

LIBERTY UNIVERSITY SCHOOL OF MUSIC

**DISCIPLESHIP AS UNDERSTOOD AND PRACTICED BY WORSHIP LEADERS,  
PASTORS, AND CONGREGATIONS OF SELECTED SOUTHERN BAPTIST  
CHURCHES**

by

Bridgette LaShawn Yancy

Liberty University

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

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## DEDICATION AND ACKNOWLEDGMENTS PAGE

I would like to dedicate this thesis to my late parents, Mr. Ronald and Mrs. Janice Yancy, who led me to accept Jesus Christ as a child and instilled love, faith, Christian values, and a desire for education. I would also like to acknowledge my sister, Ms. Courtney Yancy, for her encouragement throughout my lifetime, prayers, and support during my doctoral studies. Thank you to two of my aunts, Dr. Barbara J. Yancy-Tooks and Dr. April D. Yancy, DVM, for their support and motivation throughout my doctoral studies. A special thank you goes to my first pastor, Rev. Dr. Walter L. Kimbrough and his wife, Soror Marjorie L. Kimbrough for encouraging me to begin my doctoral studies. Special thanks to my current pastor, Rev. Dr. Craig L. Oliver, Sr. for his support during my data collection period. Another special thanks to my professors, the late Dr. Michael Allen of The Florida State University, and from Liberty University, Dr. William Douglas Crawley, Dr. Don Ellsworth, Dr. James Siddons, Dr. Rodney D. Whaley, and Dr. Vernon M. Whaley, who also inspired me to complete my doctoral degree studies.

## ABSTRACT

Despite the growing interest in Christian faith development through Bible study, prayer groups, literature, and other media, there has been little to no research completed in the area of discipleship of worship leaders. This study will be an examination of discipleship activities that are offered within the Southern Baptist churches and the average duration of engagement of these activities by worship leaders. How the discipleship of the worship leader affects the ministry of the worship leader, participation in leadership-focused activities, and the personal and professional growth of the worship leader will be examined through questionnaires for both pastors and worship leaders. In 1 Timothy 3:14-4:16 the Apostle Paul gives Timothy instructions for leading the church in Ephesus. Kauflin explains that “Paul knew that a leader’s spiritual life is never a private matter. Timothy was a leader so Paul wisely charged him to set an example” (Kauflin, 2008, 44). Prior research reveals how discipleship influences worship renewal. Haglund writes “this strategy of discipleship through worship renewal has not worked. It is time to flip it around and pursue worship renewal through discipleship” (Haglund, 2017, 97). This study can help churches to analyze how the application of discipleship activities for worship leaders can contribute to the effectiveness of their leadership and personal spiritual growth. The study will also indicate how worship leaders apply discipleship training to their ministry contexts.

*Keywords:* Discipleship and Worship Leader

## CONTENTS

Dedication and Acknowledgments Page .....	iii
---	-----

<b>Abstract</b> .....	iv
-----------------------	----

### **CHAPTER I: INTRODUCTION.....1**

Ministry Setting.....	3
-----------------------	---

Statement of the Problem.....	5
-------------------------------	---

Statement of the Purpose.....	8
-------------------------------	---

Statement of the Primary Research Question .....	10
--	----

Sub Research Questions.....	10
-----------------------------	----

Working Hypotheses.....	10
-------------------------	----

Significance of the Question.....	11
-----------------------------------	----

Core Concepts.....	13
--------------------	----

Significance of the Study.....	14
--------------------------------	----

Definition of Terms.....	15
--------------------------	----

Methods/Research Plan.....	16
----------------------------	----

Assumptions.....	17
------------------	----

Limitations.....	18
------------------	----

### **CHAPTER II: LITERATURE REVIEW .....22**

Section I: Discipleship Practices in Evangelical Churches .....	22
---	----

“Discipleship and Christian Character,” by Stephen Cherry.....	23
--	----

“Worship Renewal Through Discipleship: How Discipleship and Mission Affects Our Worship,” by Keith Lloyd Haglund.....	24
<i>Conversion and Discipleship: You Can't Have One Without the Other,</i> by Bill Hull.....	25
“My Journey in Adult Faith Formation,” by Yvonne Craig Inskip.....	26
“An Investigation of Five Essential Characteristics of Discipleship Characteristics of Church Staff Members,” by Jonathan W. Jarboe.....	27
“Developing a Discipleship Culture in The Church Through Increased “With-God” Conversations,” by Helen C. Kim.....	28
“Making Disciples of Jesus Christ: Investigating, Identifying and Implementing an Effective Discipleship System,” by Jeffrey Lynn .....	29
<i>Transforming Discipleship,</i> by Greg Ogden.....	30
“Disciples Together: The Small Group as a Vehicle for Discipleship Formation,” by Roger Walton .....	31
<i>Growing an Engaged Church,</i> by Albert L. Winseman.....	32
<b>Section II: Worship and Music Training Practices of Worship Leaders in Southern Baptist and Evangelical Churches. ....</b>	<b>33</b>
<i>We Become What We Worship: A Biblical Theology of Idolatry,</i> by G. K. Beale.....	35
<i>Worship: Believers Experiencing God,</i> by Henry Blackaby and Ron Owens.....	36
<i>For the Glory of God: Recovering a Biblical Theology of Worship,</i> by Daniel I. Block.....	37
“A Word to Worship Leaders: Reflections on Revelation 14:6, 7,” by Alain Coralie.....	39
“Worship: Maintaining Theological Soundness and Cultural Relevance Ministry,” by Alain Coralie.....	40
<i>Worship Matters,</i> by Bob Kauflin.....	41
“Church Music as an Education Enterprise: Lessons to Learn,” by Debbie Rower.....	41

<i>Worship Through the Ages</i> , by Elmer L. Towns and Vernon M. Whaley.....	43
<i>The Purpose of Man: Designed to Worship</i> , by A.W. Tozer.....	44
<i>Called to Worship</i> , by Vernon M. Whaley.....	45
<b>Section III: Transformative Learning Theory</b> .....	46
Summary.....	47
<b>CHAPTER III: METHODS</b> .....	49
Introduction .....	49
Research Design.....	50
Three Research Questions .....	51
Hypotheses.....	52
Procedure.....	52
Participants.....	53
Emerging Themes.....	53
<b>CHAPTER IV: RESEARCH FINDINGS ON DISCIPLESHIP OF THE SOUTHERN BAPTIST WORSHIP LEADER</b> .....	55
Introduction.....	55
Section I: Worship Leader Data Results.....	55
Section II: Pastor Data Results.....	67
Section III: Two-Tailed T-Test Data Analysis.....	76
<b>CHAPTER V: CONCLUSION</b> .....	80
Summary of Study.....	80



Summary of Purpose.....	81
Summary of Procedure.....	82
Summary of Findings and Prior Research.....	84
Limitations.....	96
Recommendations for Future Study.....	98
Implications for Practice.....	98
Thesis Summary.....	100
<b>BIBLIOGRAPHY.....</b>	<b>102</b>
 <b>APPENDICES</b>	
Appendix A.....	106
Appendix B.....	115
Appendix C.....	117

## LIST OF TABLES

Table 1	Question # 11 from the Worship Leader's Questionnaire.....	58
Table 2	Question #12 from the Worship Leader's Questionnaire.....	62
Table 3	Question #13 from the Worship Leader's Questionnaire.....	64
Table 4	Question #14 from the Worship Leader's Questionnaire.....	65
Table 5	Question #5 from the Pastor's Questionnaire.....	68
Table 6	Question #12 from the Pastor's Questionnaire.....	73
Table 7	Question #13 from the Pastor's Questionnaire.....	76
Table 8	Question #4 from the Worship Leader's Questionnaire.....	104
Table 9	Question #5 from the Worship Leader's Questionnaire.....	105
Table 10	Question #6 from the Worship Leader's Questionnaire.....	106
Table 11	Question #7 from the Worship Leader's Questionnaire.....	107
Table 12	Question #8 from the Worship Leader's Questionnaire.....	108
Table 13	Question #8 from the Pastor's Questionnaire.....	109
Table 14	Question #11 from the Pastor's Questionnaire.....	110
Table 15	Descriptive Statistics for the t-test from the Excel Workbook file.....	112
Table 16	The t-test Results from the Excel Workbook file.....	112

## LIST OF FIGURES

Figure 1	Question #9 from the Worship Leader Questionnaire.....	56
Figure 2	Question # 10 from the Worship Leader Questionnaire.....	57
Figure 3	Question #6 from the Pastor’s Questionnaire.....	71
Figure 4	Question # 10 from the Pastor’s Questionnaire.....	72
Figure 5	Question #10 from the Worship Leader Questionnaire.....	77
Figure 6	Question #10 from the Pastors’ Questionnaire.....	78
Figure 7	T Value of the Worship Leaders’ Answers.....	78
Figure 8	T Value of the Pastors Answers.....	79
Figure 9	Question #4 from the Pastor’s Questionnaire.....	109
Figure 10	Question #9 from the Pastor’s Questionnaire .....	110
Figure 11	Difference Scores Calculations from the t-test .....	111

## **LIST OF ABBREVIATIONS**

Rev – Revelation

Matt –Matthew

AD - Anno Domini, the year of our Lord.

Cor - Corinthians

N/A – Not Applicable

App – Application

Rev. – Reverend

SBC – Southern Baptist Convention

## CHAPTER I: INTRODUCTION

How the worship leader perceives discipleship activities such as Bible study, Sunday school, and small group studies within the Baptist church in the United States is considered vital to his/her effectiveness in worship leading. The worship leader and the music ministry is a front-line ministry that interacts with visitors and the congregation directly during the worship service, so there is a need for traditions, protocol, and faith to be in order so that a church does not project an ungodly image during worship. Haglund writes, “for too long, we have operated under the assumption that if we just had better worship services, we would have better Christians.”<sup>1</sup> Being a better Christian requires growth in a personal relationship with Jesus Christ that can be achieved through discipleship activities. Worship does connect Christians to God, but it must be developed through discipleship so that knowledge and understanding of theology are acquired.

Research has shown that discipleship of the worship leader ensures that decisions made for the worship service will be theologically informed. Boswell explains, “worship leaders lead the people of God in the worship of God. Above all things, we ought to be men who pursue growth in the grace and knowledge of God through immersion in the Scriptures. Worship leaders need to be theologians, letting our theology inform our song choices, the liturgy we write, the choice of Scripture to read.”<sup>2</sup> The worship leader’s discipleship training, personal prayer, and planning does affect the weekly worship service. A worship leader must be prepared to execute ministry work. There is a process of selecting songs, meeting with the pastor and selecting a sermon hymn, and rehearsing with musicians and choirs. The worship leader also has a spiritual preparation for executing ministry work. Kauflin emphasizes that worship leaders

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<sup>1</sup> Kevin Lloyd Haglund, “Worship Renewal Through Discipleship: How Discipleship and Mission Affects our Worship” (MA Thesis, Lynchburg, VA: Liberty University, 2017), 97.

<sup>2</sup> Matt Boswell, *Doxology & Theology* (Nashville, TN: B&H Publishing, 2013), 12.

should equip their team with theological growth. Kauflin states, “if you’re a leader in the church, everyone benefits when you grow. And everyone suffers when you don’t. Particularly your pastor.”<sup>3</sup> Since the spiritual growth or discipleship of the worship leader affects the pastor of the church, it is essential to know what type of discipleship training the pastor requires of the worship leader. It is also essential to know the frequency of the discipleship training needed by the pastor and how much training the worship leader completes. Worship leaders typically lead the musicians and choir in a period of prayer at the beginning and end of rehearsals. Many worship leaders pray when selecting the songs for worship services. Worship leaders should examine personal sin and ask for forgiveness before the worship service as preparation and participate in on-going Christian discipleship activities. Mikaelian explains, “to foster transformative learning in the small groups, the Bible should be taught, but also relationships should be nurtured and time should be set up for discussion, sharing, fellowship, praying for each other, and holding each other accountable.”<sup>4</sup> The preparation of the worship leader through discipleship will be examined in this study so that the benefits of discipleship can be analyzed.

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<sup>3</sup> Bob Kauflin, *Worship Matters* (Wheaton, IL: Crossway Publishers. 2008), 246.

<sup>4</sup> Mariet Mikaelian, “The Transformative Learning Experiences of Southern California Church-Based Small Group Members,” *Christian Education Journal* 15, no. 2 (August, 2018): 185, <https://journals.sagepub.com/doi/abs/10.1177/0739891318784307?journalCode=ceja>.

## Ministry Setting

This research study examines the need for the discipleship of worship leaders at selected Baptist churches in the United States from the Southern Baptist Convention. Some churches have effective worship leaders and ministries, while other churches have ineffective worship leaders and ministries. Discipleship and spiritual maturity may be crucial elements in the effectiveness of the worship leader. Some churches require discipleship opportunities for their staff, including specific classes and training for the worship leader available in their church. The churches that offer more discipleship activities than others for the worship leader may have well-developed music ministries. Some music ministries have not only a praise team, musicians, choirs, and a worship leader, but also a church orchestra, dance ministry, drama ministry, and special groups like a hand bell choir.

Those who are worship pastors, pastors, and ministry leaders may or may not be active in discipleship training. Cherry says,

there is no doubt that, when God calls people to ordained ministry, God calls those who are active in discipleship. It does not follow from this, however, that because those who are to be entrusted with positions of representational and liturgical leadership, and the care and cure of souls, are rightly subject to a rigorous and moderated educational process, something analogous applies to ‘discipleship’.<sup>5</sup>

Therefore, ministry preparation and discipleship training are two separate processes for all Christians, and it cannot be assumed that someone with the title of a worship pastor is necessarily active in discipleship. It is important to note that worship leaders may have different titles at different churches such as cantors, choral directors, music ministers, music directors, organists, pianists, song leaders, and orchestra conductors. Composers of contemporary worship songs often serve as worship leaders. The worship leader has a prominent role in contemporary

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<sup>5</sup> Stephen Cherry, “Discipleship and Christian Character,” *Theology* 119, no. 3 (May 2016): 199, <https://doi.org/10.1177/0040571X15623705>.

worship services, along with the pastor, and is responsible for much of the spiritual direction of the service and often will choose the songs that will be sung. This can be contrasted with some traditional churches, where the liturgy of the service is sometimes led by a member of the clergy. In many cases, the worship leader is responsible for recruiting, assigning, and training other musicians to compose a worship band or team.

Some worship leaders may be worldly and less spiritual in terms of their personal relationship with God than others. The Bible guides those who are less spiritual. “Like newborn babies, crave pure spiritual milk, so that by it you may grow up in salvation (1 Peter 2:2).”<sup>6</sup> This is a reminder that Christians are to crave spiritual milk in order to grow as disciples of Jesus. Discipleship classes through Bible Study, Sunday school, and small groups have been vital to spiritual formation and growth for Christians overall. Discipleship may likely influence the methods of planning and preparation of the worship service, and worship leaders can reflect on their discipleship and determine how it can help them be more effective in ministry and their worship lifestyle overall. Coralie asserts that “as worship leaders, we should not only cultivate the art of worship; we should also cultivate a heart for worship.”<sup>7</sup> Worship leaders may likely be encouraged to seek different modes of discipleship in their daily devotion time with God that comes from the heart, and also formally through Christian education opportunities at their churches and in the community.

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<sup>6</sup> Unless otherwise noted, all biblical passages referenced are in the New International Version. (Grand Rapids, MI: Zondervan, 1984).

<sup>7</sup> Alain Coralie, “A Word to Worship Leaders: Reflections on Revelation 14:6, 7,” *Ministry® International Journal for Pastors* 88, no. 4 (April 2016): 8, <https://www.ministrymagazine.org/archive/2016/04/A-word-to-worship-leaders>, (accessed on November 10, 2018).



## Statement of the Problem

Historically, there have been issues regarding worship within the church that have created division followed by renewal. Worship issues have been confronted over the narrative of the church through the Reformation, the Great Awakening Movement, and other revivals in the history of Christianity. In the modern church era, issues regarding worship present themselves in similar ways as they have throughout history. There is still an on-going need for the discipleship of Christians in the church for members, lay leaders, and ministry leaders. Lynn expresses, “the Southern Baptist Convention, known for missions and evangelism, has seen a drastic decline in her evangelistic effectiveness and membership.”<sup>8</sup> It may be suggested that a decline in evangelistic effectiveness and membership denotes either a change in how the Southern Baptist Convention implements evangelism and membership or a need to change how they implement evangelism and membership retention. Reid writes, “from the 1950s until now the SBC has averaged just over 384,000 baptisms annually . . . [while] in that same period of time the U.S. population has doubled in population from 152 million to 305 million.”<sup>9</sup> Baptism is an outward expression of a believer’s conversion to Christianity. Discipleship is the next step following baptism for a Christian to develop Christ-like mindfulness. By having disciplined worship leaders, the outcome of the worship service will more likely be Holy Spirit-filled and led, and others will be encouraged to become disciples of Jesus Christ. As a result of a disciplined worship leader, many issues regarding worship in the church can be resolved prayerfully and in God’s will.

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<sup>8</sup> Jeffrey Lynn, “Making Disciples of Jesus Christ: Investigating, identifying and Implementing an Effective Discipleship System” (DMin thesis, Liberty University, 2014), 30, <https://digitalcommons.liberty.edu/doctoral/878>.

<sup>9</sup> Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, Tennessee: Broadman and Holman, 2009), 4.

Towns and Whaley summarize some key issues of Christianity during the Middle Ages/Dark Ages period from 500-1500. The growth of the church resulted in weakened spirituality. They claim that during this period, “the church boasted of more converts, but there were few disciples of Christ.”<sup>10</sup> This statement reveals a need for discipleship during the middle ages period of Christianity since it was lacking. During the period of the Reformation, 1500-1750, Christianity underwent a significant change in order to correct the abuses of The Roman Catholic Church. Some of the major areas that needed reform were the monasteries, clergy, papacy, the selling of indulgences, doctrines, and the mass. Towns and Whaley also summarize the underlying issues of the Protestant Reformation, which started with Martin Luther, an Augustinian Monk of the Catholic Church. They affirm, “Luther believed that grace and the forgiveness of sins came through simple faith in Jesus Christ and that no person could simply buy his way to God through indulgences, pilgrimages, or membership in monastic orders.”<sup>11</sup> Although the Catholic Church rejected Luther’s statements and excommunicated him, Luther gained support from many others, which started the Reformation movement in Christianity.

Towns and Whaley provide evidence in *Worship through the Ages* how “state rulers saw in Luther an occasion to free themselves from the oppressive economic and political control of the Roman Catholic Church.”<sup>12</sup> Freedom from the oppressive economic and political control of the Roman Catholic Church was a substantial factor in how the Lutheran church eventually became the official religion of the state in Germany.

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<sup>10</sup> Elmer L. Towns and Vernon M. Whaley, *Worship Through the Ages* (Nashville, TN: B&H Publishing, 2012), 86.

<sup>11</sup> *Ibid.*, 102.

<sup>12</sup> *Ibid.*, 103.

The Reformation gave birth to the formation of the Protestant churches of Christianity, including the Lutheran church, Anglican church, Calvinist movement, Baptist movement, and others to follow. Two critiques of the Lutheran movement come from modern-day Christian Pastor and author, Bill Hull, and the Pietism Movement that followed the Reformation during the thirty years' war. Both Hull and the Pietists advocate for the need for discipleship. Bill Hull states that "Luther's followers didn't explicitly advocate cheap grace. They simply neglected to talk about discipleship."<sup>13</sup> The discipleship mandate (Matthew 28:19-20) should not be neglected by churches and their discipleship activities, missions, and ministry involvement should reflect that they are fulfilling this mandate.

Cox and Peck emphasize how Christian education can be achieved through discipleship formation. They express that

Christian discipleship is a major, all-encompassing theme of the Bible—Old and New Testaments alike. Pivotaly articulated in the Great Commission (Matt. 28:18-20), it addresses all dimensions of life, is deeply grounded in teaching and mentoring, and applies to practically all age levels. Its content includes but is not limited to expectations such as comprehensive Bible knowledge, witnessing strategies, interpersonal relationships, apologetic skills, logical reasoning, world/life-view integration, parenting, teaching, personal integrity, spiritual warfare, faith-learning integration, stewardship of creation, sustained allegiance, miracles, and so on. In effect, the formation of Christian disciples is essentially about equipping for the highest order of citizenship both on earth and in heaven, namely the kingdom of God (Matt. 13:11; Eph. 2:19; 1 Pet. 2:9).<sup>14</sup>

Through their research, the scope of discipleship is explained through knowledge, teaching, witnessing, relationships, and other aspects. The researchers emphasize the essential nature of equipping Christian disciples for the highest order of citizenship on earth and in

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<sup>13</sup> Bill Hull, *Conversion and Discipleship: You Can't Have One Without the Other* (Grand Rapids, MI: Zondervan, 2016), 23.

<sup>14</sup> William F Cox Jr and Robert A. Peck, "Christian Education as Discipleship Formation," *Christian Education Journal* 15, no. 2 (August 2018): 243, <https://journals.sagepub.com/doi/abs/10.1177/0739891318778859>.

heaven. The Great Commission, also known as the discipleship mandate from Jesus in Matthew 28:16-20, states

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw Him, they worshiped Him; but some doubted. Then Jesus came to them and said, all authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

John 8:31-32 reads, “To the Jews who had believed Him, Jesus said, ‘if you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’”

“And the things you have heard me say in the presence of many witnesses, entrust to reliable people who will also be qualified to teach others (2 Tim. 2:2).” The need for discipleship was taught to the disciples and early Christians by Jesus Himself. This need for discipleship was evident during the Middle Ages and the Reformation and is still a need in today’s modern church.

### Statement of the Purpose

In the small group study, *Worship Believers Experiencing God*, Blackaby and Owens provide insight into how Christians from different generations have been transformed through their worship of God. They write that “every generation of the people of God met God in life-transforming worship. God worked mightily through them to change their world and bring glory to Himself.”<sup>15</sup> Life-transforming worship of God comes through actively seeking a relationship with Him. This relationship is built through discipleship activities such as prayer, Bible study,

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<sup>15</sup> Henry Blackaby and Ron Owens, *Worship Believers Experiencing God* (Nashville, TN: LifeWay Press, 2001), 128.

Sunday school classes, and small-group studies. Some research shows how programs and ministries are not adequately making disciples of Jesus Christ. Lynn contends, “while churches may excel in programs and ministries, clearly these programs and ministries are not adequately making disciples of Jesus Christ. The reality is that seventy to eighty percent of churches in North America are stagnant or in decline.”<sup>16</sup> Knowing how the pastors of Baptist churches perceive the decline of discipleship in their church and the local and global Christian community is vital in reversing this trend. Research needs to be done to assess the needs of the congregation in terms of discipleship to meet people where they are in their spiritual journey. Kauflin, in his book, *Worship Matters*, proclaims, “Jesus came to purify His people once and for all through his atoning sacrifice, Titus, 2:14. He fulfilled what ceremonial purification could only point to, but God’s demand for purity hasn’t changed.”<sup>17</sup>

The discipleship of worship leaders should focus on making sure that they display purity, sincerity, and honesty in their ministry. They should develop a close relationship to God so that their worship is focused solely on Him and that others will be encouraged to worship God both publicly and privately. Kauflin also warns against the dangers of a worship leader who falls into sin. He warns, “music in the world is filled with sexual innuendo, provocative dress, and sensuality. Music in the church never should be.”<sup>18</sup> The Bible promotes Christians to present themselves as holy to God through worship. “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship (Romans 12:1).” Through discipleship and an on-going relationship with

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<sup>16</sup> Lynn, 56.

<sup>17</sup> Kauflin, 45.

