship may constitute worshiping. But *so do* the *actions* that involve service or obedience. This is living out the Hebrew (*sharat* or *sheret*) and Greek (*latreuo)* terms *which mean to minister, serve, or obey*. (More about this later).

When worshipers involve themselves in true *approachful worship,* God will encounter them, deal with them transactionally, and give them assignments. Those assignments are also, in themselves, worship. Obedience and service *are* worship; *not something else separate from* worship.

10) Worship is Way-of-Life. The Bible clearly emphasizes that the life of worship is a general *way-of-life – a life style*. Worship of The Most High is not simply limited to the parts of life focused on *exercising religious rituals*, or *private personal devotions*. Yet believers —modern and ancient — struggle to focus on worship as a general *way-of-life.* Ancient people clearly moved towards worship expressed through a wide variety of idolatry, spiritism, animism, the occult and mythology. Modern people drift towards isolating worship to the "religious practices" of their life.

But, Biblical worship is a *repeated encountering and response to the person and work of God*. It is in the Gospels where we see the greatest record of the way human life is to be lived *with God:* The daily life-walk of Jesus,[20] God the Son. Jesus models and teaches that worship is *an inward, Godward heart expression of deepest reverence, admiration, and gratitude to God*. It is outwardly manifested through worship-motivated actions of service and obedience. Some might call this "serviceful worship.".

The Apostle Paul makes a very important expansion on Jesus' worship teaching. Paul's confirms that worship is more a *way-of-living* than is simply the exercise of particular religious rituals. In Roman 12:1, he emphasizes — through the use of the term *latreuo*[21] — that it is only logical for believers present themselves as living sacrifices (of worship) to God. Paul is emphasizing that every activity of a believer's daily living should flow out of *heart-worship*. And, that *heart-worship* will naturally develop into a *worship-way-of-life*.

Biblical Worship Applied

Biblical worship involves two essential elements: First, worship must be done with reverence. This is a *reverence-based approach toward God*. Worship is *inward God-directed Expressions* of the Heart. When God encounters people,

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[20] A first major consideration related to worship being a *way of life*, is observing the life and ministry of Jesus. The teachings and life-style of Jesus both point out that the one truly maturing as a worshiper is one who moves from periodic instances of worshiping God into an inward heart-orientation of more constantly and repeatedly *encountering and responding to God* at the core of the worshiper's being.

[21] Meaning in the Greek "*the God-motivated-serving-actions* of worship."

the first human worship response one sees Scripture reveal is that people *bow in reverence* in some way. This type of deep, inward *God-directed expressions of the heart worship* is demonstrated:

By Joshua before the Angel of the Lord (Josh. 5:13ff);

With Gideon as he encounters the Angel of the Lord (Judges 6:20-23);

As David sings love to the Lord (e.g. Psalm 27:4);

When Isaiah bows in God's Throne Room (Isaiah. 6:1-8);

As Ezekiel stands before the Heavenly Being (Ezekiel. 1:28);

With the Disciples after Peter walked on the water (Mt. 14:25-33); and,

When the woman washes the feet of Jesus at Simon the Pharisee's house (Luke 7:44-48).

Second, as one encounters God, their worship translates into their own daily actions, activities and life experiences. This is *encounter-motivated-actions for God.* When God initiates real encounter with humans they get up and *obey*. They not only *acknowledge* God, but they then move into some sort of responsive action or actions.

Four biblical examples of this reality are:

1) Zacchaeus, who after his encounter with Christ, immediately began to make restitution to people he had cheated (Lk 19:8-9);

2) The woman who washed Jesus' feet at Simon the Pharisee's home (Lk. 7:44-48). Having apparently met Jesus early and experienced his healing

worship, she worshipped Jesus *from the depths of her heart*, and through an *outward, God-motivated action*.

3) The Apostle Paul declaring his desire that "Christ be exalted (worshiped) in (through the actions of) my body," Phil. 1:20;

4) Paul's declaration that God be glorified in all the 'actions we do,' 1 Cor. 10:31. This "doing all for the glory of God" is in fact *outward God-motivated actions* of worship—not something separate from worship.

These two fundamental dynamics of the worship seem *always* manifested when a people actually do worship. And these dynamics are repeatedly and consistently *expressed* by two key worship terms.

The Old Testament terms are *Shachah* and *Sharat (or Sharet)* *Shachah* means to bow low, to bend at the waste, to fall down to the ground, or to express a deep reverence from the heart that involves honoring the object of one's worship. As believers grow more deeply in the worship life with God, this reverence seems to draw the maturing believers toward a 'delighted desire' to *approach* God. As they approach God, they grow in their reverence, awe and gratitude for God's benevolence and care toward them.

Sharat or *Sharet* implies ministry, service, and obedience. In the Old Testament, it is historically the administrations of the gathered religious activities of the worshiping community. It especially applies to the people designated to carry out worship responsibilities in public.

Deuteronomy 10:8 uses this term when it states that the Levites were appointed, ". . . to stand before Yahweh and *minister to and serve* Him.

In the New Testament one finds that Greek translation of *Shachah and Sharat* are *Proskuneo and Latreuo. Proskuneo* literally means to *kiss toward*. It holds the picture of *bowing at the waist* expressing honor to another. Proskuneo keeps the same meaning held by *shachah*; one of bowing low, kneeling or falling to the ground out of deep homage for another.

Latreuo literally means *service to* or *for* another. This service is motivated by deep worship, reverence, love and gratitude for the one being served. It is frequently rendered *serve* or *minister*; holds the sense that the service or ministry for or in response to the one served is motivated *by* that worship, reverence, love and thanks for the one served.

By the time *latreuo* is being used in the New Testament, the meaning of the term had widened to mean *a worship*-way-*of-living*. The Apostle Paul uses the term in Romans 12:1 when he urges believers to ". . . present their bodies as living sacrifices"—note the allusion to the Levites serving at the Jerusalem Temple—". . . which is their only *logical (understandable—logikon* in Greek) worship-way-of-living."

First, the Greek term *proskuneo* and the Hebrew term *shachah* both mean the same—adoration, bow, honor or reverence. And, the Greek term *latreuo* and the Hebrew term *sharat* both these terms mean the same – service, sacrifice unto

the Lord. The point here is that in both the Old Testament, true worship manifests both responses—a heart connection with God, and lived-out actions in obedience to God.[22]

Second, wherever one sees true worship in the Bible one always sees both of these expressions wrapped together into one "integrated worship response." Two classic New Testament passages illustrating this point are: Jesus confronting the devil at the beginning of His public ministry (e.g. Mt. 4:10), where Jesus invokes the double worship dynamic when He uses both terms here mentioned by telling the devil, "'Worship (*proskuneéseis*) the Lord your God, and serve (*latreúseis*) him only." (Matt 4:10). Jesus is basically saying, 'Both adoringly and service-fully: worship God only!'

Jesus expresses the essence of worship as he articulates greatest command. Here, worship is a *both-and*: love God, and you'll love self and others well:

> 29 'The most important one," answered Jesus, "is this: 'Hear, O Israel, Yahweh is God, Yahweh alone. 30 Love Yahweh your God with all your heart and with all your soul and with all your mind and with all your strength. 31 The second is this: Love your neighbor as yourself. There is no commandment greater than these." (Mark 12:29-31, author's rendering).

Worship is a *Two-in-One* Response to God. That *two-in-one* response pattern can be expressed many ways, for example; approach-and-availability;

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[22] This translation practice was not simply a New Testament practice. The exact same translation practice occurred in the translation of the *Septuagint*, the Greek translation of the Hebrew Scriptures by Jewish religious Hebrew-Greek scholars prior to 285BC, for the sake of getting the Hebrew Scriptures into the hands of Greek-speaking Jewish communities spread around (what at that time was) the Roman Empire. See *The Septuagint Version of the Old Testament and Apocrypha: With an English Translation and with Various Readings and Critical Notes*. Grand Rapids: Zondervan Pub. House, 1975, i-ii.

adoration-and-action; love-and-obedience; surrender-and-service; and, awe-and-availability.[23] But the "two" kinds of responses still make up the "one" worship transaction.

This *two-in-one worship response* is important because it is always observable.

First, people bow, or cower, or are deeply moved (often frightened); and they "revere" the presence of God in one way or another, even if they do not completely understand what is happening. Examples of this principle are seen by: the Bethlehem shepherds at Christ's birth (Lk 2:8-9); the men with Saul of Tarsus

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[23] *Many* Hebrew and Greek terms in Scripture express the various dynamics of worship as a way-of-life. Some of the Hebrew terms are: *b'rach*—to bless (Dan 2: 19-20); *berech*—to kneel (Dan. 6:10); *giyl*—to rejoice excessively, even by spinning around (Ps 32:11; Ps ; *gahbad*—to serve as a bond-servant, loving service (Ps 102:23; Ex 3:12); *halal*—to boast foolishly (praise) (Ps 22:4, Ps 44:8); *nagan*—to play a stringed instrument skillfully (Is 38:20; Ps 33:3); qadash—to consecrate or make ceremonially clear (Ex 30:30; *qarab*—to approach or draw near to serve the Yahweh (Lev 7:35); *rahnan*—to joyfully shout (Ps 33:1); *ruah*—to shout (Ps 47:1, 66:1); *sahgad / s'geed*—fall down in worship, but does not seem to be used for worshiping Yahweh (Dan 2:46; Dan 3:5; Is 44:19) *samach*—to rejoice brightly (1 Sam 2:1, Ps 66:6); saphar—to celebrate intensely; *shabach*—to address in loud tones (Ps 63:3); *shachah*—to bow at the waste or bow down in reverence (Joshua 5:14); *sheer*—to sing while strolling like a minstrel (Ps 13:6); *yadah*—to give thanks by holding out the hands (Ps 9:1-2); *yahreh*—to fear (the Yahweh), great reverence and humility (Gen 22:12; Ps 33:8).

Greek terms related to the broader biblical worship-way-of-life are: *doxa*—glory (Lk 14:10; *latreuo / litergeia*—the worship administrations, and the worship-motivated actions coming out of encountering God, often translated poorly by the term *serve* (Rm 12:1; Rev. 22: Dt 10:8); *neokoros*--temple-sweeper or temple-keeper but "worshipper" is needed to complete the idea, in our modern idiom (Acts 19:35); *proskuneo*—literally this term means to kiss toward, to bend at the waste and bow low in reverence (Jn 4:23); sebazomai—*to venerate (Rm 1:25); sebomai*—reverence, often used re false worship (Mt 15:7); *therapeuo*—to serve or tend, but in NT it has a close connection with 'temples made with hands' therefore not seen used with the worship of the True Yahweh God; *threskeia*—a ritual or ceremonial observance – with a root idea of fear (Col 2:18).

[Note: All these definitions were researched from Bible Soft PC Study Bible 5.0 software, Topics, *International Standard Bible Encyclopaedia, Electronic Database*, Biblesoft, Inc; Copyright, 1996, 2003, 2006; "Worship," article, written by Philip Wendell Crannell.]

on the Damascus road (Acts 9:3-8); Isaiah when called into the Heavenly Throne Room (Is. 6:1-8); Moses and the Israelis at Mt. Horeb (Ex 3:1-6).

All those who sensed God's encounter demonstrated some sort of reverence. However, not all of them technically worshiped. The only ones who worshiped in the biblical sense were those who responded in some sort *God-motivated action.* Some might say, "they all worshiped to some degree because they all 'reverenced' the reality of the God-encounter." Not so. Those who did not "respond" to the encounter with some sort of *God-motivated action,* simply did not manifest "true" worship.

Second, this *two-in-one response pattern* is "one" worship transaction, not two 'kinds' of worship. Religious practice without heart-connect to God is not worship. Throughout the Bible one repeatedly sees people identifying religious rituals and learning as worship. Sometimes they substitute moral and ethical consistency for worship. But God does not always recognize them as true worshipers. Consider the following Old and New Testament examples:

Cain with his inadequate offering (Genesis 4:3-7);

The delinquent priestly son's of Eli (1 Samuel 4:22ff);

The disobedient worship activities of Saul (1 Samuel 13:9ff);

Those Israelis the prophet Isaiah indicted for heartless worship (e.g. Is 29:13); or,

The religious leaders of Jesus' day he confronted for their false worship (John 8).

It is clear that the Bible requires both responses inner Godward expression of the heart (John 4:23-24) and an outward action of worship (James 4:8).

Concluding Statement about Worship Theology

In conclusion, central to life is the worship of God. God is worshipped because He is supreme, creator, holy and *hesed-love.* Biblical worship is *Trinitarian, Christ-focused, Spirit-empowered, and Word-Centered.* To the worship leader, all of life should be worship. It begins with a deep companioning relationship with God and is evidenced through a life of service and surrender. A richer commitment to the worship–centered life is realized as the worship leader understands and applies the biblical nuances of worship theology to calling and service.

In the next chapter, investigation will include the theology of imagination and artist expression.

