

WHO IS LEADING OUR CHURCHES IN WORSHIP AND ARE THEY READY? A STUDY
ON WORSHIP LEADING IN THE FREE WILL BAPTIST DENOMINATION

By

James Anthony Cooper, Sr.

Liberty University

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

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ABSTRACT

Since the institution of Old Testament-Temple corporate worship, there has been someone assigned the task of leading congregational worship. The Chronicler records King David's divisions of the sons of Asaph to be "set apart for service...under the direction of their father in the music in the house of the Lord."¹ Although for some churches, a full-time, salaried position is not feasible or there may not be enough existing duties to justify a paid position. In this case, the responsibility of leading worship falls to a person in the congregation who might have any type of background in music or an assemblance of skill. These skills are justified reasons for selecting this person to provide an adequate worship experience, but has this newly appointed minister been given the proper tools, not only for music, but for theological integrity of worship songs or for discipling those within the worship ministry? Other responsibilities that could be assigned to this newly appointed worship leader could include directing the choir, crafting the weekly worship service and possibly with creating a budget for a worship ministry, just to name a few. The research of this project is qualitative-historical. The data shows the current and historical pattern of the educational background of those leading worship each week. The project shows self-evaluated areas of worship ministry training deficiencies for worship leaders. The research shows the need for training material that is accessible to worship leaders who have no intention of returning to a four-year institution or completing a degree. Some non-degreed worship leaders have sought some form of training, but they are hesitant because they do not know which programs or websites are reputable. In the appendix of this project, a worship

¹ I Chronicles 25:1, 6 (ESV), all biblical references will be English Standard Version, unless notated by another designated translation within the footnote.

leading training course has been established to fill in the gaps for those worship leaders who do not have formal training in music, theology and ministry.

DEDICATION

I would like to dedicate this to my wife Jennifer, who has always encouraged me to pursue my dreams and to dig deep to complete them, and to my children Jace and Mackenzie. Hopefully this spurs you on to become all that God has designed for you. You are His not mine.

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CHAPTER ONE

Introduction

Many churches today employ, or receive volunteer time, from worship pastors who have no formal educational background in music and worship. The person leading worship, quite possibly, could be the person with the any type of musical background found in the congregation. For years, this has been the *modus operandi* of churches who cannot afford a full-time staff person for the worship pastor position. In fact, many worship leaders have reported “that they first got involved by being selected for the work [or they] volunteered.”² Over the last several decades, universities have been offering degrees in music and worship for students who feel God’s calling on their life to be a worship pastor. The problem is, once graduated, these students are not returning to churches who sent them, because the sending church cannot pay a salary. So even though more and more worship pastors are getting formal training, is the amount of churches with formal degreed worship pastors growing?

Since there are more and more churches whose worship leaders have not been trained in music, theology and ministry, there is a gap in skill and understanding, necessary to create a rich and powerful worship ministry. Even though a four-year degree may be unattainable, the worship leader still needs the opportunity to receive training. Churches and pastors must encourage their worship leaders to seek after training to help acquire better musical skill, deeper theological understanding and more ways to actively minister to those in the worship team. Better yet, the church leadership should help in providing that type of professional and ministry development.

² "Association News: Members Update: Equipping Worship Leaders Survey" *Pastoral Music* 29, no. 6 (08, 2005): 9, <http://ezproxy.liberty.edu/login?url=https://search.proquest.com/docview/1351769?accountid=12085>.

Certainly, there are resources available for those who are unable to attend a four-year college or take time off of work to participate in a multi-day conference. Where are all of these resources? Is there one place a worship leader can go to get trained in areas in which they feel inadequate? There are some larger churches that offer curriculum for their in-house worship leaders and teams, but that information may not be available to the general worship leader community. Some of these institutions do provide material, but it is at a cost, and some of the information may not be relatable to an existing, smaller congregation.

In the Appendix of this project, there is a resource guide for the areas of worship ministry that have been found to be the most foundational. Worship leaders can evaluate themselves, then use the Appendix to begin the process of self-educating. While this is by no means a certificate training program in worship leadership, it will assist non-music and non-worship degreed leaders to fill in the educational gaps of skill, theology and ministry.

Background

There is a heavy background in both Scripture and contemporary worship leadership that supports training in music, theology and ministry for those that fill the office of Worship Leader, Worship Pastor or Music Minister. Training for these areas is both biblically mandated and practically savvy. By receiving guidance in the three areas crucial to worship ministry, a worship leader will be given a foundation, confidence and wisdom in fulfilling the role to which they have been called. Proper training can help avoid mistakes and pitfalls associated with ministry. Below are three areas of worship leadership that help determine sufficiency for ministry work and why they are important.

Musical Ability

There is a myth that says Scripture only cares that we make a joyful noise, that it does not require us to be pleasant to others around us. While this is true – God does not care if our pitch is perfect for our worship to be accepted – His Word is full of inclinations as to why those that lead worship should be. When organizing the musicians for Temple worship, King David knew that those who served in the capacity of ministering with music needed to be qualified. “The number of them along with their brothers, who were trained in singing to the Lord, all who were skillful.”³

Why is being skillful so important? Rory Noland references the Psalm of David where we are to “play skillfully, and shout for joy.”⁴ Noland then says “it doesn’t glorify God to be

³ I Chronicles 25:7 (unless otherwise noted, all references will be in the English Standard Version).

⁴ Psalm 33:3.

mediocre...we need to take the development of our artistic skill very seriously.”⁵ There is a sense that it is not the music and words, only, that glorify God, but it is the sacrifice to provide excellent music and excellent words that please Him, as well. This means our hearts must also long for, or have a sense of urgency for, providing our very best.

This is a direct correlation to the sacrifices of Cain and Abel. The writer of Genesis describes each sacrifice in a way that provides an understanding of how God viewed them. Cain’s offering was described as simply being “an offering of the fruit of the ground.”⁶ Since Cain worked the ground and cultivated crops, this should not be a surprise. But the description of Abel’s sacrifice really shows how weak Cain’s offering was. Abel’s offering was described as “the firstborn of his flock and of their fat portions.”⁷ Not only did Abel bring the first of the flock, he brought the very best. These categories of acceptance by God with sacrifices, offerings, worship, etc. are found throughout Scripture. It primarily has to do with the amount of effort the worshipper has put forth.

The two factors associated with the musical ability of a worship leader must be skill and excellence. Skill level can be found in different stages and the passion for excellence, fueled by our desire to serve God, will encourage the skill level to rise beyond its current status. The question remains, how will those without formal training find resources to increase musical ability, knowing that collegiate work is not an option?

⁵ Rory Noland, *The Heart of the Artist: A Character-Building Guide for You and Your Team* (Grand Rapids, MI: Zondervan, 1999), 138.

⁶ Genesis 4:3.

⁷ Genesis 4:4.

Theological Knowledge

Another aspect of worship leading is theological knowledge and the understanding of Scripture to foster proper worship. Songs, by themselves, do not necessarily create a worship experience. It is the understanding of who God is, found in His Word, and remembrance of what He has done, also in His Word and through our personal testimonies, that call us to worship the Great I Am. Our artistic avenues only foster our worship of Him, they do not create the worship.

Worship leaders ought to come to lead the people of God with a guitar in one hand, a Bible in the other, and know how to use each weapon well. We are people formed by the word of God, and it is His Word that calls us to worship. The only element needed for congregational worship to occur is God's Word laid open in the midst of His people.⁸

One of the two mandates Christ gives for proper worship is to worship in Truth. Found in the passage on "The Woman at the Well," Christ informs her that "the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth, for the Father is seeking such people to worship him."⁹ If a worship leader is truly going to lead worship, the knowledge and understanding of the Truth is paramount.

King David prayed to the Lord about this type of knowledge and understanding. "Teach me your way, O LORD, that I may walk in your truth; unite my heart to fear your name."

MacArthur explains that "true worship is a response of adoration and praise prompted by truth that God has revealed."¹⁰ It is the worship leaders calling to unite Truth with the practice of worship. How often has the song leader shown up twenty minutes before service, opened up the hymnal and jotted down three songs to sing before the sermon? Or better yet, the use of CCLI's

⁸ Matt Boswell, et al. *Doxology & Theology: How the Gospel Forms the Worship Leader* (Nashville, TN: B&H Publishing Group, 2013), 10-11.

⁹ John 4:23.

¹⁰ John MacArthur, *Worship: The Ultimate Priority* (Chicago, IL: Moody Publishers, 2012), 160.

top one-hundred song list as a method to implement songs for worship. Neither of these scenarios incorporated the use of Scripture to contend the use of the songs for worship.

Typically, a hymnal committee will issue a Scripture verse with each song within its pages, but CCLI does no such thing. It is up to the worship leader to determine whether or not a new song is Scripturally sound. This is why it is imperative to know and understand the Truths found in God's Word. Even though the Apostle Paul was speaking to Timothy about preaching, his words to "be ready, in season and out of season"¹¹ should be used for worship leaders to make sure the songs chosen are biblically sound. When a new song is placed in the hands of a lay worship pastor, the ability to verify the songs credibility, scripturally, cannot be underestimated. Congregational singing is complacent with shallow worship, or inherent doctrine, and nobody even knows.

Songs have the intrinsic quality of being buried deep within our psyche. They are listened to over and over again. The favorites can be recalled without hesitation. Wanda T. Wallace conducted a study showing that there is a deep correlation of music and the text being memorized and internalized because of the melody and the framework of the song. More importantly, the article concludes that "music...can facilitate learning and recall of text."¹² That means, worship leaders can effectively teach doctrine and encourage Scripture memory through the songs the congregations sing. The doctrinal and theological impact of congregational singing on the Church is astronomical. This could be positive or a negative impact.

¹¹ II Timothy 4:2.

¹² Wanda T. Wallace, 1994, "Memory for Music: Effect of Melody on Recall of Text" *Journal of Experimental Psychology: Learning, Memory, and Cognition*, Vol 20, No. 6: 1471-1485, accessed April 11, 2019, <https://psycnet-apa-org.ezproxy.liberty.edu/fulltext/1995-04389-001.pdf>.

The quality of a song cannot rely on musicality alone. The words in the songs must hold extra value, especially, when placed in the confines of the church service. Those in charge of worship for a local congregation should be completely aware of their obligation to teach doctrine and refute heresy, or even watered-down theology. This, again, is why the Apostle Paul reminds the young leader of the Church in Crete to “hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”¹³

Becoming a theologian may not be a very common career aspiration of children when asked what they want to be when they grow up. But those involved in music ministry have to resign to the fact of the importance of knowing Scripture and then holding up each song they use to the light of the Truth. Doing this will ensure proper doctrine, proper theology and ultimately proper worship.

The Role of Minister

We are to minister to both Christ and Christians. The English word “minister” is the translation used for several Greek words found in New Testament Scripture. Probably the most recognized phrase using the word minister is found in the Book of Acts. “While they ministered to the Lord...”¹⁴ This Greek word, *leitourgeō* (λειτουργεω), can be translated *minister*, *worship* or *serve*. But the Greek word that continues to surface as the frontrunner is *diakonos* (διακονος). This term really sets the theme as a servant. While, evangelicals refer to this term

¹³ Titus 1:9.

¹⁴ Acts 13:2 (KJV).

as an authoritative office in church government, Christ used the word in its most desirable context. “Even as the Son of Man came not to be ministered unto, but to minister...”¹⁵

The duty of a minister is to serve the people God has entrusted to him/her. This could be shepherding them, counseling them, encouraging them, teaching them, or mentoring them. This is the ministry of those who serve in the church. It is not relegated to simply senior pastors but encompasses all ministers. “Throughout the New Testament and church history, men and women have served...in order to care for the people, needs, and ministries within the church.”¹⁶

There is a priority to music, our abilities and skills. There is a priority to theology, to teach the congregation and provide them with an accurate theology. The third priority is to minister, serve and care for the needs of the congregation. Many worship pastors step in to the ministry with a mindset of simply playing music once a week, with no other responsibilities. There is so much more to worship ministry than being a front person for a worship cover band.

State of Problem

While many churches fill the role of worship leader with non-music and non-worship degreed personnel, many worship leaders may not have adequate training in music, theology, and/or worship. “Formal education in [worship] ministry is not always attainable.”¹⁷ There are many reasons that someone in ministry never received formal education. Worship ministry can

¹⁵ Matthew 20:28 (KJV).

¹⁶ Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013), 60.

¹⁷ Fernando C. Lua, "Developing an Alternative Training Program for Pastors without Formal Theological Training in Meycauayan City, Bulacan, Philippines" Order No. 3394346, Asbury Theological Seminary, 2009, 27. In PROQUESTMS ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/305136842?accountid=12085>.

often be completed bi-vocationally and therefore not be the ministers designated primary source of income. In this case the church is not looking for someone with an extensive resumé, but a certain skill set to fill the worship ministry spot.

“Many evangelical denominations and nondenominational Christian communities require limited or no formal training.”¹⁸ This is sometimes an unavoidable situation since many churches could be rural and/or do not have the financial means to support a full-time worship minister with a college degree. However, it can be problematic and can pose some serious challenges for the volunteer and the overall health of a worshipping congregation. Just because someone is available, does not mean they are equipped. There are some issues that will need to be overcome to necessitate a well-rounded and competent worship pastor.

Lack of musical ability

Music is an integral part of the worship experience. It has been that way for millennia. God Almighty refers to singing even before actual human time began. In Jehovah’s answer to Job, he asks “Where were you...when the morning stars sang together and all the sons of God shouted for joy?”¹⁹ Music is special to God and it is also important to man. Many worship wars have been instigated because of musical preference. But not only that, there is value in the medium. Even millennials understand that “church music is an expression of religious belief

¹⁸ Nathaniel D. Porter, "Preparation in Context: Comparative Outcomes of Alternative Clergy Training in the ELCA" *Review of Religious Research* 58, no. 2 (06, 2016): 319-38, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1962749537?accountid=12085>.

¹⁹ Job 38:1a, 7.

[and] church music is part of the presentation of God's Word."²⁰ What happens when a lack of musical ability proves insufficient for those important aspects of worship?

Everyone's gifting and experience is different. No one steps into the role of ministry with exactly the same story. When it comes to the role of worship pastor, music could be an area of deficiency. The worship pastor "need(s) to take time to prepare spiritually and musically."²¹ Being prepared in both of these areas will allow the worship leader to prepare and lead a worship service that is effective, efficient, and Truth filled.

There are, really, two noticeable factors that hinder the progress of a worshipping community when it comes to insufficient musical abilities. The first is continuously interrupting worship. When a wrong pitch is sung, or a wrong chord is played, the listener's attention is immediately drawn to something other than worship. "Bad worship music – whether it was misplaced songs or poor talent on stage – meant that the proper affective atmosphere for communing with God was absent and the congregant was not emotionally prepared to hear the Word."²² There have been quantifying studies that show how music can affect the listener to provide certain mood points and in fact recommend "making mood not only a desirable but a

²⁰ Brinson, R. T. "Discovering Vocal Music Ministry Expectations among Millennials within the Corporate Worship of Tennessee Southern Baptist Churches" Order No. 10987117, New Orleans Baptist Theological Seminary, 2017. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2108933032?accountid=12085>.

²¹ Kevin R. Kurian, "The Person of the Worship Leader: A Qualitative Study of Communal Worship" Order No. 10017860, Fuller Theological Seminary, School of Psychology, 2016. In PROQUESTMS ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1767788750?accountid=12085>.

²² Wen Reagan, "A Beautiful Noise: A History of Contemporary Worship Music in Modern America" Order No. 3689059, Duke University, 2015. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1674515619?accountid=12085>.

practical access point in music repositories.”²³ Good music can provide mood stabilizing, encouraging qualities.

The converse is also true. Poor music can have a negative effect on the listener. It can tend to make them not receptive to the intent of a worship service. When a worship leader is not prepared musically, he/she can seem distracted, unprepared or incompetent, which leaves the congregation confused and less than awe-struck of the greatness of God. It is vital that the person leading worship be extremely comfortable, musically, so that they are free to lead without feeling too de-attached and rigid in the communication of worship.

Is the worship leader able to prepare the instrumentalists/vocalists? There is a cohesiveness that needs to be observed every time the instrumentalists provide music for worship. The worship leader should be able to instruct the instrumentalists on how to play as a group. This skill is typically taught in programs for band, orchestra or choral music educators. However, it is just as vital for the worship leader who is in charge of preparing instrumentalists for a worship service. There are skills needed to be able to rehearse a musical group that helps them produce the desired sound for a particular song. “When the ensembles performance fails to match [the] internalized image of the ideal sound, they will be able to begin the process of error detection”²⁴ to get the desired equivalence.

²³ Xiao Hu, Kahyun Choi, and J. Stephen Downie, (2017), “A framework for evaluating multimodal music mood classification” *Journal of the Association for Information Science and Technology*, Vol 68: 273-285. doi:10.1002/asi.23649

²⁴ Richard Parncutt and Gary McPherson, *The Science and Psychology of Music Performance: Creative Strategies for Teaching and Learning* (Oxford, England: Oxford University Press, 2002), 338. <http://search.ebscohost.com.ezproxy.liberty.edu/login.aspx?direct=true&db=nlebk&AN=121481&site=ehost-live&scope=site>.

Granted, the skill takes more than just one effective conducting course in college, but there must be a starting point. Even music educators do not get the complete, all-around, training they sometimes need to be able to direct choirs, orchestras and/or bands. Some vocal teachers are hired to also instruct orchestra students. “The issue of teachers [in this case worship leaders] working outside of their specialty in music is particularly common.”²⁵ Most worship leader volunteers have a “musical background,” but there will always be a need to hone musical skills, especially in rehearsing instruments, and/or voices, that are unfamiliar.

Theological Ambiguity

A.W. Tozer makes it clear that “before the Christian Church goes into eclipse anywhere there must first be a corrupting of her simple basic theology.”²⁶ The belief and doctrines of God determine everything in the church. They determine the music, they determine the mission, they determine the discipleship methods and they determine what messages are appropriate from the pulpit. To understand worship, there must first be an understanding of God, or a proper theology found only in Scripture. Those who are fortunate enough to go to a Christian college have had the opportunity to study intently on denominational doctrines, systematic theology and a host of other Bible related courses that help the individual form a good, and right, theology of God, Christ and the Holy Spirit.

For those who did not go to a Christian university or perhaps majored in something other than Bible or ministry degree, there will need to be some sort of way to help fill in the gaps of

²⁵ Arnold, Amber Wily. "Teaching Outside a Specialty: An Examination of String-Trained Music Educators Teaching Winds in California" Order No. 10840573, California State University, Long Beach, 2018. In PROQUESTMS ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2129771500?accountid=12085>.

²⁶ A.W. Tozer, *The Knowledge of the Holy* (New York, NY: Harper Collins Publishing, 1961), 4.

this crucial element of worship leading. “Growth, including spiritual growth, is a typical aspect of life.”²⁷ The worship leader is not too far behind to continue in the ministry, but must understand that he/she must begin now the process of shoring up the theological mindset. Doing this will help the worship leader navigate several areas of worship ministry that already might seem inconsistent.

There are certain liturgical practices that seem void of purpose or of full comprehension. One element is an unclear understanding of how prayer works within a worship service. Too many times it has been used as a simple transition to the next item in the order of service. “What Gregory of Nyssa described simply as the experience of ‘intimacy with God’”²⁸ needs to remain that way, especially in a worship service. This will underscore to the congregation that proper communication to the Most High God is a crucial part of worship, both corporately and privately. “There is a profound difference between request-based prayers and worship-based prayers.”²⁹ There is a profound responsibility to teach people in the congregation how to pray during a corporate worship service.

Choosing songs that contain valuable Truths will create a balanced theology for a congregation. The Top 100 songs on CCLI should not be viewed as authoritative when it comes to our understanding of God, Salvation, Grace, Holiness, etc. The worship leader should be able

²⁷ Cleo Mark Boyd, "Spiritual Growth: An Exploration of "Radical Coaching" at Grace Covenant Worship Center" Order No. 13811709, Mercer University, 2019. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2225361644?accountid=12085>.

²⁸ Douglas E. Christie, "The Joy of Feeling Close to God: The Practice of Prayer and the Work of Accompaniment" *Anglican Theological Review* 95, no. 4 (Fall, 2013): 585-606, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1450032385?accountid=12085>.

²⁹ Daniel Henderson, *Fresh Encounters: Experiencing Transformation Through United Worship-Based Prayer* (Colorado Springs, CO: NavPress, Inc.), 87.

to evaluate worship songs in light of the Scripture with confidence and use only those songs that communicate that message. Careful study and planning will help aid the pastor of a church teach proper doctrine and theology to a community of believers who have placed these songs in their hearts and take them with them throughout the week.

Sometimes there can be an unclear understanding of what worship truly is. Worship leaders must understand the purpose for creating a worship service. It is not merely picking out four hymns, thirty minutes before the Sunday evening service. Worship presents itself in many ways and through many facets. It is something accomplished corporately, and it is something done privately. Every worship leader needs to be able to decipher all of the elements against Spirit and Truth when involving a worship service.

Unsure How to Serve Those in Their Ministry

People come with baggage. Christ said that “those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but the sinners.”³⁰ One of the roles a worship leader holds is that of counselor. There will be times when he/she is called on to provide biblical counseling. Drs. Clinton and Hawkins remind worship leaders, that as ministers “there are a number of critical attributes that need to be exhibit[ed] toward others if you are called to intervene in someone’s most needy of times.”³¹ Being a leader in the ministry also means being a minister. We are to care for and watch after those for whom God has entrusted us.

³⁰ Mark 2:17.