<sup>18</sup> Ibid., 48.

God, the worship leader can avoid sin and live a worship lifestyle that honors God. The worship leader's lifestyle is projected as an earthly example to other Christians when he or she stands before the congregation to lead prayer, read Scripture, sing songs, and preach the Word of God. Therefore, he or she needs to lead by a Godly example both inside and outside of the church.

### Statement of the Primary Research Question

The primary research question is as follows:

“In what ways are worship leaders engaged in leadership-focused discipleship activities within the local Baptist church”?

The responses to this question will reveal how worship leaders are engaged in discipleship activities such as small-group studies, Bible Study, training workshops, conferences, missions, and formal seminary and university coursework. Participants will indicate the length of time for their engagement in these discipleship activities.

### Sub-Research Questions

The three research questions for this study are as follows:

RQ1: In what ways are worship leaders engaged in discipleship activities within the local Southern Baptist Church? The senior pastor of the church will answer this question.

RQ2: In what ways do worship leaders demonstrate the value of discipleship within the Southern Baptist Church?

RQ3: What type of discipleship activities are available to the worship leaders within the Southern Baptist Church?

These questions will provide data that will support or reject the working hypotheses, and allow for comparison of worship leaders at 13 different Southern Baptist churches in the United States.

### Working Hypotheses

The hypotheses for this study are as follows:

H1: The perception of discipleship activities that are offered within the Southern Baptist Church for the worship leader may be positive overall since most leaders likely know the value in continued growth through Christian education.

H2: The majority of the questionnaire responses may show that worship leaders value discipleship as a vital element of their ministry. They may demonstrate the value of discipleship activities by participating in them regularly.

H3: Many churches may likely offer a good to excellent variety of discipleship activities for their worship leader. The worship leader may likely participate in discipleship activities such as small group and Bible studies specific to worship leaders. The churches in this study may also offer mission trips, conferences, workshops, and formal education at a seminary or university courses specific to worship leader training.

A prior research study on church music education by Rohwer focused on the responses of church choir members and their perception of their choir director. Participants from the church choir shared that “church musicians, of course, need to be spiritually in tune with their ministry, and they should be much like teachers: well-prepared for rehearsals, organized, and having good time management skills.”<sup>19</sup> Choir members also expressed through Rohwer how “the

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<sup>19</sup> Debbie Rohwer, “Church Music as an Education Enterprise: Lessons to Learn,” *Texas Music Education Research*, (2011): 53, <https://files.eric.ed.gov/fulltext/EJ1102275.pdf>.

administration of the church seems not to be focused on God sometimes when making decisions. Directors should have a personal relationship with Jesus Christ and a passion for worship.”<sup>20</sup> Those who work directly with the worship leader, have given input through prior research about the importance of church choir directors who have a personal relationship with Jesus Christ, are organized, and focused on worship. The participants in this study hoped that their work with the choir is an expression of discipleship and not self-serving. As choir members, they feel that they are sharing the gifts that God has blessed them with, serving as worship leaders, not performers.

### Significance of the Question

The significance of this question is that it may likely answer how worship leaders perceive the importance of discipleship and how their discipling can positively impact their ministry and personal relationship with Jesus Christ. This research question may provide insight into worship leaders’ engagement in discipleship on an annual basis and their plans for on-going discipleship in the future. Worship leaders often share theological knowledge with their ministry team, both formally and informally. Knowing whether or not this sharing is a requirement for the worship leaders is vital for ministry organization and effective measures for growth through discipleship. Winseman writes, “Gallup research has discovered that the two primary causes of spiritual health are spiritual commitment and congregational engagement.”<sup>21</sup> Not only does discipleship benefit the worship leader, but it can also benefit the congregation and future generations of Christians. Research from Gillis has shown the preparation of worship leaders in terms of their musical, liturgical, and educational skills may be an additional challenge to church

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<sup>20</sup> Rohwer, 53.

<sup>21</sup> Albert L. Winseman, *Growing an Engaged Church* (New York, NY: Gallup Press, 2007), 40.



music settings as community learning environments. Gillis writes of the need of formal education of the worship leader in “Contemporary Practices in Southern Baptist Church Music: A Collective Case Study of Worship, Ministry Design and Music Education.” Gillis states, “Southern Baptist music ministers often have diverse educational backgrounds. Some may have formal music education through Baptist seminaries, colleges, or universities, while others were trained in non-Baptist institutions.”<sup>22</sup> Therefore, it is important that effective training and educational measures are in place so that church leaders know how to work with worship leaders and choir/music directors to teach them the liturgical, musical, and educational skills needed to effectively perform their ministry work. In order to do this, attendance at regional and national conferences and workshops for church music and liturgy may be necessary, as well as mentoring programs for new worship leaders and choir/music directors.

### Core Concepts

The purpose of the study is to examine the discipleship activities that are offered within the Southern Baptist church and the average duration of engagement of these activities by full-time worship leaders and the impact of these activities in their personal lives and ministry. The worship leader is one of the first to engage visitors and congregants during the worship service, so there is a need for traditions, protocol, and faith to be in order so that a church doesn’t project an ungodly image during worship. Blackaby and Owens contend, “there is no true worship without a relationship between the One being worshiped and the worshiper himself. Worship is a place of meeting, a time of interaction between God’s people and the object of their worship,

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<sup>22</sup> Leslie Myers Gillis, “Contemporary Practices in Southern Baptist Church Music: A Collective Case Study of Worship, Ministry Design and Music Education” (DMA diss., Boston University, 2013), 104, <https://hdl.handle.net/2144/11001>.

God Himself.”<sup>23</sup> Through discipleship, Christians gain a closer relationship with God, which can bear fruit in ministry work as a result of rightful actions, rightful living, and in the example of a worship leader, rightful worship.

### Significance of the Study

The worship practices and disciple-making of the pastor and worship leader also prepare the congregation for worship in heaven when believers meet Jesus and God face-to-face (Rev. 4:1-11). Giving our best worship to God on earth and learning more about Him in a church or class setting, and then striving to live a holy life pleasing to Him are all elements of discipleship. The discipleship of the worship leader can serve as a model for other discipleship relationships between the pastoral staff and actively serving lay members of the church. Rohwer shares the following statement from one of her research participants.

The goal should be to understand [that] the purpose of the church [is] first and foremost to serve and to glorify God, and [to] be teachers with music as the vehicle to do that. First, directors should be committed Christians and not focus so much on correct notes, but making a beautiful sound unto the Lord and worshiping as they give of their talents. They need to be aware of others in order to work with people. It isn't all about the director. The director is a servant of Christ. It is more than a job.<sup>24</sup>

Choir members have expressed the need for their choir director to be a committed Christian, focused on worshiping God, and serving Christ. Glorifying God through their work as they teach music to members of the choir may be achieved through the discipleship of the choir director. Coralie says, “Our strength as worship leaders must not rest on our talents or skills but on the power of the gospel bursting in and through us. To know God through Christ by

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<sup>23</sup> Blackaby and Owens, 25.

<sup>24</sup> Rohwer, 50.

immersing ourselves in the riches of the gospel must, therefore, be our top priority”<sup>25</sup> In the Great Commission, Jesus commanded Christians to “make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matt. 28:19, 20). “Teaching all things” means more than teaching a set of fundamental beliefs before baptism. Jesus gave His disciples sound biblical doctrine, taught them the way of salvation, showed them how to grow spiritually, and trained them for service. Therefore, the Great Commission (Matt. 28:16-20) involves not only evangelism and leading people to baptism, but also nurturing believers and training them to share their faith after they have been baptized. The ultimate goal is that they become mature disciples of Jesus and, in turn, prepared to lead others into discipleship with Christ.

#### Definition of Terms

**Worship Leader:** "A faithful worship leader magnifies the greatness of God in Jesus Christ through the power of the Holy Spirit by skillfully combining God's Word with music, thereby motivating the gathered church to proclaim the gospel, to cherish God's presence, and to live for God's glory."<sup>26</sup> A worship leader is not only a vocalist or instrumentalist, but one who leads the congregation in prayer, reads Scripture during the worship service, and gives the invocation or call to worship at the beginning of a worship service.

**Discipleship:** is defined as being a follower of Christ and living the lifestyle that Jesus taught in the Scriptures. Cherry writes, “The primary role of the disciple is to be one who learns. Jesus insisted that his disciples should be more childlike; that is dis-inhibited and enthusiastic in

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<sup>25</sup> Coralie, 2.

<sup>26</sup> Kauflin, 55.

learning.”<sup>27</sup> Kim provides this working definition of discipleship, “a focus on deepening God’s ultimate goal of a relationship and a life with Him.”<sup>28</sup>

### Methods/Research Plan

This study will implement a qualitative method with data collection via a questionnaire. The current and future plans for engagement in discipleship, ministry training, and leadership-focused activities for both pastors and worship leaders will be analyzed from the questionnaire responses. The research study will focus on a total of 13 Southern Baptist worship leaders and 13 pastors from the United States of America. The participants will answer a questionnaire with multiple choice answers and also some open-ended questions to answer. The training requirements of the worship leader to participate in discipleship classes, and the Christian authors and curriculum worship leaders study for discipleship will also be analyzed and compiled during the study. Permission from the senior pastors and worship leaders to participate in the study will be received before starting the research. The responses will then be analyzed to determine the impact of the discipleship activities on the worship leader’s relationship with God and his or her ministry. The personal impact of discipleship in the life of the worship leader will also be studied in order to measure how the worship leader grows in their relationship with God through the fruits of the Holy Spirit (Galatians 5:22-26). A two-tailed t-test will be conducted for the results of one multiple choice question that was given to both the worship leaders and the pastors on their questionnaires (Question #9 on the worship leaders’ questionnaire and question

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<sup>27</sup> Cherry, 199.

<sup>28</sup> Helen C. Kim, “Developing a Discipleship Culture in The Church Through Increased “With-God” Conversations” (DMin Diss., Assemblies of God Theological Seminary, 2015), 35, [http://agts.edu/wp-content/uploads/2017/07/24g\\_Kim.pdf](http://agts.edu/wp-content/uploads/2017/07/24g_Kim.pdf).

#10 on the senior pastors' questionnaire.) The two-tailed t-test was applied to the questions for both the worship leaders and senior pastors regarding the average annual duration of training that is needed for the music ministry leader (worship leader) at their church. The worship leaders represent treatment #1, and the senior pastors represent treatment #2 in the two-tailed t-test. The null hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is, "the difference between the responses of the worship leaders and the senior pastors will not be statistically significant." The alternative hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is, "the difference between the responses of the worship leaders and the senior pastors will be statistically significant." Upon analyzing the two-tailed t-test, the null hypothesis will be either accepted or rejected in favor of the alternative hypothesis.

Nieuwhof supports the importance of the personal relationship with God for Christian disciples. Nieuwhof says, "It's wonderful that people understand what they believe, but knowledge in and of itself is not a hallmark of Christian maturity." As Paul says, "knowledge puffs up. Love, by contrast, builds up."<sup>29</sup> Therefore, research involving the Baptist Church must be implemented in a respectful manner that will benefit the Kingdom of God.

### Assumptions

The first assumption is that the twenty-six Southern Baptist Churches included in this study will have discipleship and Christian education activities available to their members and for their worship leaders. However, if the Southern Baptist church does not have discipleship

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<sup>29</sup> Carey Nieuwhof, "How the Church Today Is Getting Discipleship Wrong," Carey Nieuwhof (blog), February 2014, <https://careynieuwhof.com/how-the-church-today-is-getting-discipleship-wrong>, (accessed 11/10/2018).

activities, it may still participate in the study. The second assumption is that the participants in the study will answer the questions truthfully. The third assumption, is that senior pastors know the significance of discipling their church staffs, including their worship leader. Therefore, a church with a staff that receives discipleship training is more effective than one that does not receive discipleship training.

Whether the discipleship activities are required or optional will be revealed during the survey study. Anonymity and confidentiality will be preserved and the participants in the study are volunteers who may withdraw from the study at any time and with no ramifications. However, some worship leaders may not participate in any discipleship activities during the calendar year at their church. In such cases, there will be an increase in the number of participants who may respond by saying there are no discipleship activities for worship pastors at their Southern Baptist churches. There is a likelihood that a variety of responses will lead to a variety of results in the data.

### Limitations

Southern Baptist Churches of varying congregation sizes whose senior pastor and worship leader are 18 years or older are invited to participate in this study. How the church's pastor and worship leader perceive this study can possibly limit the scope and depth of the research in terms of questioning and responses. The pastors and worship leaders are not harmed in any manner by this research study. This study is generalized to only Southern Baptist Churches in the United States of America. Future research would survey other Protestant denominations, as well as Roman Catholic, Greek Orthodox, Non-Denominational, and

Independent churches. The participants who participate in the study may not represent a random sample of Baptist church worship leaders.

The research questions aim to prove that discipleship of the worship leader is vital. However, it is imperative to note that prior research places some limitations on small groups as an element of discipleship activities. Some criticism of Christian small groups, as well as the benefits of participating in small groups, have been established by prior research. Inskip writes of one criticism, “Roger Walton rightly points out that most small groups, however good they are at bonding and reinforcing faith, lack the ability to connect with the social capital so vital to our individualistic and fragmented society.”<sup>30</sup> Social capital is defined as “the networks of relationships among people who live and work in a particular society, enabling that society to function effectively” (Oxford English Dictionary, 3rd ed., s.v, accessed March 18, 2020, [https://www.lexico.com/definition/social\\_capital](https://www.lexico.com/definition/social_capital)). Contrarily, one can argue that discipleship practices enable Christians to contribute effectively to the social capital which is identified commonly through community involvement for most churches. In response to this criticism, prior research has shown the spiritual growth of disciples through the small group model. Inskip argues,

But I think the Churches’ small group movement in the 1960s–80s was different, nearer to the 1950s than 2000. Many participants could remember co-operation – in a war your survival depends on it. And application sessions were often the meatiest part of the process, places where participants brought their working context with them to share in confidence with those of different perspectives and experience. The insights gained were worked out in very diverse situations.<sup>31</sup>

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<sup>30</sup> Yvonne Craig Inskip, “My Journey in Adult Faith Formation,” *Journal of Adult Theological Education*, 10:2 (April 2013): 166, <https://doi.org/10.1179/1740714114Z.00000000021>.

<sup>31</sup> Ibid., 166.

Inskip's evaluation of the traditional small group model is more accurate as "a place where your survival as a Christian is dependent upon the support of others."<sup>32</sup> Mikaelian discovered through her research that "20 participants emphasized the importance of the small group in fostering transformative learning and spiritual growth ... Discussion, sharing, support, and safe environment are factors that support the previous research and are in line with transformative learning literature."<sup>33</sup>

Walton provides another evaluation of small groups in his research work on United Methodist Churches in North East England and shares that, "in our context the mutual support and surrogate family model (small groups) has much to commend, but will, if left to its own devices, steer away from some aspects of discipleship practice, formation, and mission."<sup>34</sup> Walton suggests that small groups alone may not be adequate in providing discipleship for Christians. Participation in multiple discipleship activities by Christians may result in discipleship. Recent research offers another perspective. Dörnbrack writes that "discipleship consists of investing oneself in the life of someone else. It takes courage and patience to invest time and strength in a few in order to see results in the long run."<sup>35</sup> For every Christian, including the worship leader, to become a disciple of Jesus Christ, it takes a conscious and willing effort. The pathway to discipleship is likely to be different for every believer due to different lifestyles, influences, and environments, but through mentorship and guidance every Christian can effectively become a disciple.

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<sup>32</sup> Inskip, 166.

<sup>33</sup> Mikaelian, 178.

<sup>34</sup> Roger Walton, "Disciples Together: The Small Group as a Vehicle for Discipleship Formation," *Journal of Adult Theological Education*, 8:2 (2011): 111, <https://dx.doi.org/10.1558/JATE.v8i2.99>.

<sup>35</sup> Michael Dörnbrack, "The Discipleship Challenge," *Ministry @ International Journal for Pastors*, 88, no. 5 (May 2016): 8, <https://www.ministrymagazine.org/archives> (accessed on 11/18/18).



Future research from this study could incorporate a larger sample population than the included 26 Southern Baptist churches. Additional research could seek to discover the relationship between discipleship participation of the worship leader and the pastors and how this affects the worship experience of the congregation. It is also essential to get the congregation's perspective on the discipleship training of their worship leader and pastoral staff. By adding their perspective, the church can more effectively implement discipleship activities for not only the worship leader and pastoral staff, but for the entire congregation.

## **CHAPTER II: LITERATURE REVIEW**

The discipleship practices of worship leaders in the Southern Baptist Church is a topic that has yet to be formally investigated by most researchers. The first section of this literature review focuses on discipleship practices in evangelical churches with an emphasis on the Southern Baptist denomination. The second section focuses on the worship and music training practices of worship leaders in Southern Baptist and evangelical churches. This will be followed by the third section on transformative learning theory, and the chapter ends with a summary of the literature review.

### **Section I: Discipleship Practices in Evangelical Churches**

Worship leaders can ensure that discipleship is occurring in their personal lives and ministry by keeping a daily quiet time for prayer, praise, Bible study, and meditation. They participate in on-going discipleship training, both formally and informally. Members of the worship ministry are required to participate in on-going discipleship training at church and are encouraged to hold a daily quiet time for prayer, praise, Bible study and meditation, and by opening up and closing rehearsals with prayer. Worship leaders must remember that God has equipped them to mentor others in their ministry. Paul, writing to Timothy in 2 Timothy 2:1-7 says,

You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. Join with me in suffering, like a good soldier of Christ Jesus. No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. Similarly, anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this.

In the book, *The Worshipping Artist*, author Rory Noland provides some insight into mentoring. Noland states, “we are called to live out our faith in the context of community. As God’s character is formed in us, we become increasingly others-oriented.”<sup>36</sup> Worship leaders as mentors do not just acquire knowledge for themselves, but they demonstrate and pass on knowledge to the community as God’s character is formed within. By keeping our quiet time with God as a priority, we get “a source of guidance, strength, comfort, and joy. It is an opportunity to get away from the ‘busy’ so that we can worship.”<sup>37</sup> Pastors can give worship leaders the Scriptural foundation to effectively disciple and encourage those they lead on their worship teams. Rev. Dr. Robert Morgan says, “discipleship is an older term for mentoring.”<sup>38</sup> Through discipleship, worship leaders can become mentors to others and grow closer in their relationship to God.

#### “Discipleship and Christian Character,” by Stephen Cherry

The question of the actual relationship between discipleship and ministry is inevitably complicated, but not for churches that are reinvigorating their understandings of lay ministry and the priesthood of all believers. Another problem with discipleship development is the idea that discipleship is a step in the direction of ministry. When this is believed, the understanding quickly develops that discipleship development can serve as a precursor or foundation for education for ministry—or ministerial education. There is no doubt that, when God calls people to ordained ministry, He calls those who are active in discipleship. Those who are entrusted with

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<sup>36</sup> Rory Noland, *The Worshipping Artist* (Grand Rapids, MI: Zondervan Publishing, 2007), 162.

<sup>37</sup> Vernon M. Whaley, *Called to Worship* (Nashville, TN: Thomas Nelson Pub, 2009,) 244.

<sup>38</sup> Robert Morgan, “Balance and Discipleship 4 – Part 1” (Video Presentation, WRSP 851, Module 2, Lynchburg, VA: Liberty University, 2015).

positions of representational and liturgical leadership, and with the care and cure of souls, are often rightly subject to a rigorous and moderated educational process, which may include discipleship. Cherry asserts, “the primary role of the disciple is to be one who learns. This is entirely of a piece with Jesus’ insistence that his disciples should be more childlike; that is disinhibited and enthusiastic in learning.”<sup>39</sup> This article gives the worship leader a working definition of discipleship as one who learns about Jesus and some practical application of discipleship. Since it is a new term for most churches throughout Europe, there has been a struggle to define it and accept it along with the spiritual formation and growth that they already had in place for their church members.

“Worship Renewal Through Discipleship: How Discipleship and Mission Affects Our Worship,”

by Keith Lloyd Haglund

This thesis examines the impact that discipleship has on participation and perceptions during congregational singing. Results indicate that “those who have been discipled to actively participate in God’s mission of redemption in the world are less dependent on that which occurs inside the worship event to engage them in singing because of what they have experienced outside of the worship event—namely, God using them in his mission of redemption.”<sup>40</sup> Haglund provides two definitions of discipleship in this thesis. He writes,

My research also differentiates between two types of discipleship. Many people use the term discipleship to refer to learning the spiritual disciplines like studying the Bible, developing a prayer life, or addressing character or integrity issues. That is certainly a very important part of discipleship, but it is not a complete picture. Discipleship is about

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<sup>39</sup> Cherry, 199.

<sup>40</sup> Haglund, iv.

both character and competency—becoming like Jesus both his character and in the things he did, his mission.<sup>41</sup>

Conversely, those who have not been disciplined to actively participate in God's mission of redemption in the world tend to be more dependent on that which occurs inside the worship event to engage them in singing. Clearly, discipling people to engage in God's mission holds great possibilities for a renewal in worship and congregational singing. Haglund continues,

For too long, we have operated under the assumption that if we just had better worship services, we would have better Christians. If we infuse our worship services with better theology, more scripture readings, sprinkle some liturgy, use more creativity, and pray more, people will leave our services and live more like Christ throughout the week. This strategy of discipleship through worship renewal has not worked. It is time to flip it around and pursue worship renewal through discipleship. If we continue to focus only on the one-hour worship event and fail to address the remaining 167 hours of the week outside the worship event, our efforts toward worship renewal will continue to fall short. Churches that are serious about engaging their people during worship through singing must get serious about engaging their people in God's mission.<sup>42</sup>

This study shows a correlation between those who serve in the music ministry in the church choir, orchestra, or as a worship leader and their need for discipleship. The results of this study will help to support my hypothesis regarding the need for discipleship for worship leaders and music ministry participants.

*Conversion & Discipleship: You Can't have One Without the Other*, by Bill Hull

Pastor and author Bill Hull shows why our existing models of evangelism and discipleship fail to actually produce followers of Jesus. He looks at the importance of recovering a robust view of the gospel and taking seriously the connection between conversion—answering the call to follow Jesus—and discipleship—living like the one we claim to follow. Our doctrines

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<sup>41</sup> Haglund, 85.

<sup>42</sup> Ibid., 97.

of grace and salvation, in some cases, actually prevent us from creating an expectation that we are to be disciples of Jesus. It is vital that worship leaders are true followers of Jesus and are committed to discipleship after conversion. Some people can profess to be Christians and yet still live under the impression that they do not need to actually follow Jesus. Being a follower is seen as an optional add-on, not a requirement. It is a choice, not a demand. Being a Christian today has no connection with the biblical idea that we are formed into the image of Christ. Hull writes, “this shift from gospel culture to salvation culture has weakened the church, diminished our understanding of salvation and what it means to be a follower of Christ, and made disciple-making difficult.”<sup>43</sup> This book can give some supportive quotes for the importance of discipleship in the church and factors that can assist in helping Christians become disciples.

“My Journey in Adult Faith Formation,” by Yvonne Craig Inskip

This article is a reflection on changing affiliations to experiential learning over the lifetime of the author, a fresh emerging understanding of ecumenism, the danger of prioritizing preparation for formal positions in the Church over support for those without church roles, the challenge of contemporary art and artists to learning in the Church, and the way some educational policies may be molded by the values and practices of the market place with its obsession with consumer choice.

