LIBERY UNIVERSITY

SCHOOL OF MUSIC

Worship, Discipleship, and Evangelism: How the Purpose of the Church Affects Congregational Singing

A Thesis Submitted to
the Faculty of the School of Music
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Doctor of Worship Studies

by

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DOCTOR OF WORSHIP STUDIES DEFENSE DECISION

The committee has rendered the following decision concerning the defense for

Justin McKinney

on the Thesis,

Worship, Discipleship, and Evangelism: How the Purpose of the Church Affects

Congregational Singing

as submitted on September 24, 2021:

a. _____ Full approval to proceed with no revisions. The document should be prepared for submission to the Jerry Falwell Library.

b. _____ Provisional approval pending cited revisions. The student must resubmit the project with cited revisions according to the established timeline.

c. _____ Redirection of project. The student is being redirected to take MUSC/WRSP 889 again, as minor revisions will not meet the expectations for the research project.

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ABSTRACT

For several hundred years, in response to Charles Finney's innovations, American churches emphasized evangelism over worship within corporate worship services. This approach redirected the vertical focus of corporate worship from God to the horizontal focus of non-believers as the primary audience. The Bible supports a horizontal audience for corporate worship for edifying fellow believers, but non-believers as the primary audience of corporate worship is contrary to both the Bible and most of church history. The purpose of this project is to establish the necessity of worship preceding evangelism by examining their relationship through biblical exegesis, scholarly literature, and church history to establish the purpose of congregational singing. If church congregations participate in evangelically focused services, where the gospel doctrine is regularly sung, then these believers will remain shallow in their faith and fail to grow in their knowledge and worship of God. Corporate worship songs, which edify, will teach believers biblical doctrine and deepen their faith. When discipleship occurs in corporate worship, evangelism becomes a by-product, as non-believers witness true worship. As evangelistic music made its way into the church, it did so into services intentionally designed with an evangelistic focus. With church services reduced to a single service per week, congregational worship should return to its main priorities of corporate worship: God as primary, discipleship as secondary, with the by-product of evangelism. This qualitative research project seeks to determine how the relationship between worship, discipleship, and evangelism applies to the music used in corporate worship services.

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CHAPTER ONE: INTRODUCTION

"Missions exists because worship doesn't" is often quoted by modern evangelicals to support missions as ultimate with all other aspects of church life existing to support missions.[1] While this quote helps support evangelism and missions, it misses the heart of John Piper's claim which begins in his previous sentences: "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't."[2] In the words of Sally Morgenthaler: "We must come to terms with this truth: Although evangelism is one of the central tasks of the church, it is worship that 'drives' evangelism, not vice-versa."[3] Since the time of Charles Finney, the church has inverted its understanding of the relationship between worship and evangelism.[4] This innovative trend added many people to churches, but their growth in discipleship remained unclear.

Ron Man recognizes "[a] renewed recognition on the part of missions organizations of the centrality of worship and the glory of God in the work of world evangelization."[5] With modern scholarly literature questioning Finney's emphasizing evangelism over worship, this author also questions the evangelistic belief that all aspects of corporate worship serve an evangelistic purpose. This project seeks to establish biblical and scholarly precedence for

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[1] John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions*, 3rd ed. (Ada: Baker Academic, 2010), 35.

[2] Ibid., 35.

[3] Sally Morgenthaler. *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids: Zondervan, 1999), 41.

[4] Elmer L. Towns and Vernon M. Whaley, *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville: B & H Academic, 2012), 169.

[5] Ron Man, "Lessons from Global Worship," *Evangelical Review of Theology* 36, no. 3 (2012): 220, https://search-ebscohost-com.ezproxy.liberty.edu/login.aspx?direct=true&db=a9h&AN=78328489&site=ehost-live&scope=site.

congregational singing to God as the primary vertical audience with secondary horizontal implications for discipleship rejecting the accepted horizontal audience of evangelism.

This chapter will introduce the subject by supplying background, problem statement, purpose statement, significance, research questions, hypotheses, core concepts, defining relevant terms, and summarizing. In a church culture confused by its primary purpose, church leadership should return to the proper relationship between worship and evangelism with specific regards to the music in corporate worship services.

<center>Background</center>

Modern scholars are debating the relationship between worship, discipleship, and evangelism and which is the primary purpose of the church. Yet, the audience of corporate worship remains allusive to, and rarely discussed by, church leaders. This scholarly debate did not begin recently, it has existed since the establishment of the church. Paul wrote to the church in Colossae: "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God."[6] Paul's words encouraged them to sing horizontally to one another and vertically to God. Similarly in Ephesians, Paul writes, "[a]nd do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father."[7] Like Paul's

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[6] Colossians 3:16; *NASB*; Unless otherwise noted, all biblical passages referenced employ the *New American Standard Bible*.

[7] Ephesians 5:18-20.

encouragement in Colossians, he also encouraged the Ephesians to focus both vertically to God and horizontally to other believers.

On October 31, 1517, Martin Luther placed his ninety-five theses to the church door in Wittenberg beginning the Reformation. The church needed reform, as it had strayed away from its roots in the early New Testament church. One needed area of reform was that of congregational singing. The extensive loss of congregational singing was noted by Towns and Whaley: "Congregational singing was nearly eliminated in the Roman churches after the fourth-century Laodicean Council's decree: 'If laymen are forbidden to preach and interpret Scriptures, much more are they forbidden to sing publicly in church.'"[8] While the New Testament church may have lost sight of the audience of their corporate worship, in the centuries following, the Church had lost sight of the importance of congregational singing altogether by relegating congregational singing to a few select singers.

The revivalist era did not begin with Charles Finney, but he supplied a major innovation that affected revival practices. Finney's innovation was to disregard the long-established belief that "worship was primary and evangelism was a by-product."[9] As the revivalist era progressed, Finney's innovation not only changed revivals to have a purely evangelistic focus, but churches began to adopt the same strategy by emphasizing evangelism over worship within their corporate gatherings. This trend continued to the modern church where currently it is facing scholarly opposition which questions this perceived purpose of the church and purpose of corporate worship.

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[8] Towns and Whaley, *Worship Through the Ages*, 107.

[9] Ibid., 169.

For two thousand years, the church has struggled to maintain its biblical purpose to worship vertically to God and horizontally for edification. Along the way, churches have lost the audience of corporate worship, disregarded congregational participatory singing, and minimized music's purpose to a purely evangelistic focus.

Statement of the Problem

The corporate worship service is the primary event that both non-believers and church attenders attend regularly; therefore, it is an excellent opportunity for church leaders to grow congregants foundational tenets of Christianity. Marva Dawn notes the importance of avoiding purely evangelistic music in corporate worship services:

> For the sake of the believers' character, we would not continually use evangelistic music in worship, for to be constantly asked to come to faith again is to question the validity of one's relationship with God. Those who worship God already know him and know that he is worthy of their praise. Let us then concentrate on deepening that knowledge and praise.[10]

Dawn encourages her readers to use congregational singing to deepen knowledge of God in its participants encouraging them past justification into sanctification. Otherwise, congregants will constantly question their salvation remaining either an unbeliever or a shallow believer. Congregational songs should celebrate the gospel, but when all aspects of corporate worship focus solely on the gospel, then believers are not encouraged to grow in their faith past justification as they consistently question their faith as a follower of Christ.

A second challenge occurs when worship becomes entertainment. Philip McFarland notes, "The church is not a theater where the Christian becomes entertained."[11] Yet, emotional

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[10] Marva Dawn, *Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-century Culture* (Grand Rapids: W.B. Eerdmans, 1995), 174.

[11] Philip R. McFarland, "Today's Challenges and Resolutions regarding Church Music," (DMin Thesis, Liberty Baptist Theological Seminary, Lynchburg, 2006), 13, https://digitalcommons.liberty.edu/doctoral/382.

and individualistic church music became prevalent unintentionally encouraging congregants to

become spectators. A. W Tozer takes this idea a step further in churches creating workers who

are not worshipers:

> Christ saves us to make us worshipers and workers. But we evangelicals ignore the first altogether so that we are not producing worshipers in our day. Workers, yes, we're producing workers. Founders, yes, they're a dime a dozen. Promoters, producers, artists, entertainers, religious DJs, we've got them by the thousands. Beat a bush and there will be two artists hop out and a DJ.[12]

Creating workers and not worshipers, as Tozer puts it, runs the risk of creating people who know

about God but are not in a growing relationship with Him. These "workers" share the

evangelistic mission of the church, but that does not equate to being true worshipers.[13] The

danger in producing workers, apart from also producing worshipers, is that they may lose sight

of why they are serving and falsely concluding their service grants them entry into heaven or

serve for the pleasure it brings them. Regardless of their personal motivation for serving, unless

workers are worshipers then they are not serving from an overflow of God working in their lives.

The third challenge of evangelistically focused services is it encourages congregants to

become spectators in corporate worship. When all that is sung, preached, and celebrated is the

gospel then nothing else matters. If justification is all that matters, then corporate worship

reduces to religious entertainment for all believers in the corporate worship service. Tozer writes

on entertainment in corporate worship: "The church that can't worship must be entertained. And

men who can't lead a church to worship must provide the entertainment."[14] Worship is not the

same as entertainment, true worshipers will never be entertained in corporate worship because

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[12] A. W. Tozer and James L. Snyder, *Tozer On Worship and Entertainment: Selected Excerpts* (Camp Hill: WingSpread Publishers, 2006), 144.

[13] John 15:13.

[14] Tozer and Snyder, *Tozer On Worship and Entertainment*, 115.

they are actively worshiping. When worship and entertainment become synonymous, then the church has lost its focus by appealing to the congregant over God.

The fourth challenge of evangelistically focused services is it may create shallow believers. When all service elements point toward salvation, as the goal of corporate worship, then discipleship becomes irrelevant. Church leaders may not believe that discipleship is irrelevant, but their evangelistic focus suggests it to congregants by not encouraging them to grow in their faith. For shallow believers to regularly sing, and hear, the gospel is to present a weekly checklist to assure their salvation; but when services are focused vertically congregants are encouraged to learn more. Similarly, corporate worship services that focus horizontally, with the purpose of edification, encourages increased growth in knowledge and understanding. Therefore, congregational singing is an opportunity for church leaders to disciple their congregants into greater expressions of their faith. God's love and mercy are important, and essential for justification, but Christian's should also understand all of God's infinitude, immensity, goodness, etc. by celebrating all of God's attributes through congregational songs.[15]

In summation, if evangelism is the primary purpose of corporate worship, it runs the risk of encouraging its participants to question their faith, of creating workers who are not worshipers, creating spectators who need to be entertained, and congregants who are not discipled toward deeper understanding of their faith.

Statement of the Purpose

The purpose of this project is to establish the audience of corporate worship, according to biblical and scholarly precedence, so that readers can understand the unintended consequences of

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[15] A. W. Tozer, *The Attributes of God Volume 1: A Journey into the Father's Heart* (Wingspread Publisher, 2007), Table of Contents.

sidetracking the purpose of corporate worship toward an evangelistic focus. In addition to the biblical and scholarly precedence, the relatively new innovation where evangelism is primary, supported by worship and discipleship (approximately two-hundred years), against the eighteen-hundred years of church history where evangelism was viewed as a by-product of worship will also be questioned. The entire Bible points toward a relationship with God; worship began perfectly in creation and ends with perfect worship in Revelation. Everything in between "covers a great deal of ground," but ultimately is the story of "Jesus Christ and the salvation God offers through [Him]."[16] Therefore, any focus of the church which does not include a growing relationship with Jesus as primary, found through worship, is misguided.

<div align="center">Significance of the Study</div>

Wayne Grudem recognizes three purpose of the church: "…ministry to God [worship], ministry to believers [discipleship], and ministry to the world [evangelism and missions]."[17] Grudem continues by noting the equality of all three: "…beware of any attempts to reduce the purpose of the church to only one of these three and to say that it should be our primary focus."[18] Towns and Whaley note a different stance where evangelism is emphasized over worship and discipleship:

> Finney almost single-handedly inverted worship and evangelism. Heretofore, pastors believed that worship was primary and evangelism was a by-product. Finney believed the exact reverse—everything is done for the singular purpose of evangelism. In spite of its controversial implications, especially with the Presbyterians, this approach to revivalism quickly spread among Protestant churches.[19]

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[16] Vaughan Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove: InterVarsity Press, 2002), 17.

[17] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 867.

[18] Ibid., 868.

[19] Towns and Whaley, *Worship Through the Ages*, 169.

Ronald Allen and Gordon Borror note different worship, evangelistic, and discipleship purposes

of corporate worship depending on the type of meeting:

> A meeting called a worship service ought to draw primary attention to the person and praise of God…. In another meeting, the primary emphasis will be fellowship or meeting body needs…Meetings planned for evangelism, using multiple means of attracting and holding the attention of the lost so the gospel can be clearly proclaimed, can and should contain those elements of worship and edification allowing the complete picture to be presented to the seeking soul.[20]

These three sources; Grudem, Towns and Whaley, and Allen and Borror; demonstrate

scholarly disagreement on the purpose of the church with church history also supporting

differing views. With different understandings of the purpose of the church, it becomes

challenging to validate how music should be used in corporate worship services. Should music

be evangelistic, a discipling tool, or solely focused vertically to God?

With so much confusion on the purpose of the church, church leaders must reevaluate

their use of music in corporate worship services. Otherwise, they will continue following

patterns of spectatorship and individuality prevalent in evangelically focused congregations. In

addition, since Finney's strategies stand in direct contrast to 1 Corinthians 14:26, Ephesians 5:19,

Colossians 3:16 where congregational worship is directed to God vertically and horizontally for

edification, church leaders should reconsider an evangelistic approach.

This project is significant because its direct application for weekly corporate worship

services. While scholarly debate continues discussing differing points of view, establishing a

biblical position for times of corporate worship is essential to a church's long-term health. All

believers may benefit from this study; but church leaders will be more directtly impacted by

understanding the proper relationship between worship, discipleship, and evangelism. In

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[20] Ronald Allen and Gordon Borror, *Worship: Rediscovering the Missing Jewel* (Eugene: Wipf & Stock, 2001), 60.

addition, scholars, especially scholars in higher level education institutions, will benefit as they, in turn, educate future generations of church leaders.

<div align="center">Research Questions</div>

The primary research questions (RQ) for this study are:

RQ1: What is the biblical relationship between worship, discipleship, and evangelism in corporate worship?

RQ2: What are historical views on the relationship between worship, discipleship, and evangelism?

RQ3: How does the corporate worship song lyrics affect participants?

<div align="center">Hypotheses</div>

The following hypotheses (H) to the research questions are:

H1: The biblical relationship between worship, discipleship, and evangelism in corporate worship consists of worship as primary, discipleship as secondary, and evangelism as an outpouring of both worship and discipleship. Grudem writes on the importance of all three purposes of the church as they are all commanded in Scripture and that "such attempts to make one of these purposes primary will always result in some neglect of the other two."[21] While this conclusion is true of evangelism and discipleship, it is not true of worship as it overflows into both evangelism and discipleship. Therefore, worship, discipleship, and evangelism are neither equal nor balanced purposes of the church. Worship is foundational to both discipleship and evangelism and should not occur outside of a growing relationship with, and daily worship of, Jesus Christ. Removing worship from evangelism amounts to people sharing about God outside the work of the Holy Spirit and removing worship from evangelism teaches others personal

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[21] Grudem, *Systematic Theology*, 868.

preferences and traditions. C. Randall Bradley writes on prioritizing worship, discipleship, and evangelism: "When the three roles are prioritized, worship will surely be first since God must be first in our private and corporate lives."[22]

Evangelism and discipleship can occur outside of a growing relationship with Christ, but neither evangelism nor discipleship will achieve their full potential apart from the working of the Holy Spirit found in true worship. Corporate worship songs encourage congregants to avoid a spectator mentality and to actively engage in all-of-life worship by discipling congregants away from spectatorship in corporate worship services. As congregants are discipled through the songs of corporate worship, their evangelism will be increasingly affected as their worship overflows into all-of-life. Worship that does not lead to discipleship and evangelism is not true worship.

H2: Historical views on the relationship between worship, discipleship, and evangelism include: (1) worship informing evangelism and discipleship, (2) evangelism above worship and discipleship, and (3) balance between worship, discipleship, and evangelism. Paul admonishes the Corinthian church to "let all things be done for edification" when they gather.[23] This horizontal audience is for discipleship of the congregation, but Paul also wrote letters to the church in Ephesus and Colossae with similar admonishments. In both Paul's letters, dealing with "psalms and hymns and spiritual songs," there is a clear audience vertically to God and horizontally to fellow believers.[24] Harold Hoehner notes this relationship, in his commentary on Ephesians 5:19, by writing: "Church music, then, should be a means of believers' ministering to

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[22] C. Randall Bradley, *From Postlude to Prelude: Music Ministry's Other Six Days*, 2nd ed. (Saint Louis: MorningStar Music Publishers, 2015), 18.

[23] 1 Corinthians 14:26.

[24] Colossians 3:16, Ephesians 5:19.

each other, and singing should be a means of worshiping the Lord."[25] These verses support the New Testament church's stance for worship and discipleship in congregational worship with no regards for evangelism.

According to Towns and Whaley, this understanding of worship; worship as primary for corporate songs, discipleship as secondary, and evangelism not discussed; continued until questioned by Finney.[26] It was due to Finney's innovation a new understanding of the purposes of the church came to fruition and evangelism was viewed as primary and worship and discipleship secondary to it. A final viewpoint is by Grudem as he claims complete balance between the three purposes.

H3: Corporate worship song lyrics affect participants in terms of admonishment, participation, and discipleship. Corporate worship song lyrics will encourage congregants in deepening their knowledge of God or encouraging them toward spectatorship. Songs that go beyond the doctrine of salvation disciples the congregation into a deeper understanding of God while songs that only focus on the doctrine of salvation encourages congregants to watch church leaders evangelize the lost within the corporate worship service. Primarily, corporate worship is vertically focused to God. Secondarily, corporate worship disciples believers toward growing in knowledge and their relationship with God. Any audience other than God and fellow believers is an incorrect audience. The change in horizontal audience, from discipleship to evangelism over the last few hundred years, has led church members toward spectatorship as they watched church leaders evangelize the lost.

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[25] Harold W. Hoehner, "Ephesians," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton: Victor Books, 1985), 640.

[26] Towns and Whaley, *Worship Through the Ages*, 169.

Core Concepts

The relationship between worship, discipleship, and evangelism appears, at first glance, nothing more than an academic exercise; however, the perceived purpose of the church affects all church leadership decisions and must, therefore, be determined and measured against the biblical standard, church history, and scholarly sources. Readers must understand, until Charles Finney innovated the relationship between worship and evangelism, "pastors believed that worship was primary and evangelism was a by-product."[27] Finney challenged church tradition because, he believed, the Bible did not clearly determine the purpose and actions of corporate worship; therefore, for Finney, all parts of corporate worship serve the sole purpose of preparing people for the evangelistic sermon.[28] As a result of Finney's innovation, churches began creating evangelistically focused services. While these services were once separate services from the primary corporate worship service, over time churches streamlined their services toward a single service attempting to serve different purposes simultaneously.

Scholarly literature has not settled the relationship between worship and evangelism; neither has it established the role of discipleship within corporate worship as scholars have only had conversations at the surface level. David Kirk notes another lacking dimension of this discussion: "In our own day, many of the debates which have consumed the energies of our churches have revolved around the 'vertical' components of gathered worship. The 'horizontal' elements of worship have, in comparison, been neglected — and sometimes seen as unnecessary

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[27] Ibid.

[28] Robb Redman, *The Great Worship Awakening: Singing a New Song in the Postmodern Church* (London: Jossey-Bass, 2002), 7.

accoutrements to the 'serious' business of God-focused worship."[29] While vertical and horizontal

aspects of corporate worship have been discussed, they only dealt with surface material and

failed to examine the core purpose.

Contrary to other scholarly literature, supporters of an evangelistic focus believe:

"mission is the highest ultimate end, and everything else— including worship— is subordinate to

mission."[30] Despite evangelicalism's existence for only a few hundred years, it is supported by

church leaders, denominational leaders, and volunteers alike. Robb Redman notes the danger of

continuing with this evangelistic trend:

> As long as emphasis on the priority of evangelism continues, churches are likely not only
> to distort the purpose of worship but also to continue to "deprioritize" worship, as [Sally]
> Morgenthaler puts it, treating worship as just another program among others. This
> confusion about the priority of worship will have a serious effect on a church over the
> long haul…[31]

As the basic doctrine of salvation (justification) becomes the sole focus of corporate

singing other church doctrines, attributes of God, and "solid food" as Paul calls it, are all reduced

to secondary matters.[32] The celebration of the gospel is important to congregational singing, but

it cannot be the only song emphasis without creating shallow Christians who fail to move beyond

the milk of the Gospel to solid food.[33] When the focus of a song is solely evangelistic, it misses

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[29] David R. Kirk, "When You Come Together: Gathered Worship in the New Testament," *Foundations: An International Journal of Evangelical Theology*, no. 76 (Spring 2019): 34–60, https://search-ebscohost-com.ezproxy.liberty.edu/login.aspx?direct=true&db=a9h&AN=137582733&site=ehost-live&scope=site.

[30] Scott M. Aniol, "The Mission of Worship: A Critique of and Response to the Philosophy Church Movement," (PhD diss., Southwestern Baptist Theological Seminary, Fort Worth, 2013), ProQuest Dissertations & Theses Global.

[31] Redman, *The Great Worship Awakening*, 7.

[32] 1 Corinthians 3:2.

[33] Ibid.; This assumes that church members are failing to grow in their knowledge of God through other means.

Paul's encouragement to "admonish one another" through their singing.[34] The discipleship opportunities for congregational singing must be considered alongside the purpose of the church to grow believers in their faith.

<div align="center">Definition of Terms</div>

Corporate Worship

Corporate worship occurs when God's people intentionally gather to worship together, in "Spirit and Truth," with other members of the body of Christ. This is often done on a weekly basis, and most often occurs on Sunday mornings in Christian worship; however, corporate worship is not limited to Sunday morning gatherings.

