

LIBERTY UNIVERSITY

SCHOOL OF MUSIC

**The Worship Leadership Model at Calvary Chapel, Costa Mesa:
A Phenomenological Study of the Lead Pastor and Worship Leader Relationship,
1961–2013**

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree,

Ph.D. in Christian Worship

David Ream

December, 2022

Ph.D. IN CHRISTIAN WORSHIP
DISSERTATION DEFENSE DECISION

The committee has rendered the following decision concerning the defense for

David L. Ream

on the Dissertation,

**The Worship Leadership Model at Calvary Chapel, Costa Mesa:
A Phenomenological Study of the Lead Pastor and Worship Leader Relationship,
1961–2013**

as submitted on December 2, 2022:

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Acknowledgments

Love constrains me to acknowledge a few who have a direct hand in this worship artifact. Of course, without God nothing is possible, and my father and mother literally made me possible by God's grace. My Father, You allowed me to experience the upgrade of a relationship with my good earthly father to You, my Heavenly Father, in my youth. Mom, you named me David after the poet, warrior, king and continue consulting with me along these 60 years Jesus has given us.

Sharon, I never could have done this and would have never thought to do this without you. Thank you for being a woman of tremendous godly vision. I am grateful to God for His bringing us together to be a united witness of the various aspects of His love for all people. Our married life is an act of worship. You are one more proof that God lives and loves.

Aaron and Jacob, when you were born, you taught my heart more of the amazing love with which God the Father loves us. You didn't do anything but come into our lives, yet my love for you is so deep and so awesome it almost frightens me, and yet it represents only a finite fraction of God's love. You give me the assurance that love never ends.

To the faculty at Liberty University, Dr. Vernon Whaley, for inviting me into a degree program designed for me; Dr. Rumrill, for your faithfulness in leading and being my reader; Dr. Scott Connell, for trusting the process, encouraging me, and guiding me as my chair. Dr. Scott Hayes, for helping me get my bearings to begin, and for seeing a way to end; Dr. Sean Beavers, for overseeing the transition from the D.W.S. to the Ph.D. program; Dr. John Knox for treating me as a peer; Dr. Randall Price for giving time to hear me talk through a jam; Dr. "John 4:4" Brunstetter for praying and questioning; Dr. Rick Mc Farland for enjoying the journey with me. Last, a special acknowledgment for Randy Miller suggesting I read Chuck Fromm's case study of Calvary Chapel, Costa Mesa and helping me procure it.

To the five participants of this study—thank you for being faithful to what God has given you. Thank you for your contributions to the movement and your unique place in the history of Christianity. Your willingness to participate in this study is the difference between a go and a no-go on this project. John and Lisa Wickham, thank you for pioneering worship leading in your generation and for setting the standard for future generations. Donathan Williams and Scott Cunningham, thank you for keeping the flames of worship leading at Calvary Chapel, Costa Mesa. God bless you as you faithfully continue following the LORD. Pastor Holland Davis, the real PHD, for continuing on, remaining open to the Holy Spirit, serving the worship community, recognizing the scope of this study, and telling me that, “John is *the* Worship Leader.” The LORD used that comment as the seed that started this project. There still is “MORE!” isn’t there?!

To the Pastors, thank you for building in me a biblical perspective; Elder J. L. Mead (grandpa, deep in the Word every morning), Pastor (“Hug my neck and double blessing to you.”) Larry Payne; Pastor (high grace IQ) Ed McGuigan; two pastors at Calvary Chapel, Jurupa Valley; first, Jim D’Alessandro for living the *agape* of Christ, abiding in *koinonia*, and for fostering the *dunamis* love of Christ found only in the body and bride of Christ; and Pastor Greg Rondeau (brother in the battle and in His victory) for giving space for me to join you in serving in worship ministry and for praying me through this dissertation; Pastor (“Don’t call me Pastor”) Brian Nevins; Pastor (brother) Brad Bigney; my current Pastor Troy Warner; and finally two Chucks (Missler and Smith) taught me the Word of God and how to apply Truth to daily living.

To Katie Lenehan and Becca Stegall, thank you for editing with this dinosaur and for giving me hope that our LORD may somehow use me to impact the people of your generation.

Thank you, partakers of the heavenly calling for your faithful service in love as we consider the faithful example of The Apostle Jesus Christ, Our Lord and Savior. (Heb. 3:1–2).

Abstract

By 2050, it has been estimated that 1 billion people will be Pentecostals in the broadest sense of the term. Today, one person in twelve globally is a part of this fastest-growing segment of Christianity. The ministry model of Calvary Chapel, Costa Mesa as served by Pastor Chuck Smith is a paradigmatic model that houses and stabilizes the ministry of the Holy Spirit as it reproduces. This phenomenological qualitative study explores the experiences of Worship Leaders who led worship during Sunday Morning services from 1985–2013 and sought to discover the essential characteristics of the Lead Pastor and Worship Leader interactions as they served this textual community in tandem. Calvary Chapel, Costa Mesa is properly understood as a refinement from the Second Wave of Pentecostalism called the Spiritual Renewal Movement that began in the mid-twentieth century. The Sunday morning service was the most attended service of the Southern California focal point of the “Jesus Movement”, a.k.a. the “Jesus Revolution.” It became a megachurch that spawned a Megachurch movement, the Modern Christian Worship Music industry, and exemplified Jesus’ teaching that a tree is known by its fruit. It is fruitful ministry by virtue of thousands of churches and ministries patterning their ministries of service after this model. Smith intentionally grounded typical experiential aspects of Pentecostal Christianity mediating a life in the Spirit built on a biblical foundation, avoiding the excesses of emotionalism, while providing a stable community for Christians to mature in their faith. The findings are presented to give the reader a sense for what it was like to serve in this context as a worship leader.

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Chapter 1: Introduction

The Lead Pastor (LP) and Worship Leader (WL) roles have changed significantly since the mid-twentieth century. Though God (Mal. 3:6, Authorized Version) and the Gospel (Gal. 6:6–9) do not change, the challenges presented by culture do, and the church’s interaction with culture necessitates stylistic changes within ministry. Significant care is required as the church remains faithful to the unchangeable truth of Scripture while at the same time ministering to the saints in order to bear the fruit of the Gospel and its missional mandate. In order to accommodate these increasingly complex demands, LPs have found that leveraging specialized music ministers maximizes strengths in ministry while reducing significant burdens on a single person. The WL role has expanded in part due to increasing demands upon music in worship ministry. The worshipping church aims to contribute to the goal of the Great Commission of making disciples and maturing believers in Christ. This study examines a local church that spawned a global movement through the teaching of the Word of God. “The most missional worship is that which seeks to glorify God in making disciple-worshippers by communicating God’s truth through the use of appropriate cultural forms that are regulated by Scripture.”¹

Research Title

The Worship Leadership Model at Calvary Chapel, Costa Mesa: A Phenomenological Study of the Lead Pastor and Worship Leader Relationship, 1961–2013.

¹ Scott Aniol, “The Mission of Worship: A Critique of and Response to the Philosophy of Culture, Contextualization, and Worship of the North American Missional Church Movement” (PhD diss., Southwestern Baptist Theological Seminary, 2013), 240.

Problem Statement

Although a Phenomenological dissertation need not aim at a problem at all,² this research addresses the Christian leader yearning to please God by serving other followers of Christ. This can be stated as a problem. Each believer yearns to stand before Christ and hear, “Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord” (Matt. 25:21, 23). It is a problem of eternal consequence for a leader, thinking she/he has done the LORD’s work and instead of hearing, “Well done,” hears, “I never knew you: depart from me, ye that work iniquity” (Matt. 7:23b).

The wholesome desire to be good stewards and fruitful in ministry is further bolstered by Jesus’ example, teaching and commanding His disciples at the occasion of Jesus’ washing His disciples’ feet (John 13:1–20); He gave them an example to follow (John 13:34–35). This desire to serve and express the love of Christ through Christian service is central to Jesus’ disciples. Jesus also warns, however, that merely engaging in Christian service may also lead to working iniquity and not necessarily doing the will of the Father, though some may have engaged in activities appearing to be biblical such as prophesying, casting out devils, and many other wonderful works (Matt. 7:21–23).

The thoughtful, devout follower of Jesus Christ wants to please the LORD³, assured that their service honors our Heavenly Father and our Eternal King. The Apostle Paul alludes to this aspect of Christian service that counts with various metaphors (1 Cor. 9:24–26, Phil. 3:14). The Apostle Peter assures Christians that God has given all that is needed for life and godliness, and as that abounds in our lives, we are kept from being barren and unfruitful (2 Pet. 1:3–12).

² Katarzyna Peoples, *How to Write a Phenomenological Dissertation: A Step-by-Step Guide* (Thousand Oaks, CA: Sage Publications, 2021), 23.

³ This formatting of the name for God is a form of translation of the term *YHWH* and used in this study.

This research of the ministry style of Calvary Chapel, Costa Mesa (CCCM) is an offering to all who desire to be more fruitful, pleasing, and known by the LORD while simultaneously being assured that the Holy Spirit is ministering through true worshippers (John 4:23–24).

The twenty-first-century LP/WL tandem serves multiple roles due to technological advances, creative aspects, and biblical considerations of a new song for those in local and global congregations. This dissertation explores the attributes of the ministerial relationship between the LP and the WL, identifying characteristics of their relationship that promote the biblical concept of fruitful ministry. Thus, the lived experiences of these WLs at CCCM working in tandem with their LP (Chuck Smith) in the latter part of the twentieth century are collected and presented to serve twenty-first-century ministry tandems.

Purpose Statement

This qualitative phenomenological study using the biblical worldview as a hermeneutic lens asserts that the discovered, lived experiences of the WLs who served with Pastor Chuck Smith form the essence of fruitful ministry. These lived experiences are biblically observed and analyzed according to CCCM's values to form a composite experience that can be conveyed to other WL/LP tandems, locally or globally, for implementation in twenty-first-century ministry. Those lived experiences are biblically contextualized and explained through Charles E. Fromm's case study of Calvary Chapel, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement,"⁴ and Pastor Chuck Smith's book, *The Calvary Chapel Distinctives*,⁵ to form a composite experience that conveys to other WL/LP

⁴ Charles E. Fromm, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement" (PhD. diss., Fuller Theological Seminary, School of Intercultural Studies, 2006).

⁵ Chuck Smith, *Calvary Chapel Distinctives* (Costa Mesa, CA: The Word For Today Publishers, 2000).

tandems for implementation in twenty-first-century ministry.

This research describes the phenomenon of working in tandem with Smith in fruitful ministry serving that local congregation by interviewing the Sunday morning WLs that served at CCCM. That ministry spawned a megachurch movement that continues to grow today. Those attributes of the working relationship of the tandem within that local congregation have already provided a model that has been replicated worldwide in affiliated churches. The findings compose characteristics of fruitful ministry, which may be replicated in twenty-first-century churches in the postmodern era. As a result of this study, twenty-first-century ministry tandems will be better-informed leaders and will be better equipped to lead the congregations they serve, assured they are engaging in fruitful ministry according to the Bible.

Research Questions

The research questions are driven by a thesis: Definable attributes as the essence of fruitful ministry may be discovered by exploring a fruitful and biblical pattern of ministry. The fruitful ministry demonstrated by the in-tandem service of the Worship Leaders who served with Pastor Chuck Smith at Calvary Chapel, Costa Mesa reveals essential attributes required to lead a fruitful worship ministry.

1. What are the lived experiences in fruitful ministry as the Worship Leader led in tandem with Pastor Chuck Smith on Sunday Mornings at CCCM?
2. What are the leadership dynamics at work in the relationship between LP and WL?
3. What are the relational dynamics at work in the relationship between LP and WL?

Theoretical Framework

Using a hybrid of frameworks advanced by Martin Heidegger and Francis Schaeffer, the method relies primarily on the correspondence theory of truth and then the coherence theory of

truth. Correspondence addresses the closeness of the subject-object correspondence where a tautology has a 1:1 correspondence. Twentieth-century founder of Phenomenology, Martin Heidegger, warns about correspondence: “It should be emphasized again and again that this characterization of the customary conception of truth is not complete, although it does indicate its fundamental framework.”⁶ He indicates that propositional truth is, “Correctness = agreement; true propositions; correct: ‘This coin is round.’ Agreement between proposition and thing—that’s as clear as it gets.”⁷ Participant interviews are analyzed from the Heideggerian view combined with what Francis Schaeffer calls the Epistemological Necessity⁸ in order to verify the validity of the propositions.

Schaeffer explains the conception of the epistemological necessity arising from a biblical worldview. “Thus, in the matter of knowledge, if a reasonable God made the world, and has also made me, we are not surprised if He made the categories of the human mind to fit into the categories of the external world. Both are His creation. There are categories in the external world and there are categories of my mind. Should I be surprised if they fit?”⁹ The correspondence theory of the truth through the lens of the biblical worldview, gives the human being accurate information about the world in which they exist.

Pastor Smith describes the correspondence theory of truth as, “We discover truth by what God has revealed to us through His Word and the testimony of the Holy Spirit, as well as

⁶ Martin Heidegger, *Being and Truth* (Bloomington, IN: Indiana University Press, 2010), 94.

⁷ Heidegger, *Being and Truth*, 95.

⁸ Francis A. Schaeffer, “Epistemological Necessity: The Answer” in *Francis Schaeffer Trilogy: The God Who Is There: Escape from Reason: He Is There, and He Is Not Silent* (Westchester, IL: Crossway Books, 1990), 321–41.

⁹ Schaeffer, *Trilogy*, 333.

observed facts of God's created order. Therefore, truth is knowable because God has revealed it to us."¹⁰

Coherence truth is secondary and addresses how tightly the collected corresponding truth holds together, showing the reliability of the data. When collecting data, reliance is on the correspondence theory of truth. When the data is curated into a qualitatively dense, saturated description of the phenomenon, then the coherence theory of the truth is used. In correspondence, there is a framework for confidence in obtaining valid data, and in employing coherence there is confidence in the reliability of the data.

When collecting data, the researcher finds, "It is exactly what we should expect. Because we have a reasonable God who made them (knower and object) in the first place, there is reasonable correlation between subject and object."¹¹ Correspondence is the idea that the truth of a proposition is directly related to how well the statement corresponds to what it describes. Stated in other terms, Schaeffer emphasizes, "The fact is that if we are going to live in this world at all, we must live in it acting on a correlation of ourselves and the thing that is there, even if we have a philosophy that says there is no correlation...so all men act as though there is a correlation between the external and the internal world, even if they have no basis for that correlation."¹²

Correspondence also applies to preconceptions of the Christian which are the fore-conceptions that Heidegger discusses once they are formed as propositions. As the WLs convey their lived experiences, there are multiple points at which a degradation or a diminution of truth is possible. Yet it is reasonable to expect that getting to an accurate meaning of the experience is

¹⁰ Chuck Smith and Brian C. Nixon, *Line Upon Line: Resources for Expounding Upon God's Truth* (Santa Ana, CA: Calvary Chapel Outreach Fellowship, 2007), 11.

¹¹ Schaeffer, *Trilogy*, 327.

¹² Schaeffer, *Trilogy*, 328.

possible, much in the same way that a melody played with different instruments would still be recognizable although the timbre is different.

The study of the lived experiences of multiple WLs saturates the propositional truth of the ministerial relationships, approaching, apprehending, a one-to-one correlation. This truth of their lived experiences is fortified biblically as both participant and observer share a biblical worldview, which leads to a greater lexicon of common thought and language. The biblical worldview is the lens that brings it all together (see fig. 1).

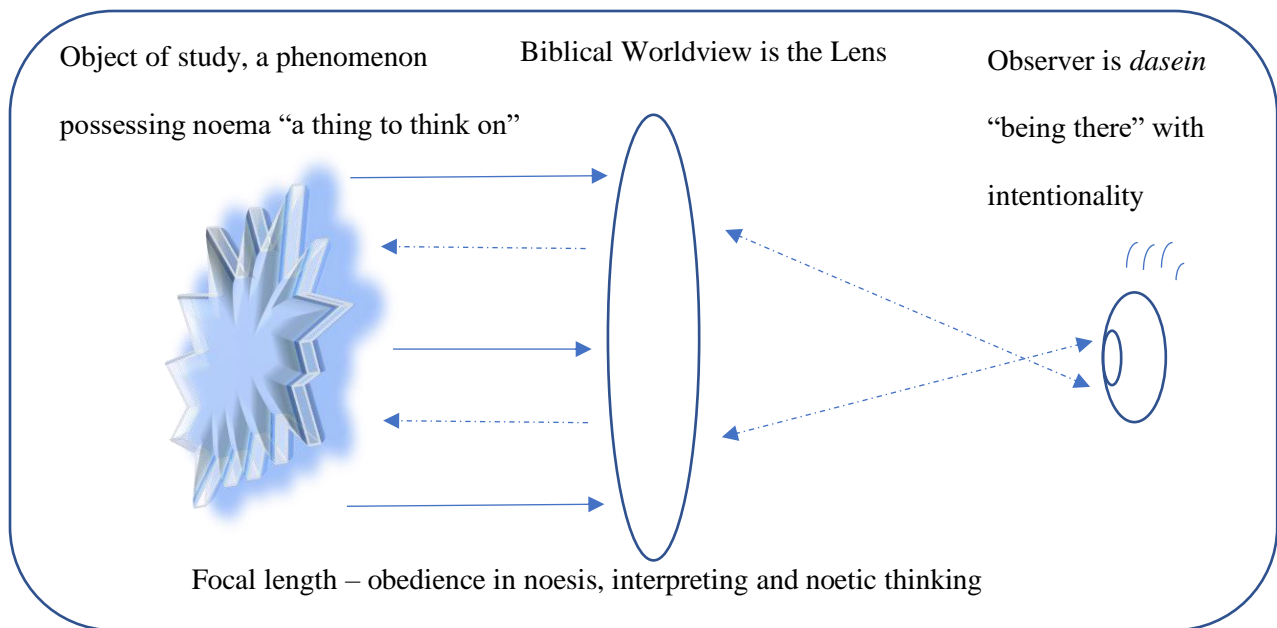


Figure 1: Theoretical Framework of Observation within the Horizon

Finally, the lived experiences of WLs who served with Pastor Chuck form the essence of fruitful ministry, which is analyzed and subsequently formed into a composite, verbal description of the experience of the WL engaged in fruitful ministry. This stable pattern of service for the LP/WL tandem that creates a welcoming place for the Holy Spirit to minister to a textual community emerges and is biblically explicated and conveyed with the aim of permitting the

biblical essence of fruitful ministry to be understood experientially and then replicated in a locally or globally networked church context to flourish in the twenty-first century.