Roger Walton (2010) rightly points out that most small groups, however good they are at bonding and reinforcing faith, lack the ability to connect with the social capital so vital to our individualistic and fragmented society. But I think the Churches’ small group movement in the 1960s–80s was different, nearer to the 1950s than 2000. Many participants could remember cooperation—in a war your survival depends on it. And application sessions were often the meatiest part of the process, places where participants

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<sup>43</sup> Hull, 28.

brought their working context with them to share in confidence with those of different perspectives and experience.<sup>44</sup>

This article provides insight into a personal reflection of a Christian woman's adult faith formation in the Anglican church. This type of case-study is reflective of the type of research that can gain insight into how faith formation through disciple effects ministry involvement, particularly for worship leaders as well as the laity.

“An Investigation of Five Essential Characteristics of Discipleship Characteristics of Church Staff Members,” by Jonathan W. Jarboe

This dissertation proposes that discipleship relationships between senior pastors and church staff members are rare; however, when pastors disciple their staff, they multiply their own effectiveness. This also produces spiritually healthy staff members, and ultimately more spiritually healthy and vibrant congregations. When pastors disciple their staffs, they essentially multiply their own effectiveness in the congregations they serve. In essence, they are able to create an army of disciples through the staff and other key leaders. A sad reality has become that many pastors choose to place their focus on other ministry efforts. They lose focus and allow other ministry endeavors to consume their best time and efforts, rather than maintaining disciple-making as their number one purpose. Discipleship is not an optional or extracurricular endeavor for Christ followers in general, and certainly not for pastors in particular. Senior pastors have a God-given responsibility to disciple the staffs they lead. Jarboe states,

the fundamental objective is for the participants in the project to embrace the five essential discipleship characteristics and the idea of intentional discipleship relationships. The commitment of studying the five characteristics together, memorizing Scripture together, and praying together can work in unison to create a biblical sense of community that will strengthen staff relationships in such a way as to increase mutual support and accountability. Healthy biblical relationships built on mutual trust, submission, humility,

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<sup>44</sup> Inskip, 166.

and common spiritual goals and characteristics will result in increased spiritual depth and built on mutual trust, submission, and accountability among the staff. Working relationships will be strengthened, and productivity in terms of spiritual growth will be improved.<sup>45</sup>

Data from the results of this study is directly related to the discipleship of church staff members.

This approach can be applied to this research on how discipleship of the worship leader and music ministry can contribute to the effectiveness of the worship and arts team. This study supports prior research studies on discipleship and shows that there are gaps in the literature.

“Developing a Discipleship Culture in The Church Through Increased  
‘With-God’ Conversations,” by Helen C. Kim

This project examines (1) dialogue in the Scriptures, (2) current church examples of discipleship through conversations with a special emphasis and case study presented on City Vine Church in New York City, and (3) conversational skills found in the field of coaching to present a way for churches to move away from program-based discipleship toward a discipleship culture of greater formational impact where every Christian receives and gives discipleship. The research undertaken and applied through the field project enabled a transformational shift at City Vine Church from program-based to an emerging organic discipleship through conversations that holds import for any church. In regards to discipleship, Kim remarks,

discipleship focuses on deepening God’s ultimate goal of relationship and a life with Him. It involves becoming and making disciples as well as transformation to Christ-like living, covering a long spectrum from evangelism to increased conformation to Christ-likeness. Study of Jesus’ final command in Matthew 28:19-20 and observation of discipleship in the gospel stories reveals four key principles to this with-God life of discipleship: 1) discipleship applies to every believer; 2) every believer has a call to

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<sup>45</sup> Jonathan W Jarboe, “An Investigation of Five Essential Characteristics of Discipleship Characteristics of Church Staff Members” (PhD Diss., Southwestern Baptist Theological Seminary, 2013), 58-59.



discipleship; 3) discipleship takes place through process; and 4) discipleship calls for with-God conversations.<sup>46</sup>

This study gives thorough Scriptural references to discipleship through an account of the gospel and how it applies to each believer. Worship leaders can benefit from participating in ‘With-God’ conversations because the fellowship of this activity fosters discipleship. The importance of discipleship in the life of the believer is emphasized and helps to support the second hypothesis from chapter one: Senior pastors strongly value ongoing discipleship of worship leadership.

“Making Disciples of Jesus Christ: Investigating, Identifying and Implementing an Effective Discipleship System,” by Jeffrey Lynn

This author believes what American churches have in place for making disciples is inadequate, unimplemented, or both. The purpose of this thesis project is to explain the current state of spiritual formation in the American Church and the reasons why it falls short of God's desire and design. This effort will include and incorporate research from at least twenty-five churches to see what, if any, discipleship systems they are using, as well as the success of such systems. This author will investigate, identify, and implement a system whereby to move a congregation to spiritual maturity. Lynn expresses, “another problem is many churches focus on evangelism at the expense of discipleship by seeking to win converts but not helping to transform those converts into disciples. This is despite the fact that the Great Commission in Matthew 28:19-20 is to make disciples not win converts”<sup>47</sup> The next step after conversion is discipleship. One factor that Lynn does not acknowledge is that many evangelical churches,

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<sup>46</sup> Kim, 35.

<sup>47</sup> Lynn, 35.

including the Southern Baptist denomination, have implemented new members' classes in which biblical concepts like Bible study, prayer, ministry involvement, and theology are taught. By providing these new members classes, new Christians and those returning to the faith begin the lifelong process of becoming a disciples of Jesus Christ. He provides data on the decline of churches which he attributes to the lack of disciples. Lynn laments, "while churches may excel in programs and ministries, clearly these programs and ministries are not adequately making disciples of Jesus Christ. The reality is that seventy to eighty percent of churches in North America are stagnant or in decline"<sup>48</sup> This dissertation shows the need for effective discipleship programs in conjunction with ministry at the local church in order to help its members grow spiritually. The data presented by Lynn supports the need for discipleship activities as mentioned in the third hypothesis statement from chapter one: Discipleship activities available to worship leadership within the Baptist church can include leadership-focused small group mentorship, Bible studies, conferences, workshops, formal seminary education, and university activities.

*Transforming Discipleship*, by Greg Ogden

In this book, Greg Ogden writes on transforming discipleship practices from mass production to a practice of time and personal attention. In His great commission, Jesus commanded us to "make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you" (Matt. 28:19, 20). "Teaching all things" means more than teaching a set of fundamental beliefs before baptism. Jesus gave His disciples sound biblical doctrine, taught them the way of salvation, showed them how to grow spiritually, and trained them for service. Therefore, the

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<sup>48</sup> Lynn, 56.

Great Commission involves not only evangelism and leading people to baptism, but also nurturing believers and training them to share their faith after they have been baptized. The ultimate goal is that they become mature disciples of Jesus and, in turn, prepared to lead others into discipleship with Christ. The Great Commission's focus is to multiply the disciples. Leroy Eims observes, "disciples cannot be mass produced. We cannot drop people into a program and see disciples emerge at the end of the production line. It takes time to make disciples. It takes individual attention."<sup>49</sup> This book provides a Scripture-based references to what the Bible says about discipleship. This will provide a working definition of the term discipleship as based on Scripture.

“Disciples Together: The Small Group as a Vehicle for Discipleship Formation,”

by Roger Walton

The author argues that in the twenty-first century the cultural form on which church sponsored small groups are based is that of the self-help group, a form of small group significantly different from previous periods. In view of the increasing practice of belonging to small groups among churchgoers and the growing discourse on the relationship between small groups, discipleship and mission, it is necessary to recognize the weaknesses in the current cultural form and address these by relocating small groups with broader kingdom values and resourcing them in new ways. Walton writes,

this default model of a small group is very different from the study circle informing church small groups at the beginning of the twentieth century, and different from the therapeutic and pastoral care ideas informing house groups in the 1960s onwards, let alone the classes and bands of John Wesley or New Testament households. Small group expressions of Christian community are a recurring pattern in the church but the church in succeeding ages draws on the cultural forms of small groups available to it, and finds

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<sup>49</sup> Leroy Eims, “The Lost Art of Disciple Making,” quoted in Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: Intervarsity Press, 2003), 75.

that whilst the gospel shapes the Christian group meeting, the work of discipleship formation is both enabled and hindered in its task by the underlying model. In our context the mutual support and surrogate family model has much to comment it, but will, if left to its own devices, steer away from some aspects of discipleship practice, formation and mission.<sup>50</sup>

Walton's research, which combines qualitative and quantitative data from 56 church communities, confirms and extends research carried out in North America by Robert Wuthnow. Indicating that small groups are highly valued by participants as the means of spiritual growth but tend to be oriented towards the concerns and problems of members, acting primarily as a form of mutual support. Worship leaders could also benefit from participating in small groups as a discipleship activity for spiritual growth. Furthermore, the conceptualization of mature Christian discipleship identified by participants prioritizes personal qualities over action and thus reveals a notion of formation that is removed from encounter with the divine in the midst of the life of the world.

*Growing an Engaged Church*, by Albert L. Winseman

The main business of faith communities in the Christian tradition is to build disciples, or followers, of Jesus Christ. Too often, discipleship is overlooked and taken for granted. Gallup research at the foundation of this book shows that, with regard to making disciples and proclaiming the good news of Jesus Christ, engaged churches do a better job than other churches. Winseman contends, the difference between failing churches and flourishing churches is that the latter have a high percentage of "engaged" congregants. These are people who, as a congregation or parish members, know what is expected of them, regularly have the opportunity to do what they do best, feel their spiritual needs are being met, and feel their opinions count. Those, along

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<sup>50</sup> Walton, 111.

with several other important characteristics, create a strong personal bond between these individuals and their church. Winseman provides the following data on the spiritual health of Christians, “Gallup research has discovered that the two primary causes of spiritual health are spiritual commitment and congregational engagement.”<sup>51</sup> It is important for worship leaders to maintain their spiritual health by being committed to God and engaged in the congregation that they serve. This book provides quantitative data on church member engagement of a United Methodist Church and Catholic Church. This data can help to guide research in terms of a starting point for different factors to focus on for discipleship of members of another United Methodist and Catholic Church as a comparison. As Winseman suggests, spiritual health may have a correlation to discipleship and engagement in church ministries.

## **Section II: Worship and Music Training Practices of Worship Leaders in Southern Baptist and Evangelical Churches.**

It is the professional responsibility of the worship leader to make sure that the congregation is receiving sound doctrine and theology through the music that we select. Three techniques in building musical excellence in a worship ministry are 1. Having regular discipleship training for the musicians in the ministry; 2. Having skilled musicians who are Christians and members of the church, committed to keeping God as the center of their worship; 3. Having a collaboration system within the worship team where the senior pastor is involved in the worship process and where members share ideas with each other in a risk-free environment. With all of these systems in place, musical excellence can be achieved in a worship ministry because ideally God is at the center of every decision that is made. For artistic standards, worship

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<sup>51</sup> Albert L. Winseman, *Growing an Engaged Church* (New York, NY: Gallup Press, 2007), 40.

leaders should have regular rehearsals that have an agenda so that they cover the music needed for the worship service. They should work on tone quality, rhythm, intonation, and expression in the music from the instrumentalists and the vocalists. Everyone should be encouraged to worship, even if they have little music performance experience. The worship leaders should be willing to train youth and young adults in the church as well as encourage professionals to participate in the music ministry. There should also be a component of prayer and devotion to the rehearsal before and at the end of the rehearsal to build a sense of community within the choir or ensemble.

Worship leaders should be warned against teaching, singing, and writing songs that are not Scripturally sound. Everything that we do in worship both privately and publicly has to be rooted in scripture. It is fine to select songs from different genres within Christian music. Different genres within Christian music might include: cantatas, Gospel Music, Psalms, Negro Spirituals, anthems, Praise and Worship Music, Doxologies, Contemporary Christian Music, hymns, and Christian inspirational songs. Davis writes, “a kind of secularization has taken place in that popular praise choruses are not directed at God, or focused on the cross of Christ, but focused on personal experience and self-realization. Our religion has followed the curvature of a self-centered culture”<sup>52</sup> While change is good in terms of music style in worship, worship leaders need to check the lyrics to these new praise and worship songs and make sure that they are honoring God and not focused on man. A growing body of research literature focuses on the worship practices of churches. The research also focuses on theological relevance and music ministry practices.

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<sup>52</sup> John Jefferson Davis, *Worship and the Reality of God* (Downers Grove, IL: Intervarsity Press, 2010), 38.

*We Become What We Worship: A Biblical Theology of Idolatry*, by G. K. Beale

The main thesis of Beale's book, *We Become What We Worship* is "what people revere, they resemble, either for ruin or for restoration."<sup>53</sup> Beale explores a biblical theology of idolatry through looking at one particular aspect of idolatry as it is developed in Scripture, which is the notion that "idolaters resemble the idols they worship."<sup>54</sup> Worship leaders should be mindful not to idolize Christian recording artists and soloists and keep the focus on their worship on God. Beale defines idolatry as "the worship of other gods besides the true God or the reverence of images. The idol is whatever claims the loyalty that belongs to God alone."<sup>55</sup> Beale asserts that what we support what we revere either for our ruin or for our restoration throughout his book. In the introduction, Beale asserts himself as a maximalist, which is a person who is more open to exploring intertextual connections in the bible from the Old Testament than what other scholars might be willing to explore. Beale explores Isaiah 6 as a foundational example of becoming like what we worship and presents Isaiah 6:9-10 as a judgment for idolatry. The Prophet Isaiah describes idolaters as people who have ears and cannot hear and eyes but cannot see in many verses throughout his book. Beale correlates the imagery of idol worship from Isaiah 6 in the light of Psalm 115 and Psalm 94:7-11. He focuses on the punishment that man receives from God through worshiping idols.

Beale analyzes the evidence of idolatry being written of in the New Testament. Idolatry is seen through the gospels, Acts, Paul's Epistles, and in the book of Revelation. Through analyzing idolatry in the New Testament, Beale provides evidence on how people went from

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<sup>53</sup> G.K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: Intervarsity Press, 2008), 16.

<sup>54</sup> *Ibid.*, 16.

<sup>55</sup> *Ibid.*, 17.

worshipping idols to worshipping God in Matthew 13:14-15, Mark 4, and Luke 8. This evidence gives the reader hope for those who are involved in idolatry so they can one day grow to reverence God. Beale also reveals how idolatry is experienced in contemporary life. Throughout this book, the worship leader is given a sense of how idolatry can create ruin in a person's life. Beale also gives an accurate account of how reverencing God can prevent people from worshipping idols. In the conclusion of his book, Beale discusses how the modern-day church is market driven, attempting to meet the needs of their consumers' desires for idolatrous self-fulfillment, defined by David Wells, as self-worship syndrome. Furthermore, he elaborates by quoting Paul Brownback, who states that self-love can lead to worship of self. Overall, Beale gives the worship leader a biblical view of idolatry, as well as an overview of the modern idols that can tempt Christians on a daily basis and how to overcome them.

*Worship: Believers Experiencing God*, by Henry Blackaby and Ron Owens

*Worship: Believers Experiencing God* is an invaluable resource for pastors, ministers of music, and worship-team members, especially when questions arise over different worship styles. All believers can benefit from learning what it is about worship that really matters to God. Designed for study, either individually or in a small group, this resource can help guide your church to remember the true and proper focus of worship. This book can provide Scriptural and factual evidence of the connection between having a close relationship with God and how that closeness affects the worship experience of a Christian. Blackaby and Owens share wisdom on how worship leaders may experience God during their worship practices. They state, "there is no true worship without a relationship between the One being worshiped and the worshiper himself. Worship is a place of meeting, a time of interaction between God's people and the object of their



worship, God Himself.”<sup>56</sup> This is a relationship that is developed over time between the worship leader and God through discipleship practices such as prayer, Bible study, and living in faith as a Christian. A worship leader with a right relationship with God will develop a lifestyle of worship that reflects their Christian beliefs. Blackaby and Owens write about generational changes to worship as a reality in the life of the church. They share that, “every generation of the people of God met God in life-transforming worship. God worked through them mightily to change their world, and brings glory to Himself.”<sup>57</sup> This quote reveals how God uses worship for each generation. Each generation is transformed through worship, change their world, and bring glory to God through the process of developing a relationship with Him.

*For the Glory of God: Recovering a Biblical Theology of Worship*, by Daniel I. Block

*For the Glory of God* by Daniel I. Block attempts to recognize a biblical theology of worship by examining God as the object and the subject of worship through Scripture. In the preface of this book, Block makes a profound statement on the state of worship in the modern day church. Block claims, “in fact, the worship industry tends to equate worship not only with music but particularly with contemporary praise. Not only is music rarely associated with worship in the New Testament but the Pentateuch is altogether silent on music associated with tabernacle worship.”<sup>58</sup> Block provides substantial Scripture references to support what acceptable, holistic worship entails. He examines worship from the concept of man’s desire to connect to God and the various examples from the Old and New Testaments that give us

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<sup>56</sup> Blackaby and Owens, 25.

<sup>57</sup> Ibid., 128.

<sup>58</sup> Daniel I. Block, *For the Glory of God* (Grand Rapids, MI: Baker Academic, 2014), xi.

acceptable examples of worship. Through comparing idol worship to the worship of God and Jesus Christ, Block uses a poem that shows the inherent confusion of a man who worships many gods. This poem, along with the charts that Block uses, gives the reader insight into the differences between animism, polytheism, henotheism, monotheism, and humanism. Block then discusses the Christian's daily life as worship through family life and work as found in the Old and New Testaments of the Bible. Through this section, Block explains how the Decalogue and man's vertical relationship with God and horizontal relationship with others defines how man should balance his life with the God's expectations of worship. Block asserts that, "according to the biblical picture, family worship is primarily a matter of life rather than formal religious rituals."<sup>59</sup> Block then goes on to discuss the ordinances of sacraments such as baptism, circumcision, and The Lord's Supper and how they reflect biblical worship. Block writes about prayer and music as worship and sacrifice and offering as worship. Block analyzes different prayers associated with grief, celebrations, and a look at how prayer is used in the Old and New Testaments especially by Jesus.

Through music and tradition, it is important for the worship leader to know how to select the appropriate songs for different ordinances and worship services. Block outlines the drama of worship and the design and theology of sacred space and leaders in worship. This text also contains appendices that explore the doxologies of the New Testament, hymnic fragments in the Pauline Epistles, and Sunday worship in Early Christianity. Different theological themes such as tithing, church design, and worship leaders in the Old and New Testaments are discussed and analyzed. The appendices in this book provide a practical guide for the worship leader and the

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<sup>59</sup> Block, 137.

chapters that proceed give the reader a firm theological foundation for understanding worship for the Glory of God.

“A Word to Worship Leaders: Reflections on Revelation 14:6, 7,” by Alain Coralie

In this article, Coralie implores worship leaders to make worship a priority in their lives. Making worship a priority in the life of the worship leader should include making worship a part of the lifestyle of the worship leader. The evidence of worship is seen in the lifestyle of the worship leader daily and not only on Sundays. Coralie describes the change when a worship leader cultivates a heart for worship. Coralie writes, “only then can they boldly venture into helping members become better worshipers and offer to God the worship that He deserves.”<sup>60</sup> Helping members of the church to become better worshipers of God is a component of discipleship through mentoring. This mentoring may be either direct or indirect, but it occurs most often through observation of the worship leader during a worship service. This article provides a theology on how worship leaders can familiarize themselves with the gospel message in relation to their discipleship. Coralie notes,

it is therefore important that worship leaders familiarize themselves with the gospel message and see how it is closely related to worship. This knowledge of the gospel cannot be purely intellectual; it also needs to be experiential. For us as worship leaders, the everlasting gospel must be the air we breathe, the heart of our piety, the nourishment of our reflection, and the fountainhead of our praise. Our strength as worship leaders must not rest on our talents or skills but on the power of the gospel bursting in and through us. To know God through Christ by immersing ourselves in the riches of the gospel must therefore be our top priority.<sup>61</sup>

Coralie emphasizes knowing God through Christ and not resting on individual talents or skills but through the gospel message. This article expresses the need for discipleship for

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<sup>60</sup> Coralie, “A Word to Worship Leaders,” 8.

<sup>61</sup> Ibid., 7.

Christians through having a relationship with God and knowing the gospel message of Jesus Christ to guide the worship leader's ministry.

“Worship: Maintaining Theological Soundness and Cultural Relevance Ministry,”

by Alain Coralie

This article argues that such liturgical changes reflect the wider cultural shifts that occur in society. Hence, the challenge that confronts worship leaders—how to keep worship services theologically sound and yet culturally relevant. Our postmodern times have created for many an identity crisis. People are confused, unfocused, fragmented, and have great difficulty defining themselves and perceiving the world in which they live. In the face of such identity crisis, the church's responsibility includes providing a credible solution, not just in doctrinal emphases but also in worship and fellowship. In order to lead others to Christ that serve in their ministry, it is critical for worship leaders to know their identity as a Christian. Coralie poses some interesting questions about cultural relevance. He challenges, “the point must not be missed: a market-driven world contains a tendency to make Christianity as attractive as possible. This raises some questions: Do we run the risk of denaturing the gospel by mass-marketing it? By making the gospel as palatable as possible, do we end up robbing it of its power to challenge the world with the values of the kingdom?”<sup>62</sup> Coralie expresses the need to remain theologically sound while spreading the gospel of Jesus. Worship leaders could gain insight into creating balance between

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<sup>62</sup> Alain Coralie, “Worship: Maintaining Theological Soundness and Cultural Relevance,” *Ministry® International Journal for Pastors*, 81, no. 1 (January 2009): 12, <https://www.ministrymagazine.org/archive/2009/01/worship-maintaining-theological-soundness> (accessed 03/22/2020).

being theologically sound while spreading the gospel through song, prayer, preaching, teaching, missions, and Scripture reading.

*Worship Matters*, by Bob Kauflin

In this book, Kauflin discusses the skill and excellence of the worship leader, but he also reminds leaders to bring their heart to the worship service and to live a lifestyle of worship outside of the church. *Worship Matters* is a helpful tool for any worship leader to gain clarity on the ultimate priority of God which is worship. It is critical for worship leaders to make worship a part of their lifestyles so that they can serve as models for others in worshipping God. Kauflin gives a great example of what God expects of the worship leader. He states,

Worldly musicians can make great music on stage and live totally decadent lives – and no one thinks twice about it. Worship leaders don't have that option. God wants our conduct to be an example to others. If the way we live doesn't back up what we proclaim on Sunday morning, we're not only deceiving the church – we're misrepresenting the God we claim to be worshipping.<sup>63</sup>

As Christians, we are called to be holy and set apart from the world for righteous living and to glorify God. We have to make sure that everything that we do is in God's will, is based off of Scripture, and glorifies God in our worship. Glorifying God as a worship leader and leading from biblical principles is a firm foundation for ministry.

"Church Music as an Education Enterprise: Lessons to Learn," by Debbie Rohwer

This article provides insight on how music ministry participants in a church choir perceive the importance of a relationship with God to their church choir director. The preparation

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<sup>63</sup> Kauflin, 45.

of church leaders, in terms of their musical, liturgical, and educational skills, may be an additional challenge to church music settings as community learning environments. Worship leaders often serve as choir directors for one or more choirs at their churches. The perception of the worship leader's relationship with God by the choir members may have an impact on how the choir members perceive his/her relationship with God. This may also impact how the choir members perceive the effectiveness of the choir director. Rohwer provides prior research on how choir directors are traditionally trained. They either have formal music training with a lack of liturgical or spiritual training or they have seminary training and a lack of formal musical training. Rohwer writes that

while Branscome (2009) noted that church music directors may need to take music education coursework in order to be prepared thoroughly for their jobs, church choir directors may feel that they lack either musical, liturgical, or educational skills, dependent on their higher educational track. Regier (1986) noted that pastors who were trained in seminary settings where pedagogy and music learning were superseded by worship-based learning may be challenged by the musical component of the job, and conversely, Sharp (2007) noted that ministers of music in Evangelical churches have often been trained as choral directors and may not have the liturgical knowledge to be able to meet the demands of the position.<sup>64</sup>

Rohwer writes on the importance of the worship leader focusing less on the talent of the music ministry and more on worshipping God as the goal of church music education. She says "the goal should be to understand the purpose of the church first and foremost to serve and glorify God and be teachers with music as the vehicle to do that. First, directors should be committed Christians and not focus so much on correct notes, but making a beautiful sound unto the Lord and worshipping as they give of their talents."<sup>65</sup>

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<sup>64</sup> Rohwer, 48.

