

MOVING FROM PERFORMANCE TO MISSIONAL WORSHIP: FIVE BIBLICAL
PRINCIPLES AND PRACTICES TO INFUSE DISCIPLESHIP INTO WORSHIP

By

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Liberty University

A THESIS PRESENTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF WORSHIP STUDIES

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Abstract

In striving for authentic worship, many worship leaders focus on the sound of the choir and the individual's relationship with God without considering discipleship. God's first directive to humanity in Gen. 1:28 supplied God's instruction for authentic worship, which emphasized discipleship and not music. Training choir members to worship without including discipleship results in the shaping of performers rather than worshipers. Worship must reflect the Trinity and not the skills and ability of the worshiper. When worshipers show God's love through discipleship, they reveal the Godhead. To shape singers holistically, worship leaders must teach their choir members to disciple. This research project will lay a foundation for the understanding and development of God's directive for missional worship and present a biblical rationale for including discipleship training in the shaping of choir members. This project will use God's five directives in Gen. 1:28 to teach five biblical principles and to provide five practical actions to aid worship leaders in infusing discipleship training within the musical training of the choir. These biblical principles and actions, if taught, should foster singers that display a lifestyle of worship that serves and disciples.

Keywords: worship, discipleship, missional worship, worshiper, worship training, choir, choir training, be fruitful, multiply, subdue, replenish, have dominion

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CHAPTER ONE: INTRODUCTION

The business of the church's music ministry is leading the congregation in true worship. True worship occurs when human beings are restored to their original vocation and final end.¹

– Geoffrey Wainwright, *The Oxford History of Christian Worship*

In the beginning, God created the first worshipers in the image of the Trinity. Their primary purpose was to exist in the image of God. True worship in its purest form reflects God. A. W. Tozer expressed that only in humanity can God admire Himself for humankind is the reflection of the glory of God. So that humanity's supreme function through all eternity is to reflect God for he is a mirror of the Almighty.² The primary purpose of all humankind is to reflect and worship God.

Worshipers reflect and display God's love when they extend the love of the Creator to all of the world. God so loved the world that God gave His only Son so that everyone who believes in Him may not perish but may have everlasting life.³ The love of the Father is reflected when a worshiper is willing to love the world so much that he or she shares the good news of the Son and assists those who believe in shaping their worship. Love that is concerned for the worship of others is true worship. The best practices of worship will include the love that evangelism and discipleship births.

¹ Geoffrey Wainwright, *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen B. Westerfield Tucker (New York: Oxford University, 2006), 9.

² A. W. Tozer, *The Purpose of Man: Designed to Worship*, ed. James L. Snyder (Minneapolis: Bethany House, 2009) 43.

³ John 3:16, Unless otherwise noted, all biblical passages referenced are in the New Revised Standard Bible (Peabody, MA: Hendrickson, 2011).

Acceptable worship never begins with the worshiper's initiative but with divine action.⁴ Worship is a response to the divine work of God. How humanity chooses to respond to God is humanity's worship-filled reply. A worship-filled response recognizes God as sovereign and Christ as Lord; however, it is not purely the reaction of the believer that constitutes worship. Worship also hinges upon his interaction and life with his neighbor. God stated at Creation that it was not good that man existed alone, so He designed a help-meet.⁵ Humankind's worship must not only include his response to the Divine, but the work he does to assist his neighbor in responding to God. Helping others in their response to the work of the Cross is discipleship. When worshipers do not disciple, they do not worship. Personal commitment, worship, daily life, proclamation, and discipleship are all parts of the worshiper's response to Christ; to separate them is to distort worship.⁶ God is seeking worshipers who will respond in spirit and truth to the revelation of the Holy Spirit and Truth. Worship leaders must train their singers to react to the action of God with a lifestyle of worship rather than just proclaim God's work through song.

Statement of the Problem

In striving for authentic worship, many worship leaders focus on the best sound quality and authenticity of the choir member's relationship with God without considering discipleship. Many worship leaders leave the job of teaching choir members the importance of evangelism and discipleship in the hands of the senior pastor, life groups, and Sunday School. Because worship leaders treat discipleship as a tool to be acquired in other sectors of the ministry, it is left up to

⁴ J. Michael Walters, *Can't Wait for Sunday: Leading Your Congregation in Authentic Worship* (Indianapolis: Wesleyan, 2006), 37.

⁵ Genesis 2:18.

⁶ J. G. Davies, *Worship and Mission* (London: SCM Press LTD, 1966), 71.

the singer to be responsible for learning how to disciple others if they so choose. The church is not teaching singers and instrumentalists that discipleship is a requirement of worship.

Many worship leaders feel the pressure to grow their choirs, but without grounding their efforts in discipleship, they win choir members who are unaware of their requirement to disciple. Worship is not complete unless it includes discipleship and love for one's neighbor.⁷ Choir members become true worshipers when they show love, live alongside their neighbors and participate in his spiritual growth.

Worship is the worship of God, not a complete display of man's spirituality. Sunday morning worship is not the total picture of worship. When worship leadership is concerned only with the Sunday morning event, there is a danger of distorting the correct image of worship, which includes loving God with all one's heart, mind, and soul and loving one's neighbor as one's self.⁸ Jesus stated that everything hangs on these two commandments.⁹ The right image of worship displays the worshiper's relationship with God and his neighbor.

Many singers are uninformed concerning their requirements and commission to evangelize and disciple outside of the song. They view the leaders in the church as the preeminent persons qualified to perform the task of discipleship. Choir members find it easier to preach and evangelize through song to a congregation rather than extending themselves personally and relationally to those who are too hurt to hear a song. It becomes simpler to carry out their established musical responsibilities rather than to live out the example of relationship set forth by Christ.

⁷ David Wheeler and Vernon M. Whaley, *Worship and Witness: Becoming a Great Commission Worshiper* (Nashville: Lifeway, 2012), 35.

⁸ Matthew 22:36-38.

⁹ Matthew 22:40.

Christ not only lived out the model for worship established by God in Genesis 1:28, He spoke on the importance of using all of the Word of God in shaping ministry. Choirs should not rely merely on John 4 or Romans 12 to inform their worship practices. They must study the whole letter of the law to understand how John 4 and the Great Commission to worship in Matthew 28:16-20 evolved from God's first words to humankind in Genesis 1:28.

Matthew 5:17-20 states,

Do not think that I have come to abolish the law or the prophets; I have not come to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

The Pharisees and scribes were religious leaders in the time of Jesus who knew the law, enforced the law, but did not live the law. God's worship is inward and spiritual, not outward and ceremonial. When choir members merely sing the Word of God through performance and do not live what they transmit to others, they become the Pharisees and scribes of their generation.¹⁰ It will not be found in the performance of songs, the shrills and runs of a Hammond B3 organ, or the ability of the choir to make their audience shout and clap their hands. God's worship will only be found in spirit and truth and will emerge when the daily taking up of the cross and surrender of the choir member overflows to his outward worship. Mere performers disguised as worshipers will not deceive God. It is the Holy Spirit, who directs true worship and leads choir members to all truth. True worship will always have discipleship as an element of its existence.

¹⁰ Thomas Laythes, *The Inward and Spiritual Christian Distinguished from the Outward Nominal and Notional: And a Generation of Men in these Days Parallel'd with the Scribes and Pharisees of those Daies that Profess, Say, and Do Not, That Persecute Others for Religion, but Will Not Stand to it Themselves: With an Exhortation to People to Come to the Spirit of God and Truth in Their Hearts that in it They May Worship the Living God that Made Them* (London, 1684), 470.

Definition of Terms

Discipleship

This project defines discipleship as the process that draws people to Christ to be His witnesses, and not merely converting unbelievers to believe in the birth, death, and resurrection of Christ. Discipleship creates an authentic relationship with others and allows that link to be the foundation for training and teaching those who will, in turn, educate and train others. Effective discipleship bridges the gap between worship and daily life. It is not a scheduled time during the week where two people meet to learn and discuss Scripture. It is the act of living life with another and in that living teaching of God's Word and the formation of Christian character takes place. Discipleship is not about the transferring of information; it is about the relationship.¹¹

Discipleship occurs when the choir member connects his vertical relationship with God to his horizontal relationship with humankind. Discipleship allows the worshiper to translate his faith into his day-to-day life activities. It shares the gospel in a manner that is spiritually and materially relevant to the core needs of all people.¹² Discipleship is not a program or an event. It is part of the advancement of God's kingdom. It is learning from and following Jesus.

In the role of the church ministry, today much of Christian discipleship is constructed upon knowledge of the subject, rather than relationship. The church is not taking relationship-discipleship seriously. Many church members want to "do church" and return home to their lives outside of the church building. They do not want to be held accountable for teaching and training another Christian doctrine. Discipleship is about living in a teaching relationship continuously from Sunday to Saturday with those in and outside of the community of faith.

¹¹ Ross Parsley, *Messy Church: A Multigenerational Mission for God's Family* (Colorado Springs: David C. Cook, 2012), 104.

¹² *Ibid.*, 133.

Discipleship is a mandate that is to be performed by all believers. Church ministries should not depend solely on leaders or the pastor to train and disciple believers.

Discipleship is not a position where Christians defend God or God's work. Discipleship is a platform that allows worshipers to share their testimony of God's work with their neighbors. It propels choir members to testify not only through song, or during worship services. It demands that the choir members corroborate the love and Word of God with their lives. This movement of worship beyond the parameters of a worship service promotes lifestyle worship.

The responsibility of worship is substantial because it encompasses more than just the singers standing before the people to sing a song. True worship is all of life. It entails living a life that will incite others to follow Christ. It is not the music and arts that artists display at worship events. It is not the singing of hymns and the raising of hands. Worship is a lifestyle that exemplifies choir members honoring God with their lives through the love of God and the love of their neighbors.

Worshiper

For the scope of this research project, a worshiper is defined as a person who is saved and ministers in a church's choir by singing. In His description of a real worshiper, Jesus stated that a true worshiper worships in spirit and in truth.¹³ "It is that very spirit bearing witness with our spirit that we are children of God."¹⁴ True worshipers of God are sons and daughters of God, which denotes that they have been redeemed and have voluntarily chosen to be led by the Spirit of God. Romans 8:14 states that those who are led by the Spirit of God are the children of God.

¹³ See John 4:24.

¹⁴ Romans 8:16.

This project will define worshipers as choir members who have publically confessed Christ as their Savior.

The life of the performing choir revolves around learning music, Scripture, theory, and philosophy to extend its musical gifts in excellence. The life of the worshiper who reclaims his call to disciple commits to learning and teaching others to obey God rather than just know about God. This worshiper equips others by not merely transferring biblical knowledge but living those biblical principles before, and with, others. The singing worshiper becomes more than a choir member. He does more than use his instruments for the glory of God, which is the work element. He lives in obedience to the Scripture of God, which is the faith element. When worshipers operate in works and faith, truth and spirit, relationship and commitment, God is exalted, and the choral worshiper discards entertainment.

Missional Worship

This project seeks to assist worship leaders in shaping holistic worshipers rather than one-dimensional performing choirs. It aims to turn worshipers into disciples and disciples into worshipers by promoting missional worship as a lifestyle. This project accepts Rev. Dr. Ruth A. Meyers's definition of missional worship. Meyers is an Episcopalian scholar, prolific author, and lecturer on the subject of worship, mission, and liturgy. She obtained her PhD in liturgical studies from the University of Notre Dame and currently serves as the Dean of Academic Affairs and Hodges-Haynes Professor of Liturgics at Church Divinity School of the Pacific. She is the author of *Missional Worship*, *Worshipful Mission: Gathering as God's People, Going Out in God's Name*. She defines missional worship as a term that expresses an understanding that the mission of the worshiper is rooted in God's identity and purpose, which is God's love for the

world and God's desire to restore all creation to wholeness and integrity.¹⁵ Meyers views missional worship as an approach to worship where worshipers engage in the mission of God on earth by living a life that displays God's redemptive and self-offering love through Christ and the power of the Holy Spirit.¹⁶ It challenges the generational concept of public worship by joining the worship event to the daily life of service and the covenant relationship that worshipers have with God and man.

Many books, scholars, and churches have presented worship as what takes place during a worship service. This presentation of worship centers worship around the church's gathering together rather than the church's call to advance into the world and live out God's love. This delivery of worship as an event or gathering has shaped generations to view worship as a communal response to and participation in sacred liturgical activities that occur when believers gather together to worship God. It takes place at a location at an established time.

Missional worship, on the other hand, is an identity rather than a program. It identifies worshipers as those who live to serve God's mission rather than those who have asked God to join their mission. In missional worship, the worshiper embodies and inhabits worship.¹⁷ It is being rather than doing. Missional worship divorces the worshiper from approaching worship as an activity in which the choir member participates at a fixed time each week and propels him towards a worship that becomes a lifestyle that embraces the neighbor. Meyers states when worship is missional it turns outward.¹⁸ It returns the worshiper to the beginning model of worship established by God that required humankind to love God and love people.

¹⁵ Ruth A. Meyers, *Missional Worship, Worshipful Mission: Gathering as God's People, Going Out in God's Name* (Grand Rapids: William B. Eerdmans, 2014), 1.

¹⁶ *Ibid.*, 12.

¹⁷ *Ibid.*, 198.

¹⁸ *Ibid.*, 36.

The missional worshiper trusts God and believes that God invites him to participate in the mission that God is accomplishing in the earth. As God called Adam, Eve, Noah, Abram, and David to venture out and produce and shape a people whose heart would commit to obey and live in relationship with God, God also has called the singers of the choir to operate in this same calling. In missional worship, there are clear expectations of commitment and covenant relationship with God. This tie propels the worshiper to fellowship with and care for those in his path that God entrusts to the worshiper.

Statement of Limitations

This project proposes five biblical principles and different actions that support these principles to aid worship leaders in helping worshipers infuse discipleship into their worship. This project presumes that the worshiper is saved and is committed to living daily in covenant relationship with God as prescribed through God's Word. This project seeks to enhance, not replace, any discipleship training that may be taking place within the church.

Many worshipers may maintain that their worship leaders offer discipleship training without taking into consideration that a critical characteristic of discipleship is to teach and train others to disciple. They may view discipleship training as spiritual formation and growth in their Christian walk and use this definition as the compass for worship. For this project, I will define discipleship as the act of creating an authentic relationship with others and allowing that relationship to be the foundation for training and teaching those who will, in turn, teach and train still others.

In this project, discipleship shall not be an act separate from the work of evangelism. A worshiper who is committed to living out the Great Commission of Christ is equally committed

to both worship and evangelism. There is no separation in the performance of these two terms. This concept of worship-evangelism is the biblical model of discipleship.¹⁹

This research project is not designed to be a cure-all for choirs that have cemented their evangelism and relationships in hardened spectatorship. This project will infuse little transformation in choirs that see themselves as only a ministry of song, entertainment, accompaniment, or a ministry of the arts. This project will be most beneficial to choirs who recognize their call to be servants and connect through relationship. The tools that this research will provide will be helpful, but the tools are not the goal. The goal is to prompt choir members to formulate authentic relationships with their community and live a life that is fruitful and reproductive. The principal mission of the choir is to live out the image of God as it glorifies God. God is relational and loving. Worship allows the covenant relationship of the singers with God and humanity to shine through daily worshipful living. As disciples of Christ, choir members must live out the call to be good stewards of the people placed in their path.

Theoretical Basis

Humanity was made to worship. Discipleship should be a fundamental element of its worship. Genesis 1:28 makes an essential contribution to missional worship theology. According to Gen. 1:28, God commissioned Adam to worship through being fruitful.²⁰ God the Father stated, “Let us make humankind in our image.”²¹ Genesis 1 portrays an image of a creating God. It shows the Triune God creating the world through the movement of the Holy

¹⁹ David Wheeler and Vernon Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism* (Nashville: B & H Academic, 2011), 30.

²⁰ Genesis 1:28.

²¹ Genesis 1:26.

Spirit by the Word of God, which was the Son.²² Genesis 1:1 displays the very first image of God. It presents God as a producer, a creator, and someone who brings something into existence. His ability to create is the opening characteristic and image that God shares with the world of His character. God made humankind as a reflector of His image. The lives of humanity should reflect the ability to produce, to create, to bring something into existence– to make disciples.

God made heaven and earth, and then He created humankind. His first words to man are found in Gen. 1:28, “Be fruitful, and multiply.” The Hebrew word used for “multiply” is *rābâ*, which means to increase, become many, or to make great.²³ This directive does not only direct Adam and Eve to reproduce offspring biologically. This instruction speaks to generations to follow and commissions them to reproduce. The command to reproduce instructs those who cannot biologically produce children. It includes those who will never experience shaping a child as a parent. It directs Christians to reproduce, increase, or become many through evangelism and discipleship.

In Luke 6:46 Jesus asks his disciples, “Why do you call me, ‘Lord, Lord, and do not do what I say?” This verse concludes the inaugural sermon of Jesus by admonishing those who only pay lip-service to “following Jesus.”²⁴ Accordingly, disciples who talk instead of act are equivalent to worshipers who sing and do not carry out the Great Commission. Worship is more than singing. It must include the element of making disciples. It must reflect Jesus, the most significant and most acclaimed worshiper whose most noted work was making disciples.

²² John 1:1.

²³ Heinz-Josef Fabry, s.v. “*rābâ*,” *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans, 2004), 13: 273-274.

²⁴ John S. Kloppenborg, *Formation of Q: Trajectories in Ancient Wisdom Collections*, 188, quoted in Simon J. Joseph, “Why Do You Call Me ‘Master’...? Q 6:46, the Inaugural Sermon, and the Demands of Discipleship,” *JBL* 132, no. 4 (2013): 962.

Worship and discipleship should not be two separate concepts, but they should be lived out as a unified expression of obedience to the commission given to humanity by God. God's first instruction to humankind supplied God's directive for authentic worship, which emphasized discipleship, not music. God's first commission for humanity in Gen. 1:28 highlighted discipleship as a priority of worship. Making disciples is more than directing people to be baptized. Discipleship also includes leading people to obey God's command voluntarily.²⁵

The goal of this project is not to rank the importance of discipleship over musicianship. It is to communicate the inclusion of discipleship in the shaping of musicianship to develop a more spiritually trained and thriving worshiper. It is easy for choir members to fall prey to worship wars and more practical issues and lose sight of their purpose within the church and the kingdom of God. Once choir members understand their vision and goals, they will be better served to inform and shape the way they go about the process of teaching and learning worship.²⁶ This project hopes to stress the need for worship leaders to emphasize discipleship in their teachings, and seeks to relay the importance of discipleship training in worship by examining God's first directive to humanity as expressed in Gen. 1:28.

Significance of the Study

The significance of this study is relevant because the days of solely shaping choirs to perform musically are gone. In this millennial age, people are moving away from the church edifice and the institution of the church and flocking towards events and informal gatherings that

²⁵ Tim Froese, "Teaching the Spirituality of Discipleship," *Canadian Mennonite* 8, no. 23 (Nov. 29, 2004): 30.

²⁶ Don Saines, "Learning to Be the Church: The Value of Learning the Theory for Discipleship and Mission," *Pacifica* 28, no. 3 (2015): 290.

speak to their life occurrences. They are nurturing their spirituality through motivational clips and sermons found online. Culture no longer revolves around the church building; the church has abdicated its position as the heartbeat of the community. The attractional model of the church of which the shaping of performance choirs supports is no longer compelling, and culture has realized that the attractional model communicates, “Come to us. We have what you need,” instead of “Can I come to you? You, the community, have something that I need.” Mark Earey and Carolyn Headley appeal for a break from the attractional model of worship and imply an understanding and support of missional worship: “But worship also has a role in forming Christians for mission ‘out there.’ By energizing and envisioning worshipers, by proclaiming the gospel, by shaping an alternative worldview and by modeling aspects of the kingdom, regular worship plays a significant part in the mission of the local church even before the visitor enters the building.”²⁷

The missional model of worship supports the theology that all men host the *Imago Dei*. God created people in His image, and therefore the church is not complete unless it considers doing life and worship outside of the church in the lives of the people so that a more complete image of the Trinity is displayed. The discipleship element of this paper contends for the choir member to continue to learn and to love his neighbor so that he lives out the commandment that Jesus equated to be one of the greatest. For many, the church has become not a place of relationship but merely a place where people gather for religious ceremonies. Many go to church but do not see themselves as the church. The intended mission and purpose of inviting and

²⁷ Mark Earey and Carolyn Headley, *Worship Series: Mission and Liturgical Worship* (Cambridge, England: Grove Books Limited, 2002), 10.

equipping individuals to be authentic disciples of Christ gives way to merely maintaining the institution of the church.²⁸

This study is not campaigning for a new way of doing worship. It is calling choirs to return to the archetype of worship established by God's Word at the beginning of creation and modeled by Jesus with His life. This study challenges the choir member to return to God's beginning directive for worship as outlined in Gen. 1:28. His Word spoken at creation still stands and holds true for the twenty-first century. This study seeks to point all choir members to their original design of worship that God shaped by sending forth of humanity.

There is a danger in veering from God's instruction for worship. Leviticus 10 tells of the death of Nadab and Abihu when they offered strange fire with their worship. 1 Samuel 13 depicts how King Saul lost the kingdom of Israel by departing from God's prescribed method of worship. Paul speaks of the consequences of changing God's design for worship. Romans 1:24-26 states, "Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator. For this reason, God gave them up to degrading passions."

The purpose of this study seeks to return the attention of the choir member to his rightful role in worship so that his witness and worship are steeped with the transforming power and Spirit of God, for where the Spirit of the Lord abides, there is liberty. The godly influence of the church on the community lessens when there is an issuance of imperfect worship. A balanced and flourishing worship joins discipleship with its proclamation.

²⁸ Milfred Minatrea, *Shaped by God's Heart: The Passion and Practices of Missional Churches* (San Francisco: Jossey-Bass, 2004), ix.

In the Gospel of Luke 10, Jesus sends seventy disciples out into the surrounding cities to minister. The seventy returned and one asks, “What must I do to inherit eternal life?”²⁹ Jesus replies, “Love the Lord your God with all your heart, soul, and strength, and mind. And love your neighbor as yourself.”³⁰ There is a need for humanity to love its neighbor as itself in the twenty-first century. Amidst the cries of police brutality, racial division and hatred, religious intolerance, and lack of love for those categorized as “the other,” the church stands silent, which obscures its worship.

Amos 5:21-24 exclaims,

I hate, I despise your festivals and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.

The God of Amos was speaking to the worship of Israel. He addressed the musicians and singers, those who would make up the audible worship of Israel to inform that worship without justice, care, and love for the neighbor is false worship that is not received by God. Choir members who view their responsibility as solely to lay a song offering before God are presenting a worship that is incomplete and contrary to what God desires. Choir members must involve themselves in the lives of others and look out for the well-being of others. Discipleship teaches the choir member how to love and care for his neighbors while also training him how to equip others to be good neighbors and light to the world.

Discipleship cultivates laborers who will assist choir members in working the spiritual vineyard that is before them. In Matthew 9:37, Jesus proclaimed, “The harvest is plentiful, but

²⁹ Luke 10:25.

³⁰ Luke 10:27. Author’s translation.

the laborers are few.” Choir members are to be laborers for the Gospel. This study pushes for training choir members to not merely sing to a need in the church but to be proactive in meeting the needs of humanity.

Statement of Methodology

Genesis 1:28 makes an essential contribution to the theology of missional worship in two ways: (1) Prominent in the Gen. 1:28 directive is the concept of man’s responsibility to go forth and increase in number throughout all the earth. (2) In Gen. 1:28, God not only tells man to be fruitful and multiply, but He also commissions man to have dominion over every living thing that moves upon the earth. This directive places the charge of all living and moving things under the authority of man. Thus, according to Gen. 1:28 man is not only required to go forth and multiply, but he also is to perform this action in a manner that will lead to completion of the goal through accomplishment or dominion. The power of dominion transferred to humankind was not so that man would rule over the earth. Only God is King. This commission served the purpose of empowering humanity to serve and care for the planet and all humankind. The complete care of fallen man takes place when worshipers seek to help restore humanity to their original end– to be in relationship with God.