Discipleship

Discipleship is the process of growing into a deeper relationship with God by "faithful men who will be able to teach others also."[35] Discipleship often occurs in one-on-one, or one-on-few, situations; but can also occur in larger group settings including corporate worship services. Discipleship is the heart of the Great Commission.

Evangelism

Evangelism is the intentional sharing of the gospel with non-believers through various means. It is the first part of the Great Commission as evangelism occurs before discipleship.

Evangelistic Music

Music focusing horizontally toward unbelievers for the purpose of evangelism. Evangelistic music can also be called missional music and gospel music, among other terms, but all terms have the same evangelistic purpose.

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[34] Colossians 3:16.

[35] 2 Timothy 2:2.

Horizontal Songs

Songs that sing about God. The audience of horizontal songs is toward others and may be used either for edification of the church or evangelistically.

Vertical Music

Songs that sing to God. The audience of vertical songs is toward God in response to Him.

Worship

Mankind was created for worship. It is man's obedient, loving response to God's revelation of Himself made possible through the death, burial, and resurrection of Jesus Christ. There are three types of worship: lifestyle worship, private worship, and corporate worship.[36] While family worship is sometimes considered an additional type of worship, it has been delimited from this study as it combines types of worship already listed.[37]

<div align="center">Summary</div>

This chapter began by informing readers worship with an evangelistic focus has only existed for a few hundred years before recognizing the audience of corporate worship has been misunderstood since the New Testament church. It then marked challenges of an evangelistically focused service: first, it encourages participants to question their faith; second, it creates workers who are not worshipers; third, it marks the tendency for creating spectators; and fourth, it notes a failing to disciple congregants to a deeper understanding of their faith.

Building upon this chapter's opening sections, this chapter then established the purpose of this study to recognize unintended consequences of incorrectly prioritizing evangelism as the

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[36] Scott Aniol, *Worship in Song: A Biblical Approach to Music and Worship* (Winona Lake: BMH Books, 2009), 149-155.

[37] Steven D. Brooks, *Worship Quest* (Eugene: Wipf & Stock, 2015), 50-68.

primary purpose of congregational worship. Unfortunately, scholarly literature has not established a clear audience of corporate worship which is why voices like Charles Finney, who went against church tradition, were able to reprioritize the focus of corporate worship toward evangelistic purposes because his innovation seemed effective.

This author then hypothesized worship, discipleship, and evangelism are not equal purposes of congregational worship, but that worship is foundational to both evangelism and discipleship. In addition, church history has generally agreed on the audience of corporate worship, though this understanding was innovated by the revivalist era, specifically by Charles Finney. Furthermore, this author hypothesized the audience of corporate worship matters because it can guide congregants toward a deeper relationship with Jesus Christ and encourages congregants to grow in their knowledge and understanding of God.

Wheeler and Whaley write the following on the importance of creating worshipers as fundamental to evangelism:

> At the end of the day, the church does not need another song book, worship set, worship video, or praise team standing out in front of a screaming group of young people leading the latest songs about God. The church does not need another event or goal-driven evangelism program simply for the sake of filling up our precious time with things to do.
> The church needs–and God is seeking–men and women totally devoted to Him, full of love for God because of what Christ has done on the cross, transformed by the work of the Holy Spirit in their lives, and passionately motivated by their worship to tell the good news of Jesus Christ to everyone they meet.[38]

If churches continue to focus congregational worship toward evangelistic purposes, they will continue misdirecting corporate worship toward their fellow man, instead of God, as the primary audience. Church leaders will also continue encouraging congregants to become spectators and shallow believers who do not grow in their faith. This author encourages readers to reconsider

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[38] David A. Wheeler and Vernon M. Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism* (Nashville: B & H Academic, 2011), 194-195.

church leadership trends which make the audience of corporate worship primarily for evangelistic purposes.

CHAPTER TWO: LITERATURE REVIEW

The purpose of this chapter is to examine existing literature pertaining to the audience and purpose of corporate worship. The first section highlights different audiences of corporate worship where an evangelistic audience, literature against an evangelistic audience, a vertical God-centered audience, and closes with various combinations of more than one audience of corporate worship. Section two begins by identifying various viewpoints on the purposes of the church and closes with purposes of corporate worship which are both sequential and dependent on one another.

Audience of Corporate Worship

Evangelistic Audience

Matt Boswell, in *Doxology and Theology*, does not fully develop his ideas on the worship leader as evangelist.[39] Even so, he writes: "Worship leaders should be doing the work of an evangelist— evangelizing through corporate worship services, and through regular interaction with the lost."[40] He also emphasizes the importance of disciple-making, for the worship leader, but falls contextually under the umbrella of hospitality, citing hospitality as a "powerful apologetic, and an essential tool in making disciples; it is one environment for disciple-making

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[39] Matt Boswell, ed., *Doxology and Theology: How the Gospel Forms the Worship Leader* (Nashville: Broadman & Holman, 2013).

[40] Ibid., 33.

and evangelism to occur."[41] Boswell's text is written to worship leaders and therefore includes an evangelistic audience during corporate worship.

Missio Dei, the mission of God, is an idea often prevalent in scholarly literature first appearing in 1928 with the German missiologist Karl Hartenstein.[42] Johann Beukes uses *missio Dei* to support the church service as missional.[43] Likewise, Ruth Meyers uses *missio Dei* to support worship as participating in God's love for the world by making worship a missional activity.[44] Meyers intentionally separates worship and mission "as separate spheres of action" to maintain each.[45] However, a modern response to this separation has been to use times of worship for the purpose of evangelization. Meyers also writes: "…missional liturgy takes place in a missional congregation, one that is 'shaped by participation in God's mission' and which "lets God's mission permeate everything that the congregation does—from worship to witness to training members for discipleship."[46]

"Seeker services" are but one example of *missio Dei* taking precedence within corporate times of worship; but an intentional evangelistic focus has been prevalent among Southern Baptists since the United States Civil War, according to David Music.[47] Beginning as a tool for

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[41] Ibid., 32-33.

[42] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006), 62, https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=650441&site=ehost-live&scope=site.

[43] Johann Beukes, "Trends in Missional Ecclesiology," *Hervormde Teologiese Studies* 68, no. 1 (2012): 3.

[44] Ruth A. Meyers, "Missional Church, Missional Liturgy" *Theology Today* 67, no. 1, (Apr 2010): 50.

[45] Ibid., 38.

[46] Ruth A. Meyers, "Unleashing the Power of Worship," *Anglican Theological Review* 92, no. 1 (2010): 65.

[47] David W. Music, "Music in Southern Baptist Evangelism," *Baptist History and Heritage* 19, no. 1 (January 1984), https://ezproxy.liberty.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000936633&site=ehost-live&scope=site.

revival meetings, "…the use of evangelistic music has been of great importance in shaping the current course of Southern Baptist church music."[48] Music notes the evangelistic focus in a time when evangelistic strategies were for church members to bring lost people to church where the service leaders, and content of the services, evangelized them toward salvation.[49]

Like Music above, Ed Stetzer writes, "The worship service should be God centered (or even God driven). Yet unchurched persons benefit from seeing believers enter the presence of God…Churches should recognize that the unchurched need to see why believers want to worship in the presence of Jesus— that is, the unchurched need to be around Christians as they gather for worship."[50] Though Stetzer marks worship as God centered, he also recognizes a missional focus as significant.

The desire to increase the size of churches is prevalent in modern times. According to Cathy Townley, in *Missional Worship*, "The number-one question worship leaders ask is, how can we increase worship attendance in our church?"[51] Her answer is simple: "It's all about the worship. It's all about you seeking after God each day by incorporating spiritual practices in your life and allowing God to lead you into the mission field so that you can invite those people to the life that is in Christ and to your church."[52] Unfortunately, her answer is not as simple as she implies because she supports worship as the means through how God grows His church by

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[48] Ibid., 45.

[49] Ibid., 41.

[50] Ed Stetzer and Daniel Im, "Worship" in *Planting Missional Churches: Your Guide to Starting Churches that Multiply*, 2nd ed. (Nashville: B&H Academic, 2016), Proquest Ebook Central.

[51] Cathy Townley, *Missional Worship: Increasing Attendance and Expanding the Boundaries of Your Church* (St. Louis: Chalice Press, 2011), 1, https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=3118817.

[52] Ibid., 1.

equating growth with success. Townley writes: "…if the growth of a worship service is any indication that we're bearing fruit in our practice of worship, then why wouldn't we want to increase our influence?"[53] For Townley, increased attendance through evangelistic means is the focus of corporate worship. Kenneth Paul Dawson, in *When Less is More*, suggests a counter-intuitive approach by doing less to realign church leadership goals to God's. In describing his radical suggestion, Dawson writes: "We must not become a distraction to God's power and glory as He works among His people. It stands to reason, therefore, that God can be front and center in His church only if we surrender the position to Him."[54] Dawson's contribution suggests focusing evangelistically as a potential distraction from God. If Dawson's claim is accurate then an evangelistic audience may have ramifications when worship attendance is the primary criteria as church leaders seek to increase their influence.

While some scholars attribute an evangelistic audience for the *missio Dei* or church growth, Tamara Van Dyken asserts an evangelistic focus was inevitable due to "[t]he availability and popular appeal of gospel songs."[55] Gospel music, for the first time in history, was available for public consumption through individual purchase, radio broadcasts, and traveling groups.[56] As gospel songs made their way into churches, they also convoluted the church's hymns. According to Van Dyken:

> While these congregants [supporters of gospel hymns] and church leaders viewed popular hymns as critical to a vibrant faith and effective evangelism, others believed that allowing hymns of any sort would threaten the specific and eternal message of the denomination.

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[53] Ibid., 2.

[54] K. Paul Dawson, *When Less Is More, a Paradox of Christian Leadership* (North Charleston: Createspace Independent Publishing Platform, 2018), 180.

[55] Tamara J. Van Dyken, "Worship Wars, Gospel Hymns, and Cultural Engagement in American Evangelicalism, 1890-1940," *Religion and American Culture* 27, no. 2 (2017): 195.

[56] Ibid., 195.

[Gospel] Hymns were dismissed as a "passing fad" rather than an eternal expression of worship.[57]

Even so, gospel hymns continued to increase a musically evangelistic focus, in corporate worship, based on their popularity and availability.

When evangelism is the primary audience for corporate worship, then songs, and other elements of worship, become preparation for the sermon. According to interviews performed by April Vega:

> "The function of these songs [popular-secular] and every other creative element we do in our services is to enhance the message. We want to bring the never-changing truth of the Gospel to an ever-changing culture in creative and compelling ways." Another leader emphasized the power that music had to connect emotionally with people, saying, "It is almost always used in an illustrative context, to make a point or to make a cultural observation. Sometimes music can do that in a way that gives people a touchstone." Given the importance of the sermon in evangelical worship services, such rationale is not surprising.[58]

The challenge with such a viewpoint is where to draw the line between worship and evangelism. Vega noted one church was willing to use patriotic songs, even with "no recognizable Christian content," because "the music in a worship service exists to express doctrinal Christian truths…In this particular church, 'Christian' truths include patriotic sentiment."[59] For churches such as this, the audience of worship is purely evangelistic as the music is not "particularly edifying for Christians, although it is not denied that quality either."[60]

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[57] Ibid., 202.

[58] April Vega, "Music Sacred and Profane: Exploring the use of Popular Music in Evangelical Worship Services," *Journal of Religion and Popular Culture* 24, no. 3 (2012): 371.

[59] Ibid., 372.

[60] Ibid., 373.

Terry York notes a modern trend with an increasing shift toward "seekers."[61] According to York: "Worship was no longer a gift to be offered by the congregation to God. Worship often belonged to 'seekers,' no longer to a congregation happy to share the experience with 'visitors.'"[62] Similarly, Dawn equates "seeker services" with "entertainment evangelism."[63] As churches increase their evangelistic focus, regardless of the titles they use, the long-accepted corporate worship of a God-Centered audience continue to be questioned.

Literature Against an Evangelistic Audience

Marva Dawn supports God-centered worship and edification as the audiences of corporate worship.[64] However, before she establishes "God as the Object of Worship," she first attacks any evangelistically audience of worship:

> Many people advocate turning worship into "seekers' services" or "entertainment evangelism." These attempts to reach out to persons who do not know God are certainly laudable—one would hope that we all look for ways to share our faith — but it is a misnomer to call services "worship" if their purpose is to attract people rather than to adore God.[65]

Dawn does not "pull any punches" as she attacks what she believes a misguided attempt at entertainment. She continues by attacking gospel music limiting God's attributes to those essential to the gospel:

> To sing over and over again only that God loves us is to miss the truth of God's wrath, the need for our repentance in light of God's justice, and God's mercy and truth in answer to the confusions of a broken and sinful world. Moreover, mindless refrains about

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[61] Terry York, *America's Worship Wars* (Peabody: Hendrickson, 2004), 75.

[62] Ibid., 75.

[63] Dawn, *Reaching out Without Dumbing Down*, 80.

[64] Ibid.

[65] Ibid., 80-81.

God's love seldom include any elaboration, such as images to tell us how that love is manifested or how we know it.[66]

Though Dawn continues by supporting God-centered worship which edifies, her initial attack refuted any claim for evangelistically focused corporate worship.

Like Dawn, David Peterson attacks an evangelistic focus: "Although the conversion of an unbeliever in the course of a church service is much to be desired, however, evangelism is not the primary purpose of the gathering, according to 1 Corinthians 14."[67] Similarly, Terry MacArthur writes: "Something is lost when worship, and consequently the music in worship, is seen as a tool for something else. Music in worship is to enable the community to express its faith and to encounter the presence of God, not to seduce a particular social-economic category or age group to attend."[68] Peterson and MacArthur merely note the importance of focusing worship toward its intended purpose and the dangers of diverting worship evangelistically.

Bob Kauflin, whose views will be discussed in more detail later, supplies a brief statement against an evangelistic audience of worship: "Gathering to praise God can't be a means to some 'greater' end, such as church growth, evangelism, or personal ministry. God isn't a genie we summon by rubbing the bottle called 'worship.' He doesn't exist to help us get where we *really* want to go. God *is* where we want to go."[69] Kauflin goes on to support the edifying

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[66] Ibid., 89-90.

[67] David G. Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove: Inter-Varsity Press, 2002), 195.

[68] Terry MacArthur, "Singing the Lord's Song -- Evangelism and Music," *International Review of Mission* 96, no. 382–383 (July 2007): 293, https://ezproxy.liberty.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001640216&site=ehost-live&scope=site.

[69] Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton: Crossway Books, 2008), 177.

aspect of worship, but little support is given to support his exclusion of an evangelistic audience of worship.[70]

Robb Redman defines a seeker-focused service as a "service [which] aims at the unchurched or unbelieving attendee" before noting the struggle of church leadership equating "seeker-focused event[s] [with] a worship service because it focuses on the seeker rather than god."[71] Redman continues by noting seeker services are not an invention of the late twentieth century but has been in existence since the revivalist worship of the eighteenth century.[72] His struggle with a seeker focus is that:

> The service does not preserve the centrality of God in worship and the integrity of Christian truth in preaching. In *Room for God?* Pastor Robert Wenz worries that some churches have moved beyond being sensitive to unbelievers, to "accommodating them at the cost of violating biblical truth." This problem is particularly acute for seeker-sensitive services, which seem to be both worship and an evangelism event.[73]

Scholars, like Redman, are against seeker-focused times of worship because they believe worship and evangelistic events should be separated.

The gospel song, like seeker-focused services, was not without its opposers. According to Dean Talmage, in *A Survey of Twentieth Century Protestant Church Music in America*, "…the gospel song was not addressed to God, but was an interpersonal message of testimony…"[74] For Talmage, avoiding God as audience made "such songs unfit for corporate worship."[75] Supporters

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[70] Ibid., 178.

[71] Redman, *The Great Worship Awakening*, 3, 4.

[72] Ibid., 5.

[73] Ibid., 15.

[74] Talmage W. Dean, *A Survey of Twentieth Century Protestant Church Music in America* (B&H Publishing Group, 1988), 91.

[75] Ibid., 91.

of gospel songs disagreed as they believed "songs of personal testimony" were consistent with such stories as the woman at the well in John 4:9 and a man born blind in John 9:27.[76] The New Testament itself was filled with personal testimonies; even so, Talmage rejects such support as he views gospel songs as too subjective.

In response to an evangelistic focus, Evelyn Underhill writes:

> The corporate life of worship has therefore an importance far exceeding the personal salvation or blessedness of the individual worshippers, or the devotional opportunity which it gives them. It stands for the total orientation of life towards God; expressed both through stylized liturgical action, and spontaneous common praise. Moreover, the personal relation to God of the individual—his inner life—is guaranteed and kept in health by his social relation to the organism, the spiritual society, the Church. What is best for the All, as Plato says, turns out best for him, too.[77]

Underhill does not fully describe the proper audience of corporate worship but succinctly notes it is not evangelistic.

Another scholar to refute an evangelistic audience of worship is Warren Wiersbe. In *Real Worship*, Wiersbe writes: "One of the greatest dangers is that we 'use' worship in order to accomplish something else other than to glorify God in the edification of His church."[78] Since evangelism is not edifying to the church, Wiersbe rejects it as an audience for corporate worship.

God-Centered and Christocentric Audience

Daniel Block asserts, in *For the Glory of God*, that true Christian worship is found only in worshiping the one true God.[79] In order to establish the object of worship he first defines idolatry as "…false worship, involving reverential human acts of submission and homage before

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[76] Ibid., 91.

[77] Evelyn Underhill, *Worship* (Eugene: Wipf and Stock Publishers, 2002), 84.

[78] Warren W. Wiersbe, *Real Worship: Playground, Battleground, or Holy Ground?*, 2nd ed. (Ada: Baker Books, 2000), 109.

[79] Daniel I. Bock, *For the Glory of God: Recovering a Biblical Theology of Worship* (Ada: Baker Academic, 2014).

beings or objects in the place of the one true God."[80] He does this because worshiping the Holy

Spirit is idolatry as it "is extrabiblical [and] it derives not from Scripture but from philosophical

and theological deduction. It assumes that since Father, Son, and Holy Spirit are equally divine,

they are equally worthy of worship."[81] Block further develops this idea by noting that true

worship is trinitarian:

> But trinitarian worship need not be balanced, if by balanced we mean giving the three persons of the Godhead equal time and space. True Christian worship focuses particularly on Christ, through whose sacrificial death and justifying work sinners are qualified for worship, and through whose resurrection they hope in eternal life and worship in the presence of God.[82]

For Block, true worship is predominantly Christocentric since Christ is the plan that God the

Father put into motion from eternity past.

Constance Cherry, in *The Worship Architect*, concisely writes: "The cornerstone of

Christian worship is Jesus Christ. This truth alone determines the authenticity of Christian

worship."[83] Cherry continues by discussing basic ways to actively celebrating His works noting

Jesus is truly with worshipers gathered in His name.[84]

Common misconceptions believe worship is all about the worshiper, the lost, or the

music; but according to Paul Jones worship is "about God. He is the Subject and Object in

worship."[85] Jones does not further support his claim, he simply marks it as reality and having

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[80] Ibid., 29.

[81] Ibid., 52.

[82] Ibid., 53; Worship of the Holy Spirit is beyond the scope of this thesis, it will be delimited from further discussion.

[83] Constance M. Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Ada: Baker Academic, 2010), 21.

[84] Ibid., 25.

[85] Paul S. Jones, *Singing and Making Music: Issues in Church Music Today* (Phillipsburg: Presbyterian & Reformed Publishing Co, 2006), 180.

established this fundamental point goes on to address other misconceptions of worship.

Similarly, Robert Rayburn notes the importance of God-centered worship:

> It is fundamental that we recognize that all true Christian worship must be theocentric. It is objective in the sense that the primary motion and focus of worship are Godward…We must remind ourselves that worship is giving to God the glory and honor due to His name, and that those who sincerely seek the honor of God will in turn always be honored by Him.[86]

R. T. Kendall looks at Moses' worship in Exodus 15:1 finding four characteristics of the Israelites' singing: (1) as response of gratitude to God, (2) they rejoiced as they sang, (3) it was an immediate response to God's extraordinary deliverance, and (4) the responsibility to respond was laid upon the people by Moses.[87] Kendall continues by noting the vertical nature of their response as:

> …the Israelites sang their song "unto the Lord" (Ex. 15:1). When we sing, we are not singing to one another. We are responding to the Lord by singing to him. And if we were to become keenly aware that God is watching us and listening to us, would it not cause us to take notice and to sing with more reverence, attention, and gratitude, and with less worry about what other people are thinking?[88]

Kendall's claim marks a clear audience of worship that includes God, and God alone. Unfortunately, this Old Testament viewpoint does not include New Testament passages like Paul's clear admonition to sing to one another in Ephesians 5:19 and Colossians 3:16.

Assuming corporate worship to mimic heavenly worship, in response to Revelation 4:8 and 4:11 Rory Noland writes how heavenly worship "is not focused on us but solely on God."[89]

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[86] Robert G. Rayburn, *O Come, Let Us Worship: Corporate Worship in the Evangelical Church* (Grand Rapids: Baker Book House, 1980), 130-131.

[87] R. T. Kendall, *Before the Throne: A Comprehensive Guide to the Importance and Practice of Corporate Worship* (Nashville: Broadman Press, 1993), 129-131.

[88] Ibid., 131.

[89] Rory Noland, *Worship on Earth as it is in Heaven: Exploring Worship as a Spiritual Discipline* (Grand Rapids: Zondervan, 2011), 124.

> The result is pure ascription—worship that is obsessed with God's intrinsic worth and ascribes to God alone the glory and honor due him….
> Ascriptive worship reminds us that we are not the center of the universe; God is. He is set apart, distinct from us. He is the Creator; we are the created. He is infinite; we are finite. He is holy and righteous; we are broken and sin-prone. Thus, ascription worship resizes us, putting us in proper relationship to God.[90]

Noland uses ascriptive worship to establish individual responsibility in corporate worship which he goes on to discuss later in his text.