<sup>65</sup> Ibid., 53.

This article focuses on the church being teachers of music through worship with less emphasis on the correct notes but more so on glorifying God. This article can help them to be inclusive teachers of music and teachers of worship for the congregation.

*Worship Through the Ages*, by Elmer L. Towns and Vernon M. Whaley

*Worship through the Ages* tells the story of how worship developed through the Great Awakening Revival of the Protestant churches. It shares how God moved in the lives of people to make Himself known to man. This source provides a descriptive account on the history of worship in the church through music, prayer, and preaching. Towns and Whaley give a definition of worship as a lifestyle. The authors also give a historical account of worship leaders throughout the history of the church. They maintain, “worship is a lifestyle. It involves one living out their Christian faith in front of a heathen and ungodly world. In the Greco-Roman world AD 100-500, the ‘worship leader’ was probably the Bishop.”<sup>66</sup> This book can provide historical facts and information to give insight into the worship and discipleship practices of the early church. This information can support how this need was met over the history of the church. It is important for worship leaders to have a thorough understanding of the history of worship. To know the current trends and music used in modern worship services is insufficient. Worship leaders should have an appreciation of the history of Christianity and know how the worship of the early church is still influencing our worship in modern times.

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<sup>66</sup> Towns and Whaley, 57, 75.

*The Purpose of Man: Designed to Worship*, by A.W. Tozer

This is a posthumously published book by the late Christian minister who lived in the late 1800s to the 1960s. In *The Purpose of Man*, Tozer writes about man's purpose in life which he clearly defines as to worship God. Tozer draws from messages including his best teachings to inform the reader of how to seek after God through worship. He describes the depraved state of mankind and the heart of man's nature. From there, he leads the reader into the various paths of worship by exploring how man is introduced to a worship lifestyle and Tozer defines the difference between religion versus worship and working in ministry versus worshipping. Tozer shares, "people do not know where they are, they do not know where they have been, why they are here, where they are going...Science may be able to help keep you, but it can't keep you here, you need God."<sup>67</sup> Tozer expounds upon what true worship looks like through mysteries that surround worship and the divine nature of God. He also discusses the worthiness of Christ to be worshiped and how to maintain a worship lifestyle.

Throughout the book, Tozer quotes Scripture at the beginning of each chapter that helps to set the tone for that chapter. Most of the Scripture comes from either the book of Psalms or The Gospels that focuses on worshipping God, the Father and worshipping Christ, the Son. Each chapter ends with a prayer that helps to guide the reader into a deeper relationship with God and connects the reader to a better understanding of the concepts in the chapter. There are also the lyrics of hymns found at the ends of some chapters which help to summarize the key concepts of these chapters. Scripture memorization, meditation, prayer, and hymn lyric analysis are all discipleship activities that Christians practice for spiritual growth. These practices are beneficial for worship leaders to practice and they may use these examples to disciple others. One of

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<sup>67</sup> A.W. Tozer, *The Purpose of Man: Designed to Worship* (Minneapolis, MN: Baker, 2009), 31.



Tozer's most profound quotes that emphasizes the meaning of worship is, "True worship that is pleasing to God creates within the human heart a spirit of expectation and insatiable longing. We must understand that the Holy Spirit only descends on a heart engaged in worship. Out of your fiery worship, God will call you to work for Him. But he is not interested in you jumpstarting some slapdash religious project."<sup>68</sup> Tozer gives the reader a matter-of-fact, point of view about the nature of man worshiping God. This book is a very practical guide for the new Christian or even for a seasoned saint to read in order to get a better understanding of worship.

*Called to Worship*, by Vernon M. Whaley

From Genesis to Revelation, every book in the Scriptures gives instruction and insight into God's plan for worship. In *Called to Worship*, Whaley compares Old and New Testament practices and gleans insight from biblical poetry and the Books of Wisdom. And, most importantly, he shows how the life of Christ serves as a living guide to worship. Whaley writes on worship being about the person, the presence, the power, the plan, and the purpose of God revealed to man. In discussing these principles, Whaley focuses on who God is as Creator and sustainer of life. He eloquently provides some of the names of God which including, Elohim, the All-Powerful, One Creator, the God of heaven, the Holy One, the Righteous Sovereign. Although we cannot see God's Spirit, we can sense His presence in our lives as God makes His Spirit known. God's power is shown through how He created the universe. In Ecclesiastes 3:1-8, God reveals His plans for us through various seasons of our lives. God gave us a heart for companionship and a heart to worship Him. Whaley does a great job of relating personal testimonies, Scriptures, and the concept of creation to worship. In his *Principles of Worship* from

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<sup>68</sup> Tozer, 96.

this Chapter section, Whaley summarizes the chapter and provides the reader with a list of main ideas to remember. The quotes from Christian theologians such as A.W. Tozer, support Whaley's claims about God's desire for our worship and for His love of us.

### **Section III: Transformative Learning Theory**

Engagement in discipleship activities as a worship leader may lead to transformative learning. Thereby, the worship leader's character, faith, and lifestyle is transformed by what he or she learns through Bible study, small groups, and other discipleship training. Mikaelian writes about Mezirow's transformative learning theory in her research on small group members in Southern California churches. Mikaelian states, "in 1978, Jack Mezirow introduced the theory of transformative learning, based on his research on 83 women who returned to college after a long interval. He realized that during their education, the way these women saw the world and perceived themselves was transformed (Mezirow, 1978)."<sup>69</sup> Applying the transformative learning theory to small groups within different Christian denominations in Southern California was a major component of the research design in Mikaelian's study.

Mezirow defined transformative learning as the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (Mezirow, 2000, p. 8).<sup>70</sup>

During the discipleship process, a believer's mind is being transformed to become more like the mind of Jesus Christ. Scripture affirms, "for, who has known the mind of the Lord so as to instruct him? But we have the mind of Christ" (1 Cor. 2:16). Discipleship is the mode of

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<sup>69</sup> Mikaelian, 172.

<sup>70</sup> Ibid., 172.

changing a person's perspectives, habits of mind, and mind-sets to think like Christ so that they can make other disciples for Christ (Matthew 28:19). Mikaelian shares more about Mezirow's theory of transformative learning in her study and previous research that discusses disorienting dilemma. She continues,

he introduced ten phases of transformative learning (Mezirow, 2009), which can be summarized into four: disorienting dilemma, critical reflection, dialogue, and action (Glisczinski, 2007). According to Mezirow transformative learning begins with disorienting dilemma. Other researchers have also emphasized the importance of disorienting dilemma in fostering transformative learning (Brock, 2010; Kang, 2013; Kumi-Yeboah, 2011). The research also shows that critical reflection, discourse and dialogue are important tools in fostering transformative learning (Boyer, Maher & Kirkman, 2006; Brock, 2010; Fetherston & Kelly, 2007; Glisczinski, 2007; Kang, 2013; Kumi-Yeboah, 2011; Rush, 2008, Ukpokodu, 2009a; Ukpokodu, 2009b).<sup>71</sup>

The transformative learning theory as defined by Mezirow outlines a series of steps through disorientation dilemma of habits and mind-sets, being open to change, being more inclusive, reflective, and generating beliefs that will be true to guide action. The transformative learning theory may be applied in research that is beneficial and shows growth of an individual or group of people.

### Summary

Worship leaders should prayerfully make decisions regarding their ministry work and their growth through discipleship. There are many different ways of growing a ministry and growing in as a disciple and worship leaders must prayerfully discern how to do so as they work in ministry. Lindsay writes that leaders should “act personally, but think institutionally. Leadership is messy and complicated, and we often fall short of the ideals we set for ourselves,

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<sup>71</sup> Mikalean, 173.

but without those ideals, leadership devolves into mere task management.”<sup>72</sup> It also encourages reflection on the different roles of a worship leader and how being organized at home helps a person to be organized at work and more effective in their career and in their ministry.

Throughout the Bible, the use of instrumental music in worship is seen more in the Old Testament than in the New Testament because it was associated with Roman culture by early Christians. Towns and Whaley write, “dancing, drama, and instrumental music were almost universally shunned by the early Christians.”<sup>73</sup> In the modern church, people often define churches by the style of music that they sing during worship. It would be nice for worship leaders to use more than one style of music for worship and to learn that worship also involves the reading of Scripture, prayer, and giving to the church. This gives the congregation a balanced appreciation for different styles of worship music.

The Holy Spirit helps us to worship God by purging our mind and spirit so that we get into the right position to worship. Since the human soul is made in the image of God, we are drawn to worship God and we have an innate desire to want to connect with God on a divine level. Our lives as Christian should be filled with thanksgiving and gratitude to all that God has done for us and we should continually seek His will every day of our lives as an act of worship. The worship leader will always need to do an annual or quarterly self-evaluation of his or her ministry in order to grow as a leader and ensure that the congregation is growing in their worship as well. We need to take advantage of this privilege that we have to worship as revealed in John 4:21-23. In these verses, Jesus implores the Samaritan woman to be a true worshiper who worships the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.

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<sup>72</sup> D. Michael Lindsay, *View From the Top* (Hoboken, NJ: John Wiley & Sons, 2014), 140.

<sup>73</sup> Towns and Whaley, 72.

Worship leaders who are true worshipers should also become disciples of Jesus Christ and continually work on their discipleship.

### **Chapter III: Methodology**

#### **Introduction**

The purpose of this qualitative study was to examine the discipleship activities that are offered within the Southern Baptist church and the average duration of engagement of these activities by full-time worship leaders and the impact of these activities in their personal lives and ministry. The current and future plans for engagement in discipleship, ministry training, and leadership-focused activities for both pastors and worship leaders were analyzed from the questionnaire responses. The research study focused on 13 Southern Baptist worship leaders and 13 senior pastors from the United States of America. The participants answered a questionnaire with multiple choice answers and also some open-ended questions to answer. The training requirements of the worship leader to participate in discipleship classes, the authors and curriculum use for church-wide discipleship, and Christian education opportunities available were analyzed and compiled during the study. Permission from the senior pastors and worship leaders to participate in the study was received prior to starting the research. The responses were analyzed to determine the impact of the discipleship activities on the worship leader's personal relationship with God and on his/her ministry. The personal impact of discipleship in the life of the worship leader was studied in order to measure how the worship leaders grow in their relationship with God through the fruits of the Holy Spirit (Galatians 5:22-26).

## Research Design

This research study of the engagement of worship leaders in discipleship activities in Southern Baptist churches has been implemented using a qualitative research design. A qualitative research design utilizes subjective information that is difficult to quantify mathematically such as beliefs, meanings, or attributes. The data that is collected from the questionnaires from the worship leaders and from the pastors is descriptive in nature, describing the level of discipleship and the future plans for engagement in discipleship. Creswell writes, “the focus of qualitative research is on the participants’ perceptions and experiences, and the way they make sense of their lives.”<sup>74</sup> In this study, the participants shared their perceptions and experiences as related to discipleship practices through a questionnaire.

The answers provided in the questionnaire reflect a narrative research design by which the participants provided stories about their lives as related to discipleship practices that are required, what they do on their own time, and what their plans are for future engagement in discipleship activities. The stories told in the questionnaires are “retold or restoried into a narrative chronology.”<sup>75</sup> The research participants anonymously completed the questionnaire and the results will be presented anonymously in a narrative format. A two-tailed t-test was conducted for the results of one multiple choice question that was given to both the worship leaders and the pastors on their questionnaires. This question is question #9 on the worship leaders’ questionnaire and question #10 on the senior pastors’ questionnaire. The two-tailed t-test was selected for this study due to the fact that both the worship leaders and senior pastors are asked a question about the average annual duration of music ministry (worship leaders) or

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<sup>74</sup> John W. and J. David Creswell, *Research Design* (Thousand Oaks, CA: Sage Pub., 2018), 204.

<sup>75</sup> *Ibid.*, 248.

ministry (senior pastors) involvement in required training activities for worship leaders at their church. The worship leaders represent treatment 1 and the senior pastors represent treatment 2 in the two-tailed t-test. The null hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is, “the difference between the responses of the worship leaders and the senior pastors will not be statistically significant.” The alternative hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is, “the difference between the responses of the worship leaders and the senior pastors will be statistically significant.” Upon analyzing the two-tailed t-test, the null hypothesis will be either accepted or rejected in favor of the alternative hypothesis.

### Three Research Questions

The three research questions for this study are as follows:

RQ1: In what ways are worship leaders engaged in discipleship activities within the local Southern Baptist Church? This question will be answered by the senior pastor of the church.

RQ2: In what ways do worship leaders demonstrate the value of discipleship within the Southern Baptist Church?

RQ3: What type of Discipleship activities are available to the worship leaders within the Southern Baptist Church? These questions will provide data that will support the working hypotheses and allow for comparison of worship leaders at 13 different Southern Baptist churches in the United States.

## Hypotheses

The hypotheses for this study are as follows:

H1: The perception of discipleship activities that are offered within the Southern Baptist church for the worship leader may be positive overall since most leaders likely know the value in continued growth through Christian education.

H2: The majority of the survey responses may show that worship leaders value discipleship as important. They may demonstrate the value of discipleship activities by participating in them regularly.

H3: Most churches may likely offer a good to excellent variety of discipleship activities for their worship pastor. The worship leader may likely participate in discipleship activities such as small group and Bible studies specific to worship leaders. The churches in this study may also offer mission trips, conferences, workshops, and formal education at a seminary or university courses specific for worship leader training.

## Procedure

Two questionnaires were created, one for the worship leaders and another for the pastors of Southern Baptist churches. These questionnaires were then formatted online at Esurv.org along with a screening survey for adult participants and a consent form. Both the screening survey and consent form use skip logic so that the participant cannot begin the questionnaire if they answer “no” to being 18 years or older, answer “no” to being either a worship leader or a pastor of a Southern Baptist church, or if they answer “no” on the consent page to participate in the study. Using the Southern Baptist Convention website, a search for Southern Baptist churches and seminaries was performed and the email contact information for either the senior



pastor, worship leader, or church secretary was used to send the research recruitment flyer to the research participants. Following the links provided in the email, the participants could then complete the questionnaire anonymously since there is no field on the questionnaire for a name nor the name of the church. The answers to the questions were collected on Esurv.org and accessed only by the researcher.

### Participants

The participants in this research study are active senior pastors and worship leaders of Southern Baptist churches in the United States of America. The participants in this study are both male and female and have a diverse racial background. The participants have been selected from different regions of the United States of America such as the west coast, southwest, south, mid-west, mid-Atlantic, and northeastern regions. The congregations represented in this study by the pastors and worship leaders vary in size from small, medium, or mega church. Research participants that are active pastors or worship leaders who also teach at Southern Baptist Seminaries were recruited using the Southern Baptist Convention's website search tool for seminaries.

### Emerging Themes

The emerging themes presented in this research design are discipleship and the value of discipleship for the worship leader, ministry training, leadership-focused training, and the future plans for discipleship engagement for worship leaders. How senior pastors view the need to require discipleship training for their worship leaders may determine the importance that they place on discipleship activities. It may also determine what discipleship requirements they

establish for their worship leaders. What worship leaders choose to share about how discipleship has benefitted them in their ministry may determine the effect that discipleship has on their ministry. The level of ministry and leadership focused training that is provided to worship leaders by the senior pastor may show direct outcome in the effectiveness and growth of the music ministry at a church. The results of this research study should contribute to these emerging themes that may impact the discipleship ministry of the Southern Baptist Church.

## **CHAPTER IV: RESEARCH FINDINGS ON DISCIPLESHIP OF THE SOUTHERN BAPTIST WORSHIP LEADER**

13 Worship Leaders and 13 Pastors from Southern Baptist churches have completed the questionnaires. The research participants in the anonymous study represented congregations small, medium, large, and mega from different states in the U.S. Emerging themes from the results of the worship leader questionnaire demonstrate evidence of discipleship, the desire to grow closer to God through relationship and knowledge, a commitment to leadership training in ministry, the will to mentor others, and the necessity to collaborate with others in ministry.

### **Section I: Worship Leader Data Results**

The results from question #9 (see Fig.1) show that all 13 worship leaders in this study, 100%, are required to participate in discipleship activities either 1, 3, 6, 9, or 12 months annually. The largest category response was 12 months of required discipleship activities, representing 46% of participants. Three other categories each had 2 worship leaders, all representing 15%, respond for either 1, 6, or 9 months annually. The smallest number of respondents was 1 worship leader, 8%, who participates in required discipleship activities for 3 months annually.

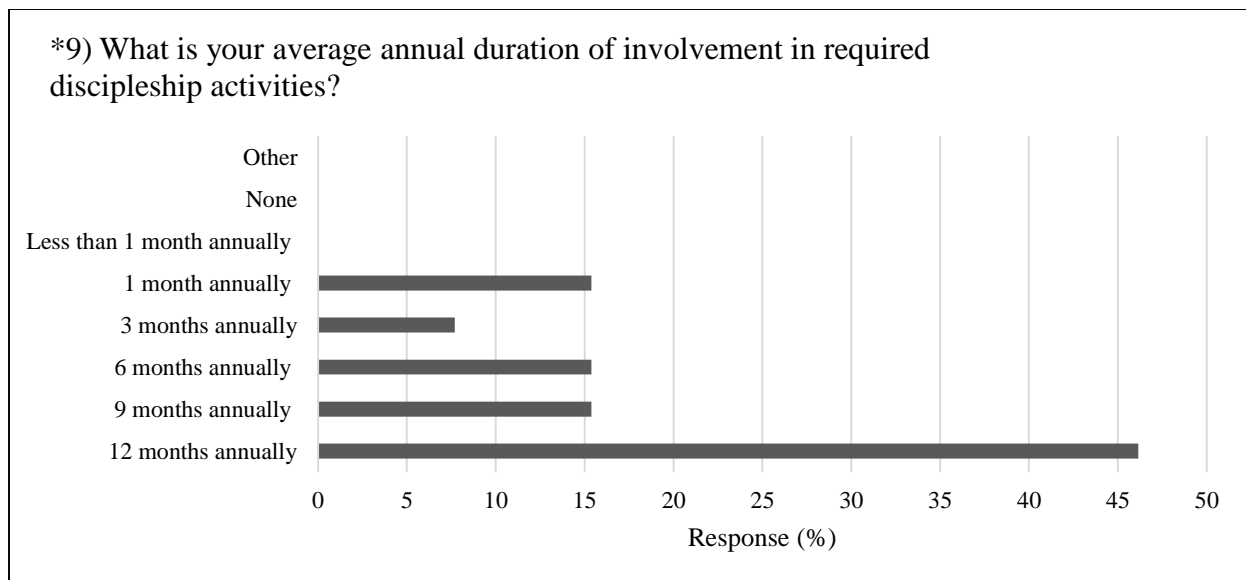


Figure 1: Question #9 from the Worship Leader Questionnaire

Most worship leaders in question #10 (see Fig. 2), ten with a combined total of 77%, reported they spend time in required music ministry training activities. Three, 23% reported they spend twelve months annually in required music ministry training activities. Two worship leaders, 15%, reported they participate three months annually in required music ministry training activities. An additional two worship leaders, 15%, reported they participate in required music ministry training activities less than one month annually. Only one worship leader, representing 8%, responded he/she participates in required music ministry training either one month, six months, or nine months annually. Three worship leaders, representing 23%, responded that no time is spent in required music ministry training annually.

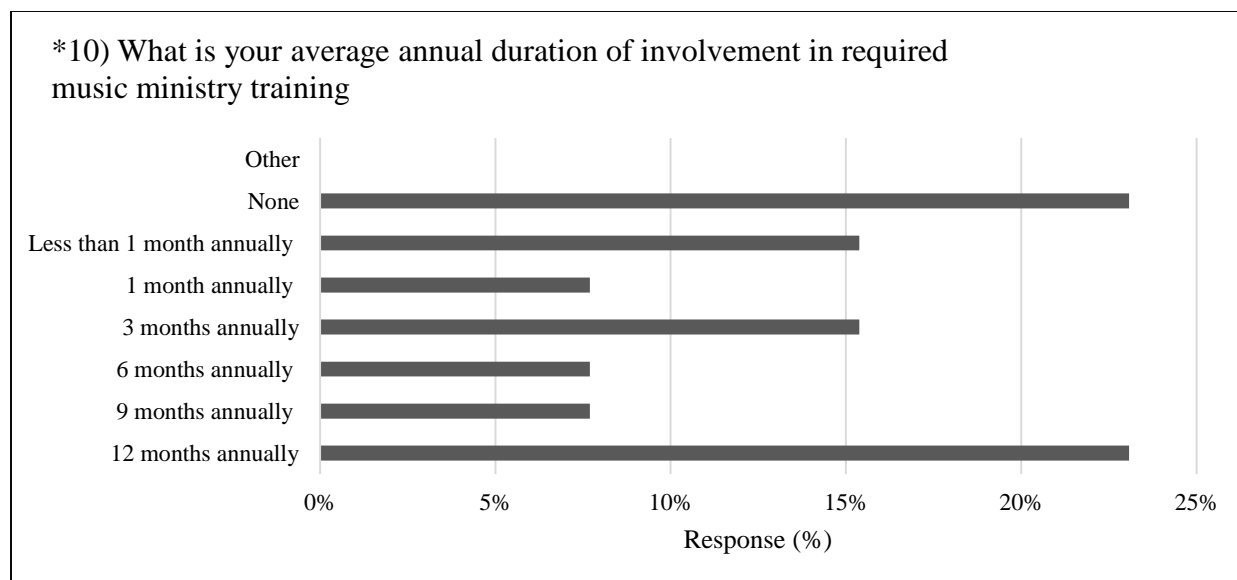


Figure 2: Question # 10 from the Worship Leader Questionnaire

From the 13 worship leaders who participated in the questionnaire (see Table 1), only 2 of them reported that they do not benefit personally and professionally from discipleship, music ministry training, and leadership-focused activities at their churches. One reason that a worship leader provided for not benefiting from these activities at their churches is due to scheduling choir and musician rehearsals at the same time as discipleship activities. Other worship leaders went into depth about how they have grown spiritually in their personal relationship with Christ and with God, transferred their team building skills into the workplace, and how they found their calling in ministry through discipleship. One worship leader wrote on how he/she inspires and motivates others under his/her tutelage and encourage others to attend seminary classes at Bible colleges. The results show that the worship leaders direct team members to discover their spiritual gifts and how to apply them to their ministries. One participant shared (comment #11, Table 1) that she has been leading the dance ministry at her church for 12 years. As a worship leader, she endured a lot of criticism but they continued to lead the dance ministry by faith. “I’ve grown so much personally and with my daily devotional time, I’ve been more disciplined and I’m

able to walk closer to God daily.” Another participant, (comment #12, Table 1) experienced growth in relationships with God, people within and outside the church as well as developing a servant’s heart. Another participant, (comment #6, Table 1) shared how discipleship, music ministry training, and leadership-focused activities has broadened his/her perspective of worship leading in meeting the needs of their current congregation. Participation in professional discipleship conferences has helped the worship leader understand the challenges the 21st century church is facing. Also, the worship leader has grown in understanding his/her role and empowering the people he/she serve. Another participant wrote about how discipleship activities provide tools, encouragement and empowerment to effectively carry out his/her church responsibilities and strengthened him/her overall as a Christian in everyday life. One worship leader writes, (comment #1, Table 1) “It keeps me abreast of new ways to equip our lay-leaders to do the mission Christ has called us to undertake.” Another worship leader shares, (comment #2, Table 1) “I have expanded in my understanding of various worship models and settings. What Scriptures demonstrate pertaining to worship, and how to be a better worshiper as Christ has demonstrated.”

