Overcoming the Lack of Expressive Worship in the Haitian Seventh-day Adventist Church

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
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Many Haitian Seventh-day Adventist members are not pleased with the Haitian Seventh-day Adventist Church’s lack of expressive worship. According to research, Haitian church members are unable to freely express themselves in corporate worship due to rationalistic, as oppose to kinesthetic worship practices. During worship services, Haitian Seventh-day Adventist members, young and old, are afraid to have an authentic demonstrative worship experience because of “soma phobia,” the fear of letting themselves or their bodies get out of control. Because of a traditional European cultural ethos that still exists, there is a fear that others may look upon them as ungodly. When analyzing the Haitian Seventh-day Adventist Church’s leadership and worship liturgy, it is evident that the church is out of tune with the Haitian culture, which originates from its African roots. In most Haitian Seventh-day Adventist churches, the worship services consist of talking during Sabbath school and conducting other activities. Instead of worshiping God during the three-hour worship service by singing, praying, reading Scripture and preaching, leaders spend more time talking during announcements and addressing irrelevant issues. It is important to note that there is a preconceived idea that people are going to church to receive something from the Lord. However, we do not go to church to receive but to give worship. Worship leaders and pastors must teach the church members to freely and expressively worship the Lord, who is worthy of all worship and praise.
Acknowledgments

I dedicate this project to my Lord and Savior, Jesus Christ. To all Christians, especially to those in the Haitian Seventh-day Adventist Church. It is essential to understand that the Haitian Seventh-day Adventist people have a unique and beautiful culture. To my wife, Christine Valmyr, my mother, Yolette Pierre, my children, family and friends, I thank you all for your selfless love and your support of my calling to the Lord's ministry. Thank you to my mentor, Dr. Crawley, and my reader, Dr. Whaley, for your invaluable efforts, guidance, mentorship, and love to serve, which has led me to this beautiful accomplishment and educational achievement. Special acknowledgment to the members of 7-days Praise and Worship Ministry for your loyal support and endless love in the Body of Christ.
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Chapter 1: Introduction

Most Haitian Seventh-day Adventist churches are disconnecting from their Haitian African culture. As a result, Haitian Seventh-day Adventist Church members do not worship expressively, and many church members, including young people, are complaining of the flat European rationalistic style of worship. Haitian pastors, worship leaders, and staff must aim at reaching the church's cultural kinesthetic expressive style of worship if they are going to keep the people, especially the young adult population, from leaving the church. Therefore, worship leaders, pastors, and staff need to understand the current Haitian African culture that people live in and take the necessary steps to stop them from leaving the Church. By receiving proper training on worship culture, leaders will understand how to teach the people how to praise and worship the Lord within their Haitian culture expressively.

Ministry Context

Pastors and worship leaders who have received the proper training, and those with the knowledge to teach church members to praise and worship the Lord expressively will witness increased membership, attendance, and participation. When the church’s leadership is appropriately and adequately trained in praising and worshiping kinesthetically within their culture, the week-end worship service will become more of an experience with God, which is very appealing to the people of God.

The worship issue seems to be much more complicated than what one may expect. Most Haitian pastors have rejected their Haitian roots and culture because of the hegemony of the Seventh-day Adventist European “Anglo-Saxon's” worship ideology. Unfortunately, they do not
realize that there is a vast difference between worshiping God kinesthetically or rationalistically, and if the Haitian Seventh-day Adventist churches do not address the problem, more people will leave the church either to stay home or go elsewhere. Pastors and worship leaders must intentionally address the church’s need to have better praise and worship experience every spiritual gathering.

Unfortunately, many Haitian pastors and worship leaders are acculturated. They refuse to change their rationalistic teachings and conduct regarding praise and worship services inside the church. They do not pay attention as to whether or not people who come to worship the Lord are satisfied with their worship experience. Regrettably, these leaders feel that there is no need for a “worship revival.” They tend to ignore the fact that “worshiping God” is the church service’s central focus. They do not see the need to prepare the Haitian Seventh-day Adventist church to a much needed transition, and to facilitate an expressive, kinesthetic, spiritual, judgment-free worship environment. Instead, they would rather follow a traditional, rationalistic, European Seventh-day Adventist culture, an old and completely different worship style that the “Anglo-Saxons” brought to Haiti since 1903. This rationalistic worship style is culturally different from the kinesthetic African worship.

Haitian Seventh-day Adventist churches, with their pastors, worship leaders, praise team members, and all who are in charge of the worship service, must embrace and promote a correct theology and worship philosophy, for the sake of their survival. They must know the difference between praising and worshiping God kinesthetically or rationalistically. Leaders need to be willing and open to teaching biblical praise and worship practices, allowing believers to engage in the worship service and have better praise and worship experience.
Worship is fundamental in a believer's life. Whether the worship is conducted corporately or singularly, whether private or public, our attitudes and lives must be significantly different from those who do not worship God. Haitian Seventh-day Adventist churches could be more appealing to the people living in their communities if they would focus on a more thoughtful worship experience. Having a training manual for pastors and worship leaders should improve the church's kinesthetic worship experience, and as a result, church attendance will drastically improve.

Problem Presented

While attending a local Church, located in South Florida, it is apparent that—although it has been around in the community for over 25 years, it seems to have reached a spiritual plateau. The members, including young adults, are displeased, and become lukewarm because of the way it conducts its worship service.

Occasionally, some Haitian pastors and worship leaders would preach on the power of praise and worship. Nevertheless, from their dubious teachings, one can easily infer that their training and understanding of praise and worship is not up to date. The church must update their ancient worship theology and liturgy if they are looking to retain their memberships or add to it. Haitian pastors and worship leaders should be willing to transition from their antiquated European influence to the appropriate Haitian African roots and culture for a proper worship Philosophy. They should receive the proper and necessary training in praise and worship within their culture in order to integrate the young adults and future generation who will be coming to the church.
Purpose Statement

This Doctor of Ministry project aims to bring awareness to the Haitian Seventh-day Adventist church and its congregation about expressive kinesthetic worship, which is an accurate representation of the Haitian African worship culture. There is a crucial need for Sinai French Seventh-day Adventist Church, FL, to eliminate the systemic worship bias, which will create an environment of people who have one common destiny to worship God in Spirit and truth. Supporting the changes and implementing an expressive worship lifestyle will help spread the Gospel more comfortably to the Haitian people.

The current Haitian-American community incorporates young and old individuals. Therefore, changes should occur progressively to avoid alienating the youths, train and inform the older generation to accept the proper way to worship the Lord in the church. For the church leaders to successfully implement the changes and have a long-lasting influence on the Gospel, the church needs to adopt and adapt to the Haitian African culture in a manner acceptable to all Haitian Seventh-day Adventist churches, including the younger generation that represents the future of the church.

Basic Assumptions

God has certain expectations from the people He has created. The Haitian Seventh-day Adventist church must recognize and implement expressive kinesthetic worship because, as we worship, it is crucial to understand that the Haitian African worship culture is not something we do, but it is who we are. After all, we are forcing it because we realize the power that is in it. As
a dominant Haitian Seventh-day Adventist church, Sinai does not meet the expressive kinesthetic worship characteristic.

The study proposes that if the concept of expressive kinesthetic worship is encouraged in this church, then there is a likelihood for more Christian followers, not only in their neighborhood, but in other areas, even other regions of the world. For this, there is a strong need for church leaders to make the proper adjustment in adopting expressive kinesthetic worship, to save the church. A church can only prosper in such a manner if the leaders are willing and able to undergo drastic changes. This idea involves “unending passion for learning about and from people of different cultures and being willing to face and work through their biases.”¹ When the Haitian leaders learn about the core values of the Haitian African culture, then they can develop strategies that they can use to teach believers expressive kinesthetic worship effectively. As a result, worship leaders and pastors can unify the church by adopting a more progressive approach that includes expressive worship, that the youths believe is natural, without neglecting their core doctrines.

Based on the above discussions, this research develops several assumptions. There is an evident worship imbalance at Sinai Seventh-day Adventist Church, which is not a result of the church's deliberate action. Also, there are historical underpinnings to such worship imbalance. Another assumption is that Sinai Seventh-day Adventist Church has failed in its attempts to reflect the community outside its walls by not having a congregation that is free to worship

expressively. Just like many other Haitian SDA churches, Sinai Seventh-day Adventist Church needs to carefully teach and nurture her membership in this matter.

The assumptions consider the problem and the analysis being addressed in the research. The assumption that leaders are not intentionally implementing the current state of expressive worship at the church in the issue under investigation pertains to the church’s internal organization. This research has the potential of posing challenges for the church. If the church is open to expressive worship, this analysis seeks to point out issues keeping certain people from attending and remaining in the church, even though the church is opened to all in the community. The assumption that there has been a failure on the part of the church to bring everyone to worship expressively, which equally proposes an analysis seeking to reveal how the church can change its worship protocol and enhance its efforts to bring everyone on board. Ideally, the church’s goal should be to provide an atmosphere where everyone feels comfortable enough to worship only under the influence of the Holy Spirit.

These various assumptions also point out the research approach that the study adopts. The research questions are addressed from a Haitian Seventh-day Adventist Christian perspective to point out various adopted mechanisms to encourage every believer to join in expressive worship at any Haitian Seventh-day Adventist church world without the various cultural and subcultural differences between them serving as a barrier. The study seeks to outline how cultural and subcultural issues can be effectively addressed through worship ministry in the Christian way of life, which will allow believers to worship the Lord in spirit and truth freely.
Definitions

The purpose of this study is to outline how the Haitian Seventh-day Adventist church can adopt a more expressive “kinesthetic style” of worship. In achieving this purpose, several essential terms will guide the research.

Praise – This word is the act of expressing warm approval, respect or admiration, commendation, laudation. It expresses relief, joy or gratitude and offers a grateful homage in words or songs by singing hymns of praise to God. It is the state of approval or admiration. When we praise, we express approval or admiration of God. We praise to commend or extol God. Believers will offer praises as a grateful homage to God in words or songs that require language and music genres within their culture.²

Worship – This word is the reverent honor and homage that we give to God. It is a formal or ceremonious rendering of honor, adoration and homage to the Most-High. Worship is the object of adoring with reverence or regard. In British culture, it is a title of honor used to address or mention certain magistrates and others of high rank or station (usually preceded by Your, His, or Her). Worship is when believers render religious reverence and homage to God as they feel an adoring reverence or regard for the Lord while attending a divine worship service.³

Culture – This word is the quality in a person or society that arises from a concern for what is regarded as excellent in arts, letters, manners, and scholarly pursuits. It is a particular form or stage of civilization, as that of a particular nation or period. Culture is the behaviors and belief characteristics of a particular social, ethnic, or age group.


³ Ibid.
In anthropology, culture is described as the way of living built up by a group of human beings, transmitted from one generation to another. Culture is the development or improvement of the mind by education or training.\(^4\) When it comes to culture, people tend to attach to their roots no matter where they end up on planet earth. For example, when Haitian people migrate to another part of the world, whether they live in Europe or the Americas, they tend to adopt the same culture back home in a foreign land.

When it comes to Haitian worship, just as Haitian spices are condiments to Haitian cuisine, expressive worship is also important to people of Haitian descent. No matter where they live on the planet, Haitians cannot separate themselves from Haitian food flavors. Likewise, Haitian worship services should be conducted in a language that Haitian people clearly understand, and they must worship within their culture.

*Kinesthetic* – This word relates to a person's awareness of the position and movement of the parts of the body through sensory organs (proprioceptors) in the muscles and joints.\(^5\)

*Rationalistic* – This word is the reliance on reason as the best guide for belief and action. It is the philosophy and theory that reason is being exercised rather than experience. Authority, or spiritual revelation, provides the primary basis for knowledge.\(^6\)

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\(^4\) [https://www.oxforddictionaries.com/definition/english/](https://www.oxforddictionaries.com/definition/english/).

\(^5\) Ibid.

\(^6\) Ibid.
Limitations and Delimitations

The research is limited because the study sample is somewhat small due to the research work focusing on only one church (Sinai Haitian Seventh-day Adventist Church) from which it seeks to make an analysis and present findings. The study range is also not as broad as a more extensive report would require. Since the sample is small, the study's findings can only be generalized about the specific area and cannot be generalized over other regions.

The research scope would only be limited to one particular church in a specific geographic area. The results should only be implemented over the concerned church; however, future studies can use this study's framework for further research or work validation.

Another limitation of the study is using a qualitative research approach instead of a quantitative one. This issue is due to a lack of numerical data from primary sources, which could be scientifically analyzed to provide concrete results. However, using a qualitative research approach is justified because it explains a phenomenon, which is why the church's worship is not reflective of its immediate culture and propositions for change. The research's primary goal is to establish worship principles that can help the Sinai Haitian Seventh-day Adventist Church of Plantation, Florida, work through future problems with worshiping in such an approach that expressive kinesthetic worship is encouraged and taught to all people.

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This research will have a pre-assessment to evaluate the believers’ biblical knowledge of unexpressive “rationalistic” worship vs. expressive “kinesthetic” worship. Pastors, worship leaders, and church members from the Sinai Haitian Seventh-day Adventist church will be surveyed about their current knowledge and understanding of the different worship types.

The post-assessment goal is to teach and train pastors, worship leaders, and staff about different worship types. They will be able to use the study and the training manual, which includes the seven biblical Hebrew principles of praise and worship, to provide a better worship experience for the people of God.

The goal is for leaders to have sufficient knowledge and materials for teaching and influencing Haitian church members on how to freely express themselves as they worship the Lord in “Spirit and in truth.” Expressive kinesthetic worship is contagious. When worshiping the Lord expressively, He will be glorified, and other believers will be drawn to the “Praise Revolution” that will be taking place in the Haitian Seventh-day Adventist church.

**Thesis Statement**

If Haitian Seventh-day Adventist pastors and worship leaders will teach the Haitian church members how to worship within their kinesthetic, Haitian-African expressive roots and culture, believers, young and old, would not quickly leave the church. Instead, there would be significant growth in the congregation. Worship is a lifestyle that must be taught and embraced within a believer's cultural background. For this study to be compelling, the Haitian church pastors, worship leaders, and members must understand the Haitian African culture. They would have to be opened and willing to teach the people the difference between worshiping kinesthetically and rationalistically. The research will develop worship strategies to build a more
Haitian African cultural expressive worship. Hence, the church leadership must incorporate a method to adapt to the new teaching and changes to implant the everlasting importance of the kinesthetic worship for the Haitian Seventh-day Adventist church.
Chapter 2: Conceptual Framework

Literature Review

A literature investigation on effusive praise and worship reveals that much literature from many different scholars has been writing on this subject. The central theme or argument is that praise and worship are powerful tools. The literature review chapter focuses on a wide range of issues related to the thesis project. These issues are critical in understanding worship and culture, emphasizing kinesthetic and rationalistic worship and the worship leader and pastor's role and how they shaped the nature of congregational worship and teaching worship and culture. Consequently, the review will exhaustively discuss these elements to enhance the believer's worship experience with God.

In David Chapman's book, *The Power of Praise and Worship*, he highlights the Seven Hebrew words for praise and describes them in great detail. According to David Chapman, “The believer's and the Church's highest calling is to worship God.”\(^9\) He explained that as believers, we must first enter the house of the Lord with a spirit of thanksgiving. In other words, we must adopt an attitude of thankfulness and gratitude when we come before the King of kings and Lord of lords.\(^10\) The issue is that when we enter the sanctuary, we do not focus on our sinful nature, instead, we must realize how important it is to approach God in a spirit of praise and worship. Therefore, we have no choice but to be thankful and excited to praise and worship the Lord, our Creator.