CHAPTER FOUR:

BASIC THEOLOGY OF IMAGINATION & ARTISTIC EXPRESSION

This chapter provides a summary of six basics theological issues concerning *imagination* and *artistic expression* that church leaders *and* worship practitioners need to understand. These basic biblical-theological issues are:

-a biblical definition of *artist*;

-the biblical definition of *imagination* and *imaginal intelligence;*

-the biblical *role* of imagination and imaginal intelligence, and the *imaginal* dynamic of human intelligence;

-a biblical understanding of *artistic expression (the arts)*;

-the biblical roles of artists and artistic expression;

-how imagination and artistic expression relate to worship.

If worship is central to all of life because God is supreme, then it clearly follows that the *specialists* God has specially equipped to lead Christ's body into worship should be particularly attuned to the theology that forms the foundation of this *specialized assignment*—the theology of *imagination* and *artistic human expression*.

So here, at the outset of this chapter, note well that this curriculum assumes that it is *artistic Christians*—ones to whom God has given unusual wisdom and abilities related to artistic expression—who are the *specialists* the Bible reveals God has assigned as servant-leaders to facilitate the believing community in their central agenda of worship.

One would hope that many of these artistic Christians would be particularly attuned to the theology of *imagination* and *artistic human expression*, but the reality is that few worship leaders are expressly trained or deeply grounded in this area of theology. In fact, neither are most other church leaders. So it should be no surprise that church leaders and artistic specialists alike struggle to know how to deal with things like beauty, artistic expression, the artistic specialist, the emotions, and the imagination in the life of the church.

If that were not enough, church leaders must also face the fact that all worship contexts are filled with artistic metaphors, symbols, and practices—not to mention that the Bible itself is filled with them. These contexts all deal with the *imaginal* and *emotional* dynamics of human intelligence, as well as *intellectual* intelligence. If that is true, and it certainly seems to be true, it is no wonder issues like *worship style*, or questions about adding non-traditional artistic expressions—like movement/dance, dramatic presentation, media technologies and such—in the gathered-worship context are frequently a matter of controversy.[1]

"Artistic expression" is, most simply stated, *the imaginative rearranging of human metaphors, symbols and human signal systems*. A *metaphor* is simply "a figure of

[1] W*orship style* is frequently a matter of controversy—whether due to technical theological concerns, or in many cases, more directly related to the tastes of a congregation's leadership. Especially in first-world cultures dominated by *individualism* and much *diversity*, the Church exists in a mainstream culture that acknowledges the holism of human life. But many of the Church's leaders—especially Protestant evangelical leaders, are still (and wrongly) convinced that the process of knowing God is an *information-only* transaction. At the same time, many Church attendees know that connecting with God has to be more than simply a exercise of religious rituals or learning religious dogma. Put these things (and many more) together and one faces a recipe for confusion in the Church; all of which keeps the Church from making worship its central agenda.

speech in which a word or phrase literally denotes one kind of object or idea in place of another to suggest a likeness or analogy between them (as in *drowning in money*)."[2] In the context of communications in general, and of worship in particular, a *metaphor* is something expressed in terms that are familiar, in order to shed light on something not so familiar.

An example of a metaphor from the Bible would be "Then will the lame leap like a deer" (Isa 35:6). One knows how a deer might leap, though one might not think that a lame person would ever leap at all. But where God is part of the equation, great change comes. The metaphor helps clarify the intended meaning.

A *symbol,* is "something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance; *esp* **:** a visible sign of something invisible, (e.g. the lion is a symbol of courage)."[3] In the context of human community, a simple example of a symbol would be the flag of one's nation. Whenever that flag is seen, the message expressed through that that flag (the symbol) will communicate an assortment of things felt, imagined, remembered, known and experienced. In the context of the Church, a example of a symbol would be a Communion Table. The visible table, in the context of the Community of Believers, represents much *invisible* reality. That symbol relays powerful experiences for the one beholding it.

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[2] *PowerCD Explorer Includes Merriam-Webster's Collegiate Dictionary, Tenth Edition, with Merriam-Webster's Collegiate Thesaurus*. Dallas, TX: Zane Pub, 1997. "Metaphor."

[3] *PowerCD Explorer*. Ibid., "Symbol."

Human signal systems are a set of *expressions* common to all humans and human culture. Dr. Don Smith presents the notion that human signal systems outline the raw ingredients of human expression and communication—whether those communications and interactions are between other humans, or between humans and God. Note Dr. Smith's list of the twelve *Human Signal Systems*[4] that follows.

1. Verbal--speech
2. Written--symbols representing speech
3. Numeric--numbers and number systems
4. Pictorial--two dimensional representations
5. Artifactual--three-dimensional representations and objects, the "things" used in living
6. Audio--use of nonverbal sound, and silence
7. Kinesic--body motions, facial expressions, posture
8. Optical--light and color
9. Tactile--touch, the sense of "feel"
10. Spatial--utilization of space
11. Temporal--utilization of time
12. Olfactory--taste and smell[5]

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[4] Donald K. Smith. *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes*. Grand Rapids, MI: Zondervan, 1992, 146.

[5] Don Smith. Ibid., 144.

Dr. Smith explains how these human signal systems work: "All human communication occurs through the use of (these) twelve signal systems. . . . (And) as you move down the list, you see decreasing consciousness (but) increasing believability."

Thus, "art" or "artistic expression" *is* the *imaginative* and *creative rearrangement* of these *human signal systems,* done so by *human expression specialists.*

This definition of "artist expression" may be viewed controversial to some scholars and practitioners of Biblical theologies of art. First, the modern view of what now is called *art* or *the Arts* is a notion very new to human culture, and a very different view than one held by people in Biblical times. One in the Second Millennium BC (the times of Abraham, Moses, and Joshua) would never have the sort of discussion *artistic expression* accepted as *common* dialogue in 21st century society.

Second, the question posed by many Church Leaders, "Do artists and artistic expression fit in the Church these days?" is a question that only a Modern Westerner would even think to ask. But it is asked because today the Modern cultures of the world have developed a cultural institution that before the 1800's had never existed before in world history: the "institution of *high art*."[6]

Dr. Nicolas Wolterstorff, respected aesthetics professional and educator, lists four different ideas for the way *works of art* could be defined today: 1) As one of the fine arts; 2) For its *aesthetic goodness*; 3) As a human artifact; and by others; and, 4) As something

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[6] Nicholas Wolterstorff. *Art in Action: Toward a Christian Aesthetic*. Grand Rapids, MI: Eerdmans, 1980, 11.

produced as an *object of aesthetic contemplation*. Wolterstorff contends that a *combination* of two or more of the ideas is what constitutes a *work of art*.[7]

A Biblical Definition of Artist

Exodus 35:30—36:2 is one of the most helpful summary passages in Scripture that reveals a description and role of the *artistic specialist* in the life of the believing community.

This Old Testament passage highlights the role of the *artistic expression specialist* in the worship-life of the believing community. It also provides critical instructional details that are specifically applied to *specialized* servants of God that were "filled with the Holy Spirit" and given "the ability to teach others:"

> Then Moses said to the Israelites, "See, the Lord has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of skills [*crafts*]— to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood and to engage in all kinds of artistic crafts [*craftsmanship*]. And he has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others. He has filled them with skill to do all kinds of work as engravers [*craftsmen*], designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers — all of them skilled workers [*master craftsmen*] and designers.
>
> So Bezalel, Oholiab and every skilled person to whom the LORD has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the LORD has commanded.
>
> Then Moses summoned Bezalel and Oholiab and every *skilled person* to whom the Lord had given ability and who was willing to come and do the work. (Ex. 35:30—36:2)

The first area of expertise for the "artist" involves *craftsmanship*. The term *craftsman* seems the best biblical expression for what people today think of as an *artist*.

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[7] Wolterstorff. Ibid., 18.

Certainly there are numbers of different kinds of crafts, industries, and trades noted in the Scripture. There are at least nineteen different artistic crafts[8] mentioned in the Bible. But *craftsman* seems to be one of those wide-ranging terms, a *class term,* that serves as an umbrella under which exist many more specific craft areas. *Craftsman* is very similar to two other wide-ranging, umbrella class terms: one being *musician*, where there certainly exist more specific kinds of musicians—for example harp players, flute players, trumpet (shofar) players, and cymbal players—each having a technical name. The other class term is *singers*. The term *craftsman* means "someone unusually wise at imaginative design and expression."

First, *craftsman* is someone unusually wise at imaginative design and expression. This definition arises from the fact that the term *craftsman* comes from the Hebrew word *family* for "wisdom." In the Old Testament one finds at least four words that label s*pecialist creative types*[9]—those today labeled as *artists*—and all those words are

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[8] Nineteen (19) artistic crafts mentioned in the Bible: 1. Brick Making, 2. Carpentering (Wood-Working), 3. Carving (Engraving), 4. Ceramics, 5. Dyeing and Cleansing, 6. Embroidering (Needlework), 7. Glass-Making, 8. Grinding, 9. Mason Work, 10. Metal-Working (Mining), 11. Oil-Making, 12. Painting, 13. Paper-Making, 14. Perfume-Making, 15. Plastering, 16. Spinning and Weaving, 17. Tanning, 18. Tent-Making, and 19. Wine-Making. (From James A. Patch, *International Standard Bible Encyclopedia (ISBE)*, Electronic Database Copyright © 1996; all these definitions were researched from ISBE in Biblesoft PC Study Bible 5.0, *Electronic Database*, Biblesoft, Inc; Copyright, 1996, 2003, 2006.)

[9] Four (4) words that label specialist creative types—those we today label as "artists":

a. *machashabah* (makh-ash-aw-baw') 4284; or *machashebeth* (makh-ash-eh'-beth); master craftsman. From Ex. 35:35.

b. *chashab* (khaw-shab') 2803; e.g. Ex 35:32 – here rendered *to devise cunningly, to think up, to imagine*
craftsman . . . the root word of "Master Craftsman" – machashabah of Ex. 35:35.

c. *chakam* (khaw-kawm') 2450; skilled *person* . . . From Ex. 36:2.

d. *shiyr (sheer)* 7891; or (the original form) *shuwr* (1 Sam. 18:6) *(shoor*); singer, musician
a primitive root [identical with 7788 through the idea of strolling minstrels]; to sing: sing (-er, -ing man, -ing woman). From e.g. 1 Chr. 6:33 or Ps. 27:6.

connected to the idea of wisdom. Interestingly, three of these four terms are found in Exodus 35:30—36:2. The specialists observed in the Exodus 35 passage—Bezalel and Oholiab—are designated or characterized by three of these four main *specialist* terms recorded in the Bible. Bezalel and Oholiab, God says, are "unusually wise" in all these areas we today call *artistic expression*.[10]

What is more, there are also five adjectives that describe these specialized creative types; all of them also springing out of the *wisdom* word family. These adjectives are: *skill*, *knowledge*, *wisdom*, *understanding*, and *ability*.[11] The Exodus 35 passage uses four of these fives adjectives in that passage itself.

There are at least two verbs in Scripture that describe specialized artistic activity:[12]: "to do workmanship of artistic design" (*malacha*), and "to celebrate in song

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From James A. Patch, *International Standard Bible Encyclopedia*, Electronic Database Copyright © 1996. All these definitions were researched from Biblesoft PC Study Bible 5.0 , *Electronic Database*, Biblesoft, Inc; Copyright, 1996, 2003, 2006.

[10] It is true that Bezalel and Oholiab, technically, are not *musicians* or *singers*. And it is true that technically this Exodus 35 passage does not deal with the specific artistic-expression area of music. But once one understands the capacities of wisdom that these terms embrace, one easily makes the clear connection that all these kinds of people—craftsmen, musicians and singers—are all "unusually wise at imaginative design and expression."

[11] Five (5) adjectives that describe *creative types* as *specialized expression specialists:*

a. *yatab* (yaw-tab') 3190; Skillful. From Ps. 33:3.
b. *da`ath* (dah'-ath) 1847; Knowledge. From Ex. 35:31.
c. *tabuwnah* (taw-boon') 8394; and (feminine) *tebuwnah* (teb-oo-naw'); or *towbunah* (to-boo-naw'); Understanding in. From Ex. 35:31. This term is from *biyn* 995.
d. *chokmah* (khok-maw') 2450 & 2451; Wisdom in. From Ex. 35:31.
e. *melakah* (mel-aw-kaw') 4399; Ability, Workmanship, Artistic Ability. From Ex. 35:1 & 3.

(From James A. Patch, *International Standard Bible Encyclopedia*, Electronic Database © 1996 by Biblesoft; along with observations from Byron Spradlin.)

[12] Two (2) verbs that describe *specialized artistic activity*:

a. ***mela'kah*** (mel-aw-kaw')] 4399; to do workmanship of artistic design [NIV]). From Ex. 35:31.

and music" (*zamyr*). The Exodus 35 passages uses one of these two terms—the term, *malacha*.

