

**AN EXPLORATION OF MUSICAL INFLUENCES THROUGHOUT WORSHIP:
ENHANCING WORSHIP EXPERIENCES VIA HYMNS ENCOMPASSING
SPIRITUAL GIFTS.**

BY

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ABSTRACT

One of the most important aspects of the role of worship leader, is that of choosing relevant worship materials. The use of hymns has enhanced worship for ages. The trends of the current age have precipitated a concern and need for conscientious selection of music, along with appropriate application of the singing of hymns, psalms, and spiritual songs. A major consideration in worship planning is to utilize music which reaches all generations. The impetus of this study is primarily based upon biblical, historical, theological, philosophical, methodological, and observational practice of worship. The research focuses upon the importance of planning and implementing worship music based upon realization and practice of the spiritual gifts. This study will examine the spiritual gifts, observe the roles of the worship leader and worshiper, and explore the use of hymns as influenced by the gifts of the Spirit. Furthermore, this research will establish a synchronization between worship, the worship leader, and the worshiper, through hymns which are based upon and reflective of the spiritual gifts. A devotional guide, utilizing hymns as a source of meditation will be provided. The guide will be organized into the topical areas of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, wisdom, healing, and encouragement.

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CHAPTER ONE

INTRODUCTION

“Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.”¹

Maintaining and preserving the hymns of the past by using them along with contemporary worship music, enables us to fulfill the practice of lifting our voices in one accord to the Lord God Almighty. In preparing for worship, those in leadership roles of ministry have an abundance of referential material from which to plan, present, and experience worship. Advancements in technology in recent years have perpetuated substantial resources from which to enhance worship, this being accomplished stylistically, through various musical and artistic methods, and audio-visual techniques to meet the expectations of the contemporary generation. Worship, both personal and corporate, precipitates holistic and meaningful participation in praise, thanksgiving, and honor of the Lord God Almighty.

This study will provide analysis of the spiritual gifts outlined in the Pauline passages commencing with a biblical, theological, and historical overview of worship and an examination of the role of worship leader. Additionally, determination of the effective experience of worship will take place through examination of hymns in worship, focusing upon those which reflect the topics of the spiritual gifts within the lyrical content. A

¹ Ephesians 5:18-20 (NIV).

devotional guide will be provided after the study, which will offer opportunity for meditation upon, and application of, the hymn content. Furthermore, the devotional guide will serve as a personal and corporate worship planning guide, for including the hymns reflecting spiritual gifts in a fast-changing contemporary world of worship possibilities.

Background of the Problem

In the fast-paced, ever-changing world of the twenty-first century, worship too faces changes which often result in traditionally sound practices being lost to modernization. The practice of including traditional hymns has been eliminated in many church settings. Does the elimination of traditional hymns hinder spiritual growth? Are lyrics helpful in teaching doctrinal theology? Does the lyrical content of hymns assist teaching about, and realization of, spiritual gifts? Is worship being planned and presented with proper Godly focus; or, is worship conforming to the social trends of the current age? The historical significance of hymns within worship is a situation which merits attention by those in worship leadership roles. Preservation of the old hymns and songs is achievable by realization of their importance. By establishing a practice of blending and balancing the use of old hymns with new hymns, worship leaders can maintain the heritage of the songs and hymns of past generations, while reaching out to the contemporary generations. Moreover, by selecting hymns which are reflective of the spiritual gifts, worship leaders can present worship which precipitates spiritual formation and growth.

Including hymns in worship is apparent in the early church. Preserving the practice of the inclusion of these songs, is a way to teach the younger generation about

their significance, while illuminating the effect of older hymns on those of the present day. Would worship be effective without hymns of the past? Is worship made stronger with a combination of the old with the new? Blending past and present hymns will help ensure preservation of the traditional foundation of current worship practices. In discussing traditional and contemporary music within the church, Lester Seigel writes,

In the June 2006 issue of *The American Organist*, Quentin Faulkner discussed seven issues that he identified as "substantive" in the ongoing conversation about the use of traditional and contemporary Christian music. Faulkner noted that "It's safe to say that elements of today's popular music will eventually reconcile themselves with more conservative style traits, and that future musical styles will be all the richer for it-including styles of church music."²

Church leadership, worship leaders, pastors, those in ministerial roles, and congregants, have mixed emotions and opinions regarding the use of both traditional and contemporary music within worship. Many hold the belief that only traditional and conservative worship practices and similar music choices should reflect those beliefs. Worship planning and hymn selection at numerous of these churches is the sole responsibility of the presiding pastor; only traditional hymns being used at formal worship services. No contemporary Christian music is utilized within the formal worship settings at various conservative church services and masses. Lester Seigel continues, concerning traditional and contemporary music within the church worship service,

Of course, music is itself an art based solely in time. What is the role of the music of worship if not to invoke the sacred? Every church or synagogue, no matter how "low" or "high" in terms of its rites and ceremonies, has a musical element that serves to move the worshiper emotionally. Instead of asking whether "traditional" or "contemporary" is the correct worship approach, perhaps reframing the question in terms of "sacred" and "secular" would be more instructive. The importance of contemporary Christian music to the Church Growth movement of our day is naturally a major factor in the ongoing debate about church music...In

²Lester Seigel, "Traditional and Contemporary Music: A New Paradigm" *The American Organist* 41.1 (Jan.2007) 43-95.

this way of thinking, worship (and music) serves to establish a sense of sacred time in a communal setting.³

Consideration of the impact of music within the worship service is directly related to the spiritual gifts, formation, and growth of the believer. Likewise, growth of the church results from the experience of corporate unity in Christ. Realizing the importance of spiritual growth is a responsibility of the church, the worship leaders, and the congregants. In his book, *Then Sings My Soul*, Robert Morgan discusses the way hymns serve us in personal worship, meditation, and spiritual growth, saying,

Hymns give us a way of talking to ourselves, of encouraging ourselves in the Lord...They also give us a pulpit for preaching to others, exhorting others to come to Christ just as they are, without one plea...And hymns connect us with generations now gone. Each week millions of Christians in local settings around the world, using hymns composed by believers from every era and branch of Christendom, join voices in united bursts of praise, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord.⁴

Statement of the Problem

Advancements in technology along with rapidly-changing cultures, social and economic structures, and family environments, all have led to varying levels of needs, wants, desires, expectations, and responsibilities within public and private living. Worship is affected by these influences. Realizing the impact hymns have had is a must. Many people become disillusioned by worship environments that lose sight of the past worship practices. They are saturated, in many cases, by being programmed to expect everything, even worship, as a source of entertainment, instantly gratified by the method

³ Ibid.

⁴ Robert Morgan, *Then Sings My Soul* (Nashville, TN: Thomas Nelson, 2003), xi.

of presentation, rather than being immersed in meditation of the Word through song. The singing of traditional hymns and songs is often omitted in contemporary churches.

Maintaining the relevance of worship music is a responsibility of worship leadership.

Establishing and adhering to a worship preparation plan which includes a mixture of traditional and current songs, is a way to ensure preservation of the past, while moving forward in the present, and looking to the future. Music for worship is ideally selected as relating to the Word of the day, the relationship it has with the message of the day or week, or as a meditative addition to the worship service. Hymns reflecting the spiritual gifts are essential to reinforcing the spiritual growth and formation of the worshiper. Thomas Seel addresses the importance of theological relevancy of the hymns within worship by saying, “the normative standards for the use of music in the Church have been reasoned out through the centuries based on general theological considerations.”⁵

Statement of the Purpose

This research project proposes that by omitting hymns from worship settings, those hymns which once existed to create revival through lives changed, would be lost for future generations. It is the purpose of this research to provide an examination of the spiritual gifts within the Pauline passages which influence spiritual formation and growth, to offer insight into the roles of those in worship, and to present a method of including hymns of the past in contemporary worship planning and devotions. This study aims to examine the gifts of the Spirit, explore the spiritual gifts in the life of worship, worship leaders, and worshipers, and inspect the Biblical models of worship involving the

⁵Thomas Allen Seel, *Toward a Theology of Music for Worship Derived from the Book of Revelation* (The Southern Baptist Theological Seminary: ProQuest Dissertations Publishing), 1990.

spiritual gifts. Furthermore, the research intends to bring attention to the rich potential of the hymns to precipitate spiritual formation and growth for current and future generations. The study will provide a devotional guide usable by worship leaders, ministerial personnel, and individuals, with intentions of maintaining the knowledge and benefits of the hymns of years gone by. Additionally, the use of Scripture references from the Pauline Epistles within the daily devotional will serve to increase spiritual growth as well as effective and meaningful worship.

Research Questions

In preparation for this research study, several questions come to mind. How do traditional and contemporary hymns, reflective of the spiritual gifts, impact worship? What is the role of spiritual gifts in the life of the worshiper? How are spiritual gifts necessary for worship? What is the significance of traditional hymns in modern worship? What is the significance of contemporary hymns in modern worship? How and why do hymns affect the meaning of worship? Would worship be as effective and meaningful without the singing of hymns in worship? What biblical and historical documentation exists to substantiate the use of hymns in worship? This research study is designed to seek answers to these questions, while providing a devotional guide based upon biblical Scripture and hymns, both traditional and contemporary, and the spiritual gifts, with which to experience spiritual growth and an enriched life in the Lord.

Significance of the Study

Worship planning committees, worship leaders, ministers, and worshipers have need of experiencing Scripture through song. Worship hymns and songs provide

meaningful interpretation of the Word of God through poetic lyrics which have been set to music which impacts the heart, mind, and soul. Hymns evoke emotions within the worshiper; those emotions permit us to absorb the meaning of God's Word in our lives and experiences. Incorporating traditional and contemporary hymns expands and enriches the worship experience while providing spiritual growth.

Statement of Limitations

The study is limited to a focus upon the spiritual gifts using Pauline passages. Therefore, the devotional guide, which affords enrichment through hymns based upon the spiritual gifts, is offered as a method of experiencing the spiritual gifts using the lyrics of hymns. The devotional guide is substantiated through Scripture. The study is designed to encourage application of both traditional and contemporary hymns reflective of spiritual gifts as a means to spiritual formation and growth.

Hypothesis

From the time of Creation, the desire to be in relationship with God the Creator of all has been expressed through worship. Examining the biblical, theological, and historical elements of worship, worship leadership, and the worshiper lends insight into how and why worship has occurred in in the past and why it continues to exist. The development of relationship with God and others occurs through worship. Worship is a response to God's call to be in relationship with Him. He is Creator of all, He calls us into relationship, commands us to follow Him, coaches us through the example of His Son Jesus, and commissions us to follow Jesus, discipling others in their walk of faith. God gifts believers through the power of the Holy Spirit as part of His plan for eternity

with Him. These spiritual gifts are given to all believers freely, to be used for His purpose. Worship leaders, particularly those in the role of Minister of Music, have a responsibility to choose liturgical music which emphasizes the value of the spiritual gifts expressed through worship music. This research strives to establish the beneficial aspects of implementing hymns and songs as a tool of teaching the spiritual gifts to all worshipers.

Statement of Methodology

This research explores the area of Spiritual gifts. Additionally, the research aims to offer a manner of encouraging spiritual formation and growth using hymns which reflect the elements of the Spiritual gifts. Furthermore, the research contains topical review and analysis from authors who provide insight into worship, worship leadership, spiritual gifts, and worship music. To accomplish these research tasks, Biblical, historical, and Scriptural narrative will be included within chapters three, four, and five. The research method includes careful exploration of the Biblical and historical aspects and contexts of worship as related to the use of music within worship and praise. Referential commentary will support the aspects of why implementing music which is grounded in the spiritual gifts is important to the roles of worship leader and worshiper alike. Ultimately, the research will employ analysis of worship planning based upon traditional/contemporary hymn selection which will encourage spiritual growth and formation for present and future generations; this in fulfillment of the Great Commission and Great Commandment.

Definition of Terms

Hymns, according to Merriam Webster, are “songs of praise to God.”⁶

Tradition is defined by Webster as, “An inherited, established, or customary pattern of thought, action, or behavior, such as a religious practice or a social custom.”⁷

Traditional Hymns therefore, are those songs of praise to God which have been inherited, established, or a customary pattern of thought, action, or behavior, such as a religious practice or a social custom.⁸

Contemporary is defined by Webster as being, “marked by characteristics of the present period.”⁹

Contemporary Hymns therefore, are those songs of praise to God which are marked by characteristics of the present period.¹⁰

Hymnody is defined by Webster as “hymn singing, hymn writing, the hymns of a time, place, or church.”¹¹

Hymnology is defined by Webster as “the study of hymns.”¹²

⁶ [https://www.merriam – webster.com](https://www.merriam-webster.com).

⁷ Ibid.

⁸ [https://www.merriam – webster.com](https://www.merriam-webster.com).

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

CHAPTER TWO

LITERATURE REVIEW

The following literary review contains a compilation of related material essential to this research. The analytical research contains books, scholarly journals, articles, and research theses and dissertations which combine to serve as an interweaving of the areas of worship, worship leading, spiritual gifts, and hymns. The research materials studied and reviewed, although not exhaustive on the research subject, represent and substantiate this research, and are organized topically as follows: Biblical, Theological, and Historical Research of Worship and the Worship Leader (Minister of Music), Spiritual Gifts, and The Role of Hymns in Worship and the Worship Leader (Minister of Music).

Biblical, Theological, and Historical Research of Worship

In his book, *Doxology and Theology*, Matt Boswell provides insight and narrative on the roles of worship leader within ministry. He discusses the various aspects and roles within church ministry; the facets of worship and preaching stating, “We are a people formed by the Word of God, and it is His Word that calls us to worship.”¹³ In addition, he utilizes input, contributions, and discussion from other authors regarding worship. This research is grounded in observation of the realm of worship, the role of spiritual gifts in worship and worship planning, and the role of the worship leader in planning, presenting, and leading others in worship. Boswell’s book is an informative resource on the topic of worship and the roles within worship ministry.

¹³ Matt Boswell, *Doxology and Theology* (Nashville, TN: B&H Publishing Group, 2013), 10.

Worship and the Reality of God: An Evangelical Theology of Real Presence, written by John Jefferson Davis, provides a comprehensive look at worship; detailing patterns within worship, practices of worship, and worship participation. The book is helpful to worship leaders and worshipers in its concentration on faith, planning and presentation of worship, and maintaining Godly focus within worship. Davis states, “Christians today have to fight to take back biblical reality and to train themselves to see reality in a thoroughly different way, through a different ontological grid. A true ontology needs to be embodied and practiced as well as understood, or else our God-consciousness will be swept away by the culture around us.”¹⁴

Noel Due provides a look at biblical worship throughout history in his book, *Created for Worship*. The book identifies and examines the timeline of worship. The information in the book is helpful to worship leaders and students as it offers a guide to worship practices past, present, and future. Due lends insight pertinent to this research by discussing singing in worship as a response to God and His Creation saying,

God’s decision to create the universe is the effective cause of worship. He creates, and that which springs into being through his Word and Spirit as a result of his creative will, worships. The worship of humanity may stand at the pinnacle of the worship of creation, but it is not the sum total of worship. It is clear, for example, that the angelic beings worship...At the creation of the world they were moved to sing praises to God and bring adoration to him, doubtless for the wonder of what they saw unfolding before their eyes. Perhaps, too, there is a hint of wonder at the creation of human beings, made in God’s image for his glory...Worship, then, does not begin with human beings as though they alone worship, or as they are the initiators of worship. Worship begins with God.¹⁵

¹⁴ John Jefferson Davis, *Worship and the Reality of God* (Downers Grove, IL: Intervarsity Press, 2010), 25.

¹⁵ Noel Due, *Created for Worship* (Glasgow, Bell and Bain, 2005), 35, 36, 37.

Enter His Courts with Praise! provides a close look at Old Testament Worship practices along with how worship past is essential to the revitalization of worship today. The material in this book is beneficial to all worship leader roles as it provides much insight into worship roles past, how people related to each other in worship, and the ways past worship practices influence those of today. Andrew Hill explains worship while projecting suggestions for both worshiper and worship leader. This book affirms the current research premises of worship and worship leadership preparation and presentation. Hill observes,

The lesson for us in all this is obvious. Both the Old and New Testaments place a premium on godly character and uncompromising integrity in leadership...Likewise, the Christian church remains pure in doctrine, worship, and service so long as its leadership imitates and implements the teaching of Christ and his apostles...The same principle holds true for worship leadership and meaningful corporate worship in the church...The quality of the worship experience for the people of God often occurs in direct proportion to the vitality and biblical grounding of the worship leadership.¹⁶

Responding to the call of God with a spirit of earnest praise and thanksgiving in worship is at the heart of Brian Houston's book, *For This I Was Born*. Houston captures in his book, a personal look at being called to Christ and living a life of worship. This book reinforces the premise of this research as it encourages spiritual growth through a devotion to worship. The benefits of this book to worship leaders, students, and followers of Christ are many; providing insight for setting goals and giving examples of living a lifestyle of worship in Christ. Houston emphasizes, "Then there are those of us who have decided to spend our time living as both saved and called children of God, and this decision shapes how we live out every day. Time is a God-given gift."¹⁷

¹⁶ Andrew E. Hill, *Enter His Courts With Praise* (Grand Rapids, MI: Baker Books, 1996), 160.

¹⁷ Brian Houston, *For This I Was Born* (Nashville, TN: Thomas Nelson, 2008), 120.

Experience the Impossible by Bill Johnson contains helpful insight into faith, God's promises, and worship through faith, hope, and love; essential principles in the life of worship leaders and all worshipers. The book is effective as a guide to leading and following others in their walk with Christ through the examples and analyses. This research includes Johnson's book as a useful resource for all in worship ministry. Johnson offers insight and encouragement to worshipers and worship leaders through illumination of the spiritual gifts. His guide to planning worship and understanding the principles of worship and leading worship offer a dynamic guide to those in ministry. In speaking about faith Johnson states, "It is faith that enables the work of God to be done through us effectively."¹⁸

Bob Kauflin presents an invaluable and necessary presentation for all worship leaders, within his book *Worship Matters*. Kauflin elaborates upon many aspects of worship, including how to plan, prepare, and present worship. His book gives excellent insight, observations, and examples of how to be effective worship leaders as well as how to worship effectually. This research utilizes Kauflin's book as a resource to comprehensive coverage of worship, worship leadership, and methods of worship presentation. Kauflin states,

Leading people to praise God involves energy, intentionality, and thoughtfulness...Ultimately, the fruit of faithful leadership is knowing we've pleased the audience of One...But God is not small. He is great. Magnifying and cherishing his greatness is at the heart of biblical worship...The psalmists model numerous ways we can express our affections toward God to magnify his greatness, all of which can be reflected in our songs.¹⁹

¹⁸ Bill Johnson, *Experience the Impossible* (Minneapolis, MN: Chosen, 2014), 61.

¹⁹ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 59-61, 65-66.

Leading worship involves living a lifestyle of worship. *Loser and Winners, Saints and Sinners: How to Finish Strong in the Spiritual Race* provides the worship leader with a look at various situations in life where faith and determination are the keys to being successful as believers as well as leaders. Laurie addresses ways to approach life through faith, in the Spirit, while offering insight into facing adversity by relying on God and his provision for our strength.

Gary Mathena presents inspirational material for understanding the history of worship, worship practices, and the role of music in worship within his book entitled *One Thing Needful: An Invitation to the Study of Worship*. He emphasizes the importance of a lifestyle of worship in seven disciplines, all beneficial to worship leaders. In accordance with the premise of this research, Mathena proposes that,

A worship leader needs to understand the historical roots of our present worship practices. Our worship today is built upon over twenty centuries of worship heritage: the early church, the medieval church, the Reformation era, modern Protestant worship, and the many contemporary worship cultures. It is important to know why we worship as we do. We cannot know who we are as a worshipping community until we understand who we were...Worship must be based on Scripture. As we need to be biblical in our worship, the Word of God is our ultimate worship manual. Therefore, we need to study the theology of worship. A worship leader needs an understanding of the role of music and the arts in worship from a biblical and historical point of view. He should appreciate the relationship between worship and the other ministries of the church. He needs to know how to plan and lead a worship service. Most importantly, a worship leader needs to be a worshipper himself. A guide cannot lead where he has not been. A worship leader, if he is to be effective, must have a lifestyle of worship.²⁰

One of the important aspects of being a worship leader is to allow ample time for self as well as others. In his book *Mastering Life Before It's Too Late*, Robert Morgan

²⁰ Gary Mathena, *One Thing Needful: An Invitation to the Study of Worship* (Bloomington, IN: Crossbooks, 2013), xiv, xv.

provides ten patterns for managing one's time and life within the example provided by the Lord God, and His Son Jesus Christ. The book is essential to worship leaders, believers, and followers as it provides guidelines for managing time for worship and living in Christ. Morgan advises living with organization and planning through a daily agenda regimen stating, "The secret to being effective, efficient, and effervescent is this biblical truth: God has a specific purpose for our lives, and when we turn aside from all else to follow God's plan, we synchronize with the sacred...Living like this removes much stress from life, for it reminds us who is really in charge ---and it isn't us."²¹

David Peterson's book *Engaging with God* is valuable to the worship leader as it provides a close look at worship and worship practices throughout biblical times. Peterson presents scriptural teaching and emphasizes the fellowship and relationship with God that is evident and achieved through worship. This book will be used in this research as a source of reference for worship and worship leading. Peterson recognizes and upholds the stance that realizing and learning about past worship practices has a direct impact upon worship of the present and future. This directly relates to the current research of learning from the past while incorporating elements of past knowledge in worship and worship leading into the current and future planning of worship. Peterson reflects upon the important elements of worship, referencing the role of singing and spiritual gifts saying,

In everyday speech, Christian worship is usually identified with certain public religious activities, such as going to church or more particularly singing hymns, saying prayers, listening to sermons or participating in the Lord's Supper. Yet few would want to deny that private devotions are an important aspect of worship. Scripture indicates in various ways that a genuine relationship with God will be grounded in a life of personal prayer and praise. Indeed, one of the issues in the contemporary scene is a hungering for more self-expression and personal

²¹Robert J. Morgan, *Mastering Life Before It's Too Late* (New York, NY: Howard Books, 2015), 28.

fulfilment in church services. People want to be stirred and challenged, or comforted and consoled, at an individual level. They want church services to be a source of encouragement for them in their everyday discipleship...Although he (Paul) is concerned that the Corinthians should abound in spiritual gifts 'for the building up of the church' (v. 12, lit.), it is clear that such edification cannot take place unless individuals are instructed (v.19) and encouraged (v. 31). Those who lead church services will rightly desire that each person present be moved to faith and repentance by what is said and done.²²

Recalling the Hope of Glory, a book written by Allen P. Ross, dispenses valuable insight into worship for all in worship ministry. Through his study of worship from Creation throughout time, Ross provides the worship leader with substantial examples of worship, praise, faith, and obedience to God. This research uses the book by Ross as his examples, throughout the text, provide an effective guide to leadership in worship based upon biblical history. Ross delves into a multitude of aspects of worship and worship leadership which assists worshipers and those in worship ministry with an understanding of worship since the inception of time. Ross expounds upon praising God with adoration through singing referring to ancient Israel saying,

The use of music in worship is a natural extension of its force in life. It elevates the singers above their mundane experiences by heightening the tone and expression of their speech and thereby increase the celebration...Without the religious ritual and proclamation, the music would not have had the great meaning it did; but without the music, with its rhythm, the lofty and evocative words, and the rich poetic forms, the religious ritual and the prophetic messages would have been less effectual and certainly less memorable.²³

The collaboration of Elmer Towns and Vernon Whaley, in their book *Worship Through the Ages*, has provided readers with a respected resource in understanding the timeline of worship. The book presents a chronicle of worship beginning in the Old

²² David Peterson, *Engaging with God* (Downers Grove, IL: IVP, 1992), 16, 212, 213.