There is a vast amount of literature that speaks to evangelism, discipleship, and even missional living. Chapter two of this project will present and review current research that will aid choir members and worship leaders in understanding God’s desire to have worship include discipleship. A comprehensive study of discipleship and worship literature will provide a foundation for the argument that God’s first words to man detailed that worship must include discipleship.

In chapter three, this study will perform an overview of focusing on God's first words to humanity and His command, "Be fruitful and multiply, fill the earth and subdue it, and have dominion over every living thing."³¹ It includes an analysis of Gen. 1:28 to respond to the question, "What was God commissioning man to do?" Chapter three will explore the worship outlined in the Garden of Eden and God's directive to humanity to disciple as directed in this verse. This project will give evidence from the Old and New Testament Scriptures for the inclusion of discipleship training in worship. Chapter three will seek to demonstrate the validity of this project. It will show that if God required discipleship in worship, God has instructed worshipers how to implement discipleship in their worship. Chapter three will look at the worship instituted when God first revealed Himself to humankind. This section will use historical research to excavate the five directives given for worship.

To move from an embedded worship ideology to a more deliberative worship theology is a process. The traditional understanding of worship points to worship as an event, action, or service, not the singer's lifestyle. This project attempts to prompt singing worshipers to be deliberate in seeking to understand God's design for worship as it relates to a lifestyle of love and service rather than only song and music.

Chapter four will include theory and practical examples of how to implement discipleship in the practice of worship. This project will supply principles that will help connect the choir member to his neighbor. These precepts will be supported by Scripture so that when implemented, the choir member's move from viewing worship as an experience to being a worshiper who discipled will be facilitated.

³¹ Genesis 1:28.

Chapter five will be the conclusion of this project. It will summarize the results of this study and suggest essential biblical teachings that worship leaders can implement into the training of choirs that will communicate with more clarity and impact the choir member's role to disciple. The conclusion will show that the inclusion of discipleship in worship is God's idea and His directive.

CHAPTER TWO: LITERATURE REVIEW

Most people think that the study of worship is fundamentally a music issue and has to do with the leading and planning of actual worship services. While that is certainly one facet of worship study, it is much more than that.³²

– Gary M. Mathena, DMin, *One Needful Thing*

Studying worship is so much more than planning worship services and dissecting the framework of chords, voicings, and the theological and philosophical disposition of worship. Worship leaders must explore the methodology of worship so that the teaching of worship to the choir member is substantive and based on the Word of God. The following literature review will examine and analyze a fraction of the current literature available to aid worshipers in their transition from performance to missional worship.

This chapter will review the central literature used to determine the necessity of worship leaders teaching discipleship in worship training. Scholarly and biblical texts will be discussed and presented to support this project's claim that lifestyle worship must contain discipleship. In teaching that worship leaders must train their choir members to disciple, this project attempts to return the worship ministry's intentions to the original design for worship instituted by God at Creation.

Books Consulted

God's Biblical Mandate for Worship

Recalling the Hope of Glory provides a historical and theological study of worship from the Garden of Eden to the creation of the new heavens and earth. In this book, author Allen Ross suggests that the Garden of Eden was the first and original sanctuary created by God. This study

³² Gary M. Mathena, *One Needful Thing: An Invitation to the Study of Worship* (Bloomington, IN: CrossBooks, 2013), xiv.

builds on the work of Ross who conveys how God gave humanity the design for true worship in the Garden of Eden at the onset of creation. Ross's outlook on the first and original design of worship taking place in the Garden of Eden aligns with our thesis. This source will be used to expound upon God's first directive for worship in Genesis 1.

Recalling the Hope of Glory is an excellent launching for reviewing the worship that God instituted in Genesis. Ross lays a foundation for discipleship-infused worship by verbalizing the danger of equating entertainment or performance to worship and the importance of responding to the revelation of God and including the community in that response. Throughout *Recalling the Hope of Glory*, Ross develops a working definition of worship. He defines legitimate worship as the celebration of covenant fellowship with the sovereign and Triune God expressed through adoration, commitment and obedience to the covenant responsibilities through acts that display the confident anticipation of the fulfillment of the covenant promises in glory.³³

Ross avows that when worship loses God as its center, it becomes a routine assembly or theatrical performance.³⁴ He excavates the patterns of worship found throughout Scripture to demonstrate how God's vision for worship is supplied in Scripture and is the only paradigm the worshiper should embrace. Ross believes that for any significant change to take place in worship, the worshiper must focus on the biblical theology that informs worship. He contends that when worshipers approach the discussion of worship from Scripture, the most significant changes in worship will take place in the heart of the worshipers.³⁵

³³ Allen P. Ross, *Reclaiming the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel Publications, 2006), 67-68.

³⁴ *Ibid.*, 66.

³⁵ *Ibid.*, 39.

Ross prescribes that all of worship must lead to the transformation of the worshiper who will then go and serve the Lord in the world. Worship that excludes significant service in the spiritual and physical needs of the community falls short of the divine plan for worship.³⁶ Ross's study aligns with the signification of this project that worship is more than an activity or liturgy.

Ross's eschatological view of worship converges with the argument of this project that worship should include discipleship. He maintains that worship should not only prepare the worshiper for how to live and serve in this world, but it should point to the perfected worship that will continue in glory.³⁷ He argues that worship was designed to restore humanity back to that communion with God established at Creation.³⁸

Ross utilizes an entire chapter to recall the beginning worship in the Garden of Eden and demonstrates the beginning pattern for the redemptive work of God through worship. He defines sanctuary as the dwelling place of God and explains how the Garden of Eden was the first sanctuary created by God on Earth. Ross parallels the instructions for the building of the Tabernacle in the wilderness to Creation. This writing helps to substantiate that God's instructions for worship emanate from His beginning revelation at Creation rather than in Exodus when God gave the instructions for the Tabernacle to Moses.

Andrew Schmutzer, PhD, Professor of Bible at Moody Bible Institute delivers a dynamic exploration of God's commission to be fruitful and multiply through his exegetical analysis of Genesis 1:28 in *Be Fruitful and Multiply: A Crux of Thematic Repetition in Genesis 1-11*. Whereas this project argues that God's first words to humanity in Gen. 1:28 commissions humankind to be disciples, Schmutzer's careful explication of Gen. 1:28 offers evidence that

³⁶ Ibid., 57.

³⁷ Ibid., 71.

³⁸ Ibid., 84.

God's commission to be fruitful and multiply was not solely directed to the procreation of humanity. Schmutzer identifies the Creation Mandate as rooted in Gen. 1:28, assesses the semantic uses of its five verbs, and identifies their thematic reverberations that run through Gen. 1-11. Schmutzer writes that the phrase "Be fruitful and multiply" functions as a bridging theme that ties together both the first Creation Mandate (Adam) located in Gen. 1:28 and the second Creation Mandate (Noah) in Gen. 9:1.

Schmutzer argues that the core charge in Gen. 1:28 and Gen. 9:1 is "Be fruitful and multiply" and that this commission specifies abundance as a manner of productiveness. Schmutzer avers that God's mandate in Gen. 1:28 reaches beyond mere "command" to produce "children," but adds an influential stewardship, which calls humanity to imitate the Creator through production and care. Schmutzer states that in God's first words to humanity is the obligation of task and the privilege of royal assignment because the charge to produce establishes humankind's role as God's vice-regents and image bearers, and serves to bring about the fulfillment of God's blessing on earth.³⁹ The source helps to corroborate the word studies performed of the terms "be fruitful, multiply, subdue, replenish, and have dominion" in Chapter Three and the argument choir members were created to be stewards over their fellow man and to be fruitful by being disciples.

David Peterson establishes a biblical view of life-oriented worship in *Engaging with God: A Biblical Theology of Worship*. He asserts acceptable worship takes place when the worshiper presents worship in the manner that God has prescribed in Scripture. Peterson takes the reader from Genesis to Revelation to showcase significant patterns in the worship of Israel

³⁹ Andrew J. Schmutzer, *Be Fruitful and Multiply: A Crucial Thematic Repetition in Genesis 1-11* (Eugene, OR: Wipf & Stock, 2009), 155.

that teach that engaging with God inaugurates a total lifestyle of worship. This source will be used to substantiate that God has delineated how he desires for humankind to worship Him. This reference will also help to affirm that worship is more than a sacrificial offering of time, song, and talent. All of life's activity is worship, and the worshiper must extend worship in the manner that God has specified.

Called to Worship: From the Dawn of Creation to the Final Amen by Vernon Whaley is another source that provides a biblical foundation for the importance of offering worship God's way. Like Petersen, the author takes the reader from the book of Genesis to Revelation to reveal God's plan for worship. Whaley highlights the devotion of characters from the Bible to teach truths concerning worship from a biblical perspective. At the close of each chapter, Whaley extends questions to the reader so that the reader can ascertain how to connect the truths to the personal worship of the reader.

Missional Worship

Ruth A. Meyers is one of few authors who intentionally calls the Great Commission worship "missional worship." In her book, *Missional Worship, Worshipful Mission: Gathering as God's People, Going Out in God's Name* she paints a portrait of worship that has as its identity God and his self-offering and redemptive love. She asserts that mission in the church is the identity of the believer and not a program. It is a state of being rather than doing.⁴⁰ She encourages the church to discover what God is doing in the world and to join Him in His redemptive work. Her goal is for the church to see worship and engagement in the mission of God as united.

⁴⁰ Ruth A. Meyers, *Missional Worship, Worshipful Mission: Gathering as God's People, Going Out in God's Name* (Grand Rapids: William B. Eerdmans, 2014), 4.

Meyers rallies for the church to realize the difference between missions and mission. She defines missions as the participation of the church in God's involvement in the earth at specific times, in particular places for specific needs, and mission as God's self-revelation and involvement in the earth that embraces the church and the world.

Meyers views missional worship as the church living out the Gospel wherever God calls it. Her view of the church living out the Gospel wherever God calls presents missional worship as missions that has been shaped to work, whether in foreign lands or at home. It launches the concept of missional worship as an activity rather than a lifestyle. This project asserts that missional worship is a lifestyle rather than a garment to be worn in the presence of others.

Cathy Townley is a worship specialist and evangelist who offers valuable instruction concerning missional worship in her book titled *Missional Worship: Increasing Attendance and Expanding the Boundaries of Your Church*. In *Missional Worship*. She summons the church to reassess how it attempts to grow the church. She states that the attractional models and methods used in the 1950s will not attract the unchurched in the twenty-first century. The title and goal of the book seem to suggest that it will be a resource for growing the church numerically, yet this source seeks to encourage the worshiper to build a relationship with the community and be missional in his worship. She is a worship leader who understands the dynamics of a worship department and its tendency to get caught up in preparing for worship services rather than a lifestyle of worship.

In this how-to book, Townley provides ten worship practices to help the church and worship department move to worship lifestyle. The first five methods revolve around the believer living a life of worship and leading others to do the same and the second set of practices teaches the worshiper how to put together a worship service. While this book appears to be written for

those who lead the congregation in worship, specifically pastors and worship leaders, choir members can use the enclosed truths to guide them into a life of worship, community building, and personal spiritual growth.

This project discusses that in God's first instruction for worship in Gen. 1:28, he directed humanity to grow. Townley offers spiritual discipline practices to promote growth in the life of the worshiper. She inserts reflections and actions in each chapter to allow space for the reader to practice varied spiritual disciplines so that the foundation for missional worship flows from the worshiper being in God's presence. Townley attests that unless the worshiper joins the methodology of worship to his spirituality, his worship will only be an empty shell.⁴¹

Leading others to live a life of worship is a part of discipleship. To ease the fear that so many believers face when they disciple others and extend themselves to tell others of the Gospel, Townley reminds the reader that it is God doing the work, not the worshiper. Discipleship is not something the worshiper does in his power. God does the teaching and transforming. This source defines missional worship and teaches the importance of the worshiper connecting with his community and using relationship to build that community.

Missional worship will only flow out of missional living. Alan J. Roxburgh's book *Missional: Joining God in the Neighborhood* seeks to empower leaders and churches to address the multi-narrative culture of the twenty-first century. He aims to propel the church to ask different questions that make the church look outward instead of inward. He offers practical steps to help the church learn a new language that will move them from the attractional model to the missional way of being the church.

⁴¹ Cathy Townley, *Missional Worship: Increasing Attendance and Expanding the Boundaries of Your Church* (St. Louis: Chalice Press, 2011), 27.

Roxburgh defines missional living as a dialogue or three-way conversation. He states that missional living is a conversation between the Gospel, church, and culture.⁴² Roxburgh argues that a different type church is needed today and that the church is using outdated methods to meet the current challenges that Christians face. He acknowledges that today's church has become irrelevant to many and that the church must return to basics given in Scripture to adequately minister to today's world. Roxburgh argues that the church's irrelevancy will only be resolved when Christians begin to engage with culture.⁴³

Roxburgh points to history to show the church's attempts to stick with tradition and use methods from the past will not work in today's culture. The church is no longer the center of culture as it was historically. Today's church must engage with the community, and the church engages with Scripture as it performs that Scripture within the earth.⁴⁴

This project supports Roxburgh's argument that believers must engage with the community. Choir members must build relationships outside of the church. They must live the Great Commandments and be witnesses of the Gospel in the earth and in their communities. Choirs must return to Scripture and perform worship in the manner that God directed to maintain their relevancy, effectiveness in ministry, and power. The priority of choirs cannot be to put out a number one single or CD, have the most massive crowd to attend their musicals, or have a multi-faceted worship ministry that consists of various choirs and performing groups. The chief aim of the choir must be to give God glory. Worship leaders can assist choirs in achieving this goal by being instrumental in shaping the spirituality of their choir singers so that the choir members are

⁴² Alan J. Roxburgh, *Missional: Joining God in the Neighborhood* (Grand Rapids: Baker Books, 2011), 51.

⁴³ *Ibid.*, 46.

⁴⁴ *Ibid.*, 84.

influenced to live the life of which they sing. Returning to God's paradigm for worship is the way to produce fruitful and God-honoring worshipers.

Another source that has been instrumental in shaping the missional worship conversation of this project is *The Missional Leader: Equipping Your Church to Reach a Changing World* authored by Alan J. Roxburgh and Fred Romanuk. In this text the authors stress that transitioning to a missional mindset and lifestyle will not happen with programs but in the formation of people in their Christian habits and practices. They invite believers to reimagine Scripture and encounter it anew to see that God is, and has always been, at work in the world amongst His people. Roxburgh and Romanuk teach that the conversation and language have to change for the church to effectively minister and serve communities in today's generation.

In this text, the authors present the three zones of organizational culture that congregations form at various times. They identify the skills and competencies required by leaders in worship for each zone and assist leaders in understanding the adaptive shifts in leadership style needed amid change. The critical element that was valuable for this research project was the chapter that presented five principle steps to guide worshipers toward being a missional congregation. These principles helped to shape the theories and practical applications given in Chapter Four. This book would be an asset to worship leaders who are seeking to move their choirs towards missional worship. It outlines steps and concepts to consider when propelling others toward a missional identity.

In *The Missional Leader: Equipping Your Church to Reach a Changing World*, Roxburgh and Romanuk address the challenge of transitioning the church from being a consumer model to becoming missional. They identify and address the critical issues that the church faces in its attempt to become missional and offers counsel on how to navigate the transition. The

authors stress that the conversion to becoming a missional culture transpires when the church learns to engage Scripture in new ways. Worship leaders cannot train worshipers to have missional mindsets through programs or with the performing of new techniques. There must be a transformation in the habits, practices, and lifestyle of the worshiper.⁴⁵

While this text provides a timeline and with corresponding actions to inspire worshipers to become missional, it warns the leader against manipulating his followers towards a prepackaged plan or program for missional worship. Roxburgh and Romanuk stress the importance of the group identifying its narrative so that it can see how to fit its story into the grander scheme of what God is doing. Admonishing those who seek to transition to a more missional lifestyle to find their narrative propels them to discover their story, notice the story God has laid out in Scripture, and reimagine their story within the larger narrative.

This work acknowledges that transition does not happen overnight and must take place with small baby steps. It offers models and charts to exhibit the circular nature of missional worship and educates the reader on essential elements that should be considered and utilized in the transition. This writing would be a valuable aid in helping the worship leader commence the missional worship conversation. This source will also aid in stimulating the worship leader to construct a plan for moving worshipers from being performers to those who are missional in worship.

Author Sally Morgenthaler contributes valuable dialogue to the subject of worship and its purpose of creating more worshipers and better worshipers in *Worship Evangelism*. This book focuses on the fact that worship should be evangelistic so that believers can fulfill the Great

⁴⁵ Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 33-34.

Commission and in doing so consummate the original instruction of worship to be fruitful and multiply. This text prompts believers to return to their first love and purpose – worship. Morgenthaler attests that worship has to be the priority in the life of the believer and the church because it is the ultimate purpose of the church and Christian walk since Creation. She pronounces that although churches have taught that the primary occupation and resolve of the church is to evangelize, John 4:23 shows God is seeking true worshipers, not evangelists so that the real goal of evangelism is to produce more and better worshipers.⁴⁶ Her supposition of worship’s purpose to create more worshipers aligns with the thesis of this project. All worshipers should be shaping disciples instead of merely performers. Disciples evangelize and produce other worshipers.

In *Worship Evangelism*, worshipers learn that worship fuels evangelism as it did with Noah, David, Isaiah, and the Samaritan woman at the well. Worship that witnesses creates culturally relevant and meaningful avenues for worshipers to interact with God and others.⁴⁷ Morgenthaler contends that God must be the goal and not numerical growth. When God is the goal, covenant commitment will happen, spiritual and numerical growth will occur, and discipleship will take root. Morgenthaler entreats the church repeatedly to examine its worship services and its proclivity to grow spiritually and add worshipers to the Kingdom of God. This text points consistently to the church being relevant in its current age to the culture in which they minister.

Morgenthaler saturates this text with the discussion on the theology of worship for she believes that theology determines the methodology of the worshiper. For choir members to

⁴⁶ Sally Morgenthaler, *Worship Evangelism* (Grand Rapids: Zondervan, 1995), 39.

⁴⁷ *Ibid.*, 117.

establish a pattern and methodology for creating disciples, this project maintains that their belief must be grounded in God's directive for worship. It is God's directive for worship which undergirds the Gospel and commissions worshipers to grow and multiply.

Scot McKnight calls for the church in *Kingdom Conspiracy: Returning to the Radical Mission of the Local Church* to rethink how it presents the kingdom of God. He maintains the kingdom of God requires worshipers to detach missional activity from social justice and politics and that the mission of the kingdom of God involves conversion and discipleship. This source will substantiate the need for choir members to consider their missional command to bring others into the kingdom and to do so by building relationships outside of the weekly worship services. For choir members to carry out the mission of the kingdom of God, they must be trained to evangelize and disciple.

Transformational Church: Creating a New Scorecard for Congregations, authored by Christian missiologist Ed Stetzer, PhD and the current president and CEO of Lifeway Christian Resources Thom S. Rainer, seeks to direct churches to return to God's blueprint for growing the church and divert the church's focus from tools and programs. This text presents a framework for introducing attractional model churches to missional worship. In the fall of 2008, the authors surveyed an initial five thousand of seven thousand protestant churches in an attempt to discover like qualities of the churches that were growing and thriving. This survey along with Scripture are used to propose principles that they believed will stimulate growth in stagnant and languishing churches. They affirm that the purpose of humankind is to be conformed to the image of God. They entreat the church members to go forth into the world for the destination of every believer is life with another not the church building. Stetzer and Rainer avow that growth for the church and growth of the individual believer occur when they move "out" and participate

in God's mission.⁴⁸ They repeatedly champion a worship that connects the church to what God is doing in the community rather than a worship that connects the church to what they are doing inside the church walls.

Worship and Discipleship

Few books speak directly to the choir and the necessary role of its members to be active world-engaging disciples. Like many of the authors cited in this project, Meyers addresses the church and portrays it as the missionary rather than speak to the worshiper and his role as a disciple. Two authors that converse directly with the worshiper and remind him of the commission to be a disciple and make disciples are David Wheeler and Vernon Whaley. Dr. David Wheeler is a professor of evangelism at Liberty University and has authored several books on evangelism and discipleship. Dr. Vernon Whaley is the dean of the Liberty School of Music and has authored several books on worship. In *Worship and Witness: Becoming a Great Commission Worshiper*, authors Wheeler and Whaley join their passions for evangelism and worship to assert that worshipers must be equally committed to worship and evangelism.⁴⁹ They speak directly to the worship leadership, singers and musicians and their role to disciple. The authors join the directives given in the Great Commission and the Great Commandment to teach that love for God and our fellow man will produce worshipers and disciples of Jesus Christ. This source assists in bolstering the argument of this project that proper worship must include discipleship.

⁴⁸ Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B & H Publishing, 2010), 66.

⁴⁹ David Wheeler and Vernon M. Whaley, *Worship and Witness: Becoming a Great Commission Worshiper* (Nashville: Lifeway Press, 2012), 6.

Although their teachings flow from the Great Commission and not Gen. 1:28, they align with the argument of this project that worship is not complete unless the worshiper loves his neighbor and that worship joined with discipleship is a lifestyle.⁵⁰ They attest that as a man worships God and shares his faith, he is molded more and more into the image of Christ.⁵¹ Musicianship and service do not carve a musician into the image of Christ. The performance of his life's activities molds him into the image of Christ.

Wheeler and Whaley wrote a precursor to *Worship and Witness* titled *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism*. *The Great Commitment to Worship* is the book from which the six-week Bible study course found in *Worship and Witness* flows. It would be a great aid to the worship leader wanting to move his choir towards a missional worship mindset and way of living. *The Great Commission to Worship* offers a model that shows the worshiper how to build relationships with others that would lead to a lifestyle of discipleship. This book delivers the steps the worshiper should take daily over a six-week period. If followed, the result of the process should yield a performer that is being transformed into a disciple.

Wheeler and Whaley introduce the concept that obedience is at the core of worship. They claim humankind demonstrates its love and worship best when they obey what God has told them to do.⁵² As a worshiper, this includes not only the commands that Jesus and His disciples voiced in the New Testament but to also live by the commandments that God gave in the Old Testament, even in the beginning when He created humankind. Worship is not true worship

⁵⁰ Ibid., 12.

⁵¹ Ibid., 22.

⁵² Ibid., 40.

unless it hangs from the frame of obedience. Obedience is the heart of worship and exhibits the worshiper's willingness to worship God on His terms.

The text is clear that obedience is not performed out of fear of God or in expectation of what God can do for the worshiper. Obedience flows from the covenant relationship between God and the worshiper. It is the covenant relationship that fosters a love relationship and a relationship of obedience.

Worship and Witness is a six-week study that offers Scripture, questions, and proposed actions to assist the worshiper in integrating evangelism and discipleship into his worship. The six-week Bible study would aid a worship leader in teaching the choir about missional worship and the power of joining discipleship and life.

Another core text that teaches that worship must reflect discipleship is *One Thing Needful: An Invitation to the Study of Worship*. The author, Dr. Gary Mathena, proposes that humankind was not saved just so that they would have an eternal home in heaven. He asserts that humanity was redeemed so that they may rightly worship.⁵³ He supplies a biblical and historical foundation to argue that worship cannot take place apart from redemption. He uses the story of redemption to merge the concept of worship and discipleship. He devotes a chapter solely to explaining how the process of discipleship is worship. He teaches that a lifestyle of worship is just another way to say discipleship because the aim of both is to become more like Christ.⁵⁴

Calvin M. Johansson stresses the importance of the music ministry functioning as a ministry that disciples in *Discipling Music Ministry: Twenty-First Century Directions*. In *Discipling Music Ministry*, Johansson asserts that the music ministry's purpose should reflect the

⁵³ Mathena, *One Thing Needful*, 19-20.