³¹ Tim Clinton and Ron Hawkins, *The Quick-Reference Guide to Biblical Counseling: 40 Topics, Spiritual Insights and Easy-to-Use Action Steps* (Grand Rapids, MI: Baker Books, 2009), 8.

Another way a worship leader can minister is by discipling. The worship leader needs to be able to pour into the spiritual life of those in the ministry to help them draw closer to, and become more like, Christ each day. One example might be to provide devotions for the worship team. This takes time, effort and understanding of how to extract biblical applications from ancient texts. “Compelling application depends on exegetical skill, character, and preparation for all kinds of listeners.”³² Ministry often requires leadership to apply scriptural passages to the flock to provide encouragement, guidance and wisdom.

Being in a position of worship ministry leadership, whether volunteer, bi-vocational or full-time, is so much more than just playing music. Some “worship leaders lack a precise and strategic vision related to knowing the essential elements for developing and ministering congregational worship ministry in the 21st century.”³³ However, those that have not had a concentrated study on worship ministry are left to their own devices, the devices of their local congregation and also those of their denomination.

III. ***Statement of Purpose*** – The purpose of this qualitative historical study is to identify ways in which the local Free Will Baptist church and the Free Will Baptist Denomination can facilitate professional development for non-music and non-worship degreed worship leaders.

³² Daniel M. Doriani, *Getting the Message: A Plan for Interpreting and Applying the Bible* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1996), 130.

³³ Byron Spradlin, “Discipling Worship Leadership: Biblical and Theological Rationale for Discipling Worship Leaders” (diss., Liberty University, 2012), 6, in <http://liberty.summon.serialssolutions.com/search?s.cmd=addFacetValueFilters%28ContentType%2CJournal+Article%29&s.fvf%5B%5D=ContentType%2CNewspaper+Article%2Ct&s.q=Discipling%20worship%20leadership%3A%20biblical%20and%20theologica>.

- A. Evaluate for strengths and weaknesses
- B. Provide Financial support for online classes
- C. Mentor and disciple

IV. ***Significance of the Study*** – The significance of this study will be of interest to church leadership and non-music and non-worship degreed worship leaders, too. While the study is completely relegated to the Free Will Baptist Denomination, there are many aspects of the study that will be pertinent to the evangelical community as a whole.

- A. Worship leaders who did not receive formal training and desire it.
- B. Church leadership who want to aid in professional development of their existing non-degreed worship leader.
- C. Future worship leaders who are not able to attend a four-year institution for training in worship ministries.

V. ***Statement of the Research Questions***

- A. RQ1: What are the skills perceived as inadequate by worship leaders who are non-worship and non-music degreed in the Free Will Baptist Community?
- B. RQ2: In what ways can local Free Will Baptist church leadership facilitate professional development for the non-worship and non-music degreed worship leader?
- C. RQ3: In what ways can the Free Will Baptist Denomination, as a whole, facilitate professional development for the non-worship and non-music degreed worship leader?

VI. *Statement of the Hypothesis*

- A. H1: The skills perceived as inadequate by Free Will Baptist worship leaders who are non-worship and non-music degreed are music, theology, and ministry.
- B. H2: The Free Will Baptist denomination and local church leadership can facilitate professional development for the non-worship and non-music degreed worship leader by offering musical, theological, and ministry related training.

VII. *Definition of Terms*

Worship Leader/Worship Pastor/Music Minister – titles used to signify a person responsible for organizing a corporate worship gathering of a local church.

Denomination – a group of churches who have collectively formed a single institution.

VIII. *Chapter Summary*

The ability to identify strengths and weaknesses in the ministries of worship leaders of the Free Will Baptist Denomination will be a great asset. This information will be utilized to provide programs and resources for all worship leaders to better equip and encourage. Scripture is quite clear that the worship of God is to be taken seriously with much thought and done with excellence. Those who lead our congregations in worship must be given every tool to provide such a corporate worship atmosphere. This study will shed light on the current worship leadership in our local church and provide solutions to fill in the gaps of the self-determined deficiencies of the surveyed worship leaders.

CHAPTER 2 – LITERATURE REVIEW

Music and/or Music Technology

The element of music in worship remains the biggest avenue for the corporate gathering to communicate their worship to a holy God in one accord. Again, this requires certain skill sets of the worship leader to maintain excellence, Truth and pure worship. According to a survey conducted by Randall Sheeks, the musical skill of the worship leader is of the utmost importance. Sheeks discovered that 87-89% of worship leaders felt that band leadership, vocal leadership and pop/commercial theory skills were very important aspects to the role of the worship leader.³⁴ Those that were surveyed held full-time positions and while worship leaders with degrees were not targeted, the list of names came from universities and colleges whose denominations had a propensity to send students to higher education to fulfill those ministerial posts.

Secondary education extra-curricular formats, such as band and choir, will provide an excellent foundation for music. Those that have been involved with high school band and choir can use techniques derived from their band directors or choir directors to help alleviate ensemble sound issues. But those with higher education have been specifically trained to deal with those problems. In her research, Leslie Gillis was able to pull from her personal interviews of those surveyed and determined the benefits of that specific education. In one of her interviews, the respondent was quite thankful for the experience in that education:

³⁴ Randall L Sheeks, "Skills Necessary for Evangelical Church Music Ministry: A Comparative Study of Perceptions by Selected University Programs and Church Leaders" Order No. 10587317, New Orleans Baptist Theological Seminary, 2016. In PROQUESTMS ProQuest Central; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1883897399?accountid=12085>.

Micah Dalton was equally affirming about the value of his formal music education, particularly valuing the skills he developed in musical interpretation and music theory. Recognizing that all musical styles have characteristic traits and techniques, Micah feels that interpretation is interpretation, regardless of whether one applies the skills to classical genres or popular music styles. His formal training in theory and ear training allow him to do the things that Andrew [another respondent] mentioned, plus analyze the chords and sounds of his band to re-voice parts and improve the sound. Micah stated, “I know that because of traditional training which has taught me that if my contemporary music sounds muddy, then my traditional mind kicks in and says I know how to fix it”³⁵

Composition and arranging may not be a strength for a worship pastor, but the skill could prove beneficial when aiming not to stay stagnate or making the radio version more suited for a specific congregation. Many of our contemporary worship elements are derived from jazz composition and arranging. The use of lead sheets and improvisations are just a few of those components. Boras describes a *lead sheet* as “primarily a sketch, and it is not orchestrated for any specific instrumental combination. A [*lead sheet*] composition includes melody, chord progression and sometimes lyrics.”³⁶ Since the platform instrumentation varies from congregation to congregation, lead sheets provide alternatives.

Music theory provides a broad perspective to all styles of music. This is especially true for worship leaders who see and play music from many genres including rock, jazz, black-gospel, southern gospel, contemporary Christian, etc. “Observing the principles of theory as they relate to all the styles of Western practice enables the [worship leader] to understand the development of music more easily. A [worship leader] engaged in the creation, performance,

³⁵ Leslie Myers Gillis, "Contemporary Practices in Southern Baptist Church Music: A Collective Case Study of Worship, Ministry Design and Music Education" Order No. 3581038, Boston University, 2013. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1545870737?accountid=12085>.

³⁶ Tom Boras, *Jazz Composition and Arranging* (Belmont, CA: Thomson Schirmer, 2005), 1.

and promotion of music in any style should be knowledgeable about its syntax.”³⁷ While Sorce is not specifically promoting worship leaders, *per se*, he is using his knowledge as a musician to underscore the importance that music theory has in the musical world. This most certainly applies to worship leaders and their ability to lead, musically, those placed in front of them on the platform, whatever instrumentation that may be.

In his dissertation, Sherman Hendricks outlines the necessity for several critical needs to equip worship leading students in a twenty-first evangelical church. He states that the “degree program should address the cultural changes in modern evangelical church worship [which] include contemporary popular music pedagogy.”³⁸ This is a two-fold need. The first would be the actual skill of the worship leader. There is a detriment to corporate worship when skill is lacking in the one who leads. The second is to be able to teach others the skill necessary to help lead in worship. In the modern worship service, most evangelical churches employ the use of praise teams and choirs. The one who leads and directs those vocal ensembles must have the necessary background and skill to properly instruct and communicate proper technique and balance.

Included with vocal competency is that of instrumental skill. Not that the worship leader must be proficient with any certain instrument, but more of a relative understanding of all instrumentation available on the platform and the necessary means to help individual instrumentalists to accomplish prudent tasks. In this instance, some of the topics for the worship

³⁷ Richard Sorce, *Music Theory for the Music Professional: A Comparision of Common-Practice and Popular Genres* (New York, NY: Ardsley House Publishers, Inc., 1995), xxii-xxiii.

³⁸ Allen Sherman Hendricks, "A Renewed Approach to Undergraduate Worship Leader Education" Order No. 3539058, Liberty University, 2012. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1095381389?accountid=12085>.

leader would need to be able to teach would be “improvisation, playing by ear, transposition, ensemble performance [and] reading lead sheets and chord charts.”³⁹

“Beyond the mechanics of directing [or] preparing scores..., conductors are charged with capturing and conveying to the musicians, and arguably to the [congregation] as well, the profound sentiments embedded in [all sacred music].”⁴⁰ In this article, Dr. Ponchione, is adamant about the responsibilities of the conductor in making sure that the music is well rehearsed and performed with excellence. This will provide the audience, or congregation for purposes of this paper, with the true meaning and inspiration of the music. In this case, the worship leader has a true responsibility to make sure that his or her leadership during rehearsals proves to provide such a dynamic for the live venue. It is not just about playing, or singing, the song, but providing a medium that connects the worshiper with the One being worshiped. That all begins in the rehearsal.

In the case of this study, the hypothesis is that a fair number of worship leaders do not have extensive background in rehearsal preparation or techniques. In fact, “most simply plan or pattern their rehearsal after the ones they participated in prior to becoming a leader.”⁴¹ That is not inherently bad, because it provides a foundation, but not all application may carry over. *The Praise and Worship Team Instant Tune-Up* provides great ways to make rehearsal efficient and

³⁹ Jill Simmons O'Toole, "An Analysis of the Piano Curricula of the Louisiana Music Teachers Association Pre-Collegiate Piano Teachers regarding Contemporary Christian Worship Music Skills" Order No. 27773301, New Orleans Baptist Theological Seminary, 2019. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2359469295?accountid=12085>.

⁴⁰ Cayenna Ponchione, “Exploring a Metamorphosis: Identity Formation for an Emerging Conductor” *Arts and Humanities in Higher Education* 12, no. 2–3 (April 2013): 181–93. doi:[10.1177/1474022212473529](https://doi.org/10.1177/1474022212473529).

⁴¹ Douglas R. Flather and Tami Flather. *The Praise and Worship Team Instant Tune-up!* (Grand Rapids, MI: Zondervan, 2002), 96.

fun, while allowing the worship leader flexibility. There are several aspects of worship ministry covered in the book as well, from singing, to instruments to presentation. The authors build a strong case for the need of self-betterment in regard to worship leadership in rehearsals.

Rehearsal and/or conducting techniques play a huge role in preparing the choir, praise team, band or orchestra each week for the corporate worship gathering. Tim Sharp, President of the American Choral Directors Association, provides great detail on rehearsal techniques in his article “Hallelujah! The Best First Church Choir Rehearsal.” While the article is about first impressions, each one of his points is a must-have, week in and week out. The “greatest hope in the rehearsal is to know the music better than anyone in the room so you can personify leadership with the music first, and the overall time spent in the rehearsal.”⁴²

Another aspect of music, especially in this culture, is the use of technology. This is not the same vein of technology in worship (i.e. lights, sound engineering, etc.) but strictly focused on musical aspects for things like synthesized sounds or music notation software. There is a distinct feature of the current worship trends in that it is dependent on technology. Paul Randlett discusses the historical significances of Contemporary Worship Music and its “key dependency on electronic technology...and that taking electricity away from contemporary worship [could] hamstring it.”⁴³ This does not mean that someone cannot use acoustics only in providing

⁴² Tim. Sharp "Hallelujah! The Best First Church Choir Rehearsal" *The Choral Journal* 45, no. 1 (2004): 63-65. Accessed April 4, 2020. www.jstor.org/stable/23555226.

⁴³ Randlett, Paul Harrison. "Training Worship Leaders through the Worship Wars: A Study of the Development of Liberty University's Undergraduate Music and Worship Leadership Degree Programs from 1971 to 2018" Order No. 27666508, The Southern Baptist Theological Seminary, 2019. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2322784942?accountid=12085>.

contemporary worship, but that the ambience now expected in contemporary worship is being supplied by sources that really cannot be duplicated by those acoustic instruments.

In regard to music notation software, this powerful tool allows the worship leader the freedom to change content or even create original content, specifically for the congregation. This could be a fully orchestrated Christmas cantata or a simple worship chorus for a college ministry retreat. Either way, music notation software allows the worship leader to create. The software can even transpose to various instruments. While knowing and understanding the software can be very beneficial, and can save a considerable amount of time, “computer programs can’t substitute for personal knowledge about music.”⁴⁴

Worship Theology

“[Worship leaders] must do the hard work of understanding the people and the context in which they are ministering and all biblically derived values and ambitions to inform their musical decisions.”⁴⁵ The practice of worship and understanding of theology can often be overlooked as a primary responsibility of a worship pastor. It is our understanding of God through His Word that compels us to worship, and that worship practice is based on our biblical understanding. Vernon Whaley, reminds us that “our theology will provide the basic structure for our philosophy of [worship] ministry [and] our philosophy of ministry will most often determine our methodology *for* [that] ministry.”⁴⁶

⁴⁴ Gary White, *Instrumental Arranging* (Boston, MA: McGraw-Hill Custom Publishing, 1992), 16.

⁴⁵ Lee, Michael Hakmin. "Worship Style and Congregational Growth" *The Choral Journal* 58, no. 4 (11, 2017): 67-71, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2012831845?accountid=12085>.

⁴⁶ Vernon M. Whaley, *Building A Theology of Worship Workbook: Class Notes, Articles and Handouts* (Sagamore Beach, MA: Academix Publishing Services, Inc., 2013), 17.

Stephen Holmes has determined that”

Contemporary worship places a particular burden on the worship leader: the theological coherence (and indeed orthodoxy), and pastoral appropriateness, of the liturgical event depend on [those] abilities to construct an appropriate time of worship...It is noticeable that most of those tasked with constructing contemporary worship are chosen from the local congregation for their musical abilities, and given little or no training in theology or liturgics.⁴⁷

It is keen to note that Holmes has found the distinction between God-honoring worship and a theological understanding of corporate worship. The idea of worshipping a God whom we do not understand is ludicrous, but if what Holmes is advocating is true, this is exactly who the local church is in danger of promoting to Worship Leader or lead worshipper. This is not necessarily the fault of the worship leader, but this gap needs to be determined so that the proper training (not necessarily education) can be provided to the worship leader to craft such an appropriate time of worship. The extensiveness of that training has yet to be determined, only that, according to Holmes, the necessity exists.

For quite some time, A.W. Tozer warned of the deficiency of theology in our worship service. “That is where we are, even in the evangelical churches, and I don’t mind telling you that most of the people we say we are trying to reach will never come to a church to see a lot of amateur actors putting on a home talent show.”⁴⁸ This is not necessarily intentional on the part of the worship leader but it is potentially possible. The worship leader’s understanding of the theology of worship is the only real remedy.

⁴⁷ Stephen R. Holmes, "Listening for the Lex Orandi: The Constructed Theology of Contemporary Worship Events" *Scottish Journal of Theology* 66, no. 2 (05, 2013): 192-208, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1324961997?accountid=12085>.

⁴⁸ A.W. Tozer, *Whatever Happened to Worship? A Call to True Worship* (Chicago, IL: Wing Spread Publishers, 2012), 18.

This revitalization of theology as a proponent of worship is not new. In fact, we see an extremely clear picture of that in the books of Ezra and Nehemiah.

Ezra sought to revitalize the community spiritually by grounding the people's faith...[through] the sacred writings...[thus] *without disciplined study*, understanding is shallow, the personal life may be skewed, and the proclamation will be vacuous. *Without application*, study is esoteric and academic, and proclamation is hypocritical and hypothetical.⁴⁹

Daniel Block is saying here that without a true understanding of theology, our proclamation, or worship, will be empty and void. If the worship leader's theology is weak, then the corporate worship of the local church will be, too. This is why an emphasis was given for the description of Ezra "for [he] had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules to Israel."⁵⁰ Block shows us that a correct understanding of theology in the study or recitation of God's Word is a direct correlation to proper and emphatic worship of the Almighty.

"Throughout the centuries the people of God have in huge measure learned their faith through what they sang together."⁵¹ Proper worship in the corporate setting is not just relegated to the liturgical aspect (that is proper placement of the proper elements of worship), but that also the songs we sing provide a theological framework for the congregation to take home in their hearts. For this reason, "singing files away the messages the lyrics convey in our hearts and minds. If we don't sing about a particular truth, it's very likely we'll pray about it less and live

⁴⁹ Daniel I. Block, *For the Glory of God: Recovering A Biblical Theology of Worship* (Grand Rapids, MI: Baker Academic, 2014), 350-351.

⁵⁰ Ezra 7:10.

⁵¹ Keith Getty and Kristyn Getty, *Sing! How Worship Transforms Your Life, Family and Church* (Nashville, TN: B&H Publishing Group, 2017) 38.

with little thought of it.”⁵² The intentional selection of songs must include the need for teaching Scripture and theology to the congregation. Not that it is not done by the Pastor through the sermon, but as the Gettys remind us, music has the ability to imbed that theology and Scripture into our psyche to carry with us, not just as an encouragement through the week, but as a way to store it long-term for use in years to come.

Through his research, Christopher James has realized that worship has an effect on the discipleship of those involved. That is, when true, theologically sound worship takes place, people grow in their faith.

Early Christian spiritual formation integrated faith and life into a journey which connected individuals with Jesus through the worshipping community. During the first centuries of the Christian church, an intricate process for spiritual formation emerged within the worship of the church which converted seekers, baptized hearers, and apostolically sent the faithful.⁵³

There is a correlation of proper corporate worship to the discipleship of the believers in a congregation. There are many facets that allow those worshipping to extend to a deeper level than merely singing songs. There is opportunity to give thanks in our prayer time. There is opportunity to show trust in our tithes and offerings. There is a time for celebration in testimonies. The encompassing aspect of corporate worship, designed by the worship leader, can have a lasting impact on the discipleship of believers. With that discipleship comes a maturity of those believers that helps them stay strong in a world that is constantly trying to infiltrate. As the Apostle Paul implores the Colossian church: “Therefore, as you have received Christ Jesus the

⁵² Getty and Getty, *Sing!* 38.

⁵³ Christopher N. James, “Discipling Worship Implementing Robert Webber’s Theology of Worship, Discipleship, and Spiritual Formation at Sanctuary in Woodridge, Illinois” (doctoral thesis, Northern Baptist Theological Seminary, 2009), 2.

Lord, so walk in him, rooted and built up in him and abounding in thanksgiving.”⁵⁴ Worship leaders have a responsibility to disciple the congregation and the team within the worship ministry.

Whether people accept it or not, tradition plays a significant role in the congregational worship of the local church. Traditional elements are not inherently bad because they were birthed out of some sort of necessity of the past. If that necessity is no longer needed, then is tradition? Joseph Tom Omolo’s research has solidified the process of “form follows function” in the worship service. “Liturgy often finds itself on the receiving end in its relationship with theology. This scenario in which theology exerts influence on the liturgy often plays out in reforms where liturgy is adjusted to fit the theological framework of the time. The history of the church is thus replete with cases of such influence.”⁵⁵ This coincides extremely well with what Whaley terms *institutionalism*: “In practice, institutionalism is hostile toward anyone seeking to create an environment for change. Instead, commitment to tradition is the catalyst for authentic worship...the Holy Spirit’s prompting to sing new songs unto the Lord is replaced by a commitment to the past and a love for heritage.”⁵⁶ Although there would probably be no admittance of guilt, congregations are worshipping idols. These idols are not the ones we think of like the golden calf in the Old Testament, but it is the idol of tradition. “The most powerful

⁵⁴ Colossians 2:6.

⁵⁵ Joseph Tom Omolo, “Worshipping Meaningfully the Complementary Dynamics of Liturgy and Theology in Worship” (doctoral dissertation, Concordia Seminary, 2014), 112.

⁵⁶ Vernon M. Whaley, *The Dynamics of Corporate Worship*, 2ed (Virginia Beach, VA: Academix Publishing Services, 2009), 42-43.

idols are the ones we can't even see.”⁵⁷ These idols are being placed above the love of God, the love of others and the movement of the Holy Spirit in the worship services.

All of these cases have increased the amount of evidence that maintains the need for worship leaders in the local church to have training in worship theology. None of the literature on worship theology has required the worship leader to obtain specific certificates or degrees, However, it has most definitely argued that some training is essential for worship leaders to navigate the ability to provide a meaningful encounter with God every week for corporate worship, while maintaining integrity to Scripture and the Holy Spirit's leading. Again, Bob Kauflin provides wisdom for this. In having a sound worship theology, it will be easier to:

1. Do what God clearly commands.
2. Don't do what God clearly forbids.
3. Use scriptural wisdom for everything else.⁵⁸

Shepherding the Worship Ministry Flock

If someone could lead worship from the platform with accompaniment tracks or design worship services from a cubicle, the first two areas of concern covered in the literature review would be sufficient. But worship leaders are going to have to lead actual people in the worship ministry. These could be any number of singers, instrumentalists, sound technicians, etc. In reality, there will be several people (depending on the size of the congregation) working closely with the worship leader.