Contextualizing the Setting

This phenomenological study is complementary to Fromm's foundational case study of CCCM. Fromm's study is expansive and interdisciplinary, involving the domains of Sociology of Religion, Communication Theory, Ecclesiology, and Missiology. This study is an intensive and vigorous study emphasizing the characteristics of the most visible people—serving a most fruitful ministry—in the largest service they held each Sunday morning in a paradigmatic ministry model situated in the most sweeping movement of twentieth-century Christianity into the present. The WL's lived experiences of leading those worship services are explored to uncover patterns of interaction of the LP and the WLs to refine and extend from Fromm's concept of the routinization of *charismata*, which he describes as, "Productive routines that preserve and transmit God's Spirit without falling into decay or the spiritual deadening of bureaucracy. It also may help us to discover the necessary ingredients of a healthy relationship between a church and popular culture."¹³ The phenomenological framework through the lens of a biblical worldview provides transcendent language to understand the lived experiences of multiple WLs over an extended time frame to build a composite lived experience of worship leading in tandem with the LP in fruitful ministry and reporting best practices that may be replicated in twenty-first-century settings.

Heidegger identifies three forms of truth: the truth of propositions, entities, and Being, with Being most fundamental. An individual who understands his own Being in the world is

¹³ Fromm, "Textual Communities," 68.

necessary to reveal truth.¹⁴ An open reading of divergent sources achieves a synthesis of analytical forms. Norman Geisler (1932–2019), Georg Wilhelm Friedrich Hegel (1770–1831), Martin Heidegger (1889–1976), and Francis Schaeffer (1912–1984) contribute to the framework of understanding the Holy Bible as a viable biblical worldview that is true to the whole of reality. Namely, the whole of reality is the sum of the material and energy that emanates from its immaterial source. The apostle Paul alludes to this *wholism*¹⁵ circa AD 57–58, “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18).

It is advanced in this study that the rejection of the existence of the metaphysical world in order to study a purely physical world cannot meaningfully saturate any phenomenon within the domain of Christian worship. A phenomenological approach permits a revealing of the whole experience of worship. This attempt coheres with Jesus’ statement about worship. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23–24). For true worship, the believer (the subject who worships) and the believer’s knowledge of God (the One worshipped) requires a *wholistic* understanding of the experience.

However, that is not to suggest that *wholistic* suggests exhaustive knowledge. *Wholistic* indicates an intentional attempt to grasp both parts of observable reality—material and

¹⁴ Rauno Huttunen and Leena Kakkori, “Heidegger’s Theory of Truth and Its Importance for the Quality of Qualitative Research,” *Journal of Philosophy of Education* 54, no. 3, (2020): 600–16, 608–09.

¹⁵ *Wholism* as a term is a variant spelling of holism. This study uses this term to assert that Christian worship as communion with God who is Spirit is to observe and experience events composed from an immaterial and material order which consist together to make a whole which may be apprehended, but not fully known. A congregation in communion with God in worship is being in both a spiritual and a material event.

immaterial. The study extends into what is improperly termed a supernatural dimension, which is merely true worship in its fullest sense. An exhaustive study of this phenomena is not possible as Paul reminds, “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor. 13:12).

While Hegel permits a mystical, idealistic, or spiritual side of reality as possible to know, Schaeffer further understands that “If the scope of the phenomena under consideration is large enough...Christianity does offer a non-self-contradictory answer which explains the phenomena and which can be lived with, both in life and in scholarly pursuits.”¹⁶ Therefore, in the complex phenomenon of ministering in tandem on behalf of a textual community, directed toward fruitful ministry to glorify God, the interpretive phenomenological approach with the biblical worldview as a hermeneutic lens provides detailed, thick descriptions of qualitative religious experiential data. To the researcher’s knowledge at the time of this writing, there has been no study on this particular phenomenon with any in-tandem worship-leading ministry, especially considering the fruitful ministry of CCCM on Sunday mornings.

Significance of The Study

With the proliferation of globally networked churches and the biblical injunction of the Great Commission to “Go and make disciples” (Matt. 28), creating stable textual communities is vital for the work ordained by the LORD to continue in the postmodern age. With the proliferation of livestreaming of services since the COVID-19 Pandemic, LPs and WLs are potentially before a global audience at every service. As a result, the ability to create a stable contextual community requires the fruitful ministry of a LP and WL to work in tandem.

¹⁶ Schaeffer, *Trilogy*, 122–23.

Oftentimes in the past, in local congregations, there was no division of roles—the LP was also the WL. Vestiges of that local model persist today. Nonetheless, the Calvary Chapel style of ministry has been replicated globally, and this phenomenon provides an example to explicate what works in the leadership tandem. Those advancing the Great Commission and ministering to their textual communities can benefit from this research.

The documentary, *The Jesus Music*,¹⁷ credits CCCM as the origin of what is now labeled Contemporary Christian Music, which subsequently expanded to the genre and industry that has been labeled Modern Contemporary Worship Music (MCWM).¹⁸ Those originating bands and artists from CCCM performed on Monday through Saturday nights at CCCM. Yet, curiously and without explanation, the musical worship on Sunday morning services at CCCM consisted of three hymns, with traditional keyboard accompaniment, all verses sung, selected explicitly by Chuck Smith that morning to align the congregational singing with his Sunday morning message.¹⁹

Pastor Smith was the primary WL upon his arrival to CCCM in 1965, originally accompanied by his wife Kay on piano.²⁰ In many smaller, mid-twentieth-century churches, worship services were often handled within the tandem relationship of husband and wife. The

¹⁷ *The Jesus Music*, directed by Andrew and Jon Erwin, featuring Kirk Franklin, Amy Grant, Kevin Max, Toby McKeehan, Michael Norman, and Michael W. Smith, (Produced by Kingdom Story Company, K-LOVE Films, Southland Studios, Distributors Lionsgate 2021), 109 minutes.

¹⁸ Hanna Jane Byrd, “The Impact of Lyric Choices on Spiritual Edification” (DWS Thesis, Liberty University, April 2019), 3. “By the 2000s, criticisms of CCM pressed musicians and songwriters to develop another Christian genre, Modern Christian Worship Music (MCWM).”

¹⁹ Fromm, “Textual Communities” 154.

²⁰ Sharon Gardner Fischer, *I Remember...the Birth of Calvary Chapel* (Yorba Linda, CA: Sharon Gardner Fischer, 2014), 60. “The church was blessed with such a multifaceted woman in Kay Smith. She played the piano for Sunday services, as she had done so from the time Chuck began in ministry. She said she was always ready to relinquish it when someone else came along who played better than she did.”

general observation was that the pastor was the primary WL. Fromm states, “He immediately established the principle that no verse would be left out when the congregation would sing a hymn...as well as take time to explain the meaning when introducing hymns unfamiliar to the congregation.”²¹

Aaron Kilian, the pastor overseeing the music ministry at The Shepherd’s Church, presupposes a relationship patterned after the biblical understanding of husband and wife as complementary roles with the WL in a supportive role when he says, “I’ve had the privilege of leading worship at The Shepherd’s Church and I work closely with Stephen Davey as his worship leader. I have learned so much from him, and how important my relationship with him is...I’m thankful for Stephen and how the Lord has unified our hearts together to make His praise glorious.”²² Kilian’s phrase, “his worship leader,” communicates loyalty at a minimum, if not a unity of purpose.

With the proliferation of megachurches, network churches, and internet churches, specialization within the roles became necessary. Technological demands required specialized training, and this further gave rise to the office of a WL. There is some thought that both LP and WL are responsible and complementary. Brian Wahl, contributor to WorshipTutorials.com, comments, “The senior pastor is the spiritual leader of the church, and the one through whom God guides and directs the church.”²³ This suggests the prevailing thought, biblically grounded, is that the LP is singularly accountable to God.

²¹ Fromm, “Textual Communities” 154.

²² Aaron Kilian, “The Relationship of a Senior Pastor and Worship Leader: Why It Matters,” Shepherds Theological Seminary, May 10, 2022, <https://shepherds.edu/the-relationship-of-a-senior-pastor-and-worship-leader-why-it-matters/>.

²³ Brian Wahl, “Your Most Important Relationship as a Worship Leader,” Worship Tutorials, Uploaded September 27, 2017, <https://worshiptutorials.com/blog/your-most-important-relationship-as-a-worship-leader/>.

In the twenty-first-century entertainment model of megachurches, Josiah Kidwell and Michael Ian Borer see the tandem as co-stars: “A combination of organization strategies, film production, media use, behavioral patterns, and explicit and implicit references to celebrity culture convey upon the worship leaders and pastors celebrity status.”²⁴ And notably they conclude, “New technological mediation may transform religious messages in a way that subverts many of the intended messages...The strengths of technology are also what make it unsuitable for certain purposes.”²⁵ A more stable model by which to view this relationship may be that of a father and mother and their family. As the couple unites in purpose for the stability of the household, that the LP/WL unite for the stability of the congregation they serve is reasonable and observable in existing church settings. Nonetheless, essential attributes that are biblically grounded, remain concealed.

Zac Hicks suggests the tandem is essential as he discusses the WL role of the twenty-first-century tandem. “The pastor/worship leader relationship many times makes or breaks an effective ministry.”²⁶ Here, his use of the concept of effective ministry may share points of commonality with the biblical concept of fruitful ministry. Hicks exhorts the WL to embrace the pastoral role of WL and merely being an artist or musician fails to understand the ecclesiastical role. However, his vision for the role lacks complementarity with full reciprocity.

²⁴ Josiah Kidwell and Michael Ian Borer, “The Sanctuary of the Spectacle: Megachurches and the Production of Christian Celebrities and Consumers,” *Journal of Media and Religion*, 20, no. 2 (2021): 53–64, DOI: 10.1080/15348423.2021.1925463.

²⁵ Kidwell and Borer, “Sanctuary of the Spectacle,” 64.

²⁶ Zac M. Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams* (Grand Rapids, MI: Zondervan, 2016), 19.

In a chapter entitled, “The Worship Leader and His Pastor,”²⁷ Andi Rozier reveals strengths of the LP as the lead worshipper and the benefit for the congregation when the WL is yielded to the LP from his experience gained while serving with Pastor James MacDonald. Here, Rozier describes MacDonald as “A passionate worshipper of Jesus Christ and frequently reminds our congregation that he preaches to make us all better worshippers.”²⁸ The strengths of the WL submitted to the LP, and ultimately to the Lord Jesus Christ, function as an extension of the LP as lead worshipper. The LP leverages the skill set of the WL in effective ministry, augmenting the effectiveness of the LP for the benefit of the congregation. When tandem ministry is required, the two need to function in unity.

In the information age, it is concerning that there is no scholarly research on experiencing what it is like when ministry is fruitful while meeting the needs that Jesus intends for His church. At the time of this study, nothing exploring the relationship of the tandem co-laboring in fruitful ministry is extant. There are anecdotes stating personal preferences and hypothesizing (idealized hoping) of WLs and LPs in books and trade journals. Upon reflection of their relationships and defining boundaries of the relationship, some have taken to the marriage relationship as an illustration.

Interestingly, as mentioned above, Smith led the congregational singing of hymns and his wife Kay often accompanied. Early research reveals that at least two WLs at CCCM were husband and wife teams. The Bible refers to the marriage relationship, created by God, as a unique, one flesh relationship (Gen. 2:24) and is used in the New Testament to define the

²⁷ Andy Rozier, “The Worship Leader and His Pastor,” in *Doxology and Theology: How the Gospel Forms the Worship Leader*, ed. Matt Boswell (Nashville, TN: Broadman and Holman, 2013), 141–52.

²⁸ Rozier, “The Worship Leader,” 142.

relationship of Jesus to His church (Eph. 5:25–32). Thus, marriage appears as hallowed ground in Scripture. Currently, the concept of holy matrimony is a concept in need of biblical recovery. Because of the cultural erosion of the concept of biblical marriage, we as worshippers may undermine all that we are created to be—all that has been created for us by perpetuating the marriage illustration pulled from its biblical context. Twenty-first-century WLs need clear examples, and this study provides lived examples of actual wedded ministry teams.

There are multiple LP/WL tandems who agree to collaborate to serve the body of Christ. At the same time, a paucity of qualitative research exists on the experiences of fruitful tandems functioning to the glory of God. There are conflicting understandings of the office of the WL. “If you were born after 1980, you probably don’t remember when the term *worship leader* didn’t exist. But that designation really didn’t emerge until the early 1970s.”²⁹ Contrast that with another author referring to the dawning of the MTV era of the early to mid-1980s: “I don’t even think ‘worship leader’ was even a category back then.”³⁰

Nonetheless, these tandems seem to know when they are going rightly. However, “I know it when I see it,”³¹ though helpful in recognition and in discrimination, may not transfer to a generation that has been objectified by postmodern enquiry and thought of as subjects and not as active participants. At minimum, a consensus understanding of objective reality is pursued.

Today the terms *song leader*, *minister of music*, and *worship pastor*, whether in church

²⁹ Kauflin, *Worship Matters*, 51.

³⁰ Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013), 12.

³¹ Nico Jacobellis, Appellant, v. STATE OF OHIO. 378 US 184, (1964). Justice Stewart concurring: When faced with the task of trying to define what may be indefinable. “I shall not today attempt further to define the kinds of material I understand to be embraced within that shorthand description; and perhaps I could never succeed in intelligibly doing so. But I know it when I see it, and the motion picture involved in this case is not that.” paragraph 14, <https://www.law.cornell.edu/supremecourt/text/378/184>.

life or in academia, all seem to mean about the same thing as WL. This complicates the research. The complication is understood in part because New Testament worship is not pre-scripted as it was in Leviticus and, therefore, is flexible to some extent. Technology supporting twenty-first-century worship, advancing so quickly, presses the point that clarification is needed in a newer field of study of twenty-first-century worship leading. This situation underscores the need to identify stable, biblical, and qualitative characteristics that persist over time and across various Christian worship settings. Examining what has worked in fruitful ministry helps describe the roles as these interactions remain vital while the worship of God passes from one generation to the next (Ps 145:4; Ecc. 1:4). When considering network church planting globally, the obligations to serve a postmodern and metamodern reality are significant.

This phenomenological study aims to reveal essential elements of the WL, stripped of cultural elements so that a transcendent quality of the term and office of the WL emerges. An objective form has the power to guide the contextualization of a missional approach for twenty-first-century churches operating in virtual and local spaces. For worship to be true worship in a world that includes a *meta-verse*, an objectively validated truth that transcends time and location is demanded. Forms that remain unchanged as the context of ministry adapts are still sought after as a golden nugget in the prospective exploration of fruitful ministry.

Finally, a problem-solution approach to practical ministry and leadership may not help those in ministry discern the ring of truth from the thud of falsehood. When true worship is the aim (John 4:22–24), two extremes must be carefully avoided. The first extreme is a technical manipulation of the setting and the saints to elicit an emotional response. This practice is technically possible yet dehumanizing in the final analysis, even if it supposedly could minister

cathartically at the individual level. An internal psychological state of being may not be worship—real communication with God. True worship is grounded in truth—the Word of God.

The second extreme of worship is that it becomes a hollow show—true according to the letter but devoid of the Spirit, which revitalizes the heart (Matt. 15:8–9).³² Jesus taught that the Father seeks those who worship in Spirit and in truth (John 4:23). The Holy Spirit is in the phenomenon. Jesus told the apostles He would build his church (Matt. 16:18). A pattern of trust and obedience emerges from these experiences.

Pastor Chuck Smith was biblically convinced that Jesus is the head of the church. Equipped with the Holy Scriptures as the final authority and in working with the Holy Spirit, these LP/WL tandems were convicted that all that was needed to build the church God’s way was already within their sphere of influence. Smith summarizes his position: “We discover truth by what God has revealed to us through His Word and the testimony of the Holy Spirit, as well as observed facts of God’s created order. Therefore, truth is knowable because God has revealed it to us.”³³ History has vindicated these convictions to the degree that the model of ministry is paradigmatic. Thus, the problem-solution approach is set aside in favor of a display of these lived out convictions of scriptural truth, through the working of the Holy Spirit and the created order of nature, with the confidence that the relevant and applicable truth will ring in the leadership of present-day ministry tandems.

³² Matthew 15:8–9: “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.”

³³ Chuck Smith and Brian Nixon, *Line Upon Line: Resources Expounding Upon God’s Word* (Santa Ana, CA: CCOF, 2007) 11.