⁵⁴ *Ibid.*, 73.

real mission of the church— making disciples. He identifies evangelism, teaching, and worship as three essential elements of the church’s mission. Music aids the church in accomplishing these goals. He supports the claim of this project that the honing of musicianship and perfecting technique without instituting discipleship within the worship department will result in a performance ministry.⁵⁵ Worshipers become merely performers and not the Great Commission worshipers that God has required them to be.

Johansson challenges worship departments not merely to invite and introduce people to Christ through song but to also be responsible and seek to develop and grow disciples after the invitation. Johansson defines discipleship as delayed gratification. Delayed gratification is denying oneself something pleasurable now to reap something more rewarding later. Christ has instructed worshipers to deny themselves and take up their crosses now so that they may inherit and reap the rewards of eternal life.

Discipling Music Ministry focuses not only on discipling others through teaching and modeling a lifestyle of denial, but it also teaches how conservatism in music composition, harmony, and rhythm disciplines its listeners. Johansson contends that music that is disciplined will disciple. He spends several chapters presenting musical characteristics that produce disciplined music and supplies several examples of hymns to substantiate his argument. One feature of which Johansson expounds is rhythm. He asserts, “In church music, rhythm is not as disciplined as it ought to be when it imparts a sense or jolly toe-tapping swing. Generally, when rhythm engenders a response that attracts us to attend to our own feelings and desires, it detracts from worship and works against the maturing of God’s saints.”⁵⁶

⁵⁵ See pages 9 and 10 of Calvin M. Johansson, *Discipling Music Ministry: Twenty-First Century Directions* (Peabody, MA: Hendrickson, 1992).

⁵⁶ Calvin M. Johansson, *Discipling Music Ministry: Twenty-First Century Directions* (Peabody, MA: Hendrickson, 1992), 72 -73.

This author does not take into consideration that all worshipers do not respond the same to all aspects of music. While toe-tapping rhythm may not stimulate him to feel and acknowledge the goodness of the Creator, it may help others. It is the continual revelation of God and response to His unveiling that provokes continuous spiritual growth. Rhythms that persuade worshipers to assess their feelings and attend to their desires does not always detract from worship. When worshipers take the time to examine their beliefs and desires and resolve to align their desires with God's, they are worshiping. Putting God's desires first is always worship and advances maturity. Although some of Johansson's views and teachings would be austere in today's culture, the overarching instruction that worship should include discipleship shines through.

Discipleship

David Augsburger reveals in *Dissident Discipleship: A Spirituality of Self-Surrender, Love of God, and Love of Neighbor* that for a person's spiritual life to grow, he must be willing to lay down his life in service to God and his neighbor. This act of self-surrender is an act of worship. This source will substantiate that to worship correctly, the worshiper must surrender his life and be connected to the life of his neighbor. This surrendering and being involved in the life of one's neighbor joins discipleship with worship. Surrender is an essential ingredient of discipleship.

The project will refer at several points to the works of Robert E. Webber. In *Journey to Jesus: The Worship, Evangelism, and Nurture Mission of the Church*, he challenges the church to reconsider how it evangelizes the unchurched and move them into full discipleship. Webber proposes that the model of drawing the unchurched through the worship services and then planting them in small groups to be discipled is a failing model. He suggests a model where the

church shapes its worship service to celebrate all stages of faith that would encourage and prompt all to grow together.

In *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community*, Webber draws on the history of the Christian church to teach that the job of believers is not only to evangelize but to make disciples. Although the title of the book showcases the ministry of evangelism, the author steers this book toward the subject and practice of discipleship. Webber defines discipleship as a process that takes place over a period of time through accountable relationships that bring believers to spiritual maturity in Christ.⁵⁷ He relays how today's churches know how to grow numerically or horizontally, but their growth vertically is lacking. He believes this because the discipline of discipleship gained through relationship has waned in the church.

In this text, Webber provides a survey of how Christians have been evangelized and formed as disciples over the centuries. He details how the beginning Christian church walked alongside its new converts on the journey of shaping their spiritual formation. This path of discipleship helped new converts to understand the cost of being a believer and helped to deepen their commitment to Christ using Scripture to teach and to develop the faith of the believer.

Webber details in this book how varied events in the church's history affected discipleship and eroded the church's role in caring for the spiritual formation of the new convert. Webber begins with listing the introduction of infant baptism in Constantine's era, dates to the age of the Enlightenment in the eighteenth century as dismantling the Christian formation process. He argues that the introduction of infant baptism began the breakdown of adult conversion and the Enlightenment period prompted an age of reason that caused society to

⁵⁷ Robert E. Webber, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community* (Grand Rapids: Baker Books, 2003), 13.

classify all aspects of life into distinct disciplines. Schools offered studies of programs that were taught separate from each other as if they were independent of one another. This mentality crept into the church, which developed various programs of ministry such as evangelism, discipleship, music and compartmentalized them. This historical narrative of the Christian church and its role in the life of the new believer plays a fundamental role in shaping the historical overview of discipleship in this project.

Author James Choung relays in *Real Life: A Christianity Worth Living Out* that Christianity is not a faith or spirituality in which one believes. Christianity is a lifestyle that must be lived out in a real world. Choung paints a picture of discipleship through an engaging fictional story. Through the story, Choung teaches the reader about the characteristics and values of the twenty-first century's living generations and the questions to ask to connect with each generation. He asks Christians to consider discipleship as part of their Christian life rather than a separate role of evangelism. *Real Life* urges the believer to disciple by engaging and leading in the community. This resource will aid those choir members who think that discipleship and evangelism are outside of their calling. This text will help them to see that the call to disciple is not the task of taking on another service, it is merely an added way of determining how to engage with the world. This book can be used to help relay that the choir's method of evangelizing through song must accompany missional living to seek today's generation.

Evangelism and faith-shaping cannot solely take place through the arts and songs. This source supports the idea that worship is life lived in community. It supports the claim that worship is not for entertainment purposes or the sole place where evangelism takes place. This source substantiates this project's claim that the worshiper has to consider evangelism and discipleship outside of the weekly church events and services.

Many texts explain missional living and how to move the church towards a missional lifestyle. *Shaped by God's Heart: The Passion and Practices of Missional Churches* draws a picture of missional worship. It does not merely define the term “missional,” it articulates with great clarity the characteristics of missional worship. This text aids ministers and pastors in moving from a survival or maintenance role of leading worship towards a flourishing missional worship. This resource draws on an extensive two-year field study of two hundred churches from a variety of denominations and geographic regions. The author Milfred Minatrea is a missiologist who desires to be an authentic disciple of Jesus that walks with others on that spiritual journey.

His passion for missional worship and discipleship shapes the content of this book. He then supplies actions to provoke movement toward a more missional community. Minatrea offers reflections and further readings at the end of each chapter. Mineatrea addresses the spiritual component that must be in place for missional worship and supplies the reader with a Missional Practice Assessment tool to evaluate a congregation's position to ascertain if and where they are operating between maintenance and mission. He provides questionnaires that can be administered by the worship leader so the choir can discern if it is missional. The questions supplied through this Missional Practice Assessment tool could be used to assist the worship leader in beginning the missional worship dialogue with the choir.

This book is an excellent resource for worship leaders who need a clear description of a missional worship department. Minatrea asserts that being missional begins with relationships. The focus is not on geography, but philosophy.⁵⁸ While laying out the nuts and bolts of missional

⁵⁸ Milfred Minatrea, *Shaped by God's Heart: The Passion and Practices of Missional Churches* (San Francisco: Jossey-Bass, 2004), 92.

worship for congregations, Mineatrea makes it a point to stress the necessity of intimacy and relationship with God. It is intimacy with God that fuels the missional element of worship.

Michael Henderson's examines John Wesley's method for making disciples through class meetings in *John Wesley's Class Meeting: A Model for Making Disciples*. This book explores the historical development, theological foundation, and social outcome of the class meetings of John Wesley. These class meetings were small groups that assembled to hold the attendee accountable in his or her faith walk and a place where training and discipleship took place. This source will contribute to creating a model for discipleship for the choir and its musicians. This thesis project will offer practical actions to help infuse discipleship into their lives of worship.

Greg Ogden has authored several books that assist in shaping worshipers into disciples. In *Discipleship Essentials: A Guide to Building Your Life in Christ*. He directs the believer to follow the disciple-making process of Jesus by influencing others by investing in a few. It supplies twenty-five studies to aid in teaching the believer how to build mentoring relationships. This source will be used to create a six-week lesson plan that teaches the importance of including discipleship in worship. It will help to shape a discipleship plan for worship leaders and their choirs to aid them in carrying their worship beyond the choir loft and platform and build intentional relationships outside of the church.

In *The Essential Commandment: A Disciple's Guide to Loving God and Others*, Ogden supplies twelve interactive Bible studies to promote transformation in the life of the believer. The overarching lesson to be learned from the instructions is that all believers are called to conform to the image and likeness of Jesus, and that image is love. This book opens with a Disciple's Covenant that urges the reader to commit to being accountable and proactive in his spiritual growth and transformation. This text seeks to ignite change in the life of the believer by

teaching believers the truth through God's Word, the importance of transparent relationships and the need of mutual accountability in the worship of the believer. When attempting to institute discipleship into the training of worshipers, the ground to be tilled first is the hearts of the worshipers. They must believe and be willing to delve into God's truth, which is His Word. They must be ready to be reshaped and receive self-revelation so that their journey with others is not sullied by the worshiper thinking he has all the wisdom and insight. Discipleship is a come-alongside relationship of a mutual journey toward maturity in Christ.⁵⁹ It is not the worshiper believing he is complete in his transformation and must lead others along the path he took.

Missional Discipleship: Partners in God's Redemptive Grace by Mark A. Maddix is a resource for pastors and leaders as they point their congregations or small groups towards the vision of missional discipleship. This book identifies key elements for turning members into missionaries, and will aid in answering the worship leader's question, "How do I get the worship department to buy-in to this vision of missional worship?" Worship must be missional to reflect the image of the One worshiped. Worship must turn outward towards the world and not remain a musical performance in the liturgy.

Laurene Bowers presents strategies for inviting others to church in *Invitational Ministry: Moving Your Church from Membership to Discipleship*. This source attempts to teach others how to reach out to others effectively. Many ministries fear rejection from strangers when leaders introduce the concept of evangelism and discipleship. To move the choir in a missional direction, the choir members will have to commit to engaging with people they do not know. Engagement with strangers may cause hesitation and resistance from the choir in establishing relationship

⁵⁹ Greg Ogden, *The Essential Commandment: A Disciple's Guide to Loving God and Others* (Downers Grove, IL: InterVarsity Press, 2011), 8.

with the community. This source will be used to obtain ideas on how to overcome the fear of awkwardness and rejection so that the believer may engage with strangers.

The Worship Pastor: A Call to Ministry for Worship Leaders and Teams teaches that there is more to worship than performance. Author Zac Hicks asserts that worship is about shaping souls and making disciples.⁶⁰ “Our desire in our flock’s formation is to help them learn to love the right things and to see the world in light of the gospel.”⁶¹ This statement is listed as this author’s understanding of the role of the worship pastor as he operates as shepherd to the choir and musicians. This text summons the worship leader to view his worship leading role as pastoral, and will be used to support this thesis’s claim that the worship leader must acknowledge and operate in a pastoral calling to disciple and not just provide music for the worship services.

Strategic Disciple Making by Aubrey Malphurs asserts that the primary mission of the church and every believer is to make disciples. This book relays who should be making disciples, why discipleship should take place, and directs the believer to the life of Jesus as an example of how to make disciples. The author acknowledges the vague and many definitions given to the term “discipleship and disciples.” She uses Scripture to bolster her argument that a disciple is not only a learner but a believer who has moved from unbelief to believing on Christ and striving to live a fruitful and spiritually mature life as he or she is continuously transformed into the image of Christ.

This text provides the characteristics of a disciple and the discipleship process. It details the discipleship of the Christ and the Early Church to help twenty-first-century churches

⁶⁰ Zac Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams* (Grand Rapids: Zondervan, 2016), 13.

⁶¹ *Ibid.*, 155.

ascertain if their discipleship programs use Scripture as their foundation rather than tradition. This source will be used to formulate the five principles needed to include discipleship in the training of choirs. This text will help substantiate that choirs should see themselves as disciples first and musicians second.

Journal Articles

Aaron Wheeler asserts in “The Commissioning of All Believers: Toward a More Holistic Model of Global Discipleship” that the church separates the work of missions or discipleship from the ministry of the church, which results in the church member’s lack of ownership in their global responsibility to disciple.⁶² Wheeler attributes the church’s separation of ministry and mission or discipleship to the formation of missionary societies in the eighteenth and nineteenth centuries. Wheeler claims the Protestant churches of the eighteenth and nineteenth centuries were inwardly focused and believed the first apostles had completed the requirement of going forth that Christ issued in the Great Commission. The Protestants who thought that the church was to continue to go forth globally to evangelize and do mission created societies beyond the denominational boundaries and church authorities. This began the divide between church and mission, ministry and discipleship. Wheeler presents the cost of this separation and offers a new vision for what it would look like to have the average church member take ownership of the Great Commission. This article will validate the claim of this thesis project that the ministry of the choir should not be separate from its commission to disciple. Choir members should view discipleship as an element of worship. Therefore, worship leaders must train choir members to disciple.

⁶² Aaron Wheeler, “The Commissioning of All Believers: Toward a More Holistic Model of Global Discipleship,” *Missiology: An International Review* 43, no. 2. (2015): 154.

In *International Review of Mission* 103, no. 1, the World Council of Churches records the ecumenical conversations of approximately eighty participants who discussed the need for new concrete approaches to evangelism and the importance of discipleship, especially in the secular arena.⁶³ The article “Evangelism Today: New Ways for Authentic Discipleship” drives home the concept that the church must train and teach believers how to perform discipleship in a manner that is relevant to the core needs of the people physically and spiritually. This article avers that effective evangelism bridges the gap between daily life and worship. It affirms that worship needs to equip the worshipers in their discipleship so that they can translate their faith in their day-to-day lives. This source will support my claim that church choirs must seek new ways to think about evangelism and discipleship in today’s changing context and times, and worship leaders must train choir members to disciple.

Don Saines stresses in “Learning to Be the Church: The Value of Learning the Theory for Discipleship and Mission” that for the church to effectively perform discipleship and mission, it must be clear in its vision and the way that the church learns. Saines upholds that the educational philosophy of the church will affect how the church participates in and performs ecclesiastical learning.⁶⁴ This article will help the author of this project to shape a guide to help worship leaders infuse discipleship in their worship training. The worship leader will have to consider the educational philosophy of the church to ascertain the best manner to move a church from attractional evangelism and discipleship to missional.

⁶³ World Council of Churches, “Evangelism Today: New Ways for Authentic Discipleship,” *International Review of Mission* 103, no. 1 (April 1, 2014):129.

⁶⁴ Don Saines, “Learning to Be the Church: The Value of Learning the Theory for Discipleship and Mission,” *Pacifica* 28, no. 3 (2015): 290.

In *Canadian Mennonite* 8, no. 23's "Teaching the Spirituality of Discipleship," author Tim Froese places love for God and neighbor as the foundation of discipleship. Froese relays that love is the undergirding and key element to discipleship. This article will be used to validate my claim that authentic worship involves love for God and neighbor. The love that Christ has commanded that believers have for their neighbors will propel the worshiper to be concerned about the spiritual health of his neighbor, thus resulting in discipleship.

Sing to the Lord offers essential contributions to the conversation about the relationship between worship and discipleship. It declares, "Liturgical musicians are first of all disciples, and only then are they ministers."⁶⁵ *Sing to the Lord* defends that liturgical musicians must first be disciples before they can perceive themselves as ministers. This article was released and published by the United States Conference of Catholic Bishops and presents the need for the pastoral musician to develop a holistic foundation for ministry by focusing on human, spiritual, intellectual, and pastoral formation. This directive to focus on the total person and the pastoral aspect of ministry points to the musician's ability to disciple. This article will help validate the pastoral element of worship. To pastor or shepherd others, one must be willing to teach others. Equipping someone with teaching so that he or she is apt to develop others defines discipleship.

Lena Gokelman reviews *Sing to the Lord* and further develops the interrelationship between worship and discipleship in her article "Leadership, Discipleship, and Formation." Her article avers that when one makes disciples, one displays his or her ability to minister and lead. She asserts that it is from the perspective of discipleship that everything in leadership flows.⁶⁶

⁶⁵ United States Conference of Catholic Bishops, "Sing to the Lord: Music in Divine Worship" (Washington, D.C.: USCCB Publishing, 2007), accessed March 3, 2017, <http://www.yakimadiocese.org/pdf/SingToTheLord.pdf>, 22.

⁶⁶ Lena Gokelman, "Leadership, Discipleship, and Formation." *Pastoral Music* 32, no. 4 (Apr 2008): 18.

Gokelman lists many core values that are essential to a musician for ministry. She lists discipleship as one of those core values that a minister must have for a healthy ministry and for his ministry to be transformative in the lives of those he serves.

Scripture

This thesis project will explore the relationship between worship and discipleship by exegeting Gen. 1, and it will include an intertextualization of Scripture to substantiate that God's directive for worship must include discipleship. Genesis 1:28-30 holds God's first words to man. This thesis will contend that in that conversation, God gave the outline for man's purpose in life and worship.

The Garden of Eden will be examined in Gen. 2 to show how God placed humankind in an environment that reflected what He intended to take place in the life of mankind. Genesis 2:8 narrates that God put the man in a garden east of Eden in a fruitful environment. This Scripture will help to substantiate that God designed man to be fruitful.

After the flood, Noah and his family were in the same position as Adam and Eve at the beginning of creation. They were in a situation in which Noah's family needed to repopulate the earth. In Gen. 9:1-7, God issued a command to Noah and his sons and established a covenant with them. Genesis 9:7 displays a two-part command given to Noah and his family. God instructed them to be fruitful and multiply and bring forth abundantly and multiply. This thesis asserts that the first part of the command, "Be fruitful and multiply" was directed to the spiritual life of man and the second part of the command, "and bring forth abundantly and multiply" was directed to the physical and biological reproductive system of man.

In Genesis 17, God reestablishes His covenant with Abram and changes his name to Abraham.⁶⁷ In Gen. 17:6, God tells Abraham that He will make him exceedingly fruitful. This verse will be analyzed along with Gen. 18:17 to relay that discipleship is an outcome of relationship and covenant.

In Psalm 145:4-7 David proclaimed, “One generation shall laud your works to another, and shall declare your mighty acts. On the glorious splendor of your majesty, and on your wondrous works, I will meditate. The might of your awesome deeds shall be proclaimed, and I will declare your greatness. They shall celebrate the fame of your abundant goodness, and shall sing aloud of your righteousness.”

David was the first to incorporate singers and musicians in the corporate worship service of Israel. David commanded that all worshipers are to declare the works of the Lord to all generations. He asserted that worshipers who proclaimed God’s wondrous deeds to others would produce worshipers who in turn would sing of God’s righteousness. David granted us a portrait of discipleship. This Scripture further bolsters the argument of this project that authentic worship contains discipleship.

The term “discipleship” will be connected to the words “to be fruitful.” In making this connection, the thesis will use John 15:1-17 to show the danger of not bearing fruit, the necessity of fruit in the life of a worshiper, and how discipleship identifies the worshiper as a faithful follower of Christ. John 1:17 will connect the love worshipers are to have for one another with Christ’s command to bear fruit in John 15:8 and John 15:16.

Matthew 4:1-10 shows Satan tempting Jesus in the wilderness. After His encounter with Satan, the ministry of Jesus officially starts. This moment begins the countdown of the three-year

⁶⁷ Genesis 17:5.

ministry of Jesus. After exiting the wilderness, Matt. 4:17 states Jesus began to preach. The verses immediately following the recording of Christ's first sermon, Matthew 4:18-22, record that Jesus went and called His first disciples. Matthew 4 will be used to argue that when Jesus began His ministry, He joined worship with discipleship.

In Matt. 22:37-40, Jesus names two commandments as the greatest by which humanity should live. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself."⁶⁸ Jesus stated that all of the Law and Prophets hang on these two commands.⁶⁹ The Law was given not as a set of rules and regulations for the believer. It was given to establish the terms and boundaries of the covenant relationship God wanted to have with His children. The believer can derive from Jesus's statement that to love God and to love his neighbor are to be the priority in his lifestyle and worship. This Scripture aids the argument of this thesis that loving the neighbor precedes sending forth a song. It trumps the performance of worship and calls the believer to view the life of his neighbor as his own.

Jesus defines a true worshiper as one who worships in spirit and truth.⁷⁰ A true worshiper is one who walks in spirit and truth. He is a person whom Christ has redeemed. John 4 will be explored to present salvation as a requirement of authentic worship and to show how salvation should produce evangelism and discipleship.

⁶⁸ Matthew 22:37-39, New International Version.

⁶⁹ Matthew 22:40, Author's interpretation.

⁷⁰ John 4:24.

Romans 8:14-16 will also be used to demonstrate that salvation is a requirement of authentic worship, and identifies those who can call themselves the children of God. Those believers are led by the Spirit and therefore can operate and worship in spirit and truth.

Jesus stated, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.”⁷¹ He named this the greatest commandment. To lead others to love God, the one who disciples must first be a lover of God. This beginning step to discipleship calls for a genuine and all-inclusive commitment to God from the one who will disciple. Loving God with one’s entire being is a requirement to fulfilling the Great Commission. This is why it is essential to include discipleship in the musical training of the choir. It directs the choir’s attention to examining its spirituality and relationship with God. It prompts the choir members to explore and ascertain where their love lies.

1 John 4:16 announces that God is love. I will contend that humankind was created in the image of God and should reflect love. Discipleship displays the love that man has for his neighbor. This show of affection is a reflection of God’s love for man.

I will connect God’s first commission to humankind in Gen. 1:28-30 to Christ’s Great Commission in Matt. 28:16-20 to substantiate the need for worshipers to disciple. There is something to be gained from the first and last words of someone. God’s FIRST commission to man in Genesis 1:28, “Be fruitful and multiply” connects to the LAST commission of Jesus in Matthew 28:19, when He said “Go ye, therefore... and make disciples.” This thesis will examine the relationship between these two commissions.

Paul’s words in Galatians 3:27 states, “As many of you as were baptized into Christ have clothed yourselves with Christ.” When humankind experiences salvation through Jesus, they put

⁷¹ Matthew 22:37.

on Christ like a garment.⁷² What did the garment of Christ look like outside of His assigned ordained ministry to preach? He was a miracle worker, obedient Son, compassionate Shepherd, mentor to twelve, a close friend to the three, and one who disciplined. Because God created worshipers in His image, their garments should reflect the garment worn by Christ. To “Go ye therefore and be fruitful and multiply,” is a command and not a suggestion. All believers are mandated to live out the calling of worship and discipleship.

This thesis will conclude with a six-week lesson plan with which worship leaders can begin their choir rehearsals in order to help cultivate worshipers that disciple. The discipline of the curriculum uses the instruction for worship as given in Genesis 1:28 as its foundation. In Genesis 1:28, God issues five directives for a truthful and spirit-filled worship. This worship produces fruit in the life of the worshiper, which attracts and sets the stage for discipleship. This discipleship module will list five biblical principles and practices that should be infused in the life of the worshiper so that his worship does not marginalize the biblical mandate to produce disciples.

⁷² Wheeler and Whaley, *Worship and Witness*, 23.