²³ Allen P. Ross, *Recalling the Hope of Glory* (Grand Rapids, MI: Kregel, 2006), 253-254.

Testament and continuing through the Twenty-First Century. Included in the book is a study of the progression of worship, along with the practice of worship throughout history; the movements and innovations in worship, and those people with great influence on worship practices. This book assists this research in affirming the importance of understanding worship and the impact of worship innovations throughout time. The authors state, “Biblical worship encompasses our heart’s desire, our love for God, and our commitment to worship in spirit (our emotions) and in truth (our intellect). This kind of worship has been a part of every great spiritual awakening in history.”²⁴

In his book, *Called to Worship*, Vernon Whaley provides an interesting and deeply compelling narrative of worship; beginning with event of Creation in Genesis through the anticipated return of Christ in Revelation. The book provides Biblical and historical insight concerning worship and how we experience and practice worship. Whaley provides theological insight and rationale which is useful to all in worship ministry. Worshiper and worship leader alike are given a bountiful resource of insight for a biblical understanding of worship. This book is used within the course of this research as a valuable source of understanding worship and worship leadership. Whaley’s approach offers explanation into the meaning of worship, worship as a response to the revelation of God, the value of worship, authentic worship, the history of worship, why and how we choose to worship, acceptable worship, and the true meaning of godly focused worship, and the necessity of worship. He asserts,

God’s work of revelation was first presented in Creation; was fulfilled through God’s Son, Jesus; and will be perfected when saints of all ages join in worship around the throne of heaven. And from beginning to end, God stays on task. He divided His creative work into days and time, thus providing structure. He crafted

²⁴ Elmer L Towns, and Vernon M. Whaley, *Worship through the Ages* (Nashville, TN: B&H Publishing Group, 2012), 5.

his artistic tapestry with care, color, and detail, providing wonder. He developed a framework for making Himself most clearly known by the human heart and mind and, in doing so, provided relationship. He gave example for worship by proclaiming approval of His own work. Then He provided time for repose, contemplation, restoration, and response, giving us a model for worship. The Creation account is, in fact, God's call to worship, for in it, He reveals to us His person, presence, power, plan, and purpose.²⁵

A. W. Tozer provides insight on worship of God within his book *The Purpose of Man*, utilizing his many years as a devoted minister to provide the reader with an understanding of worship. His book looks at worship from many angles, including lifestyle of worship, worship in truth, religion and worship, and paths to worship saying,

The One who made us to worship Him also has decreed how we should go about the worship of Him. We cannot worship God as we will, according to our pleasure or mood. God does not accept just any kind of worship. He accepts worship only when it is pure and directed by the Holy Spirit.²⁶

He refers to God's purpose and plan for worship within Creation; this being a recurring theme of reference within his book. This research utilizes Tozer's book as a referential source for the worship leader and worshiper.

Jason K. Allen's book, *The SBC and the 21st Century*, focuses upon the unified efforts of the church while providing topics of reflection, renewal, and recommitment within worship practices. The author addresses demographics and programs within the Southern Baptist Convention. He addresses faithfulness, cooperation, generational goals and objectives, ministry and missions, and preparing for the future of the church. He offers discussion on worship, renewal, and Biblical preaching. This book is utilized throughout this research as a source of reference to the concept of commitment to worship and worship practices within the church. The content of Allen's book reinforces

²⁵ Vernon M. Whaley, *Called To Worship* (Nashville, TN: Thomas Nelson, 2009), 4.

²⁶ A. W. Tozer, *The Purpose of Man* (Bloomington, MN: Bethany House, 2009), 56.

the idea of collaboration among those in worship ministry and worship leadership roles; coinciding with this research which proposes the important role of commitment within planning of music and worship. In speaking of the importance of working together Allen says, “It is still the best way to see missions and evangelism accomplished by individual believers through their individual churches, even as they collaborate with other churches to impact our nation and the world.”²⁷

In his book *For the Glory of God*, Daniel Block provides a compilation of material which emphasizes the intricacies of a Biblical theology. He addresses the topic of seeking a holistic understanding of worship. Block offers a look at the object and subject of worship, worship in daily life, scriptures in worship, prayer, music, drama in worship, and worship leadership and design; while emphasizing worship theology. This book will be used as part of this research due to the concepts Block provides on worship, theology, and music. Block contributes,

People are what they sing. If we would understand a culture other than our own, we should start not by reading essays about it by so-called objective observers, but by listening to the music, feeling its rhythm, and hearing the story of its poetry. This is as true of the church as it is of the cultures of the people who make up the church...Perhaps it is time to ask what role the Scriptures expect music to play in worship and then reflect theologically on the matter, rather than grounding our decisions on tradition, pragmatics, or personal taste.²⁸

Worship in the New Testament, a book by Gerald Borchert, examines the New Testament as response to the mystery of Jesus, a close look at what can be learned from the Gospels, and worship practices in the early church. The author provides discussion of each book in the New Testament along with questions for further thought and reflection;

²⁷ James K. Allen, *The SBC and the 21st Century* (Nashville, TN: B&H Academic, 2016), 20.

²⁸ Daniel I. Block, *For the Glory of God* (Grand Rapids, MI: Baker Academic, 2014), 221-222.

helpful to the digestion and application of the material. Borchert lends insight into worship practices past and present; this a must for all worship planners and participants. Borchert's contribution and analysis of worship is relevant to this research in offering a perspective of Scripture within worship, authentic worship, and worship through recognition and practice of the spiritual gifts. In introducing the purpose of his book Borchert recounts, "What I am hoping to elicit from readers is a willingness to reflect on the formation of their faith and to re-envision the basic foundations of Christian worship for today. In this process we need to be open to bringing together in the matrix of our minds the feelings and other senses that God has given to us."²⁹ Later, Borchert addresses worship as he speaks of Paul saying,

He called for transformation to another domain. Indeed, he even called for a transformation of the 'mind'...Transformed thinking, Paul counseled, would then lead to having a clear perception of who one is and what one's gifts are...God does call us to recognize what God has done and to rely on the power of the Spirit in the process of transformation (7:4-8:39).³⁰

Robbie Castleman's book, *Story Shaped Worship*, offers rationale in a practical presentation of the history of worship. Castleman approaches worship by focusing on the patterns within worship throughout time. Castleman states, "Within biblical patterns for worship, the regular order of worship elements for a liturgy helps worshipers enter into the divine rhythm, not just for the service but for all of life."³¹ Castleman uses a story approach of God's salvation, His plan for worship, and God's desire for worship; all this from Creation through Revelation. The presentation of worship, the history of worship,

²⁹ Gerald L. Borchert, *Worship in the New Testament* (St. Louis, MI: Chalice, 2008), 5, 96-98.

³⁰ Ibid.

³¹ Robbie F. Castleman, *Story Shaped Worship* (Downers Grove, IL: IVP Academic, 2013), 33.

and the worship practices throughout the Bible, are helpful as a resource of material with which to prepare, study, and lead others in worship. This research project uses this book as a referential resource for the worship leader and music minister in the roles of leading and discipling others.

In *Preaching with A Plan*, Scott Gibson presents a book on the various aspects of preaching; planning, discipleship, preaching with a purpose, and the importance of focusing upon God within preaching and worship. Gibson states, “Preaching is discipleship...Preaching is a means of discipleship, a shaping of men and women into the people God wants them to be.”³²The book addresses people relating with each other and the important role of structure and form within preaching. This book will be used throughout the course of this research as it provides explanation and suggestions involving the roles of worship leadership as pastor. In many aspects of the worship leadership role as director of music, planning and presenting worship is an active act of serving others through ministry and pastoring elements. The book is a source of insight into the role of pastor, involving planning and preaching with purpose.

The book *Worship: The Ultimate Priority* presents beneficial text about worship. In his book, John MacArthur focuses upon worship as the theme throughout each of his chapters. He explains various aspects of worship saying,

Worship cannot be isolated or relegated to just one place, time, or segment of our lives...As God warms the heart with righteousness and love, the resulting life of praise that bubbles up and overflows is the truest expression of worship...*worship is honor and adoration directed to God*. We need to start with no more detailed definition than that.³³

³² Scott M. Gibson, *Preaching with a Plan* (Grand Rapids, MI: BakerBooks,2012), 17.

³³ John MacArthur, *Worship:The Ultimate Priority* (Chicago, IL: Moody Publishers, 2012), 43-4.

This research uses MacArthur's book as a source of theology and documentary on worship and worship leadership. The material within the text is essential to the life of the worship leader, planner, and musical director. MacArthur prioritizes worship; this being the primary responsibility of all who believe, teach, and disciple others in a walk of faith through worship.

In his book, *Worship Leaders: We Are Not Rock Stars*, Steven Miller offers pastors, worship leaders, and worship ministry members a book which is brief but contains a substantial presentation about worship ministry and leadership; along with the ways we glorify and present ourselves as reflections and representatives of God to others. He analyzes the role of the worship artist and suggests ways to avoid becoming self-serving and proud; rather leading with humility of spirit and reflecting God. Miller's book will be used throughout the course of this research project as a source which examines the relationship of the worship leader and musician within worship. Miller asserts,

We are theologians. Worship leaders are teachers of doctrine in the worship service. Every song is teaching something to the people who are singing it, whether it is rich in doctrinal truth or riddled with heresy. It is the job of the worship leader to be diligent in guarding the doctrines that are taught in the songs he or she leads.³⁴

The Worshiping Artist by Rory Noland, provides a text about worship leading, worship teams, and manners of leading others in their worship experiences together. This research uses Noland's book as a useful resource within worship and music ministry. Noland encourages worship which is personal, life-changing, and relationship-centered. According to Noland,

³⁴ Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013), 27.

While listening to a sermon, most congregants expect to learn something new spiritually, biblically, and theologically. Most congregates do not even think about or consider learning something new when singing familiar hymns or other various forms of sacred song, especially Holy Scripture. Colossians 3 speaks to the idea of singing a new song and teaching each other through diverse art forms. One of the reasons we might consider seeking out a variety of artistic worship genre expressions is to learn how to hear and learn from the Holy Spirit, the heavenly Father, and Jesus Christ differently.³⁵

Noland focuses upon private worship, the experience of connecting with God through worship, and the manner of being transformed by worship. The book affirms the importance of planning and leading others in their faith journey by building relationship with God and each other, this being an essential element of research focus.

Hungry for Worship, a book co-authored by Frank Page and Lavon Gray, is a dynamic resource in the study of worship and worship leadership. The book provides a concise, yet complete presentation which addresses worship, the evolution of worship, and the current process of evolving worship in the twenty-first century. Topics of discussion include the idolization of worship itself, influence of consumerism on worship, worship leadership, music and choirs, theologies within worship, music ministry, technology, and multicultural worship. This research will use this book as a source of reference in the interweaving of worship, worship leadership, and worship music. The authors address the aspects of strategic planning of music in worship in saying,

Just as preachers spend time studying and internalizing their sermon content, worship leaders should do the same. This can include using the service music for the upcoming week as part of your daily time with the Lord. This allows the lyrics to become part of who you are...Do we have a passion to see God's purposes realized in the lives of the people we lead, or is our position a platform

³⁵ Rory Noland, *The Worshipping Artist* (Grand Rapids, MI: Zondervan, 2007), 59.

for accomplishing our own goals? Pursuit of God's plan and purposes impacts all areas of our ministry.³⁶

Imagining the Kingdom: How Worship Works, a book by James Smith, examines the concepts of worship and worship leading from many important perspectives. The book is a useful resource in its review of Christian worship, the formation and reflection upon worship ministry and programs therein, the power of worship, and the significant role of planning and teaching within worship. He discusses reforming worship and missions as part of his presentation, as well as sections on prayer and outreach. Smith suggests,

It is no accident that the poetry of the psalms has long constituted the church's prayer book, nor is it mere coincidence that the worship of the people of God has always been marked by singing. In these and countless other ways, the inherited treasury of formative disciplines has been characterized by an allusivity and metaphoricity that means more than we can say.³⁷

This book is one of many books on worship and worship leadership, utilized in this research, that reinforces the importance of realizing the role of planning and leadership in church worship, spiritual formation, ministry, and discipleship.

One of the fundamental aspects of worship, is that of relationship. Charles Stanley in his book, *Pursuing A Deeper Faith*, defines the concept of faith as it pertains to the worshiper. Stanley provides ideas for developing a closer relationship with God through discussing various stages of growth within one's worship life. He speaks of stages of growing in faith through learning about and knowing God personally. This research recognizes the importance of worship which has been designed with the

³⁶ Frank S. Page, L.Lavon Gray, *Hungry for Worship* (Birmingham, AL: New Hope, 2014), 64, 65.

³⁷ James K.A. Smith, *Imagining the Kingdom* (Grand Rapids, MI: Baker Academic, 2013), 174.

fundamental premise of instilling spiritual formation and growth in faith and knowledge. Stanley's book is beneficial to worship leaders and worshipers in planning and following a faithful, and faith-filled journey in worship.

The book *Transformational Church* is a presentation of the topic of making disciples and transforming people. In this book, Ed Stetzer and Thom Rainer examine the role of transformational churches wherein the practice of changing people is the focus of all aspects of worship, including prayer, leadership, and relationships. This book is used as part of this thesis as a referential resource in worship theology and worship practice, both essential parts of the role of worshiper and worship leader (minister of music). Stetzer and Rainer suggest, "People who are spiritually inquisitive can connect and continue processing their spiritual journey. Space is provided for people to find and follow God."³⁸

The book *Can't Wait for Sunday* written by Michael Walters, provides worship leaders and pastors with a source of insight into worship practices, methods, liturgy, and styles. The book presents a systematic walk through the various elements of worship leadership, including planning, aesthetics, and music, affirming the premise of this research in choosing hymns which are steeped in spiritual gifts. Planning hymns and worship music is an essential part of the impact of worship. Walters confirms this adding,

Most churches enjoy music within a rather narrow band of styles, and most will need to broaden their musical practices in order to minister authentically with music...Even people with narrowly defined musical preferences can come to appreciate music ministry that is offered in authentic devotion to God by those

³⁸ Ed Stetzer, and Thom S. Rainer, *Transformational Church* (Nashville, TN: B&H, 2010), 102.

who give their all to make an offering pleasing to God and edifying to the congregation.³⁹

Furthermore, Walters addresses utilization of old and new music within worship, herein affirming the premise of this research saying,

A second step toward creating unity in the church's worship music is to be intentionally eclectic. Most churches become predictable in their music selection. Some stay with traditional hymnody and instrumentation; others opt for new music, typically involving some version of a worship band. A few churches try to do a bit of both. Given the culture we are attempting to reach and the increasingly global dimension of the church, pastors would do best to guide their churches toward musical eclecticism. By eclecticism, I mean openness to a wide variety of musical styles and to the worship practices of Christians from many cultures...the move to musical eclecticism cannot be made unilaterally; it will be the result of a congregation's intentional embrace of its ecclesial calling in these times...the move to eclecticism commits the church to nourishing its vital link to its musical past. While embracing the newer music used in worship we must continue to treasure, for example, Bernard of Clairvaux's thirteenth-century hymn, 'Jesus, the Very Thought of Thee.' To be musically linked with brothers and sisters in the faith from centuries past is one meaning of the 'communion of the saints'...Simply imposing medieval or Renaissance music on modern congregations isn't likely to be effective. But by using alternate tunes, adjusting tempos, or creating new arrangements, we can help modern believers rejoice in the treasury of our musical heritage.⁴⁰

In his book, *Worship Old & New*, Robert Webber offers both a theological and historical approach to understanding worship throughout time. He presents insight into worship in various perspectives, dividing his material into four categories, based upon Biblical principles within the Old Testament, along with customs and practices during both the Old and New Testaments. This research utilizes this book as a source of reference of theology of worship throughout the Old and New Testaments. Those in worship ministry and leadership have a responsibility to learn about biblical history as a resource for planning worship and leading others in worship practices. Webber's book

³⁹ Michael Walters, *Can't Wait for Sunday* (Indianapolis, IN: Wesleyan Publishing House, 2006), 130.

⁴⁰ *Ibid.*, 151.

serves as a vital resource reflecting the concepts of worship throughout time. Webber provides relative interpretation of Old and New Testament theology and worship practices, this lending valuable insight to those in church ministry. Regarding worship and the church in union with Christ, Webber asserts,

The experience of worship as a recapitulation of the Christ event brings heaven, earth, and the believer together in a single whole. The church joins that great chorus of voices to offer praise to the Father through the Son by the Spirit, and in this action the church is actualized. The view that worship actualizes the church rests on two arguments. First, all the physical signs of Christ are evident in the variety of gifts and workings within the body. Each member of the body has his or her own gift (Rom. 12:6; 1 Cor. 7:7). ...Second, these signs communicate the spiritual reality they represent. God has made his material world in such a way that it could be the vehicle through which spiritual realities are realized.⁴¹

The book *Worship Seeking Understanding* affirms the need for spiritual growth and understanding within worship and worship leadership. The book is a valuable resource for examining the life of the worshiper, worship leader, and those in worship ministry. Written by John Witvliet this book provides a narrative about worship in the areas of biblical, theological, historical, musical, and pastoral studies. The invaluable content is used by this research as Witvliet provides examination of the various areas of worship, worship leadership, and worship music. In his commentary about music and the spirit Witvliet states,

And what more soul-shaping force can we imagine than the songs we sing? Even when we are tired or depressed, old songs well up from within us and dance on our plaintive, whistling lips. When we are old and can remember little else, we are still likely to recall the songs learned in childhood. Music has the uncanny ability to burrow its way into our spiritual bones. When it comes to matters of spirituality and faith, we are what we sing...As Aristotle and many since have claimed, music has formative power. It will either corrupt us, inoculate us, or to use a Pauline phrase – build us up. (Thess. 5:11). This is especially true of the music we sing in church, for this music is offered in the name of God. The guardians of our liturgical music have much to say about the music that feeds our

⁴¹ Robert E Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 68, 69.

souls. Pastoral musicians have the important and terrifying priestly task of placing words of sung prayer on people's lips – and not only words but also the melodies that interpret those words and give them affective shape. This happens every time they choose a song and accompany a hymn. Choices of which anthem texts and theological themes will be featured in worship represent a degree of control over people's spiritual diets. To say it in a sentence, to be a church musician – and by extension, a music editor; hymnal committee member or church music professor – is to be a spiritual dietician.⁴²

In *A Brief History of Christian Worship*, James White offers a focus upon worship in the churches throughout various time periods. His book is organized with a time line approach, beginning with worship in the New Testament Era, and ending with worship of the future. White's focus is upon the perspectives of Christians throughout history, with regards to the liturgical and cultural aspects of worship. White's book assists this research as it presents a history of worship essential to understanding the importance of spiritual growth. White speaks of hymns and the Spirit saying, "If the Reformation period saw an explosion in preaching, it was no less dramatic in the increase in music, particularly as regards congregational singing...Luther exulted in music, regarding it as one of God's greatest gifts."⁴³

Leaders On Leadership contains articles on the topic of leadership, including relevant information from various worship leaders, pastors, authors, and other Christians. The contributions contain reflections and philosophy about leading others in their walk with God. Author George Barna affords this research as an insightful source of rationale and perspective on the facets of leadership. He provides commentary on the vital aspects of spiritual leadership, defining and suggesting methods of communicating while

⁴² John D. Witvliet, *Worship Seeking Understanding* (Grand Rapids, MI: Baker Academic, 2003), 231, 232.

⁴³ James F. White, *A Brief History of Christian Worship* (Nashville, TN: Abingdon Press, 1993), 136, 137.

teaching others. He defines the Christian leader and provides principles on becoming a mature leader (Barna, 85). Barna states,

It takes time to grow in Christ and reflect His character... We must remember that the apostles became leaders before they became mature... Jesus gave them selective responsibilities under His supervision and guidance, however, to prepare them for the Day of Pentecost when they became responsible to launch and lead the Church under the direction of the Holy Spirit... When all is said and done, however, those who serve as pastors and other top leaders of the church should, of all people, be mature in Christ.⁴⁴

Research of the Role of Spiritual Gifts in Worship

At the core of all worship and worship leadership is the element of faith. In the act of Creation, God reveals himself to man. As one of the gifts of the spirit appearing in the New Testament, faith finds its roots in Genesis with the act of Creation. Therefore, worship, as man's reaction to the awesome act of God, is based upon faith and confidence in God the Creator of all. This research is designed to synchronize the elements of the spiritual gifts expressed through hymns through worship which is planned, prepared, and presented under the direction of the worship leader, or the director of music. Faith is the spiritual gift which undergirds all other gifts of the Spirit.

The book, *The Faith: What Christians Believe, Why They Believe It, and Why It Matters*, is essential to this research as it provides insight on the topic of faith in the life of the Christian. Charles Colson and Harold Fickett investigate the topic of faith, examine Christianity biblically and historically, and present documentation on how, what, and why people of faith believe. The authors explain,

Christians must see that the faith is more than a religion or even a relationship with Jesus; *the faith is a complete view of the world and humankind's place in it.* Christianity is a worldview that speaks to every area of life, and its foundational

⁴⁴ George Barna, *Leaders On Leadership* (Grand Rapids, MI: Baker Books, 2015), 104.

doctrines define its content. If we don't know what we believe – even what Christianity is – how can we live it and defend it...We pray that the Kingdom of God will rule in our hearts and once again transform the places in which we live. That will happen only by knowing and living the faith.⁴⁵

The book by James White, *The Church in an Age of Crisis*, provides substantial insight into various areas of challenge within today's church; including how we face those challenges, how we are affected by those challenges, and how the church copes with, plans, and offers worship ministry to Christians during changing and challenging times. White organizes his book in five sections; faith, mindset, marriage and family, media and technology, and mission. The current research utilizes this book as valuable resource of the issues within contemporary Christianity. White contributes,

The founder of Harvard University's department of sociology, Pitirim Sorokin, notes that civilization tends to swing in one of two directions: toward the material or toward the spiritual. One is rational or scientific, the other is more theological and aesthetic. The medieval world was a spiritual world. From the Enlightenment forward, people have lived in a rational, scientific world. Our current shift is clearly back toward the spiritual. It is as though we are rediscovering the validity of faith. Books narrating spiritual journeys are bestsellers; spiritual themes run throughout contemporary music; films and television increasingly explore religious ideas and settings. People are interested in spiritual things, they're asking spiritual questions, and they are beginning to see that many of their deepest needs are spiritual in nature.⁴⁶

The book *Spiritual Formation as if the Church Mattered* by James C. Wilhoit presents commentary and reflection about spiritual formation within the church and community. Wilhoit affirms the importance of Christlike living; personally, in the church, and in the community. As a premise to this research, Wilhoit refers to spiritual formation as being a process; transformation. He emphasizes the importance of

⁴⁵ Charles W. Colson, and Harold Fickett, *The Faith: What Christians Believe, Why They Believe It, and Why It Matters* (Grand Rapids, Michigan: Zondervan, 2015) 28, 30.