Definitions

Textual Community – The term for a community that develops around oral proclamation and interpretation of the written word (i.e., the Bible).³⁴

Charismatic Interpreter – A servant of a textual community upon whom God bestows and graces with *charisms*—persuasive gifts to re-spirit the inspired text lying on a page to become the living Word of God. A *charisma* that allows the letters on the page to be seen as living words.

“Thus saith the LORD God of hosts, ‘Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them’” (Jer. 5:14). And, “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (2 Cor. 3:5–6).

Re-spirit – Fromm’s working definition: “Like popcorn awaiting the transmission of the microwave, text awaits expansion through sounding by human voice. Text, when sounded, generates its own unique relationship building properties. These properties are the glue that binds and holds individuals into a definable group...[and] becomes important as we consider Jesus Christ as our ‘Living Text’...It is by the Spirit that we cry Abba and thus bind with God.”³⁵

Lead Pastor (LP) –Fromm refers to this position as a charismatic interpreter of the text, and all stable textual communities depend on at least one to lead as a charismatic interpreter. Pastor Chuck Smith is the LP for this study.

³⁴Fromm, “Textual Communities,” 70. “The textual community, a community formed around the reading and preaching of the Scriptures and led by charismatic interpreters of God’s Word, is the form into which the most successful institutions of the Jesus Movement evolved.”

³⁵ Fromm, “Textual Communities,” 124–25.

Worship Leader (WL) – This term indicates either the office, role, or position within a church generally or the participants and the researcher of this study who themselves are also charismatic interpreters. In the literature, the term alternately refers to a song leader, assistant pastor, senior pastor, minister of music, worship band leader, or an office. The context gives the intended meaning and is not always clear in various church settings.

Servant Leadership – A biblical concept (John 13:14–17) Jesus exemplified for his disciples to willingly use all that God has given them to serve others to the glory of God. Gayle Erwin presents Jesus as The Servant-Leader in fifteen points.³⁶

Steward – Dr. James I. Fazio explains the biblical term *dispensation* and gives six qualities of a biblical steward drawn from “The Parable of the Faithful and Wise Servant” (Luke 12:35–44). In this passage, Jesus introduces the concept of himself as a steward—a servant leader in God’s household. An application is that the apostles and future disciples will operate analogously. These points describe leadership aspects of the LP and WL as they serve their congregations.³⁷

³⁶ Gayle D. Erwin, *The Jesus Style* (Cathedral City, CA: YAHSHUA Publishing, 2009), 128. “1. Servant; 2. Not Lord It Over Others; 3. Example; 4. Humble; 5. As a Child; 6. As the Younger; 7. Last; 8. Least; 9. No Force; 10. No Blind or Selfish Ambition; 11. No Reputation; 12. Humans; 13. Obedient; 14. Death; 15. Resurrection.”

³⁷ James I. Fazio, “Discovering Dispensationalism: Connecting Dispensational Thought From the New Testament to Darby,” (Paper presented at the Pre-Tribulation Study Group, Irving, Texas, December 7–9, 2020), <https://www.pre-trib.org/articles/dr-james-fazio/message/discovering-dispensationalism-connecting-dispensational-thought-from-the-new-testament-to-darby/read>.

“First, it occurs within the context of the management of a household. This is the most fundamental sense of the word, since the etymology of the word *oikonomos* reveals it to be a compound of two nouns *oikos* meaning ‘home’ or ‘household’ and *nomos* meaning ‘law’ or ‘rule.’ Therefore, *oikonomos* could be literally translated as ‘house-governor’ or ‘house-administrator’—although ‘manager’ or ‘steward’ are equally sufficient. In this parable of Jesus, the steward is appointed as overseer of a household.

The second observation from the immediate context is: the steward was appointed by the master of the household. Extending the theme of the term’s most basic usage, the master is not only implied, he is identified in the parable as the one to whom the household belongs. This relationship of the steward to both the owner and the household further emphasizes the traditional historical-cultural usage of the word. In a sense, the steward is under the master and yet over the household. The household is not the possession of the steward; rather, the steward serves in a supervisory role as appointed by the master.

This brings us to a third observation: the steward dispenses the master’s goods. The steward does not dispense that which is his own, but rather he apportions to the household the goods which belong to the master of the house. Thus, there is a specific portion out from the greater measure of the master’s possessions that are distributed to the household through the hands of the designated steward or household servant.

Dispensation – “A dispensation is an administration of a household, whereby a steward is appointed to manage his master’s goods in order to yield a surplus, for which he will ultimately be judged according to his faithfulness as a steward.”³⁸ When one is called by Christ to lead His people in worship, this is an example of servant leadership within a dispensation.

Fruitful Ministry – A biblical concept inculcated by God into nature by virtue of creation which Jesus uses as an analog for the disciple. One application of the teaching ministry of Jesus is, “The Vine and the Branches” (John 15:4–8). “It is not unreasonable to expect fruitfulness of the believer inasmuch as it is God Who provides the elements for it. The believer has one sole responsibility, which is to abide in Christ. The fruit is the natural product of abiding.”³⁹ An organism is biologically mature coincident with its ability to reproduce. Likewise, a church, being an organism,⁴⁰ reproducing itself indicates its maturation. Bearing fruit is stated inside the back cover of the CCCM hymnal: “We believe worship of God is fruitful. Therefore, we look for

The fourth observation that can be made is: the stewardship is temporary. The stewardship is not perpetual; it had a beginning and will have an end. Whereas stewards may come or go, the household seems to retain a direct relationship to the master that is not dependent on the relationship of the steward.

A fifth observation is: that the faithfulness of a steward must be judged. This builds upon the previous point of the temporary nature of a stewardship but adds a finer tip that emphasizes the aspect of judgment. In other words, a steward will have to give an account for his stewardship to the master, and will be judged accordingly, based on his faithfulness or lack thereof.

Finally, a sixth point that can be discerned from the immediate context is: the setting for the illustration involves a transition in the master’s administration. Specifically, Jesus is offering the parable to illustrate the occasion of the future return of the Son of Man, which will result in a judgment and, presumably, a turn-over in administrations at the end of the present age. For this reason, Jesus told his disciples: “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect (Luke 12:40).”

³⁸ Fazio, “Discovering Dispensationalism,” 17.

³⁹ Guy P. Duffield and Nathaniel M. Van Cleave, *The Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E Bible College, 1983), 295.

⁴⁰ Dave Hunt, “Is the Church an Organism or an Organization?” *The Berean Call*, April 2, 2001, <https://www.thebereancall.org/content/church-organization-or-organism>. “An organism is a living body...the church is called His body, Christ’s body, and He’s the head, and we really need to draw our life, our strength, our direction, from Him, and, of course, He has given us His Word. And it’s a tragedy when we begin to look beyond His Word or abandon His Word and we come up with our own ideas of how we could make the church grow, how we could make it more effective, more acceptable to the people around us, and so forth.”

His love in our lives as the supreme manifestation that we have truly been worshipping Him.”⁴¹

Phenomenology – The following is a definition of *phenomenology* according to Walter Biemel:

A philosophical movement originating in the 20th century, the primary objective of which is the direct investigation and description of phenomena as consciously experienced, without theories about their causal explanation and as free as possible from unexamined preconceptions and presuppositions. The word itself is much older, however, going back at least to the 18th century, when the Swiss German mathematician and philosopher Johann Heinrich Lambert applied it to that part of his theory of knowledge that distinguishes truth from illusion and error. In the 19th century the word became associated chiefly with the *Phänomenologie des Geistes* (1807; *Phenomenology of Mind*, 2nd ed., 1931), by G.W.F. Hegel, who traced the development of the human spirit from mere sense experience to “absolute knowledge.” The Phenomenological method for qualitative research did not get under way until early in the 20th century.⁴²

Wholism – A variant spelling of *holism* that has a specific meaning for Christian worship. In the domain of Christian worship, *wholism* refers to the inseparable reality that Jesus spoke of when He taught, “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23–24).

A purely atomistic point of view is inadequate to observe the totality of the event of fellowship with the true and living God. Ph.D. observational astronomer, James Schombert explains holism, pointing to its necessity for understanding quantum physics:

Holism as an idea or philosophical concept is diametrically opposed to atomism. Where the atomist believes that any whole can be broken down or analyzed into its separate parts and the relationships between them, the holist maintains that the whole is primary and often greater than the sum of its parts. The atomist divides things up in order to know them better; the holist looks at things or systems in aggregate and argues that we can know more about them viewed as such.⁴³

⁴¹ Calvary Chapel of Costa Mesa, *Songs of Calvary* (Santa Ana, CA: Calvary Chapel Publishing. 2003).

⁴² Walter Biemel, “Phenomenology” Encyclopedia Britannica Online, 2021, <https://www.britannica.com/topic/phenomenology>. Alternate translation of Hegel’s major work is more accurately entitled, *Phenomenology of Spirit* (1807).

⁴³ James Schombert, “Holism,” University of Oregon, Department of Physics, <http://abyss.uoregon.edu/~js/glossary/holism.html>.

Wholism involves Schaeffer's biblical conception of an open system; in a limited time and "begins with a God who is there, who is the infinite-personal God, who has made man in His own image. He has made man to be a verbalizer in the area of propositions in his horizontal communication to other men... There has always been communication, before the creation of all else, in the Trinity... and part of making man in His own image is that man is a verbalizer."⁴⁴ God communicates and likewise humanity possesses verbal ability. Humans, in a limited but sufficient way, apprehend the external world and can communicate experiences with accuracy. Scientific methods exist to reduce the noetic effects of the fallen creature's limited abilities.

Schaeffer further asserts modern science came into existence because scientists "were sure that the truth of the universe could be pursued with reason because it had been made by a reasonable God."⁴⁵ God, who exists "made things in correlation that the early scientists had courage to expect to find... the whole area of science turns upon the fact that He has made a world in which things are made to stand together, that there are relationships between things."⁴⁶

Transference of an objective meaning is possible because a relationship between the knower and the thing known exists. An objective reality exists—look no further than the reader reading this study. The reader knows they are reading this study. Schaeffer explains regardless of one's philosophy that may say there is no correlation between the knower and the thing known, nonetheless living in this world requires it. "There is a correlation between the subject and the

⁴⁴ Schaeffer, *Trilogy*, 324.

⁴⁵ Schaeffer, *Trilogy*, 326.

⁴⁶ Schaeffer, *Trilogy*, 326–27.

object and cause and effect. He not only lives that way, he *has* to live that way. There is no other way to live in this world. That is the way the world is made.”⁴⁷

Norman Geisler describes what Schaeffer explains as *realism*:

Realism contends that meaning is objective, even though symbols are culturally relative, for meaning transcends our symbols and linguistic means of expressing it. Meaning is objective and absolute, not because a given linguistic expression of it is, but because there is an absolute Mind, God, who has communicated it to finite minds (human beings) through a common but analogous means of human language that utilizes transcendent principles of logic common to both God and Humans.⁴⁸

An epistemic crisis is a human-made façade created to avoid the possibility of examining a correlation between God and humanity. Christian worship rejoices in God, who restores the human ability to know God in spirit and in truth.

Assumptions

The research assumes that the past experiences explored will apply to future Christian worship settings as the documented paradigmatic nature of the context of CCCM would suggest. The situation of CCCM at that time is much different than today. Nonetheless, if the qualities have a degree of timelessness, then useful applications may persist. Although there is a high degree of mutual understanding of biblical data, interpretative discrepancies among participants in biblical understanding may exist. The nature of human relationships may be a source for differing kinds of LP and WL interactions even over similar experiences. The Lead Pastor and all participants matured as experiences accumulated over 25 years, making comparing similar experiences imperfect. Likewise, participant recollections go back in time fifty years, and it is

⁴⁷ Schaeffer, *Trilogy*, 328.

⁴⁸ Norman L. Geisler, *Systematic Theology [In One Volume]* (Minneapolis, MN: Bethany House Publishers, 2011), 78.

assumed that with the passage of time and compounded with subsequent experiences the data is not untainted. Potentially, there is much to be gained by looking closely at such a highly influential situation such as CCCM. However, it is only one situation. Finally, this research was conducted eight years since the passing of the LP, Chuck Smith, and all the interactions may have a nostalgic character.

The data reported and collected represents an honest attempt of the participants to accurately describe their lived experiences in worship and interactions with Pastor Smith. The participants have put forth a good faith effort to accurately represent the situation and the interactions with Pastor Smith. The extant data, written records, and experiences being in public tend away from subjective interpretations. However, when one considers that CCCM is paradigmatic and that the ministry model has already been replicated by other churches, some aspects of the model can be known. This patterning by others indicates that reporting the lived experiences through the biblical worldview reveals truth about the universal body of Christ by only examining one part of the body analogous with the idea that a physician can check one's overall health by examining individual parts of the body. Preliminary diagnostics, however, can miss things and more tests may need to be done.

Limitations

With only one church studied, albeit deeply studied, the findings may have limited generalizability. There are human limitations of imperfect memory, the inability to accurately convey in words their experiences. Discrepancies exist between researchers and participants in language. Another limitation is the extremely small sample size set by the narrow focus. Some people who may have been able to participate have passed away or were unable to be contacted or chose not to participate. WLs that led worship with Chuck Smith on Sunday morning exclude

those who may have been included in a different study. Video Conferencing may introduce limitations to data collection. The timeframe to do the study allowed a limited window of time. COVID restrictions or its mental effects on participants may have limited the study.

Delimitations

Delimitations are the conscious choices made by the researcher. The first is provinciality as only one church is studied. These are the findings of one church, in one geographic locale during the context of a finite period of time. A second delimitation is a narrow period of fifty years and only to those who ministered with Chuck Smith between 1985 and 2013. The expectation from this delimitation is that a study of one LP who collaborated with various WLs forms a kind of experiment with one constant and variables that yields qualitative data on the nature of fruitful ministry. Finally, the tandem must have served Sunday morning worship services. The Sunday morning focus steers the study away from the other research previously covered in the literature. The Sunday service gives a clearer focus to explore the elements that best represent the worship of the local church.

Population

Much study has been conducted surrounding Calvary Chapel's role in the genesis of "Jesus Music" coming out of the "Jesus Movement", and many churches have adopted or integrated Contemporary Christian Music as a staple of their music ministry on Sunday mornings. Globally-minded ministers have appropriated forms of this ministry, taking it wholesale and replicating it, while others only use some aspects that appear popular so as to attract large numbers of seekers. The model, with various iterations, has become a basis for globally-networked services in the twenty-first century. However, a consistent grounding in a

biblical worldview has not always been reiterated. The research topic provides the criteria for the research population. The research population who led worship with Chuck Smith at CCCM on Sunday morning services generates an exhaustive list of worship leaders. This exhaustive standard exceeds the sample approach of the phenomenological method.

The population is a criteria-driven population that establishes who the participants are in the study. WLs in a large church are public figures and, as such, are the participants. Snowballing⁴⁹ was the technique that built the participant list and assisted with contacting WLs. A chronology emerged since the WLs knew their immediately preceding WL and their successor—a linking of the chain of WLs who served with Chuck Smith.⁵⁰

Summary and Organization of the Remainder of the Study

This chapter sets the basis for an exploration of the LP/WL relationship tandem involved in fruitful ministry offered to assist others who desire to hear Jesus say to them, “Well done, good and faithful servant” (Matt. 25:21; 23). This particular inquiry appears new, yet its basis goes back to the first-century church where the apostle’s doctrine was taught (Acts 2:42; Jude 1:3), and the congregation sang a new song (Acts 2:47; Ps. 40:3, 98:1, 149:1). Chapter two reviews relevant literature on LP and WL interactions and provides the historical context to understand nuances within the specific situation the tandems served. Chapter three presents the methodology employed to collect and represent data that adequately studies the phenomenon of Christian worship which involves physical and spiritual dimensions. Chapter four presents the experiential data of the participants contextualized by Fromm’s previous case study and the

⁴⁹ Peoples, *Guide*, 49.

⁵⁰ The Worship Leaders themselves provided assistance with the chronology of serving the Sunday morning worship service. Cathy Gibson (deceased) often led worship (ca. 2003–2013) but was not a WL.

stated values of the Calvary Chapel movement. Chapter five distills the common, essential characteristics of WLs who led congregational singing at CCCM on Sunday mornings with Pastor Chuck as the LP in a ministry that can be seen as fruitful ministry.

Chapter 2: Literature Review

Introduction

Calvary Chapel, Costa Mesa (CCCM), led by Lead Pastor (LP) Chuck Smith, served the body of Christ on Sunday mornings in tandem with various Worship Leaders (WL) from 1985–2013. Donald E. Miller, before the turn of the millennium, in a foundational work, *Reinventing American Protestantism: Christianity in the New Millennium*, states, “Calvary Chapel can be viewed as the pioneer of new paradigm churches.”¹ Miller’s and other subsequent works identify CCCM as “the mother church”² of hundreds of churches across America that use the words “Calvary Chapel” to name their church. Indeed, the ministry has prolifically reproduced. “In 2012, he [Smith] established a 21-member leadership council to oversee the Calvary Church Association, a fellowship of some 1,600 like-minded congregations in the United States and abroad.”³

Executive Director of the Billy Graham Center for Evangelism, Ed Stetzer claims, “If you are in a contemporary church, engaging culture, and planting churches, you are, in a sense, a child of Calvary Chapel and of Chuck Smith.”⁴ Stetzer’s comment suggests CCCM’s influence is to thousands more churches in America and around the world. As a refinement and extension of

¹ Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley, CA: University of California Press, 1997), 37.