⁵⁷ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway Books, 2008), 22.

⁵⁸ Ibid, 155.

Being a lay leader/pastor, as is the case with worship leaders, gives one the opportunity to disciple those in the worship ministry. Often, they are looked to in that capacity. Joel King has determined that there is definitely a need to train lay leaders to help disciple others. “These leaders can greatly benefit from [resources that] empower them to become significant spiritual leaders in their church, and it gives them tools to not just teach people about the Bible but guide others into a deeper spiritual experience with God.”⁵⁹

In his research to provide significant success in the ministry of laity. John Jong-Pyo Lee found that:

although the ministry of the laity is at the heart of the Biblical message, resources that train laypersons for such a ministry are very limited. This suggests two problems in the contemporary church. First, the clergy are unwilling to give this ministry to lay people. Secondly, the laity are uneducated in the Biblical model of ministry. Lay people often do not want to become involved in the ministry of caring for others because they feel unqualified for the task.⁶⁰

The lack of training for worship leaders may have a direct impact on the ability to effectively lead and disciple those in the worship ministry. Caring for and discipling worship team members also may have a direct impact on the team’s ability to effectively lead a biblically mandated worship service. It may also hamper the congregation’s ability to grow if people’s spiritual needs are not being met, since a consistent ministry model seems to be that the pastor can be the only one who can spiritually feed those in the congregation.

As described in his research, “a consequence of this ministry model is the gap created between pastors and congregations. Laity are underdeveloped for ministry, and the ministry load

⁵⁹ Joel A. King, (Joel Allen). “Training Lay Shepherds to Assist in Discipling the Local Church” doctoral dissertation, (Portland, Oregon: Western Seminary, 2014), 15-16.

⁶⁰ John Jong-Pyo Lee, “Equipping Lay Shepherds for a Korean-American Church in America” doctoral project, (Westminster Theological Seminary, Philadelphia, 1995), 44.

falls on the clergy. Congregations are filled with a wealth of gifted men and women.”⁶¹ The pastor can only effectively minister to a set number of people. This does not include the preaching time that can influence an untold amount of people on a personal discipleship level (notwithstanding preaching time that can influence an untold number of people.) As mentioned in the previous chapter, there are a number of ways to minister to those in a worship team.

Biblical counseling is something that a worship leader will encounter just by being there. As a ministry leader, the worship pastor will often be confronted with a team member confiding in them and asking for advice. Potgieter has surmised that “lay people have a chance to use and strengthen their leadership and caregiving gifts in meaningful ministry – serving others whilst experiencing tremendous spiritual growth, and people who are hurting no longer suffer alone.” This type identification is paramount. But as Potgieter implies many pastors are not wanting to give up this role for pride sake or lack of training for the laity. The fact is certain in his argument, “[lay leaders] should receive proper supervision through on-going informal mentoring and trained by skilled pastoral staff and or trained professionals.”⁶²

Having others, especially lay leaders, available to respond to crises in others’ lives is a benefit to the senior pastor as well.

⁶¹ James Francis Ellison, "Deploying Laity into Ministry among Lay -Releasing Congregations in the North Georgia Conference." Order No. 3180290, Asbury Theological Seminary, 2005. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/305355767?accountid=12085>.

⁶² Stella D. Potgieter, Communities: Development of church-based counselling teams. *Herv. teol. stud.* [online]. 2015, vol.71, n.2, pp.01-08. <http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222015000300010&lng=en&nrm=iso>. ISSN 2072-8050. <http://dx.doi.org/10.4102/hts.v71i2.2050>.

“The expectation of the pastor to ‘do it all’ is the single greatest factor preventing our churches from being unleashed to the ministry of caring.”⁶³ Poley recalls this being a common understanding of the relationship between the pastor and laity. The idea that it is the responsibility of the pastor to make sure that every grieving person is called or every sick person in the hospital is visited by a singular individual has an ill effect on the ministry of the congregation as a whole. Furthermore, it has a negative effect on the pastor who strives to attend to all of those needs but simply cannot and therefore gets frustrated with no solution. The need for training lay leaders, and in this case worship leaders/pastor, in counseling is a vital aspect to the churches health and the lead pastor’s health.

“Most Christians have reservation about aspiring to leadership. They are unsure about whether it is truly right for a person to want to be a leader.”⁶⁴ Sanders likens the Apostle Paul’s letter to Timothy in conjunction with all Christian leadership. “If anyone aspires the office of overseer, he desires a noble task.”⁶⁵ While this verse is intended for the pastoral head of a local congregation, it most definitely can be attributed to those who lead ministry positions.

As the leader of a ministry, research has been provided that administrative and management skills are necessary to have a vision for the ministry and then be able to enact that vision with the proper coordination of personnel with the ministry, while at the same time

⁶³ Gordon R. Poley, “Equipping the Laity to Care for Others in Crisis,” doctoral thesis, Gordon-Conwell Theological Seminary, 2006, https://liberty.alma.exlibrisgroup.com/discovery/openurl?institution=01LIBU_INST&rft_id=info:sid%2Fsummon&rft_dat=ie%3D51154940480004916,language%3DEN&svc_dat=CTO&u.ignore_date_coverage=true&vid=01LIBU_INST:Services

⁶⁴ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 2007), 11.

⁶⁵ I Timothy 3:1.

keeping the overall mission/vision of the church in consideration. There have been several research studies “devoted to the to the identification and analysis of ministry competencies...with particular interest given to pastoral leaders. [This research shows] the value and need for effective administrative and management practices in the local church.”⁶⁶

Administration and management can constitute anything from budgeting to team building to personnel issues. With the placement of leadership responsibilities comes the skill and knowledge to accomplish those tasks. Some colleges offer that type of training in the programs but those who have not received such training will have few resources from which to pull.

As ministry leaders, worship pastors are also to equip those on their team “for the work of ministry, for building up the body of Christ.”⁶⁷ In that role worship leaders are to teach those on the team. The subject could be music in regard to skill or Scripture in regard to discipleship. As teachers, the primary responsibility is not to just relay information but to equip those on the team. “The Bible reveals that teachers are given by God primarily to equip and not merely explain.”⁶⁸ Being thrust into the role of a teacher is daunting. A lot of times the leader is looked to as the one who knows everything. While this is not the case, the leader still may need to be able to find the answer and then relay that to the team.

Being in a leadership position does not always grant someone the ability to lead. There must be a way to move the team in a direction. This takes influence within the team. “The

⁶⁶ Stephen Douglas Powell, "The Relationship between Administrative and Managerial Competencies and Ministry Satisfaction of Executive Pastors." Order No. 3356772, The Southern Baptist Theological Seminary, 2008. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/304461427?accountid=12085>.

⁶⁷ Ephesians 4:12.

⁶⁸ Bruce Wilkinson, *The 7 Laws of the Leaner: How to Teach Almost Anything to Practically Anyone!* (Sister, OR: Multnomah Press, 1992), 287.

ability to influence others is undoubtedly a pivotal requirement for leadership.”⁶⁹ This influence is allocated in the way that the worship leader can accomplish tasks. To effect positive change on a consistent basis calls for powerful influence among the team. That positive change will wield influence among the skeptics in the team and in the congregation. It is a snowball effect. The more someone can produce, the more influence they possess. The converse is also true. The less someone can produce, the less influence they possess. “Leaders provide a mental picture of a preferred future and then ask people to follow them there.”⁷⁰

Worship leaders also have an obligation to raise up the next generation. While they may not specifically and fully train the worship leaders, at the very least they are pushing them into the direction of fulfilling that calling. “Leaders who dedicate themselves to developing more leaders and pour themselves into the task, giving their best energies and resources to raise up other leaders, are the only ones who have the chance”⁷¹ to reach their full ministry calling, whatever the pastoral status.

The literature reviewed in this section proves the need for those in worship leadership possess certain qualities and skills designed to foster a biblical worship service and an effective worship ministry. As the research in the next chapter shows, those who do not receive this training at a collegiate level are left to figure it out on their own or be drawn to outside

⁶⁹ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville, TN: Broadman & Holman Publishers, Inc., 2001), 147.

⁷⁰ Andy Stanley, *The Next Generation Leader: 5 Essentials for Those Who Will Shape the Future* (Sister, OR: Multnomah Press, 2003), 43.

⁷¹ John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (Nashville, TN: Center Street Publishing, 2013), 147.

influences from their secular positions through the week. It is vitally important that the worship leaders of our churches are well prepared.

CHAPTER THREE – METHODS

There were several ways to collect the necessary data to answer these questions, but it seemed as though a qualitative historical study would be the best approach. Therefore, a series of questions were crafted to send out to worship pastor/ministers of music/song leaders of the Free Will Baptist Churches (further referred to as FWB) in North Carolina. This researcher felt that this particular group of respondents would be a good representation for the entire denomination. North Carolina has a good cross-section of the demographics needed, including rural, suburban and metropolitan areas that would be present in all of the states where FWB Baptist are located.

The below illustration shows the Informed Consent Document, which was the first page of the survey:

Welcome to My Survey

Title of the Project: Who is Leading Our Churches in Worship and Are They Ready? A Study on Worship Leading in the Free Will Baptist Denomination

Principal Investigator: James A. Cooper, Sr., DWS (ABD), Adjunct Professor, LUO

Co-investigator(s): John Miller, PhD, Associate Professor of Music, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 18 years old or older. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of this survey is to obtain demographic information on churches and academic background on the worship leaders within the Free Will Baptist (FWB) Denomination

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Answer the Fourteen (14) questions in the survey. This process should take about 5 minutes.
2. Once survey questions have been answered, click the "Submit" button.

How could you or others benefit from this study?

The benefits of this study are to the FWB Denomination. The information gathered from this study will help the denomination provide materials and guidance for all worship leaders.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The survey being conducted is completely anonymous and the answers/data you provide will not be linked to any individual participant.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is James A. (Tony) Cooper. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at jacooper1@liberty.edu. You may also contact the researcher's faculty sponsor, John Miller, at jgmiller1@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By clicking the "Start Survey" button below, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Figure 1 (Informed Consent Document)

The Informed Consent document gives the participants the information needed to be a proper candidate for the survey. This document also provides information about the benefits and risks of the survey. Once read, the participant will be able to make a sound decision on whether or not they are eligible to participate in the study. This informed consent document was approved by the Institutional Review Board of Liberty University.

Formulating questions came next. These questions were based on the hypothesis questions stated at the beginning of this paper. Below is an illustration of what the participants read through in the survey:

RESEARCH QUESTIONS

1. I have read and understand the above information. I have asked questions and received answers. I consent to participate in the study:

Yes ☐ No ☐
2. Worship Pastor/Music Minister/Song Leader Age:

☐ <18

☐ 18 – 25 ☐ 26 – 33 ☐ 34 – 41 ☐ 42 – 49 ☐ 50 – 65 ☐ +66
3. Year Church was Established: _____
4. Current Pastor's Length of Tenure:

☐ <5 years ☐ 6-10 years ☐ 11-15 years

☐ 16-20 years ☐ 21+ years
5. Church Congregation Median Age:

☐ 25-35 yrs old ☐ 36-45 yrs old ☐ 46-55 yrs old

☐ 56-65 yrs old ☐ 66+ years
6. Church Location:

☐ Urban ☐ Suburban ☐ Rural ☐ Inner-City
7. Church Sunday Morning Congregation Size:

☐ <50 ☐ 50-100 ☐ 101-150 ☐ 151-200

☐ 201-250 ☐ 251-300 ☐ 301+
8. Worship Pastor/Music Minister/Song Leader Employment Status (select one):

☐ Full-Time ☐ Part-time ☐ Volunteer
9. Worship Pastor/Music Minister/Song Leader Gender:

☐ Male ☐ Female
10. Worship Pastor/Music Minister/Song Leader post-secondary education:

<input type="checkbox"/> No College	<input type="checkbox"/> Some College	<input type="checkbox"/> Bachelors
<input type="checkbox"/> Masters	<input type="checkbox"/> Doctoral	

11. Concentration of College Education: _____

12. Why were you selected/hired as worship leader/song leader/music minister:

13. Please select your confidence level of providing musicianship skills to your team:
 _____ Not Confident _____ Somewhat Confident _____ Very Confident

14. Please select your confidence level of providing proper/balanced theology to congregation:
 _____ Not Confident _____ Somewhat Confident _____ Very Confident

15. Please select your confidence level of effectively ministering to the worship ministry team (counseling, discipling, etc.):
 _____ Not Confident _____ Somewhat Confident _____ Very Confident

Figure 2 (Survey Questions)

The first question has to do with the Informed Consent Document. That document had certain elements required by the Institutional Review Board. After reading the Informed Consent Document, the participant has the option to either accept by answering “Yes” or declining by selecting “No.” If the participant selected “Yes,” then the survey proceeded to question #2. If the participant selected “No,” then the survey was terminated, and they were thanked for their participation.

Question #2 dealt with age. It was important to gather the age ranges of the participants to see if it correlated to the age of the congregation (see Question #5). It also aids in understanding generational awareness of the participant. It is hard for some who is twenty years old to relate to someone who is over sixty-five years old, and vice versa. Seeing any

appearances of a generational gap will help the FWB denomination provide assistance to worship leaders for better understanding and how to cope with those types of issues.

Question #3 asked in which year the church was founded. With the increase in times from the inception of a particular congregation comes the opportunity to establish traditions. The greater that period of time, the more entrenched those traditions become. "Over the years, traditions have been forged out of effective practices that served the church well. However, some of these very traditions have risen to levels of prominence God never intended."⁷² Knowing how long a church congregation has been in existence will help understand the possibilities of those long-standing traditions. There are many resources that will provide guidance to move people from traditions to biblical mandates.

Question #4 deals exclusively with the tenure of the senior pastor. This question was posed because longevity of the senior pastor is a major factor in the guidance of the worship ministry. It can sometimes be a "double-edged sword," so to speak. Longevity can have the same effect on a leader, in that they may not want to move away from tradition and try new things. But, on the other hand, it is "possible that the length of tenure of the senior pastor could influence his or her exercise of leadership behaviors."⁷³ This would allow the senior pastor to try new things with little resistance from the congregation and/or volunteers. This would have an

⁷² J. David Reid, "Combating Church Tradition: Freeing the Church to Reach their Community for Christ." Order No. 3621601, Liberty University, 2014. In PROQUESTMS Dissertations & Theses @ Liberty University; ProQuest Central; ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?qurl=https%3A%2F%2Fwww.proquest.com%2Fdocview%2F1545880098%3Faccountid%3D12085>.

⁷³ Stephen G. Fogarty, "The Impact of Senior Pastor Leadership Behaviors on Volunteer Motivation." Order No. 3570901, Regent University, 2013. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?qurl=https%3A%2F%2Fsearch.proquest.com%2Fdocview%2F1420266115%3Faccountid%3D12085>.

impact on the worship leader being able to solicit new ideas, including new songs, if the senior pastor was in full agreement.

Question #5 gathered data on the church congregation's median age range. According to MacDonald, the largest age group of the church, typically, has the largest influence in terms of likes and dislikes. "They are influencing who you [individuals/congregational direction] are and how you [individuals/congregational direction] think all the time – know it or not."⁷⁴ There is not a study that this researcher could find that declares the worship leader age and church congregation median age have to be on in the same. But it is important to know those ranges so that all participants can fully understand what motivates ideas.

Question #6 determines demographic location of the church building. Is the congregation reaching the community in which they are located? Are there members in the congregation that are a part of the adjacent neighborhoods? The cultural musings of the neighborhood should have an influence (not necessarily a complete impact) on the design of the worship service. Does the FWB Denomination need to provide resources for churches who are branching out into different cultures because the demographic landscape now surrounding the 40+ year old church has changed?

Question #7 gathers data on the church congregation Sunday morning attendance. How does the factor of church size determine the congregation's ability to sustain a full-time, worship/music-educated worship pastor? At what point in the congregation attendance size does the leadership determine the need for full-time status of that position?

⁷⁴ Gordon MacDonald, *Who Stole My Church: What to Do When the Church You Love Tries to Enter the 21st Century* (Nashville, TN: Thomas Nelson Publishing, 2007), 63.

Question #8 focuses on employment status of the Worship Pastor/Music Minister/Song Leader. This question was implemented to determine if church congregation size (Question #7) and/or worship leader specific education (Question #10) had a factor in employment status of the participant. Plus, this gives the denomination a broad view (percentages) of how churches are handling the employment of this position.

Question #9 obtains information on the gender of the Worship Pastor/Music Minister/Song leader.

Question #10 begins the scope of education for the participant. In this first question on education, only the type of college degree and/or college experience, if any, was requested. This allows the researcher gauge whether or not any type of college education has an impact on the position of worship leader. Are people with college experience more prone to step into this role? There were five possible answers on this question (No College, Some College, Bachelor's, Master's & Doctorate). If the participant selected "No College" they were immediately taken to Question #12. If the participant selected one of the other four possible choices, they were directed to Question #11.

Question #11 was answered by those who selected "Some College," "Bachelors," "Masters," or "Doctorate." It was an open-ended question that asked specific concentration of their college degree/experience. Answers will vary, and even the same type of concentration might be listed in a different way. This question will expose whether or not those leading worship in our churches have post-secondary backgrounds in music and/or worship.

Question #12 sheds light on possible reasons that the participant was selected, or asked, to be the Worship Pastor/Music Minister/Song Leader. This is an open-ended response to let the participant provide his/her own feedback. After disseminating the responses, there will be a

better understanding of why, or perhaps the process of how, the participant is now in this position. This could range from “I filled out an application and submitted resumé” to “I just filled the position until someone else came along...that was twenty years ago.”

Question #13, #14 & #15 request the participant to self-evaluate. These areas of self-evaluation pertain strictly to the background and problem stated in Chapter One of this paper. Each participant was asked to rate themselves and “Not Confident,” Somewhat Confident,” and Very Confident” in the areas of Musicianship Skill, Worship Theology/Worship Service Preparation, and Ministering/Discipling the Worship Team. This allows the participant to appraise their strengths and weaknesses in the worship ministry.

Once this survey and the Informed Consent document were approved, the researcher contacted the Promotional Director of the North Carolina FWB to get the names and phone numbers of the churches and/or the churches’ pastor. According to the Promotional Director of the North Carolina FWB, there are one hundred and fifty-five churches located in North Carolina that are members of the National Association of Free Will Baptists (NAFWB) denomination. The NCFWB Promotional Director’s list provided the names of the churches (with a phone number if available) and the pastor’s name if there was a pastor ministering (with a phone number if there was a pastor).

This researcher then contacted each church, by phone, requesting the email address of the person responsible for leading singing/worship for the Sunday morning service. If there was no answer on the church phone, a voicemail was left if applicable and then the researcher contacted the pastor with the same request. If no answer, a voicemail was left with the pastor. This process happened over the period of a Thursday and Friday. A full week was given to allow

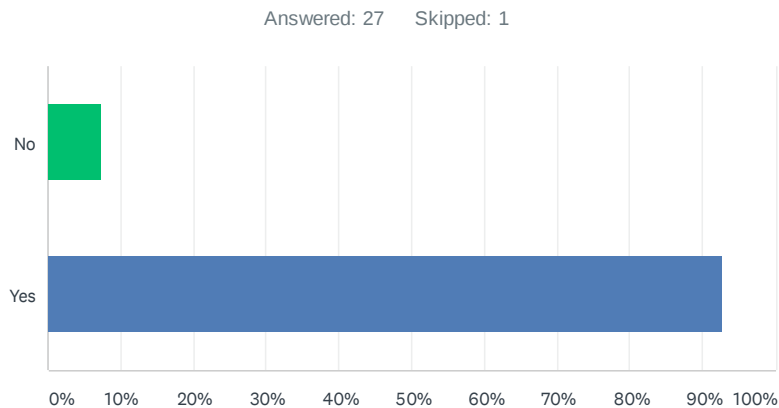
churches and pastors to check voicemails on Sunday and then on Wednesday. After that week was up, the survey was sent out.

The survey was sent out via email through the company SurveyMonkey, a subsidiary of SVMK, Inc. They are an online survey development cloud-based software service company. Using this company's tools, this researcher was able to provide logic to questions that needed to be skipped and analyze the data returned from the surveys. Once the list of emails was complete, this researcher created a .csv file and uploaded into the SurveyMonkey site and sent the surveys out at one time. After a period of three weeks, this researcher collected the data from the participants that submitted surveys. The data was analyzed and is provided in the following chapter.

CHAPTER FOUR – RESEARCH FINDINGS

Gathering and disseminating data from a survey can be a daunting task. Fortunately, using the online survey company proved to be very useful. They were able to not only provide individual response surveys but prepare graphs that display statistical data for each individual question. Both of these methods proved to be very useful in the analysis. Out of the one hundred fifty-five churches contacted, only sixty-five emails were obtained, and sixty-five surveys sent out. That is 42% of total number of FWB churches in North Carolina. Of the sixty-five surveys sent out, twenty-eight respondents completed surveys. That is a 43% response rate of the surveys sent and an 18% survey of the total number of FWB churches in North Carolina. In the following paragraphs, the data from each answer is discussed.

Q1 I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.