CHAPTER THREE: HISTORICAL OVERVIEW OF DISCIPLESHIP AND WORSHIP

Introduction

Our God is a God who acts historically. We are encouraged time and time again in God's Word to remember.⁷³

– Gary M. Mathena, DMin, *One Thing Needful*

When discussing true worship, rarely does the conversation revolve around the Creation scene in Genesis. More often than not the discussion flows from John 4, when Jesus encounters the Samaritan woman at the well and states, “But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.”⁷⁴

Worshippers should consider two portraits when envisioning authentic worship wrapped in Spirit and truth. Worshippers can find the first portrait at the onset of Creation. Genesis 2 portrays a flourishing garden that God has planted amongst precious jewels and is watered by four rivers. It is an idyllic place for worship. Sin has not entered the world. Only truth prevails and resides in this paradise. This original home for truth allowed room for the Spirit of God to walk freely with humankind and guide humanity into perfect worship. This beautiful, peaceful backdrop was the canvas for the worship that took place before the Fall. Humanity's relationship with God and obedience to God birthed the perfect devotion. In this landscape, God displayed the worship of humanity before the Fall. God speaks His first words to humankind and instructs, “Be fruitful and multiply.”⁷⁵

⁷³ Gary M. Mathena, *One Thing Needful*, 25.

⁷⁴ John 4:23-24.

⁷⁵ Genesis 1:28.

The second portrait of worship shown in Matt. 28 mirrors the worship of Genesis. In Gen. 1:28, God stands in a perfect world delivering instructions to Adam on worship. In Matt. 28, Christ stands in a sinful world providing instructions to His eleven disciples on worship. Whereas in Gen. 1:28 God is speaking to Adam, in Matt. 28 the second Adam is talking to the world.

In Matt. 28, Christ has risen and instructs the women at the tomb to tell His disciples to meet Him in Galilee. Matthew 28:16-17 records that when the disciples go to the appointed mountain in Galilee, they see Jesus. When the disciples see Jesus they worship, but some doubt. This second portrait of worship displays worship after the Fall– some worship, but some doubt. In this scene, Jesus speaks His last words on earth before returning to His Father. He commissions the disciples to go, teach all the nations, and make disciples. In this passage, Scripture unveils the worship of the disciples, and Jesus instructs them to make more disciples.

These eleven men, the highlighted disciples of Jesus, are known for sitting under the teachings of Jesus and performing miracles with Jesus, but rarely are they viewed as worshipers. Similarly, choir and praise team ensembles are known for being the worshipers of the church but rarely does the church categorize them as disciples. The first words of God to humanity instructed humankind to be fruitful and multiply. The last words of Christ directed to humanity charged the eleven worshipers to be fruitful and multiply.

Worship on earth cannot take place without the teachings of Jesus being modeled and taught. It has to be God-centered to prevent it from becoming a standard assembly or theatrical performance.⁷⁶ This chapter will present a systematic examination of past worship events to

⁷⁶ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Kregel Academic & Professional: Grand Rapids, 2006), 66.

recount how fathers of the Christian faith joined worship and discipleship. Through historical research, this section will interpret previous events and offer practical implications for training choirs to disciple. This chapter will examine God’s original instruction for worship to show choirs cannot segregate worship from discipleship. True worship is more than a song. True worship breeds multiplication. True worship includes discipleship.

The Beginning Worship

One should always go back to the beginning when desiring clarity concerning a vision or purpose. It is the beginning that answers why the Creator formed the creation. To ascertain what God requires in worship, the worshiper must return and review God’s first words concerning worship. In the beginning, everything came to exist by the word of God. The story of humanity commences with the statement, “In the beginning God.”⁷⁷ In the beginning was God. He was first to exist before all things. In His first words, God revealed Himself to humanity and initiated worship. Author Marva Dawn notes in *In the Beginning God: Creation, Culture, and the Spiritual Life* that the Bible begins with these riveting words to put the focus always and entirely on God and to call humankind back to the worship found in Genesis 1.⁷⁸

After revealing Himself to man through the introduction of Himself, God spoke to the male and female: “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” These words go forth on the sixth day when everything was good.⁷⁹ These are the words God rendered to man as He placed Adam in the place where he would dwell and worship. Since all of

⁷⁷ Genesis 1:1.

⁷⁸ Marva J. Dawn, *In the Beginning God: Creation, Culture, and the Spiritual Life* (Downers Grove, IL: InterVarsity, 2009), 18.

⁷⁹ See Gen. 1:28-31.

life is worship, God's words to humankind, which directed his daily living, were also God's directive for the constant worship of humanity.

The perfect worship that God instituted in the beginning is the same worship model that is to exist today because man worships and serves the same God of that Garden. In the beginning, God directed man to do five things: be fruitful, multiply, fill the earth, subdue it, and have dominion over every living thing. These are the five keys to worship. All of the keys hang from the key ring of love shown through discipleship.

The Fruit of Worship

God's first words towards worship are just as informative and valid today as they were in Gen. 1. God's first words to man were instructions on how to live. With worship being a lifestyle and all of life's activity, God was giving instructions on how to worship. The first directive in God's first words to humankind was, "Be fruitful."

In the beginning, God directed humankind to exhibit the connotation of growth and productivity that fruitfulness implies. He bid humanity to be fruit—grow and show forth fruitfulness. Galatians 5:16 informs the worshiper of the nine fruit that he should display. They are nine attributes that the choir member must develop for the fruit to exhibit itself in the life of the worshiper. These fruit manifest when the choir member allows the Holy Spirit to guide his life and worship. God's guidance produces love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control. This fruit should be evident in the life of the worshiper. This fruit characterizes right worship and a worshiper that is allowing God to conform him in the image of the Son.

The Forbidden Fruit

As showcased in the first scene of worship, there are good fruit and forbidden fruit.

Galatians 5 informs the worshiper of both. Galatians 5:16-21 warns,

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

The forbidden fruit of worship is the fruit of the flesh. It is a fruit that is in opposition to the Spirit of God and produces false worship. It sets the desires and preferences of man above the wish of God. The fruit of the flesh moves humanity into a facade with Eve where they are deceived and not able to determine right worship from evil. This fruit appears to be good for food, pleasing to the eye, and one that would emit wisdom to the partaker.⁸⁰ Such is worship that has turned into performances and entertainment. Entertainment is not worship. Excellent attendance, tears, and shouting do not mean that worship is taking place.⁸¹

German Protestant Reformer and Theologian Franck Sebastian described the Tree of the Knowledge of Good and Evil as being nothing else than the nature, will, knowledge, and life of Adam. His obedience symbolized that he would not attribute his life to be his own but that he would freely submit himself to God, know nothing except what God would have him to understand, speak nothing but what God would have him to speak.⁸² The tree of the knowledge

⁸⁰ See Gen. 3:6.

⁸¹ Ross, *Recalling the Hope of Glory*, 62.

⁸² Franck Sebastian, *The Forbidden Fruit, or, a Treatise of the Tree of Knowledge of Good and Evil, of which Adam at the First, and as Yet All Mankind Do Eate Death: Moreover, How at This Day it Is Forbidden to Every One as Well as to Adam, and How This Tree, that Is, the Wisdome of the Serpent Planted in Adam, Is that Great Image, and that Many Headed Beast Mentioned in Daniel and the Apocalyps, Whom the Whole World Doth Worship: Lastly, Here is Shewed What is the Tree of Life, Contrary to the Wisdome, Righteousnesse, and*

of good and evil was a symbol of complete surrender to God's sovereignty and lordship. Adam and Eve's partaking of the forbidden fruit presented their decision to place their desires above their love and commitment to God as man does when he operates in the flesh.

God knew the attraction of fruit; thus He warned Adam and Eve concerning the fruit on the tree of knowledge of good and evil. Fruit draws. It entices the onlooker to come close and partake. Frank Sebastian states that when worshipers attempt to approach God in their understanding, will, and wisdom they consume the forbidden fruit.⁸³ The forbidden fruit is the placement of the flesh over the will and Spirit of God. This fruit leads to false worship. This fruit produces a performing worship.

Not only does fruit draw, but music also draws. Music that is used to attract without good fruit attached to it is equivalent to making the congregation eat from the tree of the knowledge of good and evil. James 4:17 states, "Anyone, then, who knows the right thing to do and fails to do it, commits sin." Worshipers that worship before the congregation knowing that their lives do not contain good fruit commit sin. Scripture has informed of the right things that worshipers should do. To know and not do is disobedience. Disobedience disrupts worship and causes God to ask, "Where are you? What is this that you have done?"⁸⁴ Disobedience is the forbidden fruit of worship.

The Garden was fruitful. Genesis 2:9 describes it as a place where the trees were beautiful and good for food. The Garden looked good and provided nourishing food. The music leaders of the church feed the congregation. They help to nourish and shape the spirituality and

Knowledge of All Mankind: With a Description of the Majestie and Nature of Gods Word (London: Printed by T.P. and M.S. for Benjamin Allen, 1642), 4.

⁸³ Ibid., 9.

⁸⁴ Genesis 3:9, 13.

theology of the faith community through song. Choir members must be trees that are not only beautiful to behold spiritually, but they must provide good fruit for the congregation to partake. Choir members produce good fruit when they steep their lives in obedience. Obedience is the soil in which beauty and fruitfulness thrive. Obedience was the backdrop for Pre-Fall worship.

Worship in Spirit and Truth

Worshippers manifest beauty, fruitfulness, and obedience when they worship in spirit and truth. Jesus told the Samaritan woman at the well that true worshippers glorify the Father in spirit and truth.⁸⁵ The Greek word used for “spirit” in this conversation is *pneuma* (πνεῦμα). In the Greek world, this term meant the elemental natural and vital force which acted as a stream of air in the blowing of wind and the inhaling and exhaling of breath.⁸⁶ They did not define *pneuma* as the Holy Spirit of God or the spirit which emphasizes the character and personality of God. They used this term to describe life discerned by the movement caused by the inhaling and exhaling of wind.

In the New Testament, *pneuma* refers nearly always to supernatural influences. As Galatians 5 dictates, the divine Spirit of God or the demonic spirit of the flesh, the world, and Satan can influence the worshiper. Christ’s description of worship in spirit and truth denotes that outside sources can affect worship, but acceptable worship is that which is shaped and given life by the breath of God under His direction and divine influence.

It is the spirit which emphasizes the work and power of God. The only way that a worshiper can underline and highlight the character of God and show forth His mighty works is

⁸⁵ John 4:24.

⁸⁶ Hermann Kleinknecht, *Theological Dictionary of the New Testament*, ed. Geoffrey W. Bromiley, and D. Litt., D.D., trans. and ed. Gerhard Friedrich (Grand Rapids: William B. Eerdmans, 1968), 6:334-335.

if he is walking in the Spirit. To walk in the Spirit is to live a lifestyle that cultivates and reflects the nine fruit of the Spirit. Those who crucify the flesh live by the spirit and therefore worship in spirit.⁸⁷ To worship in spirit is to live in the Spirit and from the heart.

Not only must the worshiper walk in the Spirit of God, but he must also obey the Spirit of God. He must worship in truth. When a worshiper worships solely to display his or her musical skill or talent, his worship becomes a performance. Worshiping in spirit without truth leads to performance. It presents a reverence for the entertainment and praise of man. Worship belongs to God alone. It must be breathed upon by the Holy Spirit and created from the truth.

Because of the fallen state of humankind, humanity does not know how to worship correctly. The Holy Spirit is needed to provide the truth that shapes true worship. The Holy Spirit purges the prayers and worship of the worshiper to make them acceptable to God. John 1:1 states that Christ is the Word of God and Christ exclaimed that the Word brings sanctification and is the truth.⁸⁸ Romans 8:26-27 states, “Likewise, the Spirit helps us in our weaknesses; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.” Even at his best, the worshiper does not know how to present right worship. It is the sanctification of the Holy Spirit that allows his worship to be able to stand the Holy presence of the Mighty God. Thus the need for the Holy Spirit and truth in worship.

Truth in John 4:24 is not merely the truth that the worshiper speaks but the reality and truth that shapes the moral sphere of the worshiper.⁸⁹ Worship without falsehood and deceit is a

⁸⁷ See Galatians 5:24-25.

⁸⁸ See John 17:17.

⁸⁹ Maurice A. Robinson and Mark A. House, eds., s.v. “ἀλήθεια,”

worship clothed in obedience to the will and desires of God. The Holy Spirit sanctifies the worship, but it must flow from a heart and lifestyle of obedience that transmits that the worshiper is in right relationship with Trinity. Worshiping with one's life and obedience creates a garden of beauty, fruitfulness, and obedience. It cultivates a worship that mirrors the first established worship.

Grow

Pārâ is the verb translated as “Be fruitful” in Gen. 1:28. The Hebrew constructions from the *prh* in *pārâ* correspond both etymologically and semantically to the nouns and verbs in the Northwest Semitic languages and dialects as well as in Egyptian and Ethiopic. The Aramaic *pry*, *pr'* is translated as “grow, sprout.”⁹⁰ Vulgate reflects a dual meaning of the noun form of *pārâ*, which is *p^erî*. It is used to denote the word “grow” alongside “fertile” or “fruit-bearing.”⁹¹

The charge to be fruitful commands the worshiper to grow. Continuous activity is not growth. Growth occurs when the worshiper yields his plans and will for his life in exchange for God's will. God's directive, “Be fruitful,” corresponds to the words of Christ that charge believers, “Abide in Me.” John 15:4 states, “Abide in Me as I abide in you. Just as the branch cannot bear fruit of itself unless it abides in the vine, neither can you unless you abide in me.” To abide in the Triune God is to worship. Good fruit can only be produced through communion with God, abiding with God, and having a relationship with God. Those first two words of God, “Be

Analytical Lexicon of New Testament Greek (Peabody, Massachusetts: Hendrickson, 2012), 16.

⁹⁰ Heinz-Josef Fabry, *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans, 2003), 12:81.

⁹¹ *Ibid.*, 83.

fruitful,” can be summed up in one word– “Worship.” When worship is a way of life, others are drawn to the worshiper and growth happens.⁹²

Growth means more than expanding the mind and adding to one’s skills. It means increasing one’s capacity to be and to maintain one’s core integrity. Growth is the willingness to follow God’s direction in one’s life rather than live a life that the worshiper has charted for himself. Growth equips the worshiper to fulfill his purpose. It matures the soul of the worshiper.

The Purpose of the Fruit

The purpose of the fruit is not for merely attracting others to the saving grace of God. It is also to draw the disciple closer to God. The worship of the worshiper must include others to gain a broader image of God. God created all of humanity in the image of the triune God– every race, creed, and sex. All have the *Imago Dei* residing within. It takes including all in worship to see more of the complete portrait of God. Discipleship puts the worshiper in contact with more of the character and person of God. Living a life of worship without relational connection to humanity breeds the worshiper only knowing God in part.

God’s Commission to Go Forth

The Egyptian word *pry*, from which the etymology of the Hebrew word *pārâ* is connected means to “emerge, go forth.”⁹³ The first words directed to humanity in Genesis 1:28 began the reverberation of Christ’s later Great Commission in Matthew 28. Jesus commissioned His disciples before His ascension to heaven, “Go therefore and make disciples of all nations.”⁹⁴

⁹² Cathy Townley, *Missional Worship: Increasing Attendance and Expanding the Boundaries of Your Church* (Danvers, MA: Chalice, 2011), 11.

⁹³ Fabry, *Theological Dictionary of the Old Testament*, 12: 81.

⁹⁴ Matthew 28:19.

He sent the disciples out to make other disciples. Christ's last words on earth, "Go therefore" were a reverberation of God's first words to humankind, "Go forth."

Discipleship is the act of going forth, teaching others and equipping them to teach others. Roman Catholic writer Gregory Augustine Pierce argues that the final actions, the going forth, is the most critical part of the mass because it is at this time that worshipers are sent out to try to help transform the world along the lines that God intended.⁹⁵ Although the worship leader performs the sending forth at the end of the worship service, it is not the end of worship. Worship continues out into the world.

Worship is the response to a God who has invited humanity to "come in" to His presence and into a relationship with Him. The only way some outsiders encounter the nearness of God is through the going out of believers. Worshipers must exit the sanctuary and enter the spaces where they are not in control and where worship is more than the liturgy. Choir members display sincere devotion to God through the actions they perform from Sunday to the next Sunday. Worship must become a lifestyle that draws others into His presence and relationship.

Multiply

The directive God gave for holy living in the Garden was, "Be fruitful and multiply."⁹⁶ Good fruit cultivates more good fruit in the life of the worshiper and the lives of others. God provided a plan for fueling continuous worship when He directed humanity to multiply (*rābâ*). The translation of *rābâ* is to become great, be many, grow, multiply.⁹⁷ The initial occurrence of

⁹⁵ Gregory F. Augustine Pierce, *The Mass is Never Ended: Rediscovering Our Mission to Transform the World* (Notre Dame, IN: Ave Maria Press, 2007), 38.

⁹⁶ Genesis 1:28.

⁹⁷ Heinz-Josef Fabry, *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans, 2004), 13:273-274.

the verb appears in Gen. 1:22 and *rābâ* as “multiply.” And after that a great variety of translations are given for the verb (*rābâ*) – “increase” (Gen. 7:17-18), “be many” (I Chr. 23:17), and “so much” (Gen. 43:34). The wide range of proposed meanings shows the latitude of the original Hebrew root. It means more than, “and multiply.” God’s plan for fueling continuous worship was the directive to make more worshipers– “Increase, become many, become great, multiply.”

Become Many– Make Disciples

The basic concept of multiplication is repeated addition. For example, $3 \times 2 = 2 + 2 + 2$. Multiplication is one number increasing in number by reproducing. Worshipers increase themselves by reproducing. Reproduction takes place through discipleship. Gathering members to join the choir does not increase the number of worshipers. It increases the number of bodies that constitute the body of the choir. Warm bodies that sing and play instruments are not necessarily worshipers that are worshiping in spirit and truth. It is the body of disciples that sing and play instruments that constitute true worship is taking place.

Amos 5:21-23 states, “I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps.” Worship is the celebration of the covenant relationship between the worshiper and God. The goal of every choir should be to offer the correct worship that the Father is seeking in John 4, not create a choir whose sound God rejects as He does Israel’s worship.

God directed Adam and Eve to fill the earth with others like them. “Be fruitful and produce more like you.” The way worshipers produce others like themselves is through

discipleship. Bible scholar Andrew Schmutzer, PhD writes in *Be Fruitful and Multiply* that the phrase “Be fruitful and multiply” in Gen. 1:28 goes beyond being a mere command. He argues that this wording is a promise and blessing of fruitfulness. He avers that because this phrase is a promise and not an order, it carries an implicit promise of divine enablement for humankind.⁹⁸ This directive guarantees and effects the hoped-for success of fruitfulness and increase. These words bring with them the sacred assurance that they can be carried out. Every choir member has the capability of reproducing through discipleship. God has commissioned and empowered every choir member to be a disciple.

Be Great So That the World Recognizes a Great God

Multiply means “to make great.” Matthew 5:16 states, “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.” All glory belongs to God. When a man performs good works that cause others to celebrate and honor him, those great accomplishments are to point to the Father in heaven. It should not be the aim of the worshiper or the choir to be famed or celebrated so that they alone are admired and praised. When worshipers live a lifestyle that stimulates the process of multiplication, the love of God is displayed, and the glory of God becomes paramount.

God created man in His image. They are reflectors of His glory, character, and nature. Isaiah 43:21 states, “The people whom I formed for myself so that they might declare my praise.” God created humanity for Himself and His glory that all may praise Him. When worshipers extend glory to God for the events that take shape in their lives, they provoke adoration in others, thereby, generating multiplication in the worship and praise of God.

⁹⁸ Schmutzer, *Be Fruitful and Multiply*, 77-78.

The Need for Multiplication

There is a need for all worshipers to multiply. Christ's model prayer prays, "Your kingdom come. Your will be done, on earth as it is in heaven."⁹⁹ The multiplication of worshipers as disciples births workers to establish God's will in the earth. God works through people to reveal His saving power, love, and grace. Luke 10:2 records, "He [Jesus] said to them, 'The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest.'" The term "harvest" is a mature crop as in grain or fruit. It is the responsibility of the disciple to gather or bring in fruit. Bringing in fruit is not merely the work of being instrumental in converting souls. This crop-gathering includes maturing the crop through discipleship. There are plenty of souls to be gained for the Kingdom of God. The disciples are the laborers that are needed to evangelize, teach, train and mature the crop.

Authors Wheeler and Whaley state that God is glorified when He sees His work grow and develop in the lives of humankind.¹⁰⁰ As choir and band members worship and disciple, they will experience an increase in His love, comfort, peace, and power. As they teach others to trust the Master, God strengthens the trust of the teachers. Their efforts to multiply God's fruit in the lives of others will cause the teachers' spiritual fruits to grow.

Replenish the Earth

Restore

Replenish is the act of filling something up again, recharging, or restoring to the former level or condition.¹⁰¹ The worshiping choir does an excellent job of reviving the congregation or

⁹⁹ Matthew 6:10.

¹⁰⁰ Wheeler and Whaley, *Worship and Witness*, 51.

¹⁰¹ Merriam-Webster, s.v. "replenish," accessed July 23, 2017, <https://www.merriam-webster.com/dictionary/replenish>.

performing edification through song. The task of rebuilding requires more than a song. The former condition of humanity was perfection, and humankind existed in relationship with God. The way that humankind restores humanity to its previous state is by evangelizing and teaching so that individuals may accept Christ as their Savior. It is the salvation Christ extends that redeems humanity of its sin and institutes the covenant relationship between God and humankind.

The Hebrew verb used for “replenish” is *mālē*. Some experts define it as “to be filled or become full,”¹⁰² and others define it as “to replenish, fill, go fully, overflow, gather or take a [hand] full.”¹⁰³ In both translations, “to replenish” connects to the American definition to fill up or restore to the former condition. The command, “Replenish the earth” or “Fill the earth” is a sending out a directive to humanity. It directs humankind to go forth and not merely numerically fill up the earth, but there is an underlying instruction to aid the world in being spiritually filled. Genesis 2:7 records that Adam was filled with the breath or wind of God. God’s commission to humankind points worshipers to fill others in the manner that Adam had been filled— with the wind of God. That task requires evangelism, introducing others to the Holy Spirit and allowing God to come in and breathe life into the individuals.

God so loved the world that He decided to send His Son to save the world and restore it to its former condition of having a one-on-one personal relationship with God forever throughout eternity. God loved the world. Missional worship has as its focus the world and restoring the

¹⁰² L. A. Snijders, *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans, 1997) 8: 297.

¹⁰³ James Strong, s.v. “4390 –mâlê’, mâlâ’,” *Dictionary of the Hebrew Bible in The New Strong’s Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson, 1990), 66.

world to its original God-designed worship. Missional worship centers the attention of the worshiper on the decisions and spirit of God.

Go Ye Therefore

“Fill the earth” is synonymous to “Go ye therefore.” Worshipers should be ministering within the church and outside the church. Genesis 1:28 directed Adam and Eve to fill all the earth. Worship is the place where worshipers obey the command of God. Worshipers should find ways in which to connect to their neighbors locally, nationally, and globally. Worshipers have been commissioned to fill the earth. Worshipers fill the earth when they educate themselves concerning the plight of the marginalized, the poor, and those suffering the injustices of this world and take action. As disciples, worshipers extend the loving embrace of Christ to those in their world. This embrace motivates worshipers to live out Christ’s concern for the poor, the disenfranchised, the helpless, and the homeless. The embrace of worshipers who live out their identities as disciples produces power for the powerless persons in their communities. Worship then stands alongside justice. You cannot worship without fulfilling God’s bidding to fill the earth.

Great worshipers of the Bible filled the earth. Noah’s worship took him from his dwelling place to the mountains of Ararat. Abraham moved from Ur in lower Mesopotamia to Canaan. Harpist and legendary psalm writer David went from Philistia to Jerusalem. Jesus traveled throughout Galilee with no established residence to call his own. All of these worshipers had something in common. They all moved to places that were unknown to them. Their worship led them to the unknown.