While most scholars presented in this section have presented their God-centered worship view gently, Robert Webber directly attacks evangelicals for their failures concerning worship. Webber writes: "Evangelicals face a crisis in worship and theology. Evangelicals, who have a high regard for a theology that is biblical, need to be particularly concerned about their worship. If worship shapes believing, as has been suggested, then evangelicals, of all people, should be committed to a worship that is biblical."[91] Webber, an evangelical himself, directly notes the disconnect between evangelicals' beliefs and their practice. While affirming the Bible as foundational to their lives, they simultaneously ignore the biblical teaching that God is both the object and subject of corporate worship.

More Than One Audience of Corporate Worship

Discipleship Leads to Evangelism

Until now, this thesis has presented literature that supports either a vertical, God-centered and Christocentric focused audience or a horizontal, evangelistically focused audience. Yet, many scholars support both simultaneously. One such author is Scott Aniol, in his book *By the Waters of Babylon*, Aniol's goal "is to convince you that biblically regulated, gospel-shaped

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[90] Ibid., 124.

[91] Robert E. Webber, *Worship Old and New* (Grand Rapids: Zondervan, 1994), 261.

corporate worship that communicates God's truth through appropriate cultural forms will actually have the most missional impact in a post-Christian context."[92] Also noting the best way to have an evangelistic focus is to boost disciple-making as it is the church's mission.[93] At the same time, Aniol has argued against evangelistic focuses for corporate worship but recognizes "evangelism is the first step in accomplishing the church's mission of making disciples."[94] He sums up his stance later in the chapter: "corporate worship accomplishes the mission of God by being what it is— worship; the most missional worship is that which acts out the gospel and communicates God's truth using forms that are regulated by the authority of the Word of God."[95] For Aniol, the best way to achieve evangelistic results is to focus on discipling within corporate worship. Only then can evangelism achieve its fullest potential.

Worship and Discipleship

According to D. A. Carson, "Worship is the proper response of the creature to the Creator."[96] This makes the primary act of worship a response directly to the Creator; but the New Testament also speaks of encouraging one another as the church gathers rejecting any claim a believer does not need to meet with the gathered church. Paul exhorts his readers to speak to one another and teach and admonish one another.[97] "This means that the purist model of addressing

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[92] Scott Aniol, "We Sat Down and Wept: Problems for Worship in the Twentieth-Century," in *By the Waters of Babylon: Worship in a Post-Christian Culture* (Grand Rapids: Kregel Publications, 2019), ProQuest Ebook Central.

[93] Ibid., "The Lord's Song in a Foreign Land."

[94] Ibid.

[95] Ibid.

[96] D. A, Carson, *Worship by the Book* (Grand Rapids: Zondervan, 2002), 29.

[97] Ephesians 5:19, Colossians 3:16.

only God in our corporate worship is too restrictive."[98] Recognizing the horizontal impact of

congregational worship, Carson continues by warning readers not to ere too heavily toward other

believers that mankind becomes the topic of their corporate song.[99]

Additional scholars who recognize the vertical and horizontal audiences of corporate

worship include John Frame, James Gills, and Robert Webber. Frame recognizes worship and

discipleship as two dimensions of corporate worship while also identifying honoring God as

primary.[100] Gills notes: "adoration of God remains the primary purpose of congregational

worship, mutual encouragement is another important reason for gathering together."[101] Webber

writes: "Worship reminds me of my commitment to Christ. Worship calls me to love not only

God with my whole heart, but my brother as myself."[102] In addition, Webber's chapter six title,

"In worship we respond to God and to each other," clearly identifies two audiences of worship:

God and other believers.

Thomas Seel authors *A Theology of Music for Worship Derived from the Book of
Revelation* where he recognizes the certainty that Christian worship is vertical.[103] He continues

by writing:

> Part of the fulness of Christian worship is the responsibility of Christians to encourage
> those in and out of the faith to want to seek to praise the Godhead. By showing up to
> corporate worship regularly Christians can minister to "the least of all." Insofar as we

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[98] Carson, *Worship by the Book*, 45.

[99] Ibid., 45.

[100] John M. Frame, *Worship in Spirit and Truth* (Phillipsburg: Presbyterian & Reformed Publishing Co, 1996), 114.

[101] James P. Gills, *Dynamics of Worship* (Love Press, 1992), 135-136.

[102] Robert E. Webber, *Worship Is a Verb: Eight Principles for Transforming* Worship (Peabody: Hendrickson, 1996), 125.

[103] Thomas A. Seel, *A Theology of Music for Worship Derived from the Book of Revelation*, no. 3 (Metuchen: Scarecrow Press, 1995), 147.

exhort and encourage our fellow brothers and sisters to praise God, we have done it unto the Godhead, and thus we are fulfilling the full vision of προσκουνέο (proskuneo) spoken of by the writer of the Apocalypse.[104]

When viewed fully, worship is a corporate event with the added benefit of horizontally edifying other believers.

Worship and Evangelism

According to Harold Best, corporate worship serves both worship and witness because they are the same thing.[105] He goes on to explain that worship and witness are so interconnected that one directly affects the other and therefore one cannot be accomplished without the other. "The secret is not in talking baby talk to the unredeemed and adult talk to the converted, nor in seeking a happy medium between the two so as to conform to eased-up protocols of certain kinds of seeker sensitivity. The secret lies in the authority, the conviction, the unswerving bluntness of all truth preached, sung and written."[106] Increasing the worship depth, of a congregation, leads to also affecting non-believers evangelistically.

Nathan Finn clearly articulates:

The church is a missional community. The church is a people in mission, whose very identity and purpose is to be salt and light and specifically to witness and word and deed to the reign of Christ, the kingdom of God. The Christian community is invited and called to participate in the purposes of God in and for the world: to speak the Gospel, to live out the Gospel identity and, in so doing through word and deed, to be instruments of God's peace and work of reconciliation.[107]

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[104] Ibid., 147.

[105] Harold M. Best, *Unceasing Worship: Biblical Perspectives on Worship and the Arts* (Downers Grove: IVP Books, 2003), 80.

[106] Ibid., 80.

[107] Nathan A. Finn and Keith S. Whitfield, "Missional Spirituality and Worship," in *Spirituality for the Sent: Casting a New Vision for the Missional Church* (Downers Grove: InterVarsity Press, 2017), ProQuest Ebook Central.

Finn goes on to clarify: "…the church cannot be the church in mission unless it is a church that worships; and, conversely, the church cannot be truly a liturgical community unless and until it is engaged in the purposes of God in the world, in mission."[108] Like Harold Best, Finn does not see a distinction between worship and mission. The two are so interwoven that one affects the other in every way.

Worship, Discipleship, and Evangelism

Bryan Chapell, in *Christ-Centered Worship*, has much to say on the importance of keeping Christ as the center of corporate worship; but he also recognizes a horizontal audience.[109] "Worship priorities cannot ignore the needs of those already gathered in the body of Christ, because the primary purpose of any church is to enable the people of God rightly to honor God. At the same time, leaders must recognize the progress of his kingdom and the proclamation of his name."[110] He also speaks specifically about seeker worship and its proper approach. "Being entirely 'seeker-*oriented*' is not really an option for Christ-centered worship. But being 'seeker-*sensitive*' is not the same as being 'seeker-oriented.'"[111] Chapell supports worship, discipleship, and evangelism without an over emphasis on being evangelistic.

Cosper writes similarly to Chapell, developing a step further:

Worship that celebrates the gospel brings all three audiences together: the God who saves by the gospel, the church formed by the gospel, and the world in need of the gospel. We're often tempted to move on to other messages, to move past the gospel into more

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[108] Ibid.

[109] Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Ada: Baker Academic, 2017).

[110] Ibid., 131-132.

[111] Ibid., 139.

"mature" topics of the faith, but we never get "past" the gospel because we never get past the need for Jesus to mediate between God's holiness and our sin.[112]

Cosper's stance is to remain gospel focused because it is relevant to all three audiences. However, he also warns that church leaders will experience a desire to move past the gospel onto other topics that are less relevant to all three audiences standing in opposition to Dawn who encourages discipling past the gospel into deeper expressions, though she does not recommend ignoring the gospel either.[113]

Nell and Meyer write the purpose of worship is solely "to worship God. The fact that it has the power to form us spiritually is secondary to this main task."[114] According to Nell and Meyer worship is primary alongside edification, and being a missional community is secondary to worship.[115]

<div align="center">Purpose of the Church</div>

Various Purposes of the Church

Worship, Discipleship, and Evangelism

Mark Dever develops three purposes of the church, in a chapter within Akin's *A Theology for the Church*: worship, discipleship, and evangelism (edification is his word for discipleship).[116] He develops each purpose further but does not prioritize one over another. Like Dever, Grudem writes: "'The purposes of the church' are (1) ministry to God: worship, (2)

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[112] Mike Cosper, *Rhythms of Grace: How the Church's Worship Tells the Story of the Gospel* (Wheaton: Crossway Books, 2013), 89.

[113] Dawn, *Reaching Out Without Dumbing Down*, 174.

[114] Ian A. Nell and Neil Meyer, "Invited by God Onto the Worship Stage: Developing Missional Communities through Participation in Theo-Drama," *Verbum Et Ecclesia* 34, no. 1 (2013): 5.

[115] Ibid., 1.

[116] Mark Dever, "The Church," in Daniel L. Akin, ed., *A Theology for the Church* (Nashville: Broadman & Holman, 2014), 1453.

ministry to believers: nurture, and (3) ministry to the world: evangelism and mercy."[117] Unlike

Dever, Grudem further asserts the importance of all three being in balance.

> All three purposes of the church are commanded by the Lord in Scripture; therefore all three are important and none can be neglected. In fact, a strong church will have effective ministries in all three of these areas. We should beware of any attempts to reduce the purpose of the church to only one of these three and to say that it should be our primary focus. In fact, such attempts to make one of these purpose primary will always result in some neglect of the other two.[118]

Grudem continues by listing the dangers of elevating one purpose over another to support his

claim that all three purposes should remain in perfect balance. Similarly, Grenz states: "Worship,

edification, and outreach through evangelism and service— these constitute the mandate of the

church."[119] Grenz discusses each purpose individually but does not clarify one as more important

than another. Therefore, readers must assume Grenz also supports balance between worship,

discipleship, and evangelism.

Assuming "prophetic preaching" is evangelistic preaching (readers must assume Fetter's

meaning because he does not explain further), like the above scholars George Fetter also

supports worship, discipleship, and evangelism though he calls them: worship, prophetic

preaching, and religious education.[120] Readers may also assume these three purposes are equal

and balanced as Fetter does articulate otherwise. However, Fetter suggests worship as primary

through the phrase: "Worship engaged in as an end in itself will have most striking social

consequences. It will deepen our sympathies. It will awaken our compassion."[121] An increase in

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[117] Grudem, *Systematic Theology*, 867.

[118] Ibid., 868.

[119] Stanley J. Grenz, "The Ministry and Community," in *Theology for the Community of God* (Grand Rapids: W.B. Eerdmans, 2000), ProQuest Ebook Central.

[120] George C. Fetter, "The Purpose of Worship," *Christian Education* (Chicago) 16, no. 4 (1933): 252.

[121] Ibid., 253.

compassion will lead to increased discipleship and evangelism; therefore, Fetter is possibly supporting worship as primary with discipleship and evangelism as secondary.

Evangelism

According to Robert Elkington, the church "comes together for purposes of fellowship, prayer, worship, encouragement, Evangelism, discipline, service, baptism, Holy Communion or the Lord's Table, and teaching…The function of the church is multifaceted, but all synthesizing into one key purpose of mission."[122] This list, borrowed from Erickson and Oden, include worship as a category but aspects of worship (prayer, baptism, etc.) as additional elements.[123] If one considers fellowship, prayer, service, baptism, and Holy Communion as worship, and also encouragement as discipleship; then Elkington's list becomes worship, discipleship, evangelism, and discipline. Looking at the reduced list shows similarities to other scholars but still a clear emphasis on evangelism is given.

Journal articles allow scholars an opportunity to condense a thesis, or dissertation's, worth of content and shrink it down to several pages. Unfortunately, sometimes when content is reduced it also becomes unclear. William Strawson writes "God's Purpose for the Church" but failed to clearly finish his title's statement: God's purpose for the church is blank.[124] Even so, Strawson indicates "for the purpose of God is that we should preach the gospel to every creature."[125] Though God's purpose and the Church's purpose are not necessarily aligned, it is likely Strawson equates them and believes God's purpose for the church is evangelism.

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[122] Robert L. Elkington, "A Missional Church Model," *SAGE Open* 1, no. 3 (2011): 3.

[123] M. J. Erickson, *God's Empowering Presence* (Peabody: Hendricksen, 1994); T. C. Oden, *Systematic Theology. 3 Vols* (Peabody: Hendricksen, 2006).

[124] William Strawson, "God's Purpose for the Church," *Scottish Journal of Theology* 20, no. 4 (1967).

[125] Ibid., 412.

Unclear Priorities

Bob Kauflin is a well-known author, and church leader, who regularly contributes to various worship conversations. However, when it comes to the purpose of the church, Kauflin is not clear on his stance. Looking through two of his books establishes his stance on the priorities of the church. In *True Worshipers*, Kauflin notes that: "Worship is *ultimately* about God, but it's not *solely* about God. God wants to receive glory as we serve others with our gifts. In fact, that's one of the primary reasons we gather. As we exercise our gifts, God is in our midst building us up both as individuals and as a local church."[126] This first quote notes the importance of edifying others but he also supports, in *Worship Matters*, the "strengthening of the church" as "the first priority" of corporate worship.[127] Kauflin also writes, in *Worship Matters*: "If we pursue honor and edification for their own sake, we quickly lose sight of the One we're seeking to please. Meetings become all about what we're doing for each other, meeting people's needs, and making sure everyone is happy."[128] It appears that Kauflin now supports worship as primary, a conclusion supported by his other words in *Worship Matters*: "Gathering to praise God can't be a means to some 'greater' end, such as church growth, evangelism, or personal ministry. God isn't a genie we summon by rubbing the bottle called 'worship.'"[129] While Kauflin clearly supports both worship and discipleship, there is no clear evidence he supports evangelism as a purpose of the church. Therefore, this thesis concludes Kauflin supports worship and discipleship as purposes of the church but would have preferred Kauflin to have been clearer.

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[126] Bob Kauflin, *True Worshipers: Seeking What Matters to God* (Wheaton: Crossway Books, 2015).

[127] Kauflin, *Worship Matters*, 202.

[128] Ibid., 179.

[129] Ibid., 177.

Nel and Moser believe: "The church must be a place that is, by its very nature, missional."[130] Yet, "The ministry of evangelism and discipleship, like all the various ministries of the church…must be connected, without prioritizing one over another."[131] Interestingly, their article omits worship, though worship could be one of the "various ministries" mentioned above. In addition, they first establish the importance of the church being missional before adding discipleship to the conversation. Unfortunately, Nel and Moser pose a confusing list of church priorities both through their early emphasis on evangelism and what is omitted from the discussion.

Sequential Purposes of the Church

Barnett and Martin's *Discovering the Mission of God* includes chapters from different authors who support the purposes of the church as sequential.[132] Three authors clearly indicate this claim. First, Joel Williams asserts Paul's mission work is built upon the "regularly com[ing] together for worship and mutual edification."[133] Second, Barnett and Martin uses Piper's opening chapter, "The Supremacy of God in Missions Through Worship," which asserts worship as foundational for missions.[134] Third, according to Preven Vang, in "The Church in the Mission of God,":

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[130] Malan Nel and Kenneth A. Moser, "The Connection Between Youth Ministry's Division of Evangelism and Discipleship, and the Lack of Retention of Youth in North American Churches," *Verbum Et Ecclesia* 40, no. 1 (2019): 5.

[131] Ibid., 5.

[132] Mike Barnett and Robin Martin, eds., *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Downers Grove: IVP Academic, 2012).

[133] Joel F. Williams, "The Missionary Message of the New Testament," in Barnett and Martin, *Discovering the Mission of God*, 58.

[134] John Piper, "The Supremacy of God in Missions Through Worship," in Barnett and Martin, *Discovering the Mission of God*, 68.

> Considering the connection between church and worship even further, it quickly becomes obvious that Christian worship primarily directs its focus toward the triune God and only secondarily toward the worshiping community itself…In the Christian sense of the term, worship is not a means to some other end. Worship is itself the end! Worship is the purpose of the Christian life and of Christian communities. Christians and churches turn things upside down when they turn worship into an event that functions as a means to another end—even when that end is evangelism, religious education, moral correction, entertainment, motivation, fellowship, or even missions.[135]

Barnett and Martin clearly view worship as primary with secondary implications for discipleship and evangelism.

Daniel Collison's "Toward a Theology and Practice of Missional Worship" presents statistics stating "'worship-driven' evangelism philosophy is ineffective in reaching the unchurched, but successful in attracting transfer Christians from neighboring churches."[136] Collison further develops why this may be so suggesting a four-step process for implementing missional worship: (1) define the church's mission, (2) define the church's specific worship mission, (3) explore the entire worship spectrum, and (4) expand the church's worship architecture ("the behind-the-scenes structure with which churches plan their worship").[137] Like other scholars he concludes that worship is primary and evangelism is secondary as corporate worship "is unequivocally focused on God and yet strategically connected to evangelistic mission."[138]

C. Welton Gaddy unapologetically states:

> Congregational worship has only one purpose—to give glory to God.…The audience is God. Always, without exception, the audience is God!

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[135] Preven Vang, "The Church in the Mission of God," in Barnett and Martin, *Discovering the Mission of God*, 149-150.

[136] Daniel Collison, "abstract" in "Toward a Theology and Practice of Missional Worship," (Dmin diss., Fuller Theological Seminary, Pasadena, 2009), http://p2048-www.tren.com.ezproxy.liberty.edu.ezproxy.liberty.edu/e-docs/search.cfm?p125-0003.

[137] Ibid., 143-145.

[138] Ibid., 145.

If God is not the audience in any given service, Christian worship does not take place. If worship does occur and God is not the audience, all present participate in the sin of idolatry.

The purpose of every gathering for Christian worship is to offer to God that which will be pleasing to God. Worship experiences are inappropriately constructed (and spiritually dangerous) if their aim is congregationally directed.[139]

He clarifies further:

A Christian church is mission. Worship is at the center of every Christian congregation. Worship leads to mission—providing its motivation and shaping its direction. The church's mission is empowered by the church's worship. Worship is mission. In a church, worship and mission are inseparable. A Christian church devoid of either worship or mission is impossible.[140]

Readers are not left to wonder Gaddy's stance: worship fuels mission because "worship is mission."[141]

Sally Morgenthaler's *Worship Evangelism* is often cited with regards to the relationship between worship and evangelism. While the title suggests equivalency between worship and evangelism, Morgenthaler clearly articulates: "Throughout both Old and New Testaments, worship is clearly the most important thing God's people can do."[142] She provides several biblical examples to support her claim before writing:

Worship is not just important for us as individual children of God. It is the ultimate purpose of the church and has been since its beginning. The church of Acts could have tried to replicate the mass conversion event of Pentecost, but it did not. Instead, its first concern was to give God what was due: worship.[143]

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[139] C. Welton Gaddy, *The Gift of Worship* (United States: Broadman Press, 1992), 35.

[140] Ibid., 55.

[141] Ibid.

[142] Morgenthaler, *Worship Evangelism*, 38.

[143] Ibid., 38-39.

If any church had the right to emphasize evangelism, it was the church at Pentecost. Yet, they kept God's priorities in order allowing worship to drive evangelism and not the reverse.[144]

Ray Ortlund's entire book establishes the priorities of the church: Christ (worship), The Body of Christ (discipleship), and The World (evangelism).[145] Unlike authors who balance all three (worship, discipleship, and evangelism), Ortlund notes: "The order of the priorities is important. Where a church or group is not first vertical, first rich in God, it will be thin and poor in its horizontal relationships. And when it is not a deeply, spiritually united team, exploits for God in the world will come very hard."[146] Based on Ortlund's work, C. Randall Bradley similarly concludes "Worship is the means by which we give God priority; therefore, worship must be our ultimate priority."[147] Frank Page and Lavon Gray take this prioritization a step further:

> Prioritizing loving God does not devalue the importance of missions and discipleship laid out in the Great Commission. However, in our effort to be "good Christians," many of us try to carry out these functions of the church but end up failing miserably. For example, as church leaders we have tried using guilt, the latest witness training methods, gimmicky outreach approaches such as Bring a Friend Day, and every other imaginable approach to force people to share their faith. How many churches using these tactics are actually reaching their communities for Christ? While all these tools have a place in training and inspiring us to share our faith, they tend to address the symptoms rather than the root problem.[148]

Page and Gray encourage their readers to keep the priorities of the church in order and to stop attempting to address symptoms that only worship can correct.

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[144] Ibid., 41.

[145] Ray Ortlund, *Three Priorities for a Strong Local Church* (Waco: Word Books Publishers, 1988).

[146] Ibid., 119.

[147] Bradley, *From Postlude to Prelude*, 18.

[148] Frank Page and Lavon Gray, *Hungry for Worship* (New Hope, 2014), 28.

This literature review has repeatedly seen citations for John Piper's, *Let the Nations Be Glad!*[149] Piper's opening chapter has also been used, in its entirety and with permission, as part of James Krabill's *Worship and Mission for the Global Church* and Barnett's *Discovering the Mission of God*.[150] Unfortunately, Piper is often quoted : "In *Let the Nations Be Glad!*, John Piper reminds us that missions still exists because worship does not yet exist everywhere."[151] This will often be used as a catalyst for church planting or missions to be increased; but such statements miss the heart of Piper's message two sentences earlier: "Missions is not the ultimate goal of the church. Worship is."[152] Piper's message is clear that "worship is also the fuel of missions."[153] Piper continues by emphasizing the importance of missions, but he first places the priority of worship as foundational to missions.

Clayton Schmit writes on the importance of gathering worship turning toward missions.[154] The idea is different than other scholars in this section; still, Schmit suggests corporate worship should send believers to participate in God's mission as an outpouring of worship.

Robert Webber, in *Worship is a Verb*, notes:

Evangelism is an exceedingly important work of the church as are teaching, fellowship, servanthood, missions, and the healing of broken lives. But it is worship, I gradually discovered, that really stands behind all these activities. The church is first a worshiping

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[149] Piper, *Let the Nations Be Glad!*.