ANSWER CHOICES	RESPONSES
No	7.41%2
Yes	92.59%25
TOTAL	27

Figure 3 (Informed Consent Data)

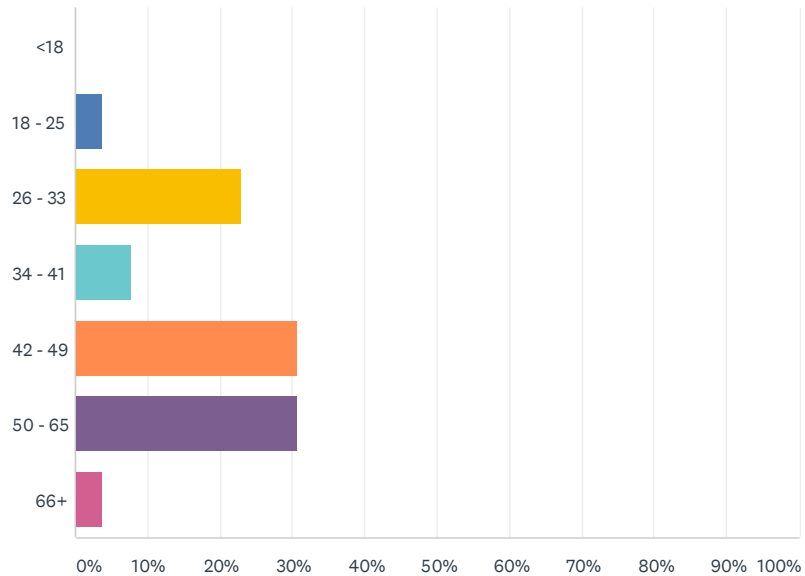
The informed consent responses were interesting because this researcher assumed that everyone who opened the email to start the survey would consent to participate. Of the 28

participants, one respondent skipped this question. Obviously, there should have been logic that required this question to be answered to continue with the survey. The only disqualification in the informed consent document was from one who was younger than eighteen. Viewing this respondent's answers showed that he was between 26 – 33. There were no other indicators within the survey that would disqualify him or give reason for why he skipped this question.

There were two respondents who answered “No” to this question and therefor were disqualified from the survey. Because of the way the survey was designed, there is no way to determine if these respondents disagreed or felt uncomfortable with a portion of the Informed Consent Document or if they were disqualified because of age. This researcher had intended Question #2 to disqualify anyone because of age, but the informed consent document would have done that without providing data that anyone leading worship at a church was under the age of 18. Having said that, when talking to various churches, there were a couple of times that the pastor of the church mentioned his son led the worship and that he would have him fill out the survey. The age of the son was never discussed, so he could have been any age. But this researcher started leading worship for the student ministry when he was fifteen, so there is a good possibility that the two respondents could have been under eighteen and were disqualified from the survey.

Q2 Worship Pastor/Music Minister/Song Leader Age:

Answered: 26 Skipped: 2



ANSWER CHOICES	RESPONSES	
<18	0.00%	0
18 - 25	3.85%	1
26 - 33	23.08%	6
34 - 41	7.69%	2
42 - 49	30.77%	8
50 - 65	30.77%	8
66+	3.85%	1
TOTAL		26

Figure 4 (Worship Pastor/Music Minister/Song Leader Age Data)

Age does not necessarily qualify or disqualify someone as a good Worship Leader. Age does provide someone with life experience. For the responses, 62% of Worship Leaders were between the age of 42 – 65 and 31% were between the ages of 26 – 41. These percentages appear to correspond with the median age of the congregation (discussed with Question #5). It would be interesting to research why there are not more worship leaders ministering at churches who are between 18 – 25 years old. Perhaps it does not account for this age group being in

college, preparing for this specific ministry. Another study could be conducted regarding the FWB College in North Carolina and how many graduates are working in the worship-leading ministry.

Q3 Year church was established

Answered: 25 Skipped: 3

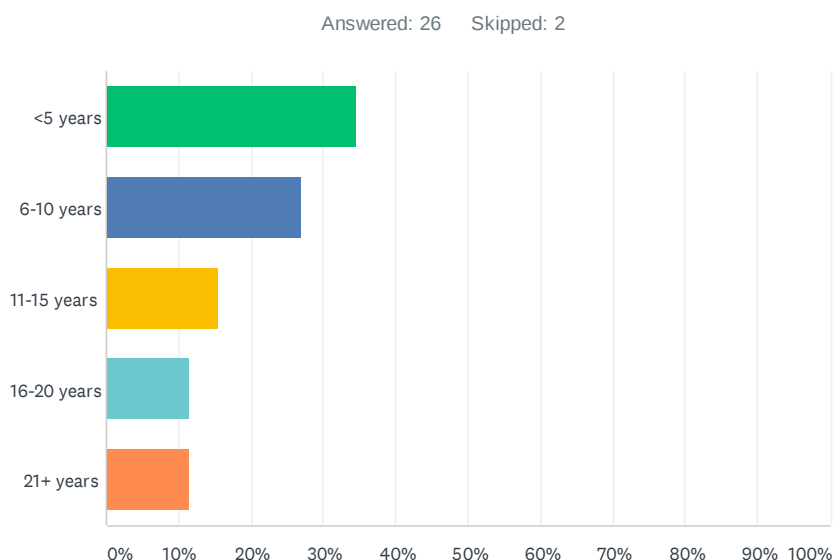
#	RESPONSES	DATE
1	1962	8/4/2020 4:21 PM
2	1966	8/4/2020 2:47 PM
3	1845	8/3/2020 9:41 AM
4	1960	7/31/2020 2:36 PM
5	2015	7/30/2020 11:45 AM
6	1945	7/27/2020 4:22 PM
7	1963	7/27/2020 3:34 PM
8	1965	7/27/2020 1:32 PM
9	1961	7/27/2020 9:54 AM
10	1943	7/26/2020 9:55 PM
11	1941	7/26/2020 4:56 PM
12	1976	7/26/2020 4:38 PM
13	1887	7/26/2020 4:33 PM
14	1994	7/25/2020 6:03 PM
15	1951	7/25/2020 12:48 PM
16	2008	7/25/2020 11:31 AM
17	1965	7/25/2020 10:16 AM
18	1981	7/25/2020 7:24 AM
19	1880	7/25/2020 12:19 AM
20	1953	7/24/2020 6:56 PM
21	1964	7/24/2020 5:25 PM
22	1945	7/24/2020 4:40 PM
23	1976	7/24/2020 4:39 PM
24	1950's	7/24/2020 3:54 PM
25	1977	7/24/2020 3:47 PM

Figure 5 (Year Church Established Data)

92% of churches responding were established over twenty-five years ago. Only two churches were established in the twenty-first century. One possible concern with this information is that it might be difficult to change the culture of such an established congregation.

The more established a church is can create a vast array of people who are willing to adapt or change in their approach to worship or evangelism. The congregation would never concede the message of worship or evangelism but accept changes that would make worship and evangelism more effective to the changing culture. “People are at different levels of readiness for change.”⁷⁵ There could be many levels of readiness for an established church and quite possibly larger levels of those not ready for change. Changing for the sake of change is never a reason to change, but a healthy church will evaluate itself and determine if change is needed.

Q4 Current Pastor's Length of Tenure (in years)



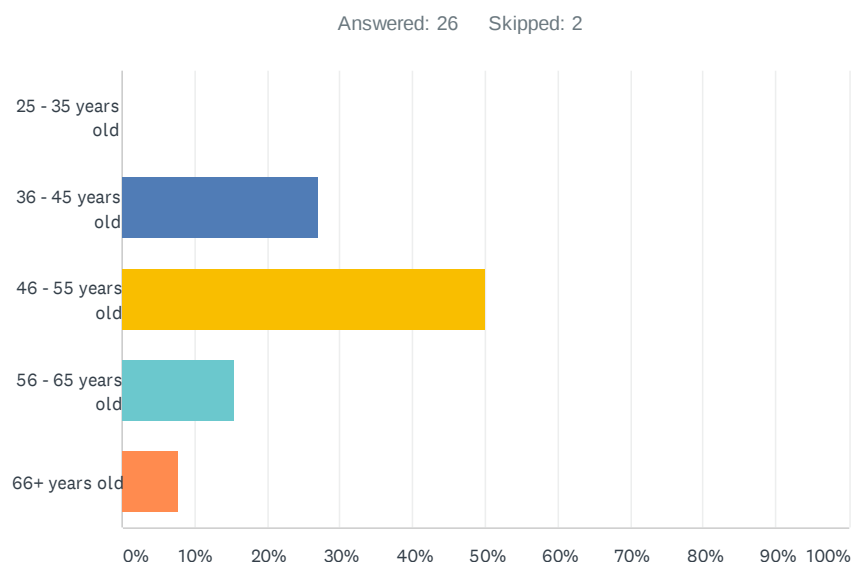
ANSWER CHOICES	RESPONSES	
<5 years	34.62%	9
6-10 years	26.92%	7
11-15 years	15.38%	4
16-20 years	11.54%	3
21+ years	11.54%	3
TOTAL		26

Figure 6 (Current Pastor's Length of Tenure Data)

⁷⁵ Dan Southerland, *Transitioning: Leading Your Church Through Change* (Grand Rapids, MI: Zondervan, 1999), 111.

This was surprising data. There were definite preconceived notions that the pastors of these churches would have tenures above ten years. However, the data clearly informs that, of those responding, 62% of pastors have been with their respective congregations ten years or fewer, with the majority of those being fewer than five years. As discussed in the previous chapter, this can have positive and negative implications. While pastors with less tenure can adapt to change easier, it can prove to be more difficult to lead that change. Longevity has a substantial impact in leading change.

Q5 Church Congregation Median Age



ANSWER CHOICES	RESPONSES	
25 - 35 years old	0.00%	0
36 - 45 years old	26.92%	7
46 - 55 years old	50.00%	13
56 - 65 years old	15.38%	4
66+ years old	7.69%	2
TOTAL		26

Figure 7 (Church Congregation Median Age Data)

Over half of the congregations fell into the category of 46 – 55 years of age, while none had a median age of less than 36 years of age. Hopefully since that number is so high, it means

that there is a good blend of age ranges. In a future survey, it might be beneficial to have respondents select the largest group in regard to age range. This will provide insight into which demographic might be the one the church ministries cater to or has the loudest voice in conversations.

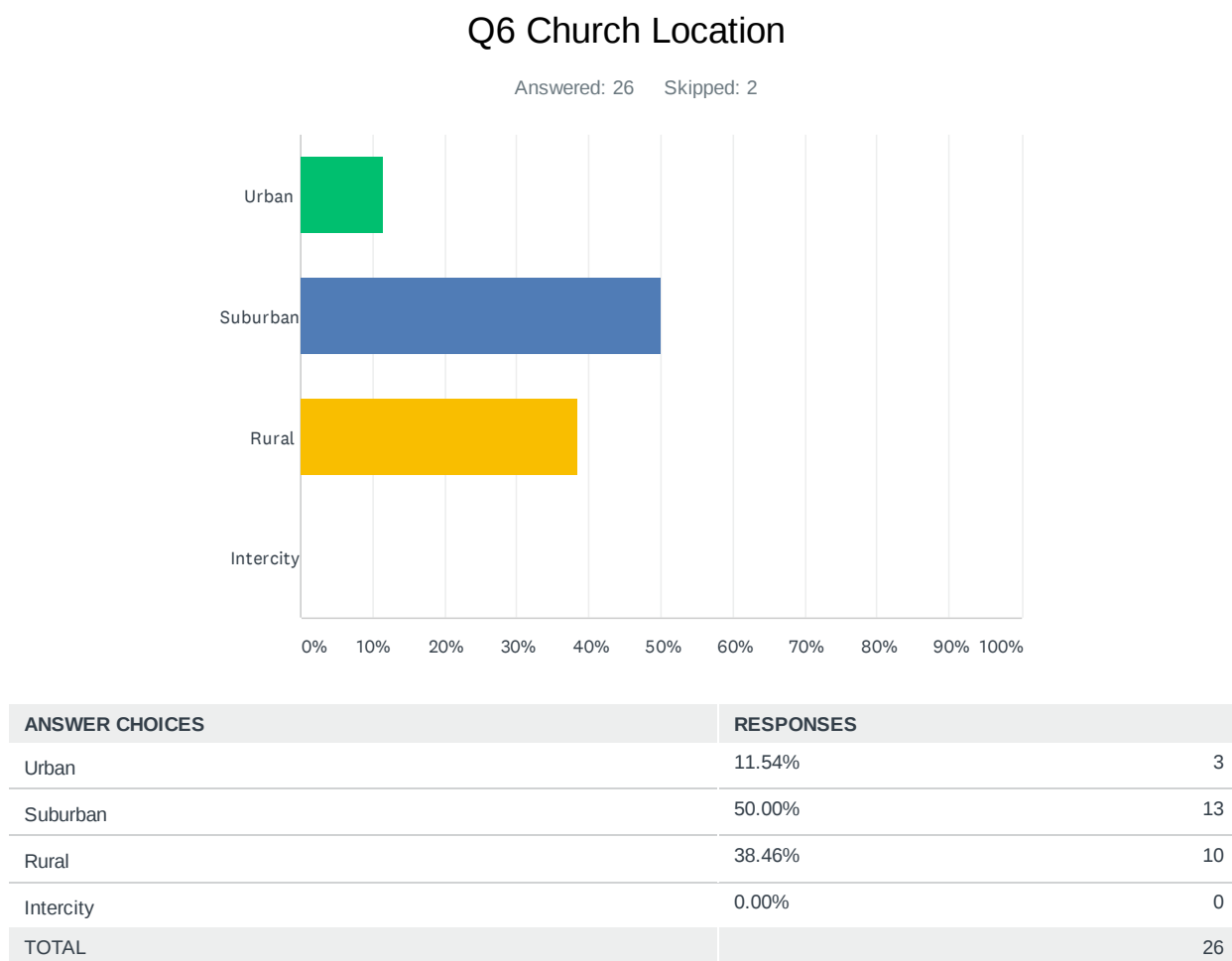
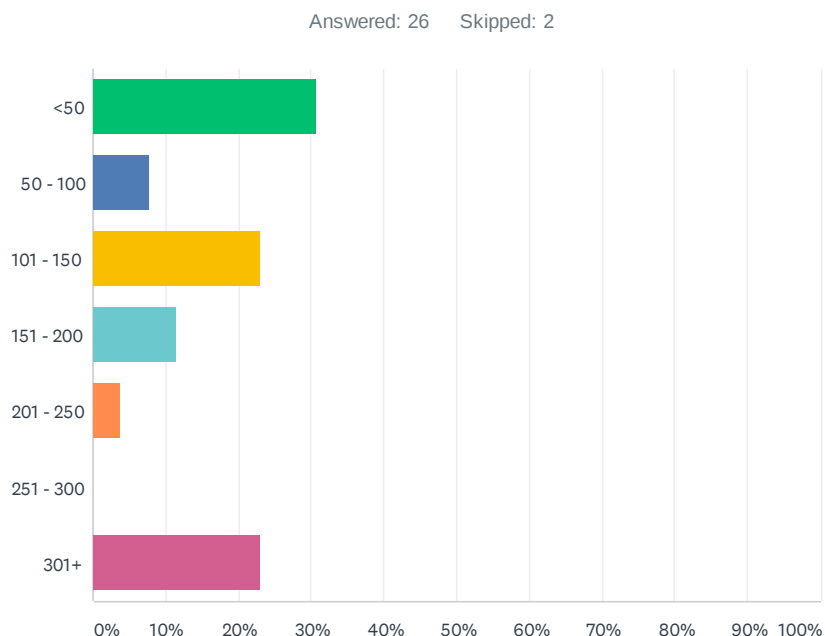


Figure 8 (Church Location)

There were no surprises in these statistics. All of the ministers that this researcher has spoken with at past denominational events have been at churches with locations in either the suburbs or in rural areas. This demographic will be important in trying to minister to the needs, both physically and spiritually, of the surrounding culture. “Culture is the anthropologist’s label for the sum of the distinctive characteristics of a people’s way of life. All human behavior

occurs within particular cultures, within socially defined contexts.”⁷⁶ It is extremely important to understand the culture of the congregation in which a person serves as worship leader. This might be easy if the worship leader grew up in that culture and now serves the same culture. Coming from outside that culture can be difficult to assimilate and to navigate.

Q7 Church Sunday Morning Congregation Size



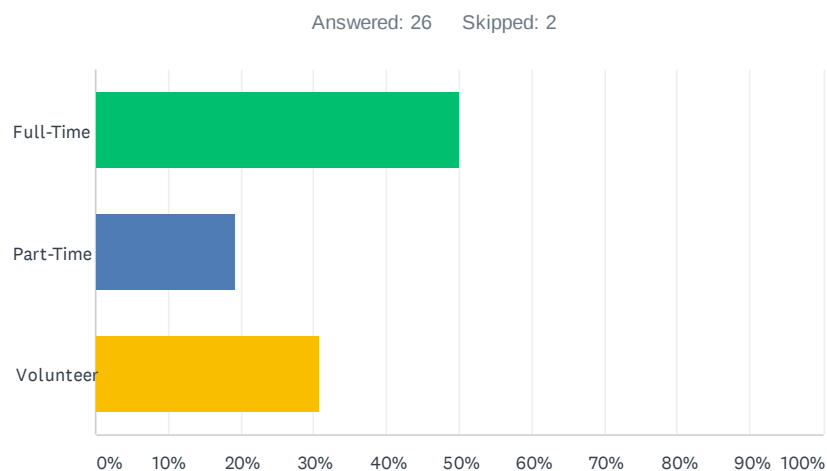
ANSWER CHOICES	RESPONSES	
<50	30.77%	8
50 - 100	7.69%	2
101 - 150	23.08%	6
151 - 200	11.54%	3
201 - 250	3.85%	1
251 - 300	0.00%	0
301+	23.08%	6
TOTAL		26

Figure 9 (Church Sunday Morning Congregation Size Data)

⁷⁶ Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids, MI: Baker Book House, 1986), 17-18.

Congregational size might be somewhat skewed in this research since there were no factors that took into account congregation sizes of pre-COVID or of post-COVID return to public worship. This researcher's congregation has seen a definite decline in corporate worship since COVID, but is aware that several congregants, who were faithful corporate worshippers pre-COVID, are participating through social media livestreaming events. Having said that, the percentages were not eye-opening. This researcher believes that while the numbers may not be completely accurate, the percentages are. 73% of the surveys responding tell of congregation sizes that are below 200 members. This could also possibly coincide with churches being rural and suburban.

Q8 Worship Pastor/Music Minister/Song Leader Employment Status



ANSWER CHOICES	RESPONSES	
Full-Time	50.00%	13
Part-Time	19.23%	5
Volunteer	30.77%	8
TOTAL		26

Figure 10 (Worship Pastor/Music Minister/Song Leader Employment Status Data)

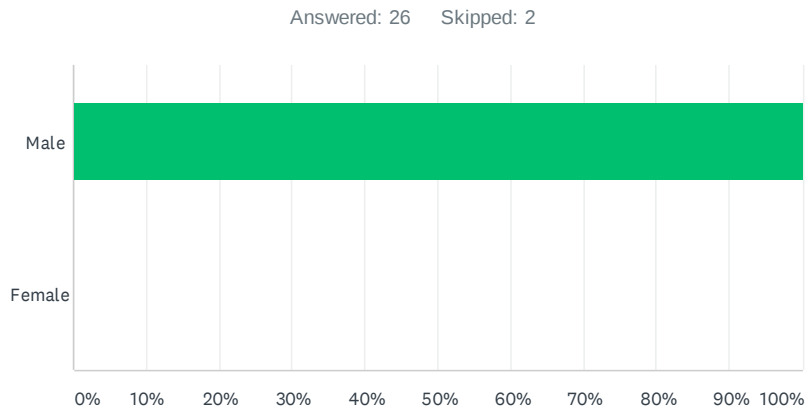
These percentages seemed unbalanced in proportion to congregation size. For a denomination where 73% of the congregation size of churches is less than two hundred, it would seem that the full-time status of a worship pastor would be around the 25% range. Brian Jones

of seniorpastorcentral.com recommends paying all staff, except Senior Pastor, in a volunteer or part-time capacity. “Part-time staff will get 30x’s more done in a fraction of the cost than your recent [full-time] college grad.”⁷⁷ While Worship Pastor is definitely on the list of important positions to fill, most of the time for a church under 200, it is done in a part-time capacity.

After reading through the entirety of the data from the survey, it appears that there are several “full-time” positions recorded in this survey by pastors and/or youth pastors who are filling in at the worship leader spot. For instance, respondent #17 says, “I am also the Pastor and don’t have a layman to do it right now.” Again, respondent #7 marked that he attends a church with a congregation size of less than fifty people, but also marked his employment status as full-time. It is highly unlikely that this church has two full-time staff members, but that he works in other capacities as well. Respondent #12 has said that “once hired at my current church full-time, music was something discussed as one of my roles as associate and youth pastor.”

⁷⁷ Brian Jones, “How to Staff Churches Under 600,” www.seniorpastorcentral.com, last modified 2020, accessed August 16, 2020, <https://seniorpastorcentral.com/2830/staff-churches-under-600/>.