⁴⁶ James Emery White, *The Church in an Age of Crisis* (Grand Rapid, MI: Baker Books, 2012), 66.

faithfulness, purpose, and intention; instructing leadership and practice of living in the example of Christ. The book assists this research as it provides rationale regarding use of the spiritual gifts as a means to effective worship. Additionally, worship leaders are better prepared to lead and disciple others when utilizing spiritual formation methods.

Wilhoit suggests,

Spiritual formation does not take place primarily in small groups and Sunday school classes; instead, it mostly takes place in the well-lived and everyday events of life. Our small groups, retreats, and studies should help us respond wisely to the events of life that form us...The heart of spiritual formation is to teach and train people to follow the wisdom and instructions of Christ through the enabling power of his grace.⁴⁷

This research uses the book by Dallas Willard, *The Allure of Gentleness*, as affirmation of the concept of faith being paramount to worship and worship leadership. In his book, Willard lends insight into the spiritual gifts of faith, knowledge, and wisdom. Willard offers narrative on faith and the topic of apologetics. The book deals with defending faith, based upon knowledge and wisdom. Willard encourages apologetics which are reflective of the gentle model of the teaching of Christ stating,

He is the unique embodiment of all those traits of character that we call virtues. And he adds this yet above all; that he exemplifies living, direct communion with God. *Christianity understood as the discipline of Christ is true humanism.* Christ is the human image, and because he is this, he is also the express image of God's personality...The outstanding characteristics of this image, at once human and divine, are given by Paul in his letter to the Galatians as 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control' (5:22-23).⁴⁸

⁴⁷ James C. Wilhoit, *Spiritual Formation as if the Church Mattered* (Grand Rapids, MI: Baker Academic, 2008), 38, 39.

⁴⁸ Dallas Willard, *The Allure of Gentleness* (New York, NY: Harper Collins, 2015), 137.

In a similar fashion, this research suggests utilization of hymns which are infused with the topics of spiritual gifts, for spiritual formation and growth.

In his book *The Knowledge of the Holy*, A. W. Tozer speaks on the attributes of God; the manner of thinking about God, revering God, God as Divine, His Omniscience, and of faith, goodness, justice, wisdom, mercy, love, and holiness. Tozer focuses on the presence of God; our relationship to God and His relationship with us. In addition, Tozer speaks of quality of religion and the effect of internal factors and conditions upon our personal relationship with God. Recognition and the reality of God, as expressed by Tozer, affirms the perspective of this research. Worship, the worship leader, and the worshiper interrelate through the spiritual gifts. A method of learning, experiencing, and expressing these spiritual gifts is through hymns. Tozer expresses that, “Christian song, too, celebrates the attributes of God, and among them the divine faithfulness. In our hymnody, at its best, the attributes become the wellspring from which flow rivers of joyous melody.”⁴⁹

In *Ministering Through Spiritual Gifts*, Charles Stanley provides insight on the gifts of the spirit, spiritual growth, and formation. His book addresses the way our gifts from God cause us to act and react with one another. He focuses upon the way people share their spiritual gifts with one another; serving one another as God’s people. The content of this book reinforces the premise of the current research by encouraging focus upon the spiritual gifts within ministry. Singing, meditating, and following a plan of devotions based upon the spiritual gifts can be an effective method of discipling others. Stanley asserts,

⁴⁹ A.W. Tozer, *The Knowledge of the Holy* (New York, NY: Harper Collins, 1961), 80.

All of what we come to understand about our spiritual motivational gifts and their use is revealed to us by the Holy Spirit...They are spiritual gifts that motivate us to minister to others. They are ministry gifts in that they are always intended to build up others in the Body of Christ...God desires that we function as a 'body' – each person contributing his or her gifts for the healing, enrichment, and edification of the Whole body...The challenge of God's Word to us will always be that we recognize our gift, develop our gift, and use our gift *as the Holy Spirit leads and guides us on a daily basis*. We must be open continually to the ways in which the Holy Spirit will teach us and direct our paths.⁵⁰

In the book, *The Beginner's Guide to Spiritual Gifts*, Sam Storms examines the nine gifts of 1 Corinthians 12. He offers rationale about each gift along with insight into the importance of recognizing the gifts as a presence of God. Storms approaches the topic of spiritual gifts suggesting that everyone is responsible for recognizing their gifts, understanding the role of the gifts, and realizing the importance of exercising the power God has instilled in each person through the gifts of the Spirit. The book is used in this research as a referential source that provides insight into the role of the gifts within spiritual formation and growth, and how the teaching of spiritual gifts is essential to all worshipers. Storms reflects,

The church desperately needs the power of her Lord and the energy and activity of the Holy Spirit...Spiritual gifts, or the *charismata*, are God's answer to the human question: 'Why can't *we* do that?' They are the manifestation and power of God the Holy Spirit through which he intends to lead the church into the fullness of its ordained end...What the church needs is truth set aflame by the power of the Holy Spirit. What the church needs is the divine energy of God himself bringing what we know to bear on how we live and how we pray and how we love and how we witness.⁵¹

Discerning Your Spiritual Gifts, by Lloyd Edwards, is a book which is a useful resource to this research by the examination of spiritual gifts and various suggestions on

⁵⁰ Charles Stanley, *Ministering Through Spiritual Gifts* (Nashville, TN: Thomas Nelson, 1999), 2, 7.

⁵¹ Sam Storms, *The Beginner's Guide to Spiritual Gifts* (Ventura, CA: Regal, 2002), 10, 11.

ways to lead others in recognition and use of their spiritual gifts. Edwards emphasizes the importance of recognizing and discerning spiritual gifts and putting those gifts into action for God’s purpose. For the worship leader, being personally aware of the spiritual gifts implies being prepared and educated in how to teach and lead others in formation and exercise of the gifts. Preparing worship music reflecting the spiritual gifts, is one method of both providing spiritual formation and growth using hymns. Edwards suggests, “The joining of praise with the vision of the kingdom of God affirms that the kingdom is a gift and is not of our own making. At the beginning of the liturgy we use several other ways –music, silence, art and architecture – to help us into a spirit of contemplation.”⁵²

Knofel Staton, in his book, *Spiritual Gifts for Christians Today*, presents insight into understanding the spiritual gifts. His examination of the spiritual gifts focuses on 1 Corinthians 13 and 14. This book is used throughout the course of this research as a referential source of narrative about the spiritual gifts and the Holy Spirit’s presence throughout the Bible. Staton affirms the need for each worshiper and worship leader to recognize, experience, and express the gifts of the Spirit in their faith journey. He offers, “God’s Holy Spirit is not just something to be discussed and debated, but instead is someone to be experienced.”⁵³

Your Spiritual Gifts Can Help Your Church Grow, a book by C. Peter Wagner, is a vital resource in understanding the need for spiritual gift awareness and practice. He presents examination of twenty-seven spiritual gifts; how to recognize, experience, and

⁵² Lloyd Edwards, *Discerning Your Spiritual Gifts* (Boston, MA: Cowley Publications, 1988), 117.

⁵³ Knofel Staton, *Spiritual Gifts for Christians Today* (Joplin, MS: College Press, 1991), 37.

share those gifts within the church. He illuminates each gift in various settings and worship roles, culminating in suggestions for using the spiritual gifts for church growth. Wagner stresses the importance of being called to the ministry, faith, finding and sharing spiritual gifts. Wagner explains the need for leadership, which is steeped in exercising the spiritual gifts, affirming the basis of this research. Wagner shares,

Spiritual gifts are given only to members of the Body of Christ...The gift of leadership is the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.⁵⁴

William McRae's book, *Dynamics of Spiritual Gifts* offers a compilation of material describing the spiritual gifts given to man by God. The book is relevant to this research as McRae presents commentary on how gifts are given to believers. Additionally, he describes how spiritual gifts are presented through various roles in worship and worship leadership. Furthermore, McRae suggests ways to discover one's gifts of the spirit and how to put the gifts into action for the benefit of self and others. He shares, "What, then, is a spiritual gift? Simply stated: *It is a divine endowment of a special ability for service upon a member of the body of Christ...* As to its essence, a spiritual gift is an ability. It is an ability to function effectively and significantly in a particular service as a member of Christ's body, the church."⁵⁵

C. Peter Wagner presents a resource, useful to this research, about humility. With a humble heart, believers bow before God in honor of His power and might. Those in

⁵⁴ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal, 1994), 106, 149.

⁵⁵ William McRae, *Dynamics of Spiritual Gifts* (Grand Rapids, MI: Zondervan, 1976), 18.

worship ministry are committed to serving others with humility and compassion. Gifted by the Spirit, worshipers join in united praise and acclamation of God through hymns, psalms, and spiritual songs. In his book titled, *Humility*, Wagner states,

Being filled with the Holy Spirit should not only be an event – it should be a continuous condition...I believe that we are supposed to seek a new filling of the Holy Spirit every day...When your life is characterized by love, joy, peace, longsuffering, meekness (humility), self-control or the like, it is a result of the Holy Spirit operating in you.⁵⁶

Patricia Snelling's thesis, "Developing an Effective Spiritual Maturity Process Within A Congregation," affirms the premise of the current research in providing an insightful examination of the role of spiritual formation and growth. Furthermore, Snelling presents commentary which substantiates how the Word of God is received and processed and shared within worship. Snelling elaborates upon witnessing, the power of the Holy Spirit, and spiritual formation saying, "Addressing spiritual formation will allow spiritual leaders to become aware of spiritual issues within their congregations. Dealing with these issues will allow their congregations to find their true identity in Jesus Christ and enable the body to be more effective in ministry."⁵⁷

Spiritual Leadership is a book written by J. Oswald Sanders, which although written over forty years ago, has been revised to reach the needs of contemporary and future generations of believers and church leaders. At the heart of his book, Sanders contributes affirmation of the need for realization of the Holy Spirit within worship and worship leadership. The perspective shared by Sanders is of great importance to the

⁵⁶ C. Peter Wagner, *Humility* (Minneapolis, MN: Chosen, 2002), 80.

⁵⁷ Patricia A. Snelling, *Developing an Effective Spiritual Maturity Process Within A Congregation*, (Findlay, OH: Winebrenner Theological Seminary, 2015) 17, accessed August 28, 2018.

premise of the current research. Sanders reflects upon the principles of leadership and examines the leadership and spiritual roles of important biblical and contemporary personalities. This book provides a look at scriptural leadership for leaders of all worship leadership roles. Sanders emphasizes leadership through faith in God, the gifts of the Spirit, and the important role of leading others to a stronger walk of faith through spirituality. This research utilizes the book by Sanders as a vital tool of reference and interpretation of leading by using the gift of faith and other gifts of the Spirit. Moreover, this research encourages use of this book as affirmation of the need of interweaving the gifts of the Spirit with hymns as encouragement and strength in faith. Additionally, Sanders inspects the vital aspects of preparing others to be leaders in the future. Especially relevant to this research is Sander's reflection upon spiritual leadership as seen in the book of Acts via the Holy Spirit. He suggests that through the gifts of the Spirit we can successfully lead others in faith saying,

To be filled with the Spirit is to be controlled by the Spirit. The Christian leader's mind, emotions, will, and physical strength all become available for the Spirit to guide and use. Under the Spirit's control, natural gifts of leadership are lifted to their highest power, sanctified for holy purpose...The filling of the Spirit is essential for spiritual leadership. And each believer has as much of the Spirit's presence as he or she will ever need. Our task is to remain yielded to Him.⁵⁸

In his book *Spiritual Disciplines for the Christian Life*, Donald Whitney offers narrative on the gifts of the Spirit. His book focuses upon development of spiritual disciplines for Godliness. He emphasizes the Bible, prayer, worship, evangelism, serving, stewardship, fasting, silence and solitude, journaling, learning, and perseverance. Whitney says,

⁵⁸ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Publishers, 2007), 80.

The Spiritual Discipline of publicly and privately worshiping God is one of the means He has given us to receive the grace to grow in Christlikeness. As we grow stronger in the worship of God, we grow stronger in the likeness of Christ...Stay in balance. God has given you a spiritual gift, and it is not the same as a natural ability...Spiritual gifts are for using in service. If God didn't intend for your gift to be used, there would no longer be any purpose for your life. Why would God allow us to live beyond any usefulness to Him? In His wisdom and providence, He has gifted each believer to serve and kept each of you alive to serve.⁵⁹

His perspective on utilization of spiritual gifts affirms the idea of this research by emphasizing a personal commitment to self-discipline based upon the spiritual gifts. In the same way, this research asserts that immersion in spiritual gifts through hymns in worship and worship leading promotes spiritual formation and growth in faith.

Research of the Role of Hymns in Worship

The compilation of essays in *Music in American Religious Experience*, by Philip Edith Bohlman, Maria Blumhofer, and Chow serves to address the role of music within religion. The current research utilizes this book as a resource which examines how music is involved within the religious experience. Observations are made about musical experiences and practices in various cultures. Additionally, the book elaborates upon the combination of music and religion within various worship settings. The book lends an understanding of the important role of music within worship which is pertinent to those in worship ministry and leadership. In his article addressing hymnody, contributor Stephen Marini states,

The hymns and spiritual songs of the evangelical Protestant tradition are the most widely used spiritual and ritual texts in American history...For all evangelicals, hymn singing was a primary vehicle of the numinous, the very wind of the Spirit itself. Singing, hearing, or praying upon hymn texts frequently mediated the

⁵⁹ Donald S Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 1991), 97, 124,125.

regenerating moment of ‘the new birth,’ evangelicalism’s most characteristic form of spiritual experience.⁶⁰

Monique Ingalls, Carolyn Landau, and Tom Wagner have compiled the book *Christian Congregational Music*, as a tool with which to examine the role of music within worship. The material is presented by various people from the areas of music and theology, offering insight into worship practices of many diverse cultures. The authors contribute insight which assists worship leaders and worshipers in understanding how music shapes worship. They quote Harry Eskew stating,

The intensity of the embodied theological experience means that the technology of sung texts enters the being of the participant in a very significant way. It moves the interpersonal into the intrapersonal. It is for this reason that hymn writers such as Isaac Watts often see teaching as important in their work.⁶¹

They continue with speaking about hymns and spiritual formation saying,

The role of the hymn in spiritual formation makes the theology of the sung text of immense significance. However, in some traditions, like in many English Anglican churches, older hymns are often used to the exclusion of the new because they are considered easier to sing. As a result, hymnody does not keep up with contemporary theological developments.⁶²

This research recognizes the valuable awareness of music within worship expressed by this book and utilizes the book as a resource of information for worship music planning and leadership.

Based upon the Book of Psalms, Matthew Jacoby offers insight into the use of the Psalms to draw closer to a deeper relationship with God, in his book, *Deeper Places*. He emphasizes prayer and the building of relationships one to another, as well as with God.

⁶⁰ Philip V. Bohlman, Edith L. Blumhofer, and Maria M. Chow, *Music in American Religious Experience* (New York, NY: Oxford University Press, 2006), 123.

⁶¹ Monique Ingalls, Carolyn Landau, Tom Wagner, *Christian Congregational Music* (Burlington, VT: Ashgate, 2013), 52.

⁶² Ibid.

The book is selected for this research as it presents a method of using the Psalms as a resource for worship and prayer. Jacoby contributes,

The psalms themselves were never meant to be verbal expressions alone. They were written as songs to be sung and to be accompanied by musical instruments. We are not just exhorted to praise God in the psalms; we are exhorted again and again to sing praise to God, and we are encouraged to use instruments to amplify the expression of our emotions. As Victor Hugo said, ‘Music expresses that which cannot be said and on which it is impossible to remain silent.’⁶³

Similarly, hymns based upon the spiritual gifts are beneficial in worship, prayer, and meditation.

T.W. Hunt, in his book, *Music in Missions: Discipling Through Music*, provides insight into the role of music in missions and evangelism. Additionally, the book addresses traditional music methodology and music as communication. The book is helpful to those in missions as well as those in ministry and discipleship. This research utilizes this book as a resource for tools and devices with which to plan and present worship music. The book lends awareness to the importance of using a system of planning which increases discipleship through worship music. The book affirms the vital role of music within worship; similarly hymns play a vital role in worship. Hunt states,

There must be a good reason why Christians are commanded to sing in the Bible; this is one command (at least) which has been consistently kept and observed in all times and places! Without church music, there would scarcely be a history of music; without song, worship and fellowship would assume a format and style radically different from any form known today.⁶⁴

In the book, *The Spirit of Praise*, Monique Ingalls and Amos Yong presents analysis and discussion of music and worship via a compilation of essays from various

⁶³ Matthew Jacoby, *Deeper Places* (Grand Rapids, MI: Baker Books, 2013), 170.

⁶⁴ T.W Hunt, *Music in Missions: Discipling Through Music* (Eugene, OR: Wipf & Stock, 2002), 26.

contributors. Attention to music and worship practices along with analysis of texts, origins, and meanings of lyrics occur throughout the book. Although the book's focus is directed to *Global Pentecostal-Charismatic Christianity*, the current research includes the book as a vital contribution to the understanding of contemporary Christian music and worship styles, and as a resource of interest in planning and utilizing both old and new hymns. Essayist Miranda Klaver states, "The importance of worship music and singing for believers reveals that suitable aesthetic forms are powerful means of creating commitments and modes of bonding."⁶⁵

Don Wyrzten offers invaluable material regarding music in worship through his devotional meditation upon the Psalms. His book, *A Musician Looks at the Psalms: 365 Daily Meditations* is an essential resource for all in music ministry. Wyrzten elaborates upon the importance of the Psalms as a source of inspiration, motivation, and spiritual growth. Wyrzten reflects upon the evolution of worship music, focusing on the Psalms as a means to worship that is reflective of commitment to and praise of God the Father Almighty. This research uses Wyrzten's book as a vital resource on the perspective of utilizing worship music which is founded upon the elements of spiritual and personal growth. Wyrzten says of worship music, "Our worship and music must be true, noble (worthy of God's holiness), righteous, pure, lovely, admirable, and excellent. Remember, in a worship service your congregation is not the audience; the Lord is! And he cares a lot about excellence. He wants the best sacrifice of praise."⁶⁶

⁶⁵ Monique M. Ingalls and Amos Yong, *The Spirit of Praise* (University Park, PA: Penn State Press, 2015), 110.

⁶⁶ Don, Wyrzten, *A Musician Looks at the Psalms* (Nashville, TN: B&H, 2004), 10.

Christian Music in Contemporary Witness: Historical Antecedents and Contemporary Practices, is a book written by Donald P. Ellsworth. Ellsworth reflects on the historical significance of witness music beginning in the early church and continuing through the sixties. Although written in the late seventies, the book's topical content of worship music and styles of worship music within the church, remains a current topic in the twenty-first century. Ellsworth's book is included in this research as a vital resource in examining the history of Christian music of witness and its frequent impact on worship, recognizing the elements and influences of various musical styles, and as insight into the responsibilities of the minister of music and worship leadership in planning and preparing relevant music for worship. Of early church music Ellsworth writes,

The apostle Paul knew the value of religious song. Although we cannot be certain just what he and Silas sang that night in jail at Philippi, no doubt they sang in an attempt to bring comfort and encouragement to each other...When Paul sang, it was very likely that he used musical parts of the services of the temple and synagogue as well as simple hymns of Christian origin which were beginning to appear among the apostles and disciples.⁶⁷

Exalt His Name: Understanding Music and Worship, by Vernon M. Whaley, is a vital resource for those in worship leadership. Whaley lends insight into music as it relates to worship. This book is included in this research as Whaley presents an invaluable understanding of music and worship, especially those in worship leadership. His content hinges on the various facets of worship from the inception of time throughout the current and future generations. He addresses the importance of spiritually inspired worship music saying,

In order to meet the music and worship needs of the millennial or Z Generation, the message in our music must be solidly based on the Word of God...God's

⁶⁷ Donald P. Ellsworth, *Christian Music in Contemporary Witness: Historical Antecedents and Contemporary Practices* (Grand Rapids, MI: Baker Book House, 1979), 27.

Word must not only fill our hearts but must permeate the lyrics of the songs we use to worship Him. In evaluating our music and worship, we should make sure the lyrics are consistent with biblical truth!⁶⁸

In the book, *Stories Behind the Hymns That Inspire America: Songs That Unite America*, Ace Collins examines the origins and meanings of many hymns and songs which he considers unifying and inspirational to Americans. The book is relevant to this research in providing a resource of history for hymns and songs which remain popular today. Knowing the stories behind lyrics and music assists in song and hymn selection for worship, memorials, weddings, and other important events. Additionally, Collins offers commentary about the impact of the meanings of songs and hymns upon people's lives referring to the influences of salvation within the lyrics. In speaking about John Newton's *Amazing Grace*, Collins reflects,

If America were to have a national Christian hymn, many would argue that it would have to be *Amazing Grace*. Because of its roots and the miraculous turnaround found in its message, *Amazing Grace* reflects both the good and the bad found in America's past, present, and future, as well as on the road to individual salvation...to fully appreciate the hymn, one must know the story behind it, and discover the verse that has now been deleted from the song.⁶⁹

J.R. Watson's book, *An Annotated Anthology of Hymns*, is included in this research as a tool for understanding hymns and why they exist. Watson explains that his collection of hymns "are a small representation of the vast number of hymns that have been used in worship over the centuries, and which have come down to us at the beginning of the twenty-first century... To these may be added the new hymns which,

⁶⁸ Vernon M. Whaley, *Exalt His Name: Understanding Music and Worship* (Calumet City, IL: Evangelical Training Association, 2017), 112.