Table 1: Question # 11 from the Worship Leader Questionnaire

*11) In what ways have you benefited personally and professionally from participation in discipleship, music ministry training, and leadership-focused activities at your church? Responses (13)
1. It keeps me abreast of new ways to equip our lay leaders to do the mission Christ has called us to undertake.
2. I have expanded in my understanding of various worship models and settings. What scriptures demonstrate pertaining to worship, and how to be a better worshiper as Christ has demonstrated.
3. In my daily walk and relationship with Christ.
4. N/A
5. I've become a stronger leader as it relates to Christianity. It's strengthened me to become a better Christian and leader in the church. It's also allowed me to inspire and motivate others under my tutelage to become better Christians and encouraged some to attend Bible colleges and seminaries in order to tap into the various ministerial gifts they possessed. It's also enabled me to better handle situations that have come forth that in the past I might not have handle the circumstances and situations as well. Overall, it's made me a well-rounded Christian Leader to better serve my church presently and in the future.

6. In many ways it has broadened my perspective of worship leading in meeting the needs of our current congregation. In addition, participation in professional discipleship conferences has helped me understand the challenges the 21st century church is facing. Also, I have grown as a leader in understanding my role and empowering the people I serve.

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7. They provide tools, encouragement and empowerment to effectively carry out my church responsibilities, as well as overall strengthening me as a Christian in everyday life. They provide camaraderie and "iron sharpening iron" fellowship.

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8. N/A. Those classes meet at the same time as choir and musician rehearsals, so I never get a chance to attend.

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9. I have benefited hugely because it helps me to navigate through my own personal growth in Christ and by helping others to learn about how to navigate through their life with Christ. It helps to open my eyes about the knowledge of God and to spread the knowledge outward and see what God has for me.

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10. I have learned a more in-depth connection of biblical principles and musicianship to support the music ministry. Professionally, I have been able to use many of the Christian leadership training strategies within my workplace.

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11. We are a new church - today we actually celebrated one year of weekend services. Team development is the name of the game. I think the most beneficial "thing" I have received at Journey Point is encouragement from other staff members - we are here to build the kingdom of God and are in this team building thing together!

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12. I feel like I have grown in my relationship with God, with those within my church, ministry, and those people I deal with at my job, with my sorority, and in life in general. I've grown emotionally, I'm more caring, I have more self-awareness, and more patience for human beings. I've also grown in having a servant's heart.

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13. For 15 years, I've been a member of my church and I've been in leadership for 12 years. I was only 27 years old and even with the ups and downs of being in this position, I have learned how to look to God for everything I need. I endured a lot of criticism when I first came into this position from members of the dance ministry. I was in tears during the first meeting when another ministry leader came to me and encouraged me to be a leader and to lead by faith. I had to take over from a very strong leader and I wouldn't take anything away from my journey because God took me through it to grow me and to make me stronger. I am now 40 years old, and I'm not sure how long God will keep me at this assignment, but I'm thankful for it because I didn't know my calling in ministry when I first started with the Dance ministry. I've grown so much personally and with my daily devotional time, I've been more disciplined and I'm able to walk closer to God daily.

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The worship leaders in this study reported a diverse curriculum for their discipleship studies. Five worship leaders listed The Holy Bible for use on their personal discipleship journey. Small group studies by Kay Arthur and Henry Blackaby, such as *Precept upon Precept* and *Experiencing God*, were mentioned by more than one worship leader in this study. Prior research provides evidence of small group participation nurturing spiritual growth. Mikaelian writes, "the research shows that small groups nurture spiritual growth (Wuthnow, 1994; Willis, 2001; Walton, 2011; Gubi, 2011; Lawson, 2006). They help the members feel closer to God."<sup>76</sup> One research participant shared, (comment # 5, Table 2), three main authors that he reads

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<sup>76</sup> Mikaelian, 174.

regularly as it relates to discipleship, worship, being a leader in the church and in general are John C. Maxwell, Myles Munroe and Joel Osteen. This worship leader also mentioned Lea E. Williams, Richard Smallwood, and Maurice White as authors who are inspirational for him overall as a musician and writes from a Christian perspective.

Another research participant wrote, (comment #8, Table 2), how she uses the Holy Bible whenever she needs a verse and the lyrics of songs and hymns and uses it for meditation. Another worship leader listed the following authors for her personal discipleship journey, Putman, Willis, Kay Arthur, Goodman & Cross, Barry, Smith, and Hudson. She uses Rick Warren books and the Holy Bible for study. Other authors mentioned by the participants are *Engaging with God* by Dave Peterson, *Let Mt. Zion Rejoice* by James Abbington, *Attracting Quality Musicians* by Tony Guerrero, *Rediscovering Kingdom Worship* by Myles Munroe (listed twice in the responses), *Exploring Worship* by Bob Sorge, Marva J. Dawn also listed twice, Terry Law, Ron Sailors, John Maxwell, George Barna, John Piper, and Robert Webber.

One worship leader writes that he has used some authors more than once in their discipleship studies. The worship leader says, “*Empowering Leadership* by Michael Fletcher keeps resurfacing [in my studies]. *Essential Worship* by Greg Scheer mostly anything by John Mark Comer or Dallas Willard.” Another worship leader wrote, *Experiencing God* by Blackaby; *The Treasury of David* by Spurgeon, articles by Randy Vador (Praise Gathering Music); *Jesus Speaks* by S.J. Scott; *Developing the Leader Within You* by John Maxwell, articles by Thom Rainer; *The Ultimate Self-Help Book: 31 Days in Proverbs* by Al Fike; *Replenish* by Lance Witt; *Worship Essentials* by Mike Harland.” One worship leader responded, (comment #3, Table 2), “I love the Bible plans on YouVersion and *Precept Upon Precept* studies by Kay Arthur. The YouVersion App (Bible.com) contains hundreds of individual and group Bible study plans as



well as devotional readings, downloadable versions of the Bible, and access to sermon notes from pastors who use the app. Another worship leader shares, (comment #10, Table 2), “in addition to the Holy Bible, I have used handouts/information from gospel music workshops by TD Jakes, Donnie McClurkin, Rev. Clay Evans, and Charles Stanley, Jr.”

Only one worship leader responded “Not Applicable” for using authors and curricula on his/her personal discipleship journey. Twelve worship leaders provided significant answers, which is evidence of a personal discipleship journey committed to growth. In a previous study titled, “The Transformative Learning Experiences of Southern California Church-based Small Group Members,” Mikaelian researches how Christian Literature fosters transformative learning in various denominations including Presbyterian, Quaker, and Non-Denominational Churches. Mikaelian writes, “reading Christian literature came up as a factor that fostered transformative learning and growth in ten participants. One participant, reflecting on the factors that fostered transformative learning and growth in her life, said, “my cousin started giving me books, and the Bible—Christian literature. Reading those books and reading the Bible, I was on my own, the transformation started...my growth was from the one-on-one discipleship, and reading the Bible and memorizing the Bible, and reading Christian books.”<sup>77</sup> Two worship leaders in this study not only listed Christian authors, but also mentioned how meditating on Scripture and reading Christian discipleship literature provides inspiration to them as musicians and gives them a Christian perspective on life.

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<sup>77</sup> Mikaelian, 181.

Table 1: Question #12 from the Worship Leader Questionnaire

*12) What authors and curricula have you used in your personal discipleship journey as a worship leader or music minister? (Include both required and non-required materials) Responses (13)
1. Experiencing God - Blackaby "The Treasury of David" - Spurgeon Articles by Randy Vador (Praise Gathering Music) "Jesus Speaks" – Scott, Developing the Leader Within You – Maxwell, Articles by Thom Rainer, "The Ultimate Self-Help Book" – Al Fike, "Replenish" – Witt, "Worship Essentials" – Harland.
2. Kay Arthur, Henry Blackaby, Ron Sailors, John Maxwell, Barna, John Piper, Marva Dawn, Robert Webber
3. I love the Bible plans on You Version and Precept Upon Precept studies by Kay Author
4. N/A
5. There are three main authors that I read regularly as it relates to discipleship, worship, being a leader in the church and just in general. They are: John C. Maxwell, Myles Munroe and Joel Osteen. I also read a book called: "Servants of the People" by Lea E. Williams. Some others whom I feel are inspirational for me overall as a musician and a Christian perspective are by Richard Smallwood and Earth Wind and Fire's founder and leader back during the day, Maurice White.
6. Engaging with God-Dave Peterson Let Mt. Zion Rejoice- James Abbington Attracting Quality Musicians-Tony Guerrero Rediscovering Kingdom Worship-Myles Monroe Exploring Worship-Bob Sorge
7. Marva J. Dawn, Terry Law and others.
8. I use the Holy Bible whenever I need a verse and the lyrics of songs and hymns. When I look up the lyrics of to the gospel music, I meditate on the words which frequently contain verses from the bible.
9. Putman, Willis, Kay Arthur, Goodman & Cross, Barry, Smith, and Hudson. Rick Warren books and the Holy Bible for study.
10. In addition to the holy bible, I have used handouts/information from gospel music workshops, TD Jakes, Donnie McClurkin, Rev. Clay Evan's, and Charles Stanley, Jr.
11. Empowering Leadership (Michael Fletcher) keeps resurfacing. Essential Worship (Greg Scheer) mostly anything by John Mark Comer or Dallas Willard.
12. Undercover (a required reading by ministry leaders) which teaches us how to be submitted to God. We are required to write a report on it and submit it to Minister Nina who is over the worship and arts ministry. This study gives us a lot of self-reflection and time to share with each other what we learned. Our Senior Pastor wants us to provide great customer service to visitors, members, and new Christians to make sure that they feel welcomed at our church.
13. The small group studies such as "Moore" as well as bible study using the holy bible.

In analyzing the responses from this question # 13 (see Table 3) it is notable how 9 of the 13 worship leaders are involved in discipleship, music ministry training, or leadership-focused activities outside of their churches. Only 3 participants responded “no” and one participant responded “not applicable.” The worship leaders are involved in various conferences for worship and the arts, seminary and college courses, Bible studies with friends, witnessing, volunteer work with children and youth, and community gospel choirs. One research participant shared how

he/she participates in monthly training in a Christian organization—Christian Covenant of Fellowship Ministries—called the "Leadership Institute," where ministerial training is provided for clergy (or aspiring clergy), that can range from studying tips, sermon preparation, Christian decorum, navigating through life issues, etc. Another research participant shared that due to his/her schedule, he/she is not involved in activities outside of his/her church other than being a teacher in the public-school sector. This worship leader serves as an inspiration for some co-workers and students due to involvement in the church and being a Christian leader.

Collaboration within the church, between two or more churches, and in the community, is common within Southern Baptist Churches. One worship leader shared his/her experience of collaboration with another dance ministry leader in a worship conference teaching youth and adults. Tim Sharp writes about the relationship between a mentor and protégé in a music ensemble as being one of collaboration. Sharp writes, “a successful ensemble director must become a master of collaboration within the music rehearsal.”<sup>78</sup> Rory Noland goes on to offer this suggestion to aging worship leaders: “. . . be open to becoming a mentor of younger artists . . . . When it’s time for the next generation to take over, get behind them . . . . Extend unconditional love and grace to your younger brothers and sisters in the Lord.”<sup>79</sup> One worship leader responded in the questionnaire that his/her focus is on developing young worship leaders through the Teen Pact leadership schools in Denver, Colorado. Another worship leader wrote about teaching teenagers how to lead worship through the Fellowship of Christian Athletes club at Westlake High School in Atlanta, Georgia. The same worship leader also wrote on volunteering at

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<sup>78</sup> Tim Sharp, *Collaboration in the Ensemble Arts* (Chicago, IL: Gia Publications, 2014), 1.

<sup>79</sup> Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship* (Grand Rapids, MI: Zondervan, 2007), 198-199.

Kimberly Elementary School and The Ron Clark Academy in Atlanta, Georgia. John C. Maxwell has written a series of books on leadership development. Maxwell shares, “some of the qualities of a higher-level leader are: collaboration, initiation, inclusion, cooperation, service, development, encouragement, and innovation.”<sup>80</sup> Maxwell also encourages leaders to leave their position and move toward the people.

Table 2: Question #13 from the Worship Leader Questionnaire

*13) Are you involved in any discipleship, ministry training, or leadership-focused activities outside of your church? If yes, then list them below. Responses (13)
1. No
2. Inter faith Children's Movement American Academy of Religion
3. Yes, bible reading plans with friends through You Version app.
4. N/A
5. Because of my schedule, I'm not involved in activities outside of my church other than being a teacher in the public-school sector. I find myself as being an inspiration for some of my co-workers due to my involvement in the church and me being a Christian leader. I pass on principles to my coworkers and in passive way with my students without being called in due to the public sector.
6. Some local conferences.
7. Yes. I participate in monthly training in a Christian organization - Christian Covenant of Fellowship Ministries - called the "Leadership Institute", where ministerial training is provided for clergy (or aspiring clergy), that can range from studying tips, sermon preparation, Christian decorum, navigating through life issues, etc.
8. No
9. Seminary work Bachelor of Psychology and counseling, mentoring at Kimberly elementary school, FCA, Fellowship of Christian Athletes at Westlake High School, and I serve as a Volunteer at Ron Clark Academy weekly.
10. Yes, I am a member of a community college gospel choir and a community choir that sings primarily Negro Spirituals. Both choirs teach me an in-depth understanding of the specific music genre and the purpose of music in a worship service.
11. Yes. Teen Pact Leadership Schools, in Denver and at a national event annually. My focus is the development of young worship leaders. NAMB - worship leader networking/resourcing in Denver
12. No.
13. Pane Mime and Dance ministry annual conferences (as a participant) as well as A Gift to Dance conference in September in Atlanta, GA of which I've co-hosted with another Worship Leader from a sister church for the past two years. I've been leading the youth in dance at the conference I cohosted as well as demonstrating liturgical dance for the adults at the conference.

<sup>80</sup> John C. Maxwell, *How Successful People Lead* (New York, NY: Hatchette Book Group, 2013), 39.

Twelve out of thirteen worship leaders (see Table 4 below), responded that they plan to engage in discipleship, music ministry training, and leadership-focused activities in the future. They are committed to personal growth through Bible study, prayer, mentoring other team members, attending conferences and workshops, and serving faithfully as worship leaders. One worship leader quoted 2 Timothy 2:15, King James Version, which reads, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Another worship leader indicated plans to provide mentoring and counseling services to the youth in our community after earning a degree. Still another worship leader responded that his/her future plans for engagement include “to duplicate myself in training and leading other worship leaders.” Only one worship leader reported that he/she has no plans for future engagement in discipleship, ministry, and leadership training activities at the time of the questionnaire. In contrast to this response, another worship leader responded, “I’ll be doing this, (discipleship, ministry, and leadership training activities), in some capacity until Jesus calls me home.”

Table 3: Question #14 from the Worship Leader Questionnaire

*14) What are your future plans for engagement in discipleship, ministry training, and leadership-focused activities as a worship leader? Responses (13)
1. None at this time
2. To incite and infuse a convergence of worship experience in the universal church.
3. I will be doing this in some capacity until Jesus calls me home.
4. I plan to attend more workshops in this area.
5. Future plans will be to continue to engage and encourage others that I see and feel will benefit from the various workshops/seminars offered at the church, as well as continue to attend the training offered throughout the church year as required by the pastor and any other pertinent activities that I feel will be beneficial.
6. To duplicate myself in training and leading other worship leaders.
7. I will continue "studying to show myself approved", in my personal devotional time, deepening my relationship with Christ, attending relevant conferences and training courses in and outside my local church, studying worship/music trends, etc.
8. To attend more conferences for Christian worship leaders and music ministers. I manage a summer music camp for youth ages 5-18 every June, so I often miss out on summer conferences. I plan on attending some conferences during other times of the year.

9. Once I receive my degree, I plan to continue to mentor into the lives of the youth but provide them services beyond ministry such as suicide prevention, identity crises, and other services to assist in their success.

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  10. My future plans are to continue attending Christian music ad leadership workshops, and annual leadership training sessions at church.

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  11. I am beginning to meet twice a month with five worship team members to grow together musically and spiritually. - We do not have a very strong team of musicians or any other experienced worship leaders. Sometimes this discourages me, but I am trying to be faithful in my role to develop other leaders, in skill and in spirit.

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  12. Continue to do the things that we are required to do. Corporate prayer, corporate bible reading, periodic bible study as a group before we minister as a dance ministry. We flow in the Spirit. Sometimes we don't have practice if a pressing issue comes up in our prayer circle. I will continue to serve in this capacity and grow each year.

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  13. Going forward, I'm trying to set-up praise and worship teams at our multiple church sites. Two locations are tricky since we don't own them but the other two have shown interest. I'm trying to locate leadership for the dance ministries at our Conyers and Douglasville locations so that we don't have to travel all of the metropolitan area throughout the month. This will free us up to focus on just one church site at a time.
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## **Section II: Pastor Data Results**

Thirteen of the thirteen pastors in this study responded in detail regarding two discipleship ministries at their churches and where they'll be in the next ten years. The pastors indicated that discipleship is an integral part of all their ministries. They wrote that they hold Bible study, small groups, workshops, conferences, and trainings at their churches. One pastor shared, (comment #4, Table 5), how his/her worship time is also a time of discipleship training in addition to his/her small group Bible studies. In 10 years, this pastor hopes that people will be more knowledgeable in what it means to worship the Lord and that they will have a high commitment to participate in worship and bring their Bibles and take notes as they apply the Scriptures.

Another pastor also writes about Sunday morning worship service being a part of discipleship. The pastor wrote, (comment #5, Table 5), "we consider our Sunday morning worship service a part of discipleship. We want people to grow in the knowledge of God and the reason why we worship Him, and we want them to participate in worship of the Lord and opening the Scriptures to hear from Him and apply His Word." This pastor hopes that in 10 years, more people will be committed to this time of worship and not see it as "optional" to the believer's life. This pastor also has small groups where they study the Bible, apply it to life, and see how we are to be on mission for God. This pastor also hopes that in 10 years they have trained more of the people to lead small groups and to disciple others one-on-one. One pastor in the study responded about the need to disciple choir members and musicians in the church. This pastor wrote, (comment #10, Table 5), about the disciple mandate from Matthew 28:19-20, and discipleship workshops and conferences required of worship leaders for spiritual growth. Many times, choir members and church musicians do not believe they need discipleship because they

are singing and playing instruments. In the next ten years, this pastor hopes to have church wide participation in these discipleship ministries for all age groups. Another pastor in the study wrote about how discipleship and evangelism work together to bring others to salvation through Jesus Christ. This pastor shared, (comment #7, Table 5), “all our ministries are focused on discipleship and our vision statement is clearly based on the Great Commandment and Great Commission. So, every ministry is based on building relationships with God, with Christians and with those far from Jesus. In intentionally building these relationships, we are honoring, and glorifying God and we are becoming more and more like Jesus.”

Table 4: Question #5 from the Pastor’s Questionnaire

*5) Describe two types of discipleship ministries in your church; then describe what you hope those ministry activities will be like in ten years.
1. At our church, discipleship is on the front burner. Making Disciples is one of our core values. Therefore, everything we do is filtered through the question of "does it make disciples?" Programmatically, we have student ministry, preschool ministry, children's ministry, men's ministry, women's ministry--all with goals of making disciples. I am praying that in 10 years--when I am gone--the language and culture of the church will still be more tuned to discipleship as a core value than with specific programs or activities.
2. Small group Bible studies, Sunday evening prayer and Bible studies, mid-week group gatherings. The small group Bible studies will continue in some form. The Sunday evening prayer and Bible studies may continue in a different form or format. Mid-week group gatherings will continue in some form or format.
3. Leadership team- I hope to encourage those individuals to seek out others. Teachers meetings-I hope to encourage those folks to take their craft to task in a more serious manner.
4. We consider our worship time to also be a time of discipleship. In 10 years, I hope that people will be more knowledgeable in what it means to worship the Lord and that they will have a high commitment to participate in worship and bring their Bibles and take notes as they apply the Scriptures. We also have small group Bible study that is focused on applying God's Word and being on mission for God as we grow as disciples. I hope that we will raise up more one-on-one disciple makers and small group teachers from these groups in the next 10 years.
5. We consider our Sunday morning worship service a part of discipleship. We want people to grow in the knowledge of God and the reason why we worship Him, and we want them to participate in worship of the Lord and opening the Scriptures to hear from Him and apply His Word. I hope that in 10 years, more people will be committed to this time of worship and not see it as "optional" to the believer's life. We also have small groups where we study the Bible and apply it to life and see how we are to be on mission for God. I hope that in 10 years we have trained more of the people to lead small groups and to disciple others one-on-one.
6. Small group ministry One-on-one discipleship I hope that the small group ministry will embrace a more holistic view of discipleship in the Christian life and recognize that true discipleship focuses both on "one anothering" (member to member care) and outreach (evangelism, community engagement). I hope that the one-on-one discipleship will become more of a training ground for future church leaders, as the individuals engage in the life of the church.



7. All of our ministries are focused on discipleship. Our vision statement is clearly based on the Great Commandment and Great Commission. So, every ministry is based on build relationship with God, with Christians and with those far from Jesus. In intentionally building these relationships, we are honoring and glorifying God and we are becoming more and more like Jesus. One, as we build are relationship with God through personal time, small group life and large group worship, we hope we are transformed to think, say and do our lives more and more like Jesus. The result, our thinking, words and actions with everyone is more Christ like. Two, as we build are relationship with our "Fab 5" (5 people in our lives far from Jesus) through personal intercession and cooperation with Jesus and the Holy Spirit, intentional relationship building and investing, in becoming a student of them, in treating them to their favorite snacks and meals, as we invite them to easy invite events at our church, and as we ask them what they think about Jesus, we trust Jesus and the Holy Spirit will be doing some amazing things in them. We hope and pray that our intentional love towards them and for them will help them open their lives to Jesus more and more. We are trusting that Jesus will wake them up and they will become followers of Jesus or they clearly reject Jesus. In ten years we hope that every member of our church will be investing their lives in building their relationship with God, with Christians and with those far from Jesus. So, that everyone all of our members know will clearly know Jesus as Lord and Savior or as someone to reject. The goal is to build these three relationships always and to encourage others to do the same.

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8. 1. Bible studies during church times are offered for all age groups on Sundays and Wednesdays. These should remain a core part of our discipleship program. 2. Small group studies occur during the week for various groups and ages. These also should remain a core part of our discipleship program with more groups being added every year.

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9. Youth Ministry and The Brotherhood. Both of these ministries work together, the adult men's ministry and the youth. The Brotherhood teaches the youth about Black history and how to lead worship in the church. Over the next ten years, I hope that this ministry involvement will keep the boys and girls off of the streets and in the community and church being baptized and disciplined. I hope that the Deaconess ministry will continue to teach the girls and boys about appropriate dress in public.

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10. As the word states in Matthew 28:19-20, we are all called to disciple others. Many times choir members and church musicians don't believe that they need discipleship because they are singing and playing instruments. Our discipleship workshops and conferences are required of them for spiritual growth. One is called Living in Victory (training in victory through Sunday School), Stand in Victory (worshiping on Sunday mornings, and on Wednesday nights we grow in victory. In the next ten years, I hope that we have church wide participation in all of these discipleship ministries for all age groups.