Worship leaders teach choirs how to enter the choir loft, move within the choir loft, and exit the choir loft. Worship leaders should also train choirs how to proceed outside of the walls

of the church edifice. It is impossible for them to see the face of God and not see the reflection of humanity. God *so* loved the world. Moving outside the walls of the church to serve and disciple humankind brings them face to face with another piece of the image of God.

Subdue It

God commanded that humankind fill the earth and subdue it.¹⁰⁴ The Hebrew word used for “subdue” is *kābaš*. It means primarily to conquer and subdue the previous population, but also to make use of all the economic and cultural potential associated with the concept of “land.”¹⁰⁵ In 2 Sam. 8:11, *kābaš* is used concerning the tribute and booty David dedicated to the temple, which he obtained from the lands he subdued. Here this verb is used to reference the people that David had brought under his rule or authority. In Genesis, God instructs Adam to fill the earth and subdue it. God was not guiding humankind to bring the incoming population under the rule or power of Adam. Adam was to bring the land under the authority of God.

The term *kābaš* has a harsh military connotation throughout the Old Testament. Overwhelmingly, it pertains to overcoming a group of people, and by extension their land, especially the Canaanites.¹⁰⁶ This subduing is commissioned or permitted by God. Consequently, *kābaš* often assumes that the conqueror utilized hostile force against the one he overpowers. Schmutzer instructs that this verb presupposes the subject is the stronger party, and the object is the weaker.¹⁰⁷ Discipleship involves the teacher being stronger and more spiritually mature than

¹⁰⁴ Genesis 1:28.

¹⁰⁵ S. Wagner, *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans, 1995), 7:54.

¹⁰⁶ Numbers 32:22, 29; Josh. 18:1, etc.

¹⁰⁷ Schmutzer, *Be Fruitful and Multiply*, 86.

the student. To subdue and bring others under the lordship of Christ will take spiritual stamina, strength, patience, and force. Worshipers have to be determined to be fully armored to wrestle against the tricks of the devil who seeks to kill, steal, and destroy.

Ephesians 6:10-17 uses battle terminology to admonish the believer to put on the whole armor of God. Ephesians 6:18 directs, "Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints." This Scripture shows not only the worshiper's responsibility to pray and battle in the Spirit for himself, but also the duty of the worshiper to intercede for all the saints, which would include new converts, new worshipers, and all disciples. Jesus voices in Matt. 11:12, "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force." Satan is on a mission to steal God's worship. The choir member must send forth sincere devotion to God and protect God's worship. Discipleship trains and strengthens the worship of others. Discipleship protects God's worship.

Worshipers have a responsibility to go forth and make more worshipers. The worshipers they birth are to be worshipers who exist under the lordship and authority of Christ. These worshipers are to be in a relationship with God, followers of Christ, and willing to live subject to the one and only King of kings and Lord of lords. The command to subdue the earth challenges all worshipers to be their brother's keeper and participate in bringing the Gospel to the world.

Have Dominion Over Every Living Thing

The Dominion Mandate

To have dominion or *radah* is to prevail or rule.¹⁰⁸ Singing and presenting the Gospel through song is not enough. Humankind has been commanded to prevail and to prove that God is more mighty than all opposing forces. Andrew Schmutzer proclaims that Scripture uses *radah* to enact God's commission for humanity to rule not only the earth as a domain but all life that defines that territory.¹⁰⁹ Schmutzer commits that in Gen. 1:28 God established and extended the commission to rule to all of humanity so that all nations will submit to God's reign and experience His blessings. He further asserts that any authority entrusted to humankind had as its backdrop the LORD who is already king.¹¹⁰

Benjamin Phillips, professor of systematic theology at Southwestern Baptist Theological Seminary, argues that the dominion mandate issued in Genesis 1:28 gave humanity a special hierarchical place in creation. He avers that as the *imago Dei*, humanity has been called to exercise dominion over the animals and the non-human part of the creation. Phillips concludes that the mandate is universal and remains in effect today. He contends the mandate in Genesis 1:28 is to humanity's relationship to creation as the Great Commission applies to the vocation of humankind in the earth. The Great Commission is the Church's connection to humanity. Each mandate defines what it is to live as a Christian in the world, and both callings apply to all Christians.¹¹¹

¹⁰⁸ H. –J. Zobel, s.v. “*radah*,” *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans, 2004), 13:330.

¹⁰⁹ Schmutzer, *Be Fruitful and Multiply*, 111-113.

¹¹⁰ *Ibid.*, 113.

¹¹¹ Benjamin Phillips, 141-142.

If the choir understands humanity's dominion mandate in Gen. 1:28 is a charge to bring the earth outside of Eden into harmony with the beauty and life taking place in the Garden, they will know that it extends the work of humankind above tilling the land and being superior to animals. It would permit choir members to operate in their roles as representatives of God and restore order and harmony, which worshipers achieve by offering the redemption work found in the Prince of Peace Jesus Christ. The dominion mandate given to the first Adam is fulfilled and perfected in the second Adam. Christ states in Matt. 28:18-19, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations." Christ acknowledged his receipt of the dominion mandate and recommissioned humanity to go forth, be fruitful, and multiply for He will be with them always so they now have the power to replenish, subdue and dominate.

Eugene Roop declares in *Genesis* that God did not give humanity license to destroy the earth when he gave it dominion but authorized care for the world like that which comes from God.¹¹² How the choir perceives God will be the reflection he emulates. If the choir member selects to care for the world like God, he will provide the best care not only to the animals and the planet but also to humanity. Scholar Janell Johnsons states that when God declared, "Let us make man in our image" this statement reflected a community where there was no hierarchy in place. This picture of God would denote that humanity is to live in a harmonious society and not as an established hierarchy.¹¹³ Choir members who disciple do not have a position that is ranked higher than the pupil. They are a community of equals both learning from each other.

¹¹² Eugene Roop, *Genesis* (Scottsdale, PA: Herald Press, 1987), 32, accessed December 14, 2017, *EBSCOhost*.

¹¹³ Janell Johnson, "Between Text and Sermon: Genesis 1: 26-28," *Interpretation* 59, no. 2. (April 2005): 178

Be Victorious

To have dominion is being victorious. Scripture directs worshipers to be victorious in making disciples. Schmutzer communicates that human authority should imitate God's sovereignty over creation and should have as its goal the fulfillment of God's good purpose for creation.¹¹⁴ God's good aim is that all would believe and inherit eternal life (Jn. 3:16).

Worshipers accomplish this goal when they evangelize and disciple others so that they live in relationship with the Trinity and gain everlasting eternity. Discipleship is not a task that can be left solely to missionaries, the pastor, Sunday School or Bible Study instruction. Worshipers must be intentional and proactive in winning souls for the kingdom of God. All choir members as followers of Christ have been charged to go and teach others everything that the Trinity has commanded. When those souls surrender their lives to the lordship of Christ, believers are instructed to baptize them and teach and train them so that they are equipped to follow the Way and lead others to do the same.

Author Eugene Peterson articulates that one perspective of the world that is harmful to Christianity is the assumption that Christians can acquire anything of value immediately. It is assumed that if something can be done at all, it can be done quickly and efficiently.¹¹⁵ Everyone is in a hurry. The road traveled to lead others to disciple is a lifelong road that cannot be run as a sprint, but as a road that requires the worshiper to be in a constant perpetual, growing-learning relationship. It is a race that worshipers must run with patience and perseverance. Perseverance is the way of faith. It is not resignation or satisfaction with remaining in the same rut year after year. Perseverance is traveling from strength to strength.¹¹⁶ There will be times in Christian

¹¹⁴ Schmutzer, *Be Fruitful and Multiply*, 118.

¹¹⁵ Peterson, *A Long Obedience in the Same Direction*, 16.

¹¹⁶ *Ibid.*, 131.

discipleship when believers will lose heart as they see others quitting commitments, ducking responsibilities, and putting their desires above God. To obtain the victory and gain dominion, the believer will have to keep going. They will have to persevere.

Noah: The Second Father of Worship

Again and again, God calls and sends. His directive to grow and reproduce spiritually did not begin and end in the Garden of Eden. God gave the instruction to be fruitful, multiply, and replenish the earth again to the second father of the human race, Noah. Genesis 9:1 records that after the Flood, God blessed Noah and his sons and said, “Be fruitful and multiply, and replenish the earth.”¹¹⁷ In Gen. 9:7-8, God states, “And you, be fruitful and multiply, abound on the earth and multiply in it. As for me, I am establishing my covenant with you and your descendants after you.” Again, Scripture projects an old earth washed away and a new beginning for humanity. A word from God is given to inform humankind how to live and how to worship. God establishes a covenant with Noah and his sons after telling them to be fruitful and multiply.

Genesis 9:1 is almost an identical repeat of Gen. 1:28. It not only informs the hearers to be fruitful and multiply and replenish, but the verse also reports God will place the fear of Noah and his sons upon everything that moves upon the earth. This fear connects to the dominion given to humanity at the onset of creation. After the Flood, God is allowing humanity a chance to reboot and offer right worship again. He begins by instructing them to be fruitful and multiply. He did not speak to the wombs of the wives. Instead, God spoke to the hearts of the men who were the leaders and teachers in the homes.

¹¹⁷ King James Version.

After directing the men to be fruitful and make others like themselves, God states, “Bring forth abundantly in the earth, and multiply therein.”¹¹⁸ The Merriam-Webster dictionary defines “to bring forth” as “to bring something or someone along with one toward the place from which the action is being regarded.” Other references define “bring forth” as “to cause someone or something to come with, to or toward the speaker” or to cause to “exist.” Choir members should note that the definition states that someone is brought along with another. It is a walking together towards God. It is one worshiper helping another soul to discover the revelation of God and worship Him. Because God uses the term “to multiply” several times in Genesis 9:7, worshipers can argue that He did so to speak to the biological reproductive system and the spiritual reproduction system of humankind. God sends Noah and his sons out in the earth to reproduce—causing others to be in covenant relationship with Him, follow, and obey Him.

Father Abraham: Worshiper and Disciple

Another noted worshiper and his disposition to disciple bolsters the argument for joining discipleship with worship. The story of Abraham and his faithful worship is the foundation of the Christian faith. Through Abraham, all nations would have the opportunity to bless and know God. Hebrews 11:8-20 heralds the valuable traits of Abraham’s worship. It champions Abraham for being obedient, being willing to sacrifice his son, having a devotion to God that withstood tests, and issuing forth a love that was faithful. Genesis 18:19 reveals that God expected this worshiper to disciple. Genesis 18:17 narrates,

The LORD said, “Shall I hide from Abraham what I am about to do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him? No, for I have chosen him, that he may charge his children and his household after him to keep the way of the LORD by doing righteousness and justice; so that the LORD may bring about for Abraham what he has promised him.

¹¹⁸ Genesis 9:7, King James Version.

God chose to be in a relationship with Abraham. God extends this same friendship to worshipers who accept Christ as their Savior. This connection spurs the worshiper to instruct his household and all that are in contact with him the way of the Lord. To disciple is to teach. God chose Abraham so that he may disciple and gain the promises obtained by worshiping the one and only True God. Abraham proved to be the worshiper that disciplined. It is evident when Scripture repeatedly acknowledges Yahweh as the God of Abraham, his son Isaac and his grandson Jacob. The son and grandson of Abraham believed what Abraham taught and lived in relationship with God.

This system of teaching the family about the knowledge of God and developing the spiritual relationship between God and family member was so vital that it was one of the laws issued from God to His chosen people the nation of Israel.

Deuteronomy 6:1-9 declares,

Now this is the commandment—the statutes and the ordinances—that the LORD your God charged me to teach you to observe in the land that you are about to cross into and occupy, so that you and your children and your children’s children may fear the LORD your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the LORD, the God of your ancestors, has promised you. Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

In the homes of the Israelites, the parents were the first to disciple their children. They reared their children to know and honor God. God’s chosen people raised their children to disciple and to worship. In Scripture, every worshiper disciplined, and all disciples worshiped. It is what they had been trained to do as the chosen nation of God.

Jesus the Great Worshiper and Disciple Maker

No worship leader can deliver a conversation about discipleship without referring to the most significant disciple maker in the Christian tradition— Jesus. Jesus’s method of discipleship is the paradigm which the Christian church uses to teach discipleship. The teachings and writings of Christ’s disciples lay the foundation for New Testament Scripture. Christ’s ability to make disciples constructed a phenomenon that caused the Gospel and worship to travel all over the world and established a religion that does not embody one region or people. Eddie Gibbs, professor of church growth at Fuller Seminary, says that the fact that this mandate occurs in all four Gospels accentuates Christ’s command to proclaim the Gospel and make disciples.¹¹⁹ Christ lived a life of discipleship and set in place the Great Commission which has guided the church’s activities since his ascension to heaven.

Discipleship was commonplace during Jesus’ time. It was common for Jewish young men to be cause-oriented and to follow those who inspired them. John the Baptist had disciples as well as the Pharisees. There were five characteristics of discipleship found in the rabbinical schools of this time.

1. The disciple chose to submit to his teacher.
2. The disciple memorized his teacher’s words.
3. The disciple learned his teacher’s way of ministry.

¹¹⁹ Eddie Gibbs, *ChurchNext: Quantum Changes in Christian Ministry* (Downers Grove: InterVarsity Press, 2000), 55. The Great Commission is found most explicitly in Matt. 28: 18-20. It is included in some form in Mark 16:15-18; Luke 24:45-49; and John 17:18 and 20:21. Acts 1:8 also implies the commission when Jesus says, “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

4. The disciple imitated his teacher's life.
5. The disciple was expected to find his own disciples.¹²⁰

There is a submission that must take place in discipleship. The pupil must be willing to learn from the teacher, and the pupil must choose to learn from the teacher. Discipleship does not take place incognito. The choir member does not disciple another without his or her knowledge or permission. There has to be a mutual understanding that the choir member has something to impart and the student is willing to receive.

Many parents have attempted to train their children by quoting, "Do what I say, and not what I do." They try this method of teaching through words rather than action only to learn that the children repeat what the parents say and emulate what they do. The choir member must take great care to choose his words wisely and live a life that when imitated by the student will give glory to God. The Apostle Paul instructed, "Be imitators of me, as I am of Christ."¹²¹ Choir members who commit to disciple others must be willing to allow their lives to be a pattern for those who need to see Scripture lived rather than read. The student will emulate his teacher.

The fifth characteristic of discipleship is the trait that is the least emphasized in present-day discipleship. The disciple was expected to find someone to disciple. The disciple was expected to go forth and make more disciples. Bill Hull declares that the reason contemporary discipleship is not reproducing is that the church has discarded the fifth principle.¹²² In training others to be disciples, the choir members must equip and expect those they teach to go and

¹²⁰ Bill Hull, *Jesus Christ, Disciplemaker* (1984; repr., Grand Rapids: Baker Books, 2006), 13.

¹²¹ 1 Corinthians 11:1.

¹²² Hull, *Jesus Christ, Disciplemaker*, 20.

prepare others to disciple. The work of the choir member is not complete if their students are not able to equip and train others to disciple.

The Father's Will

Jesus revealed, “For I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.”¹²³ Jesus came doing the will of the Father. The instructions and teachings of Christ were the words of His Father who sent him. He was not performing a personal mission but fulfilling the purpose of the Father. It was the Father's will that humanity would go forth and operate as disciples. He presented the Father's will which God had revealed in Gen. 1:28.

The Image of Christ

Romans 8:29 instructs that the purpose and destiny of the worshiper are to allow the Holy Spirit to conform them to the image of Christ. The primary image of Christ held by the Church is God's Son who walked this earth making disciples. He is noted for telling fishermen, “I will make you fishers of men.”¹²⁴ Fishing for men did not involve merely casting the bait of the Gospel before the world. The Great Commission extended fishing beyond the initial work of presenting the Gospel to include teaching others, baptizing them, and then teaching new converts to observe all the things that Christ had taught and commanded the disciples.

¹²³ John 6:38-40.

¹²⁴ Matthew 4:19, Mark 1:17,

The Early Christian Church

The tradition of worshiping and teaching others was the foundation of the Early Christian Church. God commissioned humanity to go forth and be fruitful at Creation, and Christ charged His disciples to go forth and make disciples in the Gospels. The church was designed to be on the move, not sitting and waiting for the needy to come to it. The command to go forth and make disciples was the foundation of the Christian Church. Acts 2 records that when the church gained new souls, these new converts met daily, continuing steadfastly in the doctrine and fellowship of the apostles, praying and breaking bread together. The believers became as one, selling their goods and giving to those who were in need. Acts 2:47 states, “Praising God and having the goodwill of all the people. And day by day God added to their numbers those who were being saved.” The early Christian church did not view their role as only to convert unbelievers. The first church lived life with the new converts and taught them daily. They gave a clear image of the fact that worship of the True God must include discipleship.

Origen of Alexandria, defender of the Christian faith, responded to Celsus, a second-century pagan philosopher, with these words,

For the philosophers who converse in public do not pick and choose their hearers, but he who likes stands and listens. The Christians, however, having previously, so far as possible, tested the souls of those who wish to become their hearers, and having previously instructed them in private, when they appear (before entering the community) to have sufficiently evinced their desire towards a virtuous life, introduce them then, and not before, privately forming one class of those who are beginners, and are receiving admission, but who have not yet obtained the mark of complete purification; and another of those who have manifested to the best of their ability their intention to desire no other things than are approved by Christians; and among these there are certain persons appointed to make inquiries regarding the lives and behavior of those who join them.¹²⁵

¹²⁵ A. Cleveland Coxe, *Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, vol. 4, *Ante-Nicene Fathers*, ed. Paul A Böer, Sr. (Buffalo NY: Veritatis Splendor Publications, 2014), Kindle.

Origen states that teachers instructed new believers of the Gospel in private. These new converts were disciples whose lives and behavior had to model what Scripture had prescribed for a holy life. The Early Church took the time to teach and train others to be Christians. They did not depend upon sermons and songs to proclaim the Way. They provided instruction with the preaching of the Gospel to develop worshipers who would live and exemplify the character of Christ.

Delivering the Gospel through song is rarely enough to change lifestyles and behaviors. Choir members must be equipped to disciple and incite others to live a life that exudes relationship and worship. Christ has provided an example of a life of discipleship as a worshiper for the choir member to emulate. Choir members must be willing to follow the life of Christ to continuously be transformed into His image of worshiper and disciple maker. Christian missiologist Edward Stetzer, PhD and Thom Rainer contend in *Transformational Church* that believers must lay aside their will and submit to the will and plan God has for humanity to see a lasting impact upon the lives of the people they seek to affect. They write, “Anything built on the design of man will always fail. Only what is built on the wisdom and command of the eternal God will last.”¹²⁶

Worship joined with discipleship allowed Christianity to spread all throughout the Middle East from the first century to this present time. It has lasted because the forefathers of Christianity relied on Scripture, God’s presence and His guidance to help them build their faith and worship on the Chief Cornerstone— Jesus and His words and actions. Worship cannot be merely an event or performance. As Origen argued to Celsius, worship must be a sacrifice that

¹²⁶ Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B & H Publishing, 2010), 17.

has been tested, privately developed so that when publically displayed it will exhibit lives and behavior that conforms to the image of God.

Martin Luther: Discipleship Through Worship

Martin Luther recognized the power of joining discipleship with worship. Luther wrote hymns that taught theology to new converts and those seasoned in their faith. In his *Formula Missae* of 1523, Luther advocated for the writing of vernacular hymns for public worship and led the way by composing twenty-four hymns by the end of 1524. Texts that taught biblical truths and Scripture were added to the tunes of secular songs and used in Lutheranism as a means of public instruction, corporate worship, and private pedagogy and devotion of individuals and households.¹²⁷

Luther's purpose in writing and editing hymnals was to promote and popularize the Gospel. He held music in regard and recorded the following statement,

I am not satisfied with him who despises music, as all fanatics do; for music is an endowment and a gift of God, not a gift of men. It also drives away the devil and makes people cheerful; one forgets all anger, unchasteness, pride, and other vices. I place music next to theology and give it the highest praise. And we see how David and all saints put their pious thoughts into verse, rhyme, and songs, because music reigns in times of peace.¹²⁸

As a musician, Luther used music to promote the Gospel, teach theology, and glorify God. Although he recognized the power of music in ministry, he realized and actualized the commission to create disciples. Luther began a revolution in the Christian church that put the Gospel in the language and homes of the people. He realized the importance of all worshipers

¹²⁷ Christopher Boyd Brown, *Singing the Gospel: Lutheran Hymns and the Success of the Reformation* (Cambridge, MA: Harvard University Press, 2005), 8.

¹²⁸ Martin Luther, *What Luther Says: An Anthology*, vol. 2, compiled by Ewald M. Plass (St. Louis: Concordia Publishing, 1959), 980.

being able to understand who they worshiped, why they worshiped and the fact that they should worship and develop a personal relationship with God.

Luther taught that God should not only be glorified in song but also in the life of the worshiper. He pens,

Indeed, man was created to be the image of God, and to be His image for this very purpose: that God should and would be known through him. Therefore God should appear and shine in the entire life and conduct of man as in a mirror; and a Christian should have no higher and greater concern than so to live as not to dishonor God's name."¹²⁹ God does not want to have a Christian live for his own sake. Indeed, accursed be the life that is lived for itself. For everything that is done after one has come to faith is done for the sake of others.¹³⁰

The songs that the choir ministers should not dishonor God. As stated by Luther, the life of the choir member should mirror the image of God hence the love of God. The worshiper reflects God's love when he understands that his relationship with God is connected to his relationship with his fellowman.

Luther preached that the Christian life is an active life, not just a contemplative life. When choir members merely sing the Gospel and do not follow the commission of God to go forth, be fruitful and multiply, subdue and replenish the earth, and have dominion, they are living the Gospel in part. The Gospel is not only the narrative of Christ's birth, death, and resurrection, but it is also an active work of how Christ redeemed humanity. Laying down one's life for the life of others mirrors the real image of the creating and loving God of Gen. 1:28.

Luther highlights the convergence of the vertical God relationship with the horizontal humanity relationship in his teaching on human nature. He preaches, "We do not say that we are simply to think: If I believe, the matter is settled, and I need not do anything good. No! You must

¹²⁹ Martin Luther, *What Luther Says: An Anthology*, vol. 1, compiled by Ewald M. Plass (St. Louis: Concordia Publishing, 1959), 212.

¹³⁰ *Ibid.*, 221.

do good works and practice many of them toward your neighbor so that your faith shines externally in life as it shines internally in your heart. Yet you should say that this good life does not help you to salvation, for faith has already helped you.”¹³¹ Luther used music and liturgy to shape the theology and spirituality of believers. Through his teachings and preaching, he showcased the influence of music, and the responsibility of the musician to use their gifts to the glory of God and the edification of his brethren.

The Wesley Brothers: Disciples and Worshipers

John Wesley is the co-founder of the Methodist faith. Like Martin Luther, John Wesley was a disciple maker and worshiper. The Methodist faith emerged from John Wesley’s conviction to recapture the spirit and methods of primitive Christianity. In 1739, John Wesley took over the field-preaching ministry of George Whitefield in England when Whitefield decided to return to America to build an orphanage in Georgia. George Whitefield had made mass evangelism to the unchurched popular in England, but it was John Wesley who set up a system to help those converted live out their new covenant relationship. John Wesley formed small intimate groups of six to eight people and trained them to not only hear the Word but to apply action and deeds to the Word which they studied and reflected. These small interactive groups were called class meetings. These groups fellowshiped weekly, held each other accountable for their spiritual growth, bore one another’s burdens and spoke the truth to one another with love.¹³²

Joining field preaching with class meetings generated a movement that became known as the Wesleyan Revival rather than the Whitefield Revival. Whitefield recognized the significance

¹³¹ Ibid., 219.