² Miller, *Reinventing American Protestantism*, 35.

³ G. Jeffrey MacDonald, “Chuck Smith, 86, Dies After Cancer Battle,” *Christianity Today*, October 3, 2013, <https://www.christianitytoday.com/news/2013/october/chuck-smith-86-dies-after-cancer-battle.html>.

⁴ Ed Stetzer, “Thoughts on the Amazing Life of Chuck Smith,” *Pastors.com*, October 3, 2013, <https://pastors.com/thoughts-on-the-amazing-life-of-chuck-smith/>.

the Spiritual Renewal Movement that came out of the First Wave of Pentecostalism after WWII, millions⁵ have been influenced by what God has done through Chuck Smith.⁶

Calvary Chapel Represents Fruitful Ministry

This pattern of ministry is worthy of consideration for church planters and builders who engage culture—to do the LORD’s work in the LORD’s way. Jesus taught that a tree is known by its fruit (Luke 6:44, Authorized Version). Jesus extends the analogy of fruitfulness in John 15:1–17, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another” (John 15:16–17). Jesus’ teachings are the basis of fruitful ministry. CCCM represents fruitful ministry as Christians yield to Jesus Christ as the head of the Church (Col. 1:18; Eph. 5:23).

Carrying the fruit analogy forward, a hallmark of biological maturation is the ability to reproduce. The CCCM model has reproduced, and as it has reiterated, it has spawned a megachurch growth movement in the U.S. and hundreds of churches of various sizes around the world. From this one could say that the fruit produced is good fruit in that it carries out what Scott Aniol asserts as God’s mission for the church:

God has a mission, and that mission is to create a people who will draw near to communion with him by faith through the means that he has provided in the sacrificial atonement of his Son. As part of that mission, God has tasked the New Testament Church to help make disciple-worshipers through the proclamation of the gospel and teaching of his commandments. Corporate worship helps accomplish this mission, not by attracting unbelievers through “relevant” services or even through “contextualizing” the gospel message in cultural forms that are most appealing to unbelievers. Rather, corporate worship accomplishes the mission of God by being what it is—worship; the most

⁵ Barna Group, “Is American Christianity Turning Charismatic?” The Barna Group, Ltd., January 7, 2008, <https://www.barna.com/research/is-american-christianity-turning-charismatic/>.

⁶ David Guzik, “Remembering Pastor Chuck Smith” The Enduring Word, Calvary Chapel, Santa Barbara, October 10, 2013, YouTube video, 46:07, https://youtu.be/YnxqJEjKzk0_

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.⁷

Aniol's description of God's mission for the church, its *missio Dei*, includes ideas that God builds His church (not a human idea) and God communes with people who draw near to Him in faith through the finished work of Jesus. God has commissioned the church with the tasks of outreach and evangelism to form congregations of Christians who worship in Spirit and in truth by communicating the truth and the authority of the Word of God. These qualities appear in the values and activities of CCCM.

Studying the LP/WL relationship leading a worshipping community on Sunday services intends to inform twenty-first-century servant-leaders of charismatic expressions such as Independent Network Christianity,⁸ Power Evangelism,⁹ New Apostolic Reformation,¹⁰

⁷ Scott Aniol, "The Mission of Worship: A Critique of and Response to the Philosophy of Culture, Contextualization, and Worship of the North American Missional Church Movement" (PhD diss., Southwestern Baptist Theological Seminary, 2013), 253.

⁸ Brad Christerson, and Richard Flory, *The Rise of Network Christianity: How Independent Leaders are Changing the Religious Landscape* (New York, NY: Oxford University Press, 2017) 8. "The groups and leaders that we describe...fall under the category of neo-Charismatic but differ in important ways from the new paradigm churches: 1) They do not seek to build a 'movement' 2) They are not primarily focused on building congregations 3) They seek to transform society as a whole, and 4) are highly connected networks of cooperation."

⁹ John Wimber, and Kevin Springer, *Power Evangelism* (Grand Rapids, MI: Chosen Books, 2014), 182. ProQuest Ebook Central. "John Wimber opposed the idea that rank-and-file believers should abdicate their influence and ministry to a small group of spiritual superstars. He strongly believed that all believers have the gifts and abilities to influence others but that they need to be equipped to do it. The structure of most megachurches works against equipping average believers for power evangelism, even when the pastor passionately believes it."

¹⁰ John Eckhardt, *Moving in the Apostolic: How to Bring the Kingdom of Heaven to Earth* (Grand Rapids, MI: Chosen Books, 2017), 57, ProQuest Ebook Central. "Some of the greatest churches the world has ever known are now on the earth. Apostolic churches and networks are developing around the world as God is positioning His Church to fulfill the Great Commission. Dr. C. Peter Wagner calls this movement a 'new apostolic reformation.' It is a movement that ultimately will affect everyone within the Church."

Hillsong¹¹, and others¹² given the grace, “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph. 4:12). CCCM, as shown in this chapter, is most accurately described as a Second Wave—Spiritual Renewal Movement coming directly out of the First Wave of Pentecostalism after WWII—and not to be conflated with the Third or the Fourth Wave Movements as Hawkes¹³ and Jensen¹⁴ assert.

Calvary Chapel’s Pentecostal Situation Within the Body of Christ

Pentecostalism, in its broadest, *renewalist* sense, is acknowledged to be “one of (if not the) fastest-growing religious movement in the twentieth century—a movement found in every country of the world.”¹⁵ This fact is simultaneously joyous and humbling because everything multiplies: God’s glory and human fallibility. Thus, a distillation of what went right distinct from human error is necessary so that error does not increase proportionally. Globally, twenty-first-

¹¹ Tanya Riches, and Thomas Wagner, *The Hillsong Movement Examined: You Call Me Out upon the Waters* (Cham, Switzerland: Palgrave Macmillan, 2017), 2. “This Australian congregation was founded in 1983 under the name Hills Christian Life Centre and over the years has transformed into a global assembly with over 100,000 adherents in 15 countries on five continents of the world. Its concomitant growth and influence upon global evangelical Christianity can be linked to a bewildering array of activities...Hillsong has proven adept at navigating.”

¹² Rebecca Manley Pippert, *Out of the Saltshaker and into the World: Evangelism As a Way of Life* (Westmont: InterVarsity Press, 2021), 87, ProQuest Ebook Central. “If we are to be followers of Jesus, his values must permeate our values. We need to be concerned more with how our lives reflect his love, his holiness and his obedience than with the latest witnessing techniques. When we live as Jesus did, in his power and with his presence, seekers will be drawn to us. Evangelism will not be a dreaded task to be ticked off every Wednesday. Rather, sharing Jesus will become a true delight and evangelism will become a lifestyle.”

¹³ Paul Hawkes, “A Critical Analysis of the Third and Fourth Wave of Pentecostalism” (DTh Thesis, University of South Africa, Pretoria, 2009), 196. “Calvary Chapel as an example, which is overseen by Chuck Smith as allowing churches to develop their own mission program, educate their own pastors, plant daughter churches. The arrangement is very loose. It is not clear at all that Chuck Smith would wish to designate his church as Apostolic.”

¹⁴ Lori Jolene Jensen, “(Re)Discovering Fundamentalism in the Cultural Margins: Calvary Chapel Congregations as Sites of Cultural Resistance and Religious Transformation” (PhD diss., University of Southern California, 2000), 192. “There are many forms of Pentecostalism; one such form is the ‘charismatic movement.’ This began in the late 1960s when elements of Pentecostal worship (like speaking in tongues and animated worship) were borrowed and ‘domesticated’ by non-Pentecostal churches. The result looks like what takes place in Calvary Chapels.”

¹⁵ Donald E. Miller, et al., *Spirit and Power: The Growth and Global Impact of Pentecostalism* (New York, NY: Oxford University Press, 2013), 292.

century Pentecostalism continues as Jesus directed in the Great Commission (Matt. 28:16–20), and Calvary Chapel as a movement is part of that global influence. CCCM yielded fruit and expressed its ministry in ways that are consciously and unconsciously replicated by those seeking to engage their culture. By attending to the leading of the Holy Spirit and the teaching of Scripture, God positioned CCCM as a paradigmatic church and provided an object lesson of what local and global Pentecostalism could be.

Sharon Gardner Fisher attended the very first meeting of CCCM with her husband, Hal Fischer, and wrote of CCCM's Pentecostal roots: "Hal and I had come from Pentecostal backgrounds and we were trying to find a church where we could feel at home. Joining up with a pastor with a similar background seemed like a good start."¹⁶ The church began in a senior citizens' recreation center within a trailer park and was established in 1961. She listed the attendees: the elderly Maude Farrell, and her friends Golda Barnes, Hazel Cruncleton, Mrs. McClean, Iva and Elisha Newman. Gardner previously knew the Nelsons and "had known Maude as a teenager when I attended the local Foursquare Church."¹⁷ Gardner, her husband, and their daughter Terri Anne were the only young family. Pastor Floyd Nelson gave a sermon, and his wife Lois Nelson led *a cappella* singing¹⁸—the first ministry tandem of CCCM.

Charles E. Fromm's seminal work, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement,"¹⁹ a case study of

¹⁶ Sharon Gardner Fischer, *I Remember...the Birth of Calvary Chapel* (Yorba Linda, CA: Sharon Gardner Fischer, 2014), 23.

¹⁷ Fischer, *I Remember*, 22–23. Fischer credits the prayers of Maude Farrell and her elderly friends as catalyst for the church. Farrell's trailer court contained the recreation center that was the site of the first meetings.

¹⁸ Fischer, *I Remember*, 23. Cruncleton as Fischer spells it and Krunkelton as Fromm records it.

¹⁹ Charles E. Fromm, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement" (PhD diss., Fuller Theological Seminary, School of Intercultural Studies, 2006).

CCCM, says the church began not with a charismatic leader, but with a charismatic text—The Holy Bible. The original board members were “basically white middle-class conservative Orange-Countians including an engineer, architect, police sergeant, real estate developer, a gas station owner, and fashion model.”²⁰ The Pastor’s wife, Lois Nelson, came up with the name.²¹ After three meetings, the senior center denied Sunday-to-Sunday meetings to the fledgling group each week, so they relocated to a nearby Girl Scout meeting hall and settled there in 1962.²²

The Nelsons had left the Foursquare denomination independent of the Smiths. Both men were spiritual entrepreneurs seeking to be led by the Holy Spirit rather than following a centrally controlled denominational system. In America, labeling a church as *Independent* is potentially liberating, allowing one to follow one’s conscience by following the LORD, led by the Holy Scriptures and the Holy Spirit. Fischer recalled the name *Calvary Chapel* and being nondenominational, promoted a respectability not often associated with original Pentecostal nomenclature²³ and is consistent with First Wave impulses for wider acceptance among the unsaved and mainline evangelicals.

The Foursquare denomination, founded by Aimee Semple MacPherson, is one of the major denominations formed out of Pentecostalism’s spreading influence in the early twentieth century and remains active in worldwide evangelism today. The college Sister Aimee founded in 1923, was initially known as Echo Park Evangelistic and Missionary Training Institute, renamed in 1926 as L.I.F.E. Bible College. L.I.F.E. is an acronym for Lighthouse of International

²⁰ Charles E. Fromm, “Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement” (PhD diss., Fuller Theological Seminary, School of Intercultural Studies, 2006), 136.

²¹ Fromm, “Textual Communities,” 136.

²² Fischer, *I Remember*, 26.

²³ Fischer, *I Remember*, 25.

Foursquare Evangelism. “The first class enrolled thirty-one men and sixty-eight women.”²⁴ Both Mr. and Mrs. Smith trained for ministry at L.I.F.E. Bible college²⁵ and joined CCCM in November 1965 when Pastor Smith became responsible for all teaching.²⁶

The Foursquare denomination’s influence is noteworthy and foundational to Calvary Chapel on at least two points. First is the direct connection with an original denomination coming out of “Classical Pentecostalism”²⁷ of the early twentieth century. Second is the influence of women in twentieth and twenty-first-century ministries. Fromm observes:

In the Foursquare tradition of ministry, the Pastor’s wife is often seen as a strong partner and even a co-equal in pastoral authority and responsibility. This was the case with Nelson’s wife. She took a very active role in the platform leadership of the congregational worship service and set much of what former congregation members would characterize as the “Pentecostal” tone of the fellowship... Another individual on the board who spoke at length during the worship service was the church treasurer, Hazel Krunkleton.²⁸

The Smiths trained in and served the Foursquare denomination for seventeen years before becoming independent. Thus, a direct tie to First Wave Pentecostalism is apparent. As the Pastor’s wife, Kay Smith was not as prominent in platform leadership as her predecessor.

²⁴ Margaret English de Alminana and Lois E. Olena, eds., *Women in Pentecostal and Charismatic Ministry: Informing a Dialogue on Gender, Church, and Ministry* (Leiden: BRILL, 2016), 18. Today, that college is known as Life Pacific University.

²⁵ Miller, et al., *Spirit and Power*, 236. Lighthouse International Foursquare Evangelism L.I.F.E. Bible College is “one of the earliest Pentecostal institutions of higher education. Today, the [Foursquare] denomination... has more than one million members and is, perhaps the largest and most influential Protestant body established by a woman.”

²⁶ Fromm, “Textual Communities,” 147.

²⁷ Elmer L. Towns and Vernon M. Whaley, *Worship Through the Ages: How The Great Awakenings Shape Evangelical Worship* (Ann Arbor, MI: Vine Books, 2000), 229; 381. Early and Mid-twentieth Century Classical Pentecostalism is associated with the original denominations that grew out of the Azusa Street Awakening/Revival of 1906. Aimee Semple MacPherson, founder of the Foursquare denomination is a strategic personality.

²⁸ Fromm, “Textual Communities,” 137–38.

Nevertheless, she served as a pianist early on and in various leadership capacities for many years at CCCM.²⁹

Pentecostal Indicators

Clarifying the origins of twentieth-century Pentecostalism is needed to situate Calvary Chapel within the Body of Christ and to understand its parallels with the second wave of Pentecostalism. Pentecostalism is an umbrella term that stems from the Israelites' commemoration of Pentecost as described in Acts 2 as the birthday of the New Testament (NT) church. Historically, in The Acts, Luke documents the spread of the Holy Spirit beginning in Jerusalem at the temple on Pentecost, through "all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Today Pentecostalism challenges precise definition because it lacks uniform expression and is multifaceted with some twenty-three thousand denominations worldwide.³⁰ Since God's Spirit flows through His people, a multiplicity of expressions is not surprising. How one defines Pentecostalism can become a delimitation as one tends to see that for which one looks, and one Pentecostal theologian sidesteps the issue avoiding an inclusive definition asserting "Pentecostalism broadly will emerge over the course of this volume."³¹ Nonetheless, Gastón Espinoza provides clarity to Global Pentecostalism despite what at first appears to be numerous and overwhelming distinctions and contrasting definitions:

There are many streams and combinative theological traditions that feed into the larger global movement. There are nonetheless two salient beliefs and experiences that tend to

²⁹ Fischer, *I Remember*, 60. "The church was blessed with such a multi-faceted woman in Kay Smith. She played the piano for Sunday services, as she had done so from the time Chuck began in the ministry."

³⁰ Gastón Espinoza, *William J. Seymour and the Origins of Global Pentecostalism: A Biography and Documentary History* (Durham, NC: Duke University Press, 2014), 1.

³¹ Amos Yong, *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 19.

unite most Pentecostals, Charismatics, and Neo-Charismatics around the world. The first is the necessity of having a personal, born-again conversion experience with Jesus Christ, and the second is a desire to be baptized and filled with the Holy Spirit— or being “born-again and Spirit-filled.” Contrary to stereotypes, a person does not have to speak in tongues to be considered a Pentecostal or Charismatic Christian, but they normally desire to do so.³²

Espinoza mentions three categories—Pentecostals, Charismatics, and Neo-Charismatics—united by two common experiences: First, a born-again conversion experience, and second, an experience of being filled with the Holy Spirit. These points of distinction agree with CCCM and are foundational to the Calvary Chapel Gospel teaching of Pastor Chuck Smith. The born-again experience stems from Jesus’ comments to Nicodemus in John 3 and his explicit command at verse 7, “Ye must be born again.” This is reiterated in 1 Peter 1:3, “begotten again,” and at 1 Peter 1:23, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” The first experience is the *para* experience. Jesus describes this experience at John 16:8 that leads one to become born-again. The experience is grounded in Scripture and is not unique to Pentecostals or Calvary Chapel, but the born-again experience is essential for leadership in Calvary Chapel.

The born-again experience leads directly to the Holy Spirit’s work of baptizing the new convert into the body of Christ. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor. 12:13). Smith taught that the Holy Spirit’s three primary workings are represented in the

³² Espinosa, *William J. Seymour*, 1.

Greek biblical text by the prepositions: *para*, *en*,³³ and *epi*. The *en* experience subsequent to *para* is the initial indwelling of the Holy Spirit which is distinct from the overflow of the Holy Spirit.

Smith explains the background for a third spiritual experience, “Thus, we believe that every born-again believing child of God has the Holy Spirit dwelling in him. He is under the injunction of the scriptures to yield his body to the control of the Holy Spirit and to be constantly filled with the Holy Spirit.”³⁴ The born-again experience (*para* and *en*) is required before, although it may immediately precede the *epi* experience so closely that it may be humanly experienced as a singular event, as shown with Cornelius in Acts 10. The distinctive feature of being filled by the Holy Spirit is biblically grounded³⁵ and appears to manifest around the world in a plethora of biblical ways to “keep the unity of the Spirit in the bond of peace” (Eph. 4:3).