In the minds of Hebrew speakers in 1500 BC, all of these terms possess the characteristics and attributes of what we would today label as "artists"—people who are especially endowed (possessing unusual wisdom) by God to imagine, and then make things. They are the *creative* and *imagination specialists*.

Second, the *craftsman* is someone unusually wise at imaginative design and expression. They are the *imagination specialists* of the human community. Even so, these craftsmen are not the *only* ones who possess *imagination*. The biblical position on this issue is that *every human* possesses *imagination*—one of the most significant human capacities that clearly reveals that humans are a higher order of creation than animals—because humans are made in the image of God.[13] Craftsmen have simply been designed

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b. ***zamiyr*** (zaw-meer') 2158; or ***zamir*** (zaw-meer'); and (feminine) ***zemirah*** (zem-ee-raw'); from ***zamar*** (zaw-mar') 2167; to celebrate in song and music: KJV-- give praise, sing forth praises, psalms; -psalm (-ist), singing, song; a primitive root [perhaps identical. with 2168 through the idea of striking with the fingers]; properly, to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice.
(From James A. Patch, *International Standard Bible Encyclopedia*, Electronic Database © 1996 by Biblesoft.)

[13] Dr. Dallas Willard and Dr. James Le Fanu both write about this very issue. Dr. Willard writes about the human's unique "thinking process" as follows: "Thought brings things before our minds in various ways (including perception and imagination) and enables our will (or spirit) to range far beyond the immediate boundaries of our environment and the perceptions of our senses. Through (thought) our consciousness reaches into the depths of the universe, past, present, and future, by reasoning and scientific thinking, by imagination and art—and also by divine revelation which comes to us mainly in the form of thought." (See Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, Colo: NavPress, 2002), 32.)

Medical doctor, author, and science columnist for the *London Daily Telegraph*, the Christian Dr. James Le Fanu writes about the unique human capacity of *imagination* as follows: "The self, the 'inner person' . . . is composed of several distinct attributes which define (the person). . . . The fourth component is the 'higher' attributes of the mind, those powers of reason and imagination that through the power of language transcend the boundaries of personal experience to commune with the minds o others and make

by God with a larger capacity for imaginative ability, so that they can carry out the specific assignments God has given them in the human context (that assignment will be addressed further below).

Third, humans and human community are not simply intellectual. According to God's design, humans possess two other dynamics of human intelligence—*imagination and emotions.* And then, so that those two realms (imagination and emotions) are dealt with well, God designed *craftsmen,* as the "imagination and emotion specialists." Apparently, God did this so that people can touch, hold, and interact with the transcendent realities of God, and the rest of life.

So, with those things in mind, note three biblical truths God reveals about these uniquely capacitated artistic specialists. It is God who is the prime mover in all this. And God did this for the sake of the worship vitality of His *community of worshipers*.

One, God *specially equipped* Bezalel ". . . with wisdom, with understanding, and with all kinds of skills—to make artistic designs for work in . . . all kinds of artistic crafts [*craftsmanship*] . . . He has filled them with skill to do all kinds of work as [*craftsmen*]" (Ex 30:31-33, 35). Here, the focus is not so much on the "craftsman" issue but on *why* they were creatively endowed and gifted for the design of worship environments; particularly for the Tabernacle.

Bezalel was equipped as an artist, and called into a specialized assignment, all for the purpose of creating a worship environment. God called him to oversee the design and

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sense of the world we inhabit. These several distinct attributes are in turn closely interdependent—so, my subjective impressions of those trees outside my window are influenced by my memories and emotional feelings about trees in general, and so on." (See James Le Fanu, *Why Us?: How Science Rediscovered the Mystery of Ourselves* (New York: Vintage Books, 2010), 150.)

making of the Tabernacle. Bezalel was actually helping to lead the entire worshipping community into the actual worship transaction itself, by designing the environment in which the community would do their worship—the Tabernacle.

Two, God *commanded the involvement* of *artistic specialists* in creating the context (environment) for the believing community's (Israel's) worship. Exodus 35:1, 10-11 states, "Moses assembled the whole Israelite community and said to them, 'These are the things the LORD has commanded you to do: . . . All who are skilled among you are to come and make everything the LORD has commanded: the tabernacle with its tent . . ." God knows how He made humans and the human community to work. They need more than just "information"—they must deal with objective truth. Therefore He designed, then directed, "human expression specialists" (what current culture labels "artists") to lead the community into touching and interacting with Him, the Transcendent Living God! And that interaction with Him requires more than just rational reasoning. Interaction with God is intercourse, not simply information.

Interacting with God requires all of the faculties He gave to humans—rationality, imaginality, and emotionality. He did this so that to enjoy relationship with the crown of His Creation—His people! That interaction is a multi-dimensional mystery. So He created a specialized kind of person, the artist (the person unusually wise at imaginative expression) to creatively *rearrange human metaphors, symbols and human signal systems* in such a way that the whole of their creative rearrangement provides a kind of miracle. Those creative expressions allow for finite people to hold and interact with transcendent reality.

Three, God directs *the artistic specialist* to lead the congregation into the activities of worship. God directs the "human expression specialists" (artists) to lead the believing community into the "experience" of worship, both by creating the environments where that worship happens and by leading them into those experiences.

Here in this Exodus 35 passage, the *craftsmen* were leading the entire community into a worship way of life—by virtue of their work of *forming* the actually structure, equipment, and furniture of the Tabernacle, which then became the environment around which revolved the worship life of the community. The Tabernacle was to be in the middle of the camp, symbolizing that God Himself was dwelling with them in the middle of the life of the community. His presence would be visibly with them (e.g., see Ex. 40:36-38—the Tabernacle, the Ark, the Cloud by day and the Fire by night). These "expressions" were far more than entertainment, far more than novelty, far more than just pretty things. These expressions, and the activities the Israelis were later to "practice," were *environments* in which their hearts would be shaped—through the Tabernacle worship practices—toward God. As we saw in Chapter Three, their Tabernacle-centered living comprised the spiritual disciplines (liturgies) that God used to train Israel and the rest of the world to understand Himself and the ways He requires (or desires) of all peoples to relate to Him.

Later, one sees the Levitical musicians and other specialists *leading the congregation* 1) in regular worship (Asaph and his associates before the Ark ". . . regularly, according to each day's requirements . . ." 1 Chron 16:37ff), 2); in celebration

(e.g. bring the Ark to Jerusalem, properly in line with God's directives, 1 Ch 15:19ff); and, 3) in worship-related ministry assignments (e.g. the Battle of Jericho, Josh 6:3ff).

Artistic leadership was also necessary for instruction and admonition. Throughout the Prophetic Books of the Bible one sees serious dramatic teaching, instructing, and admonishing. This was done through media (vision), story and parable and with a view to engaging both the content/information God wanted communicated and the relational interaction God expects from His believers. Consider this:

God's communication to Pharaoh via Moses' multi-media confrontations (e.g. Ex 7:10ff),

God's pastoral counseling through David's Psalms (e.g. the entire Book of Psalms),

God's instructions on life and living through Solomon's proverbs and epic poems (Proverbs, Ecclesiastes, Song of Solomon,

God's warnings through the Laments of Ezekiel (e.g. Ez. 19) and the allegories of Ezekiel (Ez. 16),

God's prophetic calls to Israel through Isaiah's poetry (a majority of the entire Book of Isaiah),

God's prophetic announcements through the dramas of Jeremiah (e.g. Jer. 13, 18, 19, 27),

God's instruction to all Creation through the Incarnation for Messiah Jesus (The Gospels),

God's instruction about Himself and His Kingdom through the parables of Jesus (e.g. Luke 14-18),

God's Revelation of The End Times and the New Heaven and Earth through John's Revelation (The Revelation of John).

The Exodus 35 passage revealing the work of the Craftsman—the *artistic expression specialist, the imagination and emotions specialist*—provides clear that God

has designed this specialized Kingdom servant to serve His believing community. Other passages that give evident to the way artistic expression is woven into the fabric of the Scripture and life of God's people include, but are not limited to: Exodus 31:1-11; Judges 5; 21 Kings. 10:12ff; 1 Chronicles. 9:33ff; 15; 2 Chronicles 5:7ff; 23:13ff; 29:28ff; 35:15ff; Ezra 2:40ff; 7:7; 10:24; Nehemiah 7, 10, 11, 12, 13; and Psalm 68:25; All of the Literary genre of the Old Testament Scriptures; The hymns inserted into the passages of Scripture—e.g. Romans. 11:33-36, Philippians 2:5-11; Ephesians 5:18-12; Colossians 3:16-17; and Revelation 4-5; The Seven Angels of the Revelation sounding their trumpets; the poetry inserted throughout the text of John's Revelation; Rev. 15:2ff;. Hallelujah. Let everything that has breath praise the Lord!

The Biblical Role of Imagination and Imaginal Intelligence

Here now, it will be helpful to consider what *imagination* is as put forth in the Hebrew Scriptures. The Hebrew term for imagination is either *yatsar* or *yetser*. It is a term that is use, for example in the passages in Jeremiah related to the Potter's trade (e.g. Jer. 18:3).

Yatsar means *to fashion in the mind before forming in time and space*. That is, *to fashion in the mind* also holds in its meaning the capacity *to imagine, to invent, to form, to frame (in the mind's eye)*; and the emphasis of the term is in on the ability to *see something—that could be real and true—in the mind's eye BEFORE* it is actually formed in time and space. Yet, though it is 'seen' in the mind before it is actually created, the assumption of the term is that the thing "fashioned in the mind" *will actually* at some

point in time *be formed* in reality (e.g. Jer. 18:4, "But the pot he (the potter) was shaping from the clay was marred in his hands; so the potter formed it (first in his mind *fashioned* it a different way to be made—the began to *form* it again, after having thought of its new form) into another pot, shaping it as seemed best to him" (author's expanded explanations).

Hebrew concept of imagination includes two dynamic applications: 1) with regard to the human capacity to <u>invent or make something</u>, imagination is *'the capacity to see what could be but is not yet.'* An example of this human capacity is Jer. 18:4, "But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him."

And, 2) with regard to the human capacity to <u>interact with transcendence</u>, imagination is *'the capacity to see through what is known into the realities beyond what is known.*

A profound example of this second dimension of imagination—facilitating interaction with transcendence—is the *exercise of faith* in Hebrews 11:1: "Faith is being sure of what we hope for and certain of what we do not see.". One who believes 'faithfully' in God looks on the revelation of God has given (culminated in God's revelation of Jesus, God Incarnate); and though *not* knowing 'all' there is to know about God's saving work, knowing enough of God's work in Christ (Christ's real and earthly life, death and Resurrection), to place one's *hope* in all the realities of salvation one has in Christ, most of which "we do not see" (Heb 11:1b). That kind of 'faith' is not blind

faith'. It is true faith; though much of what goes into that faith is beyond the capacity of the human to 'completely' grasp.

Paul says the same thing in Romans 11:34: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!" (NASU).

Jesus implies this same "faith principle" when speaking to His disciples after His Resurrection, when He said in John 20:29, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

Three Protestant Concerns with Imagination

In spite of the marvelous assets God gave to humans through imagination, Protestants historically manifest three concerns with the human capacity to *imagine*. One challenge is that this term can be used to underscore wrong or evil imaginations. For example in Gen 8:21, "the imagination of man's heart (is) evil," or "I know there (evil or disobedient) imaginations even before I bring them into the land . . ." (Dt. 31:21). So apparently, Protestants have often thought about this term with negative feelings, unfortunately.

A second challenge imagination seems to bring before Protestants is that in passages where this term is used *positively* the translators use other English renderings which do not pick up the attribute of *imagination.* For example the King James Version translates in Isaiah 26:3 with the term *mind*, instead of the term *imagination*: "Thou wilt keep him in perfect peace, whose *mind* is stayed on thee . . ." The term is actually

imagination, not *mind*. Note the thrust of the passage if the term *mind* were rendered more correctly, as *imagination*: "Thou wilt keep him in perfect peace, whose *imagination* is stayed on thee . . ." Clearly, when the verse uses *imagination* there is far more mystery in this prophetic affirmation.

Given the orientation Protestant theologians have concerning the *mind*, the characteristics of the imaginal capacity of human intellect are sometimes lost. It seems that the Protestant community somehow takes a one-dimension view of that the human mind is only given to rational and information ideal. Certainly a life of faith will often move on past what seems rational to the "average person." And, even the thoughts and mental engagement involved in worship itself encompasses much more than rational exercise or information.

A third challenge is the tendency to think of God's attribute (or perfection) of *creativity* in terms of His POWER, and disregard the aspect of His own *imagination*. That is, God has the *power* to create (*bara) all things from nothing.* But here Scripture is emphasizing his *power* to make all things. This reality of His power is true, and the Hebrew term *bara* seems only to be used for God, suggesting that this *bara*-power is reserved only for God. But, God's power to create also includes God's *yatsar*-power—the ability to imagine—which, in Scripture, is not solely reserved for God. One sees this *yatsar*-power attributed to man as well (e.g. Is 26:3). So, if man is made in His imagine, God *has* given this power to people. Although Protestants seem to discount imagination, the God-given human capacity of *imagination* is perhaps one of the most important characteristics distinguishing people from lower animal life.