¹³² D. Michael Henderson, *John Wesley’s Class Meeting: A Model for Making Disciples* (Wilmore, KY: Rafiki Books, 2016), 14.

of Wesley adding the discipleship classes to the evangelistic preaching. He stated, “My Brother Wesley acted wisely– the souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand.”¹³³

Wesley teaches that joining discipleship with the proclamation of the Word produces fruit that is lasting and Christians who can stand past their initial moment of conversion. Allowing discipleship to follow the promotion of the Gospel demonstrates care for the souls to whom the choir is ministering. Solely singing the Gospel plants a seed, but discipleship cultivates that seed which sprouts into fruit that remains, grows, and multiplies.

John Wesley was not only a disciple maker. He was also a worshiper. He and his brother Charles Wesley were hymn writers that joined music with teaching theology. At every meeting, the attendees sang hymns. Hymns were written to communicate and teach theological concepts which aided the believers in internalizing the doctrines taught by the Wesleyan disciples. The Wesleyan hymnody not only advanced the spirituality of the Wesleyan students, but it also was the chief contribution from the Evangelical revival of the eighteenth century to the devotion and worship of the universal Church.¹³⁴ Song was used to reinforce teaching. Discipleship was the method used to teach.

The high commission of the choir is to produce other worshipers who will live out the image of God. The choir member cannot fulfill this charge if he only sings to an individual. The choir member has to be active in teaching the scriptural songs he sings. He must take a step from

¹³³ Holland N. McTyeire, *A History of Methodism* (Nashville: Publishing House of the M. E. Church, South, 1904), 204.

¹³⁴ John Lawson, *The Wesley Hymns: As a Guide to Scriptural Teaching* (Grand Rapids: Francis Asbury Press, 1987), 9.

the choir loft to be engaged in the life of the listener. He must be a teacher, a shepherd, a Christ-follower who also operates as a leader in the cultivation of Christian souls.

From the beginning worship of Eden until the twenty-first century, worship required discipleship. Throughout history, leaders of the Christian faith have used music to teach theology, shape spirituality, and draw unbelievers to the incredible saving grace of Christ. Music is an essential vehicle to the teaching and training of believers. Discipleship in the life of the worshiper exhibits that worship is more than a song and event. It affirms that worship is a lifestyle of being in relationship with Christ and abiding by the conditions of that covenant friendship.

CHAPTER FOUR: BIBLICAL PRINCIPLES AND PRACTICES TO INFUSE DISCIPLESHIP INTO WORSHIP

Introduction

Chapter four will demonstrate the validity of this project. It will show that if God required discipleship in authentic worship, God has instructed worshipers how to implement discipleship in their worship. This chapter will use the biblical principles found in the beginning worship of the Garden of Eden to formulate a strategy for infusing discipleship training in the musical preparation of the choir and band members. Moving is a process. It happens in stages from the act of finding a new location to which to relocate to unpacking the last box at that new place. Moving from performance to missional worship does not happen overnight. When worshipers have worshiped a certain way for their entire lives, the Holy Spirit must guide them to this new process of worship.

As worship leaders, choir members lead the congregation in song and in the spiritual walk that is the backdrop of the song. Joining discipleship into the choir's ministry is not an act of adding something new to its leadership, it is allowing the life behind the music to be brought more into focus. Implementing discipleship into worship is an intentional action. Dr. Matt Perman, a leading consultant on productivity and leadership, states, "It takes more than enthusiasm, great ideas, native talent, and hard work to get things done. It takes a method."¹³⁵ This chapter will supply ideas, unchanging biblical truths, and principles to help worship leaders construct a method that will guide their choirs from performance to missional worship. The decision to follow the call to be fruitful and multiply is only the beginning. The next step is putting in place a system that will allow the choir to be compelling and productive as they

¹³⁵ Matt Perman, *What's Next Best: How the Gospel Transforms the Way You Get Things Done* (Grand Rapids: Zondervan, 2014), 38.

disciple. Dr. Perman avers that productivity and the effectiveness of a ministry cannot take place apart from Christ for He is the vine, and the disciples are the branches. All that abide in Christ will bear much fruit and without him be unproductive.¹³⁶ God has to be the center of the move that takes place, not the plan. Beginning the move from performance-based worship to missional worship means starting with God. God knows how He wants to choir to serve Him.

The Cost of Discipleship

For the move to be grounded and not be a temporary destination, a plan must be put in place to facilitate the movement.

Jesus stated,

Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, ‘This fellow began to build and was not able to finish.’¹³⁷ So therefore, none of you can become my disciple if you do not give up all your possessions. Salt is good; but if salt has lost its taste, how can its saltiness be restored? It is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!¹³⁸

Moving from being a performer to a missional worshiper comes with a cost. It sometimes requires the difficult task of throwing away the theology learned from family, friends, social location, and the church. Jesus is stating that He must be the priority. His teachings must supersede those of all who are loved and respected. Worshipers that are desiring to move to an

¹³⁶ Ibid., 56.

¹³⁷ Luke 14:26-30.

¹³⁸ Luke 14:33-35.

authentic missional worship must be willing to place God over the theology of their family, church, and anything or anyone else's teachings that would have shaped the worshiper.

The worship leader who is seeking to move the choir from a spirit of performance to that of missional worship will pay the price. The leader must deliberate over the cost. He must consider that everyone will not make the transition. Everyone will not be willing to move. When change takes place, there are always those who will resist change, while others are ready to overhaul worship from beginning to end. Any change will produce friction, misunderstanding, and resistance. Regular teachings on biblical worship will aid the choir in transitioning to missional worship. Every change is an opportunity to ground the worship department in biblical principles that will serve them in other aspects of ministry as well.¹³⁹ Everyone will not be willing to give up all their embedded theologies that have been safety, refuge, and strength to them through the years.

Author and church consultant Milfred Minatrea declares in *Shaped by God's Heart: The Passion and Practices of Missional Churches* that discipleship is not only costly, but it accepts responsibility.¹⁴⁰ Jesus stated, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple."¹⁴¹ Deciding to incorporate discipleship into life and worship means choosing to live a life that shows forth Christ's teachings. Worshipers who infuse discipleship into their worship are agreeing to accept the responsibility to

¹³⁹ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008), 226.

¹⁴⁰ Milfred Minatrea, *Shaped by God's Heart: The Passion and Practices of Missional Churches* (San Francisco: Jossey-Bass, 2004), 29.

¹⁴¹ Luke 14:26-27.

put the Trinity above all things and everyone— even themselves. They acknowledge that their life is not their own and that the purpose of life is not to be prosperous and happy. They are willing to die to their desires and preferences and render God’s desire. They accept that in life they will have a cross that they too will have to carry. This cross may be singing songs from other cultures or not being able to rehearse through all of their music because there is a need for prayer.

Worshippers crossing the threshold of discipleship accept the responsibility to grow and tend to their spirituality. They take the responsibility of being their brother’s keeper and care for the worship of others. Worshipers who infuse discipleship into their worship understand that the failure to disciple is a failure to love.

Whenever believers say no to the way of life that they have long lived, there is a pain. The procedure to reshape worship to include discipleship will be painful, but the results will be rewarding. Asking worshipers to consider themselves as disciples will ruffle the feathers of those who merely want to serve God through singing or playing an instrument. Those desiring to move from performance to missional worship must do so knowing some may stay behind.

A plan must be put in place to learn this new style of worship. The worshiper must understand where he is and the desired destination. The initial step in moving to missional worship is understanding the dynamics that brought the worship department to its present condition.¹⁴² The focus of missional worship is not life experience, lectures, or entertainment, but Jesus Christ and His life, death, and resurrection.¹⁴³ The worship leader must consider, “How will the worshiper be taught the importance of discipleship and his or her role as a worshipping disciple? How will the worshiper be trained to disciple? How will discipleship take place in the

¹⁴² Roxburgh and Romanuk, *The Missional Leader*, 40.

¹⁴³ Robert E. Webber, *Worship is a Verb: Eight Principles for Transforming Worship* (Peabody, MA: Hendrickson, 1992), 1.

life of the worshiper so that he or she is not merely being taught spiritual disciplines like prayer, how to study the Bible, how to live a life of integrity?" The worshiper must be equipped to live out a life of worship and to disciple others. A plan must be put in place to map out how the process will take place. This strategy is created by the choir as they imagine a new future together rather than adopting a plan that was already determined by the worship leader.¹⁴⁴ The move towards missional worship is smoother when the worship department buys-in to the vision as a whole.

Commitment

Not only must the worshiper count the cost and put a plan in place, but the worshiper must also be committed to completing the process. If the choir member does not dedicate himself to the moving process, he could find himself overwhelmed and overshadowed by boxes of unpacked theologies along with the new teachings of discipleship and wonder where does any of it fit in his worship. Lack of commitment will cause the worshiper to revert to the old and dismiss the new. The job of moving is tedious and can become overwhelming. The worshiper must be willing to keep his eyes on the desired goal of missional worship that is inclusive rather than a performing worship that can be self-indulgent and ungenerous.

Commitment demonstrates that the worshiper has accurately understood the revelation for inclusivity in worship and desires to participate in it. To worship authentically, the worshiper must lose himself and consider others. He has a responsibility to God and the people when worshipping. His worship must lead to the transformation of the worshiper, who will then go out

¹⁴⁴ Roxburgh and Romanuk, *The Missional Leader*, 42.

and serve and disciple. Worship without significant service in the spiritual and physical needs of the community falls short of the Divine plan for worship.¹⁴⁵

The worshiper strengthens his commitment to move towards missional worship when he looks at Jesus Christ from a new perspective. The worshiper must see Jesus as the model worshiper and true worship leader who sends worshipers forth to carry out God's mission in the earth. Worshipers must be willing to obey His command of "Go, teach, and make disciples." Dr. Donald Howard, Jr., a veteran pastor and educator, contends the problem that most pastors face in training laity to disciple is convincing them that discipleship is part of their calling and ministry.¹⁴⁶ Just as worshipers have been conditioned to view music as essential to their worship, they must recondition themselves to also regard discipleship as a component of worship. They will need to surpass their fear of helping others with their spirituality and stand in faith that God is the One who does the work. They are just His hands and feet that are being used to facilitate the process.

Develop a Narrative

When a person prepares to move, he does so by assessing his belongings, packing like items together, and labeling the boxes with the names of the components. The mover recounts the narratives of the belongings to determine its value and its place in the new location. Transitioning from performance to missional worship will require the choir to perform a similar act.

¹⁴⁵ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel Publications, 2006), 57.

¹⁴⁶ Donald W. Howard, Jr., *Renewal of Worship: Caring for the People a Resource Guide* (Lanham, Maryland: University Press of America, 2005), 35.

Missional change begins with the actual narratives, questions, issues, and anxieties of the people at that moment rather than large-scale planning and programs.¹⁴⁷ The choir must explore and learn its cultural context and create a language that brings voice to its experiences and helps it to find its place in God's narrative. It will need to examine its story and discover how the story can aid what God is doing in the world and the community. By exploring its narrative, the choir will develop a language that will allow it to name where it has been and where it desires to be as it carries out God's mission in the earth. Missiologists Alan Roxburgh and Fred Romanuk record that a narrative comprises a story that is moving somewhere. It gives a group a story that tells where it is going and what the team will look like when it arrives.¹⁴⁸

Discovering and voicing its narrative will be critical to the moving process because language is the unique way in which human beings give meaning to the world through the act of naming.¹⁴⁹ Naming is the first vehicle through which God creates the heavens and the earth and the initial worship activity that Adam performs as he names every cattle, fowl of the air, and beast of the field.¹⁵⁰ His voice shaped his present reality, which was God had given him authority to call every creature on the earth. The naming process revealed that he was alone and there was no help-meet to worship alongside him. The choir must understand the narrative in which it has existed and identify the direction in which it desires to travel. Stories do not form overnight. The tradition and experiences of the narrator shape the stories. In developing a more missional narrative for the choir, a conversation must be cultivated to ignite creativity and not exist to

¹⁴⁷ Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 69.

¹⁴⁸ Ibid., 70.

¹⁴⁹ Ibid., 72.

¹⁵⁰ See Gen. 1:3, 2:19.

manipulate the choir to accept a prearranged plan or packaged program. Knowing where it originated and where it desires to be will aid the choir chart a course to missional worship.

Not only must the choir discover and develop their narrative, but the individual choir member must also be able to relay his or her spiritual biography. Discipleship hinges on the relationship. When the choir member is willing to not only share God's story but his personal salvific narrative, this transparency constructs a relationship. Each choir member should be able to communicate his salvation autobiography in a manner that is clear, concise, and compelling to the hearer. It is the personal story of the choir member that transforms him from being a preacher to an empathetic friend.

While assembling its narrative, the choir must learn the story of the community it serves. Stetzer and Rainer contend the church strengthens its discipleship-making ministry when it actively seeks to understand its neighborhood and learns the hurts, hopes, and dreams of the people.¹⁵¹ The community of which the choir serves has a unique narrative. The choir needs to know or be willing to learn the story of the neighborhood to build a relationship that will lead to discipleship. God has not set the choir member in that community by accident or chance. God has sent each choir to his community for a purpose. Stetzer and Rainer assert that God calls worshipers to people first, not to do that "thing" that they do.¹⁵²

Understand the Mission

The choir must understand while shaping its narrative that it should align its mission with the mission of the church. It is the role of the choir members to support the church's purpose of seeking the lost and maturing the saints. The church's mission is to fulfill the commission to be

¹⁵¹ Stetzer and Rainer, *Transformational Church*, 33-34.

¹⁵² *Ibid.*, 52.

fruitful, multiply, subdue, replenish, and have dominion. God has charged those who abide in covenant with Him to not only seek the lost, lead them to Christ, but be instrumental in training and maturing them so that all live their purpose of being molded and shaped into the image of Christ.

The presentation of the Gospel is the evangelistic arm of the church. The texts of the choir's song selections play a significant role in aiding the church in presenting the Gospel. Because the choir is such a high evangelistic component of corporate worship, there is a need for worship leaders to equip the choir to disciple. When choir members only evangelize through song and do not participate further in the shaping of mature Christians, they validate the perception that discipleship is a separate entity from worship. They have a responsibility to continue to teach and help those they have shaped and influenced by the musical element of worship.

Purge

The mover aids the moving process when he is willing to get rid of items that are no longer needed, useful, or operable. Worship evangelist Townley asserts that when the beliefs and understanding of worship of the choir members are entrenched in mindsets that are no longer relevant to this postmodern age, the choir will not bear fruit.¹⁵³ Thus, purging becomes necessary. Purging takes place when the worshiper lays aside prior theologies and understanding of worship and discipleship and is willing to engage with Scripture anew. Discipleship was never intended to be a separate ministry of worship or music. Worship leaders develop spiritually malnourished choir members when they focus only on the musical training of the choir member

¹⁵³ Townley, *Missional Worship*, 23.

and exclude the calling of discipleship commissioned by the Godhead. This emphasis reinforces the concept that music and discipleship are two different ministries.

Separating music from discipleship fosters the teaching that discipleship is an elective in which choir members can participate if they so choose. Underlying this separation is the assumption that discipleship and music are two different vocations and the choir member must be trained solely as a musician by the worship leader. Training choir members to be musicians and not disciples results in choir members with fewer tools to build the Kingdom.¹⁵⁴ Actions and teachings that detach worship from discipleship are specifics that worship leaders need to purge. During the purging stage, the choir commits to viewing discipleship as no longer the job of the church, Sunday School or elders of the church. They commit to shaping a choir whose music ministry flows from its identity of the disciple.

The choir members must look at the accustomed worship that is in place. They then must engage with Scripture to determine what should remain and what they must remove in the transition. The transition takes time, and the choir should perform in small steps. Roxburgh and Romanuk assert that small steps and short-term wins are the best approaches to cultivating missional worshipers.¹⁵⁵

Bring Someone Else in for the Heavy Stuff

Each worshiper has his unique role in the body of Christ. He was not made to function in isolation from the rest of the body. When moving oneself from performance to missional worship, others may need to be brought in to help. Noted worship leader of Sovereign Grace

¹⁵⁴ Aaron Wheeler, "The Commissioning of All Believers: Toward a More Holistic Model of Global Discipleship," *Missiology: An International Review* 43, no. 2. (2015): 153.

¹⁵⁵ Roxburgh and Romanuk, *The Missional Leader*, 64.

Ministries Bob Kauflin states that worship leaders create a culture of growth when they equip their teams with the skills that they need. The worship leader does not have to be the one doing the actual training. It is the job of the worship leader to ensure the resources and motivation are in place for growth to occur.¹⁵⁶ Moving from an embedded theology of worship to a new way of worship is not a smooth transition. The weight of the prior style of worship will impede the path of the unfamiliar worship. Worshipers who are living the life of discipleship will need to be brought in to help the worshiper lift the heavy boxes of practices that have weighed down the worship of the worshiper.

God requires that every worship that the worshiper offers is the best that the worshiper can bring to the altar. If the worshiper knows that his worship should include discipleship, he should find a teacher if he does not know how to disciple. Discipleship deals with the souls and eternal salvation of others. It is not a job that should be taken lightly or approached in a half-hazard manner.

The Fruit Is the Bait

Often efforts to improve worship start with outbursts of energy and enthusiasm that have little lasting effect. For any significant change to occur in worship, one must get behind the forms, methods, and changes in style and focus on the biblical theology that informs worship.¹⁵⁷ Worship needs constant attention. When worshipers approach worship from a biblical perspective, the most significant changes will take place in the hearts and lives of the worshipers. It is God's vision for worship that must inspire the worship of the worshiper.

¹⁵⁶ Kauflin, *Worship Matters*, 234.

¹⁵⁷ Ross, *Recalling the Hope of Glory*, 38.

In the beginning, the first words delivered to humankind were, “Be fruitful and multiply.” How do you multiply by being fruitful? What drew Adam and Eve to the forbidden tree in the Garden of Eden was the fruit. What will attract people to the Kingdom of God is the fruit they see displayed in the lives of disciples. To make disciples, worshipers must display fruit.

Believers will reproduce fruit by attracting others with their fruit. Displaying the fruit of the Holy Spirit will glorify God and exalt Jesus. Jesus states, “And I, when I am lifted up from the earth, will draw all people to myself.”¹⁵⁸ Musicians and choirs have partially mistaken the song as the medium by which they are to exalt Christ. It is the fruit that hangs high in the life of the believer that reflects the Godhead, which therefore causes the world to glorify God. When the worshiper exalts the Godhead, the Trinity will draw.

The significance of joining discipleship with worship is that it moves the worshiper from viewing music as his life’s mission to seeing people as his life’s mission. Worship is not just another activity. It is the daily response to the revelation of God. God has revealed Himself to humanity first by placing His image inside the creation of humankind. Every person has the image of God residing in them. Worship must be inclusive of all human beings to practice authentic worship and gain a more holistic portrait of the glory of God. God did not place His image solely in one worshiper. He put it in all of humanity. The choir member must step outside of himself and exist alongside humanity to better comprehend the broader vision of God’s glory and to see the splendor and the beauty of authentic worship.

1 Corinthians 9:9 states, “For we know only in part, and we prophesy only in part.” The choir knows God in part. Choir members gain more knowledge of God by interacting with, serving, and loving the God that resides in others. Many African-American worship leaders state

¹⁵⁸ John 12:32, New International Version.

in their Sunday morning worship services that “Hallelujah” is the highest praise that a worshiper can offer. I contend that the highest praise that a worshiper can offer God is his love for God’s creation, which is his fellow man.

Drawing is the first step to making disciples. Jesus called His disciples fishers of men.¹⁵⁹ Fishermen use bait to catch fish. The bait that the believer uses is the fruit of the Spirit.

To infuse discipleship into the training of the worshiper, the worshiper must look for people to disciple. When Jesus exited the wilderness after being tempted by Satan forty days and forty nights, Scripture records that he began to preach.¹⁶⁰ When Jesus started preaching, Scripture records that He was walking beside the Sea of Galilee and called two sets of brothers to follow Him so that He could make them fishers of men.¹⁶¹

Once Jesus began his ministry, He started looking for others to disciple. Once members join the worship team to minister, they should search for others to disciple. Jesus did not tell the four men that He was going to mold them into preachers. He did not ask them to come and be anything. Jesus told them He would shape them into fishers of men. He would mold them into being believers who could equip other believers.

Beginning the Conversation About Missional Worship

Good questions are crucial to beginning the conversation about missional worship. To prevent from offending worshipers who think that they have worship figured out, worship leaders should ask thought-engaging questions that will provoke choir members to delve deep

¹⁵⁹ See Matthew 4:19.

¹⁶⁰ Ibid.

¹⁶¹ See Matthew 4:18-22.

and desire to learn how they can join worship and discipleship. Certified and global leadership coach John Maxwell asserts that asking well-worded questions stimulate personal growth and trigger new ideas and insights.¹⁶² The goal of the worship leader is to make the choir a part of the conversation and an active agent in instituting the transformation from performance to discipleship. The worship leader can begin the missional worship conversation with questions such as these:

- How is the choir an asset to the city?
- Does the community know that you value them?
- What is the love language of the people you serve?
- How can you help your community?
- Where do you most need to grow right now?
- Are you passing on to someone what you are learning?

There are several acts that the worship leader can perform to position choir members on the path to discipleship. He can begin by inviting the choir to start the transformative journey of becoming a worshiper who commits to carrying out the Great Commission individually and as a choir collectively. He can extend this invitation through specific music ministry training designed to teach worship and discipleship. The worship leader can schedule time before rehearsal, or during the Bible Study or Sunday School hour for the choir to participate in a six-week Bible study explicitly tailored for teaching that worship must include discipleship (This project contains a six-week Bible study for choirs on worship and discipleship in the Appendix).

¹⁶² John C. Maxwell, *The 15 Invaluable Laws of Growth: Live Them and Reach your Potential* (New York: Center Street, 2012), 59.

While waiting for the Bible study sessions to commence, the choir can participate in deeds that will cause discipleship to permeate their worship. Choir members can be challenged to perform a random act of kindness this week to a complete stranger. Upon executing the act of kindness, the choir member then hands the stranger a business card that invites them to their church.

Worship leaders can reinforce the idea of discipleship in the benediction at the close of rehearsal. The benediction is intended to bless the people on their way with the promise and assurance that the God who met them in the Word, the prayers, and the songs is also with them in the daily living liturgy of worship.¹⁶³ This blessing will emphasize the concept that the worship department is being sent from rehearsal to join the ministry of God in the earth. This final benediction should not be a command to go forth to disciple or to serve. Rather, this final blessing should restate the images and ideas that have been the focus of rehearsal that indicates that discipleship and service is the natural result of the department's gathering to worship and be recentered.¹⁶⁴ The choir can also end their rehearsals with a sending song that precedes the benediction such as the hymn "Go Ye Therefore and Teach All Nations" by Leon Patillo.

Cultivate Service

A lifestyle of worship is not a search for morality. It is not a lifelong journey with the goal of keeping God pleased or for the choir member to be able to say that his worship contains discipleship. It is a life quest of walking with God, being in a relationship with God, and being in His presence. The worshiper is more concerned with being with God than presenting offerings to

¹⁶³ Clayton J. Schmit, *Sent and Gathered: A Worship Manual for the Missional Church* (Grand Rapids: Baker Academic, 2009), 156.

¹⁶⁴ *Ibid.*

please God. He looks to God's heart to make God's concerns his concerns. Worship consultant Cathy Townley avers that service and good deeds that flow from a worshiper are by-products of a worshipful lifestyle, not the goal. When service and good deeds are the goals, the choir member stands in danger of trying to work his way into heaven.¹⁶⁵

Choir members can use service as a bridge to reach people outside of their comfort zones with the hope that the new zone becomes a relationship with those individuals served. Christ served his disciples. He healed Peter's sick mother-in-law, produced wine at a wedding for Mary, fed the disciples when they were hungry, and rescued the disciples when a storm threatened to flood their ship. Because Christ served them, they could trust Him. For others to believe the testimonies of worshipers, choir members must place themselves in a position of service. Service displays humility and love and builds trust. Choir members must be careful to offer service that flows from acceptable worship founded on a relationship. Their service cannot be deeds to perform for the sake of completing a check-off list. Their service must be for the purpose of being the hands and feet of Jesus – being the reflection of God. True worshipers radiate God's presence, and they are servers.