[150] John Piper, "The Missional Impulse Toward Incarnational Worship in the New Testament" in James R. Krabill et al., eds., *Worship and Mission for the Global Church: An Ethnodoxolgy Handbook* (William Carey Library, 2012); John Piper, "The Missional Impulse Toward Incarnational Worship in the New Testament," in Barnett and Martin, *Discovering the Mission of God*.

[151] Stetzer and Im, "Worship," in *Planting Missional Churches*.

[152] Piper, *Let the Nations Be Glad!*, 35.

[153] Ibid., 36.

[154] Clayton J. Schmit, "The Sending," in *Sent and Gathered: A Worship Manual for the Missional Church* (Baker Academic, 2009), ProQuest Ebook Central.

community. Evangelism and other functions of ministry flow from the worship of the church.[155]

Webber is cited above as marking the importance of two audiences of corporate worship: God and other believers. Therefore, worship is fundamental to evangelism and likely to also be important for discipleship.

Like Piper, Wheeler and Whaley, in *The Great Commission to Worship*, emphasize the importance of worship supporting mission.[156] However, they clearly state "evangelism should [not] be minimized."[157] Their view of worship and evangelism is interconnected but they are also prioritized. When worship does not lead to evangelism then it is not true worship: "If the heartbeat of worship is obedience, then it is impossible to be a true worshiper without being directly involved in the command of evangelism as expressed in Acts 1:8."[158] Similarly, Eugene Schlesinger, in *Theological Foundations of Worship*, writes:

> Although all worship has a missional dimension and should be undertaken with a sensitivity to the presence of non-Christians, to repurpose worship in this way runs the risk of idolatry, since worship is directed from its proper end of giving glory to God. To treat worship as a means to an end is deeply problematic because it reduces God to a means to some other end. Again, by differentiating between worship and mission, we are better able to engage in both.[159]

Schlesinger's purpose is to mark the clear distinctions between worship and mission. He recognizes them as "inseparably united," but cannot deny they are also "two distinct realities."[160]

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[155] Webber, *Worship Is a Verb*, 7-8.

[156] Wheeler and Whaley, *The Great Commission to Worship*.

[157] Ibid., 11.

[158] Ibid., 13.

[159] Eugene R. Schlesinger, "Mission and Worship," in Khalia J. Williams and Mark A. Lamport, eds., *Theological Foundations of Worship: Biblical, Systematic, and Practical Perspectives* (Ada: Baker Academic, 2021), 142.

[160] Ibid., 148.

Emphasizing the *missio Dei*, Schlesinger notes mission preceded worship for believers and worship should lead to mission.

CHAPTER THREE: METHODOLOGY

This section describes the methodology used for each section of chapter four.

Part One: Word Studies

During the literature review search several words appeared consistently. Old Testament words were delimited from this study because this thesis focuses on congregational worship of the New Testament church; therefore, even though the Old Testament informs worship in many ways, Old Testament biblical words were not considered for this part of the project. As a list of words formed itself; church, worship, edify, disciple, admonish, teaching, preach, and evangelize; Logos Bible software was used to determine an appropriate Greek word(s) for each English word based on passages found in the *NASB*. The Logos "Bible Word Study Tool" supplied a list of Bible verses for each Greek word and used as the basis for discussion. A complete list of Bible verses for each Greek word can be found in Appendix 1.

Part Two: Passage Studies

The passage studies, in "Chapter Four: Results," are Bible passages which persistently appeared during the literature review process of this thesis. The Greatest Commandment, recorded in Matthew 22:34-40 and Mark 12:28-34, shares similarities with Luke 10:27; however, Luke's account does not include Jesus' answer and therefore was delimited from this study. The next passage studied was the Great Commission, recorded in Matthew 28:19-20; it shares similarities with Mark 16:15-18; however, Mark's account does not recount the Great Commission itself and therefore was delimited. True Worship, discussed in John 4:20-24, as well as psalms and hymns and spiritual songs, recorded in both Colossians 3:16 and Ephesians 5:19

were also discussed. In addition, a series of independent verses were also discussed as they persistently appear in scholarly literature: Acts 2:42 and 16:25, 1 Corinthians 14:25, Hebrews 10:25 and 13:15, and Revelation 4:11.

To study each passage, Logos Bible Software was used to diagram the passage and passages with more than one author were paralleled side-by-side. Zondervan's "5 Steps to Understanding Any Biblical Text" was then used to guide discussion as an exegetical framework.[161] Commentaries were reviewed, and commonalities, along with disagreements, were included in discussion. Each passage study, in Part Two, roughly follows the pattern of introducing the passage with historical background, reviewing the passage sequentially, and closes with pertinent observations and summary.

<div align="center">Part Three: History of Congregational Singing</div>

Various scholarly sources were reviewed, using qualitative research methods, marking significant innovations and patterns of congregational singing throughout history. The literature generally divides itself into five categories of church history; the early church, the middle ages, the reformation, the revival era, and modern times; each will be discussed individually with specific emphasis on innovations to congregational singing. D. L. Moody, Ira Sankey, Billy Graham, and many others were also significant leaders during the Revival Era. They each have many contributions worthy of note; however, their evangelistic strategies were built upon Finney's innovation and are delimited from this discussion.

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[161] Zondervan Academic, "5 Steps to Understanding Any Biblical Text: The Interpretive Journey from 'Grasping God's Word,'" *Zondervanacademic.com*, last modified June 10, 2015, accessed July 26, 2021, https://zondervanacademic.com/blog/5-steps-to-understanding-any-biblical-text.

Part Four: The Purpose of Congregational Singing

Leaning on the literature review, and additional scholarly literature, part four will draw conclusions on how the purpose of the church affects congregational singing using qualitative research methods.

CHAPTER FOUR: RESULTS

This section is divided into four parts. Part one supplies New Testament word studies on the church, worship, discipleship, and evangelize. Part two supplies a passage study for relevant passages for this thesis. Part three includes a historical review of congregational singing. Part four supplies the purpose of congregational singing. Each of the first three sections are discussed independently while the fourth section contains aspects of the word study, passage study, and history of congregational singing.

Part One: Word Studies

Ἐκκλησία (Church)

The *Exegetical Dictionary of the New Testament* defines the Greek word ἐκκλησία as: "*ekklesia*: national assembly; congregation, congregational assembly, church; (the) Church."[162] Among its 114 uses in the New Testament, ἐκκλησία is dominantly used to describe the church when they gather.[163] However, there are specific instances where the church meets for worship, discipleship, and times where the church grows because of the gathered church.

Hebrews 2:11-12 states: "For both He who sanctifies and those who are sanctified are all from one *Father;* for which reason He is not ashamed to call them brethren, saying, 'I WILL

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[162] Horst R. Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament: Volume 1-9*, (Grand Rapids: William B Eerdmans Publishing, 1990).

[163] Logos Bible Software, Bible Word Study Tool.

PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.'" This passage reminds readers of Jesus' example to worship His Father alongside other believers. The Church had not been established yet, because Jesus was still ministering on earth, but the focus is the same. Recounting Psalm 22:22, Jesus models a vertical focus for gathered believers.

Ἐκκλησία also includes verses in Acts, 1 Corinthians, and 1 Timothy which all focus on discipleship. Luke, in the book of Acts, recognizes Paul's role in discipling various churches: "But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. And he was traveling through Syria and Cilicia, strengthening the churches."[164] Luke also notes the impact discipleship has on unbelievers. In Acts 9:31, Luke notes the church was "being built up" and the church continued to increase. Similarly, in Acts 16:5 Luke notes internal discipleship which led to church growth. In both instances, readers can note the cause-and-effect relationship between discipleship and church growth. Luke notes the importance of discipleship and how it evangelized unbelievers.

There are few instances where ἐκκλησία equates to evangelism. Even so, in addition to Acts 9:31 and 16:5 discussed above, there are three verses where an unbelieving, horizontal audience is considered. First, Acts 5:11 reminds readers that when Ananias, and his wife Sapphira, sinned against God they were killed before the church; but there were also unbelievers who learned of this act of God. The killing itself taught the church much, but it also affected unbelievers. Second, 1 Corinthians 10:31-33 reminds readers: "Whether, then, you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God; just as I also please all men in all things, not seeking my own profit but the

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[164] Acts 15:40-41.

profit of the many, so that they may be saved." Paul's emphasis is doing all things for God's glory. Since the believer's life affects both believers and unbelievers, it is a reminder for every action of life to benefit others. Third, 1 Corinthians 14:22-25 uncovers an unbelieving audience when the church assembles. Therefore, the church's actions, during corporate worship, must be understandable to both believers and the unbelievers in their midst. Otherwise, it will have a negative effect on unbelievers who conclude the church is filled with people who are "mad."

The New Testament use of ἐκκλησία reveals worship, modeled by Jesus in Hebrews, as an important aspect of the gathered church. Furthermore, Acts, 1 Corinthians, and 1 Timothy highlight times where discipleship of the church affected unbelievers. Finally, though ἐκκλησία does not reveal a specific evangelistic audience for the gathered church, it does remind believers that the gathered church, and the actions of believer's lives, affects unbelievers.

Προσκυνέω and Λατρεύω (Worship)

Προσκυνέω is defined as: "*proskyneō*: worship (vb.), do homage;" while λατρεύω is defined as: "*latreuō*: serve (God), worship (vb.)."[165] Both definitions are used for worship of God but are not exclusively to God as people often προσκυνέω before rulers or anyone of higher authority. Among the 60 Bible verses for προσκυνέω and 21 verses for λατρεύω, a clear pattern of right worship and wrong worship emerges and προσκυνέω is used exclusively as the only word for worship in Revelation.[166] John E. Burkhart, in *Worship*, marks this significance as "…only once does it appear clearly to refer to worship within a Christian congregation…Thus, the New Testament abandons or transforms the cultic terminology, so that worship is no longer

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[165] Balz and Schneider, *Exegetical Dictionary of the New Testament*.

[166] Logos Bible Software, Bible Word Study Tool; Ralph P. Martin, *The Worship of God* (Grand Rapids: William B. Eerdmans Publishing Company, 1982), 11 in Seel, *A Theology of Music for Worship Derived from the Book of Revelation*, 31.

properly understood as the ritual service of the gods."[167] Revelation's exclusive use of

προσκυνέω in heavenly worship suggests worship will "no longer [be] concerned with the

physical act of adoration or submission."[168] The importance of physical actions of worship are

not diminished or refuted; Martin, Seel, and Burkhart are simply noting the New Testament idea

that physical acts of worship, common in Old Testament worship, are fused with spiritual acts in

New Testament worship.

Numerous times, the New Testament associates worship as something done toward God,

or His Son. According to Thomas Seel: "Προσκυνέο (*Proskuneo*) is a compound of the two

roots: προσ (*pros*) meaning 'towards,' and κυνέο (*kuneo*) meaning 'to kiss.' When united, the

roots imply the honor, respect, and obeisance which an inferior demonstrates to a superior."[169]

The New Testament use of προσκυνέω includes several occasions when people saw Jesus and

bowed at his feet to worship Him. This began at His birth, in Matthew 2:2 and 2:11, where

people worshiped Jesus at His birth; but worship also occurred during His adulthood in Matthew

8:2, Luke 24:52, etc. Jesus was not the only object of worship, however, as Jesus noted clearly:

"It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"[170] Similarly,

in John 12:20, people traveled to Jerusalem to worship God. Likewise, λατρεύω applies one's

service to God on several occasions throughout the New Testament. Luke 4:8 states, "It is

written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY,'" continues past

προσκυνέω (bowing) to λατρεύω where service is attributed directly to God.

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[167] John E. Burkhart, *Worship* (Louisville: Westminster/John Knox Press, 1985), 21.

[168] Ralph P. Martin, *The Worship of God* (Grand Rapids: William B. Eerdmans Publishing Company, 1982), 11 in Seel, *A Theology of Music for Worship Derived from the Book of Revelation.*

[169] Seel, *A Theology of Music for Worship Derived from the Book of Revelation*, 45.

[170] Luke 4:8.

On the other hand, both προσκυνέω and λατρεύω are also used for false audiences of worship. While Peter is a great church leader, and one of the original disciples, he is not worthy of worship. Acts 10 recounts the story of false worship: "When Peter entered, Cornelius met him, and fell at his feet and worshiped *him.* But Peter raised him up, saying, "Stand up; I too am *just* a man."[171] Similarly, John worships an angel who points false worship of himself toward God in Revelation 22:8-9: "I fell down to worship at the feet of the angel who showed me these things. But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God." Both examples serve as unintentional false worship, corrected by the improperly worshiped person; but the Bible also contains several verses where Satan desires worship attributed to himself, another form of false worship. One example is found in Matthew after Jesus' fasting in the desert, where Satan tries to tempt Jesus, saying: "All these things I will give You, if You fall down and worship me."[172] Jesus knew only God was worthy of worship and promptly reminds Satan that God is the only appropriate audience of worship.

Among the many verses included in this search, one verse stood out for its unique context: "For God, whom I serve in my spirit in the *preaching of the* gospel of His Son."[173] Paul tells the Roman church he is thankful for them and how he often thanks God for them. The unique part of this verse is how it directly relates Paul's worship, found in serving in his spirit, and its direct connection to his preaching the gospel. *The Bible Knowledge Commentary* suggests three purposes for Paul's desiring to minister to the church in Rome: (1) "…to the strengthening

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[171] Acts 10:25-26.

[172] Matthew 4:9.

[173] Romans 1:9.

of the Romans," (2) "…to see some spiritual fruit," and (3) "…to be strengthened by them.[174]

Based on these purposes, and no specific mention of an unbelieving evangelistic audience, this

verse represents Paul's preaching as an extension of his worship.

The New Testament words for worship, προσκυνέω and λατρεύω, both are directly

connected to worship of God and His Son, Jesus. Every instance where worship focuses toward

another audience, whether it be toward Satan or the beast worshiped in Revelation (Revelation

13:4, 13;12, etc.), is false worship. Even though Paul mentions preaching the gospel, it is an

extension of his serving God that is fundamental to that worship.

Οἰκοδομή and Οἰκοδομέω (Edify)

There is a clear distinction in the use of οἰκοδομή and οἰκοδομέω in the gospels of

Matthew, Mark, Luke, and John and how they later refer to the church. οἰκοδομή is defined as:

"*oikodomē*: building, edifice; building up, edification."[175] οἰκοδομέω is defined as: "*oikodomeō*:

build, erect."[176] Both οἰκοδομή and οἰκοδομέω are used during Jesus' ministry and differently as

part of the church.

Mark records: "As He was going out of the temple, one of His disciples said to Him,

'Teacher, behold what wonderful stones and what wonderful buildings [οἰκοδομή]!' And Jesus

said to him, 'Do you see these great buildings [οἰκοδομή]? Not one stone will be left upon

another which will not be torn down.'"[177] The conversation is significant because it shows

οἰκοδομή as it pertains to the temple building and how this modern marvel amazed its viewers;

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[174] John A. Witmer, "Romans," in *The Bible Knowledge Commentary*, 440.

[175] Balz and Schneider, *Exegetical Dictionary of the New Testament*.

[176] Ibid.

[177] Mark 13:1-2.

but Jesus also knew how worship was changing from a building to Himself. Henceforth, οἰκοδομή was primarily used, in the New Testament, for building up the church. In essence, οἰκοδομή became a process of edifying instead of a completed building. 1 Corinthians 14:12, 2 Corinthians 13:10, and Ephesians 2:21 each speak of the "building up" of the church.

Οἰκοδομέω underwent a similar transition where during Jesus' ministry it was used to speak of building but later as building up the church. Matthew and Mark similarly record Jesus' words recalling Psalms 118:22: "Jesus said to them, 'Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *STONE*."[178] Though Jesus was rejected by many, He became the foundation of the soon-to-be established church. No longer did the Bible use οἰκοδομέω for the process of building actual buildings, it was hereafter used for the building of the church for the sole purpose of building one another up.

The New Testament's use for οἰκοδομή and οἰκοδομέω underwent significant changes during Jesus' ministry, but both developed into the building of the church. The words are both used for building up and tearing down but dominantly for the building up of the church.

Μαθητής and Μαθητεύω (Disciple)

Μαθητής is defined as: "*a learner, disciple, pupil*."[179] In the New Testament μαθητής is used 262 times, in 246 verses, exclusively in Matthew, Mark, Luke, John, and Acts.[180] The term always identifies a follower of another, is often used for followers of Christ, and is most often used to identify Jesus' twelve disciples. Μαθητεύω is defined as: "*mathēteuō*: make a

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[178] Matthew 21:42, Mark 12:10.

[179] Balz and Schneider, *Exegetical Dictionary of the New Testament*.

[180] Logos Bible Software, Bible Word Study Tool.

disciple, pass.: become a disciple."[181] It is only used four times in the New Testament and is most familiar to readers as part of the Great Commission: "Go therefore and make disciples [μαθητεύω] of all nations, baptizing them in the name of the Father and the Son and the Holy spirit, teaching them all that I commanded you; and lo, I am with you always, even to the end of the age."[182]

Νουθετέω (Admonish)

The *Exegetical Dictionary of the New Testament* defines the Greek word νουθετέω as: *"noutheteō*: admonish."[183] It conveys encouraging another. Though admonishing is not exclusively for members of the church, it is a tool used to encourage other members of the church. Colossians 3:16, discussed at length later in this thesis, is an example of admonishing one another in corporate worship with various types of songs. The use of these admonishing songs suggests corporate singing has a horizontal effect on other members of the congregation.

Διδάσκω (Teach)

Διδάσκω defines simply as "*didaskō*: teach."[184] It appears 97 times in the New Testament, in 91 verses, and is repeatedly used to describe times when Jesus was teaching.[185] Even as a young boy Jesus was lost from his family and stayed behind teaching people at the temple, though διδάσκω is not the word used in the passage but is implied in Luke 2:47. As an adult, Jesus was often called teacher, but his title was not based on mere popularity, it was based on his regularly teaching wherever He was. Διδάσκω goes through a transformation, much like

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[181] Balz and Schneider, *Exegetical Dictionary of the New Testament*.

[182] Matthew 28:19-20.

[183] Ibid.

[184] Ibid.

[185] Logos Bible Software, Bible Word Study Tool.

οἰκοδομή and οἰκοδομέω (edification) above, this section will discuss that transformation before noting a distinct difference between teaching and preaching.

Matthew 7:29 shows readers that Jesus' teaching was different than other religious leaders, with insight, and "authority," that other teachers did not exhibit.[186] Jesus clearly articulates, in John 8:28, that His teaching was powerful because He only teaches what the Father first taught Him. His understanding is greater because He has learned directly from God Himself. Therefore, Jesus taught on a level of understanding impossible for others to match outside of a direct connection to God the Father. But Jesus also said He was sending a Helper for them: "for the Holy Spirit will teach you in that very hour what you ought to say."[187] Before Jesus was on earth, the only way to learn anything was through diligence and hard work, during His lifetime He taught in new ways because He heard things directly from His Father, after He was taken back to heaven Jesus left the Holy Spirit to continue teaching believers heavenly things. This is a massive transformation for teachers allowing future generations direct access to knowledge not available to people of the Old Testament.

Analyzing verses, which uses διδάσκω, notes a clear pattern of Jesus teaching then members of the New Testament church teaching. New Testament teachers were not given the same freedoms to teach that Jesus received, because of religious persecution, but they regularly taught none-the-less. In Acts 4, the religious leaders found the boldness of Peter and John's teaching threatening, as they believed it would spread further, so the members of the Sanhedrin threatened Peter and John with jail time if they continue teaching. The threat backfired, however, and Peter and John, along with their companions, were "…filled with the Holy Spirit and *began*

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[186] See also: Matthew 22:16, Mark 1:22, etc.

[187] Luke 12:12.

to speak the word of God with boldness.[188] Throughout the New Testament are examples, like Peter and John, of God's followers teaching with boldness the message of salvation, while threats are often used against these teachers their message continued to spread throughout the entire world.

Εὐαγγελίζω and Κηρύσσω (Preach/Evangelize)

The Greek word εὐαγγελίζω appeared in independent word studies for "preach" and "evangelize" thus suggesting the equating of preaching and evangelizing. Εὐαγγελίζω is defined as: "*euangelizō*: proclaim;" while κηρύσσω is defined as "*kēryssō*: proclaim."[189] Among the 54 verses εὐαγγελίζω appears, there are distinct verses where the good news is preached and other verses when the good news was previously preached. Among the 61 verses where κηρύσσω appears, it is used to proclaim, or preach, various parts of the gospel.

Εὐαγγελίζω first appears in the New Testament to announce the good news of Jesus' birth in Matthew 11:5, Luke 1:19, and 2:10. John, prior to Jesus' earthly ministry, also "preached the gospel to the people."[190] Jesus preached the good news throughout His earthly ministry, and it was His ability to teach with authority and preaching the good news which led to the chief priests and the scribes confronting Him in Luke 20:1. This trend continued into the early church as believers preached the good news everywhere they went. Acts fourteen tells of one such instance where believers preached the good news to unbelievers and created disciples. The goal of their preaching, it seems, was not justification alone but justification that leads to discipleship. Otherwise, they would have preached the good news and left the town, but Acts 14 records:

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[188] Acts 4:31.

[189] Alexander Souter, *A Pocket Lexicon to the Greek New Testament* (Oxford: Clarendon Press, 1917), 99.

[190] Luke 3:18.

"After they had preached the gospel to that city and had made many disciples, they returned to Lystra…"[191] The addition of the phrase "and had made many disciples" is significant as making disciples takes more time than making converts.

Paul was under compulsion to share the gospel, according to 1 Corinthians 9:16. His desire was to find new places where the gospel had yet to be shared. In Romans 15:20 Paul writes: "And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation." To the church in Corinth, Paul writes similarly that he preached the gospel to them, and they received it.[192] He continues by noting how he laid the foundation that another is building upon.

There are several New Testament passages where the good news is preached (Matthew 11:5, Luke 3:18, etc.), and times where Paul recalls times he preached to members of the church (1 Corinthians 15:1, 2 Corinthians 11:7, etc.); there is also one example of Paul desiring to preach the good news to the church in Rome (Romans 1:5) though there are no additional verses which express a similar desire to εὐαγγελίζω among churches.