God is Transcendent. He is powerful, mighty and beyond our understanding. But, he is also imminent. God is also personal, loving and he chooses to live in the hearts of men and women. The very fact that He has superintended for us a method to see Him as or *father, friend, companion, and comforter* demonstrates His own ability to exercise imagination. And, He gives people the ability to imagine as they worship. Why? This is because God is both the object and the subject of human worship. Worship demands that humans enter a proximity with God they can neither completely understand or control. God allows imagination in worship so that we be engaged with the true God who is fully real and beyond all that could be imagined.

God directed Old Testament Israel to use metaphor and symbols and ritual activities as human aids to direct their faith into the realities of Himself. This God is beyond the metaphors and symbols. Ultimately, as Christians look at these Old Testament metaphors and symbols (types), a clear picture of the role Christ played in redemption is seen. This is the principle that the writer infers to in the Hebrew epistle:

> 11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, . . .” (Hebrews 9:11-12).

In summary, one can see that in the Old Testament, and in the Hebrew world view in general, God engages humans through all three dynamics of human intelligence—the *rational* (information, first spoken, then written in propositional form), the *imaginal*

(metaphors, symbols and multi-sense expressions), and *the emotional* (the heart,[14] the core or center of a person's self).

Imagination, as revealed in the Bible, is two-fold: First, humans have a capacity to invent things. This is *the capacity to see what could be but is not yet.*

Second, humans have a capacity, through the working of the Holy Spirit, to interact with transcendence—including the ability to engage with God. This is *the capacity to see through what is known into the realities beyond what is known.*

Once the Biblical concept (and definition) of imagination is seen in context with the biblical definition of the artist as a craftsman, the connection between God's plan for worship and man-kind's ability for expression can be seen. First, it affirms the way God has made human kind. Second, moves Christians to reject the notion that the arts and artists are simply elitist and somehow disconnect-from-main-stream-culture. Third presses Christians to seek out and include artists, creativity and beauty as mainstays in the life and worship of the Church.

Throughout Scripture,[15] and certainly exemplified in this Exodus 35 passage, one sees that God has directed His people to be engaged in a holistic, multi-sensory

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[14] Vine's Expository Dictionary of Biblical Word defines the Hebrew term, *Lebab*, rendered HEART in English, as follows: *Lebab* is often compounded with "soul" for emphasis, as in 2 Chron 15:12, which reads, "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul" (cf. 2 Chron 15:15). Also see, "...man looketh on the outward appearance, but the Lord looketh on the heart" 1 Sam 16:7. From *Vine's Expository Dictionary of Biblical Words*, Copyright © 1985, Thomas Nelson Publishers, Electronic Database © 1996 by Biblesoft.

[15] Other Scripture passages that reveal both, God interacting with believers, and directing believers to interact with Him, in multi-sensory ways are: The Three Visitors appear to Abraham, Gen 18:1-33; the ram in the bush and the voice of God for Abraham to substitute for Isaac, Gen 22: 1-14; Jacob wrestles with God, Gen 32: 22-32; Moses and the burning bush, Ex 3:1-22; Moses, Pharaoh and the ten plagues, Ex. 6-12; Moses and the Red Sea crossing, Ex. 13:17-14:31; God's directions to build the

assortment of imaginative and emotional expressions to engage Him in worship—a worship-way-of-life. Dr. Ronald Allen, professor of Old Testament and Hebrew Languages at Dallas Theological Seminary addresses this issue:

> Many Christians who cherish the bible for its teaching about Christ and about the nature of salvation have yet to learn to experience the Bible itself . . . We (must) learn how to develop the discipline of imagination from the Scripture in two ways. First, we must recognize the role of imagination in the very process of writing the bible. Second, we must exercise our own imagination in developing the art of creatively reading the Scriptures. . . . Many evangelical bible readers . . . read the Bible for its content, but we rarely linger over its style.. We read for doctrine, but we miss its art.[16]

God has created humans and human community to engage Him through the fullness of the mind: the imaginal dynamic of intelligence, the emotional dynamic of intelligence, *and* the intellectual dynamic of the intelligence. God designed man to enjoy all three dynamics in worship.

Rejection of The Modern Idea of Artists and the Arts

Modern culture's ideas about art seems to designate "artists" as a *specialized elite* group of art-makers. First, are those elite who's artistic skills are very high. They possess an extreme level of virtuosity—whether people like Paul McCartney or Yo Yo Ma. Second are those who have either gained some level of fame or who have somehow

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Tabernacle Worship Center, Ex. 25-50; Joshua and the Jericho Battle, Josh 6:1-21; The Singers in Solomon's Temple, 1 Chron. 25; Solomon, the Temple, and Huram-Abi, Solomon's Temple Designer, 2 Chron. 2:13-5:1; Isaiah's Vision, Is. 6:1-8; Ezekiel's call, Ez. 1:2-29; King Belshazzar, Daniel and the Hand writing on the wall, Dan 5:1-30; Jesus' Birth, Lk 1:26ff; Jesus' baptism, Mt 3:13-17; Jesus' Transfiguration, Mk 9:1-12; Paul's conversion, Acts 9:1-19; John's Revelation, Rev. 1:9-19; The New Heaven and Earth, Rev. 21-22.

[16] Allen, Ronald Barclay. *Imagination: God's Gift of Wonder*. Portland, OR: Multnomah Press, 1985, 9.

found some commercial traction with their art-making.[17] Third are the *artists* who have gained some traction with the general cultural elite – this could include people like popular graffiti artist David Choe.[18]

There is also another way one could describe the modern view of the artist in the Western Modern World; that of *high art* which is related to *institutions of high art*. Christian and philosopher Dr. Nicolas Wolterstorff writes the following:

> A striking feature of how the arts occur in our society is that there is among us a cultural elite, and that from the totality of works of art to be found in our society a vast number are used (in the way intended by artist or distributor) almost exclusively by the members of that elite. I shall call those works our society's *works of high art*. The works of Beethoven, or Matisse, or Piero della Francesca, are examples. Correspondingly , our society's *institution of high art* consists of the characteristic arrangements and patterns of action pertaining to the production, distribution , and use in our society of those works of art.

These notions of *works of and institutions of high art are* mentioned here for three major reasons: First, these categories are *not* biblical categories. They are not the categories, nor the realities that truly define either the essence of or the role of artistic expression, or *artistic expressions* themselves. Second, these categories seem to form the unconscious grid through which most Church Leaders evaluate artistic specialists and imaginative human expressions they facilitate. Third, Church Leaders generally hold these modern but *incorrect* views about the arts and artists; and that leads them to either

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[17] This is seen in the works of someone like Van Gough or even the comic actor, Adam Sandler.

[18] About graffiti artist David Choe, the pop-culture website, Buzzle.com: Intelligent Life on the Web, reports this comment: "David Choe started his career as a graffiti artist in Los Angeles. Today, he is known throughout the world for his creative work. Notable art of David Choe is the portrayal of (President of the United States) Barack Obama, for which he has received appreciations from the public. Unlike other famous graffiti artists, David Choe's art is not concerned in a single domain. In brief, he can make variable graffiti designs, ranging from small to large and beautiful to vulgar paintings. http://www.buzzle.com/articles/famous-graffiti-artists.html (accessed March 5, 2012).

see no connection between artists and the Church, or to fear that artists and arts might do damage to the agendas of the Church.

This preconceived concept about art, and its relationship to the Church, does major damage to the Church's ability to pursue artist expression as a means for making worship central to the mission of the body of Christ. Church leaders need to reject this *modern view of artist expression,* which excludes the imaginative realm of metaphors, symbols and human expressions (or *signal systems*), and come back to a biblical view of the arts. In doing so, they will find new vitality for worship as the central agenda of the churches.

The Biblical Definition of Art and Artistic Expression

Artistic expression, *as observed in the biblical record*, is essential to life and Christian ministry—especially the worship ministries of the Church. This is because *Artistic expression* is the essential context wherein humans touch the transcendent realities of life in general, and most importantly, with God. Artistic and "imaginative" expressions—the metaphors, symbols, expressions, rituals, memorials, ceremonies, liturgies—form the amniotic fluid in which life and community grow and mature.

Art is a part of life. It is not something people can choose to omit from their lives. Artistic expressions—*imaginative human expressions*—are more than a form of human *communication.* They are the substance, the amniotic fluid, in which human relationships live and grow—human-to-human, and humans-with-God. Therefore, in order to see the importance that 'amniotic fluid' of God-designed-human-expressions is to the flourishing of human relationships with each other and in worship of God, Church leaders and

worship practitioners should maintain a biblical view of '*imaginative human expression*'.

How Imagination And Artistic Expression Relate To Worship

Evangelical author and philosophy professor Dallas Willard writes, "Sometimes important things can be presented in literature and art that cannot be effectively presented in any other way."[19] Given the way God has designed the human being and human community, people need *all* the *capacities* He created—reason, emotion, imagination, memory and language, all working together. As mysterious that transaction is, they need all these capacities so that they may "know" God and not simply know *about* Him.

In fact, the Bible reveals that people are to know Him so intimately that they ultimately live every minute of each day in a companioning-worship-walk with Him. Jesus pressed this very issue when explaining to the woman at Jacob's well that, ". . . God is spirit, and his worshipers must worship in spirit and in truth" (John 4:24). The Apostle Paul presses the same mandate when he urges Christians to, ". . . present your bodies a living and holy sacrifice, acceptable to God, which is your logical, reasonable worship-way-of-living (*latreian*)" (Rm12:1, author's rendering).

The Bible reveals that the essence of worship is to find one's satisfaction in God above all and everyone else. The Apostle Paul boldly declares, "For to me, to live is Christ and to die is gain" (Phil 1:21).

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[19] Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. San Francisco, CA: HarperSanFrancisco, 1998, 78.

But based on these submissions, there exists one important question: If humans and human community are to engage in an intimate and interactive involvement with God, how does this *interactive transaction actually happen?*

Most would say that the goal and essence of worship are both wrapped up in a *relationship with God*. But still, how do finite people have relational interaction with a Divine God? Is not God unique from humans? Of course. He alone is Divine, Holy, Supreme. But how; or in what way, or in what realm, has God created humans to 'experience' in transactional reality, relations with Himself?

At this point it is important to note Bible Role for Imaginative Expression. God designed finite humans in such a way . . . that the mystery of *transactional engagement with God* happens through *environments* of *imaginative human expressions*.

When people go to worship, whether in groups or alone, God designed them to need to exercise their *imaginal intellect* as much as any other dynamic of their being—including their rational intellect.

When people worship God alone, they "practice" focusing their faith toward God through the gate of their imagination. As they couple their imagination with their intellect, they will *imagine* the unseen realities they 'know' are true in Scripture.

Scripture assures the believer that one approaches God through the work of Jesus. So when one prays, there is help by imagining Jesus on the Cross; picturing Him on the Cross; picturing their self bowing before the Cross; seeing with the eyes of their imagination His blood running down the beam, flowing right around their knees. This kind of 'mental' exercise—combining the objective historical truth of the Crucifixion

with the eyes of the imagination—helps one draw near to God. Bowing the head, kneeling down, closing the eyes, holding a Bible, lifting an arm, looking up to the sky, or any number of other inward/outward practices helps look through the eyes of their imagination into the unseen realities of God. The mystery is that none of these practices provide in themselves any spiritual merit. But, when worshipers allow their imagination to join their intellect when they worship, they may indeed engage more fully with God.

When people worship in public, their worship is more fully facilitated by their environment, the influences of worship leadership, their understanding of theology, and the cultural contexts surrounding them. People come together, . . . in some sort of "environment," . . . to participate in human activities, . . . that involve metaphors and symbols. When the experience is genuine, fused with reverence and faith focused on God, the worshiper often comes to a point where the "whole" of the experience is greater than the sum of its parts. When genuine worship is experienced, something goes on larger than all the parts of that gathering. It is at this point that Imaginative human expression takes place. And, imaginative human expression is always present in any public worship context.

Additionally, public gatherings will often be more successful *if* . . . someone endowed and skilled with more-than-average abilities in artistic human expression . . . are released to plan and help implement the gathering's process.

Whether in private or public worship settings, 1) imaginative expressions help the worship experience; and 2) human expression specialists are strategic in facilitating worship.

Therefore we can be sure that God designed artistic expression to be a central part of the fabric of human life and community.

Along with being spiritual, cognitive, and moral, humans are also imaginative. Animals have instinct, but people have imagination in a highly developed way. And that imagination reflects, in a small way, our Creator. It is no wonder that Paul reaches the limitations of language in describing the vastness of Christ's love for us—its width and length and height and depth. He leans into the poetic to more fully express to us that this love "surpasses knowledge," and Paul struggles to articulate his prayer for us to "be filled to the measure of all the fullness of God" (Ephesians 3:18–19).