⁶⁹ Ace Collins, *Stories Behind the Hymns That Inspire America: Songs That Unite Our Nation*, (Grand Rapids, MI: Zondervan, 2003), 11.

year by year, continue to enrich our experience.”⁷⁰ The fact that hymns have survived the test of time, demonstrates their value within both personal and corporate worship experience, and affirms the position of this research that hymns reflecting spiritual gifts are valuable in spiritual formation and growth. Watson adds, “The singers of hymns can, in their singing, become different from their ordinary selves; another way of putting it would be to say that they come into the presence of God.”⁷¹

In his book, *The Music of Praise*, Gordon Giles provides insightful commentary concerning a large collection of popular hymns of the past. Giles examines the historical background of the hymns and includes explanation of the inspiration for the hymn. Giles’ book is used within this research as it contains vital contribution to the important role of lyrics within hymns and the relevance of the messages within the lyrics to current worshipers. Giles addresses the purpose of hymns, the scriptural message of hymns, and the use of hymns to build and express relationship with God and each other. As a preface to speaking of the origins of the old hymn, ‘What A Friend We Have in Jesus,’ and in referring to the gift of friendship and relationship with Jesus, Giles offers,

Friendship is one of the greatest gifts of God, whether we are thinking of friendship with God or of our own earthly friends. Without friends we would be significantly diminished, and we tend to pity those who are without friends. It seems to be church communities who foster and value friendship that thrive most, and Jesus himself described his relationship to his disciples as one of friendship.⁷²

⁷⁰ J.R. Watson, *An Annotated Anthology of Hymns* (Grand Rapids, MI: Zondervan, 2002), 1.

⁷¹ *Ibid.*, 4.

⁷² Gordon Giles. *The Music of Praise* (Elsfield Way, Oxford: The Bible Fellowship, 2002), 82.

Giles' book offers affirmation of the important message within the lyrics of hymns; this a vital part of the current research with regards to the use of hymns as a method of experiencing spiritual growth through the revelation of spiritual gifts in hymns.

The book, *The Words We Sing: Bringing Meaning to Worship*, presents a helpful resource to understanding old and new worship music. The author, Nan Corbitt Allen explains her purpose for the book is "...to unwrap these words and phrases in Christian song lyrics that touch our hearts and satisfy our minds."⁷³ Moreover, as this research proposes, Allen's commentary establishes and encourages the observance and digestion of song lyrics as a means to experiencing meaningful worship.

Benjamin Edsall and Jennifer Strawbridge, in the article, "The Songs We Used to Sing? Hymn 'Traditions' and Reception in Pauline Letters," present a substantial source of information on hymns within the Pauline passages. The authors discuss attributes of hymns in the early church. Edsall and Strawbridge state,

In the first place, it is true that early Christians, along with the vast majority of religious groups in antiquity, sang songs of praise to their god ('hymns'). In 1 Cor. 14.15, 26, Paul states, 'What then? I pray in the Spirit, and I pray also with my mind; I sing (ψαλῶ) with the Spirit, and I sing also with my mind.'⁷⁴

Andrew Roby's article, "Worshipful Singing: Four Roles of Song in Worship," examines the area of working together in music; the role of singers and choirs in worship music and song. The article provides insight into collaboration in a worship ensemble. The article assists this research by providing understanding the impact of singing in

⁷³ Nan Corbitt Allen, *The Words We Sing: Bringing Meaning to Worship* (Kansas City, MO: Beacon Hill Press, 2010), Introduction.

⁷⁴ Benjamin Edsall and Jennifer Strawbridge, "The Songs We Used To Sing? Hymn 'Traditions' and Reception in Pauline Letters." 2015, *Journal for the Study of the New Testament* 2015, Vol. 37(3) 290–311 © The Author(s) 2015, Accessed August 21, 2018. <http://journals.sagepub.com/doi/abs/10.1177/0142064X14567054>.

worship. The article brings light to the roles of the ensemble worship singer and is helpful to those in worship ministry. Hymns in music offer reinforcement of the scriptures and ensemble singing within the congregational setting. Roby states, “Our song in worship embraces and expresses the fullness of both our faith and our humanity.”⁷⁵

In the article, “Hymn Performance,” Ken Nafziger elaborates upon hymns within worship, the content of hymns, the meaning within the text of hymns, and the lasting impact of hymns upon worshipers. This research uses Nafziger’s article as insight into hymns as tools for spiritual growth. Nafziger speaks of the spiritual value and lasting impact of hymns as he says,

Every time we pick up a hymnal, if it has done its work properly, we hold in our hands a great cloud of witnesses: well over a thousand years of Christian experience and thought, of poetry and of song, and a testament to the body of singers that the church has been. Simply picking up a hymnal and holding it our hands is invitation to enter that cloud.⁷⁶

The article, “Hymns as a Resource for the Language of Worship,” presents useful insight into the power, impact, and influence of hymns in worship. Written by Robin Knowles Wallace, this article provides examination of the various ways to use hymns within the worship setting. Affirming the current research premise of utilizing texts of hymns as a method of instilling spiritual growth, Wallace asserts,

The worship experience is enhanced when phrases of the scriptures read in worship are woven into hymns, prayers, calls to worship and sermons. Hymns can play a similar role for worship planners. Some preachers have the gift of including hymn texts (or even singing a hymn stanza) within their sermon. Organists find that using a hymn prelude based on one of the tunes being used in that service strengthens the singing and worship experience...As in using scriptural language,

⁷⁵ Andrew Roby, "WORSHIPFUL SINGING: Four Roles of Song in Worship," *The Choral Journal* 57, no. 3 (2016): 58-66. <http://www.jstor.org/stable/24883877>, Accessed August 2018.

⁷⁶ Ken Nafziger, “Hymn Performance,” *The Hymn – A Journal of Congregational Singing*. Ft. Worth, TX 64.3 (Summer 2013) 41-42. <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1445177378?accountid=12085>. Accessed August 21, 2018.

the use of phrases from hymns can draw on the ‘heart language’ of the congregation, weaving the worship experience together, strengthening faith and opening us to fresh revelations of God.⁷⁷

The thesis by Tamara J. Van Dyken, “Singing the Gospel: Evangelical Hymnody, Popular Religion, and American Culture; 1870 – 1940” provides an abundance of referential commentary about the history of hymns in various settings and denominations. Van Dyken focuses upon the gospel hymn, elaborating on the inception of hymns, the structure and content of hymns, the significance and meaning of hymns, the role of the hymns within worship and other settings, and how hymns evolve throughout time. This research utilizes Van Dyken’s thesis as a valuable resource in tracing the impact of hymns within worship past. Additionally, Van Dyken’s commentary is useful to worship leaders and worshipers, in realizing the impact of hymns as a personal and corporate tool for growth in faith. Van Dyken states,

In nineteenth century America, music was seen as a powerful force for change. Whether as a means for cultural uplift or spiritual conversion, music played a critical role in exploiting and directing both individual and communal passion... Like most hymns, the lyrics of gospel hymns cover a wide range of biblical themes, but they tend to focus on the New Testament “gospel” message—the atoning work of Jesus Christ and the promise of heaven.⁷⁸

In the thesis “Sermon Hymns”, Christopher Cody Curtis presents examination of theology in worship via the role of music in worship. Curtis addresses the function of music within corporate worship settings. Additionally, Curtis uses an original composition as an example of music which is written for the purpose of reaching

⁷⁷ Robin Knowles Wallace, “Hymns as a Resource for the Language of Worship” *The Hymn – A Journal of Congregational Song*, Ft. Worth, TX. 58.3 (Summer 2007): 33-37, Accessed August 21, 2018, ProQuest.

⁷⁸ Tamara J. Van Dyken, *Singing the Gospel: Evangelical Hymnody, Popular Religion, and American Culture; 1870 – 1940* (University of Notre Dame: ProQuest Dissertations Publishing, 2008), 10, Accessed August 21, 2018.

congregants in a worship setting which is influenced and infused with contemporary technology. Furthermore, he defines worship and the impact of words and music saying,

It centers on two fundamental aspects: worship is a human's appropriate response to God's revelation and must engage both emotion and intellect...adding a complementary text to music directly enhances the effectiveness of music to penetrate not only the heart but also the mind. Words offer a verbal message upon which the mind can meditate, and music accompanying this text supplements greater emotional connection to and understanding of that message.⁷⁹

This research utilizes reflections of Curtis's *Sermon Hymns* thesis as insight and perspective into the use of hymns and text to impact the effectiveness of worship.

David Helseth's thesis, *The Changing Paradigm of Congregational Music: A Disciples of Christ Response*, examines the use of hymns in worship, the cultural changes which influence hymns, and the elements of change within worship music styles and how they impact worship. This research includes Helseth's thesis as a source of insight into the evolving use of hymns within worship. Furthermore, this source is used within the current research to convey the cultural changes within history which impact the use of hymns within worship settings. Helseth summarizes the importance of using hymns in worship saying,

Down through the centuries people of faith have united their voices in praise to God. Hymns have served as powerful expressions of faith in times of distress. Hymns have united people in a common cause of service and witness. Words and music have joined to be the teachers of faith, scripture and theology. Hymns have moved people to answer the call of discipleship and ministry.⁸⁰

⁷⁹ Curtis, Christopher Cody, *Sermon Hymns* (Greensboro, NC: ProQuest Dissertations Publishing, 2011), Accessed August 20, 2018.

⁸⁰ David C. Helseth *The Changing Paradigm of Congregational Music: A Disciples of Christ Response*. (Clairmont School of Theology: ProQuest Dissertations Publishing, 1997), 2.

CHAPTER THREE

HISTORICAL ELEMENTS OF WORSHIP

Chapter three provides an analysis of the historical and Biblical aspects of worship. The purpose of this content is to present investigative and observational elements about worship with the goal of establishing a foundation on which the interweaving of worship, and worship leadership occurs. The following material offers a premise for worship and worship leadership resulting in spiritual formation and growth through music.

The Foundational Groundwork of Worship

Defining Worship

In speaking of worship, Robert Webber states, “Worship is not a human invention but a God-given gift.”⁸¹ Establishing a clear understanding of the initiation of worship within biblical history, is essential to a foundational groundwork of the interweaving of worship, worship leadership, and spiritual growth. Ross suggests,

If we want to be able to trace these specific details of worship, our best approach is to have a working definition based on what the Bible reveals about the requirements and responses that are the essential elements of worship. Individual worshippers and various groups could then use it to guide their Bible study of the subject. Once people begin to probe this matter of worship, they will discover a richness and a depth to their spiritual experience that they never imagined. Once they catch a vision of the risen Christ in glory and are transported to sing with angels, it will become harder and harder to remain in lifeless and uninspiring services.⁸²

⁸¹ Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 13.

⁸² *Ibid.*, 66.

As early as Genesis 22:5 the first reference to the word *worship* appears. “He said to his servants, ‘Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you’.”⁸³ Through creation, God illustrates His desire to have relationship with us. It is through the act of worship that relationship is established with God. Webber expounds upon relationship through worship saying,

Although God initiated a relationship with Abraham and the patriarchs, and they responded with obedience and worship, the turning point of salvation history in the Old Testament is found in the great saving events of the Exodus. Here, what is true of the Old Testament is also true of the New Testament; an event stands at its center – the Christ event. These great acts of salvation point to the fundamental nature of biblical worship – the epicenter from which all the people of God; central to the covenant is obedience to the Word of the Lord and the ratification of the covenant by sacrifice.⁸⁴

Allen P. Ross states,

Any definition of Christian worship must be formulated within the framework of the Trinitarian nature of the faith. Our worship must be God-centered... must be in Christ, the Son of God, who came into the world and brought salvation to us...because the Holy spirit is the one who enables all spiritual service, all genuine worship must be by the Spirit...When worshippers come away from a service that has been truly spiritual, they will come away with zeal to love and serve the Lord. It will not be contrived or forced, and it will not be momentary enthusiasm rather, the Spirit will continue to work in them to produce godliness.⁸⁵

Fundamental definitions of the word worship reveal observational and reactionary attitudes of people in response to God’s presence. Defining worship begins in the book of Genesis, continues throughout the Old and New Testaments, and culminates in Revelation. “What is important is the fact that God is the creator of all things. God made

⁸³ Genesis 22:5.

⁸⁴ Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 20.

⁸⁵ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications 2006), 66, 67.

everything in the beginning and he will redeem everything in the end.”⁸⁶Through His creation of all things which can be seen and those things which remain unseen, God fills humankind with the inherent wish to relate to Him. People are struck with a feeling of amazement when beholding the wonders of creation. People desire a relationship with God via acts of praise and thanksgiving to God. Romans 1:20 tells us “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” Colossians 1:16 reveals, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.” Noel Due explains,

Worship begins with God. By virtue of his very being as God, and by virtue of his act of creation, God is the initiator of worship. It begins with God, and it was evident in the celestial and terrestrial creation before human beings were brought into existence. This means that when God created our first parents, they came into a worship-filled creation. By implication, their existence was also to be taken up in worship.⁸⁷

Evidence of response to God and relationship with God is found within the Old Testament. Characteristics of obedience, loyalty, and desire for relationship with God are found within the stories of Adam and Eve, Cain and Abel, Enoch, Noah, Abraham, and Moses. God reveals Himself to His people. God’s people subsequently respond to His Revelation. The Mount Sinai scenario also demonstrates God’s presence in worship. Through the processes of revelation and response, God establishes a covenant with His

⁸⁶ Vaughn Roberts, *God’s Big Picture: Tracing the Storyline of the Bible* (Downer’s Grove, IL: IVP, 2002), 27, 28.

⁸⁷ Noel Due, *Created for Worship* (Glasgow, Bell and Bain, 2005), 37.

people.⁸⁸ Vaughn Roberts states, “The covenant with Abraham is a promise of the kingdom of God.”⁸⁹ Additional evidence of worship is found within the stories of David, tabernacle worship, New Testament worship, and the worship in the Early Church. The center of worship and the story of worship are based upon Scripture and evidenced in God’s desire to relate with His people. Webber shares, “What lies at the heart of worship is God’s continual movement toward the peoples of the world and the continual response of the people of God in faith and obedience.”⁹⁰

Defining worship involves response, reaction, and relationship with God through His presence in His creation. The entire worship act is one which provides renewal through personal and corporate efforts. The act of worship is an experience which results in reaffirmation of belief in God, relationship with God, revival of faith, and renewal of commitment to God. Andrew Hill speaks of these elements as he emphasizes several important principles about worship as follows:

- Worship is a response to a person – God as Creator and Redeemer.
- Worship involves the whole person – body, intellect, volition, emotion, etc.
- Worship is complex, diverse, and may be highly specialized.
- Worship is a relationship more than a function or ritual.
- Worship is an active, not a passive, experience.
- Worship may be true or false.
- Worship may be formal or informal, structured or spontaneous.
- Worship is “serious business.”
- Worship is a life-style more than an act or event.
- The act of worship reinforces the attitudes of service, loyalty, and humility necessary for true worship.
- True worship of God is motivated by love, not duty.⁹¹

⁸⁸ Vaughn Roberts, *God’s Big Picture* (Downers Grove, IL: InterVarsity Press, 2002), 49-51.

⁸⁹ *Ibid.*, 55.

⁹⁰ Robert E. Webber *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 13.

⁹¹ Andrew E. Hill, *Enter His Courts With Praise* (Grand Rapids, MI: Baker Books, 1996), 10.

Hill continues by saying that “The definitions of worship...all possess a common denominator: worship is essentially spiritual, an attitude of the heart. Since the heart or inner person is the wellspring or fountainhead of the worship of God, it is necessary to have a right heart before God in order to offer right or true worship.”⁹² The source of all worship is therefore, God the Creator.

Creation: Realization, Response, Relationship

Developing a foundation on which synchronization of worship, worship leadership, and spiritual growth occurs, requires closer observation of worship which stems from the creation of the world and man. Elmer Towns and Vernon Whaley assert,

The immediate human response to God’s revelation is always worship...Before the world was shaped and formed, God created worshippers and a place where worship would reside...God asked these questions of Job and revealed that the very first act during God’s creative process inspired worship. The angels worshipped God for his mighty acts. They worshipped him for the beauty of his creation. They worshipped him in his holiness.⁹³

Noel Due observes the realization of worship saying that,

God’s decision to create the universe is the effective cause of worship. He creates and that which springs into being through his Word and Spirit as a result of his creative will, worships. The worship of humanity may stand at the pinnacle of the worship of creation, but it is not the sum total of worship. It is clear that the angelic beings worship.⁹⁴

In speaking about the definition of worship David Peterson observes,

A starting-point for discussions about Christian worship has been the observation that the English word ‘worship’ means by derivation ‘to attribute worth’, suggesting that to worship God is to ascribe to him supreme worth... the Old Testament teaches that the sacrificial system, which was given by God to be the

⁹² Ibid., 11.

⁹³ Elmer L Towns, and Vernon M. Whaley, *Worship through the Ages* (Nashville, TN: B&H Academic, 2012), 9.

⁹⁴ Noel Due, *Created for Worship* (Glasgow, Bell and Bain, 2005), 35.

means of dealing with the problem of sin and maintaining covenant relationship with his people, was only effective because of his promise and his gracious enabling. Such teaching finds important expression in the New Testament focus on Christ's death as the mean by which we are sustained in an eternal relationship with God.⁹⁵

“In the beginning God created the heavens and the earth.”⁹⁶ The familiar words of Genesis 1:1 provide the source of the Creation story within God's Word. It is through God's Creation that precedent is established for His desired relationship with His people. Noel Due states, “From the perspective of our relationship to God as our Creator-Father, in whose image we have been made, worship is natural to us...God is to be worshipped, not simply because he demands it to be, but because this is the proper destiny of his creation.”⁹⁷ Realizing God's presence, responding to Him, and building a relationship with Him takes place in the act of worship.

Establishing the Central Elements of Worship

Places, Patterns, and Practices

Arriving at a definition of worship which originates and is realized through God's Creation, perpetuates further examination of how, when, and where worship has taken place throughout time, and how it affects worship today. Hence, it is evident throughout the records in Genesis that the places, patterns, and practices of worship occur first by the angels while continuing in the lives of the those within early biblical history. Worship takes place in various ways evident in the act of regret for their disobedience by Adam

⁹⁵ David Peterson. *Engaging with God* (Downers Grove, IL: InterVarsity Press, 1992), 17, 19.

⁹⁶ Genesis 1:1(KJV).

⁹⁷ Noel Due, *Created for Worship* (Glasgow, Bell and Bain, 2005), 39.

and Eve, to Noah's obedience to God to preserve nature and mankind. David Peterson states,

It is a distinctive feature of Old Testament religion that when God revealed himself more was involved than displays of power in nature or supernatural phenomena. Words of covenant promise and demand lie at the heart of God's encounters with the patriarchs. Even before God engaged with them in this way, the Bible indicates that those who called upon him and sought to serve him did so within the context of his continuing communication with them (*e.g.* Noah in Gn. 6-9).⁹⁸

Additional examples of early biblical worship during this time includes faithful and obedient worship by Abraham, Moses, Joshua, and tabernacle worship in Leviticus and Numbers. Furthermore, authentic worship is demonstrated in the faith of the prophets. The book of Samuel recounts the prayers of Hannah and Samuel's role in the temple. Genuine worship is evident in the prayers of David. Additionally, the rebuilding of the temple and transcription of scriptures by Ezra assisted with renewing worship. The leader Nehemiah displayed sincere worship of God through prayer and renewal of covenants.⁹⁹ Another substantial contribution to worship during this time is the Psalms. The Psalms provide a manner of worship involving praise, reverence, joy, love, faith, and security with God. The Old Testament provides numerous examples of worship which are revelation moments by God, followed by the responses of His people. Revelation-response is evident in the way people exult God through singing, musical instruments, dancing, and offerings of sacrifice. These actions and responses show expressions of various emotions and covenantal relationships to God.¹⁰⁰

⁹⁸ David Peterson, *Engaging with God* (Downers Grove, IL: IVP, 1992), 25.

⁹⁹ John Witvliet, *Worship Seeking Understanding* (Grand Rapids, MI: Baker, 2003), 25, 26.

¹⁰⁰ Elmer L Towns, and Vernon M. Whaley, *Worship Through the Ages* (Nashville, TN: B&H Academic, 2012), 41.

Plan, Purpose, and Participation

The New Testament also provides examples of the central elements of worship. The Gospel accounts further tell the story of Jesus' life beginning with Mary's praise to God, the anticipated arrival of John and Jesus, and the birth of Christ announced by the angels singing praise. (Luke 1: 46-55, Luke 1: 13-17, Luke 1: 67-79, Luke 2: 13-14). Worship is expressed as an integral part of the life of Jesus. Ross observes, "Jesus did much of his teaching and many of his works in settings of worship."¹⁰¹ The plan, purpose, and participation in worship unfold during Passover and the Last Supper. These two events reveal the new relationship wherein Jesus is Himself the new covenant.¹⁰² Moreover, this establishes Jesus as the center of all worship. Jesus gives the ultimate sacrifice through the event of the crucifixion which redeems all people from eternal sin and damnation. In speaking about Jesus and worship Peterson states,

Jesus' whole life was an example of sacrificial service to God and his people. Yet obedience to the Father ultimately led him to offer himself in death, as the final and perfect expression of uncompromising worship...He offered himself as 'a ransom for many' and as a perfect sacrifice for sins, thus inaugurating the new covenant.¹⁰³

The second chapter of Acts describes the events of Pentecost. Peter emphasizes the essential role of the Holy Spirit in worship, the importance of repentance and baptism, and receiving the gift of the Holy Spirit.

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and

¹⁰¹ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications 2006), 373.

¹⁰² David Peterson, *Engaging with God* (Downers Grove, IL: IVP, 1992), 109.

¹⁰³ *Ibid.*, 129.

had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.¹⁰⁴

Regular worship is established at Pentecost. Towns and Whaley contribute, “What happened at Pentecost changed worship forever...this was the beginning of the church age...Followers of Christ can now worship God everywhere...they can now worship Jesus in their hearts.”¹⁰⁵ Hill adds, “After Pentecost and the beginning of the church, God dwells with his people in the new covenant by means of his indwelling Holy Spirit.”¹⁰⁶

In the book of Romans, Paul’s worship practices change the church of the first century, as he preaches the gospel, offers homilies, and confessions of faith. Paul encourages worship consisting of preaching, as a lifestyle, and as a personal action. Later John speaks of the ‘end times’ and of worship in Heaven; while instructing people in worship methods. In Hebrews, Jesus is seen as worship leader and high priest, affording people a direct route to worship with Him. James is considered a respected and loyal leader of the church in Jerusalem, instructing people in worship in his writings; stressing prayer and anointing.¹⁰⁷ Lastly, in Revelation, “God has given us a revelation of things to

¹⁰⁴ Acts 2:42-47.

¹⁰⁵ Elmer L Towns, and Vernon M. Whaley, *Worship Through the Ages* (Nashville, TN: B&H Academic, 2012), 49.

¹⁰⁶ Andrew E. Hill, *Enter His Courts With Praise* (Grand Rapids, MI: Baker Books, 1996), 188.