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11. The worship leaders are required to share the word of God with others. This includes those on their worship team and those in their personal lives such as their families. We have weekly bible study for members of all ages and in the next ten years, I hope that more worship leaders will share testimonies at bible study and teach and led bible study lessons in order to bring others to Christ. Our homeless ministry and our prison ministry seek to provide knowledge of salvation to those in need and those who have made bad decisions in life. Our purpose is to help meet both the physical and spiritual needs of the homeless and those in need throughout the New Orleans area and in the next ten years, I hope that we will help the homeless to get jobs and permanent shelter. We also hope to serve other prisons throughout our state on a regular basis.

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12. The GROWTH ministry is the re-branding of the old Baptist Training Union. Sessions are held Wednesday nights and we have a plethora of training sessions that are relevant, reverent and critical for Christian growth for all in the body of Christ. We have already taught over 1000 published classes at our church and we hope to teach even more. The prayer ministry is praying fervently and frequently. We would like the member to learn the principles for effective praying and to daily seek God's presence, peace, purpose, and power based on Jeremiah 33:3 "Call to me and I will answer you and tell you great and unsearchable things you do not know." Each ministry takes turns leading weekly prayer services and we have special events such as prayer walks, prayer services, and in the next ten years, I want the music ministry to help lead in prayer services and hold prayer events in the community.

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13. We have general membership teaching on a generational level. My wife, the first lady teaches the children and the youth and I teach the adults. Practical teaching and the philosophy of Rev. Billy Graham and Rev. Dr. MLK, Jr. have influenced my styles of preaching and teaching. I show discipleship through my actions and teaching. Billy Graham teaches from a western perspective, a vertical relationship between Man and God. I switched to MLK's perspective of discipleship as an adult who taught from a horizontal and vertical relationship to God. Love of your neighbor and brothers and sisters. I believe that your relationship with God should include your relationships with your brothers and sisters. We are engaged in homeless and prison ministries. We reach out to people of color who receive unfair sentencing. We also become agents of the community from the Chimurenga. In the next ten years, we hope to develop those who are exploited and disadvantaged. Fighting for children, women, and against racism.
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In response to the question (see Fig. 3 below), “What kind of discipleship activities are required at your church for worship leaders or music ministers?”, five of the thirteen pastors from the study, representing 38%, responded that the worship leader or music minister(s) attend discipleship training events at least once a year. The events that they attend are determined by the employee, pastor and/or committee reaching a mutual agreement. Two pastors, representing 15%, indicated that other discipleship activities are required for their worship leaders. Three pastors, representing 23%, indicated that no discipleship trainings are required for the worship leader or music ministers. Two pastors, representing 15%, also responded that professional development or continuing education events are required for the worship leader but it’s at the employee’s discretion on which events to attend. One pastor, representing 8%, responded that at least one worship leader or music minister in this church is widely recognized (regionally, nationally, or within the denomination) as an expert in the field of discipleship and music leadership in the church, and often speaks at seminars, conferences and similar training events.

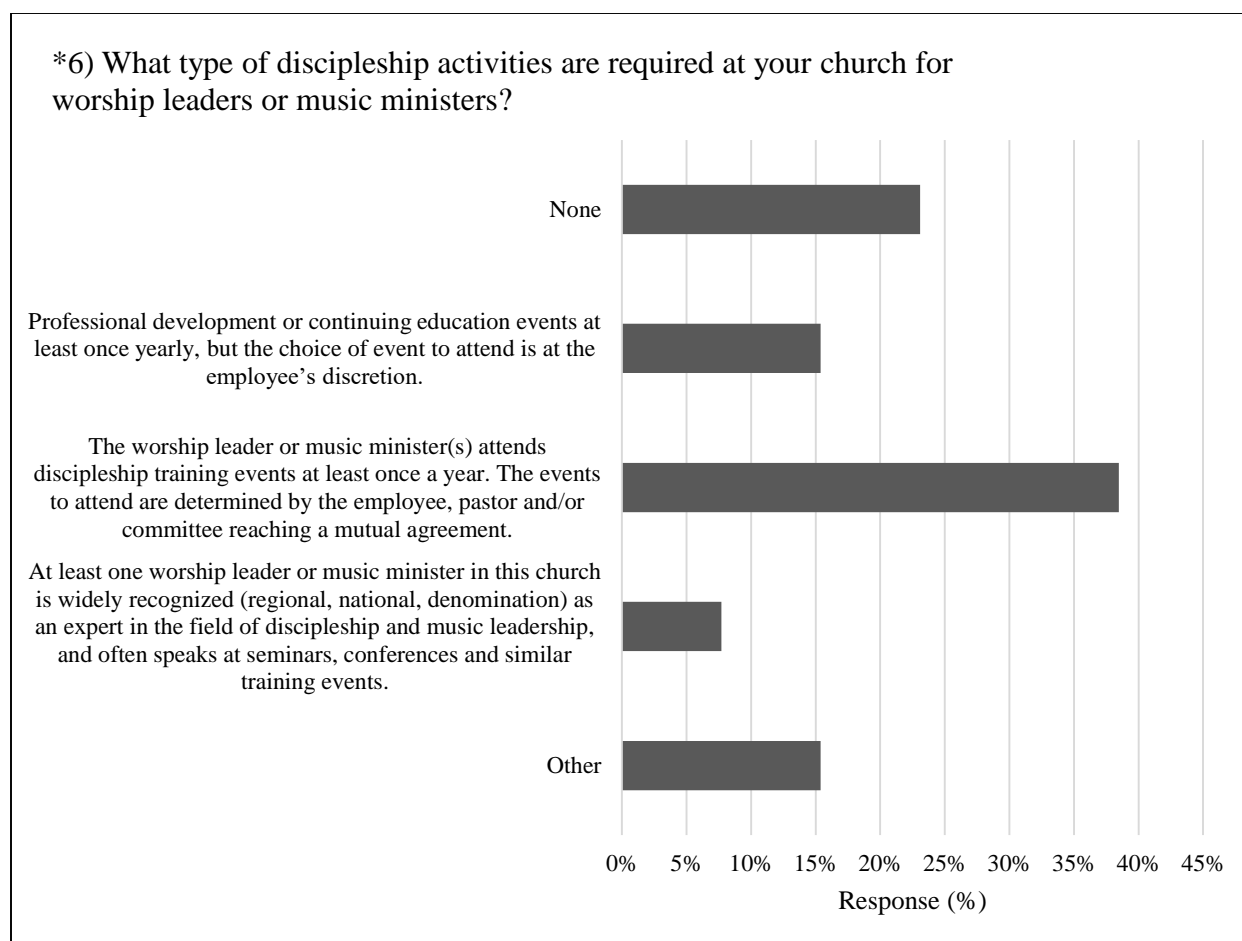


Figure 3: Question #6 from the Pastor’s Questionnaire

Five pastors in this study indicated that there is no annual involvement in required music ministry training activities for their worship leaders. Three pastors indicated that their worship leaders are involved in less than 1 month of required music ministry training activities. Three pastors responded that their worship leaders are involved in required music ministry training activities 12 months annually. One pastor replied that their worship leaders are involved in required music ministry trainings 9 months annually. One pastor indicated that their worship leaders are involved in required music ministry trainings 3 months annually.

As the graphs and table indicate (see Fig. 4 below), the majority of the thirteen pastors equals 38% for the five pastors that do not require music ministry training activities for their

worship leaders. The three pastors represent 23% of the participants who require music ministry training 12 months annually. An additional three pastors in this study represent 23% of pastors who require 1 month or less of music ministry training. One pastor, 8%, requires 9 months of music ministry training and one pastor, 8%, in the study requires music ministry trainings 3 months annually.

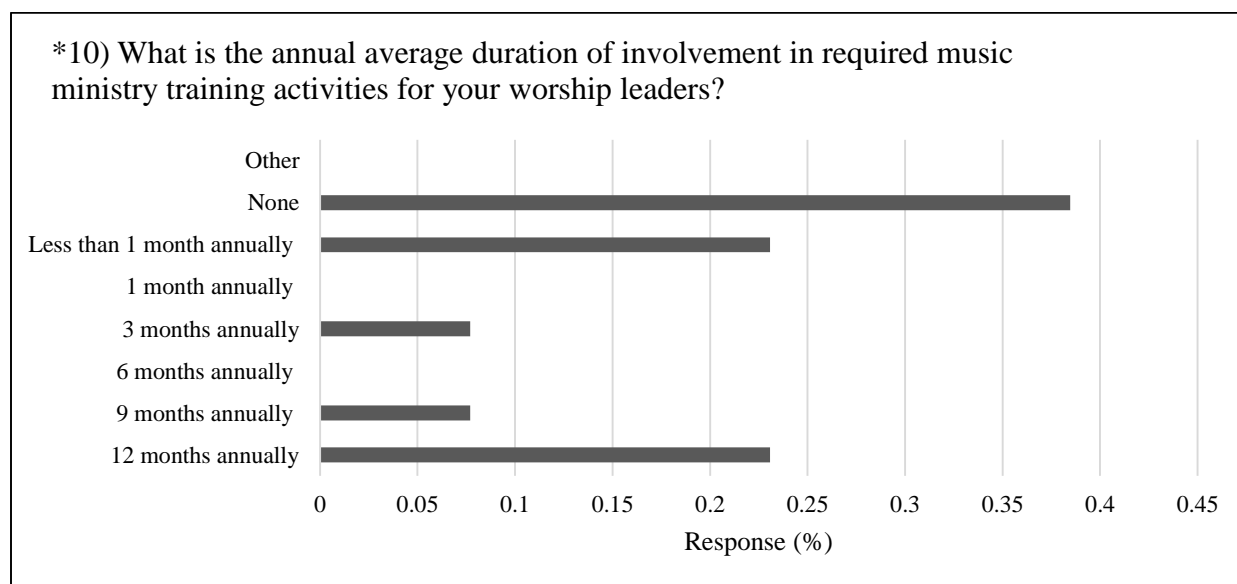


Figure 4: Question # 10 from the Pastor’s Questionnaire

Ten out of the thirteen Pastors in this study (see Table 6 below), reported that their worship leader or music minister had benefited personally and professionally from all training activities. These training activities include discipleship, music ministry, and leader-focused activities. One pastor wrote (comment # 7, Table 6), “they are growing to become more and more like Jesus.” This is evidence of character growth through discipleship. Another pastor shared (comment # 8, Table 6), “these (activities) help him to keep his spiritual life more on track and his family, friendship, and ministry relationships on a healthy foundation.” Another pastor from the study indicated (comment #10, Table 6), “all of the worship leaders and music

ministers say they need more conferences and workshops here at our church. They enjoy the content and enjoy learning from and sharing with each other.” The worship leaders at this church are enjoying the discipleship process and sharing with each other. One pastor from the study wrote on the social and career benefits seen in the lives of the worship leaders at his/her church.

The pastor writes (comment #13, Table 6), how he/she has trained them to be outspoken about social injustice in the community and they have used songs to praise and worship God and have grown closer to Him. The worship leaders at this church are discipling others in their community by being involved in social justice. Overall, only two pastors indicated that this question was “not applicable” to their worship leaders, and one pastor believes that the worship leader has not attended any training activities. The majority of pastors in this study have worship leaders who have benefited in various ways that include growing more like Jesus in character, growing closer to their families, and growing in their music ministry.

Table 5: Question #12 from the Pastor’s Questionnaire

*12) How has the worship leader or music minister at your church personally and professionally benefited from all training activities? Responses (13)
1. They are all better when they hear fresh ideas and see varied approaches.
2. Personal encouragement, inspiration, and awareness of possible new materials to use in corporate worship
3. N/A
4. N/A
5. The expectation is that those who are leading worship are involved in the life of the church and participate in small group Bible study along with the members.
6. To my knowledge, he has not attended training activities.
7. They are growing to become more and more like Jesus.
8. These help him to keep his spiritual life more on track and his family, friendship, and ministry relationships on a healthy foundation.
9. Each worship leader and minister received a Jimmy Swaggart study bible for Christmas last year which helped with their personal discipleship through devotional time.
10. All of the worship leaders and music ministers say they need more conferences and workshops here at our church. They enjoy the content and enjoy learning from and sharing with each other.
11. The worship leaders and music ministers have grown more in their devotion and musicianship from all of our ministry training and discipleship activities. They all look forward to having more training.

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12. They reported that they benefit from all training activities. I have seen their growth over the years as they learn to memorize Scriptures and incorporate the word of God more into their music and in their rehearsals. Their families are also closer and they show spiritual maturity.
  13. I have trained them to be outspoken about social injustice in our community and they have used songs to praise and worship God and they have grown closer to them. The properties that we own, the movie theater and the mobile kitchen have helped to employ some of the worship leaders and they have been able to have two jobs/careers at our church.
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Twelve out of the thirteen pastors in this study (see Table 7 below) indicate their plans for required discipleship activities for worship leaders and music ministers at their churches. These plans involve collaborating with the worship leaders and developing their leadership, faith, and knowledge of God. One pastor wrote, (comment #10, Table 7), “in the future, I plan to make evangelism a part of discipleship again. In this technology driven era of tweeting and texting, we have lost the value of face-to-face and door-to-door communication.” This pastor plans for the church’s discipleship ministry to start walking door-to-door in the community and sharing about Christ and discipleship to make more disciples.

Another pastor shared how attending training sessions can help the worship leaders be more intentional in worship service development. This pastor writes, (comment #6, Table 7), “I would like to encourage our worship leaders to think about the ways in which they lead the singing, Scripture readings, and the overall structure of order of worship is a form of discipleship to the congregation at large.” This pastor would also like to see worship leaders take tangible steps by attending training sessions to help them think through how to be more intentional in worship service development. Several pastors responded on how they want their worship leaders to mentor others on their team through discipleship and training.

One pastor shared, (comment #5, Table 7), “If we have a designated worship leader, I will hope for that person to attend at least one training conference or event annually and be involved in discipling someone in our church in a one-on-one relationship.” Another response

from a pastor indicated, (comment #7, Table 7), “I plan to help them have daily, weekly, monthly, and annual plans to grow in these three relationships so they can be more like Jesus.” Another pastor wrote about the need for better communication and commitment to the church’s needs. This pastor added, (comment #9, Table 7), “I plan to require the musicians to communicate with me in advance for worship planning and discipleship activities. I plan to hire music ministers who can hold regular choir and musician rehearsals who are not too busy with their other vocations.” This pastor plans to give the children and youth more leadership in the worship and music ministry. In order to do this, this pastor will require the worship leaders and music ministers to learn how to work with the youth and develop their leadership.

Emerging themes that are presented in the data from the pastors are mentorship, leadership development, social justice, worship ministry development and training, spiritual growth through Bible study, prayer, and devotional time, Christian education through discipleship, and collaboration with the pastor and with the ministry team. Emerging themes presented from the worship leader’s data are spiritual and personal growth through Bible study and devotional time, prayer, mentoring other team members, attending conferences and workshops, and serving faithfully as worship leaders. Mikaelian writes about the importance of relationships in discipleship opportunities provided by churches through small groups. “The Bible should be taught and discussed, but relationships should not be neglected. There should be time for fellowship, discussion, sharing, prayer, serving, and holding each other accountable. The group should support the members and provide good role models.”<sup>81</sup> Another pastor shared from the questionnaire, (comment #12, Table 7), “I plan to have more discipleship training activities for worship leaders and music ministers in our church and for those in the community who seek

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<sup>81</sup> Mikaelian, 183.

worship training and discipleship.” Only one pastor in the study, for unknown reasons, indicated that future plans for discipleship training required for worship leaders and music ministers is not applicable. The majority of the pastors, 12 out of 13, responded to this question with future detailed plans of required discipleship for their worship leaders and music ministers.

Table 6: Question #13 from the Pastor’s Questionnaire

*13) What do you, as a pastor, plan to implement in the future for discipleship activities that are required for worship leaders or music ministers at your church? Responses (13)
1. I plan to continue to be focused on discipleship as the end goal for everything we do.
2. n/a
3. I plan to implement activities in which the individual must interact with individuals who are different than themselves.
4. If we have a staff worship leader, I would like for that person to attend at least one annual conference or training event, but I would also like for that person to participate in regular small group discipleship with the rest of our church.
5. If we have a designated worship leader, I would hope for that person to attend at least one training conference or event a year and be involved in discipling someone in our church in a one-on-one relationship.
6. I would like to encourage our worship leaders to think about the ways in which the way they lead the singing, Scripture readings, and the overall structure of order of worship is a form of discipleship to the congregation at large. I would also like to see them to take tangible steps by attending training sessions to help them think through how to be more intentional in worship service development.
7. I plan to help them have daily, weekly, monthly and annual plans to grow in these three relationships so they can be more like Jesus.
8. We will keep doing what we currently have in place and perhaps add one additional conference option.
9. I plan to require the musicians to communicate with me in advance for worship planning and discipleship activities. I plan to hire music ministers who can hold regular choir and musician rehearsals who are not too busy with their other vocations. As the church grows, I plan to give the children and youth more leadership in the worship and music ministry. In order to do this, I will require the worship leaders and music ministers to learn how to work the youth and develop their leadership.
10. In the future, I plan to make evangelism a part of discipleship again. In this technology driven era of tweeting and texting, we have lost the value of face-to-face and door-to-door communication. This year, I plan for my discipleship ministry to start walking door-to-door in our community and sharing about Christ and discipleship to make more disciples.
11. I plan to implement a worship conference at our church where worship leaders such as musicians, singers, choirs, dancers, those who pray, and those who read Scripture will get ministry training as well as discipleship training on an annual basis.
12. I plan to have more discipleship activities for worship leaders and music ministers in our church and for those in the community who seek worship training and discipleship.
13. We will continue to teach them that God has called us not to be silent and this is His command. We will continue to protest and rebuke the evil forces of this world in our state and in the nation and I want the worship leaders to be a part of this movement.



### Section III: Two-Tailed T-Test Data Analysis

The two-tailed t-test for two independent means, with equal variances was used to calculate the significance of the data for the same question from both the worship leaders and the pastors. The significance level of the t-test is set at 0.5. The two-tailed t-test was used to reflect the mean value of the answers given by the worship leaders as treatment group 1 and the pastors as treatment group 2. Question #10 from the worship leader questionnaire and question #10 from the pastors' questionnaire both inquire about the average annual duration of involvement in required music ministry training activities for worship leaders. The frequency of the duration of annual required music ministry training has been collected through the ESurv.org website and presented in the charts below:

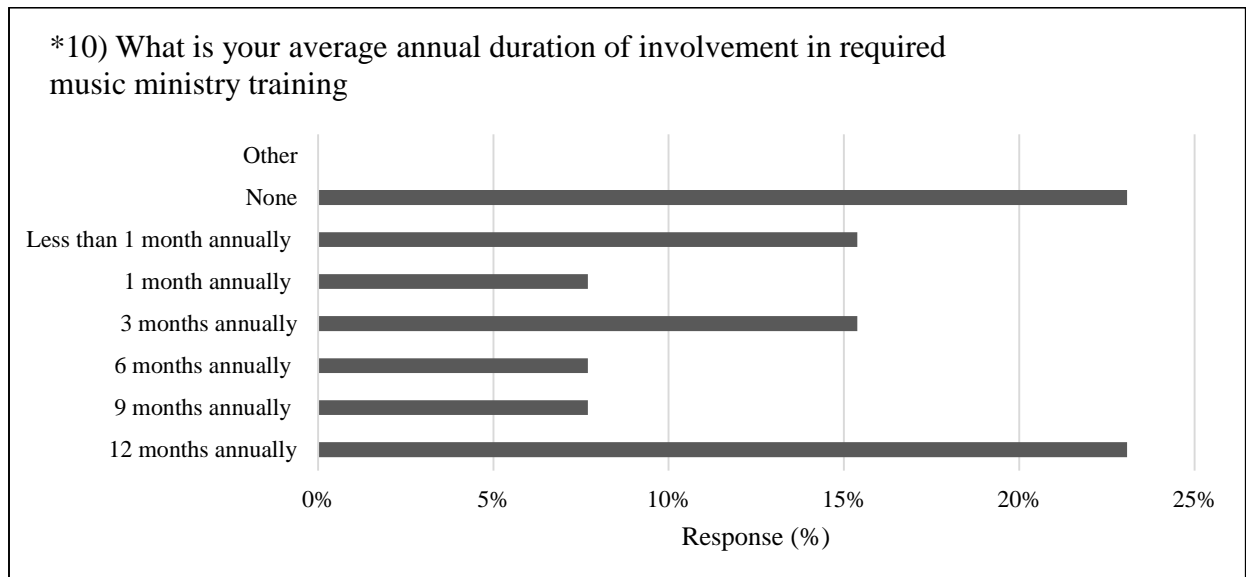


Figure 5: Question #10 from the Worship Leader Questionnaire

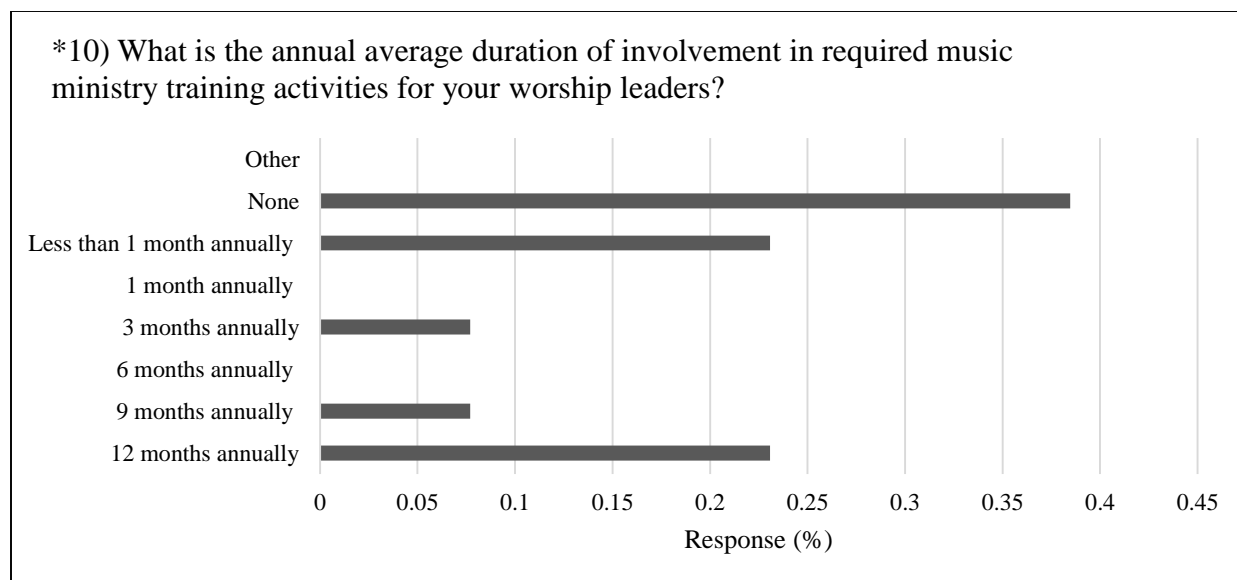


Figure 6: Question #10 from the Pastors' Questionnaire

Treatment 1 (X) represents the count from the answer choices from question #10 in the worship leader's questionnaire. The counts were entered in the same order as the answer choices for the question.