So when it comes to the activity of worship—worship that must make sense to us in the context of our culture if it is to have meaning at all—that sort of worship demands more than just propositions of fact. It requires symbols and metaphors and rituals that help people connect with the invisible realities of God Himself; the sort of worship that moves people to press toward the edges of one's human capacity to express. Those kinds of worship activities—private or public—demand that one take the realities of God and His truths beyond the languages of the head into the languages of the heart. And that realm is the realm of *artistic expression*.

Concluding Statements

The Church in the postmodern cultures of today's world faces the challenge of making God's reality through Jesus Christ an unavoidable issue.[20] Consequently, the Church should realize that contextualized worship and artistic ministry strategies are central to accomplishing the biblical mandates of world evangelization before it. So many things about God—His accessibility, His worship, His reality, His healing, His help—must be addressed artistically. There is no doubt that God is stimulating contextual worship and arts ministry and raising up artistic Christians who want to make a difference for Him in today's world.

With these things in mind, we should embrace the same practice of imagination as the writer of Psalm 150 did centuries ago. May this Psalm of David remind all who wrestle with the theology of imagination and artist expression that God is beautiful, pure, majestic, good, holy, powerful, *hesed-loving*, and supreme. They should be reminded that worship requires imagination to see into the reality of the GLORY of the fullness of who is truly is. So with that, savor Ps 150:1-6:

Praise God in his sanctuary; . . .
Praise him with the sounding of the trumpet,
praise him with the harp and lyre,
4 praise him with tambourine and dancing,
praise him with the strings and flute,
5 praise him with the clash of cymbals,
praise him with resounding cymbals.
6 Let everything that has breath praise the Lord.

[20] This phrase '*making God through Jesus Christ an unavoidable issue'* to the world today is taken from the published purpose statement of *Jews for Jesus*, headquartered in San Francisco, CA. Their mission statement states that Jews for Jesus *'exists to make the Messiahsip of Jesus an unavoidable issue among our Jewish people worldwide.*' See http://www.jewsforjesus.org/about, (accessed 03/06/2012).

CHAPTER FIVE:

BIBLICAL FOUNDATIONS OF DISCIPLESHIP

This chapter investigates the Biblical foundations of Discipleship. Worship leadership must be discipled. But to do that, those discipling worship leaders must understand 1) the role of discipleship in life and ministry and, 2) have a cognitive understanding of the basic ingredients of discipleship.

If worship is central to all of life because God is supreme, then it clearly follows that *discipling* those who lead Christ's body into worship should be strategic and a high priority. But, it seems evident that few worship leaders are ever intentionally discipled.

What follows is an application summary of the responsibility all believers have to be nurtured as disciplined believers. Application of learned principles are strategically made the various roles of worship leadership.

Discipleship Defined

Discipling is the process of *intentionally investing your life in the lives of others on God's behalf*. This definition specifically comes out of two key NT passages related to the term *disciple*, one spoken by Jesus and the other written by the apostle Paul. In Matthew 28:18–20,

> . . . Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to

> obey everything I have commanded you. And surely I am with you always, to the very end of the age.

In 2 Timothy 2:1-3, the Apostle Paul articulates the mandate for discipleship in a clear, authoritative manner.

> You then, my son, be strong in the grace that is in Christ Jesus. And 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. Endure hardship with us like a good soldier of Christ Jesus.

There are several key issues every worship leader needs to know about these specific passages:. First, *Jesus called* people to follow him, to obey him, and to reproduce others who would do the same. In Matthew 10:1–2, Jesus called his twelve disciple to him and gave them authority to minister. Though thousands clamored after Jesus, he called only a chosen few to be his disciples. They did not volunteer. They were called.

Second, the disciples *responded to* the call by following Jesus. Matthew 4:19–20 says, "'Come, follow me,' Jesus said, 'and I will make you fishers of men.' At once they left their nets and followed him." Mark 1:16-18 says,

> As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting (nets) into the lake, for they were fishermen. **"**Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. Jesus fully implied that a disciple was one that was *called* by him *to follow*.

Third, the dynamic process of *obedience* is a vital part of discipleship. Jesus intended that the disciples follow and obey. In Matthew 28:20 Jesus tells his disciples to mentor other disciples, "teaching them to obey everything I have commanded you."

Jesus makes similar statements in John 14:15: "If you love me, you will obey what I command." In John 15:10 he declares, "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love."

Fourth, a disciple is a *learner*. In Matthew 28:20, the implication is that if the discipler is teaching, the disciple is learning. This involves learning how to apply daily lessons to life practices.

> The Apostle Paul suggests that discipleship involves a type of *imitation*:
> Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me. For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church."
> (1 Corinthians 4:15–17)

Fifth, discipleship is a *process*. A disciple is one who is called by the Lord, follows the Lord, obeys the Lord, and learns how to live a godly life from the Lord Jesus. That discipling process then involves two-fold responsibility:

The first responsibility identified with the process of discipleship involves the one discipling. The one doing the discipling is responsible to hold in clear focus *the process* of discipleship. Note Jesus' intentionality in approaching the Father asking the Father whom he should disciple, and therefore who he should choose follow Him:

> One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles.
> (Luke 6:12–13).

> You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name."
> (John 15:16)

Jesus underscores the fact that God has intentionality involved in the discipleship process. Acts 6:5-6 points out the same dynamic later on in the history of the Church. The believers in Jerusalem were intentional in their selected for servant leadership:

> They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.[1]

There are other biblical examples of *intentionality* on the part of a discipler to build into the lives of others who understood themselves to be disciples. Old Testament examples include Moses discipling Joshua (Numbers 27:15–20) and Elijah pouring into the life of Elisha (1 Kings 19:15–16, 19). New Testament examples include Peter pouring into the lives of ministry partners (Acts 11:12ff), Barnabas discipling Paul (Acts 13:1–2) and Paul mentoring Epaphroditus and Timothy (Philippians 2:19-29).

The second responsibility identified with the process of discipleship involves the *person being discipled*. That person must be a willing *learner*, *follower* and "*doer* of the Word." While it is important for the person doing the discipling to invest into the lives of individuals, it is equally important for the one being discipled to be a willing receiver. A disciple must have a *teachable spirit*. Note that those chosen by Jesus willingly followed. They did what they were told to do—they obeyed. And, they sat a Jesus' feet to learn.

A closer look at the Mathew 28:18–20 provides an even broader picture of discipleship that may be applied worship leaders. Note the main verb: *to make*. This verb

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[1] Other passages that point out this same dynamic of *intentionality* are: Acts 15:40–41; Ephesians 1:4; 2 Thessalonians 2:13–15; 1 Peter 2:9–10.

should be understood as "be making disciples"—a present, active imperative. It is a command. Many people incorrectly put the emphasis of this passage on the verb *go*. In the Greek language construction of this passage, the term *go* is actually one of the subsidiary actions; most clearly understood because it is not a command, but a participle. Therefore another translation of the verse would be (Jesus speaking): "Therefore, as you are going, wherever you go, whenever you go, because I know you are going all sorts of places every day, . . . *be making* disciples . . ."[2]

As a point of application, the Lord knows that everyone is going someplace every day, and his intent, by using a participle instead of a command verb, underscores the fact that *in our daily lives, we should always be discipling*. It is important to understand that the main command is a present, active command. It is best translated as "*be making disciples continually*."[3] The clear biblical priority of discipleship is something one does at every stage and turn in ministry.

Foundational Discipleship: Four Biblical Habits All Disciples Practice

The four Gospels articulate four *foundational* habits the LORD Jesus Himself practiced that He advocated for the first disciples:

1) a daily companioning worship walk with God (where prayer and conversation with God are givens and frequent);

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[2] This rendering (translation) of the verse is the authors own translation—through looking directly at the Greek text and bringing out the nuance of the participles and main verb in a more clear way than is expressed in either the KJV or the NIV.

[3] Again this rendering (translation) of the verse is also the authors own translation.

2) daily meeting God in His Scriptures (the Word);

3) daily connecting with supportive relationships (fellowship) with fellow believers; and,

4) daily serving others on God's behalf (serving).

These four habitual practices seem to be foundational for all believers, regardless of their unique and customized assignments. Therefore, it should go without saying: especially for those who God assigns to lead His congregation in the important and central activities of gathered congregational worship, that they should set their sights on developing these life-long habits to a deep and central level in their own lives.

Pastor Grant Edwards of Fellowship Christian Church of Springfield, Ohio uses the more traditional terms for these four foundational practices: prayer, Word, fellowship, service.[4] What follows is an application of these four principles to the discipleship process of worship leadership:

First, a daily companioning worship walk with God, where prayer and conversation with God are givens and frequent, is essential for anyone leading public worship. It is the first foundation habit of every healthy disciple.. Any worship leader that does not develop such a companioning-worship-walk with the LORD will almost assuredly end up repeatedly placing most emphasis in their worship ministry on performance, production and administration. And, the result will be just that:

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[4] Edwards, Grant. *First Steps One-on-One Discipleship: An Adventure for New and Renewed Believers.* Springfield, OH: Specificity Publications, 2000; and *Swimming + Lessons: How to Keep New Christians Afloat in a Sinking World*. Springfield, OH: Specificity Publications, 2010.

performance with little congregational participation; entertainment of people without much congregational encounter of God. The worship leader should *intend to talk with the LORD throughout the day more than you talk with anyone else.* The result of this kind of lifestyle produces a disciple focused on *companioning with Christ;* demonstrating the *character of Christ in daily living,* and embracing the *commands of Christ.*

Jesus demonstrated this sort of *companioning worship walk.* Even as a child, Jesus was unusually well versed in the Hebrew Scriptures. First, He ". . . grew in wisdom and stature, and in favor with God and men" (Luke 2:52); and, Second, (where Jesus, as a 12 year old boy was left in Jerusalem, and was found three days later amazing everyone there at the Temple by "understanding and answers." (Luke 2:47). Apparently, Jesus spent much private time in the Scriptures.

Publically, Jesus repeatedly indicates that He spent much time interacting with the Father; listening to Him, hearing from Him, and interacting with Him.[5] Jesus' companioning-worship-walk with The Father *is* the model every disciple may follow.

His worship-walk with God is completely in line with other biblical role models: Able was a righteous man (Heb. 11:4); Enoch walked with God (Gen. 5:24); Noah walked with God (Gen. 6:9); King David was a "man after God's own heart (1 Sam. 13:14 & Acts 13:22); Joseph was a righteous man (Mt. 1:19); the Apostles had been "with Jesus" (Acts 4:13).

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[5] Passages supporting this principle from the Gospel of John—1:1-2; 5:19; 7:28-29; 8:38a; 8:42; 8:58; 10:14; 10:27-30; 12:49-50; 14:9; 14;30-31; 15:10; 17:7-8; 17:25-26.

Certainly, the true disciple must develop a life of prayer but, the real disciple is one who "companions" with God through Christ, conversing all through each day; leaning into Him, interacting with Him, listening for Him and to Him—while living out His dynamics and directions in the crucible of everyday living. The specialized ministry leaders who lead their congregations into gathered worship must practice developing that sort conversational, dynamic, companioning-worship-walk with Him.

Jesus also demonstrated an understanding of the principles of companioning, character imitation and obedience when he says to "the woman at the well" in John 4: "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks." Jesus is underscoring the fact that worship at its core is an inner spiritual transaction and not an outward, ritualistic transaction. Worship happens in the inner world, in the spiritual dimension of a person. Jesus underscores this by not capitalizing the term *spirit*. Jesus is making application to the inner world of an individual and interacting with God in the realm of the spiritual, not, per say, in the realm of the physical.

Second, Jesus' use of the term *truth* in this passage is not talking about the Truth of God's Word. Rather he is talking about the reality that worship is a lived-out life transaction.

The Apostle John uses the term truth in 4:23 in the exact same way as in the 1 John 3:18, where he says, "Dear children, let us not love with words or tongue but with actions and in truth." John is instructing believers not just to talk about love, but to live

love out. That is, the truth of the matter is in the lived-out actions of our daily lives. John is pointing out that true worshippers will worship the Father in the way they live out their lives in the realities of everyday living—that true worshippers will worship the Father in *reality*.

It is interesting to note to whom Jesus is speaking in John 4:21–26 passage. Jesus is not speaking to a sophisticated Jewish religious person, but to a woman, who is also a Samaritan. Interestingly, once Jesus revealed his *Messiahship* (v 26) and the woman had gone into town and told everyone that in fact Messiah was standing at the town well, then Jesus and this woman and many in the town proceeded to companion together for another two days for so. The point being made here is that the purpose of discipleship is to move people into a companioning worship way of life with God Himself.