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\(^10\) Ibid., 62.
In *Weapons of Praise and Worship*, Abimbola Salu describes praise and worship as weapons. In other words, someone who is praising and worshiping the Lord in spirit and truth has turned him/herself into a “weapon of mass destruction.” Salu listed some of those weapons, such as: “The name of Jesus;”\(^1\) “The blood of Jesus;”\(^1\) “The voice of God;”\(^1\) “The flying scrolls of God;”\(^1\) “Pursuing angels or destroying angels;”\(^1\) “Confusion;”\(^1\) “Fasting;”\(^1\) and lastly, “The weapon of praise and worship.”\(^1\)

According to Salu, these weapons come from the Lord, and they are available for warfare against the enemy. Regrettably, praise and worship are the most unused weapons available to Christians. One reason believers refuse to use praise and worship as a weapon is the lack of knowledge and training.

In his book, *The Effect of Praise*, Andrew Wommack describes how effective praise and worship can be as a weapon when they are used the right way. According to Wommack, Satan is continually trying to stop or spoil our praise and worship to the Lord. The devil has been trying

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\(^1\) Ibid., 899.

\(^1\) Ibid., 907.

\(^1\) Ibid., 914.

\(^1\) Ibid., 925.

\(^1\) Ibid., 929.

\(^1\) Ibid., 935.

\(^1\) Ibid., 956-957.
to stop heavenly beings from worshiping the Lord, and now, he is trying to stop us from worshiping God on an individual and corporate level.\textsuperscript{19}

Wommack believes that worship is reserved for God alone.\textsuperscript{20} He also mentions that “Praise is the greatest weapon we have against Satan and his daily onslaught. It makes Satan flee in terror when we begin to praise God because the anointing of God can manifest itself in the absence of opposition from the devil.”\textsuperscript{21} For Christians, praise is spiritual warfare against the enemy, and when engaged in this battle, the enemy does not stand a chance but to flee.

In his book, \textit{The Effective Praise & Worship Leader}, Dr. Ron Kenoly put forth eight keys to lead others. According to Dr. Kenoly, a worship leader is “a facilitator of the activities that take place in the presence of God.”\textsuperscript{22} He explained that the worship leader's “lack of knowledge could prohibit the local church body from attaining a praise and worship experience that is pleasing to God.”\textsuperscript{23}

Pastors and worship leaders must focus on the following eight keys to effectively lead God's people to have better significant praise and worship experience with the Lord:

1) “Be in good standing with the church's leadership.”\textsuperscript{24} One must have a character that is above reproach, and we need to show love and compassion to others consistently.

\textsuperscript{19} Andrew Wommack, \textit{The Effects of Praise} (Harrison House, Shippensburg, PA: 2012), 113-114, Kindle.

\textsuperscript{20} Ibid.

\textsuperscript{21} Ibid., 145-147.

\textsuperscript{22} Ron Kenoly, \textit{The Effective Praise and Worship Leader} (Parsons Publishing House, Tabor, SD: 2008), 23-24, Kindle.

\textsuperscript{23} Ibid., 36-37.

\textsuperscript{24} Ibid., 77.
2) “Have a good knowledge of the Bible.”25 To be a filter between the lyrics and Scripture, we should compare the lyrics of the songs with the Bible to make sure the message is aligned with God’s word.

3) “Have a living testimony.”26 One needs to be a living testimony and share personal experiences with other people, especially non-believers, to let them know about God and what He has done.

4) “Have a disciplined prayer life.”27 One must follow the apostle Paul’s advice to the people of Thessalonica to continually pray without ceasing (1 Thessalonians 5:17).

5) “Be bold in leading worship.”28 As a praise and worship leader, it is essential to establish authority and order in the praise and worship service.

6) “Learn the language of music.”29 Take the time to learn the basic terms and have a basic understanding of music.

7) “Be sensitive to God and His people.”30 One needs to create an environment where people can fellowship and feel the Lord's presence.

8) “Give guidelines and rules.”31 If worship leaders are organized, the worship service will be organized, and the people will have a clear understanding of what is expected of them.

25 Kenoly, 170.

26 Ibid., 213.

27 Ibid., 236.

28 Ibid., 274.

29 Ibid., 352.

30 Ibid., 375.

31 Ibid., 430.
In the early 1900s, The Haitian Seventh-day Adventist church went through an identity crisis. During that time, E. Fawer, an Adventist Minister from Europe, founded the first Haitian Seventh-day Adventist church in Haiti. Seventh-day Adventist publications were introduced on the island of Hispaniola (Haiti).

According to the *Historical Dictionary of the Seventh-day Adventists 2nd edition*, Professor Gary Land records that 40 Haitian people were baptized in the Seventh-day Adventist faith, and shortly after, the church grew to 80 souls accepting the Adventist message. Along with E. Fawer, the European evangelists brought the Seventh-day Adventist Gospel to the Haitian people within their own rationalistic European culture. The Anglo-Saxon culture and the European rationalistic way of worship are different from the Haitian (African) culture and their way of worship. Since the Haitian worship culture deviates from the European rationalistic worship model, the Haitian Seventh-day Adventist church is recommended to adopt a more expressive kinesthetic worship culture to reach the entire Haitian community.

Gary Land believes that after the first Haitian Seventh-day Adventist church was organized in 1907 by this European Adventist minister E. Fawer, his rationalistic worship style came along with it, and the new converts had no other choice but to adopt and embrace his European worship culture. In contrast, the new Seventh-day Adventist believers have rejected the Haitian (African) kinesthetic worship culture.

Since the early 1900s, Haitian Seventh-day Adventist converts have tried to adjust their worship style. They have adopted the new rationalistic worship style both in Haiti and abroad.

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33 Land, 139.
Even though Haitians from other denominations have kept their kinesthetic worship culture and continued to worship God in their “mother's tongue,” the Haitian Seventh-day Adventist believers have rejected their culture, and they have since adopted French as their “mother's tongue.”

This kinesthetic worship identity was lost when the Anglo-Saxon Adventists began to impose their rationalistic culture into the new Haitian converts. As a result, the new believers began to compromise their beliefs and embrace a different culture juxtaposed to their own. As African descendants, Haitian's kinesthetic style of worship was practiced among the Protestants until the European rationalistic worship style was introduced to them.

It should be noted that not all Haitian Protestants adopted the rationalistic way of worship. The new believers were taught to be reverent and not shout or clap their hands when worshiping God. They instilled in them the fear of the body getting out of control. This fear is known as “soma phobia.”

As a result, Haitian Seventh-day Adventist believers have been afraid to worship God in the original Hebrew worship ways, such as Yadah, Todah, Halal, among others. According to the Haitian leaders, expressive worship is not being reasonable. Haitian’s expressive kinesthetic style of worship is too close to “Voodoo” or “witchcraft.” They were taught not to worship God in such a manner. Haitians have been accused of being evil, and because of their expressive kinesthetic style of worship, they accused them of worshiping the devil when they raise their hands, clap, shout, and dance during the worship service.

Unfortunately, many Haitian-American pastors and leaders have fallen into that trap. They try to restrict the effusive kinesthetic worship attitude, and they impose a strict restriction on worshipers who refuse to adhere to their rationalistic style of worship. Some leaders would
even impose sanctions on worshipers who decide to worship the Lord in an expressive
kinesthetic manner.

Professor Pedrito Maynard-Reid, the author of Diverse Worship: African-American,
Caribbean, and Hispanic Perspectives, contributes to the subject of Christian worship. In the
book mentioned above, he explores the multiethnic dimensions of worship by looking at three
specific cultural contexts 1) African-American, 2) the Caribbean, and 3) Hispanic.34

Professor Maynard-Reid has been very modest in his approach to highlight the unique
ways three different ethnic groups (White, Blacks, and Hispanics) worship God within their
respective cultures. He also highlights that others may desire to borrow some African American /
Caribbean worship styles.35

According to Professor Maynard-Reid, God delights in His worshipers. Similar to King
David in 2 Samuel 6:14, there should be no criticism, and there should not be anything wrong
with a believer's methodology of praising and worshiping the Lord for their deeds as well as their
needs.36

In Black Theology, James Cone considers African-American people's history and the
declaration of independence in 1970. The election showed a racist approach to African-American
people. The liberation movements, the churches' response, and the conflict of different churches,
including the Blacks and the Whites, have been of critical importance.37

34 Pedrito Maynard-Reid, Diverse Worship: African-American, Caribbean & Hispanic Perspectives,
(Downers Grove, Ill: InterVarsity Press, 2000), 37, Kindle.

35 Ibid.

36 Ibid., 37.

37 James H. Cone and Gayraud S. Wilmore, Black Theology: A Documentary History (Maryknoll, NY:
In *Sabbath Roots: The African Connection*, C. Bradford asserts that the people who have studied the European Civilization may have been amazed to know the widespread nature and existence of unembellished Christianity in the community of Black Africa. According to Bradford, Black Africans worshiped on the Sabbath, and they believe that God is working in their “Mother Land,” Africa.\(^{38}\) For centuries, according to Bradford, African segregation from Rome's humiliating effect has allowed Africa's people to maintain such spiritual sovereignty.\(^{39}\) As a result, Christianity is exploding in sub-Saharan Africa in particular.\(^{40}\)

Robert Webber's book, *Worship is a Verb*, was one of the earlier texts that dealt with worship theology while emphasizing the biblical focus on worship as a “way-of-life.” In other words, according to Webber, worship is a lifestyle. It is more than merely attending church services.\(^{41}\)

In his book, *Engaging with God: A Biblical Theology of Worship*, Theologian David Peterson has one of the most vital works on worship's fundamental theology.\(^{42}\) Theologian D.A. Carson, the author of *Worship: Adoration and Action*, also set a precedent on the study and presentation of diverse worship theology to the evangelical church.\(^{43}\) These two authors exemplified the reality that prominent theologians saw the Church's growing interest in worship


\(^{39}\) Ibid.

\(^{40}\) Ibid.


and thus demonstrate a need for more theological accuracy in understanding the true meaning of worship. Their works are essential to the general area of worship studies; however, they, unfortunately, do not have a training curriculum for local church leadership.

**History of the Haitian Seventh-day Adventists**

In the early 1900s, French Seventh-day Adventist (SDA) missionaries from Europe arrived on the Caribbean Island coast, called Hispaniola or Haiti. These European missionaries brought the Seventh-day Adventist Sabbath message with them, and they preached it to the Haitian people. Since then, Haitian Seventh-day Adventist churches in Haiti and abroad have adopted an unexpressive European worship style. Instead of an African kinesthetic style of worship, Haitian people have been worshiping the Lord “rationalistically,” similar to the European culture.

The French missionaries have taught Haitian Seventh-day Adventist pastors and leaders how to worship within their culture “rationalistically” because they have “soma phobia.” This idea is the fear of the body getting out of control. They believe that dancing, clapping, hurling, and being exuberant is not worship. This issue has created a worship problem for the Haitian Seventh-day Adventist people who have become reluctant and afraid to express themselves and expressively participate in the worship service.

Regrettably, the Haitian Seventh-day Adventist Church's leadership agrees with the rationalistic, European style of worship. As a result, Haitian Seventh-day Adventist pastors, worship leaders, worshipers, in general, have refrained from being expressive in their worship. They stopped clapping their hands, shouting Hallelujah, and dancing before the Lord and look condescendingly on those who worship the Lord kinesthetically.
This project addresses praise and worship issues and teaches Haitian church leaders how to become more efficient in dealing with worship cultural issues. We do not have to restrict church members from being expressive in their worship, and it is nonbiblical. We cannot reject our expressive kinesthetic worship culture to embrace an unexpressive rationalistic worship style from the European (French missionaries) who taught us their worship ways.

Theological Foundations

God’s ultimate wish is for His people to love and have faith in Him as their Lord. Worship can be experienced on a different level, depending on the worshiper’s relationship with God. Each worship experience may be different from another; however, it must be genuine to have authentic worship with the Creator.

Our worship value to God will be demonstrated in our love, trust, and lifestyle. Worshipers do not need others to help them get ready to praise the Lord. It is the response we give to God for who He is and what He has done in our lives.

Worship in the Old Testament

Worship foundation is evident in the book of Genesis when looking at God and man's relationship. After God made man and woman in His image, He placed them in the Garden as the crown of His creation. He gave them authority over everything, and according to Psalm 8:5, He created man “a little lower than the angels and crowned them with glory and honor” (KJV).

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There was a beautiful worship relationship between God and His children in the beginning. This worship relationship grew daily until the devil came between them and was breached. Sin came into the picture. Our first parents disobeyed God’s command and left God with no choice but to place a barrier and separate Himself from humanity.

The ultimate punishment for sin was death, and Adam and Eve were awaiting their sentence. Nevertheless, there was a plan B. It is called the Redemption plan, which was in place before the earth’s foundation. In His omniscience, God knew that there would forever be a desire to commune with His Creation. Since Adam and Eve were created in God’s image, there was still a need for Adam and Eve to worship their God. To reestablish a worship relationship and not suffer the penalty of sin, which is death, God gave Adam and Eve another opportunity to express their love through sacrifices.

Looking at the first family, we learn that some things are acceptable to God and some are not. Adam and Eve’s sons, born in sin, killed one another because one of their offerings was rejected. According to Genesis 4 verse 3 to 5, “Cain presented some of his crops as a gift to the Lord. Abel also brought a gift—the best portions of his flock’s firstborn lambs. The Lord accepted Abel and his gift, but he did not accept Cain and his gift. This rejection made Cain very angry and looked dejected” (NLT). Cain’s problem was that he did not offer God his best, as did Abel. However, God never abandoned Cain even after he killed his brother.

We should have the right attitude of worship in giving offerings to God. It is important to give God our very best offerings. Jesus described a widow who entered the temple. She dropped

45 Towns and Whaley, 11.

46 Ibid.

47 Unless otherwise noted, all biblical passages referenced are from the King James Bible (Nashville, TN): (Holman Bible Publishers, 1973).
all that she had to live on and was considered to give more than the rich people who were giving lavishly. The woman only had two small coins; nonetheless, her attitude was worth more than the arrogant individuals who gave large amounts of money (Mark 12:41-44 NLT).

Cain did not have the right attitude, and he did not give God his offering in good faith. His attitude was more like the rich, arrogant people in the temple. Cain’s offering was considered to be evil under this generation. As a result, practices such as: “urbanization, agriculture, cattle domestication, music, and metallurgy” were developed.48

Jabal, Jubal, and Tubal-Cain were three brothers who represented worship in the Old Testament.49 Jabal raised cattle and performed burnt offerings of animals. Jubal made musical instruments and was responsible for the “sacrifice of praise”50 through the making and the playing of the flute and harp. Tubal-Cain crafted tools out of bronze and iron for the burnt offerings.

Abraham is called the father of faith because he was very obedient and loyal to God. He worshiped God in spirit and truth. Abraham’s loyalty to God drove him to the point where he was willing to sacrifice his son, Isaac, in obedience to God. When people offer their best to God, He responds by “sharing the Scripture, the Holy Spirit, divine guidance and wisdom.”51 God made an Abrahamic covenant with Abraham due to his worship lifestyle.