Pastor Smith taught that the *epi* experience was the overflow of the Spirit of one’s relationship with Christ:

There is an experience with the Holy Spirit that is distinct from conversion and indwelling. Some call it baptism. Some call it being filled with the Spirit. Whatever we choose to call it, it means being overflowed with the Spirit. You can fill a cup, but if you keep pouring, it’s going to overflow. This is distinct from just being filled. This is overflowing with the Spirit. Some call it the gift of the Spirit. Some call it the empowering of the Spirit. It doesn’t matter what you call it, the main thing is that you have it. We could argue over theological terms, but the experience is described as a gushing forth of torrents of Living Water from our innermost being. So whatever name you call it isn’t important. The main question we must ask concerning this necessary empowering experience for the ministry is simple: **DO YOU HAVE IT?**³⁶

³³ See John 14:17. *Para* translated “with” and *en* translated “in”—both are found here and are emphasized in context. “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you” (John 14:15–18).

³⁴ Chuck Smith, *Calvary Chapel Distinctives* (Costa Mesa, CA: The Word For Today, 2000), 29.

³⁵ John 7:37–39; Acts 1:8; et al.

³⁶ Smith, *Calvary Chapel Distinctives*, 32.

Pentecostal historian Espinoza's documentation of these two features agrees with Chuck Smith's foundational teachings for becoming a believer and for maturing believers. These documented features place CCCM doctrinally within a broad Pentecostal context. As shown above, Smith's charismatic interpretive approach to scripture is characteristic of his teaching ministry. He sought to honor and uphold the literalness and authority of Scripture as the inspired Word of God and to keep these truths open to all who hear God's call while maintaining the unity of the Spirit within the body of Christ. He taught that divisiveness within the body of Christ was sin,³⁷ yet he also recognized that God, being resplendently infinite, could be worshipped in more than one way. He interpreted the truth of Scripture without compromise while remaining open to growing Christ's church God's way. It is reasonable that Smith would minister in Sunday-to-Sunday service with WLs requiring the attributes of being born-again and Spirit-filled.

The anecdote is that Baptists see Calvary Chapel as Pentecostals, and Pentecostals see Calvary Chapel as Baptists.³⁸ People inside and outside of Calvary Chapel alternatively see Calvary Chapel as Pentecostal, not Pentecostal, or a non-issue. Miller, in his landmark research on New Paradigm churches for the twenty-first century, found:

Smith explains that Calvary Chapel fits somewhere in the broad spectrum between Baptists and Pentecostals. He indicates that he believes in the gifts of the spirit, as do charismatic Christians, but that they should never be the focus of worship. As with

³⁷ *The Word for Today Bible with Study Notes by Pastor Chuck Smith* (Costa Mesa, CA: The Word For Today, 2012), 1483. In Chuck Smith's study notes accompanying 1 Cor 1:10–13: "The great variety among Christians is a beautiful thing. Some people relate to God in a formal, liturgical way. Others enjoy a more casual worship atmosphere. Some enjoy an academic approach to Bible teaching, while others lean toward a devotional perspective. It is great that we have different types of churches to meet the needs of different people. There is nothing wrong with denominations. But it is a problem when the various denominations argue and divide over their differences. We need to be one in Christ, loving each other, accepting each other, praying for each other, and supporting each other."

³⁸ Michael MacIntosh and Raul Reis, "A Venture of Faith: The History and Philosophy of the Calvary Chapel Movement" (documentary), 2007, 122 minutes. <https://vimeo.com/38234025>, 9:03–9:10. At 1:16:17, John MacArthur says, "From a theological standpoint it sort of has an identity all its own. It's sort of a hybrid, I guess. I heard somewhere that, Baptists think Chuck is Pentecostal and Pentecostals think he's a Baptist. And so, there's a certain amount of ambivalence among people about exactly where it lands doctrinally. So, it has sort of an identity all its own."

Baptists, says Smith, teaching the Bible is the central goal of worship, although in private and small group meetings (as opposed to the larger worship services), the gifts of tongues, healing, word of knowledge, and prophecy are practiced as specified in Saint Paul's instructions to the early Christian church.³⁹

Calvary Chapel attendees simply want to know Jesus and make Him known experientially, without being too concerned or over-analyzing what God is doing.

To use a surfer analogy, they are unconcerned with measuring the wave; the surfer just wants to experience the ride of a good wave. This desire for experience that is supplemental to Scriptural knowledge while living and ministering through the Holy Spirit has led some to characterize Pentecostals as anti-intellectual.⁴⁰ Today, Pentecostal theology has moved beyond acknowledging anti-intellectualism to “engaging the broad spectrum of academic conversations as a full dialog partner seeking to learn but also able to contribute something fresh”⁴¹ to address a global community. Paraphrasing Chuck Smith's inclusiveness from another context, if we are fishers of men, then fish in the biggest pond:

An example of this kind of inclusiveness is found in our approach to the debatable issue concerning the ministry of the Holy Spirit. We don't take a typical Pentecostal view, nor do we take a typical Baptist few. The minute you set your position one way or the other, you've lost half of your congregation...Our desire is to be able to minister to as broad a group of people as possible.⁴²

He intended to draw from the widest possible social context and not limit who God would draw into His Kingdom through one's earthly ministry. Placed within this broad spectrum, this project now turns to a third consideration past Espinosa's two essential characteristics. The issue of

³⁹ Miller, *Reinventing American Protestantism*, 36. The small “s” for the Holy Spirit is indicative of an impersonal force, not for the third person of the Godhead and reveals an error in understanding.

⁴⁰ Marius Nel, “Rather Spirit-Filled than Learned! Pentecostalism's Tradition of Anti-Intellectualism and Pentecostal Theological Scholarship,” *Verbum Et Ecclesia* 37, no. 1 (2016): 1–9.

⁴¹ Yong, *The Spirit Poured Out*, 30.

⁴² Smith, *Calvary Chapel Distinctives*, 107.

tongues helps to situate CCCM in the idea of waves of within Pentecostalism and the Body of Christ.

Tongues at Calvary Chapel, Costa Mesa

Speaking in tongues—*glossolalia*—is sometimes considered a lead indicator of, and often associated with, Pentecostal faith. However, as Espinosa has noted, the born-again experience and the overflow of the Spirit are the essentials of Pentecostal faith consonant with the second wave of charismatic renewal. Speaking in tongues is not the initial evidence of Pentecostal faith in the second wave.

Moreover, since *glossolalia* is unintelligible speech, it is possible to verbally and publicly speak gibberish to appear spiritually gifted or superior among sincere believers who do not speak in tongues and who will not artificially manifest a spiritual gift not given to them. Thus, in practice, the belief that Spirit baptism is evidenced by tongues can encourage fakery. CCCM guards against abuses of spiritual gifts.⁴³ Nonetheless, it would be remiss to associate the Pentecostal label with CCCM and not address the tongues phenomenon within CCCM.

Historically, tongues in Sunday morning services at CCCM presented an early leadership challenge for Pastor Smith that, in retrospect, produced a lasting benefit for the worship life and the use of this supposed controversial gift.⁴⁴ Smith resolved this challenge with reliance on the inerrancy of Scripture to moderate the gift. Tongues as a phenomenon was manifested on the

⁴³ Chuck Smith, *The Afterglow: Connecting People with their Spiritual Gifts*, ed. Henry Gainey (Costa Mesa, CA: The Word For Today, 2007), 19. “The ability to speak in tongues does not make a person more spiritual than the one who does not speak in tongues. The gift is not a valid measure of spirituality, and preoccupation with tongues as a spiritual barometer is unscriptural, and unkind.”

⁴⁴ Randall Ballmer, *Mine Eyes Have Seen The Glory: A Journey into the Evangelical Subculture in America*, 25th Anniversary Ed. (New York, NY: Oxford University Press. 2014), 27.

church's birthday (Acts 2:6–12). On that day, Jesus' disciples were obediently waiting and praying (Acts 1:12–15) for the Holy Spirit to empower them to be Christ's witnesses (Acts 1:8). Jesus prophesied a "promise from the Father" (Acts 1:4) before the ascension and reception into heaven.

What is undeniable in the Acts 2 text is that this manifestation, adequately termed, is not *glossolalia* but *xenolalia*, "because that every man heard them speak in his own language" (Acts 2:6). The Galilean disciples spoke some sixteen to eighteen different languages/dialects. The crowd assembled in Jerusalem at the feast day affirmed, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). Espinoza confirms, "There are two types of tongues: a divinely given human language one has never studied (*xenolalia*—Acts 2) and a divinely given language known only to God (*glossolalia*—in all other accounts in Acts 8:17–19, 10:44–46, 19:1–6)."⁴⁵

Glossolalia was occurring at CCCM upon the arrival of Chuck Smith in late 1965—a common practice in Pentecostal settings. Agnes Ozman's spoken-word gift in 1901 at the inception of twentieth-century Pentecostalism, however, was said to be *xenolalia*. Fromm states Pastor Smith believed *glossolalia* spontaneously occurring during a worship service "demonstrated insensitivity to decorum and common sense ignoring the admonition of Paul."⁴⁶ Paul's admonition⁴⁷ is literally taken in its context to moderate the Spirit's gifts to the church.

Smith believed that God had given the church everything it needed as it learned to depend upon him. However, as a shepherd of God's flock, Smith aligned orthodoxy and

⁴⁵ Espinoza, *William J. Seymour*, 2.

⁴⁶ Fromm, "Textual Communities," 155.

⁴⁷ 1 Corinthians 14:40, "Let all things be done decently and in order."

orthopraxy by rightly dividing the word of truth. Upon assuming responsibilities as Teaching Pastor and Song Leader, Smith gently corrected and affirmed the congregation that prophecy and tongues are gifts for today and until Christ returns. God has graciously given us all gifts, for which we are grateful. They are to be desired but used decently and in order as summed up in 1 Corinthians 14:39–40.⁴⁸

Randall Ballmer, in the 25th Anniversary Edition of his highly influential book, *Mine Eyes Have Seen The Glory: A Journey into the Evangelical Subculture in America*, presents the following view from a sociological perspective:

Chuck Smith clearly interprets scripture literally and in its plainest sense, with the presumption of inerrancy, but he is remarkably undogmatic by nature. In the past decade or so, virtually every evangelical and fundamentalist congregation in America has had to address the issue of the charismatic or pentecostal movement. Pentecostals believe in a “second blessing” of the Holy Spirit.... This blessing is often accompanied by *glossolalia* or “speaking in tongues,” where the believer, in a state of spiritual ecstasy, babbles in an unfamiliar language, just as the early Christians did on the original day of Pentecost.⁴⁹

While Ballmer entirely misses the *xenolalia/glossolalia* distinction as the Acts 2 narrative reports on the day of Pentecost, he accurately describes Smith’s inerrant approach. He also raises the widespread issue of tongues in the charismatic movement within mainline denominations. *Charismata* moderated within traditional denominations are characteristic of the second wave of Pentecostalism. Ballmer continues: “Many Pentecostals (such as the Church of God or the Assemblies of God or the International Church of the Foursquare Gospel) regard this spiritual blessing as an essential mark of a true Christian.”⁵⁰ Espinosa notes:

Parham and Seymour (for a short time) taught that the baptism in the Holy Spirit must be evidenced by speaking in unknown tongues, which they believed was a divinely given

⁴⁸ Fromm, “Textual Communities,” 155–56.

⁴⁹ Ballmer, *Mine Eyes Have Seen The Glory*, 26.

⁵⁰ Ballmer, *Mine Eyes Have Seen The Glory*, 26.

human language one had never studied. This developed into the initial evidence theory and has been adopted by the Assemblies of God, Church of God (Cleveland), Foursquare, Pentecostal Assemblies of the World, and other denominations. However, by October 1906, Seymour...and most global Pentecostals taught that tongues was just one of the evidences of the Spirit baptism and that it could manifest itself as *xenolalia* or *glossolalia*.⁵¹

Ballmer also asserts, “Chuck Smith’s latitudinarianism, his unwillingness to engage in theological battles that he views as irrelevant, has defused many of the controversies that afflict other evangelical churches.”⁵² (Another controversial resolution is shown in the upcoming section distinguishing Pentecostalism’s second and third waves.) Miller observes differently:

I visited Chuck Smith’s Bible study, which had 800 to 900 people present. I noticed that some participants had multicolored pencils, with which they marked their Bibles according to a coding system. I was intrigued with Smith’s examples of God leading in strange ways. The dead car battery, the flat tire, he said, may be God’s way of protecting you from danger, “nothing happens accidentally.” Smith’s suggested response to such events, “God, what are you trying to tell me?” I also noticed that Smith dismissed attempts to intellectualize the faith: “God doesn’t care what seminary you went to.”⁵³

Smith’s concept of leadership is based upon the priority of the Word.

Emphasizing inerrancy, unwavering reliance on the biblical text, and teaching the whole counsel of God (Acts 20:27), Smith guides pastors and teachers, “When you come to difficult issues that deal with problems in an individual’s life or within the Church body, you can address them straightforwardly...People in the congregation know that it’s simply the passage of scripture being studied that day...one of the best commentaries on the Bible is the Bible itself.”⁵⁴ Therefore, resolving the tongues issue (and all issues) requires a whole counsel approach. In his study notes on the worship service in 1 Corinthians 14:3, “Prophecy defined here is speaking

⁵¹ Espinosa, *William J. Seymour*, 3.

⁵² Ballmer, *Mine Eyes Have Seen The Glory*, 27.

⁵³ Miller, *Reinventing American Protestantism*, 31.

⁵⁴ Smith, *Calvary Chapel Distinctives*, 53.

‘edification, exhortation and comfort’ to the people. That is what we do when we teach the Word. Speaking in tongues is self-edifying, which is good, but speaking prophetically edifies the whole body, and that is better in the assembly.”⁵⁵ According to 1 Corinthians 14, prophesying is a gift from God distinct from tongues.

Smith reasoned from the Scriptures that teaching is the appropriate gift for a public worship service, and the Holy Spirit would not be interrupting Himself with a personal gift.⁵⁶ Since the gatherings on Sunday mornings were public meetings open to all people—unbelievers, not-yet believers, and believers according to 1 Corinthians 14:22–26—prophesying is for the edification of all people regardless of their position in Christ.⁵⁷ Therefore, it should be the priority in public meetings. Fromm agrees on the issue when he states, “The function of spiritual gifts for service and the ultimate nature of the *ecclesia* as a charismatic structure that creates community and is not for the benefit of the individual.”⁵⁸

This distinction of the Sunday morning service being the most public, traditional time a visitor might come to church is central in the reasoning of Pastor Smith and would guide decisions regarding the worship service on Sunday mornings. Pastor Smith also maintained that the gift of tongues is “wonderful for someone to exercise in their private times of worship.”⁵⁹ Privately as a prayer language, the Apostle Paul substantiates Smith’s claim, “I thank my God, I speak with tongues more than ye all: Yet in the church, I had rather speak five words with my

⁵⁵ *The Word for Today Bible with Study Notes by Pastor Chuck Smith*, 1498.

⁵⁶ Gainey, *The Afterglow*, 12.

⁵⁷ *The Word for Today Bible with Study Notes by Pastor Chuck Smith*, 1499. “God’s purpose for spiritual phenomena has never been to attract attention or to put on display, which unfortunately seems to be the case in many churches today. Whatever happens in our corporate gathering should be for the edification of all.”

⁵⁸ Fromm, “Textual Communities,” 156.

⁵⁹ *The Word for Today Bible with Study Notes by Pastor Chuck Smith*, 1498.

understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (1 Cor. 14:18–9). Thus, spiritual gifts are always evident at CCCM.

Nevertheless, CCCM holds Believer’s Meetings or Afterglow Services—not public services—where tongues, interpretation of tongues, and prophecy are pursued in an intimate setting according to scripture.

Calvary Chapel and the Four Waves of Pentecostalism

The wave metaphor delineates distinctions within the twentieth-century Pentecostal and Charismatic movement (see appendix D). David Barrett mentions three waves of Holy Spirit renewal: Pentecostal Renewal, Charismatic Renewal, and a “third wave of non-pentecostal, non-charismatic, but neo-charismatic renewal.”⁶⁰ Mark Hutchinson in his analysis finds the term *waves* problematic and lacking in explanatory power, yet he describes the waves of Pentecostalism as follows:

The standard metaphor has been, and remains in many places, that of “waves”: First wave Pentecostalism links to Azusa Street, the second wave emerges as “classical” Pentecostalism interacts with the mainstream in the 1950s and 1960s, followed in the 1970s with the self-identified “Third Wave” churches associated with the Vineyard and other churches emerging from the youth revivals of the 1960s and 1970s. Most people acknowledge the fact that the categories are hazy at the edges.⁶¹

Pentecostal Theologian Amos Yong, instead of waves, uses *types*, then names the same three categories that most scholars use: classic, charismatic-renewal, and neo-charismatic for the third wave as a miscellaneous category incorporating fourth wave impulses. It is worth examining the

⁶⁰ David Barrett, Chapter 15 and Appendix in Synan, Vinson, and Nelson, Thomas. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901–2001*. (Nashville, TN: Thomas Nelson Incorporated, 2001), 379. Barrett builds upon the wave metaphor in sections a few subtitled, “Each New Wave Dwarfs the Last,” “Separate Waves but One Single Tide,” and so on.