Treatment 1 (X)	Diff(X - M)	Sq. Diff(X - M) <sup>2</sup>
0,0,0,0.5,0.5,1,	-4.54	20.60
3,3,6,9,12,12,12	-4.54	20.60
	-4.54	20.60
	-4.04	16.31
	-4.04	16.31
	-3.54	12.52
	-1.54	2.37
	-1.54	2.37
	1.46	2.14
	4.46	19.91
	7.46	55.67
	7.46	55.67
	7.46	55.67
	M: 4.54	SS: 300.73

Figure 7: T Value of the Worship Leaders' Answers

Treatment 2 (X) represents each count from the answer choices from question #10 in the pastor's questionnaire. The counts were entered in the same order as the answer choices for the question.

Figure 8: T Value of the Pastors Answers

Treatment 2 (X)	Diff(X - M)	Sq. Diff(X - M) <sup>2</sup>
0,0,0,0,0,0.5,0.	-3.81	14.50
5,0.5,3,9,12,12,	-3.81	14.50
12	-3.81	14.50
	-3.81	14.50
	-3.81	14.50
	-3.81	14.50
	-3.31	10.94
	-3.31	10.94
	-3.31	10.94
	-0.81	0.65
	5.19	26.96
	8.19	67.11
	8.19	67.11
	8.19	67.11
	M: 3.81	SS: 334.27

In Fig. 9, the t-value is .36221 and the p-value derived is .720368. The t Critical value of the two-tail t-Test is 2.064 with degrees of freedom = 24. Therefore, the null hypothesis is rejected from the questionnaire answers between the worship leaders and the pastors in terms of required music ministry training activities attended by worship leaders annually and the alternative hypothesis is accepted. The null hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is “the difference between the responses of the worship leaders and the senior pastors is not statistically significant.” The alternative hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is “the difference between the responses of the worship leaders and the senior pastors is statistically significant.” There is a significant

difference between the annual involvement of required music ministry training as reported by worship leaders versus the annual involvement of required music ministry activities that pastors observe their worship leaders participating in at Southern Baptist Churches. With a mean of 4.54, the worship leaders reported more involvement in required music ministry activities than the pastors reported for their worship leaders with a mean of 3.81.

## **Chapter V: Conclusions and Recommendations**

### **Summary of the Study**

This research study examined the discipleship practices of worship leaders at selected Baptist churches in the United States from the Southern Baptist Convention. Some churches have effective worship leaders and ministries while other churches have ineffective worship leaders and ministries. Discipleship and spiritual maturity may be crucial elements in the effectiveness of the worship leader. Some churches require discipleship opportunities for their staff, including specific classes and training for the worship leader available in their church. The churches that offer more discipleship activities than others for the worship leader may have well-developed music ministries. Some music ministries have not only a praise team, musicians, choirs, and a worship leader, but also a church orchestra, dance ministry, drama ministry, and special groups like a handbell choir.

Those who are worship pastors, pastors, and ministry leaders may or may not be active in discipleship training. Discipleship requirements are different among various Southern Baptist churches, but this study reveals a commonality of discipleship activities. The 13 pastors and 13 worship leaders from this study listed similar discipleship activities such as Bible study, Sunday School classes, small group Christian studies, conferences, ministry training, ministry collaboration, workshops, and seminary or college courses on theology are examples of discipleship activities. The transformative learning theory (Mezirow, 1978), analyzes how a person can change personal behaviors through a beneficial learning experience. The majority of the worship leaders in this study reported spiritual growth as a result of engaging in discipleship activities. The majority of pastors in this study also reported spiritual growth of their worship

leaders who participated in discipleship activities at their churches and activities outside of their churches.

### Summary of Purpose

The purpose of the study examined the discipleship activities that are offered within the Southern Baptist church and the average duration of engagement of these activities by full-time worship leaders and the impact of these activities in their personal lives and ministry. Worship leaders serve as a model of how to worship for members and visitors of the congregation. The appearance, wardrobe, and personality of the worship leader are important factors in teaching others how to worship.

Through discipleship, worship leaders gain a closer relationship with God which can bear fruit in ministry work as a result of character development, rightful actions, rightful living, and rightful worship. The current and future plans for engagement in discipleship, ministry training, and leadership-focused activities for both pastors and worship leaders were analyzed from the questionnaire responses. The responses were analyzed to determine the impact of the discipleship activities on the worship leader's personal relationship with God and on his/her ministry. The personal impact of discipleship in the life of the worship leader was studied in order to measure how the worship leader grows in their relationship with God through the fruits of the Holy Spirit (Galatians 5:22-26).

### Summary of Procedure

This study implemented a qualitative method with data collection via a questionnaire. The current and future plans for engagement in discipleship, ministry training, and leadership-

focused activities for both pastors and worship leaders were analyzed from the questionnaire responses. The research study focused on a total of 13 Southern Baptist worship leaders and 13 pastors from the United States of America. The participants answered a questionnaire with multiple choice answers and also some open-ended questions to answer. The training requirements of the worship leader to participate in discipleship classes, the authors and curriculum use for church-wide discipleship, and Christian education opportunities available were analyzed and compiled during the study. The screening questions determined the participants' eligibility to join the study. Using a consent form, permission from the senior pastors and worship leaders to participate in the study was received before starting the research. The results and implications of the data have been presented in a manner to benefit not only the Southern Baptist Church but also the Kingdom of God.

A qualitative research design utilizes subjective information that is difficult to quantify mathematically such as beliefs, meanings, or attributes. The collected data from the questionnaires from the worship leaders and from the pastors is descriptive in nature, describing the level of discipleship and the future plans for engagement in discipleship. In this study, the participants shared their perceptions and experiences as related to discipleship practices through a questionnaire. The answers provided in the questionnaire reflect a narrative research design by which the participants provide stories about their lives as related to discipleship practices that are required, what they do on their own time, and what their plans are for future engagement in discipleship activities. The research participants anonymously completed the questionnaire and the results are presented anonymously in a detailed format.

A two-tailed t-test for independent means, with equal variances, was conducted for the results of one multiple choice question that was given to both the worship leaders and the pastors

on their questionnaires. This questions used for the t-test are question #9 on the worship leaders' questionnaire and question #10 on the senior pastors' questionnaire. The two-tailed t-test was selected for this study due to the fact that both the worship leaders and senior pastors are asked a question about the average annual duration of music ministry (worship leaders) or ministry (senior pastors) involvement in required training activities for worship leaders at their church. The worship leaders represent treatment 1 and the senior pastors represent treatment 2 in the two-tailed t-test. The null hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is "the difference between the responses of the worship leaders and the senior pastors will not be statistically significant." The alternative hypothesis for the question regarding the annual average duration of required music ministry training for worship leaders is "the difference between the responses of the worship leaders and the senior pastors will be statistically significant." Upon analyzing the critical value of the two-tailed t-test, the null hypothesis was rejected in favor of the alternative hypothesis. Therefore, there is a statistically significant difference between the annual participation of worship leaders in music ministry training and the music ministry training that pastors require of worship leaders.

## Summary of Findings and Prior Research

### Summary of Findings

The results of this study reveal, of 13 worship leaders in this study, 100%, are required to participate in discipleship activities either 1, 3, 6, 9, or 12 months annually. The largest category response was 12 months of required discipleship activities, representing 46% of participants. Three other categories each had 2 worship leaders, each representing 15%, respond for either 1, 6, or 9 months annually. The smallest number of respondents was 1 worship leader, 8%, who



participates in required discipleship activities for 3 months annually. Most worship leaders in this study, ten with a combined total of 77%, reported that they spend time in required music ministry training activities. Three worship leaders, 23%, reported that they spend 12 months annually in required music ministry training activities. Two worship leaders, 15%, reported that they participate 3 months annually in required music ministry training activities. An additional two worship leaders, 15%, reported that they participate in required music ministry training activities less than one month annually. Only one worship leader, representing 8%, responded that he/she participates in required music ministry trainings either 1 month, 6 months, or 9 months annually. Three worship leaders, representing 23%, responded that no time is spent in required music ministry training annually.

From the 13 worship leaders who participated in the questionnaire, only 2 of them reported that they do not benefit personally and professionally from discipleship, music ministry training, and leadership-focused activities at their churches. One reason that a worship leader reported is that due to scheduling choir and musician rehearsals at the same time as discipleship activities, he/she cannot participate. Other worship leaders went into depth about how they've grown spiritually in their personal relationship with Christ and with God, transferred their team building skills into the workplace, and how they found their calling in ministry through discipleship. One worship leader wrote on how he/she inspires and motivates others under their tutelage and encourages others to attend seminary classes at Bible colleges. The results show that the worship leaders direct team members to discover their spiritual gifts and how to apply them to their ministry.

The worship leaders from this study feel like they have grown in their relationships with God, with those within my church, ministry, and in life in general through discipleship training.

The participants have a broader perspective of worship leading in meeting the needs of their congregation after attending discipleship activities. Some aspects of discipleship training include Scripture memorization, Bible study, life applications, camaraderie and fellowship. The worship leaders shared how discipleship training allows them to equip our lay-leaders to do the mission work for Christ and how to be a better worshiper overall. The majority of the worship leaders in this study reported spiritual growth and growth in the areas of ministry, family, and relationships with others as a benefit of their discipleship training.

The worship leaders in this study reported a diverse curriculum for their discipleship studies. Five worship leaders listed The Holy Bible for use on their personal discipleship journey. Authors and small group curriculum by Kay Arthur, Henry Blackaby, Myles Munroe, Marva J. Dawn, and John Maxwell were mentioned by more than one worship leader in this study. The worship leaders shared insight on how they use the Holy Bible and lyrics to Christian songs and hymns for meditation in their daily devotional practices. The YouVersion App (Bible.com) contains hundreds of individual and group bible study plans as well as devotional readings, downloadable versions of the bible, and access to sermon notes from pastors who use the app.

In analyzing the responses from this question, it is notable how 9 of the 13 worship leaders are involved in discipleship, music ministry training, or leadership-focused activities outside of their churches. Only 3 participants responded “no” and one participant responded, “not applicable.” The worship leaders are involved in various conferences for worship and the arts, seminary and college courses, bible study with friends, witnessing, volunteer work with children and youth, and community gospel choirs. Collaboration within the church, between two or more churches, and in the community is common within Southern Baptist Churches. One

worship leader shared his/her experience of collaboration with another dance ministry leader in a worship conference teaching youth and adults. The relationship between a mentor and protégé in a music and arts worship ministry is training and collaboration so that traditions are passed along and disciples are developed. The majority of worship leaders in this study, 9 out of 13, are involved in mentoring team members, youth, or children who will one day take their place as ministry leaders in the local and the global church community.

Twelve out of thirteen worship leaders responded that they plan to engage in discipleship, music ministry training, and leadership-focused activities in the future. They are committed to personal growth through Bible study, prayer, mentoring other team members, attending conferences and workshops, and serving faithfully as worship leaders. One worship leader quoted 2 Timothy 2:15, King James Version, which reads, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Another worship leader indicated plans to provide mentoring and counseling services to the youth in our community after earning a degree. Another worship leader responded that his/her future plans for engagement include “to duplicate myself in training and leading other worship leaders.” Only one worship leader reported that he/she has no plans for future engagement in discipleship, ministry, and leadership training activities at the time of the questionnaire. In contrast to this response, another worship leader responded, “I’ll be doing this [discipleship, ministry, and leadership training activities] in some capacity until Jesus calls me home.”

An analysis of responses from the pastor’s questionnaire reveals 13 of the 13 pastors described two discipleship ministries at their churches and their vision for the next ten years. The pastors indicated that discipleship is an integral part of all their ministries. They have Bible study, small groups, workshops, conferences, and training at their churches. In response to the

question, “What kind of discipleship activities are required at your church for worship leaders or music ministers?”, five of the thirteen pastors from the study, representing 38%, responded that their worship leaders or music ministers attend discipleship training events at least once a year. The events they attend are determined by the employee, pastor and/or committee reaching a mutual agreement. Two pastors, representing 15% indicated that other discipleship activities are required for their worship leaders. Three pastors, representing 23%, indicated that no discipleship trainings are required for the worship leader or music ministers. Two pastors, representing 15%, also responded that professional development or continuing education events are required for the worship leader but it is at the employee’s discretion as to which events they attend. One pastor, representing 8%, responded that at least one worship leader or music minister in this church is widely recognized (regionally, nationally, or within the denomination) as an expert in the field of discipleship and music leadership in the church, and often speaks at seminars, conferences and similar training events.

Five pastors in this study indicated that there is no annual involvement in required music ministry training activities for their worship leaders. Three pastors indicated that their worship leaders are involved in less than 1 month of required music ministry training activities. Three pastors responded that their worship leaders are involved in required music ministry training activities 12 months annually. One pastor replied that their worship leaders are involved in required music ministry trainings 9 months annually. One pastor indicated that their worship leaders are involved in required music ministry trainings 3 months annually.

The majority of the thirteen pastors’ equals 38% for the five pastors that do not require music ministry training activities for their worship leaders. The three pastors represent 23% of the participants who require music ministry training 12 months annually. An additional three

pastors in this study represent 23% of pastors who require 1 month or less of music ministry training. One pastor, 8%, requires 9 months of music ministry training; and one pastor, 8%, in the study requires music ministry training 3 months annually. Ten out of the thirteen pastors in this study reported that their worship leader or music minister has benefited personally and professionally from all training activities. These training activities include discipleship, music ministry, and leader-focused activities. The pastors remarked on how all ministry training activities benefit the worship leader's spiritual life and relationships with family, friends, and ministry. These results reveal how ministry training activities have a direct positive impact on the worship leader's spiritual life and relationships with others. Ministry training activities with various topics can influence a worship leader to work on their spiritual discipline and also have an impact on the quality of their personal and professional relationships.

Pastors from the study indicated that their worship leaders and music ministers desire to attend more conferences and workshops both at church and outside of church. Twelve out of the thirteen pastors in this study indicate their plans for required discipleship activities for worship leaders and music ministers at their church. These plans involve collaborating with the worship leaders and developing their leadership, faith, and knowledge of God. Several pastors responded on how they want their worship leaders to mentor others on their team through discipleship and through training.

Emerging themes that are presented in the data from the pastors are mentorship, leadership development, social justice, worship ministry development and training, spiritual growth through Bible study, prayer, and devotional time, Christian education through discipleship, and collaboration with the pastor and with the ministry team. Only one pastor in the study, for unknown reasons, indicated that future plans for discipleship training required for

worship leaders and music ministers is not applicable. The majority of the pastors, 12 out of 13, responded to this question with future detailed plans of required discipleship for their worship leaders and music ministers.

Emerging themes from the worship leaders' questionnaire indicate that all 13 participants demonstrate the value of discipleship in their church by studying the Word of God, participating in or leading a small group study, leading the choir and ministry in faith, and by giving tithes. Other themes indicate that the worship leaders mentor and encourage children, parents, and other lay leaders in the church through discipleship practices. The type of discipleship activities that are available in the churches of these worship leaders include: weekly Bible study, church school, small groups, and countless outreach opportunities such as mission trips, evangelism training, conferences, workshops, and mentoring. The type of ministry training activities that are required of the worship leaders by their pastor include Christian ministry training, workshops, conferences, state-wide Baptist conferences, and selecting music that complements the topic of the sermon (sermonic selection). Twelve of the thirteen worship leaders indicated that their pastor requires ministry training activities.

In contrast to discipleship, eleven of the thirteen worship leaders shared leadership focused activities as required by their pastor. Two participants indicated that no leader focused activities are required by their pastor. Some of the leadership focused opportunities include attending monthly leadership meetings held by church leadership, attending a six-week leadership training studying resource books such as *Leadership Pipeline* and *Empowering Leadership* by Michael Fletcher, and visiting other churches to observe their worship services.

Additional results from the pastors' questionnaire reveal that the majority of the pastors value discipleship activities at their churches and that, overall, Southern Baptist Churches value

discipleship. In response to the multiple-choice question, “In Southern Baptist Churches that you are familiar with, to what extent does discipleship characterize the overall ministry?”, nine of the pastors, representing a majority of 69%, responded, “Discipleship characterizes the entire ministry.” Three pastors, representing 23% replied, “Discipleship characterizes a small portion of the overall ministry.” One pastor, representing 8%, indicated that “Discipleship characterizes half of the ministry.”

Another question that the pastors answered was, “Are any of the worship leaders’ registration fees, association membership fees, travel expenses or lodging paid by the church?” Eight pastors, representing 62% responded, “yes”. Two pastors, representing 15% replied, “no.” Three pastors, representing 23%, indicated, “not applicable”. The registration fees, association membership fees, travel expenses and lodging is in reference to discipleship, leadership, and ministry training for worship leaders that occurs outside of their church through other organizations, conferences, workshops, and churches.

The pastors were then asked, “In contrast to discipleship studies and training, in what ways are worship leaders engaged in leadership-focused activities in your church?” Ten out of thirteen pastors indicated that their worship leaders are involved in leadership-focused activities such as leading prayer, serving over the music ministry, preaching, and being a member of the pastor’s executive leadership team. Two pastors indicated that their worship leader is non-paid and is a lay leader of the church who is not required to and does not participate in leadership-focused activities. One pastor indicated that few of the worship leaders participate in activities that would enhance their spiritual gifts such as leadership-focused activities.

Question #9 on the pastor’s questionnaire reads, “What is the annual average duration of involvement in required ministry training activities for your worship leaders?” Five pastors,

which represents 38% pastors responded, “none”; two pastors, representing 15% replied “6 months annually”; two pastors, representing 15% responded “9 months annually”; two pastors, representing 15% responded “12 months annually”; one pastor, representing 8%, answered, “3 months annually”; and one pastor, representing 8%, chose less than one month annually.

Eleven of the thirteen pastors in this study indicated that they use authors and curricula in their church for discipleship studies for worship leaders. The authors and curricula used range from the Holy Bible to studies published by Lifeway, The Sunday School Publishing Board, and by various Christian authors. Overall, the research shows that both worship leaders and pastors in Southern Baptist Churches value discipleship and that they are actively engaged in both required and non-required activities at least six months or more annually.

### Prior Research

Prior research has shown the worship leader and the music ministry is a front-line ministry that interacts with visitors and members of a church congregation directly during the worship service, so there is a need for traditions, protocol, and faith to be in order so that a church does not project an ungodly image during worship. Haglund writes, “for too long, we have operated under the assumption that if we just had better worship services, we would have better Christians.”<sup>82</sup> Being a better Christian requires growth in a personal relationship with Jesus Christ that can be achieved through discipleship activities. Worship does connect Christians to God, but it must be developed through discipleship so that knowledge and understanding of theology is acquired. Research has shown that discipleship of the worship leader ensures that decisions made for the worship service will be theologically informed.

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<sup>82</sup> Haglund, 97.



Boswell explains, “worship leaders lead the people of God in the worship of God. Above all things, we ought to be men who pursue growing in the grace and knowledge of God through immersion in the Scriptures. Worship leaders need to be theologians, letting our theology inform our song choices, the liturgy we write, the choice of Scripture to read.”<sup>83</sup> The worship leader’s discipleship training, personal prayer, and planning does have an effect on the weekly worship service. A worship leader must be prepared to execute the ministry work. There is a process of selecting songs, meeting with the pastor and selecting a sermon hymn, and rehearsing with musicians and choirs. Research from Donahue and Growler analyzes a previous research study by Wuthnow on Church-based small group participation in America during 1990. The use of church-based small groups as a discipleship-making activity is more prevalent among conservative denominations such as the Southern Baptist Church. Donahue and Growler write, “the same data revealed that groups were less prevalent among Roman Catholics, Methodists, Episcopalians, and overrepresented in more conservative denominations, Southern Baptists, Presbyterians, and Lutherans.”<sup>84</sup> Research from Wuthnow (1994) also reveals the subjective and objective impact of participation in church-based small groups as a discipleship activity. This research supports the benefits of church-based small groups for worship leaders.

At the subjective level, Wuthnow’s participants reported that; 90% feel close to God; 87% have a deeper love towards others; 84% say that they have experienced the Bible becoming more meaningful to them; 82% have a better ability to forgive others; 75% have experienced answers to prayer; and 75% have been helped in their faith. At the more objective level, the results provided more to celebrate among group advocates, 53% have experienced healing in relationships; 80% have worked with the group to help a needy group member; 72% worked to help a needy person outside of the group; 61% have

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<sup>83</sup> Boswell, 12.

<sup>84</sup> Bill Donahue and Charles Growler, “Small Groups: The Same Yesterday, Today, and Forever?” *Christian Education Journal* 11, no. 1 (Spring, 2014): 123, <https://journals.sagepub.com/doi/10.1177/073989131401100110>.

become more interested in peace or social justice; and 42% have become interested in volunteer work in the community.<sup>85</sup>

The worship leader also has a spiritual preparation for executing ministry work. Kauflin emphasizes that “worship leaders should equip their team with theological growth. If you’re a leader in the church, everyone benefits when you grow. And everyone suffers when you don’t. Particularly your pastor.”<sup>86</sup> Since the spiritual growth or discipleship of the worship leader affects the pastor of the church, it is important to know what type of discipleship training the pastor requires of the worship leader. It is also important to know the frequency of the discipleship training required by the pastor and how much training the worship leader completes.

Worship leaders may normally lead the musicians and choir in a period of prayer at the beginning and end of rehearsals. Many worship leaders might pray when selecting the songs that for worship services. Worship leaders should examine personal sin and ask for forgiveness prior to the worship service as preparation and participate in on-going Christian discipleship activities. Mikaelian writes, “to foster transformative learning in the small groups, the Bible should be taught, but also relationships should be nurtured and time should be set up for discussion, sharing, fellowship, praying for each other, and holding each other accountable.”<sup>87</sup> The preparation of the worship leader through discipleship was examined in this study and the benefits of discipleship were analyzed.

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<sup>85</sup> Donahue and Gowler, 123.

<sup>86</sup> Kauflin, 234, 246.

<sup>87</sup> Mikaelian, 185.

## Limitations

How the church's pastor and worship leader perceive this study can possibly limit the scope and depth of the research in terms of questioning and responses. Flexibility will be granted on behalf of the pastors so that their congregations and worship leaders are not harmed in any manner by the research. This study is generalized to only Southern Baptist Churches in the United States of America. Future research would survey other Protestant denominations, as well as Roman Catholic, Greek Orthodox, Non-Denominational, and Independent churches. The participants who participate in the study may not represent a random sample of Baptist church worship leaders.

The research questions aim to prove that discipleship of the worship leader is important. However, it is imperative to note that prior research places some limitations on small groups, which are an element of discipleship activities. Some criticism of Christian small groups, as well as the benefits of participating in small groups, has been revealed from prior research. Inskip writes that, "Roger Walton rightly points out that most small groups, however good they are at bonding and reinforcing faith, lack the ability to connect with the social capital so vital to our individualistic and fragmented society"<sup>88</sup> In response to this criticism, prior research has shown growth through the small group model. Inskip's evaluation of the traditional small group model is more accurate as "a place where your survival as a Christian is dependent upon the support of others."<sup>89</sup> Mikaelian discovered through her research that, "20 participants emphasized the importance of the small group in fostering transformative learning and spiritual growth ... discussion, sharing, support, and safe environment are factors that support the previous research

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<sup>88</sup> Inskip, 166.

<sup>89</sup> Ibid., 166.

and are in line with transformative learning literature.”<sup>90</sup> Walton provides another evaluation of small groups in his own work. Walton shares that, “in our context the mutual support and surrogate family model (small groups) has much to commend, but will, if left to its own devices, steer away from some aspects of discipleship practice, formation and mission.”<sup>91</sup> Walton suggests that small groups alone may not be adequate in providing discipleship for Christians.