Κηρύσσω appears throughout the New Testament to describe different times distinctive parts of the gospel were proclaimed. Jesus said, in Matthew 4:23, to preach "the gospel of the kingdom" later saying, in Matthew 10:7, to proclaim, "the kingdom of God is at hand." John the Baptist preached "a baptism of repentance for the forgiveness of sins."[193] Various men also preached the gospel to their audience (Matthew 9:35, Mark 16:15, Luke 4:18, etc.). There is no

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[191] Acts 14:21.

[192] Acts 18

[193] Mark 1:4.

specific message κηρύσσω suggests; however, to preach outside the the gospel is inconsistent with the New Testament verses using κηρύσσω.

Summary

This section highlighted eleven Greek words directly connected to the three purposes of the church; worship, discipleship, and evangelism; after beginning with the Greek word ἐκκλησία (Church). Ἐκκλησία showed the importance of gathering with other believers to worship together and to disciple one another. The use of ἐκκλησία also reminds the gathered church to be mindful of unbelievers in their midst. Προσκυνέω and λατρεύω (worship) are both used to show favorable acts of worship while any object of worship other than God, the Father, or Jesus, the Son, is viewed as false worship.

The New Testament's use of οἰκοδομή and οἰκοδομέω (edify) was different during Jesus' ministry and after His death when He built His Church. Prior to His atoning sacrifice, these Greek words were dominantly used for physical buildings where after Jesus' atoning sacrifice they were used to build up the church. Similarly, νουθετέω (admonish) is used to encourage other believers. Μαθητής (disciple) is used exclusively throughout the Gospels and Acts to describe a learner of a specific teacher. Another word for disciple, μαθητεύω, is only used four times where it is most significantly found in the Great Commission's call to make disciples.

The word διδάσκω (teach) is used throughout the New Testament for teaching and often used for both believers and unbelievers. Jesus was rarely challenged by government and religious leaders during His teaching because His ability to teach was greater than all the religious leaders; however, early church leaders, after Jesus' ascension, often found themselves under threat of punishment as they taught with boldness. Paul was under compulsion to εὐαγγελίζω (preach).

However, his goal was to preach the gospel to the lost throughout his travels. Κηρύσσω also translates as "preach" though the specific message was more diverse than εὐαγγελίζω's use.

<div align="center">Part Two: Passage Studies</div>

Passage Study: The Greatest Commandment

The Greatest Commandment, found in Matthew 22:34-40 and Mark 12:28-34, often informs discussions on worship as it summarizes the entire Bible into the simple phrase: love God, love others. The greatest commandment was asked of Jesus by the religious leaders in Jerusalem as part of a series of questions designed to trap Him into supplying an incorrect, or blasphemous, answer. The tactic backfired, however, as Jesus answered their questions, but also responded with such thoroughness, and succinctness, they were left with no beneficial course of action other than to cease their questioning. It is unknown whether this last questioner, a lawyer, was intentionally trying to trap Jesus; however, D. A. Carson notes a difference in how Matthew and Mark introduce the scribe who presented the question:

> Mark says that a teacher of the law—most of whom were Pharisees—posed the question (12:28) and gives a rather positive picture of the man. But Matthew maintains the polemical tone and portrays this confrontation as owing something to the machinations of the Pharisees, who saw how Jesus had silenced the Sadducees. Historically the Pharisees' leaders sent one of their "disciples" (cf. 22:16)—himself a Pharisee—who turned out to be more sympathetic than his seniors. Mark focuses on the confrontation; Matthew looks at its core from the perspective of the Pharisees who plotted it.[194]

Regardless of the questioner's intent, the religious leaders had long debated the greatest commandment as they discussed the 613 individual commands in the Mosaic Law attempting to prioritize them into a single unifying command.[195] Thus, Jesus supplied a succinct answer to a long-debated religious discussion.

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[194] D. A. Carson, "Matthew," in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids: Zondervan Publishing House, 1984), 463.

[195] John D. Grassmick, "Mark," in *The Bible Knowledge Commentary*, 163.

Matthew and Mark's accounts begin Jesus' answer slightly differently. Mark includes

Deuteronomy 6:4, where Matthew begins with Deuteronomy 6:5. A simple reason for this

difference is the audiences of both writers. Matthew wrote to a Jewish audience, familiar with

Deuteronomy 6:4-5, while Mark's audience were Gentiles in a polytheistic culture.[196] Thus,

Mark's inclusion of the Shema, "HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD" customized

Jesus' monotheistic message to his polytheistic audience.[197] As "the most fundamental

expression of the Jewish faith," the Shema was familiar to Jews, which is likely why Matthew

omitted it, but it was fundamentally important for Gentiles to understand Christianity which is

likely why Mark included it.[198]

Jesus replied with the familiar passage: "YOU SHALL LOVE THE LORD YOUR GOD WITH

ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND."[199] According to John

Nolland,

> In the Gospel pericope, "Your heart" denotes a response to God from the innermost
> personal center of one's being; "your life" ("soul") conjures up the role of the life force
> that energizes us; … "your mind" signals the inclusion of the thinking and planning
> processes. The challenge is to a comprehensive engagement with God with the total
> capacity of all of one's faculties.[200]

Since Deuteronomy 6:5 encompasses man's vertical relationship with God, some of the religious

leaders must have expected Jesus' answer. Jesus might have even confirmed their initial thoughts

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[196] Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mk 12:29.

[197] Mark 12:29.

[198] Douglas S. Huffman and Jamie N. Hausherr, "Shema, the," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham: Lexham Press, 2016).

[199] Matthew 22:37.

[200] John Nolland, *The Gospel of Matthew: New International Greek Testament Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2005).

with the phrase: "This is the great and foremost commandment."[201] Jesus' answer, on the other

hand, must have frustrated other religious leaders as their position was defeated.

Jesus continued His answer, however, by adding a second part which must have shocked

His audience. Jesus continued: "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS

YOURSELF.' On these two commandments depend the whole Law and the Prophets."[202] In

addition, Jesus not only considered the Mosaic Law, as part of the question presented to Him, but

also included "the Prophets." Knowing the Old Testament so well, Jesus' audience would have

been familiar with Isaiah 1:16-17 which describes man's vertical relationship impacting their

horizontal relationships when the writer encourages them to "Seek justice, Reprove the ruthless,

Defend the orphan, Plead for the widow." In addition, Micah 6:8 shows clear horizontal and

vertical relationships for God's people: "And what does the Lord require of you But to do

justice, to love kindness, And to walk humbly with your God?" Jesus accomplished, in the

Greatest Commandment what had been unresolved prior; He summed up the heart of the entire

Old Testament law and prophets into a cohesive thought to love God and love others. With all

the debating the religious leaders had done, they were unable to agree on the greatest and He

answered in a way consistent with the framing of the question presented to Him while also

resolving a long-debated point of discussion. A. T. Robertson notes: "The lawyer had asked for

the law and Jesus gave him two quotations from the law. There was nothing for him to do but to

agree."[203] Jesus left the religious leaders with nowhere to go, so they ceased questioning Him.

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[201] Matthew 22:38.

[202] Matthew 22:39-40.

[203] A. T. Robertson, *Commentary on the Gospel According to Matthew* (New York: The Macmillan Company, 1911), 233.

Mark's account continues, as Walter Wessel notes: "Only Mark records the favorable response of the teacher of the law and Jesus' statement that he was 'not far from the kingdom of God' (v. 34). In repeating the commandment he omitted the divine name 'the Lord' in keeping with the practice of pious Jews of avoiding the pronunciation of God's name (v. 32)."[204] This additional text, not included in Matthew's account, suggests the questioner was truly searching for an answer, while remaining faithful to tradition, and not attempting to trap Jesus in His answer.

Matthew's account of the Greatest Commandment closes differently than Mark's as Jesus turns the tables on the religious leaders. Jesus' intent is not known for this shift, but scholars claim: (1) Jesus asked His question to expose their hostile motive (Grassmick), (2) Jesus took the offensive against them (Barberi and Weber), and (3) Jesus uses the opportunity to "elicit from them what the Scriptures themselves teach about the Messiah" (Carson and Robertson).[205]

The Greatest Commandment is a summation of the entire biblical story, the story of God desiring a forever relationship with His people. Jesus clarifies man's responsibility has always been to love God and love others, while simultaneously enlightening future generations of believers to this understanding. Christians should remember to love God and to love others in all aspects of their lives. Unfortunately, many Christians separate their "faith" from their "life," sometimes making questionable ethical decisions along the way. They desire to keep their vertical worship of God on Sundays while ignoring their horizontal responsibility to their fellow man the rest of the week. Because Jesus uses heart, soul, mind, and strength (Mark's account)

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[204] Walter W. Wessel, "Mark," in *The Expositor's Bible Commentary*, 737.

[205] Grassmick, "Mark" in *The Bible Knowledge Commentary*, 163; Louis A. Barbieri Jr., "Matthew," in *The Bible Knowledge Commentary*, 73; Stuart K. Weber, "Matthew," vol. 1, *Holman New Testament Commentary* (Nashville: Broadman & Holman Publishers, 2000), 359; Carson, "Matthew" in *The Expositor's Bible Commentary*, 466; Robertson, *Commentary on the Gospel according to Matthew*, 234.

Jesus recognizes the all-encompassing love for God that permeates every aspect of the believer's life, and which pours over into their horizontal relationships with others. "The scribe had requested one commandment, but Jesus gave him two. Love for man in Leviticus 19:18 grows out of love for God in Deuteronomy 6:4–5 and is inseparable from it philosophically."[206]

Passage Study: The Great Commission

The Great Commission, Matthew 28:18-20, is Jesus' last recorded words in the book of Matthew completing Matthew's purpose of writing to his readers about Christ's Messiahship. Yet, it is often misused as an exclusive call for evangelism which misses its primary emphasis of making disciples. Rob Man writes on this common misconception:

> The Great Commission, which Jesus gave to his disciples (Matthew 28:19-20), shows God's heart for the world and his desire that all his children be faithful instruments to carry the message of the Gospel to all peoples; but the Commission does not stop with evangelism. Included in its scope is the full-orbed ministry of disciplemaking.[207]

The Great Commission begins with Jesus declaring His ultimate authority. According to Wiersbe, "By His death and resurrection, Jesus defeated all enemies and won for Himself all authority."[208] However, since Jesus says "All authority has been given to Me in heaven and on earth" it seems more likely His Father bestowed all authority onto Jesus.[209] Regardless of how Jesus received his power, Jesus makes it clear that He has ultimate authority before describing the believer's mission which, according to Weber, is "critically important. Without the Messiah's authority, the mission of the disciples and our mission today would be doomed to failure."[210]

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[206] Constable, *Tom Constable's Expository Notes on the Bible*, Mk 12:31.

[207] Ron Man, "The Great Commandment & The Great Commission," *Reformation & Revival* 4, no. 5 (September-October 2000), www.reformationrevival.com.

[208] Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton: Victor Books, 1996), 107.

[209] Matthew 28:18.

[210] Weber, "Matthew" *Holman New Testament Commentary*, 484.

After establishing His authority, Jesus tells His followers, based on this established authority, to "Go therefore and make disciples of all the nations."[211] English translations can mislead readers into thinking the word "Go" is a command. However, "'go'—like 'baptizing' and 'teaching'—is a participle."[212] This means the rest of the Great Commission is meant to be carried out throughout all their lives, not only when "going" on a missions trip. Carson helps clarify:

> Only the verb "make disciples" (see below) is imperative. Some have deduced from this that Jesus' commission is simply to make disciples "as we go" (i.e., wherever we are) and constitutes no basis for going somewhere special in order to serve as missionaries…There is something to this view, but it needs three careful qualifications. (1) When a participle functions as a circumstantial participle dependent on an imperative, it normally gains some imperatival force… (2) While it remains true to say that the main imperatival force rests with "make disciples," not with "go" …it is difficult to believe that "go" has lost all imperatival force. (3) From the perspective of mission strategy, it is important to remember that the Great Commission is preserved in several complementary forms that, taken together, can only be circumvented by considerable exegetical ingenuity.[213]

Making disciples is the heart of the Great Commission and is meant for people of all nations. For Jesus to tell them to reach out to "all nations" was a change from religious and cultural norms. Hitherto, salvation was for the Jew, but Jesus included both Jews and Gentiles throughout the entire world. The Great Commission continued by describing how they were to disciple by "baptizing" and "teaching." According to Wiersbe: "A disciple, then, is one who has believed on Jesus Christ and expressed this faith by being baptized. He remains in the fellowship of the believers that he might be taught the truths of the faith (Acts 2:41–47). He is then able to go out and win others and teach them. This was the pattern of the New Testament church (2 Tim.

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[211] Matthew 28:19.

[212] Carson, "Matthew," in *The Expositor's Bible Commentary*, 595.

[213] Ibid.

2:1–2).”[214] Wiersbe continues by challenging church leaders on how they carry out the Great

Commission:

> In many respects, we have departed from this pattern. In most churches, the congregation pays the pastor to preach, win the lost, and build up the saved—while the church members function as cheerleaders (if they are enthusiastic) or spectators. The "converts" are won, baptized, and given the right hand of fellowship, then they join the other spectators. How much faster our churches would grow, and how much stronger and happier our church members would be, if each one were discipling another believer. The only way a local church can "be fruitful and multiply" (instead of growing by "additions") is with a systematic discipleship program. This is the responsibility of *every* believer, and not just a small group who have been "called to go."[215]

The Great Commission is a challenging text directed to the disciples before Jesus'

ascension. It is a call for evangelism, but cannot stop there, as the heart of the Great Commission

is primarily discipleship. Furthermore, it is a call for discipleship for every believer as: "The

church is the chief means for pushing on the work of the kingdom, but not the only means. The

failure of the church to do its duty does not absolve the individual Christian from his

responsibility."[216]

Passage Study: True Worship

John 4:23-24 is often quoted in worship discussions. It stands as a massive shift in

worship as worship was expanded to all "true worshipers" instead of the Old Testament picture

of worship primarily for Jews. "With the advent of the Messiah the **time** came for a new order of

worship. True worshipers are those who realize that Jesus is the Truth of God (3:21; 14:6) and

the one and only Way to the Father (Acts 4:12)."[217] With this massive shift in worship, made

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[214] Wiersbe, *The Bible Exposition Commentary*, 108.

[215] Ibid.

[216] Robertson, *Commentary on the Gospel According to Matthew*, 285.

[217] Edwin A. Blum, "John," in *The Bible Knowledge Commentary*, 286.

possible by the Messiah's earthly presence, the Jewish prerequisite changed to require "a

spiritual birth."[218]

> Tom Constable notes three different views on "in spirit and truth." First, he writes:

> It is worship that is spiritual in every respect: in its source, mediator, object, subject, basis, and method. It rises from the spirit of the worshipper, not just his or her mouth; it is heartfelt. Moreover it proceeds from a person who has spiritual life because of the new birth that the Holy Spirit has affected. It passes from believers to God through a spiritual mediator, namely Jesus Christ. Its object is spiritual, namely God who is spirit. Its subject is spiritual matters. This worship can include physical matters, but it comprehends the spiritual realm as well as the physical. Its basis is the spiritual work that Jesus Christ did in His incarnation and atonement. Its method is spiritual as contrasted with physical; it does not consist of merely physical actions but involves the interaction of the human spirit with the divine spirit.[219]

Constable continues by noting a second view: "'spirit' refers to the realm in which people must

worship God and 'truth' refers to Jesus who is the Truth of God (14:6)."[220] He also notes a third

view: "'spirit' refers to the heart and that 'truth' refers to the Scriptures."[221] However, he rejects

both the second and third view because the "Greek construction points to a different

meaning."[222] This thesis asserts true worship, in spirit and truth, is worship by believers through

faith in the saving work of Jesus Christ to God the Father.

> In addition to spirit and truth, this passage also shows that God seeks true worshipers.

John Frame notes the uniqueness of God seeking out people:

> It is unusual in Scripture to read of his seeking human beings…Seeking in Scripture is usually done by human beings, not by God. In the usual sense, God never seeks, for there is nothing hidden from his eyes (Heb. 4:13). But the metaphor of seeking is appropriate,

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[218] Constable, *Tom Constable's Expository Notes on the Bible*, Jn 4:24.

[219] Ibid., Jn 4:23.

[220] Ibid.

[221] Ibid.

[222] Ibid.

for in the Bible we read of God's going to enormous trouble over many centuries, culminating in the sacrifice of his own Son, to redeem a people to worship him.[223]

If God seeks people "to worship him," as Frame notes, then "true worshipers" are primarily vertical worshipers. John 4:23-24 notes this vertical relationship on three separate occasions: "But an hour is coming, and now is, when the true worshipers will *worship the Father* in spirit and truth; for such people the Father seeks to be *His worshipers*. God is spirit, and those who *worship Him* must worship in spirit and truth [emphasis mine]." This vertical worship does not preclude the possibility of a horizontal audience. However, as this passage reveals, God is not seeking worshipers who worship horizontally, He is seeking true worshipers who worship Him vertically.

True worship can only come from believers, the Old Testament limitation of being Jewish has been removed. In addition, Jesus instituted this massive shift as the gospel of Christ became the "truth" part of worshiping in spirit and truth. Modern day Christians must remember God is seeking those who worship Him, not those who worship themselves, their possessions, their idols, or others. Remembering God desires man's vertical worship keeps priorities of worship predominantly vertical.

Passage Study: Psalms and Hymns and Spiritual Songs

Both Colossians 3:16 and Ephesians 5:19 have such striking similarities they must be considered alongside one another. However, both passages were preempted differently and viewing them synchronously yields a better understand than either can obtain on their own. Colossians 3:16 begins with the phrase: "Let the word of Christ richly dwell within you…" The importance of learning, knowing, and applying the word of God is emphasized here as a

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[223] Frame, *Worship in Spirit and Truth*, 11.

precursor to corporate singing and in response to outside influences who were "causing divisions in the church."[224] In Ephesians 5:19 the opening phrase reads: "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit." Ephesians begins with the negative "do not get drunk with wine," but moves toward the positive "be filled with the Spirit." This negative highlight notes the difference between pagan and Christian worship:

> Ephesus was a center of pagan worship and ritual. The Ephesian culture worshiped Baccus, the god of wine and drunken orgies. They believed that to commune with their god and to be led by him, they had to be drunk. In this drunken state, they could determine the will of their god and determine how best to serve and obey him.[225]

Viewing both passages cohesively shows readers: "The believer is to be 'under the influence' of the **word of Christ** and the indwelling Holy Spirit."[226]

Over time, various scholars have attempted to neatly divide "psalms and hymns and spiritual songs" into specific types of songs for corporate worship. Constable notes distinctions between each where "psalms" refer to the Old Testament book of psalms, "hymns" refer to songs that praise God, and "spiritual songs" refer to other "kinds of vocal praise."[227] However, the three types of songs suggest a cohesive generalization of songs more so than prescribing only particular song types in corporate worship. Curtis Vaughan also warns readers of drawing too fine a distinction between them and encourages viewing "psalms and hymns and spiritual songs" cohesively; similarly, Seel writes that odes were "[g]enerally synonymous with the terms ᾠδή

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[224] David S. Dockery, "The Pauline Letters," in *Holman Concise Bible Commentary*, ed. David S. Dockery (Nashville: Broadman & Holman Publishers, 1998), 592.

[225] Max Anders, "Galatians-Colossians," *New Testament Commentary*, 172.

[226] Ibid., 332.

[227] Constable, *Tom Constable's Expository Notes on the Bible*, Eph 5:19.

(*oda*) and song in the time preceding the early church are hymns and psalms."[228] Viewing psalms

and hymns and spiritual songs synchronously allows many types of songs to be used in corporate

worship.

There are also clear horizontal and vertical implications for the songs of corporate

worship noticeable in both passages. In Colossians 3:16, believers are to "admonish one

another;" while in Ephesians 5:19, believers are "speaking to one another." Both instances show

a clear horizontal audience, the horizontal audience of other believers. Songs are used for

admonishing one another and teaching one another (discipling). The second audience is vertical.

In Colossians 3:16, believers are "giving thanks through Him to God the Father;" and in

Ephesians 5:19 believers are "giving thanks…to God…the Father." Both passages indicate an

unmistakable vertical audience of corporate worship songs to God.

Colossians 3:16 and Ephesians 5:19 encourage readers to be filled with the Word and the

Holy Spirit. Paul's admonishment is that when the church's songs are to God, vertically, while

also encouraging other believers, horizontally. Church leaders must take these passages seriously

and choose songs that both praise God for all He has done and edify the congregation.

Other Bible Passages

This section will briefly discuss various Bible verses relevant to this project. These verses

repeatedly appeared warranting their inclusion, brief though it may be, within this study. First,

Acts 2:42 shows the early church met for the purposes of discipleship, "continually devoting

themselves to the apostles' teaching" and worshiped through "the breaking of bread" and prayer.

Second, Acts 16:25 shows an opportunity for Paul and Silas to focus their singing horizontally

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[228] Curtis Vaughan, "Ephesians," *Founders Study Guide Commentary* (Cape Coral: Founders Press, 2002), 112; Seel, *A Theology of Music for Worship Derived from the Book of Revelation*, 48.

for evangelism as they were surrounded by prisoners. Instead, together they sang "hymns of praise to God." The horizontal implications are important, and likely impacted the lives of other prisoners, but the audience of their singing was clearly vertical. Third, 1 Corinthians 14:25 shows the importance of prophesying within the corporate meeting. Speaking in tongues will confuse outsiders, without an interpreter. Prophesying is for both believers and will also encourages unbelievers to respond. Fourth, Hebrews 10:25 encourages believers to meet to encourage one another showing a clear horizontal effect of their gathering. Fifth, Hebrews 13:15 shows the importance of worshiping through Jesus to God the Father vertically. Sixth, and final, Revelation 4:11 shows the first of many examples of heavenly worship where people are gathered around the throne saying: "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created." These passages show a consistent vertical audience of corporate worship and horizontally for discipleship. They also show the necessity of being aware of unbelievers, without making them the focus of their worship.