Other scriptures seem to support the notion that God desires a companion type relationship:

Matthew 1:23 points out that Mary, the mother of Jesus, is to know that this Son to whom she is giving birth will be called Immanuel, which means "God with us." The implication given by the angel is that God intends his worshippers to companion with him.

Matthew 4:2–4 documents Jesus interacting with the devil after his forty days of companioning with the Lord through fasting and praying in the wilderness.

Mark 1:35–37 and 6:45-46 provide insight into Jesus' pattern of pulling away from the regular interactions of the day to find at some solitude in which to interact and companion with God intimately.

Luke 5:16 points at the same: "But Jesus often withdrew to lonely places and prayed."

In John 10:7–21, Jesus states, "I am the gate for my sheep" (v. 7), and "I am the good shepherd" (v. 11), and "I know my sheep and my sheep know me" (v. 14). These metaphorical statements about how Jesus interacts in a companioning manner are "just as the Father knows me and I know the Father" (v. 15).

What Jesus is getting at with his disciples is that he no longer calls them servants but *friends* (John 15:15).[6]

At the heart of this companioning relationship is the disciple's desire to develop the character of Christ in their lives. In Matthew 22:37–40, the Lord himself explains that the ultimate purpose of life is to, "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'

Galatians 5:22–23 articulates how this companioning with Christ is demonstrated in daily living:

> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit.

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[6] Other passages pointing to this same principle are: Luke 6:12–14; Luke 22:39–40; John 6:1, 56–59; John 8:54–59; John 10:22–30; John 15:4–13, 26–27; John 17:20–26.

It is important for those who are discipling worship leaders to realize that those being discipled should evidence the character of Christ in their daily walk. It is seen in how the artist interacts with others, develops relationships, and partners with other musicians in genuine ministry. In fact, demonstrating the character of Christ is the ultimate goal of discipleship; and the ultimate indicator of whether or not discipleship has truly happened.

Those that focus on "companioning with God" will develop and grow as disciples that live Out The *Commands of Christ.* The seven commands of Christ referenced below may serve as a guide to discipling worship leaders and artists:

1. Repent, believe, and receive the Holy Spirit (Mark 1:14–15).
2. Be baptized in the baptism (or name) of Christ. (Matthew 28:19–20; Acts 2:38; Romans 6:3–4).
3. Love God and neighbor (Luke 10:25–37).
4. Break bread—which may also imply *activities of worship* (Matt 26:26-29).
5. Regularly spend quality time in prayer (Matthew 6:5-10).[7]
6. Give Money.[8]

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[7] Matthew 6:5-10: 5 "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. 6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7 And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 "This, then, is how you should pray: "'Our Father in heaven, hallowed be your name, 10 your kingdom come, your will be done on earth as it is in heaven.

[8] Five key passages about money for disciples to consider in their daily lives: Matt 5:42; 6:19-21; Luke 6:30-31; 6:38;.20:25.

7. Disciple others (Matthew 28:18-20).[9]

Meeting God daily in His Word is a second foundational habit healthy worship leadership must develop. Jesus does not directly say the words, "study the Bible every day to be a good believer," or "meet me in the Bible every day." But, Jesus' entire life was centered around God's Word, the Holy Hebrew Scriptures.

Deuteronomy 6:6-9, underscores God's desire for His people to marinate in His Word:

"6 These commandments that I give you today are to be upon your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie them as symbols on your hands and bind them on your foreheads. 9 Write them on the doorframes of your houses and on your gates.

God is serious about the practice of His believers meeting Him daily, repeatedly in His Word. He told Joshua, in preparation for Joshua's new leadership role as head of the people of Israel, "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful" (Joshua 1:8).

The Church needs worship leadership steeped in God's Word. Every worship leaders must purpose to set their face and heart on meeting the LORD daily in His Word.

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[9] ". . . All authority in heaven and on earth has been given to me. 19 Therefore *as you are going* (where ever and whenever you go) *be making disciples* of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And know for certain that I am with you always, to the very end of the age." (Authors translation.)

The third practice foundational to discipleship is daily and regularly connecting with supporting relationships with fellow believers. Healthy Christian friendships, help us develop as mature disciples. All disciples, especially worship leadership disciples, must purpose to nurture a set of solid friends from which they find strength, encourage, instruction, and correction (2 Tim 3:16) and accountability. Humans were created by God to live in community. It is difficult for a disciple – especially one with an artistic personality – to develop and mature spiritually outside a community of faithful, loving, God seeking brothers and sisters in Christ.

A fourth habitual practice that insures growth as a disciple is the regular serving of others who need your help. This includes answering the call to evangelism, meeting the social needs in a community, and reaching out to people when they are hurting. This is the act of "putting our good works into practice."

Interestingly, Jesus Himself, on the very first day of His public ministry confronts Satan with the pronouncement, "It is written: 'Worship the Lord your God and serve him only.'" (Luke 4:8). And then toward the end of His public ministry he states, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matt 25:40).

The Apostle Paul writes, ". . . we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. . . ." in 1 Thess 5:14; and, ". . . Carry each other's burdens, and in this way you will fulfill the law of Christ," in Gal 6:2. Finally, it is recorded that the Early Church that, ". . . they gave to anyone as he had

need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people" (Acts 2:45b-47).

The practiced habit of "serving" others on God's behalf is one of the key ingredients in the recipe of becoming a healthy disciple.

Concluding Statement

Hopefully these insights on the theology of biblical discipleship help one see more clearly that since God *is* supreme, it follows that it should be a strategic and high priority *to disciple* those who lead Christ's body into His worship. Hopefully too, current church worship leadership will better understand the priority of more intentionally discipling their own. For as worship leaders deepen in their daily worship walk with God, worship in God's Church will deepen, He will be better glorified, and His worshipers will then be more deeply motivated to "declare the praises of Him who called (them) out of darkness into His wonderful light"[10] to those not yet a part of His Church, but should be. Hallelujah.

[10] 1 Peter 2:9b.

CHAPTER SIX:

SUMMARY AND CONCLUSIONS

This thesis study—*Discipling Worship Leadership*—sought to prove the need for developing a curricula strategically targeting the needs related to discipling and training artistic Christians. Discovery for this study was limited to the Theology of Worship; an investigation of the Theology of Imagination and Artistic Expression; the articulation of basic biblical principles for Discipleship; and research of current related available literature. The information gleaned from this discovery is to form the basic structure for discipleship training curricula for Christian artists and worship leadership.

In the process of doing the discovery for this study, several important issues surfaced that can shape worship leadership training curricula development:

First, prior to the 1980's North American Protestant church leadership has little interest in the study and research in the biblical or pastoral theology of worship.

Second, the 1970's began to witness in the North American Church scene the emergence of new interest, first from congregants and then from church leadership, the new music and worship expressions coming from the cultural changes of the 1960's. These changes initially brought some observations from observant writers and professors (e.g. James F. White, 1967; Hans Rookmaaker, 1970; Francis Schaeffer, 1973; and

Rookmaaker again in 1978). But it was not until the 1980's that published materials began surfacing; and not till the 1990's that academic studies began to increase.

Third, between 1980 – 2010, the Church witnessed an amazing increase of interest, and publishing, in the area of worship theology proper.

Fourth, the 1990's saw some good exegetical work done and published on the theology of worship. This period also witnessed the emergence of more serious interest in worship, particularly how it should (or should not) be manifested in and out of the local congregation.

Fifth, in spite of the good work in the areas of worship theology, the development of theological and pastoral materials related to imagination and artistic expression was much slower in coming. The 80's saw only a few accessible works coming from the Christian Camp (Wolterstorff, Veith, Ryken and Gaebelein). Finally, only in the 90's did helpful works begin to emerge by Protestants (Begbie, L'Engle, and Brown). And it has only been in the last decade that a larger number of arts-related works have begun to emerge.

Sixth, in the area of theology and practical theory of discipleship, accessible training materials have mostly come from independent Christian ministries like Campus Crusade for Christ and The Navigators. Some few classic works on discipleship have been around (AB Bruce, 1898, 1972, 1988; Bonhoeffer, 1932; Coleman, 1964; and Hull, 1984). But, it is only recently that more training materials have become available.

Seventh, interest in mentoring and life coaching have become more popular in the last 15 years; and therefore published works have become more available in those areas.

Eighth, but still, in spite of the wonderful growth in study, research, and publishing related to worship, discipleship and the arts, still very little training curricula has sufficed that is specifically available and accessible to local church leaders for training their own congregational worship leadership.

Section I: Overview of Study.

This study was grouped into four areas of investigation: Related Literature research; Biblical Theology of *Worship*; Theology of *Imagination and Artistic Expression*; and, biblical foundations for *Discipleship*. Each area helps provide justification and rationale for the development of a curriculum for discipling worship leadership.

Chapter Two investigated the research, especially published literature materials, done in areas with which worship leadership should be familiar; specifically, theology of worship, theology of aesthetics, imagination and artistic expression, theology of discipleship, and pastoral theology of local church worship ministry administration.

Chapters Three dealt with areas of biblical theology, especially as it relates to worship—the central responsibility local church worship leadership is assigned to steward.

Chapter Four investigated the biblical theology of human imagination and artistic expression—the environment in and resources with which local church worship leadership must regularly deal.

Chapter Five provided biblical principles involved in the discipling process—a process worship leadership must understand and in which they must gain competency if they are to actually disciple other worship leadership themselves.

Chapter Six provides here a summary and analysis of the research findings, and will give concrete recommendations for establishing a curriculum for discipleship and training worship leadership.

Section II: Discoveries and Conclusions

A number of dynamic principles were discovered as a result of this study. These discoveries can be grouped into the following areas:

The first major theological truth about biblical worship this study discovered is this: Scripture clearly reveals that *worshiping God is the highest priority in all of life*—for each believer, as well as every Christian congregation. The Word *from* God Himself makes that fiat declaration about worship. Note the following passages: "You shall have no other gods before me" (Ex 20:3, NIV); "Hear O Israel, Yahweh is God; Yahweh alone!" (Deuteronomy 5:4, author's rendering); "Love Yahweh your God with all your heart, and with all your soul, and with all your strength" Scripture is clear that it is God's desire that HE be given first priority all of life, demonstrated through worship being the central priority by every person.

A second major theological truth this study discovered is that, if worship is to be central in all Church life and focus, then the question, "Who is God" must also be addressed. This study then reviewed four major theological realities about God, realities that reveal who He is, which are: 1) God is supreme, 2) God is creator, 3) God is holy, and God is *hesed*-love.[1]

The third important theological area concerning biblical worship this study discovered is how worship is defined. This study discovered the Bible reveals two major categories within which it defines worship: worship defined theologically, and worship defined applicationally (or experientially—how worship works out in the actual experience of life).

Theologically—in both Old Testament and New Testament—worship in Scripture is seen to be Trinitarian, Christ-focused, Spirit-empowered, and God's-Word-centered.

Applicationally—whether in the Old Testament or New Testament—one repeatedly sees the following aspects of worship: worship is God-initiated; worship is encountering and engaging with God; worship is response to God by the individual worshiper or the community of worshiper (one should note that, though one might have a real encounter with God, if there is no *response to God* then there is no worship coming out of that encounter); within one's *response* to God, one sees that worship is both awe and acclaim of God; also, part of the worship phenomenon is the worshiper's desire to

[1] As noted before in Chapter 3, there are many listings of God's attributes. Wayne Grudem lists thirty-five attributes of God in his *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity Press, 1994)), see p. 1079.

approach God (reverently, fearfully, humbly, but certainly); and part of worship is the willing offer of availability to God. Finally, where there is true worship, worshipers manifest worship-motivated obedience, so much and so consistently so that worship becomes a worship-way-of-life.

The fourth important theological area concerning biblical worship discovered through this study is that *worship is primarily* and foundationally *an inner-heart-expression that assigns deepest value* to someone or something; and that God intends for core worship to be focused and centered in Him. And related to that, the essence of worship then is *finding one's greatest satisfaction in God above anyone or anything else.*

And finally, a fifth major theological truth about biblical worship discovered through this study is that *worship* in general, and biblical worship specifically, ultimately *distill down to LOVE*. What or who is it one *pursues* and *serves*?

These then, at least, are basic biblical and theological truths about worship that every worship leader needs to understand to better lead others to His Throne of Grace.

The study also concludes that any discipleship training for worship leadership needs to include basic biblical and theological instruction related to Human Imagination and Artist Expression. This area is especially needed because there is relatively little biblical and theological research already done in these areas. But these areas *are* the realms in which local church worship leadership must dwell on a week-to-week basis. So note some of the key areas it was discovered should be highlighted.

It was discovered that that throughout human history God has given *craftsmen* (the best biblical term for today's label, "artists"—*those unusually wise at imaginative human expression*) to human community, including the Community of Believers in the God of the Bible. God gives these craftsmen unusual ability to creatively design *objects and environments* (activities) *of imaginative expression*—which others can experience—which are both beautiful and functional when experienced. And, God has made human-kind with imaginative capacities to think at an 'almost' God-like level power of thinking and creating.