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49 Towns and Whaley, 13.

50 Ibid.

According to Worship Through the Ages, Moses was “the most significant Old Testament leader for the people of Israel.” After God appeared to Moses through the burning bush, he became well known for leading God’s people out of bondage. Moses taught us to have patience and listen to God. Moses had a close relationship with the Lord that he trusted him with the task of recording the Ten Commandments on tables.

Worshipers must be patient and have time to listen to God speak to their hearts and wait for God to reveal His plans to them. God provided the following instructions under Moses’ leadership: 1) assembly for worship; 2) instruments for worship; 3) methods of worship; 4) laws for living; 5) laws for giving; 6) laws for property, relationships, and fairness; 7) the yearly feasts; 8) the Sabbath; 9) correct worship times; 10) the tabernacle.

In the Old Testament, God approved for His corporate worship, which took place in the tabernacle. In the “holy tent,” there were the following items: 1) a table, 2) a lampstand, 3) the entrance of the holy tent, 4) an altar for burnt offerings, and 5) the courtyard of the holy tent.

According to Gene Getz, Joshua was “God’s divine and providential” replacement in his time. Moses’ disobedience of hitting the rock the second time instead of speaking to it caused Joshua to take over God’s people's leadership. Similar to crossing the Red Sea, Joshua helped Israel's children cross the Jordan River and entered Jericho's Battle. After Joshua “worshiped the

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52 Towns and Whaley, 18.
53 Ibid., 19.
54 Towns and Whaley.
Captain of the Lord’s Army,”56 with God’s help, he and his men destroyed Jericho's wall with trumpets and praise, and they won the battle of Jericho.

Speaking of worship in the Old Testament, King David developed the most potent worship setting and practices. King David “had a unique and powerful relationship with God”57 and wrote most psalms. Under Asaph’s leadership, King David had many trained musicians for worship in David's Tabernacle. This Davidic worship style may be seen as a worship of the church.58 It consists of “musical prophecy, both vocal and instrumental.”59

Worship in the Second Temple Period

The Second Temple period begins with the Persian period and concludes with the temple's destruction in 70 AD.60 This period spans over five different periods. The temple was rebuilt in Jerusalem around 515 BC; however, it was destroyed by the Roman Empire in AD 70. During that time, there was a significant influence of Hellenism within the Jewish culture. This practice led to the distribution of Scripture throughout the Roman Empire. Because worship was centered in meeting in synagogues, this meeting place became the center of academic and social life for their members, and they eventually were established worldwide.”61

56 Getz, 20.
57 Ibid.
58 Robert Webber, Worship: Old and New (Grand Rapids, MI: Zondervan, 1994), 35.
59 Towns and Whaley, 40.
61 Towns and Whaley, 40.
Worship in the New Testament

Worship was all around Jesus, the son of God, in the New Testament. Sin became so outrageous in the world that people were unable to render a suitable sacrifice. It was time for God to send His only begotten Son, Jesus, to earth and offered Him as the ultimate sacrifice that redeemed humanity from their fallen state.

Jesus reestablished the worship relationship with His Father and us. Through His intimate relationship with God, Jesus was obedient, and He loved unconditionally to remain in a perfect worship relationship with His Father. Jesus was often found alone, praying to the Father, which kept that worship relationship alive. Although Jesus was tempted in every way, He never sinned (Hebrews 4:15). Jesus brought a New Covenant as He became “our tabernacle.” Jesus became the “eternal sacrifice.” Through His eternal sacrifice, the “required sacrifice of an animal” was eliminated. As a result, there is forgiveness of sin and a path to unhindered worship of God.

Worship in the First Century Through Fifth Century

There was corporate worship in the Jewish synagogues beginning from the First Century, around the Roman Empire. At that time, Christianity became part of Judaism, and because of the “secrecy of worship,” the Roman governor wrote a Letter to Pliny to find out what the

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62 Towns and Whaley, 49.
63 Ibid.
64 Ibid.
65 Webber, Worship: Old and New, 85.
Christians were doing during the time of worship. During that same period, the Didache was written. Justin Martyr, who wrote “The First Apology,” gave the early church information about Christian worship structure and meaning.

The worship service was two-fold. The first part of the worship was based on God's Word, and the second part of the service was based on the Lord’s Supper. Between the first through the fifth century, worship was based on the biblical structure. Worship music was from hymns based on “theology and evangelism.” According to Webber, “The centrality of the Scriptures and prayer were some of the attributes of worshiping in the synagogue.” Eucharist or the Lord’s Supper was used to remember Christ’s death. Baptism, “the washing of rebirth and renewal by the Holy Spirit,” was also an essential worship component during that time.

Worship in the Medieval Period and the Reformation

The most extended period in Christian history was the Middle Ages. This period is one of the most challenging times to grasp and interpret.” During this period, the monasticism movement became popular as many monks and popes began coming out. In Italy, Francis of Assisi was a monk and a key leader in his native country’s reform movement.

66 Webber, *Worship: Old and New*.
67 Ibid., 77.
68 Ibid, 85.
69 Towns and Whaley, 85.
71 Towns and Whaley, 89.
and songs in the people's language to set to popular melodies. The church's worship practices were declining, and a reformation was needed before the Reformation of Martin Luther and others.

The face of the Reformation was a monk from Wittenberg, Martin Luther. He challenged the pope and the Catholic Church’s religious control over the Christian world with his famous posting of the 95 theses on the church door in Wittenberg. Ulrich Zwingli, John Calvin, John Knox, and the Anabaptists are other Reformists who also challenged the church because they believed that worship should be based on God's Word.

**Worship in the Seventeenth and Eighteenth Centuries**

Preachers, such as The Wesley brothers (John and Charles Wesley), Jonathan Edwards, and George Whitefield, led the Great Awakening in England and America. This movement changed the churches’ character because the music was renewed, and the church was spiritually transformed.

John and Charles Wesley wrote over 6,500 hymns which stressed “God’s ability to identify with humans as a loving heavenly Father.” Isaac Watts was a preacher whose hymns revealed the theology of his sermons. He was viewed as “the father of English hymnody.”

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72 Towns and Whaley.
73 Ibid., 107.
74 Ibid., 102.
75 Ibid., 114.
76 Ibid., 123.
77 Ibid., 120.
Watts believed that music “should express the gospel of the New Testament regardless of the musical or the literary form.”

Worship in the Nineteenth Century

The British and the Foreign Bible Society worked hard, along with other organizations, spreading the Gospel during the 19th Century, also called the Protestant Century. Other organizations like the American Bible Society, the Sunday School Union, and the American Board of Commissioners of Foreign Missions also contributed to the movement.

During that time, beginning with Timothy Dwight at Yale College, the concept of “revivals” was established. James McGready established the Cane Ridge Revival, an important camp meeting, which took place in Cane Ridge, Kentucky, and became part of the Second Great Awakening. This meeting took place to reverse the evil being done in the community.

Francis Scott Key was the leader of The American Sunday School Union. The Sunday School Movement promoted “Christian education for children.” Only a few public schools around that time and Sunday Schools became places where people were educated. Through the

78 Towns and Whaley, 120.


80 Christianity.com, “19th Century.”


82 Towns and Whaley, 162.
Sunday School Movement, Charles Mason became a great composer this movement, where many songs came alive.

Thomas Hastings was a music evangelist who created the “Finney Songbooks and a “creative worship order.”

Charles Finney used altar calls, where people would receive prayer for salvation. This move gave birth to the Finney Revivals.

The Laymen’s Prayer Revival by Dwight L. Moody and Ira Sankey was born separately from the three Great Awakening. Its purpose was for churches to come together for prayer concerts. Ira Sankey is believed to be the father of gospel music and gave birth to gospel song creation. Due to his efforts, two gospel songwriters were developed, Phillip and Lucy Bliss.

Worship in the Early to Mid-Twentieth Century

The Welsh Revival was the most extensive Christian revival in Wales during the early part of the 20th century. The Welsh Revival was led by Evan Roberts, who spread the Gospel through preaching and singing. As a result, people became more sensitive to the Holy Spirit. In 1903, Joseph Jenkins, a Methodist preacher, arranged a conference to deepen our loyalty to Christ in New Quay.

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83 Towns and Whaley, 168.

84 Ibid., 164-165.

85 Ibid.

86 Ibid., 210.

87 Ibid., 208

William J. Seymour, an African-American preacher, led the Azusa Street Revival of 1906 in Los Angeles, originally from the Pentecost Movement. Physical healing miracles, dramatic worship services, speaking in tongues, and inter-racial worship experienced during the services.

During the Great Revival Campaigns, there was rapid growth that “experience a huge harvest of souls” throughout the United States. Mordecai Ham, a prominent evangelist in the South, led many individuals to confess their sins. Canadian pastor Oswald J. Smith founded The People’s Church in Toronto and wrote 35 books, translated into 128 languages and 1,200 poems, of which 100 have been set to music.

Thomas Dorsey was known as “the father of black gospel music.” Dorsey had developed his style of music known as “Dorseys.” Other Gospel music styles, such as traditional gospel, Southern Gospel, and Black Gospel, began to emerge.

Worship music became expressive with a choir and an organ. The media, such as radio and television programs, began to play a huge part in spreading the Gospel throughout the land.

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91 Towns and Whaley, 235.


94 Ibid.

95 Towns and Whaley, 252-253.
Worship in the Late Twentieth and Early Twenty-First Centuries

There was a need for institutions to properly train individuals for the fast-growing evangelical movement during the 1940s and 1950s.\textsuperscript{96} Groups established Bible and Christian liberal arts colleges such as Wheaton College and John Brown University.\textsuperscript{97} In two ways, the Bible College Movement impacted and changed the worship practices: 1) the colleges were used as “training grounds for evangelical music directors” and 2) the colleges were “published gospel music.”\textsuperscript{98}

Billy Graham was the first full-time staff member of “Youth for Christ Rallies,” which “taught evangelism and discipleship through short, energetic compositions.”\textsuperscript{99} The rallies changed worship by “introducing short, easy to sing, highly popular gospel choruses.”\textsuperscript{100} Since 1944, those rallies took place in the United States, Canada, and England, and they were used as a tool of evangelism for young people.

Chuck Smith, a West Coast pastor, preached on beaches and baptized hundreds.\textsuperscript{101} He offered tireless efforts to the Jesus Movement Awakening. That movement targeted hippies, the

\textsuperscript{96} Towns and Whaley, 280.
\textsuperscript{97} Ibid.
\textsuperscript{98} Ibid., 280-281.
\textsuperscript{99} Ibid., 288.
\textsuperscript{100} Ibid., 287.
\textsuperscript{101} Ibid., 299.
homeless, and drug addicts. It also emphasized confession of sin, repentance, and commitment to the Gospel.

In 1970, the Asbury College Revival in Wilmore, Kentucky, was one of the most remarkable revivals on college campuses. The revival spread throughout the entire county. During Promise Keepers Revival, 4,200 men gathered on the University of Colorado campus to declare their faith in Jesus Christ. The number grew to 50,000 men in every state and 16 nations. By 2000, the Promise Keepers' attendance and membership are said to be 6,000,000. By that time, worship music began to drift towards the Contemporary movement.

In the 1970s, Contemporary Christian Music Artists helped developed Christian music into one of the most vital music genres in the secular music industry. They have created “cross-over” music for the secular markets, and publishing companies began to buy portions of the major Christian music publishing companies.

The Worship practices will always change to become culturally diverse for the next generation. Modern-day worship is heard and seen in the music produced by artists such as Toby Mac, Kirk Franklin, Tasha Cobbs, Travis Greene, Psalmtst Raine, Richard, and

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102 Towns and Whaley, 297.
103 Ibid., 296-297.
105 Towns and Whaley, 350.
106 Ibid.
107 Ibid., 345.
108 Ibid.
109 Ibid., 362.
Smallwood. A praise and worship team with a full live band is a typical image of the worship setting in most churches today. The “praise and worship movement”\textsuperscript{110} have churches leaving hymns singing short songs and choruses.

\textbf{The Bible and the Role of Praise and Worship}

Whether in the Old Testament or the New Testament, praise and worship can be found in the Bible, especially in the book of Psalms. Almost all of the book of Psalms is about praising and worshiping God. However, the Haitian-American pastors and leaders are aware of the Bible's teaching of raising our hands (Yadah, Towdah), clapping (Zamar), shouting (Shabach), and dancing (Halal) before the Lord similar to King David (1 Samuel 16). The leadership does not seem to follow the praise and worship teachings of the Bible; instead, they prefer to follow human traditions. Consequently, the Haitian SDA church has been suffering from a lack of worship.

Over the years, the influence of worship on the evangelical community has changed dramatically. Many churches, especially the Haitian Seventh-day Adventist churches, do not fulfill the Lord's command to worship in spirit and truth. Worship leaders have a significant role in the ministry that has not been shared with believers since the Haitian Seventh-day Adventist church exists.

According to Scripture, worship is a lifestyle, and it is essential for the living soul to worship the Lord. One of the top priorities for the Haitian-American pastors and leaders is to

\textsuperscript{110} Towns and Whaley, 371.
train the leaders to worship in their Haitian culture and equip them with the knowledge to teach others how to worship God expressively in their “mother's tongue properly.” Church leaders need to focus more on cultural praise and worship style to have a more effective worship service. This would allow church members to be more connected while praising and worshiping the Lord.

In worship theology, the church has witnessed a tremendous increase in North America's interest from 1980 to 2010. Today, Church leaders do not have adequate training curricula specifically available and accessible to the local church leaders for training their congregational worship leaders. Between 1980 and 2012, biblical theology studies focused on worship have set a precedent for emphasizing worship as a central concern of God. Therefore, our worship will be the central focus and practice for God's people.

During the 1960s, the significant changes in worship began to accelerate. James F. White, a liturgical scholar of Methodist Notre Dame, wrote The Worldliness of Worship as early as 1967. This event noted the beginning rumblings of change in worship coming to North American church worship. In 1989, White released his observations on Protestant Worship: Traditions in Transition. This volume notes the challenges congregants were beginning to have with 'conventional' thinking related to worship theology.

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In 1993, Dr. John Piper finished his essential book on the Church and Missions, *Let the Nations Be Glad*. According to Dr. Piper, “missions exist because worship does not.” However, the reason missions exist is because Jesus commended it. In 1986, Piper published his well-known book, *Desiring God: Meditations of a Christian Hedonist*, which is not considered a book on worship. However, this book presses the issue of delighting in God and mentions that worship's focus must be the believer's chief duty.

Dr. Piper then published one of the best theological overviews of New Testament worship teaching in his book entitled *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*. During that period, it is noticeable that Henry Blackaby released, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God* with the Southern Baptist's publishing house, Broadman & Holman. Although these books investigate the breadth and need for a theology of worship, they still do not provide specific curricula for training local congregational worship leaders.

It should be noted that many evangelicals were worried over emerging theological shifts coming from the assaults of mainstream culture's rationalism and modernity and the emerging post-modern thinking. Out of these concerns, several theological works on God's person and His

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114 Ibid.


truth were written and impacted worship studies' general field. These include David Wells' *No Place for Truth: Or Whatever Happened to Evangelical Theology* (1993).\(^\text{118}\) Mark Noll's classic work, *The Scandal of the Evangelical Mind* (1994).\(^\text{119}\)

Bruce Ware wrote two books in this area; *Their God is Too Small* (2003)\(^\text{120}\) and *God's Greater Glory* (2004).\(^\text{121}\) James K. A. Smith also has two works. *Who is Afraid of Postmodernism?* (2006),\(^\text{122}\) Furthermore, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (2009).\(^\text{123}\) Roger Lundin wrote, *Believing Again* (2009).\(^\text{124}\)

According to Francis Schaeffer, these works are significant for providing a basis for theological truth in general and a theological basis for the foundations of worshiping a “God who is there, which is the absolute cornerstone of worship.”\(^\text{125}\) However, these works did not provide a specific body of curricula for discipling congregational worship leadership in and of themselves.