Summary

This section has highlighted several Bible Passages relevant to this study. The Greatest Commandment showed the importance of loving God (vertical) and loving others (horizontal) while also philosophically connecting the two where believer's love others out of their love for God. Next, the Great Commission showed the importance of evangelizing but primarily its call for discipleship. Jesus did not commission believers to share the gospel of Christ without also discipling those believes to be His followers. The next section highlighted the importance of worshiping God vertically as Jesus seeks those who worship Him. True worshipers are those who worship God as Spirit through Christ's atoning sacrifice on the cross. Next, this thesis

discussed "psalms and hymns and spiritual songs" to illustrate the congregational singing

purpose horizontally encouraging other believers and vertically worshiping God the Father

through Jesus the Son. Finally, the last section highlighted several Bible verses which emphasize

the horizontal audience of believers, though 1 Corinthians 14:25 also encourages believers to be

mindful of non-believers in their assemblies; as well as other Bible verses indicating God as the

vertical audience of the assembled church's songs.

<div align="center">Part Three: History of Congregational Singing</div>

Singing is not the only aspect of worship, as biblical worship involves all-of-life in

devotion to God. Singing does, however, represent a significant part of corporate times of

worship and affects congregants as they "begin to believe what they sing."[229] This section will

discuss congregational worship beginning with the early church until modern times.

The Early Church

Little is known about the singing of the New Testament and early church which lasted

from Christ's atoning death and resurrection until roughly 500 AD. Paul encouraged his readers,

in Colossae and Ephesus, to sing with all the resources available to them: psalms and hymns and

spiritual songs.[230] Beyond these New Testament passages is the corporate identity the early

church shared. According to *The Complete Library of Christian Worship* "…New Testament

worship was not simply a matter of inward attitude or individual expression. It was a corporate

experience of the gathered church celebrating its existence as a covenant people before the Lord,

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[229] Kathryn L. Nichols, "Music and Musician in the Service of the Church" in Robert Webber, ed., *Music and the Arts in Christian Worship*, vol. 4, *The Complete Library of Christian Worship* (Nashville: Star Song Pub. Group, 1994), 97.

[230] Colossians 3:16, Ephesians 5:19.

who had called it into being."[231] This corporate identity was mirrored in their unified congregational singing through songs sung in unison.[232]

Congregational singing made few developments in its early years because the church was surrounded by a hostile culture toward Christianity.[233] Therefore, "Christians continued to worship in homes and, like second-century worshipers, continued the practice of both hearing the Word and celebrating at the table. Worship remained relatively simple in an intimate context."[234] However, with the conversion of Constantine, in 312 AD, the hostility toward Christianity abated and corporate singing began developing in the fourth and fifth centuries.[235]

Robert Webber notes three significant changes to congregational singing within the fourth and fifth centuries. First, a common liturgy was formed across various churches.[236] With a less hostile culture, churches were less secretive in their gatherings and collaborative opportunities between churches was available for the first time in church history. Second, congregational worship began to "reflect local culture."[237] There is no specific record of the church mimicking cultural values, but Webber marks how influences from local poetry, art, literature, and philosophy influenced the local church particularly in the East.[238] Third, as culture

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[231] Robert Webber, ed., *The Biblical Foundations of Christian Worship*, vol. 1, *The Complete Library of Christian Worship* (Nashville: Star Song Pub. Group, 1993), 17–18.

[232] James F. White, *A Brief History of Christian Worship* (Nashville: Abingdon Press, 1959), 70.

[233] Webber, *Worship Old and New*, 95.

[234] Ibid.

[235] Timothy David Barnes, *Constantine: Dynasty, Religion and Power in the Later Roman Empire* (Chichester: John Wiley & Sons, 2008).

[236] Webber, *Worship Old and New*, 98.

[237] Ibid., 99.

[238] Ibid.

was less hostile toward Christians, music progressed toward new worship expressions. Significantly, the "responsorial psalm" developed as a call and answer form of singing.[239] Unfortunately, this innovation continued developing into the Middle Ages as a "privilege of the monks and clerics" performed congregational songs removing the congregation from corporate singing while simultaneously encouraging congregants to become spectators.[240]

The early church continued singing trends of the New Testament church until Constantine became a Christian. With a less hostile culture toward Christians, congregational singing began developing from simple unison songs toward grander expressions and began establishing its own liturgy.

The Middle Ages

The Middle Ages, lasting approximately 500 – 1500 AD, were filled with various historical innovations of significance. Of these innovations, this section will first discuss monk approaches to congregational worship, and personal piety, to reinforce their beliefs on all-of-life as worship. Second, the musical innovation of music notation and establishment of worship liturgies affected how churches congregationally sung. Third, congregational singing was removed from congregations, and given to a select few, as music became more complicated and as the mystery of worship was increasingly emphasized by church leaders.

Monk's Dedication to Their Worship Beliefs

During the Middle Ages the established church and monasteries developed in isolation from one another. Monks deliberately devoted themselves to "a life of simplicity and work" and

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[239] Ibid., 198.

[240] Ibid.

regularly met corporately to sing the psalms.[241] The monks daily routine included individual acts with both manual work and intellectual practices. Even with this individualistic approach to life, they still saw the benefit of meeting together for communal worship evidenced by their daily communal singing of the psalms. Thus, even though the established church experienced several innovations the monks persistently dedicated themselves to their views on the character of worship.[242]

Musical Innovations

Possibly the greatest musical innovation of the Middle Ages was "…the development of written notation for music. For about a thousand years, Christian music was sung and passed on from generation to generation by oral tradition."[243] Music notation allowed musicians the ability to share their songs in ways previously unavailable. After music notation was established, songs continued developing from simpler unison melodies to more complicated polyphonic harmonies. James White notes benefits of this innovative trend in *A Brief History of Christian Worship*:

> Plainsong was ideally suited to the contemplative singing of the psalter and it had the quality of uniting the community of men or women by singing together in unison. But nothing stands still. Toward the end of our period [the Middle Ages] various forms of polyphonic singing became available in both secular and religious life. These new forms had different voices singing different parts and sometimes different words all simultaneously. Such practices may have been an unconscious reflection of the growing individualism of late medieval society but polyphony certainly was a radical shift from the chant with its single, uncluttered melody.[244]

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[241] Jonathan Hill, *The History of Christianity: The Early Church to the Reformation* (Lion Hudson: 2020), 102, ProQuest Ebook Central.

[242] Webber, *Worship Old and New*, 102.

[243] Towns and Whaley, *Worship Through the Ages*, 94.

[244] White, *A Brief History of Christian Worship*, 100-101.

Like the above section on the early church, society affected congregational singing by encouraging it to develop into more complicated expressions.

Composers, like Andrew of Crete, embraced the established liturgy and musical innovations by establishing the "canon" in the eighth century.[245] According to Hill: a canon is "a cycle of nine odes, reflecting the nine canticles or songs of the Old Testament."[246] Without the innovation of musical notation, it is unlikely such significant works as Andrew's Great Canon would have developed.

Congregational Singing Removed

Ironically, as musical notation allowed greater musical expressions for congregational singing; at the same time, congregational singing was taken from the congregation and given to select musicians. Webber notes: "The value of medieval music is, of course, in its professionalism. The music is indeed beautiful and inspiring, but the fact that it was taken away from the people and put into the category of performance was undesirable for worship. Worship was no longer the action of the congregation; it was now the work of a privileged few."[247] Similarly, Donald Hustad writes: "Typical worshipers understood little of what was being said or sung, since the service was in Latin. Their own vocal participation was almost nil."[248]

It is unclear as to how, or why, congregational singing was removed from the congregation as different authors present their unique viewpoints, through their personal presuppositions, on the topic. As White writes: "It is not easy to assess late-medieval worship.

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[245] Hill, *The History of Christianity*.

[246] Ibid.

[247] Webber, *Worship Old and New*, 199.

[248] Donald P. Hustad, *Jubilate: Church Music in the Evangelical Tradition* (United States: Hope Publishing Company, 1981), 107.

Scholars are in wide disagreement about the relative merits of the liturgical life of western Europe at this time in history. Much of this disagreement comes from a discrepancy in objectives, a mismatching of expectations."[249] Regardless of the reasoning behind this innovation, the increased emphasis on the mystery of worship decreased congregational involvement because the average congregant did not understand the language (Latin) of the songs. Another significant reason congregations were not singing was congregational singing was banned. Webber marks this trend with a quote from Lester Hostetler: "If laymen are forbidden to preach and interpret the scripture, much more are they forbidden to sing publicly in the church."[250]

The Middle Age established worship liturgy and musical notation systems which were both significant contributions to church history. However, the Middle Age's greatest contribution is relegating congregational singing to church leaders exclusively and making worship a mystery by requiring congregational singing in Latin, a language unfamiliar to most congregants. These changes to congregational singing led to the reformation where the next generation of church leaders re-established the congregational voice in corporate worship.

The Reformation

The Reformation, which lasted approximately from 1500-1750, continues to impact congregational singing. Without the Reformation, congregational singing might still be a spectator activity with only church leaders singing during worship services; some argue that modern-day worship is a spectator sport, if their assertion is accurate then Luther and Calvin are

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[249] James F. White, *Protestant Worship: Traditions in Transition* (Louisville: Westminster/John Knox Press, 1989), 25.

[250] Lester Hostetler, *Handbook to the Mennonite Hymnary* (Newton: General Conference of the Mennonite Church of North America, 1949), xv in Webber, *Worship Old and New*, 198.

not to blame as they successfully returned congregational singing to the people. At the same time

Luther and Calvin's innovations were were occurring, the Pietists and the Moravians developed

their own methods of congregational singing leading to future worship innovations in the

Revival Era.

The Reformation is known for its theological reform and continues to greatly impact

churches. Of the many innovations during this period, there may be none greater than Luther

returning a voice to the people by translating the Bible into German and emphasizing the

importance of congregational singing in the language of the people. As the mystery of worship

demoted the congregation to spectators, discussed above during the Middle Ages, Luther's

innovation returned congregational worship to the congregation; but Towns and Whaley note this

change was not initially accepted even with Luther's increased emphasis.[251] Even so, Luther

devoted his time, and musical abilities, to writing hymns in German. It was these German

hymns, which were "distinctly congregational in nature," that helped return singing to the

congregation over time.[252] Luther took things a step further writing hymns in the common

language and expecting a significant response to these hymns. Webber notes: "It was not enough

for Luther that people merely be present at worship—their faith should erupt in song."[253]

Luther's impact was so significant that Webber writes:

Luther's influence on music in worship was revolutionary. He himself was a music lover
and well trained in music. He also had the gift of writing and created music close to the

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[251] Towns and Whaley, *Worship Through the Ages*, 110.

[252] Aniol, *Worship in Song*, 64.

[253] Carl Shalk, "Philosophy of Music in Lutheran Worship," in Webber, *Music and the Arts in Christian Worship*, 115.

hearts of the common people. His work was so effective that one of his enemies wrote, "Luther's songs have damned more souls than all his books and speeches."[254]

Luther's singing innovation was not without its detractors. John Calvin supported the return of congregational singing but customized Luther's approach through exclusive psalmody. Calvin "viewed hymns as manmade, whereas the psalms were the inspired Word of God" and encouraged the use of only psalms in corporate worship.[255] Though Luther and Calvin viewed Paul's encouragement to use "psalms and hymns and spiritual songs" differently, Luther contributed a plethora of songs which are still in use today and some churches still advocate for exclusive psalmody.

In addition to Luther and Calvin's innovations, the Reformation also included influences from the Pietists and the Moravians. According to Aniol, the Pietists:

> …emphasized an individualistic, experiential, even sentimental aspect of Christianity…An emphasis on personal relationship with God was certainly helpful, but a devaluing of theology, an overemphasis on experience, and a man-centered view of congregational worship left deep voids within true Christian piety.[256]

The Pietists concentrated their singing on conversion, a pre-cursor to Finney's worship innovation as part of the Revival Era. The Moravians, on the other hand, began before the time of the Reformation and created hymns with "a subjective experience of the Savior's suffering."[257] The Moravian hymns portrayed the emotional side of Christianity to personally associate one's feelings with that of Christ.

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[254] Webber, *Worship Old and New*, 199.

[255] Webber, *Worship Old and New*, 199.

[256] Aniol, *Worship in Song*, 67.

[257] Webber, *Worship Old and New*, 117.

The Reformation is primarily associated with Luther and Calvin's contributions to the

Church and are also remembered for moving congregational singing from spectatorship to

participatory by writing new songs in the language of the people. At the same time, the Pietists

and the Moravians were increasing a man-centered view of congregational singing by

emphasizing the act of conversion and emotionally feelings associated with Christ's suffering.

All these groups continue to impact congregational singing in modern times.

The Revival Era

The Revival Era, approximately from 1750-1985, reversed its understanding of corporate

singing as Charles Finney's worship innovations made their way into the church. The Revival

Era has had a significant impact on modern worship practices as Finney's innovations became

paramount to future generations and songs for corporate worship became evangelistically

focused.

Finney's Innovation

Technically, Finney was not the first to emphasize conversion in congregational singing

because the Pietists had already stressed conversionary tactics in their congregational songs.

Even so, Finney is often credited with this innovation because he entirely reversed the role of

worship and evangelism and focused every aspect of the corporate gathering evangelistically.

Towns and Whaley credit Finney with:

> (1) inventing and establishing the *public invitation or altar call;* (2) "praying a revival
> down" whereby all persons may answer the gospel call of their own "free will"; (3)
> participation in "protracted meetings"; (4) relating to the surrounding community by
> developing and introducing indigenous forms of worship based on the community around
> him; (5) employing a worship leader (Thomas Hastings) and allowing him to establish a
> clearly defined evangelistic music ministry; (6) reversing the role of worship and
> evangelism (evangelism is primary, worship is secondary); and (7) renovating the

platform of a church and placing the pulpit in the middle of the room, thus elevating preaching to an unprecedented place of significance and importance.[258]

Regardless of whether Finney was entirely responsible for elevating evangelism above worship, his new measures were significant innovations to the church and is often credited with historically reversing the roles of evangelism and worship.

The Oxford History of Christian Worship credits Finney differently than Towns and Whaley. They mark the importance of Finney changing the roles between worship and evangelism, but they emphasize the purpose behind these changes. According to Karen Westerfield Tucker:

> The purpose of the measures and forms is "to make known the gospel in the most effectual way, to make the truth stand out strikingly, so as to obtain the attention and secure the obedience of the greatest number possible." Finney's approach of liturgical pragmatism evaluated by "effectiveness," which combined pietistic and rationalistic streams in a unique way, would prove quite influential and long-lasting within North American Protestantism.[259]

"Effectiveness" became the measurement of congregational worship and evangelizing the lost mattered above all else. Whether or not Finney intended to, he removed the biblical focus of God and discipleship from congregational worship as churches adopted his strategies into their corporate worship gatherings.

Under Finney's innovative effectiveness strategies all is acceptable in corporate worship, including secular music, so long as it is used for evangelism. Glenn Packiam notes the significance of Finney's innovation when he writes: "…his legacy is not actually about

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[258] Towns and Whaley, *Worship Through the Ages*, 174-175.

[259] Karen B. Westerfield Tucker in Geoffrey Wainwright and Karen B. Westerfield Tucker, eds. *The Oxford History of Christian Worship* (New York: Oxford University Press, 2005), 607.

innovation; it is the relativization of form. Finney's premise was that the end justified the means; so long as souls were 'getting saved,' it did not matter what the methods were."[260]

New Song Methods

With Finney's innovation came an in-flux of various types of songs and worship language. "Worship evangelism," an approach used by D. L. Moody, was a means of entertaining the congregation in preparation for evangelistic preaching. Moody "began with a full hour of singing and engaging entertainment, sprinkled with personal testimony."[261] Regrettably, according to Towns and Whaley, "a newspaper reporter described a song at one of Moody's meetings as the combination of 'a circus quick-step, a negro minstrel sentimental ballad, a college chorus, and a hymn all in one.'"[262] Thus, congregational singing was diminished to mere entertainment encouraging congregants to become spectators, and repeating the mistakes of the Middle Ages. Therefore, Moody's "worship evangelism" strategies side-tracked the vertical audience of corporate singing to emphasizing evangelism above Paul's encouragement to sing to God and one another.[263]

Another new type of song was "gospel songs" also called "gospel hymns." According to Towns and Whaley, the gospel song's "poetry was simpler than that of a hymn—limited in theological scope, more repetitive, and with a refrain."[264] Gospel songs, like "worship evangelism," had an evangelistic audience and their purpose was to convert the lost to salvation.

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[260] Glenn Packiam, *Worship and the World to Come: Exploring Christian Hope in Contemporary Worship* (Downers Grove: IVP Academic, 2020), 29.

[261] Towns and Whaley, *Worship Through the Ages*, 188.

[262] Ibid., 189.

[263] Colossians 3:16, Ephesians 5:19.

[264] Ibid.

Sunday School songs, and hymns, also made their way into corporate worship. These songs, once reserved for times of family and private worship, emphasized the music above the text.[265] "Jesus music" was another singing innovation and used as a new tool for evangelism with corporate gatherings.

The new types of songs that appeared in the Revival Era were possible because Finney changed the relationship between worship and evangelism. Less often were songs used to teach theological concepts to disciple the congregation, instead their primary emphasis was on evangelism, an audience of corporate worship not historically accepted until the Revival Era. Thus, continuing Pietist and Moravian traditions, songs were written for their emotional impact and an urgency was emphasized to immediately convert to Christianity.

New Mediums for Worship Evangelism

When Finney encouraged the ends to justify the means, he also indirectly stimulated any new medium of delivery as usable for evangelism. With the common use of television and radio in everyday society, the revivalists had a new delivery method for the gospel. Using this new medium allowed revival and church leaders to reach a larger audience than ever before with the gospel. The surrounding culture was open to Christian music and in 1969 "Amazing Grace" was number one on the *Billboard* record charts.[266] Similarly, television in the 1970s and 1980s broadcasted programs like *Oral Roberts and the World Action Singers*, *Day of Discovery*, and *The Old Time Gospel Hour*.[267]

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[265] Ibid., 252.

[266] Towns and Whaley, *Worship Through the Ages*, 324.

[267] Ibid., 324-325.

These new delivery methods for worship evangelism directly impacted the songs of congregational worship as revival music increased in familiarity, through various mediums, entered the liturgy of corporate worship.[268] Music publishers, television, and radio allowed gospel songs a wider audience than ever before and for the first time, a person could create a song and have it distributed to many churches in a short time. With an emphasis on converting unbelievers unto salvation, these new mediums for delivering the gospel message failed to fulfill the Great Commission by sharing the gospel without discipling new believers.

Opposition to Finney

Finney's innovations, and their wide-reaching impact, were not without their detractors. According to *The Oxford History of Christian Worship*: "Churches that adopted the measures grew rapidly, the Methodists and Baptists among them. Many Presbyterian groups disassociated themselves from the camp meeting and its methods, leading eventually to a denominational split sparked by 'old school' and 'new school' sensibilities."[269] Similarly, William Lock writes:

> Multitudes found these subjective testimonials [gospel songs] inspiring and thus encouraged their use in worship services. With a focus textually upon salvation, these songs found a sympathetic ear in all those seeking an individual Christian experience. Others considered them inappropriate for corporate worship services. Thus, another period of division took place.[270]

Pastors like A. W. Tozer often spoke against the worship innovations and their detriment to the discipling of future generations. Of his many sermons and writings, combined into different books, Tozer repeatedly emphasized a high view of God: "God has been reduced,

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[268] William Lock, "American Congregational Song to 1950," in Webber, *Music and the Arts in Christian Worship*, 269.

[269] Westerfield Tucker, *The Oxford History of Christian Worship*, 607.

[270] Lock, "American Congregational Song to 1950," in Webber, *Music and the Arts in Christian Worship*, 269.

modified, edited, changed and amended until He is not the God Isaiah saw high and lifted up but something else. Because He has been reduced in the minds of the people we don't have that boundless confidence in His character that we used to have."[271] In addition, Tozer boldly challenged evangelistic methods:

> Christ saves us to make us worshipers and workers. But we evangelicals ignore the first altogether so that we are not producing worshipers in our day. Workers, yes, we're producing workers. Founders, yes, they're a dime a dozen. Promoters, producers, artists, entertainers, religious DJs, we've got them by the thousands. Beat a bush and there will be two artists hop out and a DJ.[272]

Tozer's confronting evangelistic methods did not stop there, he also confronted religious experiences:

> It's entirely possible to have authentic religious experience and not be a Christian and not be converted and be on our way to eternal hell. You remember that Cain had an experience—an authentic religious experience. He talked to God and God talked to him. It is possible to have an experience with God and yet not have a saving experience with God. It is possible to worship and yet not worship aright.[273]

Tozer was not alone in confronting contemporary practices, but his voice continues to resonate into the twenty-first century as his sermons and writings were compiled into numerous books. Modern-day writers continue Tozer's challenges to accepted Revival Era worship innovations when they write against evangelistic and various entertaining worship methods.

Challenges to Congregational Worship

Illustrated above, Finney's worship innovations were widely accepted but also met with opposition. To this opposition, Finney declared:

> …when Christ came, the ceremonial or typical dispensation was abrogated, because the design of those forms was fulfilled, and therefore themselves of no further use…The Gospel was then preached as the appointed means of promoting religion; and it was left

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[271] Tozer, *Tozer On Worship and Entertainment*, 23.

[272] Ibid., 144.

[273] Ibid., 41.

to the discretion of the church to determine, from time to time, what *measures* shall be adopted, and what forms pursued, in giving the gospel its power.[274]

The New Testament church, under the writings of Paul, aimed their congregational singing vertically to God and horizontally for edification. Apart from the Pietists in the Reformation, the church had historically accepted these New Testament purposes of corporate singing. However, Finney abandoned this purpose of congregational singing in favor of an entirely evangelistic focus. The Bible does not declare preferences of pulpit placement, the necessity of a "public invitation," or "praying a revival down" before a revival, but the New Testament does clearly state the purpose of congregational singing as vertical to God and horizontal toward other believers. Any purpose of congregational singing that does not fit this purpose is misguided.