God has also made human-kind with the capacity to interact with non-material realities (like love, goodness, truth, beauty and the virtues) through *imaginative expressions* "environments" (story, pageantry, liturgy, ceremony, celebration, music, visual art, movement art, theatrical art, literary art, film & video, technology, fashion art, culinary art).

Then God has given imaginative capacities to certain people (like the biblical character Bezalel, e.g. Exodus 31 & 35ff) to be *human expression* specialist) who then lead others into interaction with transcendent realities.

This thesis study also affirmed that God's artistic expression is woven throughout the Bible—both beginning and ending with creative acts of God: "In the beginning, God created . . ." (Genesis 1:1); "I [God] am making everything new!" (Revelation 21:5). In both the Old and New Testaments it is clear that artistic expression is a major component

of the fabric of ministry. To support that claim note the following list of artistic environments and genre used throughout Scripture:

Also it was discovered that in the Old Testament one sees artistic expression throughout. For example:

> Gardening (Genesis 2); Carpentry (Genesis 6); Symbolic Expression (circumcision) (Gen. 17:11); Culinary Ministry Environments (Genesis 18); Multi Media Presentation (Exodus 1-12); Architecture, Pageantry and Literary Arts (Exodus. 25ff); Interior Design Exodus 25ff); Development of Hybrid Ceremony (Exodus 25 – 40); Festival & Multi Sensore Celebration (Exodus 23, 24); Craft, including metalwork, sculpting, carving (Exodus 23, 24); Fashion Design & Textile Arts (Exodus 35, 39); Music Making, songwriting (The Psalms); Poetry and Proverbs; and, Poetry and Prose (Wisdom Books and the Prophets).

In the New Testament, one as well sees artistic expression throughout. For example:

> Jesus as the GREAT Story TELLER (throughout The Gospels); The Gospels themselves ARE stories (the life of Jesus in Story Form); Luke (in ACTS quotes the poetic-proclamations of the prophets throughout); Paul (throughout his writings is clearly a Reciter of Poetry - Romans 11:33-36--Phil 2: 5-11); and, Vision, Picture (Film), Story and Liturgy (The Revelation of John).

This study also affirms that when people worship in public, their worship is more fully facilitated by their *environment*, the influences of worship leadership, their understanding of theology, and the cultural contexts surrounding them. When people gather for worship, they come together a) in some sort of "environment," b) to participate in human activities, c) that involve metaphors and symbols. And when the experience is genuine, fused with reverence and focused faith on God, the worshiper often comes to a point where the "whole" of the experience is greater than the sum of its parts.

It was also discovered that when genuine worship is experienced, something goes on larger than all the parts of that gathering. It is at this point that one must notice: the context for this mysterious 'interaction' with God in worship *is* an *environment* of *imaginative human expression*.

The study discovered that one of the most important 'functions' of *imaginative (artistic) expression* (the imaginative arrangement of human metaphors, symbols and human expressions) is to *make 'transcendent realities' more concrete*. In fact it is only through these *environments* of imaginative expressions (story, pageantry, liturgy, ceremony, celebration, music, visual art, movement art, theatrical art, literary art, film & video, technology, fashion art, culinary art), that humans interact fully with *transcendent realities.*' In fact, one must note that it is *God* who has made humans and human communities this way. That is, artistic expression puts concrete handles on non-material realities; like love, goodness, truth, beauty, and virtue.

Then also, this study discovered that it is the *artistic expressions specialist* who God has made with the specific purpose of leading people into the process or experience of holding, getting a handle on, interacting with . . . the *transcendent realities* of life.

This study points out that for one to get a more clear understanding of God's intent for these *human expression specialists,* it is supremely important for Church Leaders and worship practitioners alike to move away—at least for a moment—from the modern ´ideas´ about artistic expression and simply see that the Bible reveals God has made these specialists, and how the Bible shows their appropriate function within the

community (the human community in general). These truisms are extrapolated from the fact that the Bible is God-centered and therefore one looks first to see the role of these specialists in the Believing Community).

This study confirms that the *artistic specialists* of the Bible were well integrated into the fabric of the society, and functioned to facilitate the rest of community in connecting especially with the activities of the worship of the community

This study established the fact that *the craftsmen* of earlier eras were more integrated into the fabric of society than they are today.

This study discovered that the biblical definitions of *the arts* and *art-making* are as follows:

--*Art-making* (a definition of 'art') in biblical terms would be *the imaginative rearrangement of metaphors, symbols and human signal systems* (expressions);

--*The Arts*, in biblical terms, focus on the broader realm of the *activities* and *objects* involved with *the imaginative rearrangement of metaphors, symbols and signal systems* that are accomplished by *human expression specialists* (those who manifest unusual wisdom in imaginative design and expression);

--*The Artist*, in biblical terms, is *a person unusually wise at imaginative design and expression*.

This study underscores that these "roles" and "realities about the capacities humans have for *imaginative expression* are from God; and therefore good and right.

In overview, this study of *imagination and artistic expression* concludes that churches and Church Leadership today should wholeheartedly embrace the biblical teaching of a fuller scope of *imaginative expression and specialists* in order to more biblically worship God, teach His biblical Truth, and proclaim His reality to unbelievers.

The study found that to adequately train worship leaders in discipleship, discipleship training of the artist needs to include the basic biblical instruction on the principles of discipleship. Biblical discipleship involves *the process of intentionally investing one's life in the lives of others on God's behalf*. Based on this definition, this study assumes that for the Church to effectively and intentionally develop more and better worship for this generation, more mature worship leaders *must* invest intentionality into the lives of younger or less-trained worship leaders.

This study describes five key issues involved in discipleship:

1) that discipleship involves *calling* (choosing) a prospective disciple (as opposed to simply taking any volunteer who might step forward);
2) the prospective disciple must *respond* to the call (invitation) *to* discipleship;
3) the chosen disciple must *obey* God in the midst of the process;
4) the true disciple is characterized by demonstrating a *learner-oriented* attitude;
5) the true disciple is a *willing learner*, *follower*, or "*doer"* of the Word.

The study points out that the *emphasis* of the discipleship *process* is not on the "*go*" (*"going"* is a given according the Christ; people are "going" somewhere everyday), but on the "*be making disciples*"—the assumption being that Christ desires that *each* believer be discipling as a matter of course; as a way-of-life.

This study articulates four *foundational biblical habits* all true disciples practice:[2]

1) a daily *companioning worship walk* with God (nurtures personal prayer and conversation with God repeatedly throughout the day). Related to a this habit, this study understands that in many discipleship training curricula this practice is titled *daily prayer.* But this curriculum advocates *re-imagining* this category beyond a simple 'time of prayer' (a quiet time of devotion or mediation) into a conversational companioning with the LORD all through the day. In fact concerning *prayer,* this curriculum suggests the following strategic vision: *intend to talk with the LORD throughout the day more than you talk with anyone else*.

2) daily meeting God in His Scriptures (nurtures a love for His Word, the Bible);

3) daily connecting with supportive relationships with other caring believers (nurtures a network of healthy friendships—"fellowship); and,

4) daily serving others on God's behalf (nurtures a heart to ministry, because of growing gratitude for God's saving ministry to them).

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[2] These four principles of *foundational* discipleship are directly from the teaching of Pastor Grant Edwards, including his two books, *First Steps One-on-One Discipleship: An Adventure for New and Renewed Believers.* Springfield, OH: Specificity Publications, 2000; and *Swimming: Lessons: How to Keep New Christians Afloat in a Sinking World*. Springfield, OH: Specificity Publications, 2010.

This study also emphasizes that worship leadership cannot disciple others in personal worship if they themselves are not regularly worshiping personally. And without these four foundational, habitual practices—of conversational *companioning with Jesus* throughout each day, of *meeting Him daily in His Word*, of *forming and nurturing virtuous supportive relationships* with other believers, and of *serving others on God's behalf*—they will neither grow in a dynamic private worship life with God, nor will they lead others into those practices themselves, nor publically see dynamic worship leadership occur.

This study defined Jesus's understanding and teaching of the principles of companioning, character imitation and obedience—which he modeled in his own walk with His Father. Demonstrating the character of Christ is the ultimate goal of discipleship; and the ultimate indicator of whether or not discipleship has truly happened

This study of biblical discipleship indicates that worship leadership cannot take people to places in worship where they themselves have not been. They cannot help people go deeper into a life of worship unless they themselves are habitually moving in that direction themselves.

This study emphasizes that true disciples who are companioning with God are those who have responded to and practice seven clear commands of Christ;[3] namely:

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[3] It was Dr. George Patterson who first highlighted and taught these "seven commands of Christ" in and through his church planting ministries in Honduras in the mid-1960's through the 1970's. Then he published them in his church planting manual, *Church Planting Through Obedience Oriented Teaching*. Pasadena, CA: W. Carey Library, 1981.

1) people who have repented of their sins, believed in the provisions of forgiveness through Christ, and have received His Holy Spirit;

2) people who have followed Christ command to be baptized;

3) people who love God and their neighbors;

4) people who regularly worship around the Lord's Table ;

5) people who develop the habit of praying about any and all things;

6) people who are generous givers; and

7) people who are discipling others as a regular way-of-life.

This study discovered that true disciples—whether worship leadership specifically, or believers in general—manifest at least three general patterns in their daily lives: their character is becoming more Christ like (for example, manifesting the fruit of the Spirit as expressed in Galatians 5:22), their obedience reveals that they practice the commands of Christ (as articulated in the above paragraph), and their daily life reflects a companioning-worship-walk with Christ.

Section III: Conclusions Drawn from this Study

Several conclusions are drawn from this study. First, there is adequate material available for the development of a curriculum for discipleship training of worship leadership. This includes biblical studies on the theology of worship; information and theological precedent for studying imagination and artist expression; and, biblical foundations for discipleship training in general.

Second, based on the available material for developing a discipleship training curriculum for the artist, a structured curriculum (or methods and practices MAP) should be developed. This curricula needs to strategically target the various issues surrounding of discipleship training worship leadership. (you can say

Third, in addition to the basic biblical and theological aspects mentioned above, a curriculum should be developed and should follow a sequenced pedagogical approach that includes the following chapters.

An introductory chapter entitled *The Need to Disciple Worship leadership* should be written. This chapter should emphasize that worship is central to all of life because God is supreme. And since God *is* supreme, it follows that *discipling worship leadership*—the ones regularly leading worshipers in their gathered worship—should be a strategic and high priority on the agenda of all Church leaders.

A second chapter on *the Theology of Worship* should be written. For worship leadership to adequately oversee the worship ministries of the local congregation they must hold some knowledge of the basic theological foundations of biblical worship. If any worship training curricula deals well with even the few of these basic elements of worship theology mentioned herein, 1) they will lay a solid foundation for a practical worship theology, and 2) they will find solid biblical footing for a lifetime of facilitating worship wherever and in whatever role the Lord may direct them. Therefore, this chapter must deal with the basic and broad biblical tenets of basic worship theology, regardless of denominational distinctive, about which the historic Christian Church as affirmed

throughout its history; but which should include clear statements and explanation of the definition of worship (e.g. 'the inner Godward expressions assigning deepest value and love of God' demonstrated through 'a lifestyle of encountering and response to the Person and Work of the Triune God'), the various worship trends seen throughout Scripture, and the importance of the individual practicing a personal and daily *companioning-worship walk* with Christ.

A third chapter on the Theology of Imagination and Artist Expression. This chapter should highlight biblical definitions for The Artist, Artistic Human Expression, the Role of Artistic Expression in life and in ministry, and God's reasons and role played in life for the unique human capacity of *imagination*.

A fourth chapter should be written on the biblical basis for Disciple-Making. This chapter should press the biblical issue that discipleship is a central practice of the Christian's life; the mark of a truly maturing believer, and especially important for and by those ministerial leaders who hold the direct stewardship of leading the local Body of Christ in developing a worshiping-way-of-life.

A fifth chapter should focus on the (seven) Elements of Local Church Worship Ministry. This chapter should include a clear MAP (blueprint) of areas that must be dealt with if one is to build an effective local church worship ministry. This study suggests that at least seven elements are key; the role of the worship leader, the emotional connect between worship leader and lead pastor, strategic visions related to local church worship gatherings and planning for it, production skills of the worship leader, executive

management competencies every effective worship leader must possess, congregational cultural conditions every metro worship leader will face, and talent competencies all effective worship leadership must possess.

A sixth chapter on the (five) Stewardships of the Worship Leader. This chapter should expand the conventional thinking of most worship leaders from focus simply on *worship planning* and production performance, to also include the essential biblically implied stewardships of *worshiping personally*, *worship-life mentoring*, *worship-leader multiplication*, and *worship on mission* (into the community and the world).

A seventh chapter should be on the Pastoral Responsibilities of Discipling worship leadership. This chapter should lay out for pastors and other non-artistic church leaders an explanation of helpful means, manners and methods to increase their effectiveness in the unique challenges and opportunities of discipling artistic Christians.