\(^{120}\) Bruce A. Ware, *Their God Is Too Small: Open Theism and the Undermining of Confidence in God* (Wheaton, Ill: Crossway Books, 2003), 43.


\(^{123}\) Roger Lundin, *Believing Again: Doubt and Faith in a Secular Age* (Grand Rapids, MI: Baker Academic, 2009), 11.

\(^{124}\) Ibid.

The church seems to struggle. Congregants are pressing for more culturally relevant worship liturgies and expressions in their congregations. The Western Churches are increasing focus on worship in general, which continued to motivate more good work in the study of worship theology.

In his book, *The Wonder of Worship*, Dr. Ron Allen did excellent work on worship's critical theological issues.\(^ {126}\) Dr. John Jefferson Davis of Gordon-Conwell Theological Seminary also did a fantastic job in his book, *Worship and the Reality of God*.\(^ {127}\) Their studies have given the church a couple of tools that can provide excellent exegetical studies and serve well to train worship leaders.

Several vital works have appeared over the last twenty-five years through applied theological studies related to worship. Those works may be applied to a curriculum for discipling worship leaders. Biblical and theological studies have dealt with the fact that worship is central in every book of the Bible. Therefore, these works directly impact worshipping studies in general and explicitly disciplining worship leadership.

Books such as Dr. Barry Liesch's *People in the Presence of God*,\(^ {128}\) Dr. Noel Due's *Created for Worship*,\(^ {129}\) Dr. Allen P. Ross's, *Recalling the Hope of Glory*,\(^ {130}\) and Dr. Vernon M.

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129 Noel Due, *Created for Worship: From Genesis to Revelation to You* (Fearn, Ross-Shire, Scotland: Christian Focus, 2005), 87.

130 Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel academic, 2006), 43.
Whaley's *Called to Worship*,\(^{131}\) have all been instrumental in praise and worship and have maximized ministerial studies, particularly Doctor of Ministry writing projects. There was only one in the sampling of those that followed in the 1980s and 1990s. However, after 2000, there was a significant increase in the number of theses.

**Theoretical Foundations**

Worship of the Church

The following is excerpted from *Doxology and Theology: How the Gospel Forms the Worship Leader*. We see a longing in the church for theological worshipers with a blazing passion for the truth and the glory of God. Worship should not be driven by pragmatism, but the word should inform it of God. In worship, there must be a connubial relationship between theology and doxology. Worship leaders are called men and women who pursue and practice biblical worship. These people are also called to lead their churches to the same biblical worship practice.

Psalm 96 is a microcosm of some crucial perspectives of worship in Scripture. According to Psalm 96, there must be five marks of the church's worship. First, the worship of the church must be “God-centered.” This psalm was written first for God's covenant people to enter the Ark of the Covenant into Jerusalem (1 Chronicles 16). This psalm shapes the doxology and theology of the worship leader, including the church's mission.

It reads, “Oh 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. Declare his glory among the nations, his

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marvelous works among all the peoples! These are six imperatives commanded by God, through the psalmist, which includes three calls to “sing to the Lord,” one call to “bless his name,” and one call to “tell of his salvation from day to day,” and lastly to “declare his glory among the nations.”

The psalm itself is modeling this worshipful response for us as the people of God. What kind of singing is called for in the commands to sing? Who should be singing? What types of songs are decreed? The church's worship should be marked by a God-centered, Trinitarian, and gospel emphasis.

It was not our idea to sing corporately. We sing because God wants His people to sing to Him. What kind of singing is called for? “Sing to the Lord” is a command. When the church is gathered together in the name of God, only singing which glorifies Him is appropriate. Since God has commanded us to sing, He will also determine what kind of songs we will sing and how we should be singing those songs. We are to sing to Him and for Him. Our songs are not meant to be entertainment or a distraction from God. As God's people, the primary content of our songs is “psalms, hymns, and spiritual songs” (Eph. 5:19; Col. 3:16).

Our worship should be expressive of what God has done for us and less of what we will do for Him. The worship leader is often tasked with choosing the songs to be sung in the church, so this task must be done with great intention and care. Mark Dever and Paul Alexander give this advice to pastors and worship leaders: “As the main teaching pastor or worship leader, it is your responsibility to shepherd the congregation into the green pastures of God-centered, gospel centered songs, and away from the arid plains of theological vacuity, meditations on human experience, and emotional frenzy.”132

Weightlessness is a result of deficient theological perspectives. From preaching to singing, when we develop an anthropocentric (man-centered) view of worship, rather than a theocentric (God-centered) view of worship, our worship will become ineffective.

The aim is to propose that as we call our congregations' attention first to God and His revelation, man's needs will ultimately be addressed. The proposal is not that addressing the need of humanity is irrelevant. Edification of the church, evangelism, and disciple-making is all benefits and goals of God-centered worship.

Psalm 96 models a God-centered view of worship that edifies hearers by reminding them of salvation while also producing an evangelistic effect. The psalm says that we are supposed to sing new songs (Tehilah). The church has been given a song to sing, and it is a song of salvation.

As God's people, pastors, and worship leaders, we are meant to be continually writing new songs that confess the tenets of our faith in fresh, creative, and meaningful ways. However, new songs are not an end in themselves. The “old song informs the “new song” we sing, and it looks with anticipation toward the new song we will be singing in heaven (Rev. 5:8-10).

Songs are a regular part of a worship leader's ministry. The worship leader needs to learn from the songs of church history and be informed by the men and women of God who have penned the church's hymnals. Through the lens of the past and with an eye to the future, we find our songwriting place.

Who is to sing this new song? “All the earth” is summoned to sing the praises of God and to bless His name. We do not worship in isolation, drawing a circle around ourselves and imagining it is just “God and me.” Corporate worship in the church serves as a prosperous time for people to practice Colossians 3:16, as we teach one another with psalms, hymns, and spiritual songs. Far too often, the singing of modern churches is focused more on the sound of the
instruments than on the sound of gathered voices raised in proclaiming God's worship, but it does not mean that we should not worship God without any instrument.

We are a people formed by the Word of God, and it is His Word that calls us to worship. The worship of the church should biblically sound. Worship leaders ought to come to lead the people of God with their musical instruments in one hand and a Bible in the other. They must know how to use both weapons, the Bible and the musical instrument, very well. It should be noted that we see a fascinating overtone in this psalm about God's character and nature, in that it calls us to Trinitarian singing. The only element needed for congregational worship to occur is God's Word laid open among His people.

Three times, the psalmist calls us to sing to the Lord. Immediately, we cannot help but suppose that there is a method to the refrain and intentionality in the redundancy. The great Puritan pastor, Charles Spurgeon, said, “Thrice is the name of the Lord repeated, and not without meaning. The sacred fire of adoration only burns with vehement flame where the Trinity is believed in and beloved.”

With this passionate exposition, we are reminded that we are a people who worship the Father through the Son, by the spirit. Apart from the revelation and initiation of the Trinity, worship is impossible. Far too often, we overlook the importance of this fact. Without the wisdom of the Father, the Son's work, and the presence of the Holy Spirit, we cannot truly worship God.

There is a grave difference between knowing about God and knowing God. We do not pursue theology as an end in itself. This idea would be the pursuit of knowledge rather than the

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pursuit of God. John Piper states, “if we just know Him in our minds, we are not doing anything different than the devil. The devil is one of the most theological, orthodox beings in the universe. He just hates what he knows about God.”\textsuperscript{134} Our tendency is aimed at the information in theological discussions, and we forget that our final objective should be communion with God.

Doxology is informed by divine revelation. It is the chief end of theology, and theology should shape our doxology. Christian worship is built upon, shaped by, and saturated with Scripture. Our beliefs and convictions about God serve as the foundation for worship for the worship leader. Our love for the word of God is a primary requirement for worship. Without a vivid belief in God's word's inerrancy and sufficiency, our services and our lives will never find the rhythm of worship, which is a revelation and response of our beliefs about God's revelation, which dictates our response.

According to John Piper, “worship serves doxology.”\textsuperscript{135} Worship leaders must be theologians who lead the people of God in the worship of God. Above all things, they must be men and women who pursue growth in the grace and knowledge of God through immersion in the Bible. Contrary to popular beliefs, theology is not reserved for academia and people in ivory towers; it is for us.

Worship leaders should be theologians because their theology will inform their song choices. What they believe about God shapes their worship of God. It will also impact the liturgy to write, the choice of Scripture to read, among other things. If they do not carefully consider who God is and who they are as God's people, the worship services will be superfluous and clumsy.

\textsuperscript{134} Piper, \textit{We Are Not Professionals}, 92.

\textsuperscript{135} Ibid., 98.
Doxology without theology is an impossibility because theology informs doxology. The Haitian Seventh-day Adventist church's worship is not what it is supposed to be. It is not where it should be, nor at the level it should be.

Worship leaders need to have a robust and growing theology. Apart from the revelation of God, worship does not exist. If we know nothing of God, His greatness, His holiness, His goodness, His Gospel, we have no reason to worship Him. If we do not believe in a sinless Christ's substitutionary death, we have no reason to worship Him. If we have no understanding of the Holy Spirit's person and work, we forsake His role in illuminating truth and leading man. Without a deep and growing understanding of biblical truth, our worship will be uninformed and weightless.

As pastors and worship leaders are infused with Scripture, God's worship becomes vibrant and filled with solemnness. It becomes gospel-soaked, powerful, and beautiful. The pastor and the worship leader's role and responsibility are to remember the Gospel and remind others of it. The songs decreed by Psalm 96 are telling of His salvation, declaring His glory, and declaring His marvelous works. When gospel-reminding becomes expected in the culture of our churches, we will be people who are rooted and grounded firmly in our identity. We will have no problem worshiping God within our culture, with our instruments, and in our mother's tongue.

God is an all-powerful, all-knowing, and all-sovereign God who created us in His image. By Adam's sin, we inherited sin and thus were once an enemy of God. However, God, being rich in mercy and love, sent His only Son Jesus to bear the punishment of our sins. In this manner, we have been set free, reconciled to God by Jesus. We are no longer an enemy of God but now a child of God. When we repent and believe in Jesus that by faith and God's grace alone, we are saved, we can begin to rejoice and worship Him in spirit and truth.
Theology propels doxology, and it prompts our hearts to pursue the truth passionately. The more we come to know God, the more we long to know and worship Him. The more knowledge we have of God, the more we want to know Him. There is no end to the rhythm of revelation and response.

Within the context of corporate worship, we have a unique opportunity to “tell of His salvation day after day.” Through the use of singing, praying, confessing, praising, and greeting, we can tell of the salvation of God to one another and to especially those who are non-believers.

Tullian Tchividjian encourages us to remember that “once God rescues sinners. His plan is not to steer them beyond the gospel, but to move them more deeply into it.” Worship leaders are no exception. We need to be daily reminded of, called to, and immersed into the Gospel. The more the Gospel permeates our hearts, the more we can lead the church to find its sufficiency and beauty. We sing to one another the Gospel, reminding us of who we are in Christ.

Psalm 96 continues: “For great is the Lord, and greatly to be praised; He is to be feared above all gods. All the gods of the peoples are worthless idols, but the Lord made the heavens. Splendor and majesty are before Him; strength and beauty are in His sanctuary. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength! Ascribe to the Lord the glory due to His name; bring an offering and come into His courts! Worship the Lord in the splendor of holiness; tremble before Him, all the earth!” (Psalm 96:4-9).

With a cursory look at the text, we find a list of virtues pointing to the character of God: God is great and worthy of worship; He is the only true God, the God of creation; He is majestic, strong, beautiful, glorious; He is worthy of the offering; He is holy.

\[\text{Boswell, 14.}\]
The primary reason the church gathers is to glorify God. We gather for corporate worship to ascribe God the worship that is due Him. We declare God's greatness and truth through reading Scripture, the sermon, and song. While it should be noted that there are many other reasons we gather (Heb. 10:23-25), Christ Himself is the centerpiece of Christian worship. Thanks be to God. He has spoken to us! Our theology propels us to ascribe greatness to God.

According to D. A. Carson, “You cannot find excellent corporate worship until you stop trying to find excellent corporate worship and pursue God Himself. Despite the protestations, one sometimes wonders if we are beginning to worship rather than worship God. It is a bit like those who begin by admiring the sunset and soon begin to admire themselves admiring the sunset.”

Theology propels us to bring worshipful offerings to God. We must realize that even our offerings are evidence of Grace. James 1:17 reminds us that “Every good gift and every perfect gift is from above, coming down from the Father of lights.” Our offerings in worship are grace-enabled and should lead us to greater dependence on God, rather than us feeling accepted because of our offerings.

Theology propels us to tremble. Worship is the rhythm of revelation and response, gravity and gladness, theology, and doxology. One of the most significant weaknesses of the evangelical church is our disinclination to tremble. We do well in asserting the transcendence and sovereignty of God, but we must also allow these truths to move us to an awe-filled doxology.

The church singing's primary function is the church singing together (Colossians 3:16, Ephesians. 5:19). The worship of the church is congregational. The psalm David had written was
not just for Asaph to sing, but for him and his sons to sing. The church must be more intentional about making worship congregational. Leaders are encouraged to use first-person singular pronouns in our song lyrics. It is modeled in the Psalms; however, there should be as much “we” as there is “me.” We do not gather to see pageantry performed. We gather to worship as a people who the power of the cross has redeemed.

The worship of the church is missional. We have seen how our worship is informed and shaped by what we know of God. We have looked at the importance of this drive in the worship leader’s life, but it does not end there. Our goal is that God would be glorified in the worship of every nation, tribe, and tongue. While worship is God-centered, it is also declarative. While it is vertical, it is also horizontal. Biblical worship is aimed at God, edifies God’s church, and propels God’s mission. Christ-centered worship is a proclamation of the Gospel.

The psalmist continues in Psalm 96: Say amongst the nations, “The Lord reigns! Yes, the world is established; it shall never be moved; He will judge the peoples with equity.” Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; let the field exult, and everything in it! Then shall all the trees of the forest sing for joy before the Lord, for He comes, for He comes to judge the earth. He will judge the world in righteousness and the peoples in His faithfulness (Psalm 96:10-13).

James Boice’s commentary of Psalm 96 states, “The psalm teaches that worship should never be merely a private thing, something between ourselves and God only, but should also be that which leads to a missionary witness.” We have been called to not keep the mysteries of the Gospel to ourselves and worship among the nations. Believers have not been redeemed as the

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people of God to be quiet about the goodness of God. Instead, they have been summoned to “say among the nations, the Lord reigns.”

Leaders should never boldly proclaim into a microphone that they would not have the courage to share with their neighbor. Often when members are gathered at the church in a safe place, they proclaim God’s greatness and the Gospel’s sufficiency. However, when they leave that safety, they are too often either apathetic or filled with unbelief in the things they profess to be true. As worship leaders, they ought to live in light of the Gospel.