Participation in multiple discipleship activities by Christians may result in discipleship. Recent research offers another perspective. Dörnbrack writes that, “disciples cannot be mass produced. We cannot drop people into a program and see disciples emerge at the end of the production line because it takes time and individual attention to make disciples.”<sup>92</sup> For every Christian, including the worship leader, to become a disciple of Jesus Christ, it takes a conscious and willing effort. The pathway to discipleship may likely be different for every believer due to the lifestyle, influences, and environment of the believer. But with pastoral guidance, every Christian can effectively become a disciple.

### Recommendations for Future Study

Future research from this study could incorporate a larger sample population than the included 26 Southern Baptist Churches. Additional research could seek to find out the relationship between discipleship participation of the worship leader and of the pastors and how it affects the worship experience of the congregation. It is important to get the congregation’s input on the discipleship training of their worship leader and pastoral staff. By having their

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<sup>90</sup> Mikaelian, 178.

<sup>91</sup> Walton, 111.

<sup>92</sup> Dörnbrack, 8.

perspective, the church can effectively implement discipleship activities for the not only the worship leader and pastoral staff, but for the entire congregation.

### Implications for Practice

The results of this research study reveal that worship leaders and pastors of Southern Baptist churches both value spiritual growth through discipleship. The majority of the worship leaders in this study engage in discipleship activities such as Bible study, small groups, conferences, workshops, leadership, volunteer, and formal Christian education activities throughout the year. The majority of the worship leaders study reported that they personally and professionally benefited from discipleship, leadership-focused, and music ministry focused activities at their churches. One worship leader shared, “I have expanded in my understanding of various worship models and settings. What Scriptures demonstrate pertaining to worship, and how to be a better worshiper as Christ has demonstrated.” The majority of pastors in this study reported that the worship leaders at their churches personally and professionally benefited from discipleship activities. One pastor from the study indicated, “All of the worship leaders and music ministers say they need more conferences and workshops here at our church.

They enjoy the content and enjoy learning from and sharing with each other.” From this study, the following implications can be made: Southern Baptist Churches value discipleship activities for their worship leaders and congregations; Worship leaders value discipleship activities and are not concerned with performing music and the arts for man but are focused on worshipping God; and both worship leaders and pastors of Southern Baptist Churches are seeking to disciple others in the congregation and in the community through evangelism and ministry. These results imply that worship leaders participate in more required music ministry training

activities than what pastors observe. Contrarily, the results also imply that the pastors in this study have worship leaders at their churches who do not engage in required music ministry training as frequently as the worship leaders in this study. As this study relates to other research in this field, aspects of this study correlate with Mikaelian's research on "The Transformative Learning Experiences of Southern California Church-Based Small Group Members." Seven worship leaders in this study reported that they grew in their relationship to God and in their relationships with others through discipleship practices. Worship leaders in this study also noticed a transformation in how they interact with colleagues, family, sorority members, and team members as a result of their spiritual growth through discipleship practices. Mikaelian writes about similar results of the participants in her study.

"Several participants mentioned that transformation and growth into Christlikeness is the work of the Holy Spirit. They also talked about how God worked in their lives and brought about transformation through different means. They mentioned that God has worked in their lives and has spoken to them through His Word."<sup>93</sup> Southern Baptist Churches, and other evangelical Christian churches, may use the authors, curricula, and discipleship ministry activities listed in this study as guide to starting or building upon the discipleship ministry at their churches.

### Thesis Summary

In conclusion, based on the results of the research questionnaires, the research hypotheses for this study are proven to be true. The perception of discipleship activities that are offered within the Southern Baptist church for the worship leader was positive overall since most leaders in this study do know the value in continued growth through Christian education. The majority of

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<sup>93</sup> Mikaelian, 182.

worship leaders in this study, 13 of 13, perceive that their church offers sufficient discipleship activities that will allow them to grow in their faith. The majority of the questionnaire responses, 13 of 13 participants, did reveal that worship leaders value discipleship by participating in discipleship activities regularly. Most churches in this study offered a good to excellent variety of discipleship activities for their worship leaders. The worship leaders, 13 of 13, reported that they participated in discipleship activities such as small group and Bible studies specific to worship leaders. The churches in this study may also offer mission trips, conferences, workshops, and formal education at a seminary or university courses specific for worship leader training.

The results of the t-test calculated the t-value at .36221 and the p-value is derived at .720368. The t Critical value of the two-tail t-Test is 2.064 with degrees of freedom = 24. Therefore, the null hypothesis is rejected from the questionnaire answers between the worship leaders and the pastors in terms of required music ministry training activities attended by worship leaders annually. The alternative hypothesis for the question is accepted regarding the annual average duration of required music ministry training for worship leaders. There is a significant difference between the annual involvement of required music ministry training as reported by worship leaders versus the annual involvement of required music ministry activities that pastors observe their worship leaders participating in at Southern Baptist Churches. With a mean of 4.54, the worship leaders reported more involvement in required music ministry activities than the pastors reported for their worship leaders with a mean of 3.81. These results reveal that worship leaders participate in more required music ministry training activities than what pastors observe. Contrarily, the results also imply that the pastors in this study have worship leaders at their churches who do not regularly engage in required music ministry

training. Although there is a significant difference in worship leader participation in required music ministry activities versus the participation that the pastors reported of worship leaders, both pastors and worship leaders of Southern Baptist Churches value music ministry training because the majority of the participants, 18 of 26, are either requiring it for their worship leaders or they are engaged in it from less than one month to 12 months annually as a worship leader.

The future plans of the worship leaders and the pastors in this study involve the majority of the participants, 24 of 26, continuing to make disciples for Christ (Matthew 28:19), studying in small groups using materials from different Christian authors and publishers, participating in bible study and devotional time, attending workshops and conferences, earning college and seminary degrees in a Christian theological major, participating in evangelism and ministry, and mentoring and serving others in their church and in the community. The discipleship practices of Southern Baptist Churches as understood and practiced by worship leaders, pastors, and congregations, are effective in their implementation, and they serve as a model of growth and of knowledge for other churches in Christendom.



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## APPENDIX A

### DATA COLLECTION RESULTS

This appendix contains data collection results of tables and figures that were included in the study but not presented in chapter 4 of the thesis. The name of each table or figure is listed above the data from the worship leaders and pastors.

Table 8: Question #4 from the Worship Leader's Questionnaire

\*4) In what ways do you demonstrate the value of discipleship in your church?

Responses (13)
The "value" of discipleship is demonstrated, through my direct sharing and teaching during small group activities (choir rehearsals in all levels [children, youth, adult & senior adult], fellowships, etc...). I strive to keep before these lay-leaders the multi-facets of "being Christ-like" as their fill their Worship Ministry roles. And it goes beyond "words". I have a Weekly Newsletter to our Adult Choir & Senior Choir with a short "words from Dana" article which "unpacks" one of the facets of being a disciple of Christ. In addition, each year we embrace a "theme" for the year throughout our Worship Ministry which keeps in front of us a different "facet" of being Christ-like.
As worship leader, I am responsible to collaborate with the ministry team in choosing song selections that are Biblically premised. Text driven verses music driven, yet offering song selections and choruses and hymns that are relevant, relatable, and relational. Spiritual formation is important.
I am in constant pursuit of studying, knowing, sharing, and living by the Word of God.
I demonstrate discipleship through mini-bible study before choir rehearsal.
I attend workshops at the church that pertain to Christian discipleship when they are offered during the course of the year (Quarterly). I also carry myself among the parishioners/congregants in a Christian manner that exhibits the teachings of Jesus Christ and the church which coincides with the teachings of God and Christ. I also encourage members to attend various opportunities for discipleship at the church through various sessions offered during the course of the year.
Showing love and compassion Participate in the worship (whether leading or in the audience) Attending Bible Study or some form of biblical teaching. Giving of Tithes
As a music ministry and youth leader, it is my responsibility to impart and reinforce messages of faith and encouragement to those who are under my leadership, empowering and equipping them to then carry those messages to others they come in contact with.
By directing the male chorus, musicians, and the choir in faith.
By ministering to the youth, serving in leadership in small groups, mentoring others who have or do not have a relationship with Christ, and living the life as an example of a Christ-like individual. By being a living example of Christ, people can learn about him from my walk.
I demonstrate the value of discipleship by encouraging children, their parents members of choirs to read the holy bible, study the lyrics of Christian songs and share the connection with biblical principles with choir members, and witness to others in our community outreach ministries.
Hosting connect groups (medium sized, life-stage based groups where we discuss the scripture from Sunday) and leading a core group (micro-sized [3 people] group of believers [all men in my case] learning how to follow Jesus practically - this group requires commitment from members and is considered "closed" for a six month period or so).
By studying the word of God in my bible study.
For me, I demonstrate discipleship by utilizing the motto of our church, by loving leading the lost. By leading the dance ministry, I help to lead the teens, youth, and adults to understand the word of God through movement.

Table 9: Question # 5 from the Worship Leader's Questionnaire

\*5) What type of discipleship activities are available to you as a worship leader in your church?

Responses (13)
Our Pastor leads the staff through books during our weekly staff meeting. We usually go through a couple of books each year. We take a chapter each week to read, review and discuss. He also will send internet articles from Christian leaders periodically for us to talk about in staff meeting. It's hard to categorize all book and articles in the "discipleship" area, but they complement our roles and give us "tools" as leaders for the people in our ministry area, which in a way is discipleship.
Ministry outreach to the kingdom and less fortunate. Witness and small group study.
Small groups, classes, prayer groups, and mentors.
Leading the congregational hymn on Sunday morning.
The discipleship activities offered are seminar sessions, workshops, training sessions, church school (similar to Sunday School) and bible studies. I also attend worship services held at the church that are centered around discipleship.
Mission trips in teaching the word. Attending worship conferences, etc.. Monthly nursing home worship services. Leading the people of into the presence of God
Weekly Bible study, Church School and countless outreach opportunities
Bible study and Sunday School.
Weekly bible study, life groups, Sunday school, and seminary classes.
The following discipleship activities are available bible study classes, how to lead people to Christ training and share the plan of salvation training, and Christian leadership training.
Connect Groups, Core Groups, pastor's conferences.
We are studying the book of Psalms from the end of the book to the beginning, chapters 150 - 1. We are being led by the first lady of our church who is teaching the worship and arts ministry. We are required to respond to each chapter and to think of what song comes to mind as we study each Psalm. We have a daily devotional.
The small group studies such as "More", that meet in the homes of the members help to bring church members together with a sense of community.

Table 10: Question # 6 from the Worship Leader's Questionnaire

\*6) What type of discipleship activities are required at your church for worship leaders?

Responses (13)
At this time, none. (I take it that you mean "lay-leaders" i.e. Praise Team members, Praise Band members, Tech Crew, Children's Choir teachers, etc....)
Theological school, word study, and opportunities to facilitate service through "I do, you do, we do" model.
Small groups, classes, prayer groups, and mentors.
Attendance at weekly staff meeting,
Workshops, seminars, training sessions and sessions that pertain to discipleship as directed by our pastor.
Regular attending of some form of biblical teaching. Tithing At least one to two worship conferences per year.
None are "required" but additional services aside from Sunday morning services are strongly encouraged.
None.
We are required to participate in the church wide bible study during the Lenten season as well as one life group study during the year.
We are required to attend weekly bible study classes, share the plan of salvation to non-believers, and attend choir rehearsals. At each choir rehearsal, briefly discuss the Christian principal or testimony within each song.
Connect Groups, Core Groups - daily time with Jesus is expected but not monitored. Just a note about our language...we consider "discipleship" to be our relationship to Jesus. I am his disciple. We use the phrase "disciple-making" when referring to Core groups and our leadership dev pipeline.
We are required to attend corporate prayer on Saturdays once a month. It incorporates prayer and singing. All ministries are required to attend and it is a service of praise and worship. We also have fellowships which brings us all together as a church community.
Community outreach ministry is required of me. I volunteer at a women's shelter for battered women by bringing the dance ministry there to dance.

Table 11: Question # 7 from the Worship Leader's Questionnaire

\*7) What type of ministry training activities are required at your church for worship leaders by your pastor

Responses (13)
Besides what was mentioned above for staff meetings, our Pastor does not require ministry training activities. (I.e. Conferences, Baptist State-wide Gatherings, etc...) To be specific, in my 14 years as Worship Leader, I have only attended three 4-day conferences and maybe two Baptist state-wide gatherings. Although, in my budget, I have resources to attend them.
Seminars, webinars, in house and external classes and or course studies, relevant readings and model materials.
Small groups, classes, prayer groups, and mentors.
None
We have quarterly workshops/seminars that our pastor requires throughout the church year based on discipleship, Christianity, worship, biblical studies to name a few.
Attending a Worship Conference of some sort. Monthly leaders training
None are "required" but additional services aside from Sunday morning services are strongly encouraged.
We are required to know the context of the music and tie it in to the sermon topic.
Safety and Security training for all worship leaders working with the children and youth church as well as workshops on teaching and leading worship with the children and youth semi-annually.
We are required to participate in a six-week Christian leadership training before becoming the leader of a ministry.
I get to travel with Chris, our lead pastor, frequently to conventions and conferences - many in the NAMB network.
We are required to do workshops, retreats, and conferences with other churches and at our church.
There is a monthly meeting with our senior pastor called Links, in which the worship leaders learn what he is teaching on from the sermons. I also attend other conferences from other churches.



Table 12: Question # 8 from the Worship Leader's Questionnaire

\*8) In contrast to discipleship, what type of leadership focused activities are required at your church for worship leaders by your pastor?

Responses (13)
Our church staff just embraced "Leadership Pipeline". We will use this as a tool to better organize our leaders and give them on-line resources to understand their roles within the "big picture" of the church.
Visiting other congregations and seeing their worship models.
Seminary level courses and constant growth and development.
None
Our pastor meets over the course of the year with all the leaders in a seminar training workshop quarterly. In those workshops it can vary from tithing, Christianity, leadership in the church, praise and worship and Christian principles.
Attending monthly leadership meetings held by church leadership.
None are "required" but additional services aside from Sunday morning services are strongly encouraged, as well as leadership training sessions throughout the year (typically about two a year)
None.
Discipleship training, furthering my education by always being a student, and by putting our love in action and being vigilant in the community and being passionate about serving.
We are required to attend a six-week leadership training that includes topics such as, a leaders' roles and responsibilities, recruitment and retention of members in a ministry, how ministries witness and outreach in the community, how to conduct effective meetings, conflict resolution, maintaining a budget, creating a yearly calendar, submitting end-of-year reports, and how to support or partner with other ministries.
I'm unsure how to interpret this question, but will try to answer helpfully. - we do not differentiate between disciple-making and leadership development. We consider serving/leading to be something God calls each of us to, so as disciples of Jesus, leadership development is essential. We learn from some business books or church leadership books (most recently Empowering Leadership by Michael Fletcher) as a staff. We are usually reading something together as a staff (six of us right now) and discussing in a weekly meeting.
Yes, we had a workshop called Customer-Service in God's House. This training is required by our Senior Pastor and teaches us how to respond to the needs of the people in our congregation.
Our senior pastor requires us to share the word of God with our ministry team by discussing the sermon series with them, church wide bible study and fasting periods with them, and by organizing regular fellowship activities with them as well.



Table 13: Question # 8 from the Pastor's Questionnaire

\*8) In contrast to discipleship studies and training, in what ways are worship leaders engaged in leadership-focused activities in your church?

Responses (13)
Our worship pastor is a pastor. He preaches regularly, is accountable to disciple his team (worship team, traditional choir, weekday school for the arts, band, orchestra, children's choirs). He is part of the pastoral executive team.
Engaged in adult Bible studies, prayer, and missions.
Unfortunately, not many individuals participate in activities that would enhance their spiritual gifts.
We are a small church and, currently, our worship leaders are lay people, members of the church, so at least at the moment, we do not have a separate staff worship leader.
We are a small church, and currently in the life of our church, the worship leaders are members of the church who are not trained music/worship staff. We hope to have a part-time worship leader at some point.
The worship leader is active in senior member care and visitation, as well as actively leading a prayer meeting on Wednesday nights.
Our paid worship leader and non-paid worship teams are encouraged to become more and more like Jesus as they are invited to participate and serve in ministries at our church. They are all encouraged to build the three relationships with God, Christians and those far from God. They are also invited to encourage everyone they know to build these three relationships. The goal is to build these three relationships always and to encourage others to do the same.
Our worship leader is part of the leadership team of the church and so is at all major leadership meetings.
Yes, they are required to attend minister's workshops at the church. They discuss Scripture interpretation, preaching styles, and the lifestyle of the Christian minister and Worship Leaders. They hold each accountable for leadership.
They learn aspects of leadership for the music ministry through their discipleship training.
The leadership-focused activities come from ministry team meetings with me in which we discuss methods for leading the worship team.
They develop leadership through the discipleship training as well as in their weekly rehearsals and conferences. Each choir member should possess three main attributes: Spirituality - John 4:23-24; Musicianship; Sociability/Fellowship - 1 John 1:7 and Hebrews 10:24-25 Each member should have clear knowledge of the importance of the choir and its place in the worship service - II Chronicles 5:11-14. Each member should be committed and dedicated to blending their gift/talent and personalities for providing inspiration, warmth, and unity to a service and not entertainment or a display of individual talent. - John 4:23. At all times, whether in practice or performance, one must keep in mind this basic principle: If a ministry for the Lord is worthy of our service, it is also worthy of our very best effort and effective use of our God-given talent. To that end, may our lives be dedicated and ministries blessed that He alone might receive the honor and glory.
I do a teaching on leadership-focused activities as well as discipleship. Young ministers and worship leaders are called to lead and to preach on a rotational basis.

Figure 9: Question #4 from the Pastor's Questionnaire

\*4) In Southern Baptist Churches that you are familiar with, to what extent does discipleship characterize the overall ministry?

	Response (%)	Responses
Discipleship characterizes a small portion of the overall ministry	23.08	3
Discipleship characterizes the entire ministry	69.23	9
Discipleship characterizes half of the ministry	7.69	1
Discipleship does not characterize the ministry at all	0.00	0
Other	0.00	0

Figure 10: Question # 9 from the Pastor's Questionnaire

\*9) What is the annual average duration of involvement in required ministry training activities for your worship leaders?

		Response (%)	Responses
1 month annually		0.00	0
3 months annually	<div></div>	7.69	1
6 months annually	<div></div>	15.38	2
9 months annually	<div></div>	15.38	2
12 months annually	<div></div>	15.38	2
Less than 1 month annually	<div></div>	7.69	1
None	<div></div>	38.46	5
Other		0.00	0

Table 14: Question # 11 from the Pastor's Questionnaire

\*11) What authors and curricula are used in your church for discipleship studies for worship leaders?

Responses (13)
they are involved with the Experience Conference as well as statewide training and development events. None are required, but they are expected. The curriculum they use for development flows from those sources.
n/a
The Bible & any material I deem would be a help for those in the ministry.
The Gospel Project - LifeWay published
The Gospel Project published by LifeWay.
None
We give the leaders freedom to make these decisions.
Gary Chapman on relationships, lifeway curriculum on bible studies, and various other video studies.
Faith Pathway by The Sunday School Publishing Board (A 3 month Study, which is renewed every 3 months); The King James Version (for preaching) American Standard Version, and the NIV versions of The Bible. Also the study bible by Jimmy Swaggart.
We have a Go Tell conference in April and additional workshops that equip choir members, church musicians, choir directors and worship leaders throughout the year. We use the Holy Bible, guest pastors, guest lay leaders, and curriculum from Lifeway publishing. We also have workshops for our deacons, ushers, and motherboard throughout the year.
For Married Women Only by Dr. Tony Evans; For Married Men Only by Dr. Tony Evans; Psalm 23 by Jennifer Rothschild; Entrusted by Beth Moore; Finding God Faithful by Kelly Minter; It's Not Supposed to Be This Way by Lysa Terkeust; All Things New - Kelly Minter; All of our curriculum is from Lifeway publishers.
The Sunday School curriculum is from the National Baptist Convention. The Sunday School Publishing Board (SSPB) is the official publisher of the National Baptist Convention, USA, Inc.
The Holy Bible and Grass root organizing training materials.

### Difference Scores Calculations

#### *Treatment 1*

$$N_1: 13$$

$$df_1 = N - 1 = 13 - 1 = 12$$

$$M_1: 4.54$$

$$SS_1: 300.73$$

$$s^2_1 = SS_1 / (N - 1) = 300.73 / (13 - 1) = 25.06$$

#### *Treatment 2*

$$N_2: 13$$

$$df_2 = N - 1 = 13 - 1 = 12$$

$$M_2: 3.81$$

$$SS_2: 334.27$$

$$s^2_2 = SS_2 / (N - 1) = 334.27 / (13 - 1) = 27.86$$

### T-value Calculation

$$s^2_p = ((df_1 / (df_1 + df_2)) * s^2_1) + ((df_2 / (df_1 + df_2)) * s^2_2) = ((12 / 24) * 25.06) + ((12 / 24) * 27.86) = 26.46$$

$$s^2_{M_1} = s^2_p / N_1 = 26.46 / 13 = 2.04$$

$$s^2_{M_2} = s^2_p / N_2 = 26.46 / 13 = 2.04$$

$$t = (M_1 - M_2) / \sqrt{(s^2_{M_1} + s^2_{M_2})} = 0.73 / \sqrt{4.07} = 0.36$$

Figure #11: Difference Scores Calculations for the t-test.

[illegible]

Table #15: Descriptive Statistics for the t-test from the Excel Workbook file

t-Test: Two-Sample Assuming Equal Variances			
		Variable 1	Variable 2
Mean		4.538462	3.807692
Variance		25.0609	27.85577
Observations		13	13
Pooled Variance		26.45833	
Hypothesized Mean		0	
df		24	
t Stat		0.362206	
P(T<=t) one-tail		0.360184	
t Critical one-tail		1.710882	
P(T<=t) two-tail		0.720368	
t Critical two-tail		2.063899	

Table #16: The t-test results from the Excel Workbook file



## APPENDIX B

### INSTITUTIONAL REVIEW BOARD APPROVAL

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

July 24, 2019

Bridgette Yancy

IRB Exemption 3843.072419: Discipleship as Understood and Practiced by Worship Leaders, Pastors, and Congregations of Selected Southern Baptist Churches

Dear Bridgette Yancy,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if . . . the following criteria is met:

- (i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;
-

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**  
*Administrative Chair of Institutional Research*  
**Research Ethics Office**



*Liberty University | Training Champions for Christ since 1971*

## **APPENDIX C**

### **THESIS COMPLETION FORM**

Bridgette LaShawn Yancy,

Candidate for the Degree of

Doctor of Worship Studies

Thesis: DISCIPLESHIP AS UNDERSTOOD AND PRACTICED BY WORSHIP  
LEADERS, PASTORS, AND CONGREGATIONS OF SELECTED SOUTHERN BAPTIST  
CHURCHES.

Major Field: Doctor of Worship Studies in Christian Music

Biographical: Bridgette Yancy, a native of Atlanta, Georgia serves as worship leader of  
the Elizabeth Baptist Church Greenhouse Ministry (Children's Church).

Personal Data: Bridgette Yancy, is a music educator certified to teach instrumental and  
vocal music and middle grades English language arts in Louisiana, Georgia, and Florida. She is  
also endorsed in teacher coaching and mentoring in Georgia. She has taught music to students in  
grades pre-kindergarten through graduate school.

Education: Bridgette Yancy, earned a Bachelor of Music Education from Loyola  
University New Orleans in 2002; a Master of Music Education from The Florida State University  
in 2005;

Bridgette LaShawn Yancy, Completed the Thesis Project for the Doctor of Worship  
Studies at Liberty University, Lynchburg, VA on April 16, 2020.

Advisor's Approval/Date \_\_\_\_\_