An eighth chapter should be on the Local Church Resourcing Responsibilities towards Artistic Kingdom Servants. This chapter should cover at least five key areas that will empower and mobilize a church's own artistic disciples for missional ministry in the community and the world. Those five areas are: ministry vision, pastoral permission, direct discipleship, ministry structures, and funding.

Also, at the end of each chapter there should be lists of discussion questions. additional suggested readings, current web sources, and other resources that will help leaders and students alike interact with and digest the materials.

Section IV: Additional Areas of Research

Further research in this area of discipling worship leadership needs to be accomplished. This paper only sought to investigate the breadth of *biblical and theological material available* for developing a suitable curriculum for training artists.

Further research should include a thorough biblical exegesis on *imagination* as an attribute of God. Additional studies in this area could include: a biblical exegesis on the dynamic of imaginal intelligence, its role in the human mind, and it's interaction with the other dynamics of human intelligence. Special attention could be given to emotional intelligence and intellectual intelligence.

A separate exegetical study should be done on the biblical implications of the imagination's bearing on the human phenomenon of worship, and related to the dynamics of worship, the development of culturally meaningful new liturgies, and even the broader development of 'Christian community formation.'

A thorough biblical-historical analysis is needed of the role of the *artistic expression specialists* in Israel's history; and related, their role in human community generally.

Biblical treatment is needed targeting the larger gamut of artistic human expression involved in God's revelation *of* Himself *to* humanity; perhaps better stated as *the role of artistic expression in God's Revelatory Work*.

More training materials must be written on the integration of discipleship among artists in general. Here instruction to the artist must be given not only related to *how* to

disciple someone, but also on *why* it is important that artists disciple artists in order to encourage them—in the midst of the discipling process—to affirm their *artistic* gifts and not abandon them (as is sometimes done when artists are discipled by non-artist, especially non-artists who do *not* understand the biblical priority God places on imaginal intelligence).

More study is needed to develop training materials focused on personal worship practices; especially by artistic Christians for artistic Christians.

More training materials are needed for entry-level local church worship leadership.

There is a great need to develop training materials for non-artistic local church leaders—for both vocationals and volunteers (church boards and such). These are the people who most often control the budgets and the permission-giving for program development at the local church level. These non-artists must be helped to understand the biblical priority God places on artistic contexts and imaginal intelligence. It will not happen without intentional and loving instruction on the part of mature, Word-centered artistic Christians.

Training materials that target artists moving into ministry are deeply needed. Artists must be envisioned with the priority of service in the Church, and its world-mission, as well as to serve God in and through marketplace endeavors. Still artists receive very little biblical vision concerning the ways God wants them to serve Him either in the Church or in the marketplace.

Instructional materials must be developed on how local churches can artistically and creatively engage their communities with Christ's compassion, transformation, and forgiveness. Churches must be helped to understand that the artistic context may be one of the most powerful environments wherein they can connect with, evangelize, bring God's healing to, and make a difference outside the four walls of their church buildings.

Training materials are needed to orient artists and musicians for service in short-term missions.

For artistic Kingdom servants going into long-term missionary work, there exists much need to provide them, as well as current non-artistic mission leadership, with biblical instruction, explanation, and mandate in how artistic specialists are absolutely key to the Church's missionary assignment.

The church planting community of leaders needs much more guidance, literature, research and training materials developed concerning the role worship in church planting, as well as the role of the artistic ministerial specialist.

It would be very helpful to see research done on the relationship of worship leader spiritual health as it relates to how, what and why worship leaders select the music used in their congregations.

Concluding Statement

One main motivation for launching this study on *discipling worship leadership* came out of needs uncovered in the author's own ministry. There exist very few clear, practical and yet biblical training resources that easily guide worship leaders into the

basic biblical (New Testament *and* Old Testament) teachings on worship and its role in the life of believers.

There is no doubt that the period of 1970-2012 has seen wonderful growth in focus on worship. During this period pastoral and publishing leadership placed much emphasis on liturgy itself, along with planning, programming, musical style, performance and entertainment issues surrounding the new worship phenomena. Even educational leadership has only focused on historical, liturgical, denominational, and cultural complexities of the worship arena. This study has discovered certainly that: there is biblical precedent for training and discipling the worship leader; there are biblical resources sufficient for equip leadership; and the need still exists for a practical, straight-forward biblically based manual for worship leadership discipleship.

Worship leaders first and foremost must be engaged in worship themselves if they are to lead their congregations into the presence of God. And this requires discipleship. Church leaders cannot ignore the simple biblical realities and practices of worship so clearly expressed in Scripture—especially the emphasis on an intimate engagement with and daily companioning relationship with God.

Those things being what they are, this study hopes to contribute in some small way better insight into the need for more training curricula for worship leadership so that God's glory will be better at work in each worship leader discipled for Kingdom ministry, And, so that God's supremacy will be better known by each worship leader and His worship more passionately pursued through their efforts as servant-leaders.

"To HIM be the glory forever! Let it be so."[4]

[4] Romans 11: 26b. The author's own rending.

APPENDIX ONE:

ORAL THESIS DEFENSE POWERPOINT PRESENTATION

The following material was the Oral Defense PowerPoint presentation presented to the Oral Defense Committee of this thesis project—*Discipling Worship Leadership*—April 20, 2012 at Liberty Baptist Theological Seminary, held at the Center for Worship.

Slide #1

Welcome.
Thank you for being here.
The Doctor of Ministry
Thesis Presentation
By Byron Spradlin

Slide #2

A Thesis Submitted for the degree

DOCTOR OF MINISTRY

LIBERTY BAPTIST THEOLOGICAL SEMINARY

Titled

DISCIPLING WORSHIP LEADERSHIP:
BIBLICAL AND THEOLOGICAL RATIONALE
FOR DISCIPLING WORSHIP LEADERS

Lynchburg, Virginia
April ,2012

Slide #3

ABSTRACT

A review of current worship literature
reveals very little guidance
to assist Protestant church leaders
in training, discipling or mentoring
congregational worship leadership.

Therefore, this thesis project . . .

--researched and presents a basic rationale for developing worship leadership discipling curricula

--strategically targeting the needs related to discipling and training artistic Christians who are called to worship leadership in the local church.

Slide #4

The Need of this Study

--Many worship leaders are inadequately equipped in areas of spiritual disciplines and spiritual formation.

--Few training methods and materials are readily available for use by church and mission leadership to train artistic Christians for worship leadership.

Slide #5

The Need of this Study
(con't)

Evidence indicates that the evangelical Church struggles in this area of discipling worship leadership.

Therefore curricula and study programs study are needed that will help local church leaders to mentor and disciple spiritually maturing, artistically skilled worship leadership.

Slide #6

The Need of this Study
(con't)

So, this thesis study set out to investigate the need for developing curricula for worship leadership serving in local evangelical churches;

and in so doing targeted the question, "What are the existing resources—

-biblical, theological, & pastoral;

-integrating worship, imagination, the arts, & discipleship

—available for discipling and training artistic Christians with that calling"

Slide #7

What This Study Did

Chapter 2 researched published literature materials, done in areas with which worship leadership should be familiar; specifically,

-theology of worship,

-theology of aesthetics, imagination and artistic expression,

-theology of discipleship, and

-pastoral theology of local church worship ministry administration.

Slide #8

What This Study Did
(con't)
Chapter 3 dealt with biblical theology of Worship,
— the central responsibility local church worship leadership is assigned to steward.

This study discovered that . . .

Biblically
--Worship is central & priority because God is supreme

--Theologically, worship is . . .
Trinitarian,
Christ-focused,
Spirit-empowered,
God's-Word-centered.

Slide #9

What This Study Did
(con't)
Chapter 3 dealt with biblical theology of Worship,

This study discovered also that . . .

--Applicationally, worship is . . .
-God-initiated;
-encountering and response to God;
-an inner Godward heart-expression assigning greatest value to God
-love-motivated actions of obedience coming from encounter with God

Slide #10

What This Study Did
(con't)
Chapter 4 dealt with biblical
theology of imagination & artistic expression,
the environment in which local church worship leadership
must regularly deal.

This study discovered four basic biblical-theological issues :
1-a biblical definition of *artist*;
2-the biblical definition of *imagination;*
3-the biblical *role* of imaginal intelligence and of the *artist*

Slide #11

What This Study Did
(con't)
Chapter 5 dealt with
biblical principles of Discipleship
—a process in which worship leadership
must gain competency.

This study discovered the following:

1-a biblical definition: *intentionally investing one's life in the lives of others on God's behalf.*
2-three biblical goals
3-four foundational biblical practices

Slide #12

What This Study Did
(con't)
Chapter 6 provides a summary and analysis of the research findings,

and gives concrete recommendations for establishing curricula for discipleship and training of worship leadership.

Slide #13

How this Study's Findings
Impacted the Author

--biblically confirmed my growing awareness that worship IS central to all of life because GOD IS, in fact, SUPREME.

--practically deepened my desire to know the LORD JESUS more intimately, and daily nurture my OWN companioning-worship-walk with HIM.

Slide #14

How this Study's Findings
Impacted the Author
(con't)

--ministerially, it increased my determination to develop training materials and training delivery systems to disciple artistic Christians for ministry (for worship facilitation, evangelism, discipleship, and community transformation) in the Church & in Missions.

--organizationally, I'm committed to growing the *"Arts-Ministry Training Center"* efforts of the ministry and missions sending board, *Artists in Christian Testimony Intl*, which I direct.

Slide #15

Plans for How The Insights
from this Study Will Be Used

A--To form the core curricula-base for Phase I of A.C.T. Intl's "Arts-Ministry Training Institute."

B--Has formed the core curricula for the Worship Studies degree program at Williamson Christian College, Franklin, TN.

C- Provide the initial content for the following 7 writing projects (small books & training manuals):

Slide #16

Closing Statement

In Summary, this thesis project,

Discipling Worship Leadership:

Biblical and Theological Rationale For Discipling Worship Leaders,

. . . set out to make a small but significant contribution to meeting the Church's need for revitalized worship . . .

. . . by providing a rationale for developing training curricula Church leaders can use . . .

. . . to disciple the *artistic Kingdom servants* who will service as future worship leaders for the next generation of the Church.

Slide #16

Thank you

Let Everything that has breath
PRAISE the LORD !!
Ps 150:6

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VITA

Byron L. Spradlin

PERSONAL

Born:	April 29, 1949		
Married:	Pamela Ann Turner, May 11, 1974.		
Children:	Sarah Ann,	born	December 5, 1976.
	Nathan Lee,	born	August 19, 1978

EDUCATIONAL

B.A., University of California, Davis. 1971.
M.C.M., Western Conservative Baptist Seminary, Portland, OR. 1977.
M.Div., Western Conservative Baptist Seminary, Portland, OR. 1978.
Th.M., (abd), Fuller Theological Seminary, Pasadena, CA. 1997.

MINISTERIAL

License:	September, 1971, First Baptist Church, Richmond, CA
License:	February, 1974, Hineni Ministries, San Francisco, CA
License:	October, 1978, Village Baptist Church, Beaverton, OR
Ordination:	February, 1981, Village Baptist Church, Beaverton, OR

PROFESSIONAL

President, Artists in Christian Testimony Intl, Brentwood, TN,	1973-present.
Chair, School of Worship, Imagination & the Arts, Williamson Christian College, Franklin, TN	2010-present
Board Chair, Jews for Jesus San Francisco, CA,	1973-2008.

Board Vice-Chair, Jews for Jesus
San Francisco, CA, 2009-present.
Church Planter-Senior Pastor, New Hope Community Church,
Rancho Cucamonga, CA, 1986-1994.
Worship Pastor, Community Baptist Church
Alta Loma, CA, 1981-1986.
Adjunct Faculty, Western Conservative Baptist Seminary,
Portland, OR, 1978-1980.
Music Outreach Director, Western Conservative Baptist Seminary,
Portland, OR, 1973-1977.
Music Minister, Interim, Village Baptist Church,
Beaverton, OR, 1977.
Christian Recording Artist & Evangelist
Internationally, 1971-1980
Youth & Youth Music Pastor, First Baptist Church,
Richmond, CA, 1971-1973.
Campus Student Leader, Univ. of CA, Davis,
Campus Crusade for Christ, 1968-1971.

PROFESSIONAL SOCIETIES

American Society of Authors, Composers and Publishers
(ASCAP) 1971-present.
The Recording Academy
(NARAS – National Association of Recording
Arts and Sciences) 1971-present.
Evangelical Theological Society
(ETS) 1977-present.
Lausanne Consultation for Jewish Evangelism
(LCJE) 1981-present.
Evangelical Missiological Society
(EMS) 1998-present.
American Society of Church Growth
(ASCG) 1998-present.
International Council of Ethnodoxology
(ICE) 2006-present.
International Association of Artists in Christian Testimony
(IAACT) 2006-present.