The Church should worship with an eschatological eye. The people of God must worship in light of eternity. Leaders must believe that day will come when Christ returns, God will dwell among His people, and they will worship Him forever. The body of Christ is rehearsing to worship in eternity and participating in it right now, as “citizens of heaven” (Phil. 3:20), who are seated with Christ in the heavenlies (Eph. 2:6).

Leaders need to remember where they stand in the historical-redemptive narrative, and with great expectation, see the day coming when they will worship God panim el panim (face-to-face) (1 Cor. 13:12); when believers sing, they sing in light of the song that they will one day sing in His presence. When Christ returns, they will get to sing in God's presence. The million-dollar question is, will they be kinesthetically happy while expressing joy and excitement through their worship, or will they be rationalistically nonchalant, unresponsive, and perplex? Believers need to start learning how to respond to their Lord and Savior, Jesus Christ and worship Him in spirit and truth while they are here. It will serve as a practice exercise for those who are saved.

According to Revelation 5:9-10, the people of God will sing a new song (Tehilah) saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood,
you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth” (Revelation 5:9-10).

Chapter Summary

This project provides details on the people, events, revolutions, and efforts that have impacted worship in general and the church's worship style. Since the creation, when Adam and Eve were in the Garden of Eden until the 21st Century, Christians have been continuously looking for their role and their place in worship. There are significant ways for the next generation to continue its worship relationship with God to impact the way the Gospel of Jesus Christ is spread throughout the world.

In Psalm 34 verse one, King David said, “I will bless the Lord at all times: his praise shall continually be in my mouth” (NIV). Worship should only be directed towards God as the Creator of heaven and earth. The believer's worship should only be to God from whom all blessings flow (James 1:17), and all creatures must Praise His Holy name (Psalm 145:21).
Chapter 3: Methodology

The Haitian Seventh-day Adventist church needs to grow, and as a result, the church often strives to communicate the gospel to more people from diverse cultures. Worship should be part of the church’s developmental plan. The significant intervention focuses on expressive worship and recognizes that Haitian people have a different culture from the European Anglo-Saxons and that their worship services require a different approach. This chapter focuses on the intervention and implementation strategies that the Haitian SDA churches may utilize in their worship strategies.

Intervention Design

The intervention proposed in this study is for the Haitian Seventh-day Adventist church to teach and preach about expressive kinesthetic worship. In general, church ministries all over the world have different issues and which require interventions. This study is regarding the lack of expressive worship in the Haitian Seventh-day Adventist church congregation, specifically at Sinai French SDA Church.

The church needs to start allowing people to worship kinesthetically in their mother’s tongue to evangelize to the community and increase diversity in their worship. Getting the church to change its worship liturgy is a challenge that affects most Haitian SDA Christians across the globe. This study calls for the fusion of several Haitian SDA churches into a unified

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expressive kinesthetic church worship style. By having a more expressive congregation, the church will better represent worshipers of Haitian African backgrounds.

Some church members and leaders at the Sinai Haitian Seventh-day Adventist church have expressed dissatisfaction because they feel that the worship is outdated and out of touch with the people who show no vital personal worship life. According to the members, the pastoral staff and other worship personnel should receive the appropriate praise and worship training.

Though the pastor seldom preached about praise and worship, it seems as if they need more worship training, especially those who do not have enough experience in expressive worship. The pastor and the worship leaders need to understand expressive kinesthetic worship better to teach others to have a better worship experience during the weekly worship service.

Unfortunately, many pastors have not shown any interest in improving the worship experience. The leadership has also declined any worship seminar for the pastoral staff and the worship leaders. There is no interest in the leaders' side to provide or receive training regarding expressive kinesthetic praise and worship for the Sabbath service.

**Data Collection**

The collected data will mostly be assembled from the active participants in various ministries within the Sinai French SDA church to determine how the church would develop a more kinesthetic approach to worship. Participants will complete a questionnaire based on their knowledge and personal experiences. They will build awareness of worship diversity, culture, and Biblical worldview.
Ethical Considerations

The data collected will show the worship knowledge and understanding of the Haitian Seventh-day Adventist church and their willingness to participate in the church designs’ activities. The information is confidential, and the data collected is only being used for this study. All survey participants will be informed of the study’s objectives and reasons to participate in the process.

The Sinai French SDA Church's intervention teaches and preaches about expressive worship in the church and the community. This movement is an essential part of worship reform in the church. Education about worship reform in the church is critical and should be focused on during church services. Group classes are essential to ensure that worship reform is preached and taught.

The goal is to increase expressive worship in the congregation to at least 50%. To achieve this goal, church leaders, pastors, and worship leaders need to communicate the importance of expressive kinesthetic worship in the Haitian church and other churches. As a result, church leaders will better understand the importance of having a more expressive worship service, a foundation of the Haitian worship culture according to God’s will.

Once we understand the importance of expressive worship in the church, we would become ambassadors to help other Haitian SDA churches to worship expressively. Individuals who clearly understand the lack of expressive worship issue in the Haitian SDA church will teach other people the difference between kinesthetic worship and rationalistic worship.
Implementation of Intervention Design

This project reveals a situation that is much more the rule of reality than the exception. There is minimal intentional effort, let alone interest in or awareness, or the need to improve the praise and worship experience. The worship service needs to be revived, and it should be the church's central focus. There must be worship training for the worship leaders and even pastors to allow the people to have a free expressive worship experience.

Many Christians who attend worship services, especially at Haitian Seventh-day Adventist churches, do not understand the power of praise and worship. Worship leaders and pastors need to engage people more in praise and worship. Since private or corporate worship is fundamental in Christianity, Haitian Seventh-day Adventist churches should have had a significantly different type of liturgy, which would bring a better worship experience. The worship liturgy must be revised to be more appealing to the people community's people; church attendance would have significantly increased.

God's commands for worship are not being fulfilled by many churches, especially in the Haitian SDA community. Over the years, the influence of worship on the evangelical community has drastically changed. The worship leader must understand that they play an enormous role in the ministry of worship. Regrettably, they have not fulfilled that role or shared the spiritual gift that God has installed in them since the beginning of time.

Scripture declares that worship is essential for living. Therefore, one of the church leaders' top priorities should be to provide worship training to pastors, worship leaders, musicians, and church members. This training should encourage church leaders to focus on a more effective praise and worship experience.
Praise and worship are considerable problems in the Haitian Seventh-day Adventist Church today. Some worship issues the Haitian Seventh-day Adventist church is facing are:

1) The lack of specialized worship leadership.

2) The lack of specialized training for the worship leadership team.

There is a dire need in our Haitian Seventh-day Adventist churches for more spiritually, maturing, artistically skilled worship leadership. Worship leaders are called to be biblically sound, spiritually dynamic, pastorally oriented, artistically skilled, and trained explicitly for worship ministry in our churches and their missional assignments.

Many worship leaders are inadequately equipped in spiritual disciplines and spiritual formation. There appear to be just a few training materials and methods readily available to fulfill the church's mission leadership in training artistic Christians.

Musicians and worship leaders should be able to take on the responsibility of leading God's people in worship, and the church's responsibility is to make sure as “spiritually maturing, artistically skilled worship leaders,” they are well prepared for the task. Unfortunately, evidence has shown that the evangelical Haitian SDA church is deteriorating in this area of worship training.

For the local church leaders who are spiritually maturing, artistically skilled worship leaders, worship training programs should be implemented to help those who are not as skilled in worship. Therefore, this thesis study seeks to investigate the need for developing programs for worship leaders serving in local evangelical churches. It will strategically target and discover the biblical, theological, and practical issues related to training artistic Christians who are called to become worship leaders in the church.
There is little to no formal training for worship leaders. Very recently, some worship leaders began to understand and started leading praise and worship. Most of them still have no great understanding of what praise and worship are. There have been well-respected church musicians and programs; however, very few churches have implemented some worship leader training.

Those who are experts in the field of praise and worship do not have time or do not create the time to “train” others. When it comes to praise and worship, it is a vast subject, and there is a lot to learn. It should be considered a spiritual gift from God to lead His people in worship.

During a careful assessment of the church's present status of worship, there is a lack of worship leadership training. Many worship leaders lack a clear understanding of the essence of worship. They often lack direction and focus. Also, they fail to realize that worship leaders are the essential elements for developing and ministering congregational worship ministry in this century.

Worship leaders also lack personal worship practices that serve to develop their passionate lifestyle of personal-worship disciplines, including spiritual grace, spiritual formation, and the ability to develop a daily worship routine. These issues profoundly impact the worship leader and its congregation. The seriousness of the problems facing the worshiping community serves as a reminder of why a worship curriculum and training for worship leaders are needed.

This thesis project investigates the need for a worship training program or manual that church leaders, pastors, worship leaders, and members can use to train themselves and their congregation. The project focuses on one small area in the larger complex field of worship studies. It provides a rationale for simple, practical methods and practices for training worship leaders.
Application for this study will be limited to education and training:

1) Educate and train key worship leaders.

2) Educate and train the praise and worship team members who participate weekly in the worship leadership ministry.

3) Educate and train pastors and other ministerial staff who have no specialized training in praise and worship theology.

4) Educate and train volunteer church leaders, most of whom possess little to no exposure to the biblical teaching about worship, so they can have a clear idea about the effort that goes into building a congregational worship team.

Building a praise and worship training manual is intended to provide a necessary foundation for establishing worship and training resources. The idea is to provide training that will help pastors and church leaders. This project aims to address the major areas in which church leadership may need practical training and be better equipped for worship leadership.

This project will attempt to deal with, but not in any depth, the following:

1) History of the Haitian Seventh-day Adventist worship movement.

2) The statistical or analytical issues surrounding the decline in Haitian Seventh-day Adventist Church attendance.

3) The assumption that there is a leadership crisis in the Haitian Seventh-day Adventist Church.

There are three theoretical foundations for this project:

1) Biblical theology (related to worship and artistic expression);

2) Pastoral theology (discipleship); and
3) Published literature on worship, discipleship, the arts, church planting, and church growth.

This proposal offers a rationale for a basic training practice manual for worship leaders, pastors, and church members. It also provides suggestions for developing guidebooks and other training materials to train worship leadership. It will look to make a “critical reflection upon God's revelation of His character and purpose . . .” as it relates to the life and ministry of the worship leader.

There are very few exact practical and biblical training resources that guide worship leaders into the basic New Testament teachings on worship and its role in believers' lives. This thesis project looks to contribute a rationale for the development of worship training that will provide fundamental worship for worship leaders (practitioners, pastors, and volunteers). These worship leaders need to know, understand, practice, and envision worship in a different kinesthetic expressive way. The primary motivation for developing this worship training resource comes from a lack of expressive kinesthetic worship in the Haitian Seventh-day Adventist Church.

The findings of this research will provide a rationale for the development of training resources for worship leadership in three ways:

1) It will provide the rationale to develop materials that give necessary guidance for worship leaders, pastors, and practitioners. Those who have little experience in guiding a church worship ministry to a basic proposal for significant worship ministry management components.

2) It will provide the rationale to develop materials that more experienced worship leadership can intentionally train less-experienced worship leaders, pastors, members, and other
church leadership. Those who possess little insight into the countless behind-the-scene activities that must take place to make the worship experience what it ought to be.

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

Although extensive research has not been done on, nor focus directly pointed toward training worship leadership for the local Haitian Seventh-day Adventist church worship ministry, one can identify substantial study in areas closely similar to this vital ministry field. It is essential to point out that just a few of the books, studies, essays, articles, or doctoral projects directly address either the need to train worship leaders or give explicit content or instruction related to that actual training process.
Chapter 4: Results

This chapter presents the Survey / Questionnaire findings and the relationship to the existing literature. It provides a significant link between the research objectives and the study’s conclusions. This conclusion was achieved by analyzing the statistical results. The research Survey/Questionnaire was to gather information from Sinai French SDA worship team members/staff to learn their perceptions about the freedom of expression in worship and its effect on the congregation's future.

The questionnaire was for individuals working directly with the Ministerial Staff to create a dynamic worship environment. It was voluntary, anonymous, and sincere with their responses and opinions regarding this academic work. The information was processed in confidentiality as it was completed and returned. Those who have agreed to be part of the research answered the instruments according to their perception.

The research was organized into three parts. Part 1 was to learn about the “Church duties.” Part 2 was to understand the “Working relationships.” Lastly, Part 3 was to learn the “Skills required” for the participants to serve the church.

Part 1: Church Duties

When it comes to the “Church duties,” participants were probe about the recruitment of volunteers for all facets of worship ministry. According to the participants, the church plans weekly worship services and other worship events alongside the ministry staff on Tuesdays, Wednesdays, Fridays, and Saturdays. They have weekly worship rehearsals and prepare the stage for weekend services by ensuring lighting scenes, worship slides, PowerPoints, and prepared
song lyrics are available. During the worship service, each staff and ministry team leader can participate, and they also make sure to have mandatory staff meetings regarding the worship service.

According to Dr. Vernon Whaley, the modern worship leader fills eighteen different roles in believers’ lives to which they serve.\(^{140}\) It is also crucial that the worship leader apply effective leadership in their life and ministry. The survey uncovers five key elements that empower the worship leader to succeed. When these five essential elements are applied, they will streamline a worship leader’s thought process and focus on the things that matter most, and everything else will follow.

The worship leader's role is the most visible role in which he or she serves and leads from the platform where most ministry takes place. The worship leader cannot lead solely from the platform. He or she must be able to interact with the entire congregation. Therefore, their ability to succeed off the platform should lead to success. The ability to move out into the congregation and the surrounding community in a manner that represents God’s love and grace through a lifestyle of worship must focus on authentic worship leadership.

### Part 2: Working Relationships

The worship leader/pastor's role is to have a close relationship with the worship ministry staff and the congregation. In his book, *The Role of the Worship Leader Workbook*, Dr. Whaley describes many distinct roles in which the worship leader can serve in his ministry. According to Dr. Whaley, worship leaders wear many different hats. A worship leader must be a worshiper, a

\(^{140}\) Vernon Whaley, *The Role of the Worship Leader Workbook* (Virginia Beach: Academy Publishing Services, 2010), 4.
theologian, a disciple, a professional, an artist, a musician, a servant-leader, a pastor, a staff member, an administrator, a team member (team player), a teacher, a student, a counselor, and a family person.\textsuperscript{141}

God has created and redeemed us as worshipers. A worship leader must have the spirit of excellence in all roles. A worship leader must play the most crucial role in being a worshiper to lead others to God. Every worship leader's actions should bear fruit from what God is doing internally because authentic worship cannot exist apart from God’s presence.

Kevin Navarro explains a worship leader's leadership roles in his book, \textit{The Complete Worship Leader}. It is critical to understand these roles from a theological and philosophical standpoint. Through a worship leader's leadership roles, God’s love propels all actions, words, and deeds. It is this love that prompts the desire to learn more about theology so that the truth of God’s love is spoken clearly. This love empowers the worship leader to continue to prepare future generations to share the gospel.