Acceptable service flows from acceptable worship. 1 Corinthians 3:12-13 states, "Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done." Acceptable service will reflect the face and heart of God. It is a work that can be tested with fire and will not burn.

¹⁶⁵ Cathy Townley, *Missional Worship: Increasing Attendance and Expanding the Boundaries of Your Church* (St. Louis: Chalice, 2011), 13.

The choir should determine what unfulfilled service in the church can they can perform. They should set small obtainable goals that motivate them to serve on a larger scale. They can begin by finding an elderly choir member to whom the choir can go and minister through song. They should schedule enough time for the visit to rake leaves or mow the grass. Someone once said, “Love is spelled T-I-M-E.” Members of the choir best show love when they are willing to serve and spend time with others.

Principle Number One: Be Fruitful

Music is a tool that facilitates worship. It is not worship. Just as the tools of a carpenter aid in the construction of objects, the choir should use musical instruments to build the kingdom of God.¹⁶⁶ Continuous spiritual maturity is evidence of growth, and from this growth, the fruit will sprout in the life of a worshiper. Spiritual growth occurs as the worshiper reads and obeys the Words of God.

Psalms 1:1-3 states, “Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; but their delight is in the law of the Lord, and on His law, they meditate day and night. They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper.” Worshipers yield fruit, grow, and prosper in what they set out to do for the kingdom of God. The fruit is evidence that the worshiper has meditated on God’s Word, delighted in His Word, and obeyed His Word. God’s Word is the soil from which the fruit of the worshiper grows. In cultivating discipleship into the worship of the worshiper, the Word of God must be

¹⁶⁶ Calvin M. Johansson, *Discipling Music Ministry: Twenty-First Century Directions* (Peabody, MA: Hendrickson, 1992), 14.

foundational to the teaching and training of the worship department and paramount in guiding the members to transition from performance to missional worship.

Cultivate Love

The fruit of the Spirit that draws is love. Love actions must be taught, cultivated and displayed to infuse discipleship into worship. Discipleship does not take place just because God commands it. Discipleship takes place when the choir member joins love with the relationship. God so loved the world that He sent the Son. It was love that propelled Jesus to perform His ministry that captured the lives of those who followed Him. It should be the love and the lives of the worshipers that draw others, not the music.

Augustine believed the most important thing about people is not what they know, but who they love. Augustine was concerned about knowledge but felt knowledge failed if it did not touch the heart and transform the affections.¹⁶⁷ Training choir members to be disciples is more than imparting knowledge to them concerning the way of salvation and the meaning of Scripture. The discipleship training must be built on God's Word so that the Word transforms the lives and love of the choir members. It has to be a love that is impartial and just as sacrificial to a stranger as it would be if extended to a friend. Romans 5:8 proclaims, "But God demonstrates His own love us in this: While we were still sinners, Christ died for us."¹⁶⁸ Christ stepped down out of heaven, sacrificed everything and died for strangers to showcase the fruit of love. Choir members must be willing to do the same.

The choir member must be willing to sacrifice for the stranger. He must be prepared to set aside his musical preference for those who are in the congregation. He must step down out of

¹⁶⁷ Rick Langer, "Points of Unease with the Spiritual Formation Movement," *Journal of Spiritual Formation and Soul Care* 5, no. 2 (2012): 184.

¹⁶⁸ New International Version.

his comfort zone and extend his life so another can gain eternal life. Choir members can diminish comfort zones through note cards of encouragement to visitors who attend on Sundays. The pastor does not have to be the only one to extend the invitation to discipleship after the sermons on Sunday. Worshipers can extend that invitation by performing random acts of kindness to strangers accompanied by a card that invites the person to “Follow Him” to his worship community.

Worship leaders can then ask the musicians and choir members in rehearsals to share in rehearsal the acts of kindness they extended to strangers followed by a quick explanation of how that act of love connects to one of the rehearsal songs that heralds God’s love. Reports of intentional love will motivate the choir to continue to show love.

Cultivate the Fruit of the Spirit

The believer cannot bear just any type of fruit. As shown in the Garden of Eden, there was one fruit that was forbidden fruit. Choir members can find the fruit that God calls the believer to showcase in Gal. 5:22-23. This fruit will be the fruit that draws and causes others to desire to be disciples. The fruit of the Spirit is the fruit that must be cultivated within the lives of worshipers so that people are the priority and not the music.

Practical Tips for Infusing Discipleship Through Fruitfulness

Worship leaders can foster fruitfulness in the worship of their choir members by assigning weekly Scriptures for the choir to study and abide in for the week. The worship leader can use one of these Scriptures to open up rehearsal. When making song selections and supplying song selections to the choir, the worship leader can provide Scripture references to which the song selections connect. They can encourage the choir members to read the Scriptures

during their devotional time that week. Giving song selections with connecting Scripture will prompt the choir to spend time with God's Word and allow them to see how their songs transmit God's truths.

Another manner in which the worship leader can cultivate fruit within the choir is to have the choir and band members think of someone who needs salvation. Then the worship leader can challenge and encourage the choir and band members to serve that person. There are books which provide examples of practical deeds and actions that can be performed to love and minister to one's neighbor.¹⁶⁹

Principle Number Two: Multiply

Worship is reproducible. It is fruitful. When worshipers invest in others, it will have a multiplying effect.¹⁷⁰ As the worshiper teaches others, others will be equipped to attract and disciple others. Discipleship is a multiplication process. God did not create choir members to worship alone. He created them to abide in a community. This community allows an opportunity for others to offer new perspectives and uphold mirrors so that the choir member better sees himself and can confess and correct that which may be out of alignment with God's design for worship. Others are quintessential to the growth of the worshiper's spirituality and worship.

Multiplication is not about building a bigger choir. It is about birthing more worshipers. Discipleship is critical to the success of authentic worship. God mandated, and Jesus commissioned humanity to go to all nations and make disciples, for discipleship is a necessity for worship to take place.

¹⁶⁹ See, for example, Meladee McCarty and Hanoah McCarty, *Acts of Kindness: How to Make a Gentle Difference* (Deerfield Beach, FL: Health Communications, 1994) or Jacob Reimer, *100 Days of Kindness: Spreading Happiness, Joy, and Love* (Watchtower Publishing, 2014).

¹⁷⁰ John C. Maxwell, *The 15 Invaluable Laws of Growth*, 190.

Multiply by Expanding Relationships

Worship leaders can encourage the choir to multiply by expanding its horizons musically and relationally. One function of “Be fruitful and multiply– the “Go forth” of God’s first commission is to venture out into the unknown. With the advancement of technology, choir members can touch the lives of people all over the world. The unknown does not have to be specific to foreign lands. Sometimes venturing out into the unknown is as simple as learning people who are of another culture, race, or denomination. Relationships that extend beyond the choir’s familiar territory will prompt multiplication.

Practical Tips for Infusing Discipleship through Multiplication

The worship leader can aid the choir in their efforts to extend their horizontal relationships by establishing a team within the choir that will be responsible for keeping the choir abreast of what is happening locally, nationally, globally. The members of this team/committee will rotate out either annually or quarterly. The objective is for every member of the choir to have a turn at researching and informing the choir on the state of affairs in the earth. A member of the committee would give a two-minute update at the beginning of rehearsal followed by the choir praying and asking, “What can we do locally? What can we do nationally? What can we do globally?” Faith without works is dead. The choir must be more than a group of singers and instrumentalists that believe that God can heal, repair, and intercede. The choir must contain believers who put feet to their faith so that God can move with might through their lives.

Here is a list of additional actions that the worship leader can perform to nurture discipleship through the principle of multiplication:

- Implement short testimonies before or during choir rehearsals that teach the importance of opening eyes and hearts to strangers.
- A blog/social media site can be set up for the worship department that challenges members to post how they “moved towards the unknown” during the week. What did they do during the week to face an unknown and minister?
- Invite musicians and other groups from other communities and cultures to come and minister to the worship department on a rehearsal night or a special night set aside for the worship department. These nights can be done quarterly and given a special title such as “At the Well.” “At the Well” can be a reminder of Jesus and His salvific and restoring encounter with the “other”– a Samaritan at the well.
- Ask members of specific ethnicities to host a meal for the worship department. During the dinner, the hosts would teach aspects of their culture.
- Expand the worship department’s song repertoire to include global music in worship.
- Create sub-study groups within the vocal sections of the choir and amongst the musicians. These teams will be responsible for learning music together before rehearsal. Their job will be to study the music and share amongst each other how the song connects with the truth of Scripture and how that teaching applies to their lives. Instead of the director or worship leader explaining the meaning of the songs he is teaching, he can ask one of the sections or musicians to be prepared to present the background or teaching of the song. This method of discipling through multiplication is most effective if the choral sections are not too large.

Propagation takes place when the worshiper performs discipleship or mentorship in a group of at least three to four people up to a group of twelve. Dr. Greg Ogden, author

and discipleship pastor, affirms that this size group allows room for self-disclosure, transparency, and accountability to take place.¹⁷¹ The larger the group, the easier it is to hide and not be held accountable for reading, obeying, and living Scripture. Ogden warns against making the discipleship groups too sizable because it makes having access to the lives of those being disciplined harder and makes it easier for people to avoid accountability. Ogden teaches that groups increase the number of perspectives and voices that can contribute to the dialogue. Teams eradicate the old one-on-one model of discipleship, which tend to put the teacher as the source of all wisdom and insights. Groups transform the discipleship model from hierarchal to relational.¹⁷²

Principle Number Three: Replenish/Restore

God's command to replenish the earth directs man to restore and recharge others in the Kingdom of God. In Gen. 2:18-20, God saw that it was not pleasing that Adam was alone. Adam had the entire world with all the animals of the earth before him, but no one could worship with Adam. Adam had the Trinity present to educate, encourage, and be in a relationship with him but he had no one who could worship the Trinity alongside him. So God created him a help meet. Eve was designed to help Adam achieve his purpose of worshipping Creator God. Humankind was designed to worship God in a community. Worship should always include another. To replenish is to restore. It also means to recharge. God tells Adam to replenish the earth. He does not instruct him to replenish himself or restore and revive himself. He makes Adam responsible for restoring and recharging others.

¹⁷¹ Greg Ogden, *The Essential Commandment: A Disciple's Guide to Loving God and Others* (Downers Grove, IL: InterVarsity Press, 2011), 8.

¹⁷² *Ibid.*, 8-9.

Promoting Others is Replenishing Others

Life is not just about one person. Each person is responsible for the entire earth. Choir members have a responsibility to help others be recharged, restored, and propelled into their destiny. They move others towards their purpose when they allow opportunities for people to operate in their gifting and skills. As choir members cultivate their spiritual gifts and fruit, they should observe the fruit and talents of those around them and aid in finding ways that the individual can use their gifts for the kingdom of God. The disciple Andrew saw a little boy with two fish and five barley loaves of bread and was able to direct this boy and his lunch to the Master so that a congregation of over five thousand was fed (Jn. 6:1-14). Scripture does not give the boy's name, but what he presented to Jesus became a feast that glorified the Father in heaven.

Practical Tip for Infusing Discipleship through Replenishing

The use of social media, group chats, and blogs are ideal mediums for communicating with the choir outside of rehearsals. This method of ongoing communication throughout the week reinforces to choir members that worship does not end on Sunday but continues throughout the activities of their daily lives. It would be futile for the worship leader to assign someone to upkeep the administration of information on this communication portal. This person would post reminders to the choir during the week such as, “Identify someone who needs a word of encouragement. Send them a hand-written card offering words of inspiration. Take the time to become acquainted with new members that join the church. Invite someone to lunch whom you ordinarily would not extend an invitation due to age or cultural differences. Adopt an older person at the nursing home to regularly encourage. Telephone an elderly member of the church and tell him how he has been a blessing to you and the church.” They could also post on the

choir's social media sites, "Who did you make time for this week?" or "Who did you encourage this week?"

Choir members recharge others when they take the time to learn the needs of those persons and meet them. There was no lack in the early Christian church in Jerusalem. Individual worshipers within the church sold their land and possessions and gave the to those who were in need within the church.¹⁷³ The early church cared, looked out for and encouraged its neighbor. It took the time to ascertain the physical and spiritual needs of those within its community and meet those needs.

Principle Number Four: Subdue

To subdue is to bring something or someone under control. 1 Corinthians 15:28 states, "When all things are subjected to Him, then the Son Himself will also be subjected to the One who put all things in subjection under Him, so that God may be all in all." Genesis 1:28 commands the worshiper to bring all under the devotion of the Godhead. To bring others under the lordship of God requires evangelism and active discipleship. This element of the Gen 1:28 commission cannot be neglected and left for another to do. It is the job of all worshipers to teach another about the reality and character of the dominion of God.

Author William Greenway states that the Creation story in Genesis centers not around humanity and creation but God. The Creation narrative establishes the preeminence and love of God who would have all creatures live a blessed life.¹⁷⁴ The responsibility of humankind to subdue the earth and those on the earth is not to forcibly bring his neighbor under the rule of

¹⁷³ See Acts 4:32-37.

¹⁷⁴ William Greenway, "To Love as God Loves: The Spirit of Dominion," *Review and Expositor* 108, no. 1, (Winter 2011): 31.

God. It is to help his neighbor live the best and blessed life that he can only obtain through a relationship with the Father. Bringing others under the subjection of the Most High God pulls them under the umbrella of protection that only God can provide. Greenway states the character of humankind's subduing and having dominion over all creatures inspires him to love as God loves, protect, empower, and provide, and sacrifice out of love for every being.¹⁷⁵ A choir member's responsibility to subdue the earth obligates him to live out the image of God that resides in him. It propels him to love as God loves, empower, protect, and sacrifice out of love for his neighbor as God does. Choir members that bring others under the subjection of God are not controlling their neighbors but in actuality bringing them under the Divine protection of the God.

Love Subdues

Love is the key to bringing things that are not like Christ under the subjection of the Godhead. Love draws. Love wins. Love allows the ears of others to open to hear the Gospel. Love allows the worshiper to deliver the Gospel in a manner that is palatable to the receiver. Choir members should find someone to love. They should commit to investing love in at least two other people for a year.

Practical Tips for Infusing Discipleship through the Command to Subdue

Worship leaders should have the choir members identify someone they would have categorized as "the least of these"—the imprisoned, the mentally unstable, the homeless and encourage the choir member to take the time to have a conversation with that person. The choir member should listen to him, hear their need and address it. Choir members can identify

¹⁷⁵ Ibid., 32-33.

someone in prison whom they can visit or adopt an elderly person in the local nursing home to visit. Choir members can determine how they can be a help or resource to their local NAMI (National Alliance on Mental Illness) group. The aim is for the worshiper to commit to serving someone whom he would typically avoid.

Principle Number Five: Have Dominion

To have dominion is to win. God has commissioned man to have a winning worship. Worshipers are not to attempt to win souls. They are to win souls. Winning souls is not optional for it is the evidence of producing fruit. Scripture informs that worshipers must bear fruit.

In sports, it takes a strategy or a game plan to win. The win of the game is not left to chance. A coach coaches the team, and the player does his part of being fit and agile in his position. So too, the worshiper must have a game plan. When he is seeking to teach others so that they may become a disciple of Christ, he must have a strategy. This game plan would include ensuring he is equipped to teach others, making time in his schedule to foster relationships, and being willing to be a student as the worshiper disciples. If the worshiper commits to being fruitful, multiplying, replenishing, subduing, he will win. Carrying out the commission to disciple transforms worshipers into winners. They become disciples who win souls for the Kingdom. The steps required to produce a winning worship are traveled when the choir member performs the services that connect them to others and lives life alongside them.

Discipleship: How Is It Done?

Many choir members know how to sing, but not all know how to disciple. There are sources available to teach a believer how to become a disciple maker. Treading the waters of discipleship does not require the choir member to lay aside his call to ministry through song. It

urges him to enhance his music by following the example of Jesus and living out God's love outside of the choir loft and the church building. For not only must the choir member exit the sanctuary to serve, but he must also step outside of himself, the temple of God, and evangelize.

Discipleship is not a program or an event; it is a way of life. It is not for a limited amount of time, but for the whole life of the worshiper. It is not for new converts, but for all believers every day of their lives. New Testament scholar James D.G. Dunn writes that there are four elements to the call of discipleship: the recognition of God's rule, a decision, repentance, and faith.¹⁷⁶ Dunn pens that the believer must recognize that beyond everything that is happening in life, God reigns supreme and has ultimate power over all. In acknowledging that God has all power, the believer decides to live under God's kingly rule. The believer repents, accepts Christ as His Lord God, and in faith follows Christ's call to disciple.

Dunn's four components of discipleship are valid, but discipleship is more than recognizing God's sovereignty and kingly rule over the earth. One enters discipleship because of covenant relationship. It is the love that exists in the relationship between the choir member and God that mobilizes the desire in the worshiper to have others share in this bond. It is love that is the cornerstone of discipleship, not a demand to submit to the reign of God.

Discipleship takes place as a choir member teaches, trains, and equips someone else to obey God's commands and live in relationship with God. Discipleship educates and enables others to live a life of discipleship. It is songs and actions joined. Discipleship helps others develop a connection with God and mature and grow as a friend and follower of Christ. Service is a component of discipleship, but discipleship is not solely service. Discipleship demands that

¹⁷⁶ James D. G. Dunn, *Understanding Jesus Today: Jesus' Call to Discipleship* (New York: Cambridge University Press, 1992), 30-31.

choir members be disciplined, develop relationships, teach, and equip others to follow the example of Christ.

Author Greg Ogden supplies a format for structuring discipleship sessions with others in his book *Essential Guide to Becoming a Disciple: Eight Sessions for Mentoring and Discipleship*. He advises readers to pray and ask God to guide them to those who would be interested in learning how to follow Christ. Once the choir member identifies who he will disciple, he should intentionally keep the group small so that transparency and accountability can take place and the journey of discipleship should begin with all parties entering into covenant. This covenant helps to relay mutual expectations and shared commitment to the process.

The parties should designate a private place to meet each week. Ogden writes, “Though it is quite common to meet in public spaces such as a coffee shop or restaurant, the participants might be too self-conscious to be as honest or open in these settings.”¹⁷⁷ Private spaces such as a home, church, a conference room, or a quiet separate nook in a restaurant work better for fostering trust and an atmosphere for relationship building and learning.

When the choir member meets with those he seeks to disciple, he should not begin the session going straight into teaching Scripture. The student can attend Sunday School and Bible Study for lessons on Scripture. The goal is to build a relationship so that the participants will be inspired to live the Scriptures of which he is learning. Programs do not make disciples, relationships do. The discipleship session should begin with an activity or fun questions that build connection and allow the choir member to know what is happening in the life of the person being disciplined. Choir members must develop loving relationships with those they are teaching

¹⁷⁷ Greg Ogden, *Essential Guide to Becoming a Disciple*, 9.

and equipping. Discipleship takes time and individual attention. It is not a program to be mastered, but a relational life that the choir member lives with others.

CHAPTER FIVE: CONCLUSION

Christianity without discipleship is always Christianity without Christ.¹⁷⁸

– Dietrich Bonhoeffer, *The Cost of Discipleship*

This project's findings reveal that from the beginning of Creation, God expected His worshipers to steward the earth and all that was in the land. God has been calling people to worship and disciple since the first Adam. Knowing that God has been seeking true worshipers since Creation, worshipers must recapture the vision of the Lord, preserve the heritage of worship established in the beginning and build on it.¹⁷⁹ The portrait of worship in the Garden of Eden was not given to humankind to be a memory of what worship was. It was given to be a module of what worship should be. It was a place of beauty, tranquility, and fertility. It was the place of God's presence on earth. Worship is not a performance that the choir member offers, but God's presence that the worshiper has experienced.

The fruit on the trees in the Garden provided nourishment to sustain humankind. God gave humanity access to every fruit except the fruit from the tree of knowledge of good and evil. The prohibition of this tree was a test of obedience.¹⁸⁰ Being a disciple is a test of the worshiper's willingness to perform worship God's way. Choir members will have to be disciples who seek to do worship in the manner that God has prescribed to achieve missional worship. His prescription orders the worshiper to love God first above all things and to love the neighbor as himself. This love will propel the worshiper to be a good steward of the earth and those in the land as directed in Gen. 1:28.

¹⁷⁸ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1937), 64.

¹⁷⁹ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel, 2006), 73.

¹⁸⁰ *Ibid.*, 102.

In the Garden, Satan's pride marred the pure worship of Adam and Eve. The deceit of Satan continues to flow today to church choirs. Satan deceives choirs with the statements, "You love God and are giving Him glory when you sing. Do you really have to include discipleship in your worship?" Again, James 4:17 attests, "Anyone, then, who knows the right thing to do and fails to do it, commits sin." God's first words to humanity were, "Be fruitful and multiply, fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."¹⁸¹ In the beginning, humankind was created in the image of God to worship God. The picture that God revealed of Himself was a picture of the One who loves, reproduces, gives life, and communes with His creation. To adequately reflect the image of God, worshipers must be willing to love their neighbors as themselves, reproduce others after His likeness, offer the One who is the life-giver and live in community with God's creation. Discipleship contains these features.

Worship leaders who teach their choir members that worship includes discipleship and life outside the church will birth choir members who are more sensitive to the salvific needs within the church. Songs will not be the only vehicle for encouraging or edifying the church. When choir members operate as disciples, the kingdom of God wins. The church gains servants who cease from merely setting the atmosphere with a song, instead become God's representatives who join in His redemptive mission on earth. These worshipers who disciple will teach others of the wondrous works of God so that more may proclaim God's salvation and mighty acts. They will be worshipers who breed other worshipers.

When choir members become disciples, they will have the tools of service and relationship that allows them to help the congregation and community connect the words of their

¹⁸¹ Genesis 1:28.

songs with their lives. They will have the tools needed that will enable them to reflect the image of God in the earth continuously. Choir members who do not know that worship includes discipleship will be less likely to connect discipleship as a requirement of their worship. They will continue to rely upon the pastor, leaders, and teachers of their church to actively disciple others, not understanding the authority that God has given them to more fully reflect His image to reign and subdue the earth.

Discipleship is the vehicle that will transport the choir from being merely performers to being worshipers who purpose to love their neighbors as themselves. Evidence that the choir has moved from the realm of performance to missional worship will show itself through the fruit of the choir. It will be a choir that consists of worshipers that disciple inside and outside of their immediate families. Choir members will be teaching others what their worship leaders teach. Mentorship will be in place. Choir members will have someone to mentor and will be mentored by others. It will be a choir that goes forth not only to sing or that participates in concerts. It will be a choir that exemplifies love through service.

This project states the need for all believers to be followers of Christ. Researchers and experts in discipleship and worship entreat believers to ground their teachings and worship in Scripture. They direct all followers of Christ to follow the Great Commission of Christ. Few voices address the need for the leaders of individual ministries within the church to participate in the process of shaping their members to be disciples. More scholarship is needed that teaches choir directors and worship leaders how to implement discipleship training in their training of choirs in the twenty-first century. How people connect and relate to each other in this century will be different than how the first-century disciples connected. There are many books that yield instructions on how to disciple or start up a discipleship group. Few texts teach worship leaders

how to implement this training in their weekly worship training sessions. Choir rehearsal time is the primary time that the worship leader stands before choir members to train them. Literature that will show the worship leader how to incorporate discipleship training with the musical training of the choir will facilitate the choir's move from being performers to being disciples.