¹⁰⁷ Elmer L Towns, and Vernon M. Whaley, *Worship Through the Ages*. (Nashville, TN: B&H Academic, 2012), 50, 51.

come, and especially a revelation of what worship will be like when we actually enter into the presence of our holy Lord.”¹⁰⁸

A short time after the ascension of Jesus, “people were free to practice religions of their choice - as long as they honored Rome above all else.”¹⁰⁹ In the effort to spread Christianity, many people faced martyrdom, their efforts having paved the way for our worship practices today.¹¹⁰ Worship music during this era includes singing of “psalms of Scripture texts, hymns of doctrine and faith, and spiritual songs. During the third and fourth centuries, the church saw a renewal of theology and evangelism through music.”¹¹¹

It is through these Old and New Testament events that worship is developed. Worship has ensued through time in various places, patterns, and practices. It is through these crucial elements of worship that God’s plan and purpose are revealed resulting in the participation of all believers in worship of Him. We are called to and respond with worship of our living Savior, Jesus Christ God’s only Son.

Called to and Responding with Worship: From the Beginning and Beyond

Created and Called

“There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism. One God and Father of all, who is above all,

¹⁰⁸ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications, 2006), 470.

¹⁰⁹ Ray Vander Laan, *Early Church Discovery Guide* (Grand Rapids, MI: Zondervan, 2008), 15.

¹¹⁰ Elmer L. Towns, and Vernon M. Whaley, *Worship Through the Ages* (Nashville, TN: B&H Academic, 2012), 68.

¹¹¹ *Ibid.*, 77.

and through all, and in you all.”¹¹²Undeniably biblical history reveals that we are called, instructed, commanded, and commissioned to disciple others as Jesus has taught us. If then, we are called to relationship with God as a result of His Creation, it is therefore through creation that we are compelled to react and display our emotions before God the Creator of all. In speaking about being called to worship Gary Mathena says, “We have been created to worship. We have been commanded to worship. We have been called to worship.”¹¹³The book of Ephesians tells us,

I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. ... So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ...speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.¹¹⁴

God, through Creation, demonstrates His plan for all humankind. As part of Creation, we are therefore, part of His plan. Not only are we created in God’s image, but God gives responsibility for the care of His Creation to human kind. God entrusts us with His creation by calling us to relationship with Him. Due states, “God is to be worshipped, not simply because he demands to be, but because this is the proper destiny

¹¹² Ephesians 4:4-6.

¹¹³ Gary Mathena, *One Thing Needful: An Invitation to the Study of Worship* (Bloomington, IN: Crossbooks, 2013.), 12.

¹¹⁴ Ephesians 4:1-6, 11-13, 15-16 (NIV).

of his creation. Anything less dishonors him and disfigures it.”¹¹⁵ It is a natural inclination to react to God with worship. Whaley explains being called to worship saying,

Our instinctive response in knowing God personally is worship. ... God’s work of revelation was first presented in Creation; was fulfilled through God’s Son, Jesus; and will be perfected when saints of all ages join in worship around the throne of heaven. ... He provided time for repose, contemplation, restoration, and response, giving us a model for worship. The Creation account is, in fact, God’s call to worship, for in it, He reveals to us His person, presence, power, plan, and purpose. ... His very first act was to create. He formed us in His image and placed within us the desire to know Him, fellowship with Him, love Him supremely -- and worship Him.¹¹⁶

Due asserts, “...human beings were formed in God’s image to lead the creation in worship of the God, who created all things.”¹¹⁷ “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”¹¹⁸

Realization of God’s call is comprised of many facets within biblical history. God’s revelation through creation, the evidence of His covenantal relationships with His people, and His unveiling of His plan of salvation for all humankind, are seen throughout the Old Testament. Castleman states,

Christians do not worship or serve God to either merit or encourage divine faithfulness. Worship, mission, witness and all Christian service is a response to the God who has demonstrated his faithfulness already. The basic pattern of biblical worship evident in these texts is that it is God who initiates the encounter, not the worshiper. This leads to a foundational pattern for biblical worship in which a ‘call to worship’ using God’s Word signals that it is God, not the worship leader, who invites his people to worship. Worship is a response to the call of God. Worship happens at the initiative of God’s grace and is only made possible by his mediating presence on the worshiper’s behalf. Throughout Scripture,

¹¹⁵ Noel Due, *Created for Worship* (Glasgow, Bell and Bain, 2005), 39.

¹¹⁶ Vernon M. Whaley, *Called to Worship* (Nashville, TN: Thomas Nelson, 2009), 3, 4.

¹¹⁷ Noel Due, *Created for Worship* (Glasgow, Bell and Bain, 2005), 40.

¹¹⁸ 2Timothy 1:9 (KJV).

biblical worship is increasingly marked by the need for God to provide the efficacious grace that makes worship acceptable and pleasing to him.¹¹⁹

It is through God's sacrifice of His only Son, Jesus Christ, that the gift of salvation and grace has been gifted to all people. God initiates the call to worship. God brings us to worship through Jesus Christ. Because of Jesus, we are given grace to come into His presence to offer praise, thanksgiving, honor, and adoration to our Lord God Almighty, Creator and Heavenly King.¹²⁰ God's purpose is directly connected to the calling He extends to us. By granting us life, God has included us in His purpose. Through worship, He engages with worshipers in relationship as His purpose unfolds within our lives and the life of His Church. Brian Houston reflects, "To live as one who is saved is to be connected to Jesus Christ, to live as one who is called is all about serving him, and 'to be graced' relates to God's enabling or empowering. When you decide that your salvation is about God, and you combine that with your calling, he adds his grace to it, and suddenly you are on course with his purpose and destiny."¹²¹

Responding to God in worship involves service and leadership. The act of worship proceeds not only as a responsive act to Creation, but also as a commitment to serving Him through leading others in worship. God's plan includes pre-creation and post-creation elements, exhibiting His control and unveiling His purpose of salvation through His Son Jesus Christ.¹²² Matt Boswell speaks of the responsibility of leading others in worship saying,

¹¹⁹ Robbie F. Castleman, *Story Shaped Worship* (Downers Grove, IL: IVP Academic, 2013), 37.

¹²⁰ *Ibid.*, 81.

¹²¹ Brian Houston, *For This I Was Born* (Nashville, TN: Thomas Nelson, 2008), 69, 70.

¹²² Vaughn Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downer's Grove, IL: IVP, 2002), 49.

It is a high calling to be a worship leader. Through songs, prayers, and words we help our church leaders proclaim the gospel, the full counsel of God's Word from Genesis to Revelation. Through our words and actions, we call people to stand in the glorious victory of the cross, to raise their hands in a united gesture of praise, to confess their sins with humble spirits, and bodies, to be sent out in mission filled with the confidence and assurance that the Holy Spirit is powerfully present and at work.¹²³

Commanded and Commissioned

The book of Matthew provides the account of Jesus as he provides the Great Commandment and the Great Commission.

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy 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...And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.¹²⁴

“Worship leaders, make no mistake. Your leading of others in worship serves to fulfill the Great Commission.”¹²⁵ In the Great Commandment and Great Commission Jesus provides the directive for leadership and subsequent discipleship. Worship is the means with which discipleship is put into action. The elements of worship provide the outlet for experiencing the Word of God and His sacraments. It is through worship that people are united in Christ Jesus and led in His Holy Spirit in singing, prayer, and His Word.¹²⁶ Worship leaders have the responsibility of leading in the example of Jesus. It is

¹²³ Matt Boswell. *Doxology and Theology*. Nashville (TN: B&H Publishing Group, 2013), 122.

¹²⁴ Matthew 22:36-40, 28: 18-20.

¹²⁵ Zac Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams* (Grand Rapids, MI: Zondervan, 2016), 52.

¹²⁶ Ibid.

Jesus, the Great Shepherd who calls us to follow him and disciple others in His example.¹²⁷ “I am the good shepherd, and know my sheep, and am known of mine.”¹²⁸ By answering God’s call we fulfill relationship with God through worship. Through answering a call to worship leadership, we are called to discipleship of others. Through heeding His Great Commandment and Great Commission, worship leaders disciple others while fulfilling God’s purpose in preparation for eternal life with Him.

In his introduction to the Great Commission, Charles Stanley speaks of

God’s formula for spiritual growth...we are called to be doers of what we learn from God’s Word...doers are those who become involved with other people in doing God’s work...We are always called to do God’s work in association with others who are of like mind and heart.¹²⁹

Stanley continues, “Our supreme involvement with others is rooted in love...Love is expressed by giving...We are called to literally ‘spend ourselves’ in service to others.”¹³⁰

Leadership roles of mentoring, discipleship, evangelism, preaching, and ministry, are based upon the Great Commandment to love one another. We grow in faith by the love we share with one another; with the love we are given by God. Worship leaders have a great responsibility to disciple both personally and in leading others. Jesus offers an example of teaching and leading in speaking to the disciples, “And he saith unto them, follow me, and I will make you fishers of men.”¹³¹ We are called by faith to walk with

¹²⁷ Matt. Boswell, *Doxology and Theology* (Nashville, TN: B&H Publishing Group, 2013), 24.

¹²⁸ John 10:14.

¹²⁹ Charles F Stanley, *Pursuing A Deeper Faith* (Nashville, TN: Thomas Nelson, 2011), 92.

¹³⁰ *Ibid.*, 95.

¹³¹ Matthew 4:19.

God, to grow in His Word, and as disciples, leaders, and ministers of His Word, we have the responsibility and mission of guiding others in His path, according to His Word.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature.”¹³²

The Rudiments of Worship Leading

Preparation, Presentation, Participation

Being called to worship and leading others in worship occurs in Genesis and continues through Revelation. All worship leadership roles involve basic elements of preparation, presentation, and participation. Understanding the influential aspects of the role of worship leader greatly impact worship and the worshiper. Bob Kauflin contributes,

Worship matters. It matters to God because he is the one ultimately worthy of all worship. It matters to us because worshiping God is the reason for which we were created. And it matters to every worship leader, because we have no greater privilege than leading others to encounter the greatness of God. That’s why it’s so important to think carefully about what we do and why we do it.¹³³

Undergirding the role of worship leadership is the realization that leading others is a responsibility of fulfilling God’s plan and purpose. Worship, therefore, produces the need for worship leadership. Faith is determined by God’s plan for our lives. Demonstrating faithfulness to God through worship and worship leadership is an act of expressing our faith. Worship leaders answer a call to share our faith in God’s plan with

¹³² Mark 16:15.

¹³³ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 19.

others.¹³⁴ Worship leadership involves demonstration of faith and surrender to God.

Kauflin tells us, “Our great privilege as worship leaders is to help people see through the eyes of faith how great God has actually revealed himself to be ... God’s word is his self-revelation to us. While we don’t actually worship the Word of God, we come to know his greatness through it.”¹³⁵

We have different gifts, according to the grace given to each of us. If your gift is prophesying then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.¹³⁶

Ephesians 6:7 tells us “Serve wholeheartedly, as if you were serving the Lord, not people.”¹³⁷ Leading worship is an act of service to others. Ephesians encourages worship leaders to serve with commitment and full devotion to the Lord. Worship leaders aspire to guiding and empowering others while preparing themselves to be equipped to serve. Acquiring and maintaining skills, knowledge, and a positive mindset helps worship leaders strive for providing effective worship through continual focus upon God.¹³⁸

The mindset of a worship leader must be a consciousness of reflecting God in every aspect of daily life. Being willing to be flexible, helpful, adjusting to other’s needs, working together, willingness to listen, and lending extra instruction time to others; increase overall confidence within individuals. The role of worship leader must include

¹³⁴ Ibid., 58.

¹³⁵ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 62, 63.

¹³⁶ Romans 12:6-8 (NIV).

¹³⁷ Ephesians 6:7 (KJV).

¹³⁸ Ibid., Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God*, 67.

the characteristics of kindness and love. Of utmost importance to a leader is empathy and compassion for others.¹³⁹ Exercising self-control and patience, exhibiting proper communication skills and conduct, reflecting God’s example of love, and demonstrating faith, purity, and holiness in God’s presence are essential elements in the lives of worship leaders.¹⁴⁰ Hicks speaks of the importance of living and leading others in the presence of God through His Holy Spirit by being sensitive to others, engaging others emotionally, and coaching others in faith and awareness of God’s presence.¹⁴¹ One must understand that individuals are experiencing their own life situations, ones that might include difficulties, turmoil, and stress. Showing consideration for others is important to promoting the good news of Christ and revealing the Glory of God to others. Reflecting the goodness of God and Christ Jesus, through our own lives and actions is a positive way of influencing others in their worship experiences. “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”¹⁴² We worship through faith, in spirit and truth. “But the hour cometh, and now is, when the true worshippers shall worship him. God is a Spirit: and they that worship him must worship

¹³⁹ Zac Hicks, *The Worship Pastor A Call to Ministry for Worship Leaders and Teams* (Grand Rapids, MI: Zondervan, 2016), 38, 39.

¹⁴⁰ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 44-48.

¹⁴¹ Zac Hicks, *The Worship Pastor A Call to Ministry for Worship Leaders and Teams* (Grand Rapids, MI: Zondervan, 2016), 39.

¹⁴² II Peter 1:8, 11.

him in spirit and truth.”¹⁴³ Webber reflects, “Because worship is an act of communication between God and his people, worship must touch the lives of people, stimulate personal and spiritual formation.”¹⁴⁴ Leading worship is a spiritual discipline of service. Worship leaders share the good news of Christ Jesus by leading others in their walk of faith, so that others might have the promise of eternal life with Him. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”¹⁴⁵

“What lies at the heart of worship is God’s continual movement toward the peoples of the world and the continual response of the people of God in faith and obedience ... Absolutely fundamental to Christian worship is the praise of God.”¹⁴⁶ Worship leaders commit to the role of leading others in meaningful worship; in thanksgiving, honor, glory, and praise to God. Planning worship steeped in the spiritual gifts, reflecting the spiritual gifts within leadership roles, expressing the spiritual gifts with one another through worship, is worship which is built on the foundation of the greatest gift of all from God the Father, His Son, the leader of all worship, Jesus Christ.¹⁴⁷

¹⁴³ John 4:23, 24 (KJV).

¹⁴⁴ Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 13.

¹⁴⁵ John 3:16.

¹⁴⁶ Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 19, 21.

¹⁴⁷ *Ibid.*, 69.

CHAPTER FOUR

A SYNCHRONICITY OF SPIRIT AND SONG

Chapter four proposes that a unifying element within worship, worship leadership, and the worshiper occurs as synchronicity; being expressed through spiritual gifts. Furthermore, this chapter provides observation of the role of spiritual gifts expressed through Scripture. The content of chapter four illuminates the importance of including focus upon the spiritual gifts in worship through hymns, psalms, and spiritual songs, particularly within the Pauline passages of Scripture.

Word of God

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.”¹⁴⁸ Through the Word of God, God speaks. His Word, the Scriptures, provide resources of information, guidance, and inspiration to the past, present, and future of worship and worship leadership. Worship is invoked by God. Michael Walters offers, “Worship is never far from the surface or intent of any biblical text. From the story of Creation, which some have termed a cosmic call to worship, to the indescribable scenes of the Apocalypse, the praise of God is of foremost interest in Scripture.”¹⁴⁹ Worship which is based upon the Word of God reinforces the knowledge of the scripture and worship therefore; worship music that is infused with the Word of God

¹⁴⁸ John 1:1-5 (NRSV).

¹⁴⁹ Michael Walters, *Can't Wait for Sunday* (Indianapolis, IN: Wesleyan Publishing, 2006), 37.

has a direct impact upon the worship experience. Furthermore, it is God's Word that reveals the act of worship. Scripture provides examples of the structure of worship past and how worship is to continue in the present and future. The scriptural accounts of worship offer the foundation upon which worship pastors, leaders, and worshipers relate with God and each other while uniting in faith and praise.¹⁵⁰ Speaking of Old Testament and New Testament worship Walters adds,

Acceptable worship in the Old Testament included homage, service, and reverence, demonstrated in the whole of life. We worship as a way of keeping ourselves in harmony with God...The New Testament has much less to say about the manner in which worship should be done than does the Old Testament. While the New Testament is clear about the central focus of worship – Jesus Christ – it is less clear about how worship should be conducted...the New Testament hints at the role of the Trinity in authentic worship...several contemporary evangelical worship leaders are beginning to recover the place of the Trinity in worship by composing music and litanies with Trinitarian themes and by finding creative ways to honor Father, Son, and Holy Spirit in corporate worship.¹⁵¹

As a manner of reflection upon worship and worship leadership, the following compilation of Scripture verses is included in this research. This list is intended as a sample and not an exhaustive offering of reflective material on how worship and worship leadership are interwoven with spiritual growth and formation. Additionally, the verses of Scripture are included as a prelude to the discussion of the gifts of the spirit by God. Examples of Scripture show the core of worship, worship leading, and worship in praise through prayer and song. Scripture, unless otherwise noted, is from the New Revised Standard Version of the Bible. Additional scriptural examples are listed within Appendix B at the close of this research.

¹⁵⁰ Walters, *Can't Wait For Sunday*, 35-37.

¹⁵¹ *Ibid.*, 38-39.

Old Testament Worship, Worship Leadership, Spirit, and Song

- He said, I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain. (Exodus 3:12)
- Then the Lord said to Moses, “Go to Pharaoh and say to him, ‘Thus says the Lord: Let my people go, so that they may worship me.’ (Exodus 8:1)
- Hear, O Israel: The Lord is our God, the Lord alone. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. (Deuteronomy 6:4-5)
- So now, O Israel, what does the LORD your God require of you? Only to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to keep the commandments of the LORD your God and his decrees that I am commanding you today, for your own well-being. (Deuteronomy 10:12-13)
- Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, “Stand up and bless the Lord your God from everlasting to everlasting. Blessed be your glorious name, which is exalted above all blessing and praise.” And Ezra said: “You are the Lord, you alone; you have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them. To all of them you give life, and the host of heaven worships you. (Nehemiah 9:5-6)
- Ascribe to the Lord the glory of his name; worship the Lord in holy splendor. (Psalms 29:2)
- Make a joyful noise to the Lord, all the earth. Worship the Lord with gladness; come into his presence with singing. (Psalms 100:1-2)
- Then Moses and the Israelites sang this song to the LORD: “I will sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea. The LORD is my strength and my might, and he has become my salvation; this is my God, and I will praise him, my father’s God, and I will exalt him. (Exodus 15:1-2)
- Then the prophet Miriam, Aaron’s sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing.(Exodus 15:20)
- It was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord, “For

he is good, for his steadfast love endures forever,” the house, the house of the Lord, was filled with a cloud (2 Chronicles 5:13)

New Testament Worship, Worship Leadership, Spirit, and Song

- For where two or three are gathered in my name, I am there among them. (Matthew 18:20)
- When they had sung the hymn, they went out to the Mount of Olives. (Mark 14:26)
- About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. (Acts 16:25)
- May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. (Romans 15:13)
- What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also. (1 Corinthians 14:15)
- Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. (Colossians 3:16)
- I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.” (Hebrews 2:12)
- Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. 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.” (John 4:21-24)
- And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing, “Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.” And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives forever and ever, the twenty-four elders fall before the one who is seated on the throne and worship the one who lives forever and ever; they cast their crowns before the throne, singing, “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.” (Revelation 4: 8-11)

- He said in a loud voice, “Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the springs of water.”(Revelation 14:7)

Evidence of God’s posture on worship and worship leadership is found within the Old Testament covenants. John MacArthur states, “The theme of worship dominates the Bible...From the beginning in Genesis all the way through to the consummation in Revelation, the doctrine of worship is woven into the warp and woof of the biblical text.”¹⁵² The commandments are provided by God as a method of designing and regulating worship. Furthermore, the importance of the place of worship is seen by the intricate details of the plans for the Tabernacle, it being exclusively utilized for worship.¹⁵³ In the New Testament, God affirms the act of worship through the words of Jesus saying, “The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”¹⁵⁴ MacArthur emphasizes, “Clearly, there is something so unique, so holy about worship that is set utterly apart from anything else in the human dimension. No one may take from God that which He has devised for His own glory!”¹⁵⁵ It is within the New Testament that God reveals his feelings on how the attitude and approach to worship. Boswell explains,

Jesus makes it clear in John 4:19-24 that God cares very deeply that we approach Him with the right inner attitude (‘worship in spirit’) and according to His revelation (‘worship in truth’). God cares deeply how His people worship Him, and so it stands to reason that He also cares about who leads His people in

¹⁵² John MacArthur, *Worship: The Ultimate Priority* (Chicago, IL: Moody Publishers, 2012), 15.

¹⁵³ *Ibid.*, 16.

¹⁵⁴ Mark 12:30.

¹⁵⁵ *Ibid.*, 17.

worship. For worship leaders to understand their identity, the Word of God must inform them.¹⁵⁶

Throughout the New Testament, evidence of worship and the instructions for leading worship are found. The Scriptures hold the story of God's love for all, and His commissioning us to disciple others, filling them with knowledge of His Word. It is through God's gift of His Son, and His incarnate Word, that we are to reflect His Light and Love to others. Boswell speaks of these points saying,

What we find from a cursory view of Acts 20:17-38 is that overseers (*episkopous*, v.28) or elders (*presbuteros*, v.17) are mandated with the sacred task of shepherding the people of God. These terms of leadership are interchangeable throughout the New Testament, and are given the unique role of teaching the church (1Tim. 4:11-16). It is through this lens of leading and teaching that the modern practice of the worship leader can be seen. From deciding the songs of the local congregation, to leading in public prayer and praise, the worship leader is a shepherd and teacher.¹⁵⁷

Reflecting on worship throughout the ages, Daniel Block asks,

How then can our worship be more glorifying to God? How can it be more transformative and transforming? How can we ensure integrity in our worship... Let us pray that through his Word and by his Holy Spirit, the Lord would fill us with reverence and awe, so that when we come before him, we might express our submission and homage in ways that please him. Finally, let us receive his blessing with joy, knowing that our worship, driven by the Holy Spirit and focused on Jesus Christ the Son, is pleasing to God the Father.¹⁵⁸

Relying on God's Holy Word and leading others in worship is explained by Boswell as,

Here is the very heart of Biblical worship: God speaks, and we respond. This fundamental principle of 'revelation and response' should guide every form and part of our worship service. God speaks through His Word, through His Son, through His Holy Spirit and we respond in covenant faithfulness through our

¹⁵⁶ Matt Boswell, *Doxology and Theology* (Nashville, TN: B&H Publishing Group, 2013), 24.

¹⁵⁷ Ibid.

¹⁵⁸ Daniel I. Block, *For the Glory of God* (Grand Rapids, MI: Baker Academic, 2014), 80.

words, our songs, our bodies, our service to each other and, ultimately, to the world.¹⁵⁹

Donald Whitney discusses further the focus upon God and responding to Him through worship in spirit and truth. He addresses the “Spiritual Discipline of worship”¹⁶⁰ by saying, “The more we focus on God, the more we understand and appreciate how worthy He is. As we understand and appreciate this, we can’t help but respond to Him...Therefore, our responsibility is to seek God by means of Christ and the Bible. As the Holy Spirit opens the eyes of our understanding, we see God revealed in Scripture and respond.”¹⁶¹ Charles Stanley adds, “God desires that we function as a ‘body’ – each person contributing his or her gifts for the healing, enrichment, and edification of the whole body. We are *challenged* to do this in God’s Word, and the individual challenges we feel regarding the development of our personal gift should always be seen in the light of this greater challenge.”¹⁶²

God has gifted all Creation with His Holy Spirit to lead us as we lead others. His gift of the Holy Spirit is explained in Ephesians 1:11-14,

In Christ we have also obtained an inheritance, having been destined according to the purpose of Him who accomplishes all things according to His counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of His glory. In Him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in Him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God’s own people, to the praise of His glory.