Modern Christianity’s issue is knowing God and continue to be ignorant, unresponsive, and indifferent towards Him. To be a complete worship leader, one must be in love with God and appreciate His work of creation, His love, grace, and mercy. It is God who gives the inspiration to lead and worship.\textsuperscript{142} We need to appreciate the God who provides the complete worship leader with this equilibrium.\textsuperscript{143} Instead of discovering God, many would use their theology to invent

\begin{itemize}
\item \textsuperscript{141} Whaley, 8.
\item \textsuperscript{142} Kevin J. Navarro, \textit{The Complete Worship Leader} (Grand Rapids, MI: Baker Books, 2001), 19.
\item \textsuperscript{143} Ibid., 22.
\end{itemize}
Him. As worship leaders, we must discover the God who is already present and not trying to make Him up.\textsuperscript{144}

According to the questionnaire, most worship leaders have a limited understanding of what worship is about during the survey. Dr. Bruce Leafblad stated that “worship is both an event and a lifestyle in which believers, by grace, center their mind's attention and their heart's affection on the Lord, humbly glorifying God in response to His greatness, His mighty acts, and His word.”\textsuperscript{145} A uniquely gifted worship leader is called and trained to lead people into God’s presence. A biblical leader whose worship becomes an art will play a significant role in corporate worship. He or she must work hard to produce an innovative music experience for the worshipers\textsuperscript{146} and draw others to God.\textsuperscript{147}

A worship leader, who is a producer, is responsible for the composed music's sound. To achieve an excellent sound, they must be in tune with the artists and the songwriters to decide the song's best sound. The producer plays several critical roles to deliver a satisfying worship experience. He or she must pay close attention to the arrangement of the musical instruments and the entire production process\textsuperscript{148} since they are responsible for ensuring that the entire worship team cooperates to fulfill the worship program's goal.\textsuperscript{149}

\textsuperscript{144} Navarro, 20.


\textsuperscript{147} Ibid.


\textsuperscript{149} Ibid., 98.
As a producer, the worship leader must be hardworking and willing to go over the rehearsals before every church service. He or she must also respect other church staff and offer constructive criticism that can create a positive environment for the worship team. The worship leader leading as a producer must possess the necessary skills about music production as he or she is involved in the worship team's daily activities.

It is necessary to ensure that professional worship leaders have an excellent understanding of the worship leader's roles and responsibilities. A professional worship leader is “called” to lead the service. He or she must be trained and experienced in leading the worship service. They must design skillful worship songs, create seamless transitions between songs, and recite all the Scripture's necessary parts during a worship service.

As a servant leader, the worship leader helps other congregation members achieve heartfelt praises of God. Even though the worship leader leads the worship, Jesus taught servant leaders to lead by serving others. Matthew 20:26 states, "But among you, it will be very different. Whoever wants to be a leader among you must be your servant.” Furthermore, in Matthew 23:11, Jesus counseled that, "But he who is greatest among you shall be your servant.”

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151 Cahn, 75.


154 Matthew 20:26 (KJV).

155 Matthew 23:11 (KJV).
A worship leader should be committed to church planting with strategies and practices built on firm biblical foundations. He or she must understand the implications of worship in regard to theology and missiology. Worship is the highest calling from God, and as Dr. William Taylor described, “worship is the mother of all paradigms.”\(^\text{156}\) It articulates and communicates the reason for our redemption. When God freed His people from slavery in Exodus's book, it was for them to worship Him (Exodus 9:1).

A worship leader must be able and willing to apply biblical principles. As the heart language of the people to God, worship is culturally relevant as it incorporates music, arts, and the means of expressing truth relevant to people’s culture. Intelligible worship is much more apt to produce repentance than is unintelligible worship. Therefore, contextualizing worship practices requires sound biblical and anthropological observation and application.

A worship leader requires spiritual leadership, which plays a crucial role in leading worship. A spiritual worship leader will facilitate the congregation from diverse cultures to worship in spirit and truth. He or she should be familiar with the term "ethnodoxology." Ethnodoxology is the study of how and why people of diverse cultures glorify the true and living God. Even they may not exceptionally be musically or artistically able, and a well-trained, gifted worship leader must be able to lead the people in worship with their Creator.

One of the greatest needs of a newly planted church is to have a gifted, trained worship leader. A worship leader is an evangelist as he or she can increase the effectiveness of both the church plant and the church planter. In 1Chronicles, chapter 16, King David appointed Levites to worship day and night before the Ark of Covenant. A worship leader must also spend time and

money to fulfill this vital leadership role. When sent to the field, we are called to mobilize and empower worship leadership for every team. Biblically, creatively and culturally relevant worship is essential to the church's glorifying God both with our lives and our witness.

As worship leaders, we are worshipers and missionaries. One of the worship leader's key roles is to facilitate and model corporate and lifestyle worship with humility and servanthood. Without this foundational understanding, missionaries live out too much of their missionary experience in a spiritual wilderness. According to John Piper, "Missionaries will never call out, 'Let the nations be glad!', who cannot say from the heart, 'I rejoice in the Lord…I will be glad and exult in Thee'… Missions begin and end in worship.”

To fully understand and practice our missions, we must have a fundamental paradigm shift. Jesus mentions in John chapter 4 that God is seeking worshipers. We are those worshipers that God is seeking. In His divine economy, worship is first, and everything else comes after. Worship leaders on fire for God will be more effective witnesses for His Kingdom. That is why He did not create “human doings” but created “human beings.”

The worship leader must embrace the philosophy of a worshiping artist. He or she will paint a picture of worship on the congregation's minds and hearts. Worship leaders are artists who include sketches of worship in their role from the Word of God. The congregation will have a transcending experience in return. To perform the role effectively, the worship leader must be a vibrant private worshiper and expand their worship experience to the entire audience for fresh, purposeful, and anointed worship.

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157 Piper, Let the Nations Be Glad, 35.

John Piper challenged a worship leader’s ministry when he said, "Missions exist because worship does not. You cannot commend what you do not cherish."\textsuperscript{159} Our evangelism and discipleship must flow out of our passion for God and His glory, or it will be human-centered, self-glorifying, and shallow. Culturally relevant musical and artistic worship is a powerful evangelistic tool for the worship leader and the church.

The heart language of a non-believer who comes into a corporate worship setting is much more open to hearing God's word. The stereotypes of Jesus being the foreign God of a foreign religion are removed because worship in a culturally relevant setting transmits the gospel more smoothly. When the worship leader shows interest in the people’s music and arts, it validates them and opens excellent opportunities for building a better relationship while sharing the gospel.

According to a Muslim principle, "You can say anything to a Muslim in poetry or music, and he will listen; but if you say the same thing in prose or without structure, he may kill you."\textsuperscript{160} In other words, a worship leader must learn to present the Gospel to anyone or any group of people by using indigenous cultural music and instruments. The performing arts provide unique opportunities for creative access. Worship leaders must learn to sing in the style of the people they are attempting to reach with the Gospel. Studying the music and arts of a people is an excellent means of entry into closed realms, which provides practical benefits of developing indigenous forms of worship.

\textsuperscript{159} Harrison and O’Bryan, 17.

The battle against the enemy is won through worship. The enemy cannot stand before our worship because we declare warfare against the enemy when we worship God. According to Dwayne Moore, God is interested in even our most menial tasks, which are qualified as good acts of worship.\textsuperscript{161} Since worship is a lifestyle, everything in our lives, whether we are eating, drinking, driving, or even doing research papers for school, whatever we do, we must do it to glorify God (1 Corinthians 10:31).

A worship leader’s discipleship helps others connect with the Lord through worship. There is a strong connection between worship and discipleship, and true worship is only possible for those redeemed by the Lamb’s blood.\textsuperscript{162} A worship leader is a disciple who has experienced the salvation of Christ as he or she begins to tell others about the goodness of the Lord who heals, forgives, and saves. Likewise, worship leaders are Christian ambassadors for Christ who have received salvation and, as a result, are “always generous with the good news.”\textsuperscript{163} As a disciple, a worship leader must be aware that songs’ behavior, speech, or choice can hinder the Gospel’s proclamation and an individual’s connection with God.

A disciple worship leader connected with Christ will help connect others with Christ. According to Kevin J. Navarro, worship leaders are willing to express their love to God, and their integrity should be demonstrated in their worship lifestyle. Worship leaders cannot be worshipers only in public. They must also be worshipers in private, where no one else can see

\textsuperscript{161} Dwayne Moore, \textit{Pure Praise: A Heart-Focused Bible Study on Worship} (Group Publishing, Inc. 2008), 14.

\textsuperscript{162} Navarro, 18.

\textsuperscript{163} Ibid., 63.
them but their family. A worship leader’s behavior, the way he or she talks, the kind of songs he or she listens to, how he or she treats his or her family members will distinguish their genuine connection with Christ.

A faithful worship leader must be kind and proclaim the worship of Jesus to people by having a Christlike attitude toward others. They will show love and compassion to their family, friends, church members, and the community. The way they walk, talk and treat people who are not in their circle should always reflect Christ’s image.

As musicians, the music or songs worship leaders sing should be theologically sound and Christocentric. The attention should be placed on the Lord and not on the worship leader. A worship leader must also engage in preaching and teaching the word of God in and out of season. He or she must always create Bible study opportunities and ready to lead others to worship Jesus Christ for who He is and what He has done.

The worship leader is also a teacher, and he or she must be well versed in biblical teachings. The worship leader must plan worship programs that make the congregation aware of God’s revelation through Scripture. By possessing the required theological knowledge, the worship leader can foster spiritual maturity among the congregants. As believers gather together, it will help them express their faith in unity and grow together spiritually.

Theology is the study of God and how He operates, vital to worship. According to Navarro, a worship leader is a theologian because it makes a difference in how we worship

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164 Navarro, 129.

165 James Krabill, Frank Fortunato, Robin Harris, and Brian Schrag, Worship and Mission for the Global Church (William Carey Library, June 2013), 231.
God. Their philosophy determines Their worship theology through the revelation of Jesus Christ in his or her life. Because the Holy Spirit is working in them, they recognize their needs for repentance and redemption for their insufficiencies.

Worship must be humble before God and be Christlike. When crying out to the Lord for forgiveness, the full aspects of praise and worship will be understood. Those who are redeemed and restored by the blood of the Lamb must boldly stand before the throne. By surrendering ourselves and by coming to God with a broken and contrite heart, our relationship with Him will begin to strengthen. When that happens, we start growing in faith and start becoming Christlike.

According to Navarro, “if you have a love for God, a love for the Word, and are exemplifying the fruit of the Spirit in your life, it is probable that you are engaged in other disciplines as well such as prayer and fellowship.” As we read the word of God and communicate with Him through prayer, God will begin to reveal Himself to us, and in turn, we will share our testimonies and experiences with Him to other believers. When God reveals Himself to us, we begin to understand who He is, His likes, dislikes, and how He operates. The more we remain in God’s presence, the deeper we fall in love with Him.

The worship leader's leadership role can be the church's flag-bearers of worship. To be successful, leaders must possess the gift and the knowledge of worship practices and leadership skills. Worship is the type of force that can give and take away life on the planet. Worship can

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166 Navarro, 17.
167 Ibid., 56-57.
168 Ibid., 57.
169 Ibid., 59.
make or remove provisions and free people from bondage depending on whether they follow or disobey God. Sinai French SDA church leaders must have a strong leadership background and a tight connection with the Lord to worship the most powerful force in the church.

The Bible is the first and most accurate record of God's relationship between His children and Himself through worship. As a prayer, worship becomes the path through which communication with God occurs. A.W. Tozer writes, "Deep within every human is the impulse to worship, and it is the most natural thing about us."¹⁷⁰ The Bible is our revelation of God to us, and by reading the Scripture, we will become better worshipers and better worship leaders. In other words, worship leaders must ask theological questions such as: what does our worship say about God? What does God say to us about our worship?

Worship leaders must worship God for who He is and have time to engage, encourage, and equip others to live a life of worship. "When the corporate worship of the church leaves people unchanged, the church is not worshiping the Lord."¹⁷¹ Paul instructs Timothy on proper leadership techniques as they apply to worship. They involve entrusting the story to "faithful men," being mindful of his communication method and paying attention to his relationships (2 Timothy 2). It is the worship leader's responsibility to empower the congregation in all worship aspects.

Worship leaders are responsible for making sure that everything represents God's fullness, and they must be prepared to have personal worship with God. The worship leader must always create an opportunity for life-changing, transformational worship that carries over

¹⁷⁰ A. W. Tozer, The Purpose of Man: Designed to Worship (Ventura: Regal, 2009), 61.

people’s daily lives. They cannot assume that people already know and understand worship's meaning. They must take on the responsibility to connect others with God.

When it comes to the Sinai French SDA church, it is essential to note that the church size, worship style, education levels, or career milestones are not a requirement to a spiritual worship leader's role. Their responsibilities do not change based on any of these criteria. While there will be some differences in the church's overall culture, there is no difference in the worship leader's responsibility. Also, the position of a worship leader can be very demanding. Pastors and the worship leaders must be theologians; however, the pastor does not have to master a musical art form or learn the technical side of graphic production. A comparison study of these roles may catalyze a greater understanding and relationship between the worship leader and the pastor.

As a pastor, a worship leader is responsible for developing the church and implementing its vision. The worship pastor will focus on the congregation's spiritual development in general and those he leads172 to ensure that the worship department is growing spiritually. As a pastor, the worship leader will protect the team by refraining from sharing any criticism they hear and keeping them focused on serving Christ.

Replacing God with anything is a form of idolatry. A worship lifestyle's commitment drives the worship leader down the worship path instead of performing. The worship leader committed to a worship lifestyle and obedience guards against replacing God as the center of worship. If worship leaders are going to "facilitate worship for others" and "help reconcile others

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to God," they must be able to set aside personal pride and ambition in favor of humility and service.\footnote{Rory Noland, \textit{The Worshipping Artist: Equipping You and Your Ministry Team to Lead Others in Worship} (Grand Rapids: Zondervan, 2007), 163.}

A worship leader’s roles are true and accurate representations of the worship leader's responsibilities. Clay Hecocks believes, "If you do not manage the multitude of roles that come along with this broad responsibility and expectation, you will end up working 60-70 hours a week while not being creative, writing any new songs, or producing any new projects."\footnote{Clay Hecocks, \textit{The Framework of Worship} (CreateSpace Independent Publishing Platform, 2014), 232, Kindle.} Whether it is the ability to create, spend time with family, or spend personal time with God without a plan, something will be sacrificed or lost.

As an administrator, the worship leader bears the responsibility for managing the church or ministry. According to John Maxwell, “If someone on the team can do the tasks 80 percent better than you, then you should give him/her the responsibility for that task.”\footnote{John Maxwell, \textit{How Successful People Lead: Taking Your Influence to the Next Level} (New York: Center Street, 2013), 103.} Scheduling facility usage, maintaining music storage and retrieval, managing staff and volunteers, organizing member records, and leading rehearsal are just some of the administrative duties the worship leader will need to accomplish or enlist competent help to complete. The worship leader will still be responsible for administering the work regardless of who does the work.

It is challenging to communicate worship if there is no foundation of love. Therefore, the worship leader must love God and people. This relationship between God and the worship leader should be an example for other leaders and the congregation. The worship leader will need to
have a humble relationship with himself in light of God's role in his life and his role in others' lives.

Self-care is often ignored in favor of “doing ministry.” A worship leader’s love for self will be manifest in his willingness to prioritize self-care. His love for God and his determination to fulfill his calling will create in him a desire to present himself as the best possible version of God’s servant. Burns, Chapman, and Guthrie describe self-care as "the ongoing development of the whole person, including the emotional, spiritual, relational, physical, and intellectual areas of life.” ¹⁷⁶ Unrealistic expectations, an unhealthy view of job responsibilities, and the habit of “spiritualizing” ministry fatigue all help fuel a lack of care.