⁶¹ Mark Hutchinson, “The Problem with ‘Waves’: Mapping Charismatic Potential in Italian Protestantism, 1890–1929,” *Pneuma* 39, no. 1–2 (2017): 34–54.

influence of the previous, yet present and successive, four waves.⁶² Todd Johnson similarly uses three categories: Pentecostals (Type 1), Charismatics (Type 2), and Independent Charismatics (Type 3). Again, the third category functions as a catch-all for fourth wave observations. All three types compose a supergroup termed *renewalist* movements, which number well over half a billion people worldwide.⁶³

Pentecostalism has entered a fourth wave.⁶⁴ However, not all agree on details, and at least one church historian believes the needed historical perspective is lacking to assess this adequately.⁶⁵ Nonetheless, a fourth wave began in the late twentieth century and persists today.⁶⁶ There is evidence of a discernable fourth wave that is currently cresting, breaking, and beaching. Since this wave is current, complete explication remains impossible. Well into the twenty-first century, with retrospection, however, there is enough historical perspective for clarification of each of the previous three waves to provide insight to ride this fourth wave of the Spirit strategically.

Hutchinson points out that waves are problematic to describe Pentecostalism's vibrancy, and other metaphors within the Pentecostal world may have more explanatory power.⁶⁷ This

⁶² Yong, *The Spirit Poured Out*, 18.

⁶³ Todd M. Johnson in Miller, et al., *Spirit and Power*, 319.

⁶⁴ Hawkes, "A Critical Analysis of the Third and Fourth Wave of Pentecostalism." 9.

⁶⁵ Ryan Reeves, "Pentecostalism" Ryan Reeves YouTube Channel, Uploaded August 10, 2015, <https://www.youtube.com/watch?v=LzT3pRu2FkY>. Reeves mentions the potential existence of a current rise of a fourth wave of Pentecostalism marked by an "increased desire for intellectual credibility, thoughtfulness... a real substantive change that we are seeing in more pentecostal and charismatic influenced universities and academic settings" in his video presentation from 15:54–16:54.

⁶⁶ Synan et al., *The Century of the Holy Spirit*, 381. "Pursuing the seashore analogy, it is clear that the waves all consist of and use the same identical mass of water and hit the same beach...In fact, they are simply different manifestations of the one overall renewal in the Holy Spirit."

⁶⁷ Hutchinson, "The Problem with 'Waves,'" 34–54.

problem is, in part, due to how academics define the adjective *Pentecostal*. Thus, for this work, it is stipulated that the edges of the waves are fuzzy; indeed, overlaps exist, crisp categorizations are problematic, and the waves recede but do not wash away entirely. Nevertheless, scholarship sees three, even four, distinctive periods which began in the twentieth century. Each successive wave persists through today. Since waves are in academic literature's common parlance, this work uses the waves metaphor with some clarification in this section.

An overlooked and distinguishing attribute of the waves is tracking the waves by the women associated with each wave. When women's contributions combine with CCCM, "Jesus Music," communication technique, media distribution, and sociological influences, a distinctive refinement appears that may prove helpful as research advances (see appendix D).

Women figure prominently in Calvary Chapel worship. Women support music ministry and serve as WLs within this congregation before the Smiths arrived in late 1965. Since CCCM's inception, women have remained a part of the church's functioning. Since 1986 the first two WLs at CCCM continued a common practice in independent churches where the Pastor and his wife co-led congregational worship. Women's contributions range from song-leading, accompanying, songwriting, and service planning.

First Wave Breaks

In the Gospels, it is clear that women were disciples of Jesus, and women were present among the one hundred and twenty who were waiting in Jerusalem for the Holy Ghost power Jesus promised at Acts 1:8 (cf. Acts 1:14). Acts 2 emphasizes each (Acts 2:3) and all (Acts 2:4), which should not surprise us that women were present when the Spirit poured out on all flesh. Old Testament enduements of power given to men, e.g., Bezaleel and Aholiab, to construct the

tabernacle (Exod. 35:30–35) were the norm, though not exclusive.⁶⁸ However, in Acts 2 at Peter’s explanation of the fulfillment of the prophet Joel where he confirms, “sons and daughters shall prophesy” (Acts 2:17).

Peter’s sermon explains that the experience affecting men and women was the fulfillment of Joel’s prophecy. “And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy” (Acts 2:18). His concluding remark expresses the continuationist position, “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38–39).

These references to women in Acts 2 are taken as Scriptural vindication of spiritual impartation to Pentecostal women such as Aimee “Sister Aimee” Semple MacPherson, Kathryn Kuhlman, Kay Smith, Darlene Zschech, and many others through today. Thus, January 1, 1901, with Miss Agnes N. Ozman’s reception of the gift of speaking in tongues⁶⁹ as *xenolalia*⁷⁰ for the express purpose of evangelism, marks the first wave of twentieth-century Pentecostalism:

During the first day of 1901, the presence of the Lord was with us in a marked way stilling our hearts to wait upon Him for greater things. The spirit of prayer was upon us in the evening. It was nearly seven o’clock on this first of January that it came into my heart to ask Brother Parham to lay his hands upon me that I might receive the gift of the Holy Spirit. It was as his hands were laid upon my head that the Holy Spirit fell upon me, and I

⁶⁸ Two examples of Old Testament enduements of the Spirit given to women may be seen in Miriam (Exodus 15:20) and Deborah (Judges 4:4). There are others. God’s position, stated through Moses, sets the biblical pattern that carries through the Bible. “And Moses said unto him, ‘Enviest thou for my sake? Would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!’” (Num. 11:29). Peter’s New Testament comment, “Then Peter opened his mouth, and said, ‘Of a truth I perceive that God is no respecter of persons’” (Acts 10:34). Clearly God avails his Spirit to all people regardless of gender.

⁶⁹ Espinosa, *William J. Seymour*, 2. “There are two types of tongues: a divinely given human language one has never studied (*xenolalia*— Acts 2) and a divinely given language known only to God (*glossolalia*— in all other accounts in Acts 8:17– 19, 10:44– 46, 19:1– 6).”

⁷⁰ Espinosa, *William J. Seymour*, 3.

began to speak in tongues, glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken. I had the added joy and glory my heart longed for and a depth of the presence of the Lord within that I had never known before. It was as if rivers of living waters were preceeding [sic] from my innermost being.⁷¹

Charles Fox Parham, who laid hands on and prayed with Ozman to receive the gift of tongues in that prayer meeting of his students in 1901, also trained William J. Seymour of the Azusa Street Revival (1906). Parham remained adamant that the gift of *xenolalia* is evidence of the Holy Spirit and an indication of worldwide evangelism, which was the gift's purpose:

Parham immediately began teaching that Christian missionaries would have no further need of language training. They needed only to receive the baptism with the Holy Spirit, and they would be miraculously empowered to speak whatever language was necessary. This was a teaching Parham would steadfastly maintain throughout the rest of his life, despite ever mounting evidence that this was not substantiated by later events.⁷²

Parham believed the language indicated to the recipient of the gift—the people group to which the recipient should go—to serve as an evangel and proclaim the Gospel since they had received the Holy Spirit's empowerment to do so.

The Foursquare denomination, founded by Sister Aimee Semple MacPherson, is acknowledged as one of the major Christian denominations that began in the first wave of Pentecostalism.⁷³ Both Chuck and Kay Smith trained at L.I.F.E. Bible College, and Smith earned a bachelor's degree in Theology⁷⁴ in 1948.⁷⁵ The Smiths ministered in Foursquare churches in

⁷¹ Gary W. Garrett, "Personal Testimony of Being the First Person to Receive the Holy Ghost at 'Stones Folly' in Topeka, Kansas, (January 1, 1901)," Apostolic Archives International Inc. Research Center, *Apostolic Faith April –1951*, <https://www.apostolicarchives.com/articles/article/8801925/173171.htm>.

⁷² Synan and Nelson, *The Century of the Holy Spirit*, 51.

⁷³ Espinosa, *William J. Seymour*, 3.

⁷⁴ Michael, MacIntosh and Raul Reis, "A Venture of Faith: The History and Philosophy of the Calvary Chapel Movement" (documentary) 2007. 122 minutes, <https://vimeo.com/38234025>. 9:03–9:10.

⁷⁵ Priscilla Meza, "Phone Interview by author with the Registrar's office of Life Pacific College," July 16, 2021. Ms. Meza graciously confirmed that a Charles W. Smith attended from Spring of 1945–Spring of 1948. Google incorrectly has the date of graduation as 1946.

Arizona and Southern California for the next seventeen years. In 1948, however, they were ensconced in the first wave context, young and full of hopes and dreams as they engaged their culture and generation for Christ. Unbeknownst to them, they entered into ministry as first wave practitioners into what would become known as the second wave of Pentecostalism.⁷⁶

Second Wave Swells

While it is asserted and maintained that all waves of twentieth-century Pentecostalism persist through today,⁷⁷ the earliest sightings of the second wave become noticeable around WWII. This 1940s timing is earlier than what is typically asserted (1950s–1960s). Clarification emerges, however, when looking at two pioneering women from the first wave. Though church historians are not universally agreed, it becomes apparent that the first wave had broken on the beach—with the death of Sister Aimee (1944) and the reformation of Kathryn Kuhlman, beginning in 1946. Through radio, regional TV, and itinerant evangelistic services, Kuhlman normalized the Spirit-filled life.⁷⁸ The second wave of spiritual renewal emerged around and just after WWII as classic Pentecostalism interacted with war-wearied Christians looking for renewed hope in their mainstream denominations carrying into the 1950s and 1960s.

The 1940s coincides with the Smiths' entrance into ministry as representatives from classic Pentecostalism. They, too, began normalizing charismatic gifting, but within a first wave

⁷⁶ Emil Bartos, "The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement" *Review of Ecumenical Studies Sibiu* 7, no.1 (2015): 20–42, <https://doi.org/10.1515/ress-2015-0003>. "When the Charismatic movement began after World War II, it was necessary to clarify its name" (32).

⁷⁷ David Barrett, Chapter 15 and Appendix in Vinson and Thomas. *The Century of the Holy Spirit*, 382.

⁷⁸ Amy Collier Artman, *The Miracle Lady: Kathryn Kuhlman and the Transformation of Charismatic Christianity* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 46. "Between 1946 and 1953, Kuhlman leveraged the growing popularity of healing ministries, minimized controversy by refashioning charismatic practices to make them more palatable to the broader culture, and reestablished herself as the leader of a well-known and respected ministry. In the course of seven years, she revived a career that should have been beyond resuscitation."

denomination—being prepared by the Holy Spirit for the future “Jesus Movement” explosion. In a parallel fashion to Kuhlman, they begin their faith journey transitioning from first to the second wave but distinct from Kuhlman, remained committed to the primacy of the local church within a first wave denomination. Kuhlman and the Smiths, like Sister Aimee, recognized and leveraged the power of broadcast radio to evangelize. In the Post-WWII era, TV emerged as the new technological enhancement. Kuhlman was one of the first, if not the very first, to successfully harness the new medium with local TV syndication and remain cost-effective.⁷⁹

Historical perspective shows the Smiths were typical second-wave Pentecostals because of timing and the character of their ministry. They entered the ministry in post-WWII America, adapting to changes within their culture as they followed the Holy Spirit’s leading within the Foursquare denomination in the mid-twentieth century. The character of their ministry normalized a Spirit-filled life exemplified by grounding experience to Scripture—Scripture regulating Pentecostal experience. This parallelism to the second wave is overlooked because most scholars and researchers identify the Charismatic Renewal as Pentecostal elements working into and through mainline Evangelicalism and Catholicism⁸⁰ (Ballmer points this out in his comment about the issues of tongues among evangelicals and fundamentalists above). By studying what happened outside of Pentecostalism, most researchers have not considered what the Holy Spirit did within the Pentecostal denominations and Independents. The Smiths were engaging in normalizing refinements of the second wave while serving in a first-wave context. Thus, the setting was the first wave, yet the observable actions and attitudes paralleled second-wave nuances.

⁷⁹ Artman, *The Miracle Lady*, 67–69.

⁸⁰ Synan and Nelson, *The Century of the Holy Spirit*, Chapters 7–9.

Other evidence of ministering in both waves exists. In 1947, Smith and his younger brother Paul Smith did a short evangelistic preaching tour while both were in Bible college, an impulse consonant with the youth movement beginning during WWII⁸¹—linking first-wave revivalism with the second wave of charismatic renewal at the dawning of the youth movement. In various ways, the Smiths surfed in both sets of waves. Beginning in June of 1948 in Prescott, Arizona, Chuck and Kay Smith took pastorates in a series of churches within their denomination.⁸² Smith learned to build Jesus’ church in Jesus’ way in two to three-year stints. They authentically exemplified Spirit-led living in all facets of life, and post-WWII America was ready to embrace spiritual renewal. Yet, they went unseen in the mass media because their example was lived out in the local church and not over the airwaves.

Due to the enormous interest generated by radio and TV ministries, e.g., Oral Roberts, Rex Humbard, and Jack Coe, the Smiths’ ministry in the local first-wave churches are overlooked. However, Smith’s approach mirrors Kuhlman’s in the Pittsburgh–Youngstown area on local TV at this time. Kuhlman was “gently exposing the television audience to divine healing through the method of personal testimony; Kuhlman offered a comfortably mediated experience of charismatic Christianity.”⁸³ TV was new, and her approach significantly affected charismatic Christianity, starting regionally with “Your Faith and Mine” and then spreading nationwide with

⁸¹ Youth for Christ, “Reaching People Everywhere Since 1944,” *Youth for Christ, USA*, 2021, <https://yfc.net/about/history/>. “Since 1944, we’ve been meeting 11–19 year-olds in pivotal moments, introducing them to the hope of Christ. From holding rallies with Billy Graham in the 40’s, to entering campuses to reach students in the 60’s, to now empowering community leaders to build meaningful relationships with young people everywhere—it’s our aim to walk with young people through their story, and to be the friend and mentor that we’ve longed for ourselves. When we welcome God into a pivotal moment, we invite Him to uncover His story of Hope in our lives, and to give life to our story. He is the life in all of our stories.”

⁸² Guzik, “Remembering Chuck Smith,” 11:00.

⁸³ Artman, *The Miracle Lady*, 70.

“I Believe in Miracles.”⁸⁴ TV caught the eye and garnered national attention.

Though not a faith healer, Chuck Smith taught that healing gifts are available today. Like Kuhlman, his more palatable, predictable example of the Spirit-filled life is the essence of Charismatic Renewal characteristic of second wave Pentecostalism. The difference was that Kuhlman, through syndication, pushed into the limelight and homes of mainline denomination adherents while Smith served in the shade of a Pentecostal denominational church. Today, with over seventy years of perspective, it appears evident that God similarly positioned Smith and Kuhlman to obtain the hope for daily living by the overflow of the Spirit and the example set by Jesus and the Scriptures. They normalized a Spirit-led life, their lives a primary example appealing to the broadest possible audience, causing the church to grow, allowing the supernatural beauty of Jesus’ love to flow forth in a real-world faith walk of testing and trusting.

Meanwhile, Smith’s denomination seemed slow to adapt to post-WWII culture in Smith’s view. Coming directly out of the first wave and wanting to stay open to what God wanted to accomplish, they began a seventeen-year season of preparation as the excesses and abuses of Pentecostalism piled up over post-WWII America, e.g., “The Latter Rain” movement,⁸⁵ the divine healing of Oral Roberts,⁸⁶ and others. Smith aligned with the second wave because of what he did and disassociated from them and the third wave because of what he did not.

⁸⁴ Artman, *The Miracle Lady*, 70.

⁸⁵ Synan and Nelson, *The Century of the Holy Spirit*, 393. In one of the kinder references, “There has been a certain amount of blurred boundaries and movement between Pentecostalism and the charismatic movement. Thus in 1948 the latter rain revival (New Order of the Latter Rain) erupted among classical Pentecostals in Saskatchewan, Canada, and spread rapidly to Europe, USA, and across the world. It emphasized laying on of hands with prophecy, and government by an order of living apostles; it began Global Missions Broadcast (over radio); but from 1965, it merged into the charismatic movement.”

⁸⁶ Synan and Nelson, *The Century of the Holy Spirit*, 114. “In the post-World War II era, the Pentecostal Holiness Church, along with other American Pentecostal bodies, experienced tremendous growth. Much of this came during the era of the “divine healing” crusades of the late 1940s and early 1950s. Leading this movement was

Third Wave Rises

It is commonly, yet incorrectly, asserted that Calvary Chapel is of the third wave, partly due to the sociological observations that recognize the explosion of the “Jesus Movement” in the late 1960s–1970s, a youth movement that coincides with Hutchinson’s description above. As Hutchinson states, the third wave began as a self-identified denomination of churches primarily associated with the Vineyard movement. Synan adds detail:

The “third wave” of the Holy Spirit...It originated at Fuller Theological Seminary in 1981 under the classroom ministry of John Wimber, founder of the Association of Vineyard Churches. This “wave” was comprised of mainline evangelicals who experienced signs and wonders but who disdained labels such as “Pentecostal” or “charismatic.” The Vineyard was the most visible movement of this category. By 2000 the third wavers, also called “neo-charismatics,” were credited with some 295 million members worldwide.⁸⁷

The Vineyard movement is part of the third wave and is commonly linked, not to its founder, Calvary Chapel ordained pastor Kenn Gulliksen, but rather John Wimber, as Miller confirms:

Kenn Gulliksen started the first Vineyard church in 1974 and can properly be credited as the founder of the Vineyard. Since 1982, however, John Wimber has provided leadership for the Vineyard movement as a distinct organizational entity...Although Gulliksen served as the overseer of Vineyard churches in the United States until 1992, he disagreed with the denominational direction of the Vineyard under Wimber’s leadership and left the movement.⁸⁸

Miller correctly notes that Gulliksen planted the original Vineyard in 1974. Ordained by Calvary Chapel in 1971, he planted the first Vineyard church, affiliated initially with CCCM. Gulliksen’s Vineyard, the church plant, is not equivalent to Wimber’s Vineyard, the denomination. Since the third wave label is a catch-all term, this leads Miller and others to equivocate CCCM as third

Oral Roberts, a Pentecostal holiness evangelist from Oklahoma. At first immensely popular with most Pentecostal laymen and church leaders, Roberts’s ministry became increasingly controversial after 1953.”