¹⁵⁹ Boswell, *Doxology and Theology*, 128.

¹⁶⁰ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*. (Colorado Springs, CO: NavPress, 1991), 86.

¹⁶¹ *Ibid.*, 87, 88.

¹⁶² Charles Stanley, *Ministering Through Spiritual Gifts*, (Nashville, TN: Thomas Nelson, 1999), 7.

Moreover, God gifts us with abilities which enable us to live in service of Him. McCrae states, “Ability in any sphere of the Lord’s service, ability that enables one to do an effective piece of work that glorifies God and advances the cause of Christ, is to be traced to a spiritual gift.”¹⁶³

The Spiritual Distinction

What no eye has seen, what no ear has heard, and what no human mind has conceived—the things God has prepared for those who love him— these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. For who knows a person’s thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God. What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words. The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit. The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, for, Who has known the mind of the Lord so as to instruct him? But we have the mind of Christ.¹⁶⁴

The preceding words from 1 Corinthians chapter 2, reveal that it is by God’s spiritual presence that we are carried through an earthly existence to a spiritual and eternal relationship with Him. In addition to gifting us with creation and life, God has gifted us with His revelation through the Holy Spirit. Furthermore, God has given us spiritual gifts through which we are able to unite in the body of Christ, in His presence, for His glory. As early as Genesis 1, reference to the Spirit is made in verse two, “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was

¹⁶³ William McCrae, *Dyanmics of Spiritual Gifts* (Grand Rapids, MI: Zondervan, 1976), 19.

¹⁶⁴ 1 Corinthians 2:9-16 (NIV).

hovering over the waters.”¹⁶⁵ The Old Testament book of Numbers, refers to spiritual distinction saying,

So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again. Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, “My lord Moses, stop them!” But Moses said to him, “Are you jealous for my sake? Would that all the LORD’s people were prophets, and that the LORD would put his spirit on them!”¹⁶⁶

Again, in Numbers 27:18 mention of God’s Spirit, the Spirit of leadership occurs, “So the LORD said to Moses, ‘Take Joshua son of Nun, a man in whom is the spirit, and lay your hand upon him’.”¹⁶⁷ In the New Testament book of John, Jesus mentions the Holy Spirit saying, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.”¹⁶⁸ Acts 2 shows the Holy Spirit coming into the world, “When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them

¹⁶⁵ Genesis 1:2 (NIV).

¹⁶⁶ Numbers 11:24-29 (NRSV).

¹⁶⁷ Numbers 27:18.

¹⁶⁸ John 14:26.

ability.”¹⁶⁹ Other scriptural reference to the indwelling of the Holy Spirit within the life of a Christian is seen in Romans and 1Thessalonians:

- Because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. (Romans 8:2 NIV)
- In order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit. (Romans 8:4 NIV)
- And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you. (Romans 8:11 NIV)
- Because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake. (1Thessalonians 1:5 NIV)
- You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit. (1Thessalonians 1:6 NIV)
- Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit. (1Thessalonians 4:8 NIV)

Recognition of spiritual distinction and realization of spiritual gifts are key components to a relationship with God. Lloyd Edwards reflects, “The discernment and use of our spiritual gifts can be an important part of our spiritual journey...The spiritual journey is a dialogue between humans and God, marked by growing attentiveness and responsiveness to the movings of the Holy Spirit.”¹⁷⁰ One of the ways to encounter relationship with God is in commemorating His greatest gift, Jesus, through the Holy Eucharist. Celebrating the presence of Jesus in the Eucharist reminds us that He is with us now and throughout life

¹⁶⁹ Acts 2:2-4.

¹⁷⁰ Lloyd Edwards, *Discerning Your Spiritual Gifts* (Boston, MA: Cowley Publications, 1988), 108.

eternal. It is in communing with Him through the Eucharist that all aspects of the liturgy are experienced. Edwards explains this by saying,

The Eucharist begins with the words, ‘Blessed be God: Father, Son, and Holy Spirit. And blessed be his kingdom, now and forever.’ In that ascription is combined an act of praise and a recalling of Jesus’s vision and ours, the kingdom of God. The joining of praise with the vision of the kingdom of God affirms that the kingdom is a gift and is not of our own making. At the beginning of the liturgy we use several other ways – music, silence, art and architecture – to help us into a spirit of contemplation...In listening for God’s call, we may ask...What are my gifts? ¹⁷¹

The Spiritual Gifts

Defining Spiritual Gifts

If worship and worship leadership is interwoven with spiritual gifts, then defining the spiritual gifts unfolds within the New Testament. By looking at the Pauline passages, one is afforded an understanding of the spiritual gifts. Edwards explicates,

The term ‘gift’ is used many times in Holy Scripture, and it is used in two ways. Generally speaking it refers to any kind of gift, and may be summarized in these two statements, ‘Every good endowment and every perfect gift is from above...’(James 1:17) and the primary gift of God is the Holy Spirit. All gifts are from God, and the greatest one, from whom all others flow, is the Holy Spirit. The second and more specific use of the term ‘gift’ refers to what are called spiritual gifts. Even here the terminology is a little misleading, for only in Romans 1:11 is the term ‘spiritual gifts’ used. I prefer the term ‘gifts for ministry,’ for that is their purpose, but ‘gifts for ministry’ is not a biblical term. ‘Gift’ in this sense refers to the ability of an individual to perform particular acts of ministry – healing, teaching, preaching, for example – which are needed by the church for its mission.¹⁷²

In the book of 1 Peter explanation of gifts is given saying, “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has

¹⁷¹ Ibid., 116, 117, 119.

¹⁷² Ibid., 15, 16.

received.”¹⁷³ Edwards continues, “Spiritual gifts are preeminently about ‘God’s varied grace,’ about the various ways that grace is given to individuals and through them to the communities of faith to which they belong, and about the stewardship of that grace.”¹⁷⁴

Focusing upon the following prominent passages of New Testament Scripture, illuminates and applies the role of spiritual gifts through stewardship in worship and worship leadership. These verses are:

- For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness. (Romans 12:4-8, [NRSV])
- Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. (1 Corinthians 12:4-11)
- For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit...But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body...But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it...Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are

¹⁷³ 1 Peter 4:10 (NRSV).

¹⁷⁴ Edwards, *Discerning Your Spiritual Gifts*, 16.

all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way. (1 Corinthians 12:12-31)

- Pursue love and strive for the spiritual gifts, and especially that you may prophesy. For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit. On the other hand, those who prophesy speak to other people for their upbuilding and encouragement and consolation. Those who speak in a tongue build up themselves, but those who prophesy build up the church. Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the church may be built up... So with yourselves; since you are eager for spiritual gifts, strive to excel in them for building up the church. (1 Corinthians 14:1-5, 12)
- There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift...The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. (Ephesians 4: 4-7, 11-16)

In the preceding passages Paul addresses the various types of people being one in Christ.

He speaks of people possessing different gifts according to the grace of God.

Furthermore, Paul continues with instruction about how to exercise the gifts with realization of the important characteristics of the gifts and how they impact others. Paul emphasizes that gifts should be used in service of God. Additionally, Paul addresses the gift of the Holy Spirit and the purpose of unity rather than division, while building up the body of Christ and the kingdom of God.¹⁷⁵ Matt Boswell adds that, "in worship we must

¹⁷⁵ Edwards, *Discerning Your Spiritual Gifts*, 19-23.

strive, above all, to serve one another and God. God serves us through the Spirit, the giver of gifts; we serve one another by the giving of gifts and the giving of ourselves, and in all this we are reminded that the Spirit is at work uniting us together.”¹⁷⁶

Dr. Sam Storms offers this definition of spiritual gifts being the manner of walking with and to Christ in faith as he says,

*Spiritual gifts are nothing less than God himself in us, energizing our souls, imparting revelation to our minds, infusing power in our wills, and working his sovereign and gracious purposes through us. Spiritual gifts must never be viewed deistically, as if a God ‘out there’ has sent some ‘thing’ to us ‘down here.’ Spiritual gifts are God present in, with, and through human thoughts, human deeds, human words, human love...Spiritual gifts are the presence of the Spirit himself coming to relatively clear, even dramatic, expression in the way we do ministry. Gifts are God going public among his people.*¹⁷⁷

Recognizing Spiritual Gifts

Knowing one’s personal spiritual gifts is important to the benefit of the whole Body of Christ. C. Peter Wagner defines spiritual gifts as,

A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ, according to God’s grace, for use within the context of the Body...When related to the objective of doing God’s will or functioning in the Body of Christ, a person’s *general* call should be seen as equivalent to his or her spiritual gift...God does not give gifts, He does not ‘call’ the recipient to use, nor does He call someone to do something for Him without equipping that person with the necessary gift or gifts to do it...So the ministry or the specific call determines the particular way or the particular setting in which God wishes you to exercise the gift or gifts he has given you...one of the primary spiritual exercises for any Christian person is to discover, develop and use his or her spiritual gift.¹⁷⁸

¹⁷⁶ Boswell, *Doxology and Theology*, 125.

¹⁷⁷ Sam Storms, *The Beginner’s Guide to Spiritual Gifts* (Ventura, CA: Regal, 2002), 13-15.

¹⁷⁸ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal, 1994), 34, 33, 36.

Identification of spiritual gifts leads to being strengthened personally and corporately.

Sharing our gifts with others through leading and serving lends many benefits for

building up the body of Christ. Stanley states,

The challenge of God's Word to us will always be that we recognize our gift, develop our gift, and use our gift *as the Holy Spirit leads and guides us on a daily basis*. We must be open continually to the ways in which the Holy Spirit will teach us and direct our paths... We are to grow in the use of our spiritual gifts all our lives.¹⁷⁹

MacArthur speaks of the spiritual gifts for use both individually and unified saying,

The Spirit of God has given gifts (i.e., enablements, manifestations, energizings, services) to the church. They are enablements of the Holy Spirit allowing us to minister to one another within the Body of Christ. We are not spectators; we are to be involved in the actual operation of the church, carrying out the ministry as God has designed it and the Spirit of God has planned it. So, as we learn our gifts and how they operate, and as we understand how the Spirit of God works through us, we can give a greater, deeper, and broader commitment to do that which God has gifted us to do.¹⁸⁰

Relating Through Spiritual Gifts

In describing the spiritual gifts and how they are used in relationships with others,

1 Corinthians 12 states, "Now to each one the manifestation of the Spirit is given for the common good."¹⁸¹ Through the Holy Spirit, spiritual gifts are received. These spiritual gifts are to be used in service for the building up of the body of Christ. Knofel Staton explains,

The Greek word *charisma* always indicates that which grace produces. *Grace* (*charis*) is an action word (the *is* ending) and the corresponding result of that action is *charisma* (*ma* is a result ending in Greek). *Any person who has received*

¹⁷⁹ Charles Stanley, *Ministering Through Spiritual Gifts* (Nashville, TN: Thomas Nelson, 1999), 7.

¹⁸⁰ John MacArthur, *Spiritual Gifts* (Chicago, IL: Moody Press 1985), 138.

¹⁸¹ 1 Corinthians 12:7 (NIV).

*God's grace has at the same time received God's charisma. But something of what he has received may vary from what another has received.*¹⁸²

Staton lists the identification and location of spiritual gifts as follows:

- Encouragement. (Romans 1:11, 12)
- Reconciliation – seen in justification, salvation, acquittal, righteousness, and eternal life. (Romans 4: 6-18)
- Eternal life. (Romans 6:23)
- Mercy. (Romans 11:29)
- Prophecy, service, teaching, exhortations (or ability to comfort), monetary contributions, aid, acts of mercy. (Romans 12: 6-8)
- Ability to remain unmarried (and need to marry). (1Corinthians 7:7)
- Utterance of wisdom, utterance of knowledge, faith, healing, working of miracles, ability to distinguish between spirits, tongues, interpretation of tongues. (1Corinthians 12:5-10)
- Love. (1 Corinthians 12:31; see also 1 Corinthians 13)
- Answered prayer. (2 Corinthians 1:11)
- Ministry. (1 Timothy 4:14; 2 Timothy 1:6)
- Speaking, service. (1 Peter 4:10, 11)¹⁸³

MacArthur discusses the distinction of spiritual gifts and the fruit of the Spirit saying, “Don’t confuse the fruit of the Spirit with the gifts of the Spirit. Galatians 5:22-23 says, ‘But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.’ The gifts are activities – action ministries. However; the fruit must be behind the action.”¹⁸⁴ It is through the Holy Spirit that we are able to minister to one another in Christ according to God’s plan.¹⁸⁵ The Holy Spirit is within the life of the Christian as the guide and power of life. In order to reflect the life of Christ through the power of the Holy Spirit we are to walk and live in the Spirit in holiness, joy, freedom,

¹⁸² Knofel Staton, *Spiritual Gifts for Christians Today* (Joplin, MS: College Press Publishing 1991), 120.

¹⁸³ Staton, *Spiritual Gifts for Christians Today*, 121.

¹⁸⁴ John MacArthur, *Spiritual Gifts* (Chicago, IL: Moody Press, 1985), 72.

¹⁸⁵ *Ibid.*, 138.

confidence, strength, and service. These actions are stipulated in Romans 8:4 (walk), 1 Peter 4:6 (live), Ephesians 6:18 (pray), Galatians 5:22 (fruits), 1 Corinthians 12:11 (actions). Furthermore, in allowing the Holy Spirit, to lead us we can live in holiness, joy, freedom, confidence, strength, and in the discipleship of others. In relating to others in the union of the Holy Spirit the Body of Christ is built up through blessings, dynamic witness to the truth, strong leadership, and unity. In the gifts of speaking and serving, communication with others occurs through the gifts of:

- Prophecy – proclaiming God’s truth. (Romans 12:6; 1 Corinthians 12:10)
- Knowledge – interpreting and speaking biblical truth. (1 Corinthians 12:8)
- Wisdom – application of biblical truth. (1 Corinthians 12:8)
- Teaching – communicating the truth of God. (Romans 12:7)
- Exhortation – encouraging, advising, and strengthening others in the truth of God. (Romans 12:8)
- Leadership – organization, management, mobilization of, and directing others. (Romans 12:8; 1 Corinthians 12:28)
- Serving – helping and assisting others. (Romans 12:7; 1 Corinthians 12:28)
- Giving – share with those in need. (Romans 12:8)
- Mercy – showing compassion to others. (Romans 12:8)
- Faith – belief and ability to trust God always. (1 Corinthians 12:9)
- Discernment – recognition of pure doctrine. (1 Corinthians 12:10)¹⁸⁶

Leading Through Spiritual Gifts

Webber states, “Because worship is an act of communication between God and his people, worship must touch the lives of people, stimulate personal and spiritual formation.”¹⁸⁷ Serving God, by leading others is an important responsibility of worship leaders. “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”¹⁸⁸ We have been called to serve God. Our service to God

¹⁸⁶ MacArthur, *Spiritual Gifts*, 102-152.

¹⁸⁷ Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 13.

¹⁸⁸ Mark 10:45.

begins in us and flows from us to others from our hearts. “Serve one another in love.”¹⁸⁹ “We are called to love...When we focus on loving those God entrusted to us, our perspective and the manner in which we lead worship changes.”¹⁹⁰ Our spiritual gift of service to others in spiritual leadership is reflective of God’s love which He has given us through His gift of salvation in Jesus Christ. Sanders explains, “Effective spiritual leadership does not come as a result of theological training or a seminary degree, as important as education is. Jesus told His disciples, ‘You did not choose me, but I chose you and appointed you’ (John 15:16).”¹⁹¹ Kauflin tells us, “We don’t define our ministry; God does. And he hasn’t left it up to us to determine the content and purpose of what we do. We’re fulfilling a responsibility he has given us.”¹⁹² Barna speaks of God’s plan, purpose, and worship leadership stating, “His vision is a gift, and it is given when He is ready to give it, to whom He wishes to give it. His choice of recipients are ‘servant-leaders’: those He has called to be leaders of people...those who serve constituencies by providing godly, effective leadership.”¹⁹³ Through the spiritual gift of service, we lead others in effective and meaningful worship. Kauflin tells us, “Our great privilege as worship leaders is to help people see through the eyes of faith how great God has actually

¹⁸⁹ Galatians 5:13.

¹⁹⁰ Frank S. Page, L. Lavon Gray, *Hungry for Worship* (Birmingham, AL: New Hope, 2014), 65.

¹⁹¹ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Publishers, 2007), 23.

¹⁹² Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 58.

¹⁹³ George Barna, *Leaders on Leadership* (Grand Rapids, MI: Baker Books, 1997), 48.

revealed himself to be ... God's word is his self-revelation to us. While we don't actually worship the Word of God, we come to know his greatness through it."¹⁹⁴

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing...If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.¹⁹⁵

In exercising the spiritual gift of leading and service, worship leaders are continuously involved with discipleship. "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."¹⁹⁶

Planning and leading worship by following the example of Jesus, enables worship leaders to exercise their spiritual gifts individually and in the presence of others. Stephen Miller identifies the role of the worship leader saying,

I use the term 'worship leader' very intentionally. It is not in the Bible and I know that there are many other titles that I could use that would potentially be less controversial. For example: songleader, music director, or even choir master if we're going strictly biblical. After all, Jesus is our truest and ultimate worship leader – our High Priest and Mediator who lead us to the throne of God (something a man could never do) and allows us to worship by the power of the Holy Spirit...A worship leader is to be a person who exemplifies worship in all areas of life as an example for the church to emulate; who pursues God with everything and lives a life of holiness that worships through obedience in all things; who leads the church in an all-encompassing lifestyle of worship.¹⁹⁷

¹⁹⁴ Ibid., 62, 63.

¹⁹⁵ John 15: 5, 7-8 (KJV).

¹⁹⁶ Psalms 148: 8.

¹⁹⁷ Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013), 23, 24.

Through devotion to God, while leading others, worship leaders use spiritual gifts in expressions of empathy, love, concern, kindness, godliness, and guidance through knowledge and wisdom. Strengthening oneself in God’s Word by studying His Scriptures and sharing His Word is important in leading others. Page and Gray state, “Just as preachers spend time studying and internalizing their sermon content, worship leaders should do the same. This can include using the service music for the upcoming week as part of your daily time with the Lord. This allows the lyrics to become part of who you are”¹⁹⁸ Leading in the spiritual gifts involves leading in truth. Walters states, “to speak the truth in love is the first imperative for leading modern people in the worship of God.”¹⁹⁹ “Let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.”²⁰⁰

Leading and serving is an ongoing process requiring a sense of devotion and commitment as seen in Revelation 7, “Therefore are they before the throne of God, and serve him day and night in his temple.”²⁰¹ Worship leaders should possess characteristics of godliness, faith, and virtue. “If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me, him will my Father honour.”²⁰² Leading involves commitment to discipleship of self and others.

And then he told them, ‘You are to go into all the world and preach the Good News to everyone, everywhere.’...When the Lord Jesus had finished talking with them, he was taken up into heaven and sat down at God’s right hand.

¹⁹⁸ Page and Gray, *Hungry for Worship*, 64.

¹⁹⁹ Michael Walters, *Can’t Wait For Sunday* (Indianapolis, IN: Wesleyan Publishing, 2006), 53.

²⁰⁰ David Peterson, *Engaging With God* (Downers Grove, IL: InterVarsity Press, 1992), 37.

²⁰¹ Revelation 7:15 (KJV).

²⁰² John 12:26.

And the disciples went everywhere preaching, and the Lord was with them and confirmed what they said by the miracles that followed their message.²⁰³

Leading through the spiritual gifts involves putting faith and belief in God into action. Dawson states, “In Galatians 5:13 (RSV) Paul tells us, ‘Through love be servants of one another.’ A servant listens and learns. He does not dictate how he should serve another or tell the other what his need is, but asks, ‘what are your needs? How may I serve you in ways that would please you?’”²⁰⁴ Houston speaks of being motivated in our service to the Lord saying, “When your motives are genuinely driven to serve the Lord’s purposes, God will see that his house and your life flourish.”²⁰⁵ Peterson elaborates about service in this way, “the exercise of gifts and ministries in the congregation is an expression of our service to God: we worship God by prophesying, serving, teaching, encouraging, contributing to the needs of others, exercising leadership and showing mercy to others in the fellowship of God’s people.”²⁰⁶ Charles Stanley addresses leading the Great Commandment, the Great Commission, and the Great Commitment as follows:

Love is expressed by giving. We give our time, resources, talents, encouraging words, comforting presence, listening ears, watchful eyes—we give our gifts and our prayers. And we give with the intent of blessing, of meeting needs, and of building up those to whom we give. We give as the Lord commands us to give: generously, freely, sacrificially, and with a cheerful heart. We are called to literally ‘spend ourselves’ in service to others...Our involvement is not to be limited to those who are in the body of Christ; rather, it is to include involvement with those who do not know the Lord so that we might lead sinners to believe in Jesus as their Savior and receive God’s forgiveness of sin...Serving others. Jesus is our role model for service...We are never to think ourselves too great, too important, too clean, too righteous, too intelligent, too wealthy, or too spiritual to

²⁰³ Luke 16:15, 19-20 (TLB).

²⁰⁴ Joy Dawson, *All Heaven Will Break Loose* (Bloomington, Minnesota: Chosen Books, 2014), 131.

²⁰⁵ Brian Houston, *For This I Was Born* (Nashville, TN: Thomas Nelson, 2008), 48.

²⁰⁶ David Peterson, *Engaging with God* (Downers Grove, IL: InterVarsity Press, 1992), 178.

undertake a task that will be a blessing to a person the Lord puts in our path. We are to give to all who ask of us – and to do so generously.²⁰⁷

We are instructed to, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.”²⁰⁸ “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice acceptable to God, which is your spiritual service of worship.”²⁰⁹ Boswell emphasizes that “The Great Commission is just as applicable for worship leaders as missionaries and pastors. It’s very clear: make disciples wherever you go... We’ve got to do more than lead songs; we’ve got to lead people.”²¹⁰

Worshiping with Hymns, Psalms, and Spiritual Songs

“Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song. For the LORD is the great God, the great King above all gods.”²¹¹ Biblically and historically the use of praise musically, lyrically, poetically, and spiritually appears in many settings and is used for multiple reasons. People worship corporately and raise their voices together in praise and glory to God. In speaking of hymns Edsall and Strawbridge offer,

²⁰⁷ Charles F. Stanley, *Pursuing A Deeper Faith* (Nashville, TN: Thomas Nelson, 2011), 95, 97, 99.

²⁰⁸ Matthew 28:18-20 (KJV).

²⁰⁹ Romans 12:1.