God demonstrates His love for His children through His desire for relationship. The worship leader should reflect the love of God in a way that those around him will see that love. Aaron Keyes writes, "We must create space in our schedules, living rooms, and hearts to allow our lives to intertwine."¹⁷⁷ Creating space requires love. Jesus demonstrated this model every time He stopped what He was doing to assist the person who had called on Him. God expects our worship to be a family affair.

The worship leader must understand the importance of self-care, without which he/she runs the risk of burning out spiritually, mentally, and physically. The previously established time with God will keep the worship leader’s spiritual foundation healthy. The constant reminder of God's love for him will encourage personal love. This love will spill over into his relationships with his family, friends, ministry associates and be evident to the congregation.


The worship leader will learn to set aside things that bring negative feelings and replace them with self-love feelings. Being proactive in personal evaluation and understanding life circumstances have created “unmet need.” This move will enable redemption of the “dark side to more adequately serve God’s purposes and to be used less in satisfying our own needs.”

A worship leader is a family person. According to Burns, Chapman, and Guthrie, “The effects of ministry on marriage, and marriage on ministry, are rarely discussed, yet intimately connected.” Conflicting loyalties between home and church add to the tension. “The loyalty conflict swings the pendulum from neglecting the family to neglecting pastoral duties.” The inability to set boundaries between work and home and between time for work and home creates mixed loyalty and conflict.

A worship leader's role is to help people focus their thoughts and hearts on Jesus, who is always present but not always perceived. Through the Holy Spirit, Jesus may manifest Himself in a wide variety of ways, but the worshiper's focus is not on what that looks like but on recognizing and honoring Jesus for who He is. The first step in becoming a worship artist and effective worship leader is to become a vibrant private worshiper. In other words, the worship leader will not lead other people in a purposeful experience of worship unless he/she is experiencing personal worship regularly.

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178 Keyes, 155.
179 Burns, et. al., 170.
180 Ibid., 179.
181 Noland, 15.
Part 3: Skills Required

Jesus Christ is the chief worship leader who initiates worship privately and corporately. He reveals Himself, and we respond. According to Noland, as a private worshiper, there are three responses to God: “(1) Make ourselves increasingly present to God; (2) Set aside time regularly for private worship and (3) Offer ourselves completely to God.”

The worship leader is an obedient disciple who worships God and proclaims the gospel through worship. Sinai French SDA church should strive to make disciples by equipping members with leadership skills. As a theologian, the worship leader must clearly understand God’s word and a sound theology for balanced worship. The worship leader is a spiritual leader, a pastor who cares for and nurtures the people spiritually. He/she must understand that they are God’s hands and feet to evangelize others long after the music fades away. The worship leader must be professional enough to work effectively with anybody and be creative in worship while communicating God’s beauty visually or verbally.

At Sinai French SDA church, the musicians are qualified, proficient, charismatic, and comfortable on stage. They are team players and help carry the burden of worship and remain proactive in the church. Since the congregation relies on the worship leader for theological guidance, the worship leader is directly proportional to God's presence. He joins forces with Jesus in His mission to spread the gospel and is very sensitive to opportunities to evangelize wherever possible.

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182 Noland, 23.
The survey questionnaire shows that there is potential for good worship leaders at Sinai French SDA church who seek to serve, not to be served. These leaders are willing to learn and willing to lead by example. They are willing to apply leadership principles to all roles, and with the proper training, they will be eager to carry other people’s burdens. Worship leadership training will prepare them to be organized, focused, creative and united in the ministry to lead others to the throne of God. As they serve God in delight through joyful obedience to Him, they should be able to make it easier for the congregation to worship God. They can become a good steward of their God-given talents as they collaborate with others to build the Kingdom of God.

Dr. David Jeremiah states, “The health of a church in a hostile world depends on the quality of its leadership.” The worship leaders should serve the church better when recognizing their strengths and weaknesses and others' strengths and weaknesses. Their vision for worship must be communicated to other church leaders in the community to be on the same page. This method reinforces the chain of command, promoting proper respect and diminishing any argument.

There must be staff training to keep the worship fresh and innovative. As strategic thinkers, they should plan effectively while creating opportunities to teach songs and musical techniques to the praise team. They must work closely with God the Father, God the Son, and God the Holy Spirit. Also, they will convey musical and spiritual knowledge when needed.

In conclusion, the study revealed that most of the respondents were older Haitian Seventh-day Adventist Christians between 25 and 55 years old. The other groups of respondents were older Haitian Seventh-day Adventist Christians between 56 to 65 and younger Haitian Seventh-day Adventist Christians. The study shows that younger Haitian Seventh-day Adventist Christians...
Christians were concerned about expressive worship, and they acknowledged that different races might have different needs and approaches in their outreach programs than people from different age groups.

**Worship Training Manual**

_The Effective Praise and Worship Leader, “Eight Keys to Leading Others”_ by Dr. Ron Kenoly, is one of the several books written on praise and worship. Not many projects to date seem to provide a training program for worship leadership, emphasizing the need for the further current study. Reviewing related research and literature indicates that a program model for training worship leadership is needed for the Haitian Seventh-day Adventist church. This worship training manual will guide church leadership in equipping and training worship pastors, worship leaders, praise teams, artists, and those involved in this vital area of worship ministry.

Haitian Seventh-day Adventist churches today fail in praise and worship for many reasons. First of all, there is a lack of specialized worship leadership. Second, there is a lack of specialized training for those praise and worship leaders. Lastly, because of how the Seventh-day Adventist gospel was presented to Haitians by the European Anglo-Saxons, They have been acculturated and have rejected their Haitian kinesthetic worship culture and embraced a more rationalistic style of worship in their churches.

In the 18th Century, “tune books” were developed into oblong shapes due to the tunes having one stanza of text.\(^{184}\) Due to the rise of congregational singing, schools were developed for singing. This move was necessary for proper training on topics of music and theology. As a

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\(^{184}\) Jeremiah, 127.
result of the Singing School Movement, many composers and writers were adequately trained and developed.

Since the beginning of the 20th Century, Haitians have been struggling to keep their conservative, rationalistic worship, and they have entirely denied and forsaken their expressive, kinesthetic worship culture. Therefore, Haitians have “denied the need for more spiritually maturing, artistically skilled worship leaders, pastors; those who are called to worship, biblically sound, spiritually dynamic, pastorally oriented, and specifically trained for worship ministry in our churches and their missional assignments.”

According to Byron L Spradlin, many worship leaders are inadequately equipped in areas of spiritual disciplines and spiritual formation. Therefore, there should be a training method and materials readily available for them to fulfill its mission leadership by training artistic Christians.

Musicians and worship leaders should be trained to lead God’s people into praise and worship. Haitian Seventh-day Adventist leaders, pastors must ensure that they are prepared and are spiritually matured, artistically skilled to lead worship. It is proven that the Haitian SDA church is rapidly losing ground in this area of worship training for their worship leaders.

Byron L Spradlin recommends that “Programs should be implemented to help the local church leaders in mentoring and training spiritually maturing artistically skilled worship leadership.” Therefore, since there is a great need to develop programs or workshops for

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186 Ibid., 76.

187 Ibid.
worship leaders to serve the local Haitian Seventh-day Adventist churches, this idea will strategically discover the biblical, theological, and practical issues related to worship and enhance the training of those who are called as worship leaders in the congregations.\textsuperscript{188}

Many Haitian-American pastors lack a sound biblical understanding of leading a congregation into praise and worship. During the past and up until the 21\textsuperscript{st} Century, there has been little to no formal training in praise and worship for leaders in the Haitian Seventh-day Adventist church. The Haitian Seventh-day Adventist church is filled with well-respected church musicians and outstanding programs; however, very few establishments have provided training for the worship leader.

Those individuals who know praise and worship do not have the time or the means to “train” others who have little to no understanding of this subject. Once again, the ability to lead worship is a gift from God to lead His people closer to the throne of grace through worship.

When we look at the present status of worship leadership training, many different problems arise:

1) Many worship leaders lack a clear understanding of cultural worship's essence. Therefore, they often lack direction and focus.

2) Worship leaders are essential for developing and ministering congregational worship ministry this century.

3) Worship leaders lack personal worship practices that serve to develop their passionate lifestyle of personal-worship disciplines, i.e., spiritual grace, spiritual formation, and the ability to develop a daily worship routine.\textsuperscript{189}

\textsuperscript{188} Spradlin, 76.

\textsuperscript{189} Ibid., 78.
Each of the problems mentioned profoundly impacts the worship leaders and their congregations. The severity of the problems that the worshiping community faces serve as a reminder of why a worship training program is necessary for worship leaders.

Training manuals are widely used, including in businesses and the military. Haitian-American pastors need such training manual or booklet of instructions designed to improve their worship service quality. This training manual may exceptionally be useful as 1) An introduction to the subject matter, prior or during the training an outline should be followed; 2) a reference to the subject matter after the training, and 3) a general reference document.

A worship training manual may form an essential part of a formal training worship program. For example, a training worship manual may help ensure consistency in the worship service’s presentation and content. It may also ensure that all training information on skills, processes, and other information necessary to perform worship tasks is altogether.

Also, a worship training manual can be designed to be used as a:

1) Workbook – used in worship training sessions to provide necessary information, examples, and exercises.
2) Self-paced guide: designed for trainees to work through independently.
3) Reference manual: for containing detailed information on processes and procedures.
4) Handout: provide general worship information to support training done during the session.
5) Job aids: provide step-by-step instructions to be used by worship leaders, pastors in their workplace (Church).

It is a lifelong learning process for leaders' growth in their attitudes, knowledge, skills, and competencies to help other leaders and organizations achieve their goals, objectives, and
results.\textsuperscript{190} Since Haitian-American pastors are in the position or function of leadership, they must guide others to lead with authoritativeness, influence, command, effectiveness; sway clout. Any activity that enhances leadership quality within the church organization has ranged from MBA-style programs offered at university business schools to action learning, high-ropes courses, and executive retreats.

This training type will provide a necessary foundation for establishing cultural worship. It will help worship leaders, pastors, and church leaders address the major areas the church leaders may need to train and be better equipped for effective worship leadership. The training manual offers a rationale for training worship leaders' basic training methods and practices. It also presents suggestions for developing guidebooks and other training materials to train worship leaders.

\textsuperscript{190} Spradlin, 79.
Chapter 5: Conclusion

There is a growing need for a more effusive praise and worship service in the Haitian Seventh-day Adventist church. Haitian-American pastors must see the need and accept to train their congregations to embrace their kinesthetic worship culture to ensure that church members embrace their Haitian African culture. Worship is a large and complex field we need to focus on daily. We must provide simple, practical methods and practices with training for praise and worship leaders. Application for this study is limited to:

1) Educate or train key worship leaders.

2) Train the praise and worship team leaders/members who participate in weekly worship leadership ministry.

3) Educate and train pastors and ministerial staff who have no specialized training in praise and worship theology.

4) Volunteer church leaders who possess little to no exposure to biblical teaching on cultural worship or those who need to learn clear ideas about what goes into building a congregational worship effort.¹¹⁹¹

Finally, after a critical reflection upon God’s revelation of His character and purpose as it relates to the life and ministry of the worship leader, there exist very few clear, practical and biblical training resources that can easily guide Haitian-American pastors and worship leaders into the essential teachings on worship and its role in the life of the worshiper. These resources will contribute to the development of worship training that will provide the basics truth worship leaders need to know, understand, practice and envision about praise and worship.

¹¹⁹¹ Spradlin, 76.
This manual will, in turn, provide a rationale for the development of training resources for worship leadership in three ways:

1) It will provide the rationale to develop materials that give necessary guidance for worship-leader-practitioners who have little experience or orientation in guiding a church worship ministry to a basic proposal for some of the significant components of worship ministry management.

2) It will provide the rationale to develop materials that more experienced worship leadership can use to train less-experienced worship members intentionally and other church leaders who possess little insight into the countless behind-the-scenes things that must take place to make a praise and worship service what it ought to be on Sabbath morning.

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

There is an apparent need for cultural praise and worship which is very important for the African Haitian pastors to practice. It will attempt to give explicit instructions related to an actual worship training process. There are several books written on the subject of praise and worship, and only one book, The Effective Praise and Worship Leader, “Eight Keys to Leading Others” by Dr. Ron Kenoly, provides a step-by-step process on how to be an effective praise and worship leader. To have an authentic “Worship Experience,” there must be an intentional, careful selection of willing, dedicated, and motivated people to fill the different tasks such as parking

192 Spradlin, 83.
supervisors, greeters, ushers, and worship leaders. The following qualities must be present in the person who is part of the worship team:

- Be friendly.
- Look for visitors.
- Smell nice.
- Be in proper uniform.
- Work cooperatively with other personnel.
- Have ample supply of materials.
- Be engaging.
- Be approachable.
- Be positive.

When it comes to visitors, there are many factors that worship leaders and pastors should take into consideration, such as:

- Visitors do not come to church by accident.
- They do not come because they are searching for a church home.
- They come looking for that sense of fellowship, encouragement, help, and hope.
- They come for community, not to be placed on a committee.

There are two distinct reasons why visitors come back and revisit a church: 1) Warmth and Hospitality of the Congregation; 2) The worship service. According to Leviticus chapter 23, worship should be a celebration from the evening until the following evening. Christians must celebrate the Sabbath day of the Lord, which according to the Bible, falls on Friday sundown until Saturday sundown. In Psalm 100 verse 2, when that day of worship comes, the leadership must be ready and willing to serve the Lord with gladness. (Psalm 100:2).

According to Psalm 92, a Psalm dedicated for the Sabbath day, the Psalmist warns the worshipper of how good it is to praise the Lord and celebrate His mighty name. Therefore, worship should be a celebration because the scenes of Calvary call for the most profound
emotion. Upon which the worshiper will be excusable if he or she manifests their enthusiasm during the worship service.\textsuperscript{193}

The worship services of the church must be intensely interesting.\textsuperscript{194} Likewise, the worship experience is all too often a reason why churches stop growing. Pastors can organize ministry teams, and the facility can be attractive and have plenty of space for expansion. Relationships can be healthy, and church members can all be evangelists; however, if the worship service is dead, the church will not reach the lost. Therefore, it is highly likely that many of the unchurched persons whom a church calls in mission or visitation will find their way first to the service of worship.\textsuperscript{195}

\textbf{Music Relevance}

Music constitutes a minimum of 40\% of the actual worship service. “Music should be enthusiastic. We should not sing funeral hymns during our worship services.”\textsuperscript{196} Unfortunately, we have kept our hymnals but lost our children. In established churches, the natural tendency is to make music to please the older generation, which likely explains two things: 1) Why unchurched guests are rare in Adventist churches; 2) Why the average age in the United States is 35 while the average Adventist is 61.


\textsuperscript{194}Ibid., 233.

\textsuperscript{195}Kennon L. Callahan, \textit{Twelve Keys to an Effective Church: Strong, Healthy Congregations Living in the Grace of God} (John Wiley & Sons, 2009), 21.

According to Psalm 100:1, we should make a joyful noise unto the Lord. A worship leader must utilize competent, skilled musicians. The worship music should be excellent. The worship team must engage in rehearsal for the worship, the choir, the praise team, and the musicians to be balanced. When it comes to worship, the song selection is very critical. The worship leader must select the best songs and sing their best. Remember, singers sing, and preachers preach. Just like the preacher must look presentable, the worship leader must dress appropriately.