Q9 Worship Pastor/Music Minister/Song Leader Gender



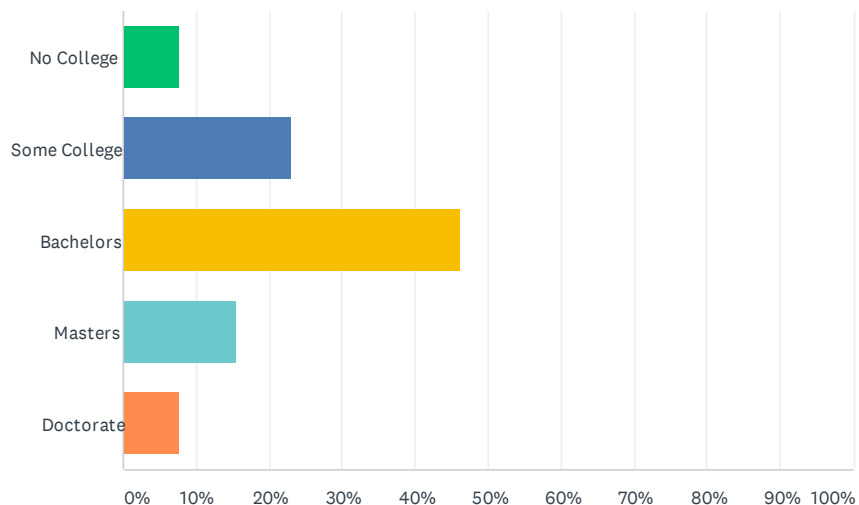
ANSWER CHOICES	RESPONSES	
Male	100.00%	26
Female	0.00%	0
TOTAL		26

Figure 11 (Worship Pastor/Music Minister/Song Leader Gender Data)

There was rally no surprise to this data. Most FWB churches this researcher has encountered feel having a male presence in this leadership position is best. Having said that, it was interesting to not Respondent #4's answer to the Question 12. He listed himself and his wife as a team in this position when hired/recruited. His wife plays the piano. There may be a number of instances, which this survey did not accurately differentiate, where a female was just as much involved in the process, just not the "front-man" on the platform for Sunday mornings.

Q10 Worship Pastor/Music Minister/Song Leader Post-Secondary Education

Answered: 26 Skipped: 2



ANSWER CHOICES	RESPONSES
No College	7.69% 2
Some College	23.08% 6
Bachelors	46.15% 12
Masters	15.38% 4
Doctorate	7.69% 2
TOTAL	26

Figure 12 (Worship Pastor/Music Minister/Song Leader Post-Secondary Education Data)

A college degree, *per se*, does not necessarily mean that someone will be good at his respective job. “In fact, the research shows that intelligence scores are a much better indicator of job potential.”⁷⁸ This is not to say that a college degree is important in this instance, but that the level of that degree may not play as important a role as once thought when it comes to worship leading. It may have a lot to do with training on the job and the aptitude with which the worship

⁷⁸ Tomas Chamorro-Premuzic and Becky Frankiewicz, “Does Higher Education Still Prepare People for Jobs?” *Harvard Business Review*, last modified January 14, 2019, accessed August 16, 2020, <https://hbr.org/2019/01/does-higher-education-still-prepare-people-for-jobs>.

leader can adjust. All but two respondents had some form or level of collegiate education. But, as revealed in the next section, that education may have nothing to do with worship-leading. For instance, two respondents answered Question #10 that they have doctorate-level education. After looking at the responses on Question #11, one degree is in Worship and the other degree concentration is Education/Administration/Organizational Management. So, the important question will be next. What is the concentration of college experience of the other twenty-three worship leaders?

Q11 Concentration of College Education

Answered: 24 Skipped: 4

#	RESPONSES	DATE
1	Secondary Education	8/4/2020 4:25 PM
2	Bachelors in Music Education	8/4/2020 2:49 PM
3	Pastoral Theology/Practical Ministry	8/3/2020 9:43 AM
4	civil engineering	7/31/2020 2:45 PM
5	Sacred Music	7/30/2020 11:53 AM
6	Music Education	7/27/2020 4:23 PM
7	Music Performance	7/27/2020 3:36 PM
8	Sacred Music	7/27/2020 1:34 PM
9	Music ed	7/27/2020 9:56 AM
10	Bible: Pastoral Theology & Missions	7/26/2020 9:57 PM
11	Pastoral Studies	7/26/2020 4:57 PM
12	Business	7/26/2020 4:41 PM
13	Community college	7/26/2020 4:35 PM
14	Pastoral Studies	7/25/2020 12:52 PM
15	Business	7/25/2020 11:32 AM
16	Healthcare Administration	7/25/2020 10:16 AM
17	English/Bible; Worship Studies	7/25/2020 7:26 AM
18	Sacred Music Degree	7/25/2020 12:21 AM
19	Christian education	7/24/2020 7:01 PM
20	Business Admin	7/24/2020 5:27 PM
21	4 yr, Bachelor's Of Science, Welch College	7/24/2020 4:44 PM
22	Education/Administration/Organizational Managment	7/24/2020 4:41 PM
23	Bible w/ minor in music and pastoral theology	7/24/2020 4:09 PM
24	Music & Worship	7/24/2020 3:48 PM

Figure 13 (Concentration of College Education Data)

The level of college may not be a major factor in readiness but some type of training in worship-leading/music-ministry is important. The open-ended answers from Question #11 provide a wealth of information as to what type of collegiate training the worship leaders have. There are only two mentions of a concentration in worship (four if “Sacred Music” is included). Several of the concentrations mentioned Bible or Pastoral studies. In all, there is a vast array of topics, with nine having nothing to do with ministry, worship or music. This was expected since the majority of the respondents indicated that the worship leader positions they were called to were only volunteer, part-time, or temporary. Then, those that have a background in music performance/education do not have training in ministry or worship. Those trained in pastoral leadership do not have enough training in the music arts. This data proves the point that there is a gap. Not that any of these participants are not doing a good job, but that there can be a much deeper understanding of worship theology for many of our worship leaders.

Q12 Why were you selected/Hired for the position of Song Leader/Music Minister/Worship Pastor

Answered: 25 Skipped: 3

Worship Pastor/Music Minister Survey

SurveyMonkey

#	RESPONSES	DATE
1	Theologically, doctrinally & philosophically lined up with the Pastoral Leadership	8/4/2020 4:25 PM
2	Our former pastor hired me to lead church and school music as he felt I was capable of doing what was needed to lead the ministry	8/4/2020 2:49 PM
3	Previous choir director/music leader agreed to fill position "for a couple of months" until the vacated position was filled. Eleven years and three pastors later, he resigned citing a number of reasons, one of which a sense of diminishing influence/effectiveness. I was selected from among the choir members and asked if I would serve. I've been serving since Aug 2017.	7/31/2020 2:45 PM
4	The church needed help. I was asked because I had a music background and I was available.	7/30/2020 11:53 AM
5	To direct, organize, and lead the worship ministries of the church	7/27/2020 4:23 PM
6	Chosen out of a long list of candidates for this position. Staff felt that I was best qualified for the position.	7/27/2020 3:36 PM
7	church leadership experience, musical abilities, personality fit with the church staff	7/27/2020 1:34 PM
8	There was a vacancy in the church in that position. I had previous relationship with the church and knew most of the staff.	7/27/2020 9:56 AM
9	I was hired as the youth pastor and they found out I could also do the music once I got here. They transitioned me in slowly until I was doing the youth group and all the music.	7/26/2020 9:57 PM
10	I am also the Pastor and don't have a layman to do it right now.	7/26/2020 4:57 PM
11	volunteer	7/26/2020 4:41 PM
12	We could not find a part time person , so God led me to do it.	7/26/2020 4:35 PM
13	Best talented in the church	7/25/2020 6:04 PM
14	I began leading singing in my previous church after high school out of a love for music and out of necessity. Once hired at my current church full-time, music was something discussed as one of my roles as associate and youth pastor.	7/25/2020 12:52 PM
15	Past experience	7/25/2020 11:32 AM
16	Available and willing.	7/25/2020 10:16 AM
17	Qualified and available	7/25/2020 7:26 AM
18	Had a previous relationship with the pastor who desired me to help him develop a full time music minister position	7/25/2020 12:21 AM
19	necessity	7/24/2020 7:01 PM
20	Elected position.	7/24/2020 5:27 PM
21	Years of experience, FWB background, talent & skill set, relationship with pastor...ultimately the Lord's will for me to be here.	7/24/2020 4:44 PM
22	The former song leader was retiring, and the church needed a piano player as well. My wife and I had almost 8 years working together leading music in our previous church.	7/24/2020 4:41 PM
23	I was able to fill the need.	7/24/2020 4:09 PM
24	Have music ability and a willingness to serve.	7/24/2020 3:55 PM
25	Because of education and resume	7/24/2020 3:48 PM

Figure 14 (Why were you selected/hired for the position of Song Leader/Music Minister/Worship Pastor Data)

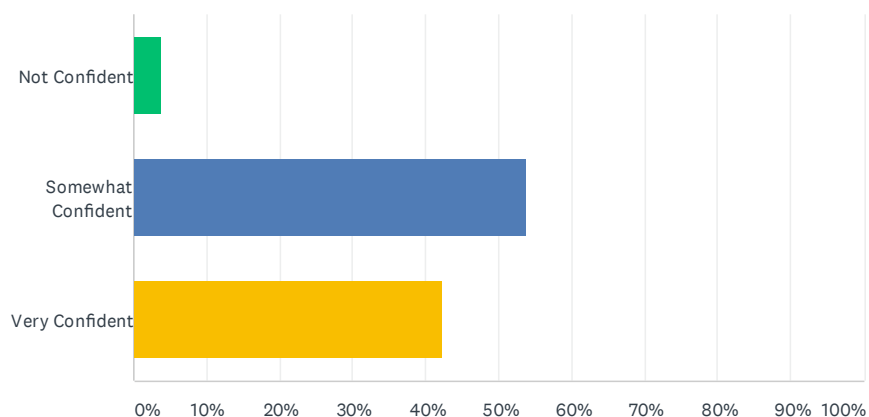
These open-ended answers gave some excellent perspectives. While it did not provide an overall picture, there were some strong indicators that proved some of this researcher's hypotheses. Most of the respondents asserted that the reason they were in the position was to fill a need. This is an important fact! Churches (congregations and pastors) understand the need for someone to be able to lead in worship for the Sunday morning worship gathering. Worship through music is important to these churches because it is important to God. There is a biblical mandate to sing to the Lord. "Sing to the Lord a new song; sing to the Lord all the earth! Sing to the Lord, bless his name; tell of his salvation from day to day."⁷⁹

The other important fact revealed in this question is that those filling the positions are doing so because there is no one else available. Just because someone is willing to serve, does not automatically mean they are prepared to serve. As seen in the college concentrations, there are some serious gaps in training for what a well-rounded worship leader should be able to. In the next sections, each participant will self-evaluate themselves on the three criteria of Music, Worship Theology, and Ministry.

⁷⁹ Psalm 96:1-2

Q13 Please select your confidence level of providing musicianship skills to your team

Answered: 26 Skipped: 2



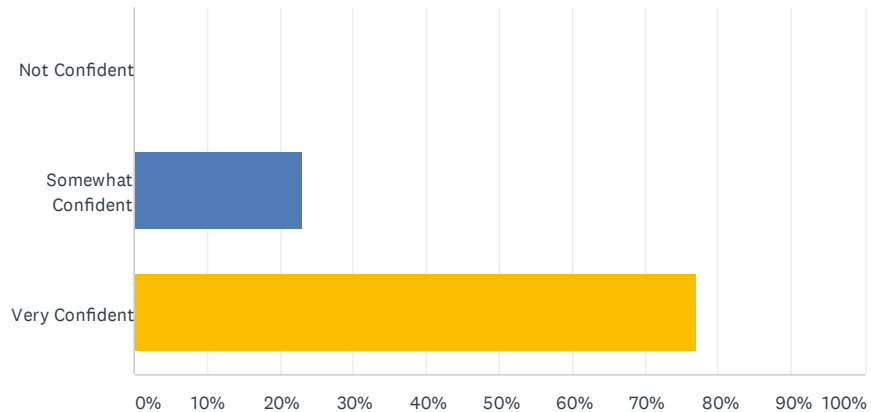
ANSWER CHOICES	RESPONSES	
Not Confident	3.85%	1
Somewhat Confident	53.85%	14
Very Confident	42.31%	11
TOTAL		26

Figure 15 (Confidence Level of Providing Musicianship Skills to Your Team Data)

Since nine respondents indicated training in music at the collegiate level, it would reflect in the higher percentage of “very confident” statistics. However, with regard to the purpose of this project, the lone respondent who marked “not confident” is equally valuable. This indicates that there is definitely a need for this denomination to provide training in music. Even though twenty-eight people were a part of this survey, there are bound to be more, not just in this state, that have the same desire for training. There may be some varying degrees of confidence in the “somewhat confident” category and further evaluation may be necessary.

Q14 Please select your confidence level of providing proper/balanced theology during music/worship during Sunday morning services

Answered: 26 Skipped: 2



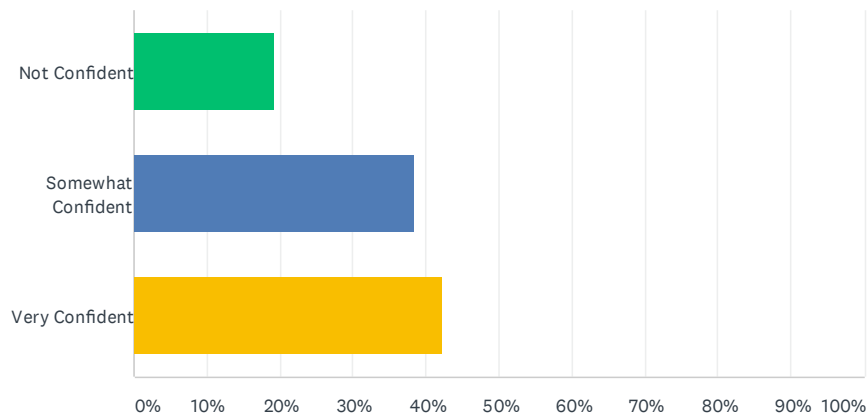
ANSWER CHOICES	RESPONSES	
Not Confident	0.00%	0
Somewhat Confident	23.08%	6
Very Confident	76.92%	20
TOTAL		26

Figure 16 (Confidence Level of Providing Proper/Balanced Theology During Music/Worship During Sunday Morning Services Data)

This data was encouraging. Also to note, there were several who had training in pastoral studies, so this would help in the area of providing balanced theology. Are some of the pastors, filling in as worship leaders, answering this question? If that is the case, once a candidate is found will he have the understanding of **worship** theology that is needed to craft a well-balanced worship service and provide sound doctrine and truth through song?

Q15 Please select the confidence level of effectively ministering to the worship ministry team (counseling, discipling, etc.)

Answered: 26 Skipped: 2



ANSWER CHOICES	RESPONSES	
Not Confident	19.23%	5
Somewhat Confident	38.46%	10
Very Confident	42.31%	11
TOTAL		26

Figure 17 (Confidence Level of Effectively Ministering to the Worship Ministry Team Data)

If we are to follow the *Great Commission* found in Matthew 28:16-20, then whether a worship leader is trained for ministry at a Christian college or not, he is still responsible for discipling. The leader of the worship ministry at a local church should be discipling his team. The data from this question really tells that those filling the worship leader position would like help in ministering to their team. Almost 20% of the respondents declared that they were not confident in this area.

From the data reviewed in this chapter, it is apparent that there is a need for training for those who lead worship in the local FWB church. The next chapter will discuss options that are available for training from the FWB denomination and conclusions for further studies.

CHAPTER FIVE – CONCLUSIONS

The following section will discuss possible studies that have been brought to light from this researcher's survey. After that, a few closing remarks.

Further Studies

There were several possible studies uncovered from the survey. One survey that would be beneficial to the FWB denomination is a study of the college students who graduate with a degree in music/worship. It seemed that there was a gap of the age range according to this study in the post-college area. This is plausible because those graduating from a FWB college are not pursuing ministry positions or there are not enough churches able to hire a full-time worship leader. Another possibility is that the FWB colleges are just not producing any viable candidates to fill the slots. One could argue that the general landscape of FWB does not allow for this type of full-time position since 75% of its congregations number fewer than two hundred.

Another study involves the populous age group of a congregation. The study this researcher implemented only brought to light the median age. There could be significant influences in understanding which group had the most people. This would account for the loudest voice in group decisions within the congregation and why the programs are sometimes adapted to that particular age group. For instance, is the nursery kept up to date if the largest age group is around forty-five? This age group, statistically speaking, should not have children or grandchildren in the nursery, so the idea of a well-kept nursery might not be a motivating factor for them. It is also true in the worship ministry. The single most populous age range is usually the target audience. That is not inherently bad, only if other groups are not ministered to.

An anthropologic study could be to find out if the worship pastor, currently serving the congregation, grew up in that culture. As stated before, it is difficult to become assimilated into

a culture. How closely, culturally speaking, are the worship leaders connected to the congregations they serve? If they are not close, what steps have they taken to assimilate themselves into that culture and minister to the people? “A church’s traditions should not be ignored when considering worship issues in that church.”⁸⁰ How well can our worship leaders adapt to the culture in which they are now ministering?

These studies would prove beneficial in establishing data and then in implementing resources for the issues faced. A good example would be to formulate a single database for churches needing to fill the position of worship leader, while in the same database providing a listing of individuals seeking employment as a worship leader. This would put the churches and the ministers together. Instead of hearing about positions via word-of-mouth, all interested parties could go to a single website to read about job descriptions or download resumés.

Finally, there needs to be a study done on the tenure of worship leaders. Since a fair amount of worship leaders are part-time or volunteer, how often do they change that position. The study could also include full-time positions as well. Longevity can be a huge factor in the way a worship leader is able to direct change and impact ministry. The more a person knows the culture and traditions, the better able he/she can affect those in the congregation. A great question this study can possibly answer is why. Why do worship leaders (minister in general) leave for other positions? Also, what is the average length of tenure?

Closing Remarks

Based on the findings from the survey, it is obvious that there are those in the worship ministry who could benefit from resources pertaining to musical skills, worship theology, and

⁸⁰ James R. Krabill et al., *Worship and Mission for the Global Church: An Ethnodoxology Handbook* (Pasadena, CA: William Carey Library, 2013), 24.

practical ministry. On the other side of that, it appears that there are several in this community who could provide some of the resources and training. There is a need, but there are also those who can help.

The survey laid a fascinating foundation that had not yet been documented. It is important for the FWB denomination to recognize and understand the realities of the worship ministry positions at the local congregation. Most of the individuals carrying out these tasks are part-time volunteers who do not have a depth in worship theology or ministry (discipleship). Most indicated a desire for resources to help better prepare them to provide a sound worship theology for the congregation and disciple their teams, not to mention the need for musical resources.

In Appendix A, this researcher has devised a three-part program for a worship studies certificate. This program can be used by the FWB denomination, colleges/universities or by the local church to enhance the development of worship leaders or those on the worship team at a local church.

APPENDIX A – WORSHIP STUDIES CERTIFICATE

The following outline and lesson materials are a design for a worship certificate program. These lessons/videos can be used collectively as an entire program for someone newly appointed to a worship ministry position or the lessons can be used individually, based on specific needs of someone who may be strong in some areas but would like more understanding in other areas.

WORSHIP THEOLOGY

- Biblical Mandate for Worship
- Elements of a Worship Service
- Lifestyle of Worship

WORSHIP MINISTRY

- Budgeting
- Counseling
- Preaching/Teaching

WORSHIP MUSIC

- Scales, Keys (Key Signatures), & Chords
- Chord Charts, Lead Sheets, & Nashville Numbers
- Acoustic Guitar
- Piano Hacks
- Arranging (Who Says We Have To Do It That Way)
- Choir Rehearsals

Worship Theology

Biblical Mandate for Worship⁸¹

Introduction – Understanding of true, biblical, worship is paramount to designing, implementing and conducting a worship service. There are many facets to a worship service; from song choice, rehearsals, applying Scripture texts, etc. But it all stems from our knowledge and understanding of what the Bible tells us about proper worship. Who is worshiped? What are the elements of worship? Where can we worship? Why do we worship? These are questions that must be answered of all worship leaders, whether volunteer or paid, so that the congregation can be led in proper worship. It is not tradition, it is not contemporary, it is not instrumentation, it is not you, it is not me. The worship wars we face on the platforms of our churches cannot be fought with stylistic preferences but with the Holy Word of God.

The lessons in the Worship Theology section of this program 1) will give a foundation to the worship leader to have a biblical understanding of what worship is; 2) discuss New Testament worship described in the letters written 3) walk through elements of a worship service that give congregants opportunities to respond to Almighty God; 4) help the worship leader sustain a personal lifestyle of worship. Once completed, the worship leader will be able to properly design a worship service for a corporate gathering, be able to recall biblical elements of worship and provide guidance for a lifestyle of worship to the ministry team.

Worship in the Pentateuch – the first five books of the Bible are referred to as the Pentateuch. They cover the Creation, the Fall and the beginnings of the Israelite nation. We are introduced to

⁸¹ Much of the outline, content, and resource material for this section has been derived from Liberty University's courses WRSP510/810.

great personalities such as Adam & Eve, Cain & Abel, Noah, Abraham and Moses & Aaron. Each one of these personalities can provide countless engagements with God, which also provide countless accounts of worship. These accounts should be noted and studied to give a better understanding of our worship of the Father. One account, in particular, shows us that it is not the specifics of what we bring to worship, but how we bring them.

Cain and Abel show an excellent dichotomy of proper and improper worship, respectively. Here is how the story develops:

Now Abel was a keeper of sheep, and Cain a worker of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. The LORD said to Cain, “Why are you angry, and why has your face fallen? If you do well, will you not be accepted?”⁸²

In these few verses, Cain and Abel both worshipped, both worship events were described by the writer of Genesis and both worship events were judged by God. Cain’s sacrifice was an offering of the fruit of the ground. This makes sense. Cain tended the fields and grew crops. Abel’s sacrifice was from his flock. This makes sense. Abel grew livestock. They both brought a sacrifice of worship from their labors of their livelihood. God judges both of the worship offerings and accepted Abel’s but rejected Cain’s. God tells Cain why He rejected his offering. Look back at the descriptions of the offerings.