²¹⁰ Boswell, *Doxology and Theology*, 158.

²¹¹ Psalm 95:1-3 (NIV).

First a quick note on the use of the word ‘hymn’. The arguments that Paul (or a ‘Pauline’ author, if Colossians is not authentic) is ‘quoting’ hymnic material in these passages have often been focused on a hymn being sung or chanted in communal worship. As will become clear below, the term ὕμνος could be used in a variety of ways in antiquity, and several recent interpreters have argued for a revised understanding of these passages as prose hymns.²¹²

Worshiping together in Word, prayer, song, and sacrament involves a development of biblical understanding, conviction, and a grateful heart. Worshiping through song, actively or passively creates a moment with God. The book of Psalms is referred to by many as a hymnal of praise, lament, and glorification of God. Other Psalms express the importance of truth, repentance, devotion, and covenantal relationship with God. Furthermore, singing brings us to a closer relationship with Christ the Savior.²¹³ Stephen Newby offers this regarding singing, the spirit, and uniting with each other in one accord with God,

The performativity of music unites our humanness to God. Our human physiology works together with soul and spirit to create sound. The mind illumines with imagination and thoughtfulness a particular creativity. Moreover, God’s Spirit forms within us, an energy partnering with God in the creative performativity which music brings...Within the realm of music, the compositional processes are of the highest spiritual discipline. This process of creating music and holy engagement with God, excites, ignites, and instantiates spiritual verities, pressing into the very marrow of our bones and consciousness of our existence. We sing that which we believe. We sing that which we have become. And we will continue to sing that which we will be forever.²¹⁴

Music as part of worship exists from the beginning of time and appears throughout biblical history, two primary examples of which are seen in the Levite

²¹² Benjamin Edsall and Jennifer Strawbridge, “The Songs We Used To Sing? Hymn ‘Traditions’ and Reception in Pauline Letters” 2015, *Journal for the Study of the New Testament* 2015, Vol. 37(3) 290–311 © The Author(s) 2015, Accessed December 2018.

²¹³ Boswell, *Doxology and Theology*, 191-196.

²¹⁴ Stephen Newby, *Worship Outside the Music Box* (Enumclaw, WA: Redemption Press, 2015), 20, 21.

musicians and the Psalms. Donald Wyrzten, in his book, *“A Musician Looks at the Psalms”* states, “When the art form of music is combined with Scripture, the impact is profound. The Bible gives strong evidence for this in three principles that form the basis of a New Testament theology of music.”²¹⁵ The contemplation of a theology of music involves the instruction to be “teaching and admonishing one another in all wisdom, and singing psalms, hymns, and spiritual songs”²¹⁶ The principles of teaching, leading, and counseling via music is emphasized in this verse from Colossians. Wyrzten accentuates the value of music in teaching saying, “Music is a potent teaching tool. We must make sure we use it to teach genuinely biblical ideas and concepts rather than nonbiblical ones.”²¹⁷

Understanding the role of music within worship arises from observation of hymns, psalms, and spiritual songs within ancient and early church history. Once again, Wyrzten elaborates,

What were these psalms? They were part of the ancient hymnal of Israel and included the psalms of David, Heman, Jeduthn, Asaph, and many others. What were the hymns? The hymns were theocentric, that is God-centered, songs. Many of them are in the New Testament (see 1 Tim. 3:16; John 1:1-14; Phil. 2:6-11). What were the spiritual songs? They were pneumatic odes – songs that were spontaneous, extemporaneous, and improvisatory... When Christians are filled with the Holy Spirit, four wonderful results follow. We speak to one another through song; we sing and make music to the Lord; we express gratitude and thanksgiving; and we submit to one another. Note, the first two results of the filling of the Spirit have to do with making music.²¹⁸

²¹⁵ Don Wyrzten, *A Musician Looks at the Psalms* (Nashville, TN: B&H, 2004), 22.

²¹⁶ Colossians 3:1.

²¹⁷ Wyrzten, *A Musician Looks at the Psalms*, 23.

²¹⁸ *Ibid.*, 25.

Worship music presents an avenue for worshipers to unite in praise to God in one accord through heart, mind, and spirit. Through worship hymns, psalms, and spiritual songs worshipers can express their common faith and beliefs while exercising and implementing the spiritual gifts given by God. The practice of uniting in praise through song is seen in the Levites of the Old Testament. Noland explains the role of the Levites saying,

Levites were also in charge of leading the people in praise and/or providing music for worship services, especially during King David's reign. So, in essence, the Levites were ancient worship leaders; that was their calling... They were a group, and like most worship ministries today, they functioned as a team. And like any successful team, the Levites had distinct core values... Unity in Christ is the cornerstone of an effective worship team. That's why Paul prayed: 'May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ' (Romans 15:5-6). The Levites model two vital aspects of unity: solidarity and cooperation.²¹⁹

Unity is of utmost importance in the structure of worship and is evident in the activity of music within worship. In speaking of the biblical uses of music T.W. Hunt states, "The uses of music in the Bible are staggering in their rich diversity. Music was used with the dance for storytelling, drama, anointing, playing, harvesting, general rejoicing, and worship – and we have only begun to name its uses."²²⁰ Jacoby reflects,

When David danced before God and the ark as it was being brought up to the temple (2Sam.6:14), he was not following a prescribed set of dance steps that would alone please God. He was spontaneously expressing his joy. He did, however, have to ensure that the ark was carried by the prescribed Levite representatives. There were, in other words, important theological considerations that needed to be respected, but within these boundaries, there was room to celebrate freely and spontaneously.²²¹

²¹⁹ Rory Noland, *The Worshipping Artist* (Grand Rapids, MI: Zondervan, 2007), 184.

²²⁰ T.W. Hunt, *Music in Missions: Discipling Through Music* (Eugene, OR: Wipf and Stock, 2002), 120.

²²¹ Matthew Jacoby, *Deeper Places* (Grand Rapids, MI: Baker Books, 2013), 196-70.

Speaking further of the ministry of music Hunt contributes, “The purpose of hymnology is to enable a congregation to sing with spirit and intelligence.”²²² In referring to leading congregational worship Noland adds,

As a worship leader, when you stand in front of the congregation, remember, you’re not addressing an audience, you’re leading a community. Such distinction was modeled not only by Asaph but another notorious psalmist as well. David wrote, ‘I will declare your name to my people; in the assembly I will praise you...Glorify the Lord with me; let us exalt his name together’ (Psalm 22:22, 34:3 [TNIV]).

Noland suggests the Psalms as being a great resource to the worship leader in many ways. He refers to the study of the Psalms of Asaph as being “valuable to those responsible for selecting music and other elements for corporate worship.”²²³ Additional benefits received through the study of Asaph’s Psalms are found in choice of language, creativity, phrasing, and spirituality.²²⁴ Noland summarizes the importance of music selection saying, “Writing songs for the church is a high and noble calling. My fellow artists, let’s continue to strive for art that is relevant, excellent, and substantive.”²²⁵

Witvliet has this to offer on the use of the Psalms within worship, “Congregations who follow the patterns of traditional liturgy may often neglect other natural opportunities for using the Psalms in worship. For example, a metrical setting of a Psalm might be sung in place of a processional or recessional hymn...additional Psalmody may be incorporated in a sequence of songs or anthems sung during the distribution of the

²²² Hunt, *Music in Missions: Discipling Through Music*, 76.

²²³ Noland, *The Worshipping Artist*, 210.

²²⁴ *Ibid.*, 212.

²²⁵ *Ibid.*

Lord's Supper."²²⁶ In less rigid liturgical worship settings Psalms can possibly be sung before the sermon, used as a tool of reinforcement, added as musical emphasis of praise, implemented as a prayer, or included as benediction.²²⁷

Leading worship via the use of music; hymns, psalms, and spiritual songs, involves discipleship of others. Worship leaders teach and mentor others through carrying out a lifestyle of worship via following Christ's Great Commandment and Great Commission. Leading worship based upon the theme of discipleship involves a focus upon the spiritual gifts within worship planning and worship presentation. Damian Lundy, FSC states, "We praise God for the renewal of praise and joy in the Christian communities today...Like the church at Milan in Augustine's day, we have sought 'comfort and spiritual strength in the practice of singing hymns, in which the faithful united fervently with heart and voice."²²⁸ Robert Morgan, in speaking about hymns within the Old and New Testament reflects, "Jesus Himself undoubtedly sang the Hebrew psalms throughout His life, but only once does the Bible specifically mention it, when His disciples sang a hymn in the Upper Room (Matthew 23:30)."²²⁹ Morgan continues his exposé of hymns by discussing Paul's inclusion of hymns throughout the New Testament, referring specifically to 1 Timothy 3:16 as a hymn reflecting "the entire life and mission of Christ."²³⁰ Throughout the Pauline passages, Paul continues emphasizing

²²⁶ John D. Witvliet, *The Biblical Psalms in Christian Worship* (Grand Rapids, MI: Eerdmans, 2007), 68.

²²⁷ *Ibid.*, 68, 69.

²²⁸ Damian Lundy, FSC, *More Songs of the Spirit* (Essex: Kevin Mayhew, Ltd., 1981), i.

²²⁹ Robert J. Morgan, *Then Sings My Soul The Story of Our Songs: Drawing Strength from the Great Hymns of Our Faith, Book 3* (Nashville, TN: Thomas Nelson, 2015), 13.

²³⁰ *Ibid.*, 14.

the importance and encouragement of worship using hymns, psalms, and spiritual songs.²³¹ A large part of leading, discipling, and guiding others occurs through being filled with the Holy Spirit; expressing our spiritual gifts through music. This is done through following the example of Jesus as we lead others in unity of faith through the Spirit. Morgan summarizes this saying,

But how does God the Holy Spirit sing? He sings through His church. Ephesians 5:18-19 commands: 'Be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.' When we sing to the Lord, it's the Holy Spirit welling up and overflowing in our hearts!²³²

Corporate worship involves a unity of believers of like faith and expression of that faith. Worship music is an avenue for expression of faith and belief. Stephen Miller on speaking about singing in worship states,

The sung word of God is naturally designed to be just as evangelistic as the preached Word of God. When the church is singing to God and praising Him for who He is and what He has done, we are corporately acting as a major, positive announcement for His goodness, faithfulness, righteousness, holiness, and excellence...so the responsibility falls to us to not be lazy in the way we proclaim God's message. The privilege has been given to us to work hard as evangelists and be very selective in the songs that we sing, ensuring that each word we put in the mouths of our churches speaks the truth of God in the most effective, affection-filled way possible. We must strive to be creatively, compellingly, and artfully engaging as we present the greatest message on Earth.²³³

June Boyce-Tillman has this to say about congregational singing and hymns,

The hymn's existence as a composite art is both a source of considerable power and tension...But the hymn is not merely a potent combination of music and text that exists on the page; it is embodied in performance...Although the communally-said parts of worship in a formal liturgical tradition such as Anglicanism have a similar function, the act of singing requires an increased level

²³¹ Ibid., 15.

²³² Ibid., 17.

²³³ Miller, *Worship Leaders: We Are Not Rock Stars*, 101.

of bodily encouragement. This may be the underlying meaning of the oft-quoted encouragement of Augustine of Hippo: ‘Those who sing pray twice.’...Their role of the hymn in spiritual formation makes the theology of the sung text of immense significance.²³⁴

Miranda Klaver expounds upon the role of the worship leader and the use of hymns in praise and worship saying,

The importance of worship music and singing for believers reveals that suitable aesthetic forms are powerful means of creating commitments and modes of bonding. Embodied participation during the time of worship is not just an expression of commitment but, at the same time, operates as a mode of binding, as the act itself generates commitment and convictions...This mode of bonding not only involves the actual community of worshippers but also has the potential to evoke a sense of community within a larger imagined and relational network.²³⁵

Still another exposé on the subject of corporate praise, written by Matthew Jacoby states,

The act of praise is not simply to provide God with a list of compliments, as though he needs to be encouraged about his self-image. It is not like the flattery we give to a powerful person in order to win their favor. God doesn’t need to be told how great he is. What he wants, and it is worth saying again, is for us to enjoy him. The act of praise, as we see it abundantly expressed in the jubilant praise psalms, is essentially an act of enjoyment. We perpetuate joy by expressing joy, and we express joy through praise. To praise God, we need other people. Praise is essentially a communal activity.²³⁶

Sharing praise in the company of others, increases the enjoyment of the experience. Joy is effectively expressed and experienced in the act of praise. Many psalmists invite others to join in the act of praising God together. Utilizing the psalms in the corporate setting enables and encourages the act of praise through unity.²³⁷ Newby

²³⁴ Monique Ingalls, Carolyn Landau, Tom Wagner, *Christian Congregational Music* (Burlington, VT: Ashgate, 2013), 51-52.

²³⁵ Monique Ingalls, and Amos Yong, *The Spirit of Praise*. (University Park, PA: The Pennsylvania State University, 2015), 110.

²³⁶ Jacoby. *Deeper Places*, 168.

²³⁷ *Ibid.*, 169-70.

comments on singing praises to God saying, “Congregational singing should pull us out of an ordinary gathering into a holy extraordinary engagement with God, serving Him in spirit and in truth.”²³⁸ Boswell adds, “Scripture couldn’t be more clear. The God we worship delights in the sung praises of His people.”²³⁹

In speaking about the classification of spiritual songs Donald Ellsworth states,

Many church musicians and historians agree that it was likely a kind of improvised folk song, apparently limited to those who were ‘spirit-filled.’ The Holy Spirit was the source of that supernatural musical expression which was a gift to the early Christian community. The spiritual song was possibly an ecstatic, improvised musical utterance.²⁴⁰

Mathena says,

Worship that is led by the Holy Spirit will help the worshipper to become more like Christ and will encourage him to live a holy life. Worship strengthens us and establishes us in our faith. As worship leaders, we need to be reminded that worship cannot be a paraklesis (a help and an encouragement) unless we are depending upon the Paraclete (the Holy Spirit) in its planning and leading.²⁴¹

Newby observes, “When music motivates us to respond to God, we must believe the music helps us to be free to embrace that which we sing about. When our hearts, minds, and spirits are open to believe in God, God music deliberately liberates in us a performativity to His action.”²⁴² Vernon Whaley contributes,

‘Spiritual songs’ probably refer to any song used in the church sung in the power of the Holy Spirit and designed to meet spiritual needs...The context of Ephesians 5 is Paul’s admonition to the church to ‘be filled with the Spirit’ (Eph. 5:18).

²³⁸ Stephen Newby, *Worship Outside the Music Box* (Enumclaw, WA: Redemption, 2015), 22.

²³⁹ Boswell, *Doxology and Theology*, 194.

²⁴⁰ Donald P. Ellsworth, *Christian Music in Contemporary Witness: Historical Antecedents and Contemporary Practices* (Grand Rapids, MI: Baker Book House, 1979), 26.

²⁴¹ Gary Mathena, *One Thing Needful: An Invitation to the Study of Worship* (Bloomington, IN: Crossbooks, 2013), 44.

²⁴² Newby, *Worship Outside the Music Box*, 21.

Thus, ‘spiritual songs’ refer to songs sung under the control of the Holy Spirit as well as songs that meet spiritual needs within the congregation.²⁴³

Noland adds, “...singing combines mind, body, heart, and soul into one dynamic expression.”²⁴⁴ “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”²⁴⁵

According to Patricia Snelling, “The truth of God is the foundation of biblical spirituality. It unfolds throughout the history of revelation and is fully manifested in Jesus Christ. It does give meaning to the believer’s life, and implies that communication is essential for true communion.”²⁴⁶ John Jefferson Davis in speaking about communion with Christ refers to the “real, dynamic, personal presence of the risen Christ at the table with his people, in the power of the Holy Spirit.”²⁴⁷ Furthermore, Davis explains,

In teaching on the words of institution in 1 Corinthians 11, it would be good to place this text in the larger context of other important passages in the New Testament, especially texts such as Matthew 18:20 (‘where two or three come together in my name, there am I with them’), and Matthew 28:20 (‘surely I am with you always, to the very end of the age’), which point to the crucial fact of the real spiritual presence of Christ with his people as the heart of any Christian worship assembly.²⁴⁸

Snelling continues,

Christian spirituality is the process of general spirituality brought

²⁴³ Vernon M. Whaley. *Exalt His Name: Understanding Music and Worship* (Calumet, IL: Evangelical Training Association, 2017), 115.

²⁴⁴ Rory Noland, *The Worshipping Artist* (Grand Rapids, MI: Zondervan, 2007), 68.

²⁴⁵ Mark 12:30.

²⁴⁶ Patricia A Snelling, “Developing an Effective Spiritual Maturity Process Within a Congregation” Findlay, OH: Winebrenner Theological Seminary, 2015, Accessed August 28, 2018, ProQuest Dissertations Publishing, 23.

²⁴⁷ John Jefferson Davis, *Worship and the Reality of God: An Evangelical Theology of Real Presence* (Downers Grove, IL: IVP Academic, 2010), 204.

²⁴⁸ *Ibid.*, 204-5.

under the direction of and in submission to the Holy Spirit in the life of a professing believer in Jesus. This concept of spirituality is limited to the realm of Christian faith. It begins to recapture the New Testament origins and early church understanding of the Word up to the twelfth century. The goal is not to live one's own way, but the Spirit's way.²⁴⁹

Bill Johnson concludes, "God's trust in us is seen in His gift to us, the great treasure of heaven – the Holy Spirit, who is the spirit of Christ...Every aspect of the life of the believer is made successful or not according to our relationship with the Holy Spirit."²⁵⁰

In summarizing the findings within this chapter, first, through the observations and investigations that all worship and worship leadership is founded upon the Word of God. A Godly focus is the basis for all worship. Personal and corporate worship employ the practice of revering and respecting God through praise, prayer, and thanksgiving. Second, worship and music based upon scripture has a direct impact upon worship. Scriptural evidence reveals examples of worship containing praise and prayer throughout the Old and New Testaments. Third, worship is experienced via the love of God, expressed through His Son, and the Holy Spirit. The Holy Spirit is given to us as a gift from God, and through the spiritual presence of the Holy Spirit in our lives, we are led to an eternal relationship with God. Fourth, God gives us spiritual gifts with which we can minister to one another in the unity of the One Body of Christ. Fifth, it is through the spiritual gifts and our love for God and one another that we build up the Church. God is present with us and through us as we serve each other in His name. Sixth, being led by the Holy Spirit and exercising our spiritual gifts, we fulfil the Great Commission and Great Commandment as we disciple others. Seventh, through utilization of the spiritual

²⁴⁹ Snelling, *Developing an Effective Spiritual Maturity Process Within a Congregation*, 26.

²⁵⁰ Bill Johnson, *Experience the Impossible* (Bloomington, MN: Chosen Books, 2014), 112, 113.

gifts we plan and lead others in like faith, putting faith and belief into action for God's purpose. Eighth, we are to live holy and acceptable to God as spiritual service of worship (Romans 12:1). Ninth, through worshiping with hymns, psalms, and spiritual songs, we can unite in worship, reinforcing the Word of God. Tenth, through worship, and worship leading we are to teach and admonish others through hymns, psalms, and spiritual songs (Colossians 3:1), thus increasing spiritual formation and bonding with each other and building relationship with God.

CHAPTER FIVE

CONCLUSION

Recapitulation

Evidence of the important role of music in worship, throughout biblical history, has served as a major impetus for this research project. Additionally, the elements within worship, worship leading, and worshipping have contributed to the investigation and observations within the study. Furthermore, this research has endeavored to reveal an element of synchronicity which occurs within the interweaving of spiritual gifts and hymns within the roles of worship, worship leading, and the worshiper. The research has included biblical and historical observations of worship, worship leading, worshipping, and the utilization of spiritual gifts and music. Observational narrative about the importance of the role of worship leader as serving God and others, as planning and presenting worship, and as a disciple-maker, guide, and teacher has been encountered in the research. The project therefore establishes a foundation and suggests the occurrence of synchronicity as spirituality within the infilling of the Holy Spirit and the exercising of the spiritual gifts. Hence, the author is suggesting that an inherent synchronicity occurs in worship and worship leading, as a gift from God through the Holy Spirit, spiritual gifts, and further expressed via hymns, psalms, and spiritual songs.

Summary of the Study

This research has sought to explore worship and worship leading while emphasizing the importance of utilization of the spiritual gifts within planning, leading, and presentation of worship. Furthermore, the interweaving of worship and worship leading which is exercised and expressed via the spiritual gifts impacts spiritual

formation and growth within the life of the worshiper. Through analysis of the spiritual gifts within the Pauline passages, this research emphasizes the importance of using songs within worship as instructed in these passages of Scripture. Additionally, a suggested daily devotional based is included at the close of the research for use by worship leaders and worshipers to enrich spiritual growth and formation through songs of worship.

Summary of Purpose

A significant aspect of this research has been to illuminate the role of worship music, not only as a specific element of worship but also as a means of meditation, prayer, and reinforcing the Word of God. The research strives to examine the value of worship music, bringing attention to the impact of song lyrics as a means to spiritual growth and formation along with effective and meaningful worship. Additionally, this research strives to illuminate the potential of all worship music, both traditional and contemporary, to reach out to all generations for the purposes of unity of faith and discipleship.

Summary of Procedure

The research has involved investigation and observation of worship biblically, theologically, and historically while focusing on worship and the worship leader. Emphasis has been placed upon spiritual gifts and songs as a way to an effective and meaningful worship experience. Additionally, examination of the foundations of worship, the central elements of worship, and the call to worship, has revealed the intersection of worship, worship leading, worship music, and spiritual gifts. Furthermore, substantiation of the relevance of songs and spiritual gifts has been provided in scriptural examples both during the text and as part of the appendices. This research has striven to

show the importance of songs within worship and the way worship music can impact worship. The focus of the research therefore, has been to observe the historical elements of worship and worship leading, establish the groundwork and definition of worship, examine the elements of worship, and investigate the properties of being called to and responding to worship. Moreover, this project has endeavored to arrive at the important point of synchronicity in worship which occurs in spirituality and exercising spiritual gifts through music planning, preparation, and presentation. Snelling reflects, “Spirituality goes back to the beginning of creation; when God created man. In the Old Testament it dealt with the inner life of man and what drives that life. However, in the New Testament the meaning of spirituality is expanded. It includes development and the indwelling presence of God’s Spirit and the life that flows from that person.”²⁵¹

The methodology employed in this thesis, although not exhaustive or comprehensive, consists of investigative, observational, and descriptive overviews of worship, worship leadership, and the utilization of spiritual gifts. The intentions of the author have been to offer suggestions for implementation of worship music planning and presentation based upon the spiritual gifts described in the Pauline passages, which provides potential spiritual growth and formation. Furthermore, the author purports that through use of songs based upon spiritual gifts, personal and corporate worship experiences are enhanced and enjoyed with growth in faith and relationship with God and others.