⁸⁷ Synan and Nelson, *The Century of the Holy Spirit*, 18.

⁸⁸ Miller, *Reinventing American Protestantism*, 46.

wave when he inaccurately states, “Calvary Chapel was founded in 1965 by Chuck Smith as a ministry for hippies and surfers.”⁸⁹ For clarity, it is essential to reiterate that Pastor Floyd Nelson (not Chuck Smith) founded Calvary Chapel in 1961 (not 1965) in a senior-citizens trailer park to hold Bible studies for the elderly—hardly a ministry for hippies and surfers.

Wimber credits C. Peter Wagner as having “coined the term ‘third wave’ to describe this group.”⁹⁰ In order to catch this third wave of the Spirit, Wimber instructs:

The Third Wave emphasizes the universal priesthood of all Christians. The only requirements to ride that wave are a hunger for God and a humility to receive Him on His terms. Your power encounter is only as far away as this prayer: “Holy Spirit, I open my heart, my innermost being to you. I turn from my sin and self-sufficiency and ask that you fill me with your love, power, and gifts. Come, Holy Spirit.”⁹¹

Although CCCM was affiliated with the original Vineyard church, nevertheless, it too separated from the Vineyard movement. Wimber’s desire and decision to become a denomination marks the point of departure between the two and subsequently distanced the Vineyard from Calvary Chapel. Unfortunately, the emphasis on experiencing the Holy Spirit came at the expense of forfeiting the central teaching and authority of the Word of God. That led to a parting of the ways—the Vineyard went from a CCCM affiliated church to become a self-proclaimed denomination, as Fromm states:

About 40 Calvary Chapel outreach pastors joined Wimber in the foundation of the Vineyard denomination, which was ultimately promoted as a “Third Wave” of the Holy Spirit...Kenn Gulliksen, Tom Stipe, Mark Foreman, and several other pastors who had ventured to follow Wimber into the “power paradigm” eventually returned back to a text-centered model based upon the wisdom doxology as practiced by Calvary Chapel. As Foreman says simply, “Signs and wonders follow.”⁹²

⁸⁹ Miller, *Reinventing American Protestantism*, 19.

⁹⁰ John Wimber and Kevin Springer, *Power Evangelism* (Grand Rapids, MI: Chosen Books, 2014), 171.

⁹¹ Wimber and Springer, *Power Evangelism*, 175.

⁹² Fromm, “Textual Communities,” 282–83.

Foreman's "signs and wonders" is a significant reference that acknowledges Wimber's point of emphasis that runs counter to the biblical pattern of ministry as shown in Acts 8 and 9 where the "preaching of the word" (Acts 8:4–5) precedes miracles (Acts 8:6–7), leading to joy (Acts 8:8) as an example of the biblical pattern informing the orthopraxy of CCCM's pattern of ministry.

This seemingly minor detail was a major point of departure. Such was the emphasis and meticulous attention to the details of the text and its inherent authority that regulated the working of the Spirit through the church according to Pastor Smith's practice. Having become independent some twenty years earlier, Smith intentionally positioned CCCM's affiliated churches apart from Wimber's vision of a Vineyard denomination. Wimber's quest for a new denomination⁹³ contradicted Smith's decision to maintain independence from denominations.⁹⁴

In addition to the Word of God preceding the signs and wonders of God, another doctrinal difference resulted from the emphasis on differing views of eschatology. Wimber and most third-wave congregations often taught a derivative of George Ladd's *Kingdom Now!* "The blessings of the Lord's kingdom were available to the faithful at anytime through prayer worship in the Spirit."⁹⁵ Chuck Smith was a staunch premillennial dispensationalist, emphasizing an imminent expectation of the church's rapture to meet Christ in the air (see appendix E). The

⁹³ Hawkes, "A Critical Analysis of the Third and Fourth Wave of Pentecostalism." 117.

⁹⁴ Miller, *Reinventing American Protestantism*, 36. Asked about what is preventing a movement the size of Calvary from becoming a denomination, Smith emphatically answers, "Me," and then clarifies how a relationally based movement was ensured "by being fiercely independent and implanting this independence in them [the offspring churches]; by each of them incorporating independently; by not requiring reports; by keeping the affiliation [of churches] just a very loose affiliation." He states that there are no requirements, no calls, no letters from headquarters, unless there are major deviations from Calvary Chapel philosophy, at which point there might be a call from "Dad" to inquire what is going on. Calvary Chapel doctrine, if it can be called that, is simple. On many points there can be diversity of opinion so long as the centrality of scripture is maintained, along with such fundamental Christian beliefs as the deity of Christ and the resurrection of Jesus."

⁹⁵ Fromm, "Textual Communities," 284.

centrality of the inerrant Word of God led to Smith issuing a non-condemning position letter to Calvary Chapel affiliated pastors considering to “go Vineyard” with their churches. In part, Smith offered, “If you desire to emphasize the experience aspects of the work of the Holy Spirit, it would probably be well if you would seek an affiliation with Pentecostal Churches, Assemblies of God, Foursquare, or Church of God because they seem to have a more experience-oriented type of ministry.”⁹⁶

Thus, if the Vineyard denomination marks the origin of the third wave, then logically, Calvary Chapel could not be considered a part of this third-wave movement. Calvary Chapel as a movement stood with the Vineyard denomination in their devotion to Christ, but doxologically distinct in practice. Sociologists miss this fine distinction that divides the spiritual impulses of the second and third waves. Calvary Chapel and the Vineyard shared Gulliksen’s original desire for intimacy with Christ in a dynamic, loving, personal relationship made possible by Jesus’ redemptive work. Nevertheless, they amicably separated with Wimber on “differences of doctrine, style, worship, and most importantly authority that developed over time.”⁹⁷ Wimber and Wagner taught that its leaders, anointed with power and authority, are on par with the Apostles and the Prophets in Scripture. This theme of personal authority equivalent to Scripture is one that some leaders within the fourth wave uncritically implement into their present-day expressions of ministry and is a domain worthy of critical review and possible revision when examining the New Apostolic Reformation, et. al.

⁹⁶ Paul Smith, *New Evangelicalism: The New World Order* (Costa Mesa, CA: Calvary Publishing, 2011), 136.

⁹⁷ Fromm, “Textual Communities,” 284.

Fourth Wave in the Spin Cycle?

The fourth wave appears to be composed of at least two divergent strains, sometimes at odds with the other. One strain engages the academic community, securing and explicating its Pentecostal foundations. The second impulse pursues passionate worship and the manifestation of gifts of the Spirit for personal fulfillment and evangelism. An early 1991 announcement of a Fourth Wave awareness conference says:

The so-called Fourth Wave has spread through evangelical churches in North America and Britain. Organized by anthropology professor Karla Poewe, the conference will focus on several areas: Pentecostal/charismatic movements in different regions of the world...The ability of the movements to cross ethnic, racial, and class barriers; Their unique thought patterns and relationship to the postmodern world. Their impact on global moral reform and culture, from a non-western perspective; The dangers of excess and heresy.⁹⁸

The second strain of the fourth wave moves further in spiritual excesses, perhaps beyond the Holy Spirit—the radical middle—too radical for its founder.

Interestingly, Wimber disassociates The Vineyard denomination from the Toronto Vineyard church and the Catch the Fire movement on similar grounds as to those for which Smith distanced the Calvary Chapel movement from The Vineyard denomination. The Toronto Blessing became a marker for the fourth wave's more pronounced experiential emotionalism. After an inquiry into the Pentecostal body, primarily from a study of the mid-1990s Toronto Blessing and Catch the Fire movement, Michael Wilkinson opines on the human body as an experiential site for human-divine interactions:

Pentecostal worship is characterized by physicality and through the kinesthetic participation of bodies in motion. Rituals associated with spirits that are dualistic between the Holy Spirit and evil spirits also characterize Pentecostalism. Likewise, with healing, disease, and disability, there are variations among Pentecostals...and yet, these bodies can experience what humans long for...a body at ease which are all signs pointing to what

⁹⁸ Gordon Legge, "Fourth Wave Under Study: [Final Edition]," *Calgary Herald*, Mar 16, 1991, A14.

these Pentecostals hope for—the kingdom of God where the body finally finds peace, wholeness, union, and healing.⁹⁹

The dualism that Wilkinson describes would be anathema to Smith and Wimber. Indeed, Smith and Wimber (raised as a Quaker) would not endorse unclean spirits in their churches. As watchmen of their respective flocks, they would safeguard the spiritual activity to be exclusively consonant with the Holy Spirit. Thus, as Smith separated from Wimber and the third wave, Wimber separated from the fourth wave.

Fourth wave strains share historical precedents with the former three waves at the surface level, which sociologists and anthropologists observe, minus the spiritual insight. The born-again researcher aims wholistically—realizing that these experiences are spiritual, unseen, and there exists unclean spirits, yet only one Holy Spirit. The purely atomistic training of many Anthropological and Sociological researchers lacks the apparatus to discern among spirits (1 Cor. 12:10), and thus they equivocate the testimony and experiences of spiritually engaged or emotionally charged participants. In the domain of Christian worship, not all spirits are equal. The Bible acknowledges unclean spirits are at work in this world¹⁰⁰ as well as one, and only one, Holy Spirit.

The Wilkinson quote above uses the term *wholeness* in a context that he describes as human-divine, yet this variant Pentecostal experience is not Holy and more accurately set forth as natural-supernatural. The word *supernatural* is a misnomer and creates a bifurcation of the wholeness found in Christian worship. It is not ironic that this particular use of the term

⁹⁹ Michael Wilkinson and Peter Althouse, eds., “Pentecostalism, the Body, and Embodiment,” in “Annual Review of the Sociology of Religion” *Pneuma* 8 (2017): 33.

¹⁰⁰ 1 Samuel 16:14–16, 23; Zechariah 13:2; Matthew 12:43; Mark 1:23, 26; 3:30; 5:2, 8; 7:25; Luke 4:33; 8:29; 9:42; 11:24 and many other passages acknowledge a spiritual world at work within the material world.

supernatural forms a basis for an aberrant part of the apparatus of spiritual discernment within the wholistic worldview since it drives a wedge between the temporal and eternal (2 Cor. 4:18).

A scriptural understanding and biblical worldview lens are necessary to understand Christian spiritual experience and to discriminate among spirits in the manner that retains the spiritual sensitivity that Chuck Smith as LP exemplified. Not all spiritual activity is Christian and God-honoring merely because it is spiritual. The Bible admits that there are deceiving spirits and that there exist extreme human emotional impulses that may appear as having a spiritual nature but are not holy. The two strains within the fourth wave are still unfolding in time before our eyes, and the historical relationship of LP and WL at CCCM provides a foundational, biblical understanding of spiritual authority within God's Kingdom.

Smith Transitions from First to Second Wave Ministry

Inerrancy and literal interpretation explain the biblical positions Chuck Smith held. At CCCM, one constant—the inerrancy of scripture, literally interpreted—was the basis for Smith's position on theological issues, e.g., speaking in tongues and a premillennial, dispensational eschatology, and the general manifestation of God's love by living in the Spirit. Another example is that because Jesus commanded, "Be ready" (Matt. 24:44; Luke 12:40), he taught the doctrine of imminency. Smith biblically advanced an authentic obedience to the faith in the Scriptures as a witness to his culture. He positioned CCCM to minister God's love and held loosely to the past, willing to release personal preference to hold to inerrant truth. To keep unity, he would leave room for the Gospel of Jesus to work subjectively in the lives of believers and not disparage any fruitful ministry. Thus, one branch of fruitful ministry would not be exalted above another.

Within his former denomination, at a weekly prayer meeting, Smith received a “word of knowledge” (1 Cor. 12:8): “The Lord said he was changing my name to ‘Shepherd’ because He was going to make me the shepherd of many flocks and the church would not be large enough to hold all the people who would be flocking to hear the Word of God.”¹⁰¹ This prophetic word is one of God’s spoken word gifts to guide Pastor Smith in the ministry.

With his mother’s passing, Smith was led by the Holy Spirit to become independent of the Foursquare denomination.¹⁰² Eventually, he planted an independent church: The Corona Christian Center, in Corona, California. Initially, Smith saw it as the beginning of the fulfillment of the second part of that prophetic word he had received. The first part of this prophecy was unfulfilled since this was only one church and not many flocks. By 1964–65 Smith no longer needed to be a bi-vocational pastor. This church he had planted in Corona materially provided for Smith and his family. Could he have asked himself the question he posed at his Bible Study years later, as Miller noted above, “God, what are you trying to tell me?”

During this pastorate in Corona and teaching a mid-week Bible class in Costa Mesa, several from Costa Mesa encouraged Smith to relocate there. In Corona, he ran into a slight leadership resistance to a simple change of form in worship. An elder, who also served occasionally as a song leader, insisted on keeping the chairs in rows while Pastor Smith wanted to arrange the chairs in a “circle for a Sunday night study. . . a more relational setting for the kind of gathering and the number of people attending.”¹⁰³ The congregation responded to the Lord in

¹⁰¹ Chuck Smith and Tal Brooke, *Harvest* (Old Tappan, NJ: Fleming H. Revell, 1987), 23.

¹⁰² Peretski, Jurgen, and Stacey, *What God Hath Wrought: Chuck Smith, The Father of the Jesus Movement*, Screen Savers Entertainment, LLC. 2012, 105 minutes, 51:47–52:10.

¹⁰³ Fromm, “Textual Communities,” 152.

new ways. Smith sensed that changing the chairs that night was of the LORD for the good of His people. Smith explains:

So many of them were really touched and changed. However, the Board Members got together afterward for a special Board Meeting. They called me the next morning and wanted to know just what I thought I was doing, and they let me know that they didn't want me to do that again. At the time I thought, "Well, I thought this might be my life's Ministry. But it won't be. I'm not going to be under these kinds of restrictions I must be open to be led by the Spirit," So when we came to Calvary Chapel and established, the bylaws, we didn't create a Presbyterian form of government. It was more of an *Episkopos* form of government for Calvary Chapel. We believe that God's model is that the pastor is ruled by the Lord and aided by the Elders to discover the mind and will of Jesus Christ for His church. This in turn, is implemented by Assistant Pastors.¹⁰⁴

Smith's slight change on Sunday nights indicated that Smith wanted to minister in a more informal, relaxed way. This slight change was additional evidence that Smith aligned with the second wave of charismatic renewal, where the Holy Spirit had more freedom to minister among the people. The board's resistance to Pastor Smith's leadership in Corona was not present among the Costa Mesa congregation, who received his ideas, which confirmed the word of prophecy they had received before Smith's arrival.

Around this same time, the pre-existing independent church, Calvary Chapel, Costa Mesa, also received a prophecy that a pastor would visit and eventually accept the call to pastor this church. He will want to make changes to the building, especially the pulpit area. Finally, God would bless this pastor's ministry, and this church would have a worldwide impact.¹⁰⁵ Although Smith did not know about this prophecy, he noticed they were very excited after he accepted their invitation to teach as a guest. Smith seemed to confirm the prophetic word for the CCCM congregation when he began making suggestions to renovate the building that paralleled the details of the prophecy they had received. After that first Sunday morning, the congregation

¹⁰⁴ Smith, *Calvary Chapel Distinctives*, 26.

¹⁰⁵ Guzik, "Remembering Chuck Smith."

was excited to see what God might be doing with their little church. The congregation left it unknown to Pastor Smith, yet it seemed the Holy Spirit was using circumstances on both sides of the equation and stirring Smith's heart to take the struggling, independent church since the founding pastor Floyd Nelson was retiring.

Smith came to CCCM as an Assistant Pastor in December 1965, seeking a kind of liberty to lead this church as the Holy Spirit was leading him to lead others:

If after all my years of struggle in God's crucible, I had not learned the lesson of following God's desires instead of man's traditional ideas, and to offer Christ's love instead of respectability and conformity, I like the salt would have been unworthy of being cast upon the road to be trodden under foot, For I believe in God's eyes that I as a servant would have lost my "saltiness."¹⁰⁶

Smith preferred to forego stability and security to pursue authentically the LORD's leading him. He guided the worship service with the Bible, prayer, and hymnal. Kay, his wife, often accompanied Smith on piano. In June of 1966, they purchased an organ.¹⁰⁷

Smith called the numbers from the hymnal each Sunday morning and led congregational singing—a common practice of the first-wave Pentecostal church and many Sunday morning services of that era. Sometimes he would only sing a solo before teaching if someone else led that Sunday. "He immediately established the principle that no verse would be left out when the congregation would sing a hymn...as well as take the time to explain the meaning when introducing hymns unfamiliar to the congregation."¹⁰⁸ Songs were purposely selected for a synergistic effect. He was careful to distinguish between expositing on Sunday Nights and expounding, which he called the teaching work on Sunday morning. "These two methods,

¹⁰⁶ Smith and Brooke, *Harvest*, 33.