During the worship service, music is essential, and technology is necessary. Fellowship and hospitality are beautiful ways to create opportunities to connect people. However, one primary thing that will bring the people back to the worship experience week after week is “the foolishness of preaching” (1 Corinthians 1:21). God’s word should be preached clearly and compellingly with a deliberate sensitivity to those we are trying to reach because the word of God alone has the power to bring people to Christ and to keep them there.

The revision of related research and literature indicates that a program model for training praise and worship leadership is desperately needed. This training should provide a guiding resource for Haitian Seventh-day Adventist churches and African Haitian pastors in equipping and training worship pastors, praise teams, artists, and those involved in this vital area of worship ministry.
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Appendix A

Kinesthetic vs. Rationalistic Worship Diagrams

Figure 1 below shows a diagram of an L-type rationalistic worship culture. This rationalistic worship service of the European Anglo-Saxons is simple, respectful, and unexpressive. For rationalistic worshipers, their worship motto is found in Habakkuk 2:20, “The Lord is in His holy temple, let all the earth keep silence before Him” (Habakkuk 2:20 (ESV). In other words, everything has to make sense. There must be a reason for believers to clap, dance, shout, and scream in the church. If there are no tangible reasons, it does not make any sense, and they will not participate in that kind of behavior.

“RATIONALISTIC WORSHIP”

Figure 1 - The “L-type” Rationalistic Worship Diagram.
In Figure 2 below, the diagram shows an expressive “kinesthetic” worship culture of the African (Black) people in a Triangle-type of worship. Kinesthetic worshipers believe God is the center of their worship. They may not see God, but they believe He is Omniscient and Omnipresent. They understand that they may never fully comprehend God and His mighty powers, but He can and does manifest Himself among His people through the power of the Holy Spirit. Therefore, they have decided to worship God in Spirit and truth. They worship God for who He is and what He has done in their lives.

“KINESTHETIC WORSHIP”

Figure 2 - The “Δ-type” Kinesthetic Worship Diagram

According to the rationalistic “L-type” worship, some Europeans “Anglo-Saxons” believe that “God” gives the message to the “Preacher,” and the “Preacher” gives the message
that he/she receives from “God” to the “People.” This model of worship shows that the “People” receive the message from the “Preacher,” and the “People” respond by just saying “Amen.”

However, during the kinesthetic “Triangle-type” worship, the African people believe that “God” gives the message to the “Preacher,” and the “Preacher” gives the message that he/she receives from God to the “People.” The “People” respond to the “Preacher” by saying, “Amen, Hallelujah, clapping, shouting, dancing, Etc.” While expressively worshiping God and responding to the “Preacher,” the “People” also speak back to “God,” saying, “Thank you, Lord, Hallelujah, We love you Jesus, Etc."

As the “People” talk to “God,” they begin to feel the presence of the “Holy Spirit,” and they begin to “clap, dance, shout, Etc.” The “Preacher” also begins to feel the presence of the “Holy Ghost” and starts speaking back to “God,” saying, “Thank you, Lord, Hallelujah, We love you, Jesus, Etc.”

Note that in the kinesthetic worship model (Figure 2), the cycle is closed, and there is a two-way communication and a connection between “God” and the “Preacher,” the “Preacher,” and the “People,” the “People” and “God.” This connection is not present in the rationalistic worship model (Figure 1).

The rationalistic worship model has a one-way communication going from “God” to the “Preacher” and from the “Preacher” to the “People.” The “People” do not connect with “God” and vice versa. They only receive the message from the “Preacher” and not from “God” Himself.
Appendix B

Hebrew Praise and Worship Training Guide

In the Hebrew culture, the following Hebrew words are used to describe the manner of praise and worship:

**Yadah** – This word is to worship the Lord with an extended hand. YAD is the Hebrew word for hand, which is also used for an eagle’s claw. It speaks of grasping something. Yadah is worship with your hands raised while receiving from the Lord. Yadah is found 114 times in the Old Testament and commonly found in the Book of Psalms. Some examples are:

“**The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore, my heart greatly rejoiceth; and with my song will I praise (Yadah) Him (Psalm 28:7).**”

“**Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise (Yadah) Him for the help of his countenance (Psalm 42:5).**”

“**I will praise (Yadah) thee forever, because thou hast done it: and I will wait on thy name; for it is good before thy saints (Psalm 52:9).**”

“**Thus will I bless thee while I live: I will lift up my hands (Yadah) in thy name (Psalm 63:4).**”

**Towdah** – This word is similar to Yadah. It is worship with the extended hand, palms up, thanking God in adoration and worship for His provisions in life. It is the Hebrew word for thanksgiving. Towdah is found 32 times in the Old Testament, for example:
“When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise (Towdah), with a multitude that kept holy day (Psalm 42:4).”

“Offer unto God thanksgiving (Towdah); and pay thy vows unto the Most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me (Psalm 50:14, 15).”

“Whoso offereth praise (Towdah) glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God (Psalm 50:23).”

“They shall come from the cities of Judah, and the places about Jerusalem, and from the land of Benjamin, and the plain, and from the mountains, and the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise (Towdah), unto the house of the Lord (Jeremiah 17:26).”

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise (Towdah) the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise (Towdah) into the house of the Lord. For I will cause to return the captivity of the land, as at first, saith the Lord (Jeremiah 33:11).

**Halal** – This word is to shine, boast, show, rave, celebrate, and be clamorously foolish. The word Hallelujah comes from Halal. It is where you just “go crazy” while praising and worshiping the Lord. You are so filled with the Holy Spirit that your whole body is being used to express your love towards God.
Expressive worship is dancing heartily before the Lord, similar to how King David danced before the Ark of God when it was going back into Jerusalem. It is the “in Spirit and in truth” thing to do. Halal is used 165 times in the Old Testament, for example:

“I will declare thy name unto my brethren: in the midst of the congregation will I praise (Halal) thee (Psalm 22:22).”

“My soul shall make her boast (Halal) in the Lord: the humble shall hear thereof, and be glad (Halal) (Psalm 34:2).”

“I will give thee thanks in the great congregation: I will praise (Halal) thee among much people (Psalm 35:18).”

“My soul shall be satisfied as with marrow and fatness; and my mouth shall praise (Halal) thee with joyful lips: (Psalm 63:5).”

“I will praise (Halal) the name of God with a song and will magnify him with thanksgiving (Psalm 69:30).”

“This shall be written for the generation to come: and the people which shall be created shall praise (Halal) the Lord (Psalm 102:18).”

**Barak** – This word is to kneel, to bless God as an act of adoration, to bow down in a worshipful attitude, to bless God while expecting to receive something. This word is often translated bless, and it is used 330 times in the Old Testament, for example:

“Blessed (Barak) be the Lord, because He hath heard the voice of my supplications (Psalm 28:6).”

“Blessed (Barak) be God, which hath not turned away my prayer, nor his mercy from me (Psalm 66:20).”
“And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised (Barak) (Psalm 72:15).”

“Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless (Barak) His name (Psalm 100:4).”

“O come, let us worship and bow down (Barak): let us kneel (Barak) before the Lord our maker (Psalm 95:6).”

*Shabach* – This word is to address in a loud tone, to command, to triumph, to glorify, to shout. This word is used 11 times in the Old Testament, for example:

“Because thy lovingkindness is better than life, my lips shall praise (Shabach) thee (Psalm 63:3).”

“O clap your hands, all ye people; shout (Shabach) unto God with the voice of triumph (Psalm 47:1).”

“Let them shout (Shabach) for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant (Psalm 35:27).”

“O praise (Shabach) the Lord, all ye nations: (Shabach) Him, all ye people (Psalm 117:1).”

“One generation shall praise (Shabach) thy works to another and declare thy mighty acts (Psalm 145:4).”

*Zamar* – This word is to touch the strings. It is worship with all kinds of musical instruments. The word Zamar is found 45 times in the Old Testament, for example:
“Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power (Psalm 21:13).”

“My heart is fixed, O God, my heart is fixed: I will sing and give praise (Psalm 57:7).”

“O God, my heart is fixed; I will sing and give praise, even with my glory (Psalm 108:1).”

Praise ye the Lord. Praise God in his sanctuary: praise Him in the firmament of his power.
Praise Him for his mighty acts: praise Him according to his excellent greatness.
Praise (Zamar) Him with the sound of the trumpet: praise (Zamar) Him with the psaltery and harp.
Praise (Zamar) Him with the timbrel and dance: praise (Zamar) Him with stringed instruments and organs.
Praise (Zamar) Him upon the loud cymbals: praise (Zamar) Him upon the high-sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord. (Psalm 150:1-6).

Tehillah – This word is found in the Old Testament, which means to sing, to laud. It is the singing of Halal. Tehillah is singing spontaneous songs of praise to the Lord. These are songs that the Holy Spirit gives you at the moment while you are immersed in praising and worshiping the Lord.

The word Tehillah is found 57 times in the Old Testament. The New Testament is also mentioned as psalms, hymns, and spiritual songs. The apostle Paul said that we should be “Speaking to one another in psalms and hymns and spiritual songs, singing and making melody
in your heart to the Lord” (Ephesians 5:18). He encourages believers to pray and sing both with the spirit (in other tongues) and with the understanding (1 Corinthians 14:14-15).

This is the praise that accompanies God enthroning Himself in the same stratosphere “God inhabits our Tehillah praise” (Psalm 22:3). For example:

“But thou art holy, O thou that inhabitest the praises (Tehillah) of Israel (Psalm 22:3).”

“And when they began to sing and to praise (Tehillah), the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were coming against Judah; and they were smitten (2 Chronicles 20:22).”

“I will bless the Lord at all times: His praise (Tehillah) shall continually be in my mouth (Psalm 34:1).”

“And my tongue shall speak of thy righteousness and thy praise (Tehillah) all day long (Psalm 35:28).”

“Let my mouth be filled with thy praise (Tehillah) and with thy honor all the day (Psalm 71:8).”

“Enter into His gates with thanksgiving, and into His courts with praise (Tehillah): be thankful unto Him, and bless His name (Psalm 100:4).”
Appendix C

Seven Hebrew Words of Praise and Worship

The following is a PowerPoint presentation of the Seven Hebrew Words of Praise:

Ps 107:15 Oh that men would (Yadah - praise) the Lord for his goodness, and for his wonderful works to the children of men
Yadah (verb), root meaning, “the extended hand, to throw out the hand, therefore to worship with extended hand.”

Opposite meaning of ‘yadah’ is “to bemoan, the wringing of the hands.”

- Give thanks (yadah) to the Lord, for his loving-kindness is everlasting. (2 Chr 20:21)
  - So I will bless you as long as I live; I will (yadah) lift up my hands in your name. (Ps 63:1)
  - Oh that men would praise (yadah) the Lord for his goodness, and for his wonderful works to the children of men. (Ps 107:15)
7 ways to “Praise” the Lord

Towdah – Extended hand in Adoration or Surrender or both

Ps 50:23 - Whoso offereth (Towdah) praise Glorifieth me


Towdah

Comes from the same principle root word as yadah, but is used more specifically. Towdah literally means, “an extension of the hand in adoration, avowal, or acceptance.”

By way of application, it is apparent in the Psalms and elsewhere that it is used for thanking God for “things not yet received” as well as things already at hand.
7 Hebrew Words for Praise: “Towdah”

“Offer unto God praise (towdah) and pay thy vows unto the Most High” (Ps 50:14)

“The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise (Towdah) the Lord of hosts: for the Lord is good; for his mercy endures for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, says the Lord. (Jer 33:11)
7 ways to “Praise” the Lord

Shabach - to Commend, Laud, very Soothing, Calming

Ps 145:4 - One generation shall (Shabach - praise) thy works to another, and shall declare thy mighty acts.
7 Hebrew Words for Praise: “Shabach”

Shabach means, “to shout, to address in a loud tone, to command, to triumph.”

“O clap your hands, all peoples; shout (shabach) to God with the voice of joy (or triumph).” (Ps 47:1)
“One generation shall praise (shabach) your works to another and declare your mighty acts.” (Ps 145:4)
“Cry aloud and shout (shabach) for joy, O inhabitant of Zion. For great in your midst is the Holy One of Israel.” (Isa 12:6)
7 ways to “Praise” the Lord

Barak - "to KNEEL down in & to receive a Blessing

Ps 95:6 - Come, let us bow down in worship, let us (Barak - Kneel) before the LORD our Maker.
7 Hebrew Words for Praise: “Barak”

Barak means “to kneel down, to bless God as an act of adoration.”

“O come let us worship and bow down; let us kneel (barak) before the Lord our maker.” (Ps 95:6)

“Then David said to all the assembly, “Now bless (barak) the Lord your God.” And all the assembly blessed (barak) the Lord, the God of their fathers, and bowed low and did homage to the Lord and to the king.” (1Chr 29:20)

“I will bless (barak) the Lord at all times; His praise shall continually be in my mouth.” (Ps 34:1)
7 ways to “Praise” the Lord

Zamar - Singing & Instruments: praising God together!

1Chr. 16:9 - Sing to Him, (Zamar: sing praises) to Him.
7 Hebrew Words for Praise: “Zamar”

Zamar means “to pluck the strings of an instrument, to sing, to praise; a musical word which is largely involved with joyful expressions of music with musical instruments.

“Be exalted O Lord, in Your own strength, so will we sing and praise (zamar) Your power” (Ps 21:13)

“Sing to Him, sing praises (zamar) to Him; speak of all His wonders.” (1Chr 16:9)
7 ways to “Praise” the Lord

Halal - to be Clear, to Shine, to Boast, to Rave, to Celebrate, to be Clamorously Foolish

Ps 113:1-3 (Halal - Praise) ye the Lord, (Halal - Praise) o ye servants of the Lord, (Halal - Praise) the name of the Lord.

Halal = Emotionally Freed in worship

Imperative Tense
7 Hebrew Words for Praise: “Halal”

Halal is a primary Hebrew root word for praise. Our word “hallelujah” comes from this base word. It means “to be clear, to shine, to boast, show, to rave, celebrate, to be clamorously foolish.”

Praise (halal) the Lord, praise (halal) o you servants of the Lord, praise (halal) the name of the Lord. Ps 113: 1-3
Praise (halal) the Lord! Praise (halal) God in his sanctuary; Praise (halal) him in his mighty expanse. Ps 150:1
Let them praise (halal) his name in the dance; let them sing praises with the timbrel and harp. Ps 149:3
7 ways to “Praise” the Lord

**Tehillah – Exhuberant Singing!**

Ps 22:3 - Yet Thou art holy, O Thou who art entroned upon the (Tehillah - praises) of Israel.

KJV
7 Hebrew Words for Praise: “Tehillah”

Tehillah is derived from the word halal and means “the singing of halals, to sing or to laud; perceived to involve music, especially singing; hymns of the Spirit.

Yet You are holy, O You who are enthroned upon the praises (tehillah) of Israel. (Ps 22:3)

Rejoice in the Lord, O you righteous, for praise (tehillah) is comely for the upright. (Ps 33:1)
June 23, 2020

Yoner Valmyr
William Crawley

Re: IRB Exemption - IRB-FY19-20-195 Overcoming the Lack of Expressive Worship of the Haitian Seventh-day Adventist Church

Dear Yoner Valmyr, William Crawley:

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

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

101(b):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).
The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

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