The content within this project is arranged in five chapters and two appendices. The first chapter consists of introductory material establishing the impetus for the

²⁵¹Snelling, *Developing an Effective Spiritual Maturity Process Within a Congregation*, 64.

research, the background, statements of the problem and purpose of the study, the significance of the study, a statement of limitations, the hypotheses, the statement of methodology, research question and sub-questions, and definitions of terms.

The second chapter consists of a literature review containing biblical, theological, and historical materials involving worship, worship leading, the spiritual gifts, and music. The author emphasizes that chapter two is not exhaustive on the topic and contains a selective sampling of rhetoric to substantiate the research. The selected materials are utilized within the research as a means of investigative and observational process which shows the impact of songs within personal and corporate worship.

Chapter three affords examination of the elements of worship with the goal of establishing a foundation for the interweaving of worship and worship leadership, through the investigation of spiritual gifts and songs. Chapter three begins with defining worship as a realization, response, reaction, and relationship with God through His act of creation. The central elements of worship are encountered within this chapter. Chapter three discusses being created and called into a worship relationship with God through the Holy Spirit. This chapter provides elaboration about being commanded and commissioned to leadership and discipleship. The rudiments of worship leadership: preparation, participation, and presentation of worship are investigated within this chapter. Chapter three is preparation for the consideration of spiritual gifts, spiritual formation, and spiritual growth which occurs in chapter four.

The fourth chapter has provided opportunity for suggesting that synchronicity occurs within the interweaving of personal or corporate worship and worship leadership. Within the fourth chapter observation of spirituality, the spiritual distinction, the meaning of spiritual gifts, recognition of spiritual gifts, and implementing the spiritual gifts in preparation, participation,

and presentation of worship is examined. The fourth chapter includes scriptural examples involving worship and worship leadership. Chapter four commences with a discussion of the Word of God, proceeds with discussion of spiritual gifts, and culminates with observation of worship through hymns, psalms, and spiritual songs.

Chapter five has provided a recapitulation of the material within the research. The summary and conclusion within chapter five reinforces the premise, procedure, and path upon which the research has occurred. A summary of the study, purpose, procedure, findings, recommendations for future study, and a summary of the research are included in chapter five.

Summary of Findings and Prior Research

In preparation for this thesis the author has encountered substantial materials about worship, worship leadership, spiritual gifts, spiritual formation, and worship music (hymns, psalms, and spiritual songs). The findings utilized in the research represent a portion of the resources available on the research topic. During the process of this research the author has observed from the findings, a synchronicity which occurs through spirituality. In turn, this synchronicity results from the interweaving of worship and worship leadership. Specifically, recognition and inclusion of spiritual gifts within worship and worship leadership as a method of spiritual growth and formation, and expressed in worship through hymns, psalms, and spiritual songs, has been found to have been the impetus for leading and discipling others. Furthermore, utilizing worship music as meditation, prayer, devotions, and a method of instilling spiritual growth and formation leads to growth in faith and expression of a lifestyle of worship. The findings and prior research within this thesis offer observations and discoveries which represent a selection of materials expressing the interweaving between the elements of worship,

worship leadership, spiritual gifts, and the effectiveness of worship music based upon the spiritual gifts. Moreover, the author suggests that spiritual growth and formation is further enriched by the inclusion of worship music which has been planned, prepared, and presented through use of the spiritual gifts. The use of songs, specifically lyrical content, as a tool of devotion, meditation, and prayer provides additional worship resources for use in formation and growth of faith and spirit.

Hence, through observation and investigative study of worship, worship leadership, and spiritual gifts, this project's findings reveal that planning, preparation, participation, and presentation in worship based upon spiritual gifts leads to spiritual growth, spiritual formation, and a meaningful lifestyle of worship. Moreover, worship music which reflects spiritual gifts additionally enhances the spiritual fortitude of the worshiper.

The discoveries within the chapters of this research have revealed exposition of the foundational groundwork of worship. Beginning with Chapter three, definitions of worship establish worship as a "gift from God" (Webber, 13) and using the Bible as a guide to worship resulting in "a depth to their spiritual experience that they never imagined." (Ross, 2006) Furthermore, the act of worship is seen as a reaction to the action of creation culminating in the response of praise and glory to the Creator God. Worship in the Old Testament takes place as a form of obedience, respect, and reverence. Worship in the New Testament is centered upon Christ. Through the Father, His Son, and the Holy Spirit, worship is a spiritual event of life through eternity. During chapter three worship is defined as response to God which builds relationship with Him both personally and corporately. Biblical examples of worship confirm the encounters,

reactions, and responses of people in relationship with God. The stories of worship lend evidence of the continuous expressions of faith by the people of God. Worship is both an “attitude and is essentially spiritual.” (Hill, 10) By and through creation people are brought to a desire to express awe for everything that surrounds them. Furthermore, worship continues as both an earthly and eternal union with God through the Holy Spirit.

Throughout chapter three the central elements of biblical worship are found to be relevant to current worship practices. Important elements of worship are the places, patterns, practices, plans, purposes, and participation. From the angels of early Genesis to Revelation and the celebration of eternity with God, being called and responding to worship is essential to the life of all believers. Characters within the Old Testament exhibit roles in worship and worship leadership portraying faithful and reverent worship. Additionally, early worship practices are established involving deeply emotional covenantal bonds and relationships.

New Testament worship examples involve Jesus as the center of worship. Furthermore, Jesus demonstrates worship leadership as he teaches, guides, and discipled others for God’s plan and purpose. In chapter three Jesus is seen as worship leader as He communes with His people. With the event of Pentecost, worship occurs with the indwelling of the Holy Spirit. Continuing through the preaching of Paul, worship is encouraged as a personal commitment and lifestyle while walking in faith following the Great Commandment and Commission of Jesus.

The content of chapter three explores the various aspects of being created and called to a life of worship through one faith, one Lord, and one baptism. (Ephesians 4:4-6) Responding to that call reveals a commitment which is carried out in service for

fulfillment of God's purpose. Therefore, the responsibility of commitment lies within the life of the worship leader and worshiper. Through the call and commitment to worship and worship leadership we walk in faith with Christ, following His example and guide while being His disciples, making other disciples, and growing in relationship with Him in Spirit. Worship leaders, while preparing, practicing, and presenting spirit-filled worship, simultaneously encourage others to be filled and strengthened spiritually.

Chapter four establishes the important role of spiritual gifts within worship, particularly throughout worship preparation and participation. Worship which is prepared, practiced, and presented with focus upon God and His spiritual gifts, both personally and corporately, affords meaningful and effective worship experiences through hymns, psalms, and spiritual songs. Emphasis upon the Word of God, particularly the scriptural accounts of worship, worship leadership, and worship in spirit and song, are investigated throughout chapter four. The scriptural examples reveal worship as being an expression of service, reverence, and relationship with God throughout the Old Testament. New Testament scriptural examples establish worship as focused upon Christ, through the Holy Trinity. The scriptural examples exhibit the place, manner, depth, service, response, method, and commitment within worship. Furthermore, the scriptures show worship as authentic, acceptable, in truth, and in spirit. Chapter four discusses the important elements of proper attitude and approaches to worship, transformation, and lifestyles of worship.

The content of this chapter investigates the spiritual distinction and discipline in worship, as being part of the spiritual gifts from God. Through the spiritual gifts we have been prepared, equipped, and enabled to serve the Lord, and be of service to others in

leadership while discipling others for their walk of faith with the Lord. Defining, realizing, recognizing, and relating with one another through the spiritual gifts which have been given by God, enable spirit-filled worship. God, through His spiritual gifts, enables us to relate with Him and with one another. God has gifted us with His love expressed through His Son Christ Jesus. God has called us into His presence, to fulfill his plan and purpose through using His spiritual gifts to worship Him while uniting in His presence with others. God has gifted us so that we might serve His purpose while leading, serving, and discipling others in His Name and for His sake. Planning, preparing, and presenting worship founded in the spiritual gifts while expressed through hymns, psalms, and spiritual songs is an act of following God's plan and purpose for His Kingdom. Chapter four examines the manner of serving one another and God, through expressions of spiritual gifts in music by observing the role of hymns, psalms, and spiritual songs. Throughout these discoveries the important role of music within worship is revealed. Especially of note throughout these findings are the expressions of praise through music. Hymns and spiritual songs are sources of spirituality, spiritual formation, and spiritual relationship with God and others. Worship music facilitates a method of reinforcing God's Word through a deepening of faith through unity and enriching lives with purpose and spiritual fortitude.

Recommendations for Future Study / Implications for Practice

Although many recommendations for future study are possible within the observations in this study, the author suggests areas for contemplation within the worship leadership. First, if this has not already been done, discuss and establish criteria for worship planning of worship music and how it is implemented within worship.

Second, consider the congregants according to their age, preferences, personalities, and manners of presentation. Offer something in worship for everyone. Be intentional and study worship designs and methods of planning to assist with available materials which reach all people generationally and culturally. Provide resources, training, and programs which encourage recognition, realization, and utilization of the spiritual gifts. Establish worship study groups, worship teams, and discipleship classes. Implement worship planning retreats, meetings, revitalization teams, and webinars as part of a method to grow in faith while growing in relationship with one another and God.

Third, survey other church practices of planning. Compare, revise, restructure, and implement worship plans which are primarily God-centered while offering both traditional and contemporary facets of content. Collaborate and include others within the church and local community. Coach and invite others to participate in the planning, preparation, and presentation of worship. Establish a sound worship mission. Maintain a worship outreach program which provides spiritual growth and formation.

Fourth, realizing the important impact of songs within worship settings, devise a system for including songs which reaches all generations, cultures, and ethnicities. Organize worship music devotions, seminars, and training sessions which provide spiritual growth and formation through hymns, psalms, and spiritual songs. Utilize the intersection of worship music with worship and share the spiritual gifts through song while growing in faith and unity.

Summary of Thesis

Inherently, the fascination which is experienced by beholding all that is surrounding us on earth and beyond, propels us forward with a reactionary response to God the Creator of

all. Through the response to creation, mankind exists in relationship to God and each other. The expression of this relationship arises through the act of worship. Worship, or the manner through which we relate is subject to an action founded in the essence of the spiritual gifts we have been granted from God. Interconnectivity in worship occurs in the combination of music and spirituality via worship music. Hence, by using worship music, the Word of God is often reinforced through song. The use of worship songs which reflect the spiritual gifts increases the realization, reaffirmation, and reflection of the gifts from God. Christ dwells in each believer through the Holy Spirit. By the power of the Holy Spirit we are transformed as we grow in the Spirit through use of the spiritual gifts. Furthermore, one of the most accessible tools with which to instill spiritual growth and formation is by using worship music which provides influence and impact to worship messages.

The power of God's gifts to us is revealed in His ultimate Gift, His Son Jesus Christ. Additionally, God has gifted humankind with spiritual gifts which are to be used in relationship with others and with Him. Furthermore, as worshipers and worship leaders, we participate in worship to build relationship with God. Music in worship has been revealed throughout Scripture. This thesis has observed worship, worship leadership, spiritual gifts, and augmenting worship via hymns, psalms, and spiritual songs, which also provide effective methods of devotional, meditational, and spiritual growth and formation material for both worship leader and worshiper. Through experiencing songs in worship, the worshiper is provided a multitude of spiritually enriched encounters, primarily an opportunity for unity within praise, and an outlet for expression of one's faith. Worship songs offer an opportunity to express the spiritual gifts by sharing faith and building relationships with one another and God. Singing provides a way to offer multigenerational worship, by combining traditional

and contemporary music and messages. Worship music and songs provide an avenue for meditation upon and reinforcement of the Word of God, are tools of discipleship while enhancing the worship experience, and may instill a method of recollection of the Scriptures, the stories, and the important lessons of life. The lyrics of songs offer a way of strengthening self and each other through spiritual gifts while building relationship with God, and provide unity in Christ while assisting in becoming equipped to fulfill His commandments and commission. Through songs, we identify with others and with God through the words, experience, and emotions. Songs provide inspiration and offer valuable lessons which withstand the test of time, thus contributing to the continuation of spiritual formation and growth for generations to come. “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.”²⁵²

²⁵² Colossians 3:16.

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APPENDIX A: A DEVOTIONAL GUIDE TO SPIRITUAL GIFTS AND HYMNS

The daily devotional guide which follows contains recommendations of scriptural meditation and engagement with song lyrics based upon the spiritual gifts of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, wisdom, healing, and encouragement, and a suggested closing prayer of contemplation of and commitment to a closer spiritual walk with God and each other.

LOVE

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.” 1 Corinthians 13:4-7 NIV

Day 1. *O THE DEEP, DEEP LOVE OF JESUS*, by Samuel Francis, Thomas Williams

Prayer: Lord, the depth of your Love is far greater than anything we behold. Thank you for the deep, deep love you have given through Jesus and the assurance of life eternal. Amen.

Day 2. *LOVE DIVINE, ALL LOVES EXCELLING* by Charles Wesley, John Zundel

Prayer: Lord, thank you for your reminder that your love is for today, tomorrow, and always. And, that through your Spirit we are made whole. Amen.

Day 3. *UBI CARITAS* by Bob Hurd, Craig S. Kingsbury

Prayer: Lord, united in your presence, we rejoice in the love you extend to us now and forever. Amen.

Day 4. *JESU, JESU* by Tom Calvin, Jane M. Marshall

Prayer: Lord, thank you for providing the greatest gift of love. Help us to serve others in the example of your love and with a loving spirit. Amen

JOY

“Shout for joy to the Lord, all the earth. Worship the Lord with gladness; come before him with joyful songs. Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture. Enter his gates with thanksgiving and his courts with praise, give thanks to him and praise his name.” Psalm 100:1-4 NIV

Day 5. JOYFUL, JOYFUL by Henry van Dyke, Ludwig van Beethoven

Prayer: Lord, in thanks for all you have given me, I respond with gladness and joy. You have been good to me and have claimed me as your own. I am eternally grateful for your faithfulness. Amen.

Day 6. PRAISE GOD, (DOXOLOGY) by Thomas Ken, Louis Bourgeois

Prayer: Dear Lord, your eternal blessings are all around us and infinitely beyond all that we can see. Unending praise, glory, and honor be to You for all of your bounty and goodness. Amen.

Day 7. THE JOY OF THE LORD by Alliene G. Vale, Based on Nehemiah 8:10

Prayer: Lord, you are the unfailing source of all joy and strength in times of challenges. Forever, all that I need you provide. I turn to you with joy and thanks for sustaining me always. Amen.

Day 8. O FOR A THOUSAND TONGUES by Charles Wesley, Carl G. Glaser

Prayer: Lord, continue to reveal the many reasons for which I must rejoice and praise your name. Amen.

PEACE

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus.” Philippians 4:6, 7 NIV

Day 9. PEACE, PERFECT PEACE by Edward H. Bickersteth, George T. Caldbeck

Prayer: Lord, help me to bring all of my needs to your altar and realize the perfect peace you extend in exchange for my worry. Amen.

Day 10. *WONDERFUL PEACE* by W.D. Cornell, W.G. Cooper

Prayer: Thank you, Lord, for the privilege of prayer. Help me to live a lifestyle of prayer; praying about everything and with a grateful heart of thanksgiving. Amen.

COMPASSION, KINDNESS, HUMILITY, GENTLENESS, PATIENCE

“Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.” Colossians 3:12 NIV

Day 11. *WE ARE CALLED* by David Haas

Prayer: Lord help us always heed your call and to walk in your light and likeness, serving each other with the gifts of compassion, kindness, humility, gentleness, patience, and love. Amen.

Day 12. *SPIRIT OF THE LIVING GOD* by Daniel Iverson, Michael Baughen

Prayer: Lord, fill me with your Spirit, shape me, and use me as an expression of your spiritual truths through the spiritual gifts. Amen.

Day 13. *BREAD FOR THE WORLD* by Bernadette Farrell

Prayer: Lord, through your Holy Spirit in us, enable us to serve each other in the path and example of Christ Jesus. Amen.

Day 14. *LOVING AND FORGIVING* by Scott Soper, Based on Psalm 103

Prayer: Lord, fill us with your Spirit and help us through your gifts of kindness and compassion, to become more like Jesus. Amen.

SELF-CONTROL

“But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.” Galatians 5:22-26 NIV

Day 15. *GUIDE ME, O THOU GREAT JEHOVAH* by William Williams, John Hughes

Prayer: Lord guide me when I am weak, steady me with your power and might, keep me safe and give me strength as I walk in the Spirit. Amen.

Day 16. *GOD BE IN MY HEAD* by Grayson Warren Brown

Prayer: Lord, when I grow weary, renew my strength. Help me to place my total trust in you and abide in your hope. Amen.

Day 17. *I WANT TO WALK AS A CHILD OF THE LIGHT* by Kathleen Thomerson

Prayer: Lord, assist me always to become as a child walking in your light, with Jesus by my side, with Jesus in my heart, and with Jesus as my guide. Amen.

Day 18. *HAVE THINE OWN WAY, LORD* by Adelaide A. Pollard, George C. Stebbins

Prayer: Lord, keep me steadfast and filled with your Holy Spirit every day of my life. Remind me to always cast my cares upon you for guidance and strength. Amen.

FAITHFULNESS

“I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge – that you may be filled to the measure of all the fullness of God.” Ephesians 3:16-19 NIV

Day 19. *GREAT IS THY FAITHFULNESS* by Thomas O. Chisholm, William M. Runyan

Based on Lamentations 3:22, 23

Prayer: Lord, each new day bears witness to Your promise of continued faithfulness. Teach me to trust and always place my hope in You. Amen.

Day 20. *IN CHRIST ALONE* by Keith Getty, Stuart Townend, Rick Modlin

Prayer: Lord, help me always to realize that you are my foundation; that your love, truth, and faithfulness is boundless and eternal. Amen.

Day 21. WE WALK BY FAITH by Henry Alford, Marty Haugen, Based on John 20:24-29

Prayer: Lord, I place my faith and trust in You alone. Assist me in always depending upon your faithfulness through your love, mercy, and grace. Amen.

WISDOM

“It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness, and redemption.” 1 Corinthians 1:30 NIV

Day 22. EYE HAS NOT SEEN by Marty Haugen, Based on 1 Corinthians 2: 9-10

Prayer: Lord, thank you for revealing through your Spirit, all things that you have freely given to us. Amen.

Day 23. WISDOM’S FEAST by Omer Westendorf, Jerry Brubaker

Prayer: Heavenly Father, we join at your table in celebration of your life and love. Renew our hearts and feed our spirits with your wisdom and knowledge as we rejoice in your truth. Amen.

Day 24. GOD OF GRACE AND GOD OF GLORY by H. Fosdick, John Hughes

Prayer: Lord, keep us steadfast in your Word and Wisdom, that we might find strength and courage to do your will always. Amen.

HEALING

“But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.” 2 Corinthians 12:9-10 NIV

Day 25. THERE’S A WIDENESS IN GOD’S MERCY by F.W. Faber, L.S. Tourjee

Prayer: Lord, no matter my weakness, through your abundant mercy and grace, I am made whole. Give me power through your mercy and grace to show strength in times of weakness. Amen.

Day 26. AMAZING GRACE by John Newton, John P. Rees

Prayer: Lord, I am grateful for the gift of your grace through which I have been saved. Amen.

Day 27. THERE IS A BALM IN GILEAD A Spiritual, Based on Jeremiah 8:22

Prayer: Lord, thank you for reviving and healing my soul. Amen.

ENCOURAGEMENT

“For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? But if we hope for what we do not yet have, we wait for it patiently. In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God’s people in accordance with the will of God. And we know that in all things God works for the good of those who love him, who have been called according to his purpose.” Romans 8:24-28 NIV

Day 28. GOD WILL TAKE CARE OF YOU by Civilla D. Martin, W. Stillman Martin

Prayer: Lord, help us, through our faith, to know your love and to serve others as you love us. Thank you for caring for us, protecting us, and providing us encouragement. Amen.

Day 29. ONLY BELIEVE by Paul Rader

Prayer: Lord, teach me and strengthen my belief as I walk each day in your presence. Amen.

Day 30. BLESSED ASSURANCE, JESUS IS MINE by Fanny J. Crosby, P. Knapp

Prayer: Lord, I am blessed with the assurance of grace, mercy, and love through Jesus. Thank you for the hope I have in you. Amen.

Day 31. HOW GREAT THOU ART by Stuart K. Hine

Prayer: Lord, how majestic is your name in all the earth. How great is our God, and worthy of all praise, glory, and honor forever. Amen.

APPENDIX B: SCRIPTURAL GUIDE

- The man bowed his head and worshiped the Lord. (Genesis 24:26)
- The people believed; and when they heard that the Lord had given heed to the Israelites and that he had seen their misery, they bowed down and worshiped. (Exodus 4:31)
- Say to him, The Lord, the God of the Hebrews, sent me to you to say, “Let my people go, so that they may worship me in the wilderness.” But until now you have not listened. (Exodus 7:16)
- Then Pharaoh summoned Moses, and said, “Go, worship the Lord. Only your flocks and your herds shall remain behind. Even your children may go with you.”(Exodus 10:24)
- You shall worship the LORD your God, and I will bless your bread and your water; and I will take sickness away from among you. (Exodus 23:25)
- Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship at a distance.” (Exodus 24:1)
- Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD. (Joshua 24:14)
- You shall not forget the covenant that I have made with you. You shall not worship other gods, but you shall worship the Lord your God; he will deliver you out of the hand of all your enemies. (2 Kings 17:38-39)
- For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings. (Hosea 6:6)
- Make a joyful noise to the LORD, all the earth; break forth into joyous song and sing praises. (Psalms 98:4)
- Moses and Aaron were among his priests, Samuel also was among those who called on his name. They cried to the Lord, and he answered them. He spoke to them in the pillar of cloud; they kept his decrees, and the statutes that he gave them. O Lord our God, you answered them; you were forgiving God to them, but an avenger of their wrongdoings. Extol the Lord our God, and worship at his holy mountain; for the Lord our God is holy. (Psalms 99:6-9)

- Sing praises to the LORD, O you his faithful ones, and give thanks to his holy name. (Psalm 30:4)
- He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the LORD. (Psalm 40:3)
- Sing praises to God, sing praises; sing praises to our King, sing praises. For God is the king of all the earth; sing praises with a psalm. (Psalm 47: 6-7)
- Then Jehoshaphat bowed down with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord. (2 Chronicles 20:18)
- Sing to God, sing praises to his name; lift up a song to him who rides upon the clouds—his name is the LORD—be exultant before him. (Psalm 68:4)

Scriptural Examples of New Testament Worship, Leadership, Spirit, and Song

- I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. (Romans 12:1-2)
- Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. In Christ Jesus, then, I have reason to boast of my work for God. (Romans 15:15-17)
- Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts. (Ephesians 5:18-19)
- Whatever your task, put yourselves into it, as done for the Lord and not for your masters, since you know that from the Lord you will receive the inheritance as your reward; you serve the Lord Christ. (Colossians 3:23-24)
- Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire. (Hebrews 12:28-29)
- But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. (1Peter 2:9)