Harold Best, in *Music Through the Eyes of Faith*, presents an argument for "witness music" (this thesis equates witness music to any music with an evangelistic focus): "*Witness music is effective*. It works. People are moved to repentance and drawn to Christ. And why not? If the gospel is the power of God unto salvation and if the gospel is sung, it follows that the power of God will be made manifest in the midst of its singing. It cannot be said any more simply than that."[275] Just because something "works," does not make it appropriate for congregational worship. The greatest challenge brought about by Finney's innovations is not related to the changes he made to revivalist methods, as revivals are naturally evangelistic in nature, but the greatest challenge is changing the audience of corporate worship to evangelism above worship and discipleship.

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[274] Westerfield Tucker, *The Oxford History of Christian Worship*, 607.

[275] Harold M. Best, *Music Through the Eyes of Faith* (San Francisco: Harper, 1993), 205.

Summary

The Revival Era reversed the audience of corporate worship toward evangelistic purposes. It side-tracked the long-accepted church tradition to sing to God and other believers based on Paul's New Testament admonitions. In addition, the ends justifying the means opened the door toward any method's use if it was deemed effective. However, a convert without discipleship misinterprets the Great Commission's calling to create disciples. Unfortunately, the Revival Era also increased entertaining forms of music as songs became more individualized and emotional than congregational and deeply theological. Advocates of evangelistic music used these methods because they worked, but time has revealed a generation of believers who have a high view of the foundational tenets of salvation but little understanding of the greatness of God.

Modern Times

Modern Times, approximately 1985 to the present, began with the church "worship wars," an intentional focus toward seekers, and with the Covid-19 pandemic suggests a new form of congregational worship in formation.

Worship Wars

One of the most significant contributions of the Modern Era to congregational singing is the "worship wars." Worship wars are a superficial battle where congregants become consumers of worship diverting attention away from God toward man. Worship wars often surface when discussions of musical style, as part of corporate worship, are discussed; but according to Barna, in a section called "The Real Issues" in a 2002 article, the heart of the worship wars are much deeper than musical style. According to the report:

> …among the key worship issues is that church-going adults and Protestant Senior Pastors do not share a common perception of the most important outcome of worship. Congregants were most likely to understand worship as activity undertaken for their personal benefit (47%) while Senior Pastors described the purpose of worship as

connecting with God (41%) or experiencing His presence (30%). Only three out of ten church-going adults (29%) indicated that they view worship as something that is focused primarily on God. One out of every five attenders admitted that they had no idea what the most important outcome of worship is.

Another relevant research finding was that most pastors do not prioritize worship as a main thrust of their church's ministry. When asked to list the two or three top ministry priorities of their church, the survey revealed that worship was included in that list by only one out of every four pastors (26%). Other top-rated priorities included evangelism (listed as a top-3 priority by 41%), preaching/teaching (34%), ministry to youth and children (25%), and discipleship (19%).[276]

Barna's findings are revealing as pastors did not understand the priorities of the church which might have led to the congregants thinking worship was about them. Regardless of whose fault it was, the individualistic approaches to worship are revealed here as an underlying symptom of the worship wars.

Seeker-Sensitivity and Worship Evangelism

A significant innovation in the Modern Era is that of seeker-sensitive services. According to Redman: "A seeker-targeted or seeker-focused service aims at the unchurched or unbelieving attendee; it avoids as much traditional liturgy and music as possible and adopts a high level of cultural relevance in music and communication."[277] Willow Creek, the founders of the seeker-focused services, was highly intentional to separate these services from their times of corporate worship. They understood their evangelistic approach as independent from the God and discipleship focus of New Testament worship. Unfortunately, churches adopted Willow Creek's strategies into their congregational worship confusing the focus of corporate services.

Another substantial innovation is in understanding the relationship between worship and evangelism. Three texts have proven noteworthy in guiding scholarly conversations away from

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[276] "Focus on 'Worship Wars' Hides the Real Issues Regarding Connection to God," *Barna.Com* (2002) accessed August 16, 2021, https://www.barna.com/research/focus-on-worship-wars-hides-the-real-issues-regarding-connection-to-god/.

[277] Redman, *The Great Worship Awakening*, 3.

an evangelistic focus of worship toward a God-centered view. First, Marva Dawn, in *Reaching Out Without Dumbing Down*, marks it "a misnomer to call services 'worship' if their purpose is to attract people rather than to adore God."[278] This was a direct response to any belief that congregational worship served primarily an evangelistic purpose. Later, she challenged further because:

> To sing over and over again only that God loves us is to miss the truth of God's wrath, the need for our repentance in light of God's justice, and God's mercy and truth in answer to the confusions of a broken and sinful world. Moreover, mindless refrains about God's love seldom include any elaboration, such as images to tell us how that love is manifested or how we know it.[279]

In essence, Dawn feared evangelistically focused congregational songs created shallow believers like Tozer's belief that: "God has been reduced, modified, edited, changed and amended until He is not the God Isaiah saw high and lifted up but something else."[280]

Second, Sally Morgenthaler, in *Worship Evangelism*, notes the Old and New Testament's purpose for congregational worship as "…the ultimate purpose of the church and has been since its beginning."[281] Morgenthaler also notes the importance of evangelism to the life of the church as an "imperative."[282] Yet, she emphasizes the importance of keeping these two purposes in order: "When God and the worship of God are first in the life of a church, growth will follow. Certainly there are examples of churches that grow without these priorities in place."[283] Based on

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[278] Dawn, *Reaching out Without Dumbing Down*, 81.

[279] Ibid., 89-90.

[280] Tozer, *Tozer On Worship and Entertainment*, 23.

[281] Morgenthaler, *Worship Evangelism*, 38.

[282] Ibid., 39.

[283] Ibid., 41-42.

Morgenthaler's text, worship will have evangelistic ramifications, but worship itself must remain the priority of congregational worship.

Third, David Wheeler and Vernon Whaley's *The Great Commission to Worship*, like that of *Worship Evangelism*, emphasizes the importance of worship overflowing into evangelism. Wheeler and Whaley write: "…a large part of living out our faith 'incarnationally' is to be interpreted through the lens of worship. This is not to say, however, that evangelism should be minimized. To the contrary, it must be the catalyst that ignites a holistic lifestyle of worship."[284] Their text continues by repeatedly emphasizing the cyclical relationship between worship and evangelism. They even directly confront readers who falsely believe worship and evangelism are not directly connected by writing: "If the heartbeat of worship is obedience, then it is impossible to be a true worshiper without being directly involved in the command of evangelism as expressed in Acts 1:8."[285]

Future Trend in the Making

With the worldwide pandemic of Covid-19, congregations continue the Revival Era trends of using various mediums to share the gospel. The Revival Era's innovation of using television and radio to broadcast its message developed into the twenty-first-century medium of the internet and simulcasting. The Covid-19 pandemic did not create church service livestreaming and simulcasting, but it did encourage churches of every size to livestream their services even if they were reluctant before the pandemic to accept this new medium. The effect of livestreaming is too new to determine how it will affect congregational singing. However, it is likely that livestreaming will stick around and create a new "virtual" congregation. There appears

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[284] Wheeler and Whaley, *The Great Commission to Worship*, 10-11.

[285] Ibid., 13.

to be a historical pattern where New Testament Christians spent most of their lives together. Later, Christians spent most of their corporate lives together within the church building. Then, Christians were relegated to spectators. With the increase in livestreaming, due to the Covid-19 virus, it is possible the future of congregational worship will have an unprecedented "virtual" component.[286]

Summary

There are many innovations throughout church history that significantly affect how congregations gather to worship on a weekly basis. The Early Church innovated very little until Constantine became a Christian and the church was no longer in a hostile culture but are still credited with creating the first worship liturgies and beginning to adapt worship practices to the local culture. During the Middle Ages monks separated themselves from the church and dedicated themselves toward personal piety while also meeting regularly to sing the Psalms together. The Middle Ages is also credited with the innovation of musical notation which allowed songs to be shared with others and for more complex forms of singing. Unfortunately, it is also during the Middle Ages that congregational singing was minimized as the mystery of worship was increased and the newer, more complex, forms of worship were performed by church leaders.

The Middle Age innovation of removing the congregation from congregational singing inspired a new wave of church leaders in the Reformation; Martin Luther, John Calvin, the Pietists, and the Moravians; to emphasize the congregation's role in corporate song. Luther and Calvin's innovations to hymn and psalm singing, in the language of the people, overshadowed

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[286] It is too early to substantiate this claim as only time will determine its validity. This section merely recognizes the potential of a "virtual" component as part of congregational worship in the future.

the emotional and individualistic songs of the Pietists and Moravians. Yet, it was the Pietists and Moravians who paved the way for the Revival Era musical innovations.

The Revival Era placed evangelism above worship, primarily due to the revivalist strategies of Charles Finney, throwing away eighteen centuries of church history in favor of using any method, medium, etc. that fuels evangelistic efforts because the ends justified the means. Though the Revival Era had its detractors, much numerical church growth occurred because of revivalist crusades and innovations to congregational singing. Modern times continued the Revival Era trends as "worship wars" were common in many churches. Since the bulk of the worship wars abated, a modern resurgence began returning to biblical priorities of worship. Modern scholars are attempting to reverse Finney's innovation and return evangelism to a purpose of the church that is an outpouring of worship, though an evangelistic focus is still prevalent in many churches.

Part Four: The Purpose of Congregational Singing

The Literature Review focused independently on the audience of corporate worship and the purpose of the church. This section will merge the two concepts by marking the significance of congregational singing and how it affects individual congregants, discussing the adoption of evangelistic music into corporate worship, and supplying a philosophy of congregational singing.

Significance of Congregational Singing

Historically, singing has been an important aspect of congregational worship. Even during the Middle Ages, when it was removed from the people and given to church leaders, singing remained a significant part of the church's liturgy. This section will highlight different views on the significance of congregational singing.

Tom Kraeuter, in Webber's *The Complete Library of Christian Worship*, discusses the biblical foundation for congregational singing and several benefits of congregational song.

> Throughout the more than 800 references to music in Scripture, there are several reasons given for the use of music. One use is simply to praise and worship the Lord. Throughout the book of Psalms, God's people are entreated to "Praise the Lord!" and to "Sing unto the Lord!" Another use of music is to teach God's Word. "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs" (Col. 3:16). Music can also help to release God's power (Acts 16:25–26; 2 Chron. 20:1–22). Additionally, music is a means to tell of God's great works and, consequently, to stir up faith: "tell of his works with songs of joy" (Ps. 107:22). Music also helps to bring a unity within a corporate gathering and aids in the focusing of hearts and thoughts toward a central point, in this case Jesus. Understanding these purposes for music will enable a worship leader to be more effective.[287]

These rationale for congregational singing places music on a significant pedestal for its contributions to congregational life. Music is not a mere form of entertainment, or precursor to the gospel message, but itself is the gospel celebrated through song designed to unify the body of believers and man's response to God for His works.

Bob Kauflin, on the benefits of congregational singing when the congregation understands God's purpose for it, lists six reasons congregations sing: "Singing encourages and expresses the Spirit's work in our hearts…helps us remember God's Word…helps us teach and be taught…helps express and engage our emotions…encourages physical expressiveness, and helps us express our unity with the church.[288] As helpful as Kraeuter and Kauflin are, they do not illuminate the full impact singing has on congregants as they focus on individualistic benefits to congregants in the corporate gathering. The challenge with focusing individualistically is it reduces the voice of the church to an individual's testimony. The song "Amazing Grace" has

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[287] Tom Kraeuter, "Keys to Effective Worship Leadership" in Robert Webber, ed., *The Renewal of Sunday Worship*, vol. 3, *The Complete Library of Christian Worship* (Nashville: Star Song Pub. Group, 1993), 367.

[288] Kauflin, *True Worshipers*, 102, 103, 105, 107, 109, 112.

long been used in corporate worship and uses individualistic language sharing about grace sufficient to cover the singer's sins.[289] This grace is sufficient to "save a wretch like me," strong enough to "hath brought me safe thus far," and capable of bringing about "a life of joy and peace."[290] The grace "Amazing Grace" speaks of is powerful enough to save any sinner from their sins. Yet, the song "Grace Greater Than Our Sin" also sings of grace (greater than that of "Amazing Grace") because it covers both the sins of individuals and also the entire church through the words of the chorus: "Grace that is greater than all our sin."[291] God's grace can cover the sins of an individual, so to sing of it individualistically is accurate, but God's grace can also cover the sins of the entire local and global church. Communal language is stronger and helps singers understand the vastness of God's attributes and while it benefits individual congregants it song's lyrics are reduced when language focuses on individuals.

The greatest reason for congregational singing is that "Congregational song has the power to form the core beliefs of the church. What a church believes about who God is and what He has done is reflected in the lyrics that are being sung each week."[292] Similarly, Block writes, "People are what they sing."[293] As songs become familiar, based on repetition over multiple worship services, the repetition of the songs begins to take root in the minds of congregants.[294]

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[289] Edwin Othello Excell, John Newton, John P. Rees, William W. Walker, accessed September 1, 2021, https://songselect.ccli.com/Songs/22025/amazing-grace/viewlyrics

[290] Ibid.

[291] Ibid.

[292] Michael May, "Lyrics in Congregational Song: A Biblical and Historical Survey," (Senior Thesis, Liberty University, Lynchburg, 2019), 8, https://digitalcommons.liberty.edu/honors/878.

[293] Block, *For the Glory of God*, 221.

[294] Nichols, "Music and Musician in the Service of the Church" in Webber, *Music and the Arts in Christian Worship*, 97.

Nichols writes similarly: "This must be respected by all who choose music for corporate worship since untruths, sentimental half-truths, and questionable theological concepts can be ingrained as easily as that which is pure and holy."[295] This thesis adds "audience of congregational singing" to Nichols' list because congregants, in many churches today, believe congregational singing is for evangelistic purposes. This thesis hypothesizes the reason for this belief is the week after week, year after year congregational singing and preaching emphasis which focuses on unbelievers in corporate worship services as the audience of their singing. These congregants believe their role is to bring their friends to church so that they will be emotionally moved by the music and saved by the gospel message of the preacher because it has been modeled for them throughout a significant portion of their lives and in some cases it has been modeled for generations.

The significance of congregational singing can also be detrimental to overall church health when believers "fail to appreciate the formative power of the liturgy."[296] When they do so, congregational singing is relegated to a religious experience with "little inherent significance and value" and God does not receive glory, believers are not edified, and unbelievers do not witness a joyous encounter with God by believers.[297] When congregants fail to understand the significance of corporate worship "Christians may come together, may sing a few religious songs, may take an offering, and may have a talk from the pastor. But in effect, this is nothing

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[295] Ibid.

[296] Gordon T. Smith, "The Formative Power of Public Worship" in Robert Webber, ed., *The Ministries of Christian Worship*, vol. 7, *The Complete Library of Christian Worship* (Nashville: Star Song Pub. Group, 1994), 330.

[297] Ibid.

more than a religious gathering."[298] The power of singing is significant and while it can move a

congregation toward unity, it can also relegate congregational life to mere religious activity when

it focuses on the individuals which make up the corporate body.

Allen and Borror remind their readers: "What we sing, we remember, because we have

combined the power of intellect with emotion."[299] Thus, choosing congregational songs becomes

one of "the most important theological decisions a church ever makes."[300] Doran and Troeger

continue this idea:

> If that seems an exaggeration[choosing a hymnal], consider the facts: compare the number of people in a congregation who read theology to the number who sing hymns on Sunday. Week after week the hymns of your church are giving people the basic vocabulary of their faith. Hymns shape the landscape of the heart, planting images that bring meaning and order to people's understanding of life. Hymns keep congregations in touch with the history from which they have sprung, reinforcing their identity as Christians and directing their understanding of how they are to live in the world. Hymns do all of this with extraordinary power because they are coupled with music which opens the heart to the more profound resonances of reality, those motions of the Spirit that move through us in "sighs too deep for words" (Rom. 8:26).[301]

Doran and Troeger focus on hymnal selections, but the same could be said of any church liturgy.

Congregants regularly singing Hillsong songs will naturally take on Charismatic theological

tendencies while singers of Sovereign Grace music will naturally take on Reformed theological

tendencies.[302]

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[298] Ibid.

[299] Allen and Borror, *Rediscovering the Missing Jewel*, 163-164.

[300] Carol Doran and Thomas H. Troeger, "How to Select a Hymnal" in Webber, *Music and the Arts in Christian Worship*, 332.

[301] Ibid., 332-333.

[302] This author does not advocate for one music publisher above another as it is beyond the scope of this thesis. This example merely represents the theological impact of choosing one music publisher over another.

The impact of congregational singing is significant in the life of a congregation as it informs the theology of its congregants. Church leaders will do well to consider the songs they sing and the long-term impact it has on their congregations; because music can either have positive benefits where believers are continually transformed into His likeness, or it can encourage congregants toward religious activity. Regardless of a church's theology, regular congregational singing teaches theological truths in a way like no other medium.

The Adoption of Evangelistic Music Into Corporate Worship

For roughly 1800 years, the New Testament purpose of congregational singing as primarily to God, and for edification of the gathered church, was widely accepted by churches. However, Finney's innovating the relationship between worship and evangelism, relegating worship to a supporting agent of evangelism, grew the Pietistic conversionary tactics to popularity among churches. According to Music:

> The use of music as an evangelistic tool among Southern Baptists seems to have been minimal until after the Civil War. In earlier times Baptists had looked upon music as a helpful aid to devotion or a necessary adornment of New Testament worship. However, except in a few places, the only music which was practical or considered appropriate for worship was the congregational singing of psalms or hymns…Thus, no special role for the use of music in evangelism was envisioned.[303]

Yet, the lines between music as an evangelistic tool and as part of congregational worship continued to blur. As songs developed, an increasing emphasis on personal testimony became part of regular songs. Thus, the Moravian's innovation to congregational singing, overshadowed by Luther and Calvin in the Reformation, continued to grow in popularity.

The revivalist methods were working, as Best says: "*Witness music is effective*. It works. People are moved to repentance and drawn to Christ. And why not? If the gospel is the power of

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[303] Music, "Music in Southern Baptist Evangelism," 36.

God unto salvation and if the gospel is sung, it follows that the power of God will be made manifest in the midst of its singing. It cannot be said any more simply than that."[304] Thus, church leaders witnessed the increase of revivalist singing methods; methods that were personal, emotionally-engaging, and effective. Church leaders recognized the benefits of revival singing as effective implementing them into their congregational liturgy. Congregants accepted this musical change because it was familiar to them. However, by integrating revivalist techniques, church leaders side-tracked the New Testament purpose of congregational singing. According to Paul, in Colossians 3:16 and Ephesians 5:19, congregational singing has two audiences: vertically to God and horizontally to fellow believers. Yet, in 1 Corinthians 14:25 believers are also encouraged to keep the unbeliever in mind: but keeping the unbeliever in mind does not require church leaders to make unbelievers the primary audience. Based on the effectiveness of revivalist singing methods, church leaders unwittingly diverted their attention away from God toward unbelievers diverting the audience of congregational singing for years to come.

This thesis does not condemn the use of evangelistic music when it is used for evangelistic purposes in evangelistic events. Corporate worship is not an evangelistic event. Therefore, evangelistic music has no place as part of corporate worship liturgy.

Philosophy of Congregational Singing

Gaines Dobbins poses questions to the relationship between worship and evangelism, Dobbins writes:

> Can a worshiping church at the same time be an evangelistic church? Are the two ideals contrary or complementary? A casual observer might conclude that churches concerned for an orderly, well-planned, enriched service of worship are not usually evangelistic; while churches which are effectively evangelistic place chief emphasis on spontaneous

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[304] Best, *Music Through the Eyes of Faith*, 205.

prayer, testimony, and singing. The conclusion might be that a church must take its choice–worship or evangelism.[305]

Church history suggests the answer to Dobbins' questions between worship and evangelism is an "either/or" answer. For 1,800 years it was worship, then for 200 years evangelism. Yet, modern scholars are noting the importance of the "both/and" to worship or evangelism. Marva Dawn's *Reaching Out Without Dumbing Down*, Sally Morganthaler's *Worship Evangelism*, and David Wheeler and Vernon Whaley's *The Great Commission to Worship* are but a few examples of books emphasizing the direct connection between worship and evangelism.

Ed Stetzer and Daniel Im write:

Some believe worship has been given only to Christians. They reason that the church should gather for worship and Bible teaching; then the people will be built up spiritually to go out and evangelize. This notion is incomplete.
The church and its worship are not intended solely for believers. We are called to please God. This includes the edification of believers, but the true purpose of the church is as broad as the purposes of God. It is the *missio Dei* —the mission of God. It includes all that God includes because we are an extension of his work in the world. The *missio Dei* includes worship but also evangelism, ministry, encouragement, and pastoral care as well.[306]

The *missio Dei* is encouraging churches toward a missional mindset in all aspects of congregational life. Everything a church does is put through the filter of the *missio Dei* which aligns church values with Gods desire for humanity.

Congregational singing must also fit into *missio Dei*. While congregational singing is primarily to God and edifying other believers, it also must be mindful of unbelievers and therefore serves the purpose of evangelism. However, the ordering of these three purposes of the church is of vital importance. When evangelism is primary, and therefore worship and

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[305] Gaines S. Dobbins, *The Church at Worship* (Nashville: Broadman Press, 1962), 115.

[306] Stetzer and Im, "Worship," in *Planting Missional Churches*.

discipleship serve it, then God is removed from the equation. When discipleship is primary, then God may be removed from congregational singing and unbelievers are also ignored. It is only when worship is primary, with discipleship and evangelism pouring out from that worship, that the three purposes may each be served.

This "sequencing" is like The Greatest Commandment. When believers follow Jesus' command to love God and to love others, then man's love for God overflows into their love for others and their relationship with God directly transforms their love for others. But the opposite is not true and loving others does not necessarily increase one's love for God. In addition, one cannot truly love God and not love others as this concept is entirely foreign to the whole of the Bible. Therefore, The Greatest Commandment is not sequential in the sense that man loves God, then he loves his fellow man based on his love for God, but it is sequential in the sense that loving God will naturally flow into loving others. Likewise, worship must naturally flow into discipleship and evangelism as worship is the foundation of both discipleship and evangelism. This relationship also has a cyclical nature as man worships vertically he disciples others horizontally and horizontally evangelizes the lost increasing man's relationship with God and deepening his worship.