A key word is found in Abel’s but is missing in Cain’s: the word “First,” or some translations may use “best.” It didn’t matter to God what was given as the sacrifice...whether meat or grain, livestock or crop. What matters to God is that we bring our best. There is no description for Cain’s offering, merely “fruit of the ground.” But, Abel’s offering is described as

⁸² Genesis 4:2b-7a.

the first and best portions. When we worship God, we must bring our best. Whatever that is. It is often misunderstood that we must have a certain look or certain style to provide proper worship, pleasing to God. Cain had let his worship become ritualistic or mundane when he brought sacrifices to God. He had let the ritual of worship become a substitute for holy living.⁸³ In this biblical mandate, God requires us to “do well” and bring the very best of our worship and we will be accepted.

Worship in the Kingdom Books – The kingdom books include all historical books from Joshua through Esther. While this is an expansive amount of information to cover, there are two examples of proper and improper worship provided to us by two kings of Israel. In I Samuel 15, Yahweh gives a great victory to Israel over the Amalekites. This should be cause for celebration and worship, and it was. After the battle, Saul blessed the Lord because God had done great things. Once again, this worship was rejected by God. Saul’s verbal praise of God because of the victory in battle was not accepted. If you read the entirety of chapter 15, you will note that God gave specific instruction for the battle. However, Saul did not follow all that God had instructed. He had spared King Agag. Saul’s excuse was the people of Israel had requested it. Here, we find that Saul “is not portrayed as simply acquiescing to the people but rather as actively fearing and obeying them.”⁸⁴

God, through Samuel, verbally responded to Saul’s worship:

⁸³ Victor P. Hamilton, *Handbook On the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy* (Grand Rapids, MI: Baker Book House, 1982), 59.

⁸⁴ Dawn Maria Sellars, “An Obedient Servant? The Reign of King Saul (1 Samuel 13-15) Reassessed,” *Journal for the Study of the Old Testament* 35, no. 3 (March 2011): 317-338, accessed June 20, 2020, <http://jot.sagepub.com.ezproxy.liberty.edu:2048/content/35/3/317.full.pdf+html>.

Has the LORD as great delight in burnt offerings and sacrifices,

as in obeying the voice of the LORD?

Behold, to obey is better than sacrifice,

and to listen than the fat of rams.⁸⁵

Our obedience supersedes our lip service. God wants our obedience more than our proclamations. Christians cannot worship God publicly if we are not obeying Him in our daily lives throughout the week.

So God raised up another King, one who is “a man after my heart, who will do all my will.”⁸⁶ Was David perfect? Absolutely not, but God loved and accepted David’s worship because David obeyed him. The king was considered an excellent worshipper because he followed God’s will. Obedience is the key to becoming a true worshipper. Because of David’s obedience, the Lord delivered him many times from his enemies. David then worshipped God specifically for those instances. In our worship, we need to be specific too. II Samuel 22 (also penned as Psalm 18) is a glorious song of worship from David to God for his deliverance. It is very descriptive in nature. These descriptions “are intended to denote in an obviously picturesque manner the king’s perception of his God.”⁸⁷ David shows us that being specific in our praise helps us paint an accurate picture of who God is.

⁸⁵ I Samuel 15:22a.

⁸⁶ I Samuel 13:14, Acts 13:22.

⁸⁷ J Kenneth Kuntz, "Psalm 18: a rhetorical-critical analysis," *Journal For The Study Of The Old Testament* 26, (June 1983): 3-31, *ATLASerials, Religion Collection, EBSCOhost*, accessed June 20, 2020, http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rft_id=info%3Aid%2Fsummon.serialssolutions.com&rft_val_fmt=info%3Aofi%2Ffmt%3Akev%3Amtx%3Ajournal&rft.genre=article&rft.atitle=Psalm+18%3A+A+Rhetorical-Critical+Analysis&rft.jtitle=Journal+for+the+Study+of+the+Old+Testament&rft.au=KUNTZ%2C+J.+KENNETH&rft.date=1983-06-01&rft.pub=Department+of+Biblical+Studies%2C+University+of+Sheffield&rft.issn=0309-0892&rft.eissn=1476-6728&rft.volume=26&rft.spage=3&rft.epage=31¶mdict=en-US

Worship in the Books of Poetry – Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon make up the Old testament books of poetry. Most of these were songs of praises, giving glory to God for certain acts that he had done. Remember, we discussed II Samuel 18, earlier. Our songs should be rich in theology, doctrine, Scripture and acts of what God has done. We must react (worship) when God acts. “Psalmic praise teaches us to render praise for something in particular to God who has acted in particular, historical ways.”⁸⁸

Worship in the Gospels – Here, God reveals himself in the flesh and establishes a new means of how to worship. When Christ enters humanity, worship had drastically changed from the time of Moses. First there was the tabernacle, then the Temple and now Israel was worshipping in local synagogues (with main sacrifices still be offered in Jerusalem). In the Gospels, as Jesus enters a city, he is prone to first go to the synagogue and teach there. In the 400 years since the last revelation of God, the synagogues had become well-established. Because of the dispersion of the Jews, these local houses of worship were a necessity. “It is reasonable to assume that almost any Jewish community would have had its own ‘place’ i.e., a synagogue. Thus, the number of such institutions throughout the Empire undoubtedly reached into the many hundreds, if not thousands.”⁸⁹

⁸⁸ John D. Witvliet, *The Biblical Psalms in Christian Worship: A Brief Introduction and Guide to Resources*, Calvin Institute of Christian Worship Liturgical Studies Series (Grand Rapids, MI: William B. Eerdmans Pub., 2007), 20.

⁸⁹ Lee I. Levine, *The Ancient Synagogue: The First Thousand Years*, New Haven: Yale University Press, 2005, *eBook Collection (EBSCOhost)*, EBSCOhost, accessed June 20, 2020), <https://web-b-ebSCOhost-com.ezproxy.liberty.edu/ehost/ebookviewer/ebook/bmxlYmtfXzE4Nzg4NI9fQU41?sid=d8a2dee9-65b6-47a0-ae83-0c74b5ed0600@pdC-v-sessmgr02&vid=0&format=EB&rid=1>

One of the most discussed passages on worship in the Gospels is found in The Gospel of John, chapter 4. The “Woman at the Well” story provides the turning point in the way we worship God. “But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.”⁹⁰

The focal point has always been the “place” where one worshipped, but Jesus was telling the Samaritan woman that it did not matter where you worshiped, God was now with us...Emmanuel! “The important question is not *where* people worship God but *how* they worship him. And part of the ‘how’ of worshipping him is disclosed in Jesus’ language about worshipping him *as the Father*.”⁹¹ Worship the Father through Christ because of what He has done on the Cross is the greatest story ever told. Our biblical mandate is to proclaim salvation, found in the Gospels, anywhere and everywhere. Do not confine it within the four walls of the church building.

Worship in the Epistles – the letters, written by the Disciples, the Apostle Paul, and Jude and James (the brothers of Jesus), provide clarity and instruction on proper worship. There are the mandates to sing in Colossians, to preach the Word in II Timothy and to pray without ceasing in I Thessalonians. But one of the best theological moments is found in Hebrews when the writer describes the role of Christ in our worship services. “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise...therefor, holy brothers, you who share in a

⁹⁰ John 4:24.

⁹¹ F. F. Bruce, *The Gospel of John*, paperback ed. (Grand Rapids, Mich.: Eerdmans Pub. Co., 1994), 109.

heavenly calling, consider Jesus, the apostle and high priest of our confession.”⁹² Christ is referenced as the one who will reveal God to us and therefor is our ultimate apostle, but also will sing of God’s praise as our ultimate high priest. The writer of Hebrews is proclaiming Christ’s superiority to “both Moses (the Old Covenant epitome of the messenger, or apostle, of God) and Aaron (the first and paradigmatic high priest).”⁹³ The role of Christ in our worship service serves as one who instructs and one who guides, but also one to whom we attribute worship.

Worship in Revelation – the are actually two events that show us a glimpse of worship in eternity. One is in the Book of Revelation, but the is also one in Isaiah when he recalls his vision into heaven. “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!”⁹⁴ This proclamation was going on back then and as we will see in Revelation continues all through eternity. Before we move from this, I want to make sure you understand the significance of this sentence. That is, the holiness of God. There is a huge emphasis here on the holiness of God. It is a Hebrew literary tool of repetition not used in the English language. When there was something of extremely important significance, the word would be repeated. Just as Christ would preface his teachings with “Verily, verily I say to you...” he was implying, “Listen to me, what I have to say is important.” Here, the seraphim emphasized God’s holiness three times,

⁹² Hebrews 2:12, 3:1.

⁹³ Ron Man, *Proclamation and Praise: Hebrews 2:12 and the Christology of Worship* (Eugene, OR: Wipf & Stock Publishers, 2007), 6.

⁹⁴ Isaiah 6:3.

which was the ultimate significance.⁹⁵ They do it again in Revelation, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!”⁹⁶ In both Isaiah and Revelation, we see that all heavenly beings, all humanity and all Creation will proclaim the holiness of God. All created beings, in one way or another will worship God.⁹⁷ The biblical mandate is that our worship should be holy because God is holy. Consecrate your worship. Pray over your corporate worship. Be mindful and make amends with your brother before your worship (Matthew 5:23-24). Our worship of God the Father, God the Son and God the Holy Spirit is a serious event that can be filled with laughter and tears or jubilation and solemnness. These mandates guide our ability to lead in such worship.

Conclusion – Worship of God Almighty is woven through every page of Scripture. In each instance, we can take note of why and how worship is happening. Then, we can take that and add it to our personal worship time or our corporate worship time. It does not have to be a direct duplication or an exact copy of that worship experience but use these instances to help form our worship when God reveals Himself to us through His Word or His divine acts in our lives. There is cause for celebration!

⁹⁵ R.C. Sproul, “The Importance of Holiness,” *The Holiness of God*, A Teaching Series by Dr. R.C. Sproul, Ligonier Ministries, accessed August 30, 2016, http://www.ligonier.org/learn/series/holiness_of_god/the-importance-of-holiness/?

⁹⁶ Revelation 4:8.

⁹⁷ Steve Gregg, ed., *Revelation, Four Views: A Parallel Commentary* (Nashville, Tenn.: T. Nelson Publishers, 1997), 91.

Elements of a Worship Service

Introduction – while we touched on worship in the Gospels, Epistles and Revelation in the last session, it bears taking another, closer look at the early church worship practices. While the New Testament does not give us an order of worship, *per se*, it does provide us with elements of worship that are profitable and suitable for congregational worship. Three Scripture references will be unpacked in this lesson. The first Scripture verse provides a picture of the early Church, the second Scripture provides instruction for the early Church, and the third describes the heart of a worshiper.

Acts 2:42 – “*And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.*” In this description of the early church worship practices, there are three things mentioned related to corporate worship gatherings. 1) They devoted themselves to the apostles’ teaching. The reading of God’s Word and the teaching thereof is the first and foremost aspect of Christian worship. In God’s Word is where He speaks to us and reveals himself to us. Only then can we worship. All other aspects of worship are a reaction to the revealed Word of God. This does not necessarily refer to the preaching, but that God’s Word needs to permeate everything in a worship service. “The activities of the believing community were totally devoted to ‘the apostles teaching’...the preaching of the Word was the centerpiece of every worship service.”⁹⁸ God’s revelation from His Word prompt us to worship.

⁹⁸ MacArthur, *Worship: The Ultimate Priority*, 35.

2) the fellowship, to the breaking of bread. Gathering together in community and serving each other is an act of worship. We have all been gifted to serve the Body of Christ. Serving is worship. Bob Kauflin explains:

Each Sunday I marvel at the variety of ways I'm served by the people in my church. Some arrive early to set up equipment. Others joyfully greet guests at the door. Some serve by receiving the offering and distributing communion. A few women faithfully serve moms with nursing babies. We have children's ministry teachers, vocalists, tech personnel, videographers, projectionists, instrumentalists, welcome-center hosts, van drivers, and more. I walk away encouraged by their example every week...I need to be stirred up regularly. So do you.⁹⁹

Romans 12:2 reiterates that we should present our bodies to service as a spiritual act. The word *λατρεία* (latreia) is translated and used both as “service” and/or “worship.” Our act of service to each other, the Church, is an act of worship, one that we should be performing each Sunday.

3) and the prayers. Our direct communication to the Almighty through prayer can provide a tremendous opportunity to worship. It can be a way to verbalize our wonder and amazement of God, our thanksgiving and anxiety, and our calling and petitions. Why is it that we relegate prayer as a transition between songs or a repetitive recitation for tithes and offerings? “The challenge to many contemporary churches is to give more place to such prayer in their public meetings, to share the vision of the early Christians for the progress of the gospel and the glory of God.”¹⁰⁰ A worship service could be entirely devoted to prayer!

⁹⁹ Bob Kauflin, *True Worshipers: Seeking What Matters to God* (Wheaton, IL: Crossway Books, 2015), 76.

¹⁰⁰ David Peterson, *Engaging God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press Academic, 1992), 158.

Colossians 3:16 – “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.” As we discussed in the previous passage, the Word of God is the premier focal point in our worship services. We are to let it dwell within our hearts, let it be taught to us diligently, and use it to edify and correct us. Then, we can truly worship God for who He is and what He has done in our lives. Another part of the worship service is singing. Throughout the entirety of Scripture, man and all of creation have been singing the praises of God. The morning stars and the heavenly hosts of angels sang, as mentioned in Job 38:7 before time on earth even began. Isaiah depicts the current condition of heavenly praise in Isaiah 6. The Apostle John records the vision of future worship with the “myriads upon myriads” rejoicing in Revelation 4 and 5. The first song of praise was written down in Exodus 15 after the Israelites crossed over the Red Sea and the Egyptian army was swallowed up by the waters. David, Solomon, Asaph, and the Sons of Korah wrote one hundred and fifty songs attributed to the worship of God. Paul wrote down what some believe is an ancient hymn of faith in Philippians 2:6-11. God loves to hear his people, and all of creation, sing.

In one passage in Colossians, the writer lists three types of songs we are to sing. The first is a psalm. Here, Paul is requiring the congregation to sing Scripture. One of the best ways to internalize and memorize Scripture is through song. As a worship leader, we can help our congregations memorize Scripture with the songs we sing. The second type of song is a hymn. Not to be confused with our Classic English hymns, the apostle is imploring the congregation to sing songs of doctrine, or songs that speak of the attributes of God the Father, God the Son and God the Holy Spirit. With these songs, we can teach our congregation about God, His faithfulness, and his mercy. “In the ancient world of the Bible, much of the collecting,

preserving, and spreading of truth was done through song. [They] were meant to be learned by heart and circulated through singing, from person to person.”¹⁰¹ The songs we sing should communicate the truths of Scripture. The last song listed is for us to sing a spiritual song. A quick look back at the Psalms will show that many of the songs of David were filled with emotion directed to God. Some of these were jubilant praise and some of them were sorrowful anxiety. “A vital relationship with the Lord is based on more than head knowledge! He wants to get inside our hearts too – our psyches, our *personas*.”¹⁰² Spiritual songs are our way of conveying feelings to God. These can be songs of praise or rejoicing. They can also be songs of retrospect, which may be sorrowful. Spiritual songs are personal.

These songs mentioned in Colossians only delineate the type of song, not the style of song. There are plenty of books written on the worship wars created due to the style of songs. If there is a commitment to singing songs filled with Scripture, doctrine or truth, and praise, then each congregation can rally around a certain style that fits its character. The most important thing is that each song is held against the light of Scripture to affirm it. Since we are able to teach and affirm who God is through our singing it must be accurate. “We do the greatest service to the next generation of Christians by passing on to them undimmed and undiminished that noble concept of God which we received from our Hebrew and Christian fathers of generations past.”¹⁰³

¹⁰¹ Robert J. Morgan, *Then Sings My Soul: The Story of Our Songs – Drawing Strength from the Great Hymns of Our Faith, Vol 3* (Nashville, TN: Thomas Nelson Publishers, 2011), 10.

¹⁰² Don Wyrzten, *A Musicians Looks at the Psalms: 365 Daily Meditations* (Nashville, TN: B&H Publishing Group, 2004), 29.

¹⁰³ Tozer, *The Knowledge of the Holy*, 4.

Mark 12:41-44 – “And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. And a poor widow came and put into small copper coins, which make a penny. And he called his disciples to him and said to them, ‘Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.’” Giving sacrificially has been an important part of worship since Abel demonstrated it, and then Abraham solidified it in Genesis 14. In the Gospel of Mark, Christ taught his disciples that tithes/offerings are not a checkbox of maintaining Christianity, but a whole life worshiping experience. “Worship...is a series of offerings. We offer ourselves bodily present before God...we offer our voices to God, of combining mind, mind body and will, and we offer something of material wealth as a symbol of the greater gift of ourselves.”¹⁰⁴

I Corinthians 11:24-26 – “and when he had given thanks, he broke it, and said, ‘This is my body which is for you. Do this in remembrance of me.’ In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” While the frequency of the Lord’s Supper might be up for debate, the mandate to partake of it is not. It is commanded to continually remember what Christ has done for us, and do it often. Whether you are a liturgist or not, telling the story of the gospel is something that should be done in our worship services. Taking Communion is a great way to

¹⁰⁴ Michael Walters, *Can’t Wait for Sunday: Leading Your Congregation in Authentic Worship* (Indianapolis, IN: Wesleyan Publishing House, 2006), 185.

remember what Christ has done and worship Him because of it. Partaking in the Lord's Supper is also a prime opportunity to tell non-believers about what Christ has done for them. We should do this, and we should do this often.

Matthew 28:19 – Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Baptism does not make one a Christian but is an outward expression of one's faith. This is to be celebrated by the Christian community and what better way to celebrate than during a worship service. As a church, we are to rally behind those who have made a profession of faith and who have displayed that faith in baptism. Rejoice with them and give God the glory.

Conclusion – these elements can be approached in many different ways during a worship service. Scripture readings from kids, dramas about Bible stories, and choir presentations are all varieties of these elements. Be creative in your approach. Our God is a creative God as is displayed in Creation. When we are creative in our worship, it is like a kid who draws a picture for his/her parents. The dog may look like a cow, and all members of the family may have the same face, but, as parents, we love it. We love that our child created this image just for us. We take and hang it on the refrigerator and display it for all to see. As the child matures, the drawings get better and become more intricate. Our worship is the same way. God loves it, and the more we do it, the better we get.

Lifestyle of Worship

Introduction – The way a worship leader worships outside of the corporate gathering is just as essential as the worship during the corporate gathering. Our ability to lead others in worship stems from our personal, private worship times throughout the week. We lead worship from an overflow. There are several aspects of our personal worship that must be followed in order to exhibit an all-encompassing lifestyle of worship.

Personal Transformation (Becoming Like Christ) – “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. This comes from the Lord who is the Spirit.”¹⁰⁵ One of the most important aspects of the Christian life is the ongoing transformation to become more like Christ. Paul tells the Corinthian church that we are on a process of one glory to another. That is, each step (hardship, miracle, worship experience, etc.) brings us closer to the image of Christ. This is our ultimate goal in the faith. Even though it will not be accomplished until we get to heaven, it is our responsibility to continually renew our minds, as in Romans 12:1, and to have the mind of Christ, as in Philippians 2:5.

Sometimes this can be a completely reflective task. It requires us to look inside ourselves and get rid of the bad and the ugly. We can see the things that need fixed, but it requires God to fix them. Jeremiah tells Israel to “test and examines our way, and return to the LORD!”¹⁰⁶ There is a constant battle from outside sources to pull us in the other direction. “We are often

¹⁰⁵ 2 Corinthians 3:18.

¹⁰⁶ Lamentations 3:40.

proselytized by the majority message of consumerism and materialism that is trying to convert us to a secular lifestyle.”¹⁰⁷ In this difficult task of self-realization, we need to break our bodies of old habits, we need to break our mind of impure thoughts and we need to break our spirit of ego fighting against God.

O Lord, open my lips,

and my mouth will declare your praise.

For you will not delight in sacrifice, or I would give it;

you will not be pleased with a burnt offering.

The sacrifices of God are a broken spirit;

a broken and contrite heart, O God, you will not despise.¹⁰⁸

Thomas À Kempis prayed it this way: “When I consider Thy dignity, O Lord, and mine own vileness, I tremble very exceedingly, and am confounded within myself...teach Thou me the right way.”¹⁰⁹

Biblical Meditation – “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”¹¹⁰ Since Scripture is God-breathed and we know Scripture, then we know the very existence of God and carry him with us wherever we go. Using Scripture to

¹⁰⁷ Patrick Morley, *The Man in the Mirror: Solving the 24 Problems Men Face* (Grand Rapids, MI: Zondervan Publishing House, 1997), 41.

¹⁰⁸ Psalm 51:15-17.

¹⁰⁹ Thomas À Kempis, *The Imitation of Christ* (Scotts Valley, CA: CreatSpace Independent Publishing Platform, 2015), 135.

¹¹⁰ II Timothy 3:16-17.

contemplate, meditate and commit to memory will encompass your life with the breath of God. Doing this “helps and heals the mind while shoring up the soul. It lessens anxiety, reduces stress, and generates peace.”¹¹¹ Internalizing Scripture is a necessity for maintaining a biblical worldview and a lifestyle of worship. It is the foundation by which we live a Christ-centered life.