Telepresence is the digitally mediated sense of being somewhere else or being with someone else despite being separated by space and time through real-time media such as instant messaging, chat rooms, video conferencing, or virtual reality environments; and also through asynchronous media such as discussion forums, personal blogs, and other interactive web technologies.¹⁸² Telepresence demands that further research is performed to teach today's worshippers the importance of physical presence and to connect with others. Today's worshippers live in a fast-paced digital economy. Telepresence is replacing physical presence. Telepresence is inadequate when there is a need for physical actions, empathetic gestures, or a warm human embrace. Neither telepresence nor technology, however, can replace the embodied presence of relationship that should exist between humanity. The challenge for further research will be to ascertain how to make connection and discipleship attractive to those won over by the instant gratification of technology and the computer age.

There are other challenges to discipleship future research can seek to remedy. The World Council of Churches acknowledges that evangelism proclaims the good news, but concedes that the church's proclamation sometimes has no connection in contexts where there is inequality, suffering, abuse, human rights violation, etc.¹⁸³ They perceive that the challenge is connecting

¹⁸² P. R. Meadows, "Mission and Discipleship in a Digital Culture," *Mission Studies* 29, no. 2 (January 2012): 168.

¹⁸³ World Council of Churches, "Evangelism Today: New Ways for Authentic Discipleship," *International Review of Mission* 103, no. 1 (April 1, 2014): 134.

the relevancy of the Gospel and vertical relationship with the despair found in parallel connections. Greg Ogden writes, “Prior to creation God existed as the first loving community [in the Trinity]. Just as God’s image is a relational one, so we are made for relationship with God and each other. We were made not only for a relationship but made by Relationship.”¹⁸⁴ The Triune Relationship created worshipers for relationships. A song can make an enormous impact on the world, but choirs that want to have a profound effect on others must get close to them. They cannot merely sing to those in despair and offer services and products that touch the tip of disheartenment. They cannot be afraid to offer a Jesus whose love can conquer social injustice, human rights violation, inequality, and abuse.

This research project contends that when discipleship does not exist, worship does not. Worship includes obedience to God’s Word and He has commanded that worshipers disciple. Worship is not song alone. Worship glorifies God by reflecting His image. His image radiates an unselfish love birthed when one dies to self and seeks to accomplish God’s will. Rare are the days where Sunday School classes, Wednesday night Bible Studies, and cell groups alone are responsible for molding disciples for Christ. Every organizational or ministry leader within the church bears the responsibility of ensuring that their team are disciples who are well-equipped to carry out the ministry in which they serve.

¹⁸⁴ Greg Ogden, *Essential Guide to Becoming a Disciple*, 52.

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APPENDICES

Appendix A: Table 1.1 Operating Model of Missional Worship Department

<i>Missional</i>	<i>Performance Driven</i>
Centers choir rehearsals around not only artistic excellence but spiritual well-being.	Centers choir rehearsals around perfecting sound and delivery of music.
Allows the time, energy, and focus of its members to be shaped by the upcoming service and people's spiritual, physical, and emotional needs.	Allows the time, energy, and focus of its members to be shaped by the next worship upcoming program, worship service, or project.
Creates an environment that releases and nourishes the missional imagination of the department that radiates throughout the various ministries of the church and affect the communities, city, nation, and world with the gospel.	The church sees the choirs and praise ensembles of the department as the champions and primary support agents for the various ministries of the church.
Desires to connect with souls in order to gain them for the Kingdom of God. Expects the worship department to serve the church and the surrounding community.	Worship service must be a "home run hitter." Expects the choir and band to produce a hit CD.

Adapted from Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 12-13.

Appendix B: 6-Week Discipleship Lesson Plan for Choirs

The 6-week course can be presented during a special 6-week music ministry training and taught as a Wednesday night Bible Study, a special instruction before rehearsal, or during a specialized Sunday School class assigned for the choir. Although this lesson plan offers only six lessons, infusing discipleship into the life of the choir cannot be regulated and limited to a six-week program. Discipleship is not a program. It is a lifestyle that must be nurtured and lived out in the worship of the worshiper.

Supplies Recommended:

Wheeler, David and Vernon M. Whaley. *Worship and Witness: Becoming a Great Commission Worshiper*. Nashville: LifeWay, 2012.

WEEK ONE – WE ARE CALLED TO WORSHIP AND DISCIPLE

Set the atmosphere for teaching before the choir arrives. Arrive early and five minutes before the start of instruction, softly play “Draw Me Nearer” or “Lord I’m Available to You.”

Introduction: (10 minutes)

What words would you use to define your role as a member of the music ministry? What words come to mind when you are asked to describe the twelve disciples of Jesus? Typically, worshipers see themselves as the Levites of the church, the tribe of Judah, a part of the priesthood, and co-laborers with the pastor in delivering the Word of God through song. Seldom do they picture themselves as disciples first. When describing the twelve disciples of Jesus, people typically describe them as being followers, miracle workers, fishers of men but rarely are they categorized as worshipers.

-Matthew 28:16-20. Have the sopranos and altos read the narrative of Matt. 28: 16-18. Have the tenors, baritones, bass, and musicians read the words of Jesus in Matt. 28: 18-19. Have all read Matt. 28: 20. Highlight the portrait portrayed in verse 16 – the disciples worshiped when they

saw Jesus. Communicate how the disciples are noted for being students and followers of Jesus who performed miracles but rarely does the church title them as “worshippers.” State how choir members and the worship department are known for being worshippers but rarely do they title themselves as “disciples.”

Discussion Questions: (15 minutes)

Where does the department understand itself to be with the two titles of worshiper and disciple?

What is the definition of worship? What is the meaning of discipleship?

What is the danger of being a worshiper who does not become a disciple?

Prayer: *Creator and Loving God, help us to fulfill our roles as worshiper and disciples. We desire to issue forth a worship that is pleasing and obedient to the design that You have outlined in Your Word and through the life of Christ. Help us to put You first and love our neighbors. Bless our journey as we commit to living in covenant with You and surrender to being molded and further shaped into the image of Christ. Show us who You would have us to serve this week. In the saving name of Jesus, we pray. Amen.*

Assign life activities for the choir to perform during the week:

- Meditate on Matthew 28.
- Read pp. 5-33 (Week One) of *Worship and Witness: Becoming a Great Commission Worshiper* by David Wheeler and Vernon Whaley.
- Identify someone who is unchurched or in need of salvation and serve them this week.

Examples of service: Send a card, invite someone to dinner, lunch or breakfast, rake their leaves, mow their grass, watch their children for an afternoon, bake an unchurched neighbor some cookies – just because, tweet/Facebook a compliment to three people.

WEEK TWO – GOD’S DESIGN FOR WORSHIP

Supplies needed:

Fruit trays set up for the choir to enjoy before teaching begins; object for Opening Game

Opening Activity (Game and Life Application -15 minutes)

Opening Game: Find an object or toy that without instructions no one would know how to use.

Ask a member of the choir to demonstrate its use without giving instructions. After he attempts to use the object, give directions.

Lesson Application:

With correct instructions, the object is being used to its full potential. As worshipers, we worship at our fullest potential when we follow God’s instructions for worship. As worship leaders, do you feel you have a responsibility to search Scripture to explore God’s plan for His worship? Where do you look in Scripture for direction for God’s design for twenty-first-century worship? Do you look through Scripture or depend on the worship leader or pastor to lead you in God-ordained worship?

One should always go back to the beginning when one needs clarity concerning purpose. It is the beginning that answers why something was formed. To ascertain what God requires in worship, the worshiper must return and review God’s first words concerning worship.

After revealing Himself to man through the introduction of Himself in Gen. 1:1, God spoke to the male and female and gave them instructions for their life. Since we believe that all of life is worship, we can assert that God’s first instructions to man for his life were also His instructions for his worship.

-Read Gen. 1:26-31. Allow the musicians to read the narration and every place where God speaks, have the choir read the words of God.

God commissioned humankind to do five things in Gen. 1:28. Have all to reread Gen. 1:28 in unison: “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

These are the words God rendered to man as He placed Adam in the place where he would dwell and worship. These are the words that God gave to Adam and Eve for their lives and their worship.

In the beginning, God directed the man to do five things: be fruitful, multiply, fill the earth, subdue it, and have dominion over every living thing. We will spend the next five weeks exploring each verb. Today we shall look at “Be Fruitful and multiply.”

Isn't it ironic how the first portrait of worship at the onset of Creation is in a fruitful garden that God planted amongst precious jewels? It is an idyllic place for worship. Sin has not entered the world. Only truth prevails and resides in this paradise. God speaks His first words to mankind and instructs, “Be fruitful and multiply.”

Let's remember the portrait of worship we discussed last week with Jesus and his disciples on the mountain of Galilee in Matt. 28: 16-20. The second picture of worship shown in Matt. 28 mirrors the worship of Genesis 1:28. In Gen. 1:28, God stands in a sinless world delivering instructions to Adam on worship. In Matt. 28, Christ stands in a sinful world providing instructions to His eleven disciples on worship. Whereas in Gen. 1:28 God is speaking to Adam, in Matt. 28 the second Adam is talking to the world.

The first words of God to the man on earth instructed humankind to be fruitful and multiply. The last words of Christ directed to humankind told the eleven worshipers to be fruitful

and multiply. Fruitfulness and multiplication are markers that true worship is taking place in the life of a believer.

Discussion Questions: (15 minutes)

What does it mean to bear fruit? How do you know if you are fruitful? (Fruit of the Spirit shows in the life of the worshiper.) What are signs of a fruitful life? (Galatians 5:16) Does our worship department resemble a fruitful place of worship?

Play “Draw Me Nearer” softly as background music during prayer.

Prayer: *Dear God who causes all things to grow and bear fruit. Apart from You, we can do nothing. Help us as to bear fruit— good fruit that will remain. We offer our lives to you as a sacrifice and permit You to prune us so that we may issue forth a worship that is fruitful. Bless our journey as we commit to living in covenant with You and surrender to being molded and further shaped into the worshipers You would have us to be. Show us who You would have us to serve this week. In the name of Jesus, we pray. Amen.*

Assign life activities for the choir to perform during the week:

- Meditate on Genesis 1.
- Read pp. 34- 69 (Week Two) of *Worship and Witness: Becoming a Great Commission Worshiper* by David Wheeler and Vernon Whaley.
- Check up on the person you served last week.
- Serve fruit daily with a meal this week as a reminder to be fruitful

WEEK THREE – YOU WERE NOT DESIGNED TO DO WORSHIP ALONE

Supplies needed: 10-piece puzzles from the Dollar Tree, area to hold assembled puzzles

- Opening Activity (15 minutes): Hand each choir member a puzzle piece as they enter. Tell them to find the adjacent pieces amongst their choir mates and assemble the puzzle. Tell them they have 15 minutes. The first group that can join the most pieces together wins. (Each completed puzzle represents a group of ten.)

-Introduction and Scripture (5 minutes):

We are all a piece of God's puzzle. If you look at one part of the puzzle, you do not get a complete picture. The parts of the puzzles you assembled do not seem like much by themselves, but when we join them together, they show a full picture. They need each adjacent piece to join together to create one beautiful image.

God's third command to Adam at creation was to replenish the earth. To replenish means to recharge or to restore. God directed man to restore and recharge others in the Kingdom of God. In Gen. 2:18-20, God saw that it was not good that Adam was alone. Adam had the entire world before him with all the animals of the earth before him, but no one who could worship with Adam. Adam had the Trinity present to edify, encourage, and be in a relationship with him but he had no one who could worship the Trinity alongside him, and so God created him a help meet. Eve was designed to help Adam achieve his purpose of worshiping Creator God.

In the beginning, God tells Adam to replenish the earth. He does not tell him to replenish himself or restore and recharge himself. He makes Adam responsible for restoring and recharging those in the earth.

Life is not just about one person. Each person is responsible for the entire earth.

Humankind has a responsibility to help others be recharged, restored, and propelled into their destiny.

Have the entire choir read I Corinthians 12: 14-26. Designate the sopranos as the body part head, altos as the eyes, tenors as the ears, and bass/baritones as the feet. Instruct that whenever they get to the voicing of one of these body parts in Scripture, that section will read that specific narration alone.

Lesson Application (5 minutes):

Paul has given the church an illustration to teach how we are all part of one body and need each other. But what is important to note is that verses 22-26 show us that we not only need the parts of the body that we deem necessary, we also need the parts that we would regard as weak, less honorable, and unpresentable. Who have we considered as weak, less than honorable, or “the least of these” in our sphere of influence? To whom, do we need to show compassion, honor, or more love?

As we have talked about the beginning worship of Eden this past couple of weeks, we take note that in Genesis 2:18 God said, “It is not good that man should be alone. I will make him a help meet for him.” Your helpmeet on this life’s journey is not merely the person that you connect with and with whom you will have all things in common. There are parts of the body that are weaker, less honorable, and unpresentable that God has allowed to be in the body to help us and teach us how to extend unconditional love, mercy, and grace as He continuously shapes us into the image of Christ.

When we connected the puzzle pieces together earlier, one piece alone could not give you a visual of the complete picture. A piece of the puzzle rendered the image incomplete and not as

beautiful. It took putting all of the pieces together to produce an image that was pleasing to the eye and a picture that was complete. That is the picture we produce before God when we are willing to connect our piece of life with another. We create a tapestry that joins us as one before the Creator and allows more of the complete puzzle to be displayed.

Discussion Questions: (5 minutes)

Who is God using in your circle of influence to teach you patience, how to be merciful, or how to love unconditionally? How have you served them this week? How will you serve them THIS week?

Prayer: *Dear God who created all in His beautiful image, help us to see who is weak amongst us. Help us to be strong not only for ourselves but also for our brother. Teach us how to display Your love, care, and mercy. Forgive us for where we have failed to honor Your creation. We are all loved by You. Help us to show Your love to all. Continue to guide our feet and light our way as we live in covenant with You. Show us who You would have us to serve this week. In the name of Jesus, we pray. Amen.*

Assign life activities for the choir to perform during the week:

- Meditate on 1 Corinthians 12.
- Read pp. 70- 101 (Week Three) of *Worship and Witness: Becoming a Great Commission Worshiper* by David Wheeler and Vernon Whaley.
- Check up on the person you served last week. Pray that God will open the door to a conversation about faith.
- Identify “that someone” with whom it is hard to approach, have a conversation, or extend care. Tell them you love them. Perform an act of service for them. (Examples of service: Send them a hand-written card offering words of encouragement and edification. Invite

them to lunch, telephone them and tell them you are thinking about them and ask if there is a need that you can meet.)

WEEK FOUR – LOVE GOD, LOVE PEOPLE

Opening Discussion (15 minutes): Have three choir members share how they have seen God move in the new relationships they have developed through serving. What have they learned about themselves? What have they learned about serving?

Opening Scripture- Matthew 22: 36-40 (5 minutes)

Have the choir read Matthew 22: 36-40 in unison. *“Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all they heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”*

Lesson Application (5 minutes):

As worshipers and the leaders of worship in church, our goal is to issue a worship that is pleasing to God, and that has been designed by God. You may say, times have changed and what God ordained for worship in the Old Testament does not apply to the New Testament or the commands of New Testament will not work in the twenty-first century. But there is one thing that Jesus teaches if we abide by these two commandments – to love God with everything within us and to love our neighbors as we would ourselves, our worship will align with God’s design for worship. Jesus stated that everything taught in the law and by the prophets can be summed up in these two commandments. Our job as worshipers is to love God and to love people.

For the past weeks, we have been exploring the commission that God gave to Adam in Gen. 1:28. We have learned that we are commissioned as worshipers to be fruitful, to multiply, to replenish, and today’s lesson will help us to achieve the fourth directive, which is to subdue.

To subdue is to bring something or someone under control. 1 Corinthians 15:28 states, "When all things are subjected to Him, then the Son Himself will also be subjected to the One who put all things in subjection under Him, so that God may be all in all." Genesis 1:28 commands the worshiper to bring all under the subjection of the Godhead. To bring others under the lordship of God requires evangelism and active discipleship.

Love is the key to bringing things that are not like Christ under subjection of the Godhead. Love draws. Love wins. Love allows the ears of others to open to hear the Gospel. We are commanded to love. Loving God will move us to love people. It's not any love. It is the same love that we would have for ourselves. When determining how to love someone as you would yourself, you should examine how much time is spent with or given to that person. Love is spelled T.I.M.E. It is the time that we spend with another that translates to them that we care. When we love another as ourselves, we will want for them what we want for ourselves— safety, salvation, peace, strength, happiness. Let's commit to investing in at least two other people for a year.

Let one of those persons be someone you would not usually take the time to step into their world— a teenager, the imprisoned, the mentally unstable, the homeless, and take the time to have a conversation with them. Listen to them. Hear their need and address it. Identify someone in prison whom you can visit. Adopt an elder in the local nursing home to visit. Determine how you can be a help or resource to your local NAMI (National Alliance on Mental Illness) group. Commit to serve someone whom you would typically avoid.

Prayer: *Dear Loving God, we love You. We love you with all of our beings. Help us to love our neighbor as You would love them. Help us to show a love that is sacrificial, unconditional, and*

merciful. Teach us how to love our neighbor. Help us to continue to serve. In the name of Jesus, we pray. Amen.

Assign life activities for the choir to perform during the week:

- Meditate on Matthew 22: 34-40.
- Read pp. 102- 131 (Week Four) of *Worship and Witness: Becoming a Great Commission Worshiper* by David Wheeler and Vernon Whaley.
- Check up on the two people you served last week.
- As a choir, look into what it would take to minister at your local adult and youth detention centers. Complete the requirements. Schedule to perform a special worship service. Commit to doing at least two services a year.

WEEK FIVE – WE WERE CREATED TO WIN (HAVE DOMINION/MAKE DISCIPLES)

Opening Scriptures (5 minutes): Matthew 28: 18-20 and 1 Corinthians 15:57

Have the choir read Matthew 28:18-20 in unison. *“All authority in heaven and on earth has been given to me. Go therefore 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 that I have commanded you. And remember, I am with you always, to the end of the age.”*

Have someone read 1 Corinthians 15:57. *“But thank God for letting our Lord Jesus Christ give us the victory!”*

Lesson Application (15 minutes):

Jesus states in Matthew 6:1 that where your heart is, your treasure will also be. God so loved and treasured all of humankind that He sent His Only Son to die and redeem humanity. The act of watching His Son be mistreated, persecuted, and killed for those who are indifferent, false worshipers, those who are too busy to establish a relationship with Him, those who would break covenant with Him shows how deeply God treasures all of humanity. If we are to be faithful worshipers and participants in a covenant relationship with God, we must love what He loves and treasure what He treasures. His treasure must become our treasure. We must so love the world that we will leave our choir lofts, die to what is easy and comfortable, and help those who are lost. The souls that we lead to Christ and help to shape in the image of Christ become the treasures that we store up in heaven. These souls inherit eternal life and gain an everlasting place in eternity.

For the past five weeks, we have been exploring the commission that God gave to Adam in Gen. 1:28. We have learned that as worshipers we have been commissioned to be fruitful, to multiply, to replenish, subdue, and to have dominion, or to win. When we think about gaining

souls for the kingdom, how many become fearful of evangelizing and even discipling others?

(Allow responses.) What about teaching and equipping others to be disciples cause you to fear?

(Allow responses.) Jesus has told us in Matthew 28: 18 and 20, “All authority in heaven and on earth has been given to me. Go therefore 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 that I have commanded you. And remember, I am with you always, to the end of the age.”

He has promised to be with us always. When we allow fear to steer us, fear wins, and we lose.

Let’s try something to see how we can be a winner over fear. Close your eyes and think about something that scares you. (Allow time for them to think.) Now think about something fun that

makes you smile. (Allow time for them to think.) When you think about something fun, are you

still afraid? Our thoughts are powerful. We cannot think of fearful and good things at the same time. We control what we think, and when we choose to have good thoughts, we win. Philippians

4:8 states, “Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.” This week I want to challenge you to think

good thoughts when thoughts of fear or unhappiness threaten to cloud your mind. Think of God’s promises concerning whatever situation arises that would attempt to bring unease.

Prayer: *Dear Almighty God, we worship You. We love you and trust that Your reign that operates in our lives has no limits and is more powerful than any fear that would attempt to overshadow our hearts. Help us to love what you love and treasure who you treasure. Help us to be bold in our worship and faithful in following Your command to disciple. Teach us how to worship You. In the name of Jesus, we pray. Amen.*

Assign life activities for the choir to perform during the week:

- Meditate on Matthew 28: 18-20 and Philippians 4:8.
- Read pp. 132- 159 (Week Five) of *Worship and Witness: Becoming a Great Commission Worshiper* by David Wheeler and Vernon Whaley.
- Check up on the two people you served last week.
- Identify “someone” with whom you have been afraid to approach. Use some mode of communication to contact them in love this week.

WEEK SIX – COMMISSIONED TO WORSHIP

Supplies needed: Gluten free all-in-one prefilled communion cup and wafer sets, white bowl for every two choir members, towel for each choir member, pitcher of water, chair,

If the previous five weekly lessons were taught at the beginning of choir rehearsal, the worship leader should administer this lesson at the end of rehearsal.

Introduction: *For the past five weeks, we have been studying God's Word and learning who He would have us to be as worshipers and disciples. Understanding that our covenant relationship with God births our worship, we recommit our lives to God and ask Him to guide us into all worship that is true and led by the Spirit. Before His ascension, Christ left an essential ordinance for the church, His believers, His worshipers. Today we remember the purchase price Christ paid for us and re-enter into covenant with God. We promise to love Him above all else, die to self, and love our neighbors as ourselves so that we may rightly reflect the image of God. Today we look back, we look inward, and we look forward. Before Christ recited God's command to "Be fruitful and multiply," he left an ordinance for his disciples to perform. He stated that when we participate in Holy Communion, we do so in remembrance of Him (Luke 22:19).*

We look back and remember the price that Christ paid for our worship. We look back and remember the price that Jesus paid for our lives. Scripture teaches us to examine ourselves, and so right now we take an inward look to examine not just what we do as a choir but why we do it. Do we do things just to be seen? Do we live this Christian life out of tradition or because we love God with all of our hearts, minds, and souls? Check and determine if there is any offense in your heart towards others. Look inwardly at your relationship with God.

Lastly, we look forward. We look forward to the day that Christ shall return for His church and His worshipers. We look forward to the day when we shall worship together forever and ever. This we do in remembrance of the price He paid that gave us hope that He will return.

On the night that the Lord had what we call The Last Supper, Scripture says that after the supper he got up and girded himself with a towel and began to wash the feet of His disciples. John 13: 12-15 reads, “After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? ¹³ You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵ For I have set you an example, that you also should do as I have done to you.”

When one kneels in front of another to wash another’s feet, he demonstrates servitude. This act requires that he places himself in a lower position. The washer sets his thoughts, attitudes, and actions beneath his brother whose feet he washes. After we take communion together, I ask that you partner up with someone. Wash his feet. When you rise, then the other person will practice this act of servitude. We live in a world where success is measured by how well you climb the ladder, what you have gained and what titles you hold, but the most excellent claim that any of us could have is that of a servant. Worship is about service. So today we will include this act of washing of the saints’ feet to seal our commitment and reinforce our remembrance to serve as we worship.

(Administer Holy Communion.) The unleavened bread administered today is gluten free. This wafer symbolizes the body of Christ, take and eat. This fruit of the vine represents the blood of Christ take and drink, and you do show forth His death until he returns.

(Commence foot-washing ceremony. Each choir member will be partnered with another choir member. One will wash the feet of the choir member sitting. After washing the feet, he will dry the feet with the towel and be seated in the chair so that his feet can be washed.)

At the completion of the Foot Washing Ceremony, give the benediction.

Benediction: *May the songs we sing and the lives we live offer forth a worship that is pleasing always to God. You are dismissed to go forth and be fruitful, multiply through discipleship, encourage and recharge your brother, know that all power has been granted to aid you as you win others for Jesus and He will be with you always until the end of the earth. Amen.*