Worship, discipleship, and evangelism must remain in their proper sequence for congregational singing because prioritizing evangelism removes God as the object and audience of congregational worship. Evangelistic worship is not God-centered, it is not true worship in spirit and in truth and must be removed from times of congregational worship. True congregation worship will always have God as the primary audience while also edifying other believers.

Summary

Chapter four began, in part one, by discussing Greek words for church, worship, disciple, and evangelize. Ἐκκλησία (Church) emphasized the importance of gathering with other believers for the purpose of worship and discipleship. The words for worship (προσκυνέω and λατρεύω) encourage worship toward God alone. Words for disciple were sparsely used for the act of discipling, but the Greek equivalents of edify and admonish encourage activities which build one another up. Finally, Paul was under the compulsion to εὐαγγελίζω (preach), but his message was geared toward unbelievers. Part one affirms the importance of worship and discipleship within the gathered church while also noting the importance of evangelism to a lost and dying world.

In part two, this thesis noted the relationship between loving God and loving others as interconnected and dependent on one's love for God. The Great Commission was noted as evangelistic, but more-so a clear call for discipleship. Using the Great Commission as a rallying cry for evangelizing unbelievers is relevant only if it is followed with discipleship. John 4:23-24 advocates for true worship which is for both Jew and Gentile. It is worshiping God, through Jesus' sacrifice, that the Father seeks which clearly identifies the vertical aspect of worship. Psalms and Hymns and Spiritual Songs are among the few New Testament passages for congregational singing and show a vertical audience of God along with the horizontal audience of other believers. Other biblical passages were also discussed noting the consistent corporate worship singing audience of God, vertically, and other believers, horizontally; however, these passages also emphasized being mindful of unbelievers without making them the audience of corporate worship. Part two affirms the importance of singing to God and for edification while being aware, without shifting worship toward, unbelievers.

Part three supplied corporate singing throughout different eras of the church. The Early Church established church literature. The Middle Ages created musical notation allowing more complicated musical expressions of congregational singing, but also relegated congregational singing to church leaders removing the congregational voice from corporate singing. The Reformation Era responded to the Middle Age corporate singing innovations by reestablishing congregants in congregational songs. Meanwhile, the Pietists and Moravians emphasized emotional and individualistic singing leading to Finney claiming worship and discipleship as supporting elements to evangelism, an innovative view of the relationship between the purposes of the church in the Revival Era. Finney's innovations led to using new mediums, methods, etc. if they served the purpose of evangelism and deemed effective. In modern times, scholars are questioning Finney's innovations as they seek to reestablish a biblical theology of congregational worship. Part three affirms the biblical views of congregational singing for the first 1,800 years of church history but over the last 200 years, in response to Finney's innovation, the church's congregational singing has been inconsistent with the New Testament example.

Part four marked the purpose of congregational singing as consistent with the biblical examples, discussed in part two. Part four concluded that worship, discipleship, and evangelism must remain in their proper sequence for congregational singing because prioritizing evangelism removes God as the object and audience of congregational worship. This chapter affirms congregational singing is to God and for edification. The words sung should celebrate the gospel, which serves evangelistically, but the audience must remain God vertically and other believers horizontally to be consistent with the New Testament making the horizontal audience of unbelievers wrong.

CHAPTER FIVE: CONCLUSION

Summary

This thesis has established scholarly agreement on the importance of congregational singing as it informs the theology of congregants. As a result, congregational songs become one of the most important theological outlets of the church because what the church sings week after week congregants begin to believe. Therefore, it is imperative for church leaders to analyze their songs to know what they are teaching their congregations through song.

The above Literature Review was divided into two sections. The first section focused on the audience of corporate worship where various scholars support differing stances. Scholars support an evangelistic audience, others intentionally wrote against an evangelistic audience, some supported a God-Centered and/or Christocentric audience, and others supported more than one audience of corporate worship. The passage studies, in part two of chapter four, discussed true worship (John 4:23-24) and other passages (Acts 2:42, Acts 16:25, 1 Corinthians 14:25, Hebrews 10:25, Hebrews 13:15, and Revelation 4:11) all supporting worship, discipleship, and evangelism as important aspects of congregational worship. However, considering these passages alongside Paul's "psalms and hymns and spiritual songs" (Colossians 3:16 and Ephesians 5:19) makes it clear the primary audience of corporate worship is God and for edifying the body of the believers while also being mindful of unbelievers in their midst.

The second section of the literature review presented differing view on the purpose of the church. The purpose of the church is significant because it suggests, and sometimes dictates, the focus of congregational worship. For example, churches who believe evangelism is the ultimate purpose of the church will design corporate times of worship for evangelistic purposes. Scholars, like the disagreement above for the audience of corporate worship, do not agree on the purpose

of the church. This thesis analyzed New Testament words for worship, discipleship, and evangelism (along with their variants) to determine the relationship between them. The word study suggests the purpose of the church as all three. However, Paul's compulsion to preach, εὐαγγελίζω, was never geared toward the church but as Paul going to the lost to share the gospel suggesting evangelism as an event outside of corporate worship. In addition, the Great Commission (Matthew 28:19-20) is often used to support the need for evangelism and therefore an evangelistic audience of corporate worship. However, this thesis's research notes the Great Commission as primarily a call for discipleship. Evangelism begins the process of discipleship by creating new worshipers, but the emphasis of Matthew 28:19-20 is more-so on discipleship than on evangelism.

The history of congregational singing was also considered and found the audience of corporate worship consistent with Paul's teaching in Colossians 3:16 and Ephesians 5:19 for the Early Church and the Middle Ages. During the Reformation, the reformers Luther and Calvin continued this understanding of congregational singing giving a voice back to the congregation, a voice that had been stifled by church leaders in the Middle Ages. At the same time, the Pietists and Moravians began changing the audience of their corporate singing by individualizing and adding emotional appeal to their songs. The Revival Era had several significant innovations, the greatest of which was Finney's reversing the roles of worship and evangelism in his revivals. As Finney's methods were accepted, the Pietist and Moravian methods personalizing and emotionalizing the message of their songs took root in both revivals and congregational worship because, as Best says: "Witness music is effective."[307] During Modern Times many churches continue to use an evangelistic audience in their corporate singing. However, there is also a

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[307] Best, *Music Through the Eyes of Faith*, 205.

movement encouraging church leaders to remove their evangelistic audience and return to the biblical understanding where worship is primarily to God and for edification of the body of believers.

The final section covered the purpose of congregational singing discussing the significance of congregational singing and how it impacts the theological understanding of congregants, suggesting a reason why churches first adopted evangelistic methods to their corporate worship, and supplied a philosophy of congregational singing encouraging God as the primary audience and edifying the body of believers while also not forgetting unbelievers may be present. It also warned how God is removed from corporate worship when the primary audience is evangelistic.

This thesis suggests: in response to Finney's reversal of the roles between worship and evangelism church's adopted an evangelistic focus of congregational singing despite the New Testament's clearly articulating God and edifying the church as the audience, and purpose, of congregational singing. The church is to be aware they might have unbelievers in their midst, but the New Testament never advocates corporate services focusing toward unbelievers. Therefore, song lyrics should be used because they sing to God, celebrate His works and attributes, teach deep theological truths, and in remembrance of Christ's atoning sacrifice through His death, burial, and resurrection.

<div align="center">Significance</div>

The greatest significance of this study lies in modern scholarly discussion on the purpose of congregational singing. The New Testament is limited in its treatment of this subject, but very clear in how congregational singing should be done. It also gives flexibility as to the liturgy of the corporate service but clearly marks God and edification as the audience of congregational

singing. Yet, innovative strategies suggested a new course and the New Testament's clear example was ignored. For at least 200 years, Finney's innovation removes God from the focus of congregational singing in favor of evangelism. While there is less scholarly literature supporting an evangelistic focus than against it, the fact that scholars continue to write on the subject suggests churches continue to have an evangelistic focus.

Another significant result is the scholarly confusion on the purpose of the church. This research suggests the purpose of the church as sequential yet interwoven as worship leads to both discipleship and evangelism. As church leaders continue to focus on worship, discipleship, or evangelism to the reduction of the others, they fail to understand how interdependently connected these purposes are and are in danger of creating churches who are nothing more than religious activity centers.

<div align="center">Limitations</div>

At the heart of modern congregational singing discussion is the difference between congregations singing communally or individually. The historical part of this thesis marked the switch from communal to individualistic began by the Pietists in the Reformation and increased during the Revival Era. However, it is not clear whether the switch from communal to individualized language was a result of Finney's innovation or a separate innovation of its own.

This thesis assumes a modern evangelistic focus of song lyrics based on the author's personal experience, but more significantly because of its continued presence in scholarly literature since the time of Finney's innovation until the present. The challenge of identifying an evangelistic presence in corporate singing is based on the intricacies of motivation. For example, the song lyrics to "Amazing Grace," could be motivated toward celebrating what God has done in a congregations life or it could be motivated toward evangelizing the lost within the service.

One cannot determine another person's motivation for singing a song; thus, determining the audience of singing becomes challenging. Even so, scholars consistent discussion suggests an evangelistic audience is still prevalent in many churches.

An additional limitation of this thesis is its inability to track church's understanding of the purpose of the church over the last two-thousand years. Scholars have only recently begun to discuss these purposes and it is therefore implied that worship is foundational to evangelism until Finney innovated a new approach. In response to conflicting stances, scholarly literature began to support one stance over another, and scholarly discussions began.

Perhaps the greatest limitation of this thesis is that it only contains scholarly sources. It is assumed that scholarly resources represent average congregants; however, this is not necessarily true. Congregants inundated with evangelistic singing their whole life are unlikely to speak against an evangelistic focus. Scholars, on the other hand, are faced with both their preferences and other's points of view and are therefore more likely to supply objective information. Scholarly sources are significant resources for scholarly discussion, but they sometimes struggle to represent church views.

<p align="center">Recommendations</p>

This author suggests further research in several areas. First, Barna, in 2002, researched pastoral and congregational understanding of the purpose of the church. However, no additional surveys can be found in more recent years. Therefore, this author suggests a survey of church leaders and congregants as to the purpose(s) of the church, and if they are sequential, yet interdependent, as this thesis suggests.

Second, this author suggests a survey to determine if corporate song lyrics are evangelistically-focused as scholars suggest. The research can supply quantitative data to

support, or reject, the qualitative research of this thesis. In addition, the analysis could compare church practice with Paul's encouragement in Colossians 3:16 and Ephesians 5:19.

Third, this author suggests comparing song lyrics before, during, and after Finney innovated the relationship between worship and evangelism. Analyzing the lyrics could supply quantitative data to support, or reject, the qualitative research of this thesis. This research could mark a monumental historical shift in church's understanding of corporate singing.

Fourth, in response to the limitation above, this author suggests an analysis of corporate song lyrics, both in modern times and throughout history, to mark trends of communal or individualistic corporate song lyrics in churches.

Conclusion

The purposes of the church are worship, discipleship, and evangelism. Discipleship and evangelism are both dependent on and an outpouring of worship. The three purposes of the church, contrary to Grudem's assertions, cannot be balanced because discipleship grows one's relationship with God and is therefore an act of worship, and evangelism should not occur outside the inner workings of the Holy Spirit available only through worship. Thus, worship, discipleship, and evangelism are sequential and interdependent. Worship that does not lead to discipleship and evangelism is not true worship. Worshiping God always transforms believers into His likeness outpouring into discipleship and evangelism.

Congregational singing must follow Colossians 3:16 and Ephesians 5:19 with God and edifying believers as the audience congregational worship. At the same time, there is an evangelistic potential as unbelievers are amid the worshiping congregation. However, focusing evangelistically removes God as the primary audience of corporate worship. The purpose of congregational singing must remain God-centered, Christocentric, and gospel focused to remain

true to the New Testament account of the church's worship that all songs, "psalms and hymns and spiritual songs," be used to sing to God and for edifying other believers.

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APPENDIX 1: Bible Verses for Greek Words Relevant to this Project

Ἐκκλησία (Church)

Matthew 16:18; 18:17

Acts 5:11; 7:38; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3, 4, 22, 41; 16:5; 18:22; 19:32, 39, 40; 20:17, 28

Romans 16:1, 4, 5, 16, 23

1 Corinthians 1:2; 4:17; 6:4; 7:17; 10:32; 11:16, 18, 22; 12:28; 14:4, 4, 12, 19, 23, 28, 33, 34, 35; 15:9; 16:1, 19

2 Corinthians 1:1; 8:1, 18, 19, 23, 24; 11:8, 28; 12:13

Galatians 1:2, 13, 22; 3:10, 21; 5:23, 24, 25, 27, 29, 32; 3:6; 4:15

Colossians 1:18, 24; 4:15, 16

1 Thessalonians 1:1; 2:14

2 Thessalonians 1:1, 4; 3:5, 15; 5:16

Philemon 2

Hebrews 2:12, 23

James 5:14

3 John 6, 9, 10

Revelation 1:4, 11, 20; 2:1, 7, 8, 11, 12, 17, 18, 23, 29; 3:1, 6, 7, 13, 14, 22; 22:16

Προσκυνέω (Worship)

Matthew 2:2, 8, 11; 4:9, 10; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9, 17

Mark 5:6; 15:19

Luke 4:7, 8; 24:52

John 4:20, 21, 22, 23, 24; 9:38; 12:20

Acts 7:43; 8:27; 10:25; 24:11

1 Corinthians 14:25

Hebrews 1:6; 11:21

Revelation 3:9; 4:10; 5:14; 7:11; 9:20; 11:1, 16; 13:4, 8, 12, 15; 14:7, 9 11; 15:4; 16:2; 19:4, 10, 20; 20:4; 22:8, 9

Λατρεύω (Worship)

Matthew 4:10

Luke 1:74; 2:37; 4:8

Acts 7:7, 42; 24:14; 26:7; 27:23

Romans 1:9, 25

Philippians 3:3

2 Timothy 1:3

Hebrew 8:5; 9:9, 14; 10:2; 12:28; 13:10

Revelation 7:15; 22:3

Οἰκοδομή (Edification)

Matthew 24:1

Mark 13:1, 2

Romans 14:19; 15:2

1 Corinthians 3:9; 14:3, 5, 12, 26

2 Corinthians 5:1; 10:8; 12:19; 13:10

Ephesians 2:21; 4:12, 16, 29

Οἰκοδομέω (Edification)

Matthew 7:24, 26; 16:18; 21:33, 42; 23:29; 26:61; 27:40

Mark 12:1, 10; 14:58; 15:29

Luke 4:29; 6:48, 49; 7:5; 11:47, 48; 12:18; 14:28, 30; 17:38; 20:17

John 2:20

Acts 7:47, 49; 9:31; 20:32

Romans 15:20

1 Corinthians 8:1, 10; 10:23; 14:4, 17

Galatians 2:18

1 Thessalonians 5:11

1 Peter 2:5, 7

Μαθητής (Disciple)

Matthew 5:1; 8:21, 23; 9:10, 11, 14, 19, 37; 10:1, 24, 25, 42; 11:1, 2; 12:1, 2, 49; 13:10, 36; 14:12, 15, 19, 22, 26; 15:2, 12, 23, 32, 33, 36; 16:5, 13, 20, 21, 24; 17:6, 10, 13, 16, 19; 18:1; 19:10, 13, 23, 25; 20:17; 21:1, 6, 20; 22:16; 23:1; 24:1, 3; 26:1, 8, 17, 18, 19, 20, 26, 35, 36, 40, 45, 56; 27:64; 28:7, 8, 13, 16

Mark 2:15, 16, 18, 23; 3:7, 9; 4:34; 5:31; 6:1, 29, 35, 41, 45; 7:2, 5, 17; 8:1, 4, 6, 10, 27, 33, 34; 9:14, 18, 28, 31; 10:10, 13, 23, 24, 46; 11:1, 14; 12:43; 13:1; 14:12, 13, 14, 16, 32; 16:7

Luke 5:30, 33; 6:1, 13, 17, 20, 40; 7:11, 18; 8:9, 22; 9:14, 16, 18, 40, 43, 54; 10:23; 11:1; 12:1, 22; 14:26, 27, 33; 16:1; 17:1, 22; 18:15; 19:29, 37, 39; 20:45; 22:11, 39, 45

John 1:35, 37; 2:2, 11, 12, 17, 22; 3:22, 25; 4:1, 2, 8, 27, 31, 33; 6:3, 8, 12, 16, 22, 24, 60, 61, 66; 7:3; 8:31; 9:2, 27, 28; 11:7, 8, 12, 54; 12:4, 16; 13:5, 22, 23, 35; 15:8; 16:17, 29; 18:1, 2, 15, 16, 17, 19, 25; 19:26, 27, 38; 20:2, 3, 4, 8, 10, 18, 19, 20, 25, 26, 30; 21:1, 2, 4, 7, 8, 12, 14, 20, 23, 24

Acts 6:1, 2, 7; 9:1, 10, 19, 25, 26, 38; 11:26, 29; 13:52; 14:20, 22, 28; 15:10; 16:1; 18:23, 27; 19:1, 9, 30; 20:1, 30; 21:4, 16

Μαθητεύω (Disciple)

Matthew 13:52; 27:57; 28:19

Acts 14:21

Νουθετέω (Admonish)

Matthew 5:1; 8:21, 23; 9:10, 11, 14, 19, 37; 10:1, 24, 25, 42; 11:1, 2; 12:1, 2, 49; 13:10, 36; 14:12, 15, 19, 22, 26; 15:2, 12, 23, 32, 33, 36; 16:5, 13, 20, 21, 24; 17:6, 10, 13, 16, 19; 18:1; 19:10, 13, 23, 25; 20:17; 21:1, 6, 20; 22:16; 23:1; 24:1, 3; 26:1, 8, 17, 18, 19, 20, 26, 35, 36, 40, 45, 56; 27:64; 28:7, 8, 13, 16

Mark 2:15, 16, 18; 2:23; 3:7, 9; 4:34; 5:31; 6:1, 29, 35, 41, 45; 7:2, 5, 17; 8:1, 4, 6, 10, 27, 33, 34; 9:14, 18, 28, 31; 10:10, 13, 23, 24, 46; 11:1, 14; 12:43; 13:1; 14:12, 13, 14, 16, 32; 16:7

Luke 5:30, 33; 6:1, 13, 17, 20, 40; 7:11, 18; 8:9, 22; 9:14, 16, 18, 40, 43, 54; 10:23; 11:1; 12:1, 22; 14:26, 27, 33; 16:1; 17:1, 22; 18:15; 19:29, 37, 39; 20:45; 22:11, 39, 45

John 1:35, 37; 2:2, 11, 12; 17, 22; 3:22, 25; 4:1, 2, 8, 27, 31, 33; 6:3, 8, 12, 16, 22, 24, 60, 61, 66; 7:3; 8:31; 9:2, 27, 28; 11:7, 8; 12; 54; 12:4, 16; 13:5, 22, 23, 35; 15:8; 16:17, 29; 18:1, 2, 15, 16, 17, 19, 25; 19:26, 27, 38; 20:2, 3, 4, 8, 10, 18, 19, 20, 25, 26, 30; 21:1, 2, 4, 7, 8, 12, 14, 20, 23, 24

Acts 6:1, 2, 7; 9:1, 10, 19, 25, 26, 38; 11:26, 29; 13:52; 14:20, 22, 28; 15:10; 16:1; 18:23, 27; 19:1, 9, 30; 20:1, 30; 21:4, 16

Διδάσκω (Teach)

Matthew 4:23; 5:2, 19; 7:29; 9:35; 11:1; 13:54; 15:9; 21:23; 22:16; 26:55; 28:15, 20

Mark 1:21, 22; 2:13; 4:1, 2; 6:2, 6, 30, 34; 7:7; 8:31; 9:31; 10:1; 11:17; 12:14, 35; 14:49

Luke 4:15, 31; 5:3, 17; 6:6; 11:1; 12:12; 13:10, 22, 26; 19:47; 20:1, 21; 21:37; 23:5

John 6:59; 7:14, 28, 35; 8:2, 20, 28; 9:34; 14:26; 18:20

Acts 1:1; 4:2, 18; 5:21, 25, 28, 42; 11:26; 15:1, 35; 18:11, 25; 20:20; 21:21, 28, 31

Romans 2:21; 12:7

1 Corinthians 4:17, 11:14

Galatians 1:12

Ephesians 4:21

Colossians 1:28; 2:7; 3:16

2 Thessalonians 2:15

1 Timothy 2:12; 4:11; 6:2

2 Timothy 2:2

Titus 1:11

Hebrews 5:12; 8:1

1 John 2:27

Revelation 2:14, 20

Εὐαγγελίζω (Preach/Evangelize)

Matthew 11:5

Luke 1:19; 2:10; 3:18; 4:18, 43; 7:22; 8:1; 9:6; 16:16; 20:1

Acts 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:19

Romans 1:15; 10:15; 15:20

1 Corinthians 1:17; 9:16, 18; 15:1, 2

2 Corinthians 10:16; 11:7

Galatians 1:8, 9, 11, 16, 23; 4:13

Ephesians 2:17; 3:8

1 Thessalonians 3:6

Hebrews 4:2, 6

1 Peter 1:12, 25; 4:6

Revelation 10:7; 14:6

Κηρύσσω (Preach/Evangelize)

Matthew 3:1; 4:17, 23; 9:35; 10:7, 27; 11:1; 24:14; 26:13

Mark 1:4, 7, 14, 38, 39, 45; 3:14; 5:20; 6:12; 7:36; 13:10; 14:9; 16:15, 20

Luke 3:3; 4:18, 19, 44; 8:1, 39; 9:2; 12:3, 24:47

Acts 8:5; 9:20; 10:37, 42; 15:21; 19:13; 20:25; 28:31

Romans 2:21; 10:8, 14, 15

1 Corinthians 1:23; 9:27; 15:11, 12

2 Corinthians 1:19; 4:5; 11:4

Galatians 2:2; 5:11

Philippians 1:15

Colossians 1:23

1 Thessalonians 2:9

1 Timothy 3:16

2 Timothy 4:2

1 Peter 3:19

Revelation 5:2