“Because the Bible is *God’s Word*, it has *eternal relevance*; it speaks to all humankind, in every age and in every culture. Because it is God’s Word, we must listen – and obey.”¹¹²

Worship leaders need to be in the Word throughout the week. This could be dedicated times or spontaneous times. This is how God consistently reveals himself. This is how we will consistently worship through the week. The Psalmist describes God’s Word as one that controls our lives, almost a cause-and-effect relationship. “I have stored up your word in my heart, that I might not sin against you.”¹¹³ “Your word is a lamp to my feet and a light to my path.”¹¹⁴

Putting Scripture to memory will give us guidance and keep us from going against God. “Bible verses, committed to memory and applied by the Holy Spirit, are the most powerful medications in the whole world.”¹¹⁵

¹¹¹ Robert J. Morgan, *Reclaiming the Lost Art of Biblical Meditation: Find True Peace in Jesus* (Nashville, TN: Thomas Nelson Publishing, 2017), 10.

¹¹² Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible*, 2nd ed (Grand Rapids, MI: Zondervan Publishing House, 1993), 17.

¹¹³ Psalm 119:11.

¹¹⁴ Psalm 119:105.

¹¹⁵ Robert J. Morgan, *100 Bible Verse Everyone Should Know by Heart* (Nashville, TN: B & H Publishing Group, 2010), 20.

This, Then, Is How You Should Pray –

Our Father in heaven, hallowed be your name.
Your kingdom come, your will be done, on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debt, as we also have forgiven our debtors.
And lead us not into temptation, but deliver us from evil.¹¹⁶

Christ wants us to pray and he gave us a model for praying. The Gospels mention several times when Christ went away and spent time in prayer. Prayer is our communication with the Father. It brings us to an intimate time with the Creator of the Universe. Prayer also fuels us in our efforts to lead worship. “If we would only spend more time in prayer, there would be more fullness of the Spirit’s power in our work.”¹¹⁷ Jesus spent time in prayer for guidance. He spent time in prayer to voice his concerns. He spent time in prayer to gain strength for what was to come. As worship leaders, we can do the same thing. We need guidance in leading the congregation in corporate worship. We need to give God our concerns with our ministry, with our families, and with our jobs. In fact, many of the Psalms are sung prayers that David had written down were simply his communication to God. They were prayers of praise, prayers of supplication, and prayers of sorrow. Christ’s ministry was filled heavily with healing the sick and restoring the fallen. He was interested in our physical, as well as, our spiritual needs. “The same Jesus who was open to the needs of men, women and children [while] here on earth...now in eternal glory is still open to our needs.”¹¹⁸ The Father wants us to spend time in prayer with him.

¹¹⁶ Matthew 6:9-13.

¹¹⁷ R. A. Torrey, *How to Pray* (Nashville, TN: Baptist Sunday School Board, 1900), 23.

¹¹⁸ Hughes Oliphant Old, *Leading in Prayer: A Workbook for Worship* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 177.

Discipleship – “Go therefor and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”¹¹⁹ Another way to worship Christ with our lives is to make disciples. “A disciple is a follower...a learner...[and] a believer who practices biblical habits that enable him or her to live a Christian life effectively.”¹²⁰ Once we have applied disciplines of the Christian life, we are commanded by Christ to go out and disciple others. As worship leaders, we get to disciple others in our team and the congregation, but there is a difference in discipling a crowd and making a disciple out of one person. Daniel Im describes discipleship as a way to teach others “how to own their faith, spiritually feed themselves, and develop the disciplines needed to continually grow in Christ, no matter how hard running/life gets.”¹²¹ We must first learn how to move from one glory to the next, then we help someone else learn the same.

Conclusion – “The art of Strengthening oneself in the Lord is the greatest of all the spiritual disciplines. Sometime, under guidance of the Great Physician, we have to open ourselves up, take a look, improve ourselves, talk to ourselves, encourage ourselves, make our own changes, remove an infected attitude or an inflamed habit, and help ourselves become healthier.”¹²² It is

¹¹⁹ Matthew 28:19-20.

¹²⁰ Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches That Multiply*, 2nd ed (Nashville, TN: B&H Academic, 2016), 292.

¹²¹ Daniel Im, *No Silver Bullets: 5 Small Shifts That Will Transform Your Ministry* (Nashville, TN: B&H Publishing Group, 2017), 213-214.

¹²² Robert J. Morgan, *Mastering Life: Before It's Too Late* (New York, NY: Howard Books, 2015), 163.

vital that worship leaders maintain a spiritual life, not just on the platform but throughout the week too. We can draw strength on Sunday from our spiritual preparation on Tuesday. Prepare yourself for a lifestyle of worship. The Apostle Paul tells the Philippian church to “let your manner of life be worthy of the gospel of Christ.”¹²³ Worship God with the life you lead.

¹²³ Philippians 1:27.

Worship Ministry

Budgeting

Budgeting does not equate to accounting. You do not have to be a numbers person or be able to differentiate between Profit/Loss margins. Budgeting deals more with forecasting or vision-casting. That is, budgeting requires the person leading the ministry to determine the needs of the overall ministry. This requires a bird's-eye-view of ministry. Budgeting has more to do with ministry vision and purpose than anything. Once you understand the purpose of the ministry, then you can start creating goals to accomplish that purpose.

For instance, let us hypothesize that the purpose of your church's worship ministry is to provide "God-honoring, Gospel-teaching, Heart-ministering worship to everyone who walks through the doors." The leadership of the church feels like having a choir really needs to be part of that equation. To make sure the choir effectively accomplishes the ministry purpose, you have determined you need three things. 1) exceptional repertoire/including tracks – that will minister to the hearts of the congregation and teach them doctrine and Truth, 2) a well-prepared choir – so they are not a distraction and can lead worship when they sing, and 3) a quality sound system – to present the worship songs of the choir clearly and without incident.

Now it is time to sit down and plan budget items. For goal #1, you will need sheet music and rehearsal tracks (for the choir members to take home). You have determined that the choir will introduce a new worship song every month, so you will need to budget for twelve new octavos. Multiply that times the number of people in the choir and you have got your first budget line item. For goal #2, you have decided to purchase the rehearsal tracks for sopranos, altos, tenors and basses. This will allow the choir members to practice outside of the weekly choir rehearsal and will cut down the time needed in choir rehearsal to work on individual parts.

Now choir rehearsal can focus on blend and worship leading techniques (not using books to corporate worship, etc.). Add rehearsal tracks to the budget line item. For goal #3, adding good choir microphones seems to be what is holding back the sound getting to the congregation. Perhaps the current mics are old, or they are not even designed for choir usage.

Another part of budgeting is problem solving. Once you have determined the goals and what aspects of the ministry are important, you have got to figure out the best way to accomplish it. The above scenario covers this type of problem solving. The second side to problem solving is the possibility of determining which of the above scenarios you enact first. There is a good chance that the finance committee has come back with a set amount for your budget, even though you requested more funds. It is up to you to make a way to still accomplish the goals you set for the choir but stay within the budget you have been given. Perhaps the choir sings three current songs this year so that leaves room to purchase rehearsal tracks for the other items. Maybe you forgo purchasing rehearsal tracks this year in lieu of buying good condenser microphones.

Budgeting is rarely cut and dry. Sometimes one has to rework the ideas to fit within the monetary confines that have been given. It might mean tweaking the actual items to something cheaper or waiting until the following year to get it done. Creating and maintaining a budget has everything to do with leadership...casting a vision and implementing it to the best of your ability.

Counseling

One of the most common greeting phrases in the American vernacular is “How’s everything going?”, meaning, “is everything okay in your life right now?”. The typical response is “Oh everything’s good,” whether that is true or not. As a leader in the church, the worship

pastor needs to be interested in the lives of those in the congregation, especially within the worship ministry. Once the worship leader builds a rapport with the members of the team, by spending time with them on a weekly basis, that generic answer progressively changes to actually give detailed information about what is really happening in their lives. It is important to be able to answer and give feedback to those individuals when a situation arises in their lives.

Hopefully the music minister spends time in prayer with the team/choir during rehearsals. How are you going handle it when someone requests prayer for a need that requires guidance? Maybe the pastor is unavailable and there is not a licensed counselor at your church (which is quite probable). Being able to properly respond with love and Scriptural guidance can be very effective until someone with more knowledge and understanding in counseling can be seen.

This session is not be about the specifics of counseling. No one in the local church is expecting the song leader to have the answers of a professional counselor. But it is important to have good resources in the area of counseling for various subject matters. One good resource is *The Quick-Reference Guide Biblical Counseling*. This book, written by Drs Tim Clinton and Ron Hawkins, provides biblical insight and wisdom on forty topics that have a real possibility to occur in the life of a team member. There are also action steps to guide for short-term solutions and long-term care.

As a lay minister, know your limitations.¹²⁴ Again, no one is expecting professional counseling from you, but since God has placed you in this leadership position there will be times when others seek your guidance. Being prepared, knowing proper Scriptures, praying, and

¹²⁴ Clinton and Hawkins, *Biblical Counseling*, 9.

guiding to better resources will help beyond belief. Allow God to use you to help others become more like Christ. We are all on a journey to that end.

Preaching/Teaching

For many, music is their *forte* (no pun intended). They have accepted the call to lead singing and provide a fruitful worship experience for their local congregation. However, being on the leadership team at a church may bear the responsibility of teaching or preaching, to a small group on Sunday nights, or the congregation on Sunday morning, for example. Do not lose heart. You do not have to be a “preacher” to get in front of your congregation and deliver a message full of grace and Truth.

There are many resources available, so someone does not have to create a sermon/lesson from scratch. For sermon preparation “favorable comments from ministers who serve in many different types of churches suggest that the *Pastor’s Annual* provides valuable assistance to many busy pastors as they seek to improve the quality, freshness, and variety of their pulpit ministry.”¹²⁵ The *Pastor’s Annual* provides a Scripture, Illustrations, Points and a limited script to use. It also gives offertory prayer and song selection ideas. The sermon/lessons are themed and follow the calendar year. Another resource is the *Nelson’s Annual Preacher’s Sourcebook* series. This resource offers shortened versions of sermons preached by well-known pastors such as Greg Laurie or Robert Jeffress. The individuals who have provided these sermons “have a common thread woven throughout the fabric of their being – a rock-solid belief in the absolute

¹²⁵ T. T. Crabtree, *The Zondervan 2020 Pastor’s Annual: An Idea and Resource Book* (Grand Rapids, MI: Zondervan Reflective, 2019), Preface.

trustworthiness of God's infallible Word.”¹²⁶ Any of these or other source material would be a great benefit to have and use when the time comes.

If you desire to create a sermon on your own, here are a few guidelines to follow:

Let God Give You A Word

Let God speak to you through your personal worship time in His Word. Make sure His Word is the primary driving force behind the sermon/lesson you are about to present. “And I, when I came to you, brothers, did not come proclaiming to the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified.”¹²⁷

In this passage the Apostle Paul is “beckon[ing a] call for pastoral preachers to make the Word of God primary in preaching content as opposed to the wisdom and ways of man.”¹²⁸ Without the Word of God we are merely motivational speech writers. Allow God to speak to you. As the Apostle Paul also reminds us to, “preach the word, be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.”¹²⁹ There should never be an instance where you cannot pour into others what God is speaking about to you.

Don't Side-Step the Delivery

Yes, the Message you bring is the primary driving force and the only constant in our world.

However, if people will not listen because of the way you present it, retool. “The effectiveness

¹²⁶ O. S. Hawkins, general editor, *Nelson's Annual Preacher's Sourcebook, Vol 4* (Nashville, TN: Thomas Nelson, 2014), Introduction.

¹²⁷ I Corinthians 2:1-2.

¹²⁸ Jim Shaddix, *The Passion Driven Sermon: Changing the Way Pastors Preach and Congregations Listen* (Nashville, TN: Broadman & Holman Publishers, 2003), 9-10.

¹²⁹ II Timothy 4:2.

of our sermons depends on two factors: what we say and how we say it.”¹³⁰ Be thoughtful and creative when preparing a sermon/lesson. Use personal stories to connect the Passage to people, not funny illustrations from a website. The goal is to bridge the Word of God through the context of time and apply it to the lives of those in front of you. Do not make fun of, or belittle, others in this pursuit. Also, self-deprecation speaks volumes, so you do not look like you have it all figured out but instruct with the humility and authority that only comes from Scripture.

¹³⁰ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker Book House, 1980), 191.

Worship Music

Scales, Keys (Key Signatures), & Chords

Music theory is a very daunting subject. There is a substantial amount of information to cover and one piece of information, typically, build off of another piece of information. We are not going to cover the spectrum of music theory in this session but give you the foundation so you can start building on your knowledge as you continue in worship ministry.

The first thing you need to know are the notes on the piano. Look at the illustration below and the corresponding note names associated with each piano key. Now, it is not imperative that one be proficient at playing the piano, this is just a visual aid to help one understand the relationships between the notes. See below illustration:



Illustration 1 (Note Names of the Piano Keyboard)

Notice that there are twelve piano keys from C through B. Each one of the piano keys is a half-step from the next. There is a half-step from G to G[#] (Ab). There is a half-step from D to D[#] (Eb). There is a half-step from E to F. Make sure you understand and memorize the notes on the piano and their half-step relationships. Notice there are no black keys between B-C or E-F (very important). A whole-step is made up of 2 half-steps. Basic math, right? With that knowledge,

one understands that there is a whole step from A to B, a whole step from C to D, and a whole step E to F# (remember two half-steps: E-F and F-F#).

Scales

All scales are made up from a combination of whole-steps and half-steps. The major scale is made up of 2 half-steps and 5 whole-steps in this order:

W — W — H — W — W — W — H

W = Whole-Step

H = Half-Step

Illustration 2 (Major Scale Pattern)

This combination applies for every major scale regardless of the starting note. Two rules to remember: 1) do not mix sharps (#) or flats (b) in the major scales and 2) one cannot repeat a letter or skip a letter in a major scale. Try this combination beginning note is A:

A — B — C[#] — D — E — F[#] — G[#] — A

Illustration 3 (Major Scale - Beginning with the note "A")

Notice that C[#] was used instead of Db. Otherwise the letter C would have been skipped and letter D would have been repeated. Always go in alphabetical order and do not skip or repeat letters. Now, you can create any major scale from any beginning note/pitch. Try one more.

This time the beginning pitch is F[#]:

F[#] — G[#] — A[#] — B — C[#] — D[#] — E[#] — F[#]

Illustration 4 (Major Scale Beginning with F#)

Ok, hopefully you caught it...the note name E[#], instead of using the name F. Just like the black keys on the piano have a sharp and a flat name, there are four white keys on the piano that have alternate names: E (Fb) / F (E[#]) and B (Cb) / C (B[#]). Remember, there are no black keys between these notes, and rules of skipping and repeating letter names apply.

Keys (Key Signatures)

Every major scale is also branded as a “key.” If refers to playing a song in the key of A, they are referring to a piece of music based on the notes in the A major scale. Instead of placing a # of b before each note in a piece of music, the composer will write out the “key signature” at the beginning of each line of music. For instance, if the key is A major, then the composer will put an F#, C# and G# on the lines of the staff to signify the keys and that every time this pitch is to be played/sung it is #.

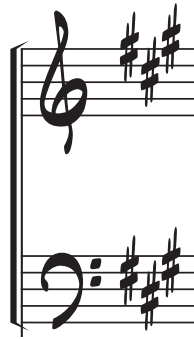


Illustration 5 (Key Signature: A Major)

A major key signature with 3 sharps will always be A major...2 sharps is D major, 5 sharps is B major, and so on. The same is true for flat symbols. Flat symbols and sharp symbols will never be mixed in a key signature. The rules stated above for creating scales will not allow it. Below is the list of keys and their associated key signatures (see Illustration 6)¹³¹:

¹³¹ “Circle of Fifths” illustration, The Jazz Resource, accessed on September 8, 2020, https://www.thejazzresource.com/circle_of_fifths.html.

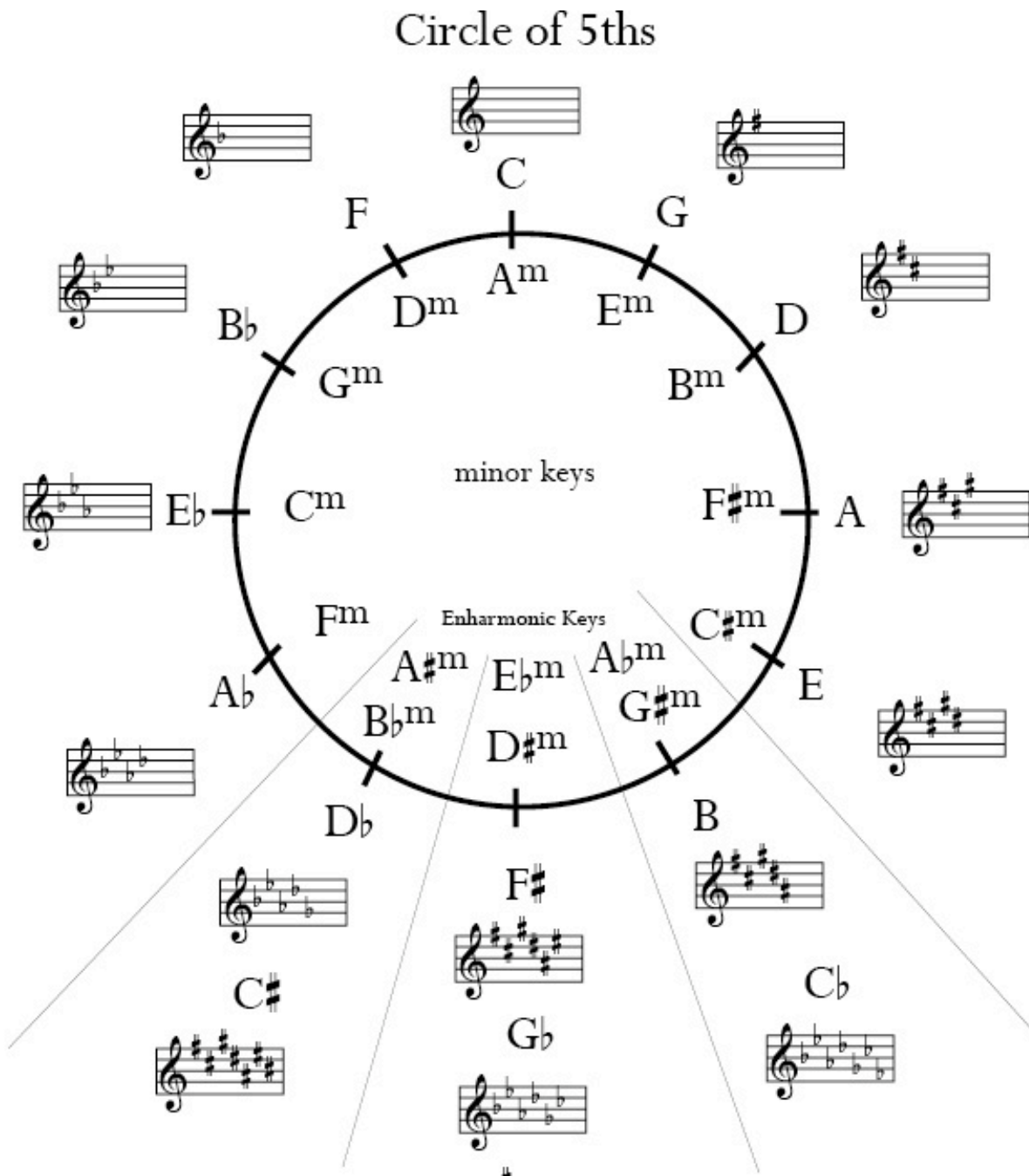


Illustration 6 (Circle of 5ths with Key Signatures)

Minor keys follow the same key signature as major keys, the scales just begin on a different note and follow a different pattern. Minor scales follow this pattern:

W – H – W – W – H – W – W

Illustration 7 (Minor Scale Pattern)

Chords

A chord is a group of three, or more, notes built off an interval of a 3rd (skip a letter note letter name) Ex: C-E-G or B \flat -D-F. There are two types of chords generally associated with worship style music: major and minor chords. To distinguish, major chords sound bright and full while minor chords sound sad and mysterious. This lesson will not address how major and minor (or diminished and augmented) chords are formulated. However, it is important to know which type of chord belongs in each key.

Here are the chords of a major key based on the major scale:

I	ii	iii	IV	V	iv	vii ^o
C	Dm	Em	F	G	Am	Bdim

Illustration 8 (Diatonic Chord Progression - C Major Scale)

Using Roman numeral helps to differentiate between major and minor chords. Notice how the Roman Numerals correspond to a note in the major scale...I = C, ii = D, etc. This pattern is the same for every major key. Every third note of a major scale will provide the foundation (or root) for a minor chord. Every fifth note of a major scale will provide the root for a major chord.

It is important to memorize this pattern and memorize the major scales. Then, if asked, one will know whether to play an A major chord or an A minor chord in the key of G. Sometimes all that is visible on a hand-written chart is A. Plus, there is also the need to recognize, by ear, whether a member of the team is playing the correct chord.

Be able to recognize the key of a piece of music by the grouping of either sharps or flats in the key signature. Be able to list the corresponding scale for they key signature. Be able to confirm whether a chord is major, or minor, based on the major scale root notes. Knowing these things will elevate one's music theory understanding and give confidence in providing instruction to the worship team.

Chord Charts, Lead Sheets, & Nashville Numbers

There are a variety of ways to notate how and when one is to play a song. For millennia, music was simply passed down by aural tradition. Someone would sing/play a song and then teach it to another person for them to memorize. “It was during [Charlemagne’s] reign that Europeans started to make systematic use of music notation.”¹³² It was during this Medieval period that musicians began writing down their creations. While not completely defined, Guido D’Arenzzo is credited with being the father of modern Western music notation. He developed a system so musicians could write down what notes were actually being sung.¹³³

While there are certainly fully orchestrated worship songs that use “grand-staff” style music for accompanying pianists and musicians, a lot of worship teams are using various styles of shortened sheet music. Chord Charts and Lead Sheets are among the most common and deserve the attention of this session.

Chord Charts – sheet music with words and chord names only. See below illustration:

¹³² Kim Forney and Andrew Dell’Antonio, *The Enjoyment of Music: Essential Listening Edition, 4th edition* (New York, NY: W.W. Norton & Company, 2020), 63.

¹³³ Elmer T. Towns and Vernon M. Whaley, *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville, TN: B&H Academic, 2012), 94.

verse 2	His love endures forever. His love endures forever.
G	G/B C
With a mighty hand, and outstretched arm;	His love endures forever. His love endures forever. (repeat)
His love endures forever.	Bridge (a capella)
C2	PreChorus
For the life, that's been reborn;	D/F# C/E D C2
His love endures forever.	Sing praise, sing praise; sing praise sing praise!
D/F# C/E D C2	Chorus
Sing praise, sing praise, sing praise, sing praise!	Tag
Chorus	Outro
G Em7	G /// /// Em7 /// ///
Forever God is faithful, forever God is strong;	Dsus /// /// C2 /// /// G
Dsus C2	
Forever God is with us, forever. (repeat)	

Illustration 9 (Chord Chart - "Forever")

Illustration 9¹³⁴ provides the words of the song and the chords that are to be played when those words are sung. It does not provide notes for singers or any type of lead for instrumentalists. Chord charts provide a concise road map for the entire song. The simplicity of the sheet music has an advantage of not being so busy that musicians get lost with notation, rhythms, or stylistic markings of traditional sheet music. A downside would be that the musician would already need to have known the song to be able to play it. Before rehearsal, he/she would need to sit down and determine rhythms and any instrumental lead parts. More often than not, the singers of your team would need to meet before, or during, rehearsal to determine which notes they are responsible for...as opposed to something rehearsed with a choir where the sheet music notates what the altos are singing. Chord charts are easy to reproduce, depending on the song, and do not require music notation software. They can literally be reproduced with word processing software, as seen in Illustration 9.

¹³⁴ Chris Tomlin, "Forever" from the album *Worship* performed by Michael W. Smith, (Brentwood, TN: Capitol CMG, 2001).

Lead Sheets – sheet music that is a combination of a chord chart and classical style music notation. See below illustration:

Driving rock ♩ = 108

D⁵

Band diamonds muted A.G. lead

sim.

1. I was

1 Verse

D⁵ 1x - muted A.G., pads cont.
2x - Band in - 4 on floor

bur - ied (2.) breath-ing but be-neath not my shame. a - live. Who could All my

5 **Bm**

car - ry that kind of weight. It was my
fail - ures I tried to hide It was my

9 free - dom is all that I know. *prime unis!* The old made

G

D⁵ 1 Band in, 4 on floor

tomb 'til I met You. 2. I was
tomb 'til I met

13 new, Je - sus, when I met

Illustration 10 (Lead Sheet - "Glorious Day")

Lead sheets provide the same information as chord charts (lyrics and chord names) but also provide extensive song mapping and rhythmic notations. In Illustration 10¹³⁵ all of the rhythm

¹³⁵ Jason Ingram, et al., "Glorious Day" from the radio single by Passion/Kristian Stanfill, (Brentwood, TN: Capitol CMG, 2017), pdf lead sheet is used by permission from PraiseCharts.com.

notations and song mapping, that would typically be found in classical style music, are present.

The acoustic guitar rhythm is written out on measure 1 and repeat signs, in measure 16 tell musicians to repeat to measure 5 to sing/play the second verse. Singers also are given exact pitches to sing. The positive side of lead sheets is that most, if not all, information needed for your rhythm section and singers is available to them without having to “learn” the song before “learning” the song with the worship team. The downside of lead sheets is that team members have to know what all of the symbols, rhythms and notes mean. It can be intimidating to someone who has never been involved in reading music. It is like learning another language.

Nashville Numbers – is not necessarily a style of sheet music but more of a way to signify chords based on a number system. See below illustration:

Song For The Broken

Intro $\underline{1 \frac{4}{4}}$ 1 $\underline{1 5}$ 4

√s $\underline{1 \frac{4}{4}}$ 1 $\underline{1 5}$ 1 $\underline{1 \frac{4}{4}}$ 1 $\underline{1 5}$ 1

Cho 6- 4 $\underline{1 \frac{4}{4}}$ 1 6- 4 $\underline{1 \frac{4}{4}}$ $\underline{1 \frac{5}{4}}$

(*) 6- 4 $\underline{1 \frac{4}{4}}$ 1 2- 5
 ~~(1st X only)~~ *1st X only* *Payne*

$\underline{1 \frac{4}{4}}$ 1 :

Bar 6- $\underline{6- \frac{5}{4}}$ 1 1 6- $\underline{6- \frac{5}{4}}$ 1 1 :
 2nd 6- *2 2- 5 5*

~~(scribbled out)~~ *1st X only*

Cho $\underline{6-}$ $\underline{4}$ $\underline{1 \frac{4}{4}}$ 1 6- 4 $\underline{1 \frac{4}{4}}$ $\underline{1 \frac{5}{4}}$
 1st X *(1st X only)*

6- 4 $\underline{1 \frac{4}{4}}$ 1 2- 5
 (1st X only)

$\underline{1 \frac{4}{4}}$ 1 $\underline{1 2}$ $\underline{1 \frac{4}{4}}$ 1 2- 5 1
 1st Cho *LAST NOTE*

1st Cho *LAST NOTE*

Illustration 11 (Nashville Numbers - "Song for the Broken")

Illustration 11¹³⁶ shown here looks much like a lead sheet, as explained previously, except that instead of chord names like E^{sus} or F^{#m7} the composer uses a numbering system. This session will not cover chordal extensions like Eb^{“maj7”} or G^{“2(no3)”} but will adhere strictly with simple major and minor chords. As was stated in a previous session, the major scale is comprised of seven chords, each associated with one of the notes of the scale. Based on where that note appears in the scale, will determine whether or not that chord is major or minor. Since the scale is made up of seven notes, each note gets a number as shown in Illustration 11¹³⁷:



These numbers correspond directly to the Roman Numeral chart seen in Illustration 8. That means 1=I=D, 2=ii=Em, 3=iii=F^{#m}, etc. Now the use of numbers determines the chord played solely based on the key, not the chord name. If there is a case where one of the chords looks like a fraction (1/3), then the top number is the chord played with the right hand and the bottom number is the bass note played with the left hand (Example: 1/3 = D[RH chord]/F[#][LH single bass note]). The downside to this type of sheet music is that your team has to be proficient in knowing the relation of these numbers to all keys. It takes extensive memorizing and practice. The benefit of reading Nashville Numbers allows the band to play in any key without having to

¹³⁶ Used by permission from Don Marsh.

¹³⁷ Tomas Michaud, “D Major Scale” illustration from “How to Play Suspended Chords: Asus4, Esus4 and Dsus4,” accessed Sept 8, 2020, last modified February 22, 2018, <https://www.tomasnichaud.com/suspended-chords/>.

reprint sheet music. For example: print off sheet music for a new song. During rehearsal the alto (who has the solo and lead) remarks that the song seems a little too high for her range. Instead of going back to the office and printing out a different key (assuming the key needed has been purchased) the team can just call out the new key and begin playing immediately.

Look back at Illustration 11. If this song, based on vocalist, ended up in the key of D (see Illustration 12), the first line of the chorus (labeled “Cho”), which is 8 bars/measures, would be played the following way:

2 Chorus

Bm G D $\frac{G}{D}$ D

Bm G D $\frac{G}{D}$ D $\frac{A}{C\#}$

Illustration 13 (Nashville Numbers Conversion from Illustration 11)

There is no right or wrong way to read sheet music. What is important is that the worship leader is able to navigate all forms. More often than not, the team members will not all read sheet music the same. The keyboardist may want a lead sheet (or even grand staff sheet music) because they were classically trained, but your acoustic guitarist wants a chord chart with letter names. During rehearsal the worship leader needs to be able to communicate with each team member effectively and in the musical language that is most comfortable to them. This is not to say that the team cannot be taught the other forms. It is very helpful if the team all reads the music the same and works cohesively.

Acoustic Guitar

The acoustic guitar is a stringed instrument that is played by either plucking the strings individually or strumming them all at the same time (depending on the chord). This type of

stringed instrument has been around for millennia and is mentioned quite frequently in the book of Psalms as a lute. The rise of this type of stringed instrument really came into popularity during the Renaissance Period as a folk instrument. It was easy to transport and could be learned without classical training, since folk music in this time period was still being transferred aurally.

The modern acoustic guitar has five strings consisting of (from low to high): E2, A2, D3, G3, B3, and E4. Side note: The number associated with each string correlates to its pitch placement on the piano, C4 being “Middle C.” Strings can fall into two categories: steel (and even then, there are different categories and varieties) and nylon (typically used for classical guitarist). Choosing strings for the worship atmosphere is a highly subjective. Use what sounds good for the environment and plays well for the guitarist.

The neck of the acoustic guitar is made up of individual metal bars called frets. These frets show the positions associated with a different pitch. Each fret is spaced accordingly so that the fret in front of, or behind, is exactly one half-step from the other. When the bottom string (think low pitch - not physically) is plucked in an opened position (nothing is depressed on the fret board), it resonates the pitch of E2. If the first fret (1) is depressed with a finger (just behind the first metal bar) and re-plucked, it will resonate F2. When the D3 string is plucked with fret 5 depressed (behind the fifth metal bar – in front of the fourth metal bar), it will resonate G3.

Using the four fingers of your hand, pressing down on various strings on various frets will allow chords to resonate. There are scores of pdf documents on the internet that will show a variety of ways (different positions) to play every chord and plenty of videos on the internet with step-by-step instructions on how to place fingers on the fret board. The chords in the key of G major are an excellent place to begin. Most of the chords in this key only require 2-3 fingers per chord while the other strings are played in the open position.

The capo is a tool used by many guitarists and worship leaders to modify the pitch classes of the open strings. Placed on the fret board, the capo will change the pitch of all five strings at the same time. For instance, if placed just behind fret 4, the pitch of each strings will go up four half-steps. This is extremely helpful to allow a guitarist to change the pitches of the strings to resonate alternative notes but still play the familiar chords and key. If a guitarist needs to play a song in B \flat , he/she can place the capo on fret 3 and play in the key of G, while the guitar resonates the pitches in the key of B \flat . The capo now becomes a way to transpose to a different key. Many publishers provide chord charts with capo suggestions and alternative chords (see Illustration 17).¹³⁸

Lead Sheet (SAT)

Glory To God Forever

(based on the recording from the Fee single "Glory To God Forever")
www.praisecharts.com/9232

Key: B \flat
Steve Fee and Vicky Beeching
Arr. by Joel Mott and John Carlson
Orch. by Joel Mott
SATB Vocals by Shane Ohlson

Acoustic Guitar: Capo 3

Alt. Rock ♩ = 81
N.C.

Intro
C₂(no3) G

Full band! El. Gtr. lead

1 Verse
1stx: Ac. gtr, synth, kick on 1/4 notes (bass hold B & fade)
2ndx: All in

Chords: D, Em⁷, C₂(no3), G, D, G⁵, D \sharp , G, C², G, Dsus

3 6

1. Be - fore the world was made, be - fore You spoke it to be,
2. Cre - a - tor, God, You gave me breath, so I could praise.

Illustration 14 ("Glory to God Forever" with Capo Instructions)

¹³⁸ Steve Fee and Vicky Beeching, "Glory to God" from the recorded single by Fee, (Brentwood, TN: Capitol CMG, 2009), pdf lead sheet used by permission from PraiseCharts.com, "acoustic guitar instructions" and "key" were added by this author.

There are a variety of manufactures that produce capos in a variety of shapes, sizes, and uses. Find one that is comfortable and easy to adjust on the guitar.

Piano Hacks

The role of the piano has evolved over that past twenty years. With the addition of other instruments to the platform, the pianist has had to adjust playing style to accommodate and fit within the sound of the overall group. This has been compounded because a lot of current worship repertoire is guitar driven. When the pianist does not provide the melody or provide the driving rhythm, what role does he/she fill? What can he/she do to stay out of the way?

One of the main functions might be to provide chordal foundation. Giving this support allows others to vary with melody and rhythm. A simple method would be to sustain open chords, while other members provide riffs and/or rhythms. Using a simple chord progression of $A_2 - E^{(no3)} - C^\#m^7 - B_{sus}$, here is a suggested open-chord 4 measure (bar) pattern on the piano for left hand/right hand placement (see Illustration 18):

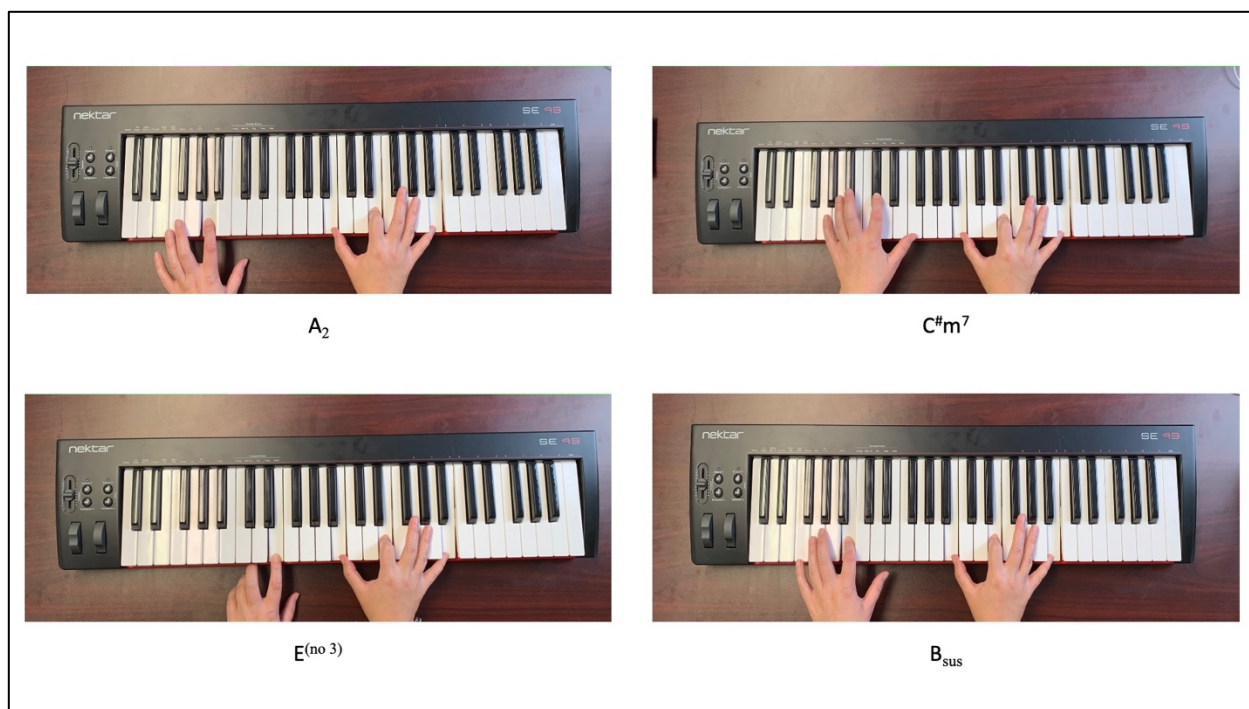


Illustration 15 (Open-Chord Structure Pattern on Piano)

Notice that the left hand follows the root of the chord. What is interesting is that the right hand never changes. This is why: the A_2 chord is comprised of A-B-E (in modern worship music the 3rd is typically left out – unlike contemporary Christian music of the 90’s and early 2000’s where this chord symbol indicated the 1-2-3-5 of the chord be played). The A is covered in the bass, leaving just the B-E. The $E^{(no\ 3)}$ uses only the 1-5 of the chord (no 3rd – $G^\#$). The $C^\#m7$ is made up of the 1-3-5-7 of the chord. However, proper part-writing allows for the omission of 5 ($G^\#$), especially in the case of a dominant 7th chord.¹³⁹ The $C^\#$ is played in the bass, leaving the E and B (or the 3 and 5 of the chord). Finally, the B_{sus} chord uses the 1-4-5 of the chord. In this case, the 5th has been omitted, although it could certainly be played. Since the ear is so in tune with

¹³⁹ Stephen Kostka, Dorothy Payne, and Byron Almén, *Tonal Harmony: with and Introduction to Post-Tonal Music [8th Edition]* (New York, NY: McGraw-Hill Education, 2018), 224.

this tonic scenario, the 5 of the chord (F[#]) has no value to effectively pull the ear back to I. Thus, the right hand remains on E-B.

This chord progression could be played rhythmically in three ways. First, sustained noted over the duration of the chord length, determined by the chord chart or lead sheet. Each time the chord changes, the left and right hands restrike the piano keys and sustain (see first line in Illustration 19. The second bar line provides sustained notes in the bass but allows the piano to pulse the tempo in the right hand. If more rhythm is needed from the piano, consider alternating the E-B pitches with eighth notes in the right hand, as shown in the third bar line. Also note that the left hand is now mimicking the bass guitar/kick drum rhythm as well.

The illustration displays three different rhythmic approaches for playing the chord progression A2, E(no3), C#m7, and B sus on a piano. Each staff is labeled 'Pno.' on the left.

- Staff 1 (Sustained):** Shows sustained chords for each measure. The right hand plays the upper notes (E, B for A2; G, C for E(no3); B, F# for C#m7; A, D for B sus), and the left hand plays the lower notes (A, E for A2; G, C for E(no3); B, F# for C#m7; A, D for B sus).
- Staff 2 (Pulsed Right Hand):** The right hand plays eighth-note chords (dyads) for each measure, while the left hand plays sustained bass notes (A, G, B, A).
- Staff 3 (Rhythmic Left Hand):** Both hands play eighth-note chords for each measure. The right hand plays the upper notes, and the left hand plays the lower notes, mimicking a bass guitar or kick drum pattern.

Illustration 16 (Piano Rhythm Possibilities for Open Chords)

Be patient and observant of all that is going on with the band. Do not fight with each but complement one another.

Arranging (Who Says We Have To Do It That Way)

Arranging is simply modifying an existing piece of music to portray a desired outcome with the tools of the existing worship team. Many worship songs heard on the radio may not be conducive to congregational singing. take the case of Lincoln Brewster's song, "Today Is The Day." This worship song texted was inspired by Psalm 118:24. It is a song that both encourages Truthful worship and aids in memorizing Scripture. The only problem, that some may have, is the extended instrumental, electric guitar solo. There are three options: 1) if there is a talented electric guitarist in your group, let them play it out. 2) give that solo to another instrument, like an alto saxophone, 3) cut those measures out completely, go from the chorus – straight into the bridge.

This scenario not only provides a solution for song structure modification, but also for instrument availability. There are no written rules that require an electric guitar to play that solo. It can be passed to a number of different instrumentalists. Knowing the arsenal available will help determine what modifications need to take place for the songs being implemented. Think outside-the-box on issues that may arise. Just because one church down the road does it a certain way, does not mean your ministry needs to follow suit.

Choir Rehearsals

Before getting into rehearsals, it is important to base all decisions on the mission of the choir. It will gauge the willingness of the choir members. It will aid in music selection. It will also determine the placement within the worship ministry of the church. If the purpose is performance, that will provide certain set of rules and mandates. If the purpose is worship

leading, that opens up another set of expectations and outcomes. Dave Williamson has defined three types of choirs in churches today: 1) the *volunteer* choir – this group comes when they want and put in as much effort as they see fit to handle. 2) the *committed* choir – this group has agreed to each other that they will uphold all of the values the group has set forth. 3) the *called* choir – this group has pledged to God their time, energy, and accolades because He is worthy and provided immeasurable grace. Think of it this way...the *volunteer* choir member has made an agreement only with him/herself to be a part of the choir, the *committed* choir member has made an agreement with the group, and the *called* choir member has made an agreement to God.¹⁴⁰ It is important to have the purpose of the worship-leading choir entrenched in every aspect of the ministry and that each choir member understands why they have agreed to be a part of the ministry.

There are two words that need to be at the forefront of every choir rehearsal: balance and blend. This applies to individual choir members and also to the groups within the choir (sopranos, altos, tenors, and basses). The goal is to have the entire group sound as one cohesive unit. To achieve this requires balance and blend. Rehearsal is not over just because all of the pitches have been learned. Balance and blend also involves vowel sounds, note cut-offs, and composer instituted dynamics. This requires the choir director to have a listening ear. When the choir sings a word, does it sound the same across the group? If not, why? Maybe the end of the word has a “t” sound and it happens at multiple times around the choir room. Spend time rehearsing when to make that “t” sound. If one tenor is heard above the others, instruct (carefully, thoughtfully) the balance within that group. If the melody is in the alto section but

¹⁴⁰ Dave Williamson, *God's Singer: A Guidebook for the Worship Leading Choir in the 21st Century [Director's Edition]* (Nashville, TN: in:ciite media, 2010), 61-67.

cannot be heard, either encourage the altos to sing louder or have the other groups sing softer.

Balance the groups so that each one sounds as one person (not multiple individuals singing) and blend the choir so that each section is heard, and the melody is prominent.

The choir can be a tremendous addition to the worship ministry...to help lead weekly, to introduce new songs, or to provide inspiration with special worship events. When properly prioritized and rehearsed, they will glorify and uplift the name of Jesus to the congregation.

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