¹⁰⁷ Fromm, "Textual Communities," 150.

¹⁰⁸ Fromm, "Textual Communities," 154.

exposition and expounding, should go hand in hand: they are two sides of the same coin.”¹⁰⁹ Like the music, the teaching differed on Sunday mornings. A family new to town would find the CCCM Sunday morning service familiar to mid-twentieth-century mainline evangelical denominational expressions of worship.

The “Jesus Music” and The “Jesus Movement”

The “Jesus Music” and Movement that garnered the attention of researchers occurred Sunday night through Saturday night at Calvary Chapel. Literature abounds on the “Jesus Movement,”¹¹⁰ “Jesus Music,”¹¹¹ and artists such as Love Song¹¹² and Larry Norman¹¹³ in and apart from CCCM.¹¹⁴ These artists gave a formative musical voice to the collective identity of individuals redeemed by Christ who were born-again, spirit-filled, and launched a megachurch movement. Nevertheless, the Sunday morning service at CCCM remained three hymns accompanied by piano and organ with all verses sung, selected explicitly by Chuck Smith that morning to align the congregational singing with his Sunday morning message. This was the practice for the next twenty years (1965–85).

¹⁰⁹ Chuck Smith and Brian C. Nixon, *Line Upon Line: Resources for Expounding Upon God’s Truth* (Santa Ana, CA: Calvary Chapel Outreach Fellowship, 2007), 19.

¹¹⁰ Larry Eskridge, *God’s Forever Family: The Jesus People Movement in America* (Oxford Scholarship Online, 2013), doi: 10.1093/acprof:oso/9780195326451.001.0001.

¹¹¹ Swee Hong Lim and Lester Ruth, *Lovin’ on Jesus: A Concise History of Contemporary Worship* (Nashville, TN: Abingdon Press, 2017).

¹¹² Bob Kauffman, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008).

¹¹³ Randall Stephens, “A History of the Jesus People: An Interview with Larry Eskridge,” *Historically Speaking* 14, no. 4 (2013): 28–29. doi:10.1353/hsp.2013.0033.

¹¹⁴ Towns and Whaley, *Worship Through the Ages*, 299–302.

Pastor Chuck Smith initially led worship, singing, and teaching before the “Jesus Movement” and the “Jesus Music” originated and long after the movement routinized and reified into independent megachurches. Internationally known evangelist and megachurch pastor, Greg Laurie, and others who attended CCCM Sunday morning services agree they sang and learned many hymns even though they had been unchurched.¹¹⁵ Even after Smith hired a full-time WL from 1985 forward, the congregation still sang hymns out of the hymnal but freshened up with arrangements for early iterations of the now ubiquitous praise band. The weeknight pattern was the form that prevailed in the subsequent network of Calvary Chapel affiliates for Sunday mornings. However, CCCM was reticent to use Contemporary Christian Music on Sunday mornings.

Contemporary Christian Music gained traction to compete with other forms of sacred music.¹¹⁶ Somehow though, the Sunday morning service went through the “Jesus Movement” without worship wars and remained traditional. Dueck offers an explanation behind this reality that may prove helpful in stabilizing global movements and guiding textual communities away from constantly chasing after trends.¹¹⁷

¹¹⁵ Peretski and Peretski, *What God Hath Wrought*, 1:14:33–56.

¹¹⁶ Adam Perez, “Beyond the Guitar: The Keyboard as a Lens into the History of Contemporary Praise and Worship,” *The Hymn* 70, no. 2 (Spring, 2019): 18–26.

¹¹⁷ Jonathan Dueck, *Congregational Music, Conflict and Community* (New York, NY: Routledge, 2017), 170. <https://doi-org.ezproxy.liberty.edu/10.4324/9781315546247>. “Church music (and all music) is inescapably a negotiated social practice, but we need to consider it from the viewpoint of the individual taking part in this social practice to understand what is really happening in it.”

It is an aspect of research to identify problems and propose solutions. Challenges to the “Jesus Movement” are common to ministry in general: celebrification,¹¹⁸ pride,¹¹⁹ ego-centrism,¹²⁰ pastoral burnout, moral failings, pastoral training (or lack thereof), and a host of issues that contribute to ineffectiveness can be found in the literature. The in-tandem relationship between the LP and the WL in fruitful ministry remains underexplored, if not unexplored, except in trade journals and anecdotes. This researcher has yet to find scholarly research on the topic of the LP/WL tandem engaged in fruitful ministry.

Worship Leading After the “Jesus Movement”

A recent article, “Too Much Bono in the Church,”¹²¹ guides WLs to stop striving for a weekly mountain top experience in favor of a balanced approach to ministering to the full range of the worship *pathos*. Further, a woeful lack of biblical worldview is present among twenty-first-century Christians.¹²² Too often, WLs are selected for musical ability, not theological acumen or their personal walk with the LORD. By examining WLs involved in fruitful ministry

¹¹⁸ James E. White, *The Church in an Age of Crisis: 25 New Realities Facing Christianity* (Grand Rapids, MI: Baker, 2012), 124.

¹¹⁹ Terry D. Cooper, *Sin, Pride and Self-Acceptance: The Problem of Identity in Theology and Psychology* (Downers Grove, IL: IVP Academy, 2003),

¹²⁰ Stanley E. Patterson, “Up the Down Path: Power, Ambition, and Spiritual Leadership,” *Journal of Applied Christian Leadership* 7, no. 1 (2013): 1, <https://digitalcommons.andrews.edu/jacl/vol7/iss1/2>.

¹²¹ Aaron Niequist, “Too Much Bono in the Church?” *Liturgy* 32, no. 1 (2017), 42–45, doi: 10.1080/0458063X.2016.1229452.

¹²² George Barna, *American Worldview Inventory 2020–21: The Annual Report on the State of Worldview in the United States* (Glendale, AZ: Arizona Christian University Press, 2021), 12, 14. “Only 6 percent of U.S. adults possess a biblical worldview.” Page 12 and page 14 report only 19 percent of born-again Christians possess a biblical worldview. From this we have no basis to presume any particular twenty-first century WL ministers from a biblical worldview. The data would indicate as high as 4 out of 5 WLs do not have a fully matured biblical worldview.

over twenty to fifty years, patterns of interaction that prove stable emerge as they remain usable as instruments in the Master's hand in ministry.

Marriage Analogy and Reality

In many smaller, free churches across America in the mid-twentieth century, it was common to find the Pastor as LP and the Pastor's wife as accompanist anchoring the Sunday morning service. Thus, worship services were within the husband-and-wife relationship, operating in tandem. Although theoretically helpful, the marriage analogy is anecdotal and perhaps could be illustrative and could prove helpful to those who have the experience of a successful, biblical marriage. Unfortunately, many twenty-first-century WLs were raised in postmodern, single-parent homes and may have never witnessed this union of Holy Matrimony. Thus, the analogy is hollow, and the pattern of ministry is unclear. Concerning biblical marriage in the postmodern age, even the definition of marriage has been obscured to the point that marriage is not biblically defined, or worse, uncritically interpreted from culture. Using this analogy may prove harmful as a model to the twenty-first-century WL and to that portion of the body of Christ they serve.

As previously noted, Pastor Nelson and his wife Lois led worship in tandem as well as Pastor Chuck Smith led congregational singing, and his wife Kay was a pianist. Further, it appears that at least two WLs at CCCM were husband-and-wife teams. Marriage appears early in Genesis as the first human-to-human relationship God ordains in Scripture. The biblical precedent suggests a foundation broader in scope than the nuclear family. In this study, twenty-first-century tandems stand to benefit from the explicitly wedded ministry teams set forth as examples of the biblical models. Two worship-leading couples ministered as a WL collaborating with the LP.

Worship Leader as Developing Concept

The trade journals regularly acknowledge the LP as the primary WL. There, they advise the WL must ultimately defer to the LP as he is the one who biblically has “the rule over you” (Heb. 13:17). He gives an account to God for the state of the flock of God. Some thought exists that both LP and WL are pastors equally responsible and complementary, yet the LP is singly accountable to God.¹²³ It is asserted, but not substantiated, that the WL should be fiercely loyal to the LP, presumably for job security and not for unity in the body of Christ. “As a worship leader, the relationship with your Senior Pastor is the most important professional relationship you have. You should guard it with all your heart. You should protect it with all your strength.”¹²⁴ Reciprocally from the LP to the WL, “As a pastor... You might have simple or complex spheres of authority. You might stand shoulder to shoulder as a pastor with a worship pastor, or the worship pastor might answer to you. Whatever your situation, the relationship is critical.”¹²⁵ Unity in purpose is essential. Nevertheless, the points of unification remain un-explicated.

Personal preferences are not scholarly research, and research is absent for the lived experiences of worship leading fruitful ministry. At this time, nothing exploring the relationship of the tandem co-laboring in fruitful ministry is extant. There is anecdotal evidence and hypothesizing by various WLs and LPs in books and trade journals stating personal preferences

¹²³ Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013), 59.

¹²⁴ Brian Wahl, “Your Most Important Relationship as a Worship Leader,” *Worship Tutorials*, 2019, https://worshiptutorials.com/blog/your-most-important-relationship-as-a-worship_leader.

¹²⁵ Chuck Fromm, “The Critical Relationship Between Pastor and Worship Leader” *Worship Leader Magazine*, March 4, 2020, <https://www.sermoncentral.com/pastors-preaching-articles/chuck-fromm-the-critical-relationship-between-pastor-and-worship-leader-727>.

and reflecting on their relationships, defining boundaries of the relationship, likening the relationship to a marriage, or common sense psychologizing practical usefulness.

There are discrepancies in the emerging office of WL. The academic community needs to build consensus from data for the ecclesiastical role. Note the variance in the usage of the term *worship leader* in the following quotes. “If you were born after 1980, you probably don’t remember when the term *worship leader* didn’t exist. But that designation really didn’t emerge until the early 1970s.”¹²⁶ Contrast that comment with another author referring to the dawning of the MTV era of the early to mid-1980s: “I don’t even think “worship leader” was even a category back then.”¹²⁷ He continues, “This 1980s forerunner of the worship leader ‘Hand Wavey Guy.’ I mean no disrespect with this title...You probably had him waving those hands at you when you were growing up too...”¹²⁸ These writers disagree regarding when the term arrives in the church lexicon, while both agree that there is an objective role. The first suggests an objective role by using designation, and the second humorously bordering on disrespect (as he acknowledges) nonetheless serves academia by noting a category—suggesting an objective role.

This researcher’s personal experience is that in 1987 the term was already in use at an independent Pentecostal church in Southern California, providing a parsonage to a husband-and-wife team who organized and led teams of musicians to lead the congregation in song. This singular observation evidences a specified and remunerated role. Although repetition of platitudes and anecdotes is only a starting point, these observations underscore the need to

¹²⁶ Bob Kauflin, *Worship Matters*, 51.

¹²⁷ Stephen Miller, *Worship Leaders: We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013), 12.

¹²⁸ Miller, *Worship Leaders*, 12.

convey a realistic ministry experience. This study aims to bring greater clarity to the ecclesiastical role.

Fortunately, Nelson Cowan writes authoritatively, “The term *worship leader*—designating a chief musician—circulated and arose organically in the late 1970s to early 1980s, especially among Pentecostals, as evident in the 1983 writings of Pentecostal author Judson Cornwall.”¹²⁹ By using chief musician, Cowan dignifies the role, biblically implementing the term that introduces fifty-five Psalms in the King James Version.¹³⁰ Chief Musician suggests something more than leading others in praise and worship around the campfire or a hootenanny. Dr. Vernon Whaley’s long quote assesses the twenty-first-century state of the role:

The role of worship leader has become clearly defined over these last four or five decades. The demand has never been greater for thoroughly equipped, trained personnel to assume the pulpit and join the ranks as worship pastors. In fact, a recent research initiative by Liberty University’s Center for Worship found that in 2018, there were no fewer than 5,650 job postings for a worship pastor. Most of these job postings are for full-time, trained, highly-skilled worship practitioners. The opportunities for worship leaders to serve the evangelical community encompass every church size and worship style imaginable—large, small, liturgical, free worship, charismatic, traditional, contemporary, multi-generational, multi-ethnic, praise, and worship, you name it.¹³¹

In this quote, Whaley shows that the office has progressed over a half-century, and the role requires extensive specialization. Thus, churches view this as a remunerated position, not limited to a particular branch of evangelical Christendom. Nonetheless, within this passage, he alternates the term *worship leader* with *worship pastor* and *worship practitioner*. One may presume this

¹²⁹ Nelson Cowan, “Lay-Prophet-Priest: The Not-So-Fledgling ‘Office’ of the Worship Leader,” *Liturgy* 32, no 1 (2017), 24–31. doi: 10.1080/0458063X.2016.1229443. Cowan refers to Judson Cornwall, *Let us Worship* (Gainesville, FL: Bridge-Logos, 1983), 154.

¹³⁰ Psalms 4:1; 5:1; 6:1; 8:1; 9:1; 11:1; 12:1; 13:1; 14:1; 18:1; 19:1; 20:1; 21:1; 22:1; 31:1; 36:1; 39:1; 40:1; 41:1; 42:1; 44:1; 45:1; 46:1; 47:1; 49:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 75:1; 76:1; 77:1; 80:1; 81:1; 84:1; 85:1; 88:1; 109:1; 139:1; 140:1.

¹³¹ Vernon M. Whaley, *Exalt His Name: Understanding Music and Worship, Book 2* (Calumet City, IL: Evangelical Training Association, 2019), 85.

term shifting is needed to accommodate the nuances of a wide variety of ecclesiastical settings. He does not attempt to date the term, but one reading may pin this to as early as 1968. As researchers studying worship leading as a field of inquiry, one may find an umbrella term, e.g., Worship Leader (with capitals) signifying a church office, even if there is no consensus on when the term worship leader came into the lexicon.

The New Testament leaves worship in the church open-ended. Ambiguity multiplies as the technology surrounding twenty-first-century worship advances so quickly—ever stretching the boundaries of the term to grope with the demands of the position. Technical specializing appears to be a significant reason LPs rely upon WLs. These situations highlight the necessity of identifying stable, biblical characteristics of what has worked in tandem that will prove helpful as it passes from one generation to the next (Ps. 145:4; Ecc. 1:4). An objective presentation will guide the future contextualization of a missional approach to twenty-first-century churches operating in a virtual and local space.

Finally, one commentary from practical ministry leadership ends with an insightful reminder: “Nevertheless, in a healthy church, our leadership always comes in second place to the leadership of the Holy Spirit working through everyone.”¹³² This third person is the Holy Spirit, the Spirit of Christ (Rom. 8:9) in the phenomenon. Chuck Smith remained convinced by the Scriptures and through prayer that Jesus is the head of His church, and He would build His church (Matt. 16:18). Leadership serves and stewards the body of Christ for the glory of God. With the working of the Holy Spirit and the Holy Scriptures as the final authority, Jesus Christ has graciously provided all that we need to build the Church in God’s way.

¹³² Karl Vaters, “Pastors And Worship Leaders: 3 Ways To Work Together And 2 Traps To Avoid,” *Christianity Today*, June 26, 2019, <https://www.christianitytoday.com/karl-vaters/2019/june/pastors-and-worship-leaders.html?paging=off>.

The Lead Pastor/Worship Leader Dynamic

Type in the search phrase “Pastor Worship Leader relationship” in a search engine and well-intentioned advice returns from worship leaders, pastors, bloggers, or other self-proclaimed experts with varying degrees of experience. A sincere desire to help solve a problem or salve a painful relationship in a problem/solution context is the prevalent theme. These often intone empathy followed by speculating and offering common-sense solutions with Bible references attached in support. The following extended quote typifies the tenor of this anecdotal literature:

The relationship between the senior Pastor and the worship leader is notorious for being frustrating and distrustful on both sides. Maybe it’s a control issue. Maybe it’s simply a clash in personalities—the type A driven leader vs. the laid back, go with the flow artist. Whatever the reason, perhaps unlike any other relationship on a church staff, this partnership seems to get tested over and over again. It makes sense. These two individuals are responsible each week to lead people into the presence of God, to worship Him, hear from His Word, and allow it to change our lives. Our enemy, the devil, will do whatever he can to prevent that. And stirring up relational breakdown between the two key voices in the church has proven to be a winning strategy.¹³³

DeSelm’s article is helpful in that it is balanced—equally offering solutions, positively stated, to both persons in the relationship. He advises committing to a shared vision, clarifying roles, building trust, and finally acting quickly and privately to resolve misunderstandings and disagreements—sound advice and perhaps even biblically-based advice.

While agreement on the point that relationships require time and testing to mature, his suggestion to blame the devil appears too simplistic and narrow, not taking into account at least the three sources that the Apostle John mentions, namely, “The lust of the flesh, the lust of the eyes and the pride of life” (1 John 2:16). DeSelm concludes that worship wars require calling a truce. Jesus commands his disciples to show love to one another as he has demonstrated his love as an attractive example worthy of emulation. Truce implies taking sides and division, which is

¹³³ Dave DeSelm, “5 Relational Keys for Senior Pastors and Worship Leaders,” *Dave Deselm Ministries, Inc.*, September 24, 2019, <https://www.davedeselmministries.org/blog/5-relational-keys-for-pastors-worship-leaders>.

forbidden among Christians by apostolic command (1 Cor. 1:10–17). Thus, ministering under a truce is not shown as a biblical pattern for fruitful ministry, although it may serve to work through a temporary snag.

Fromm seeks to transcend the worship wars, not calling a truce, by applying Scriptural principles from Jesus, offering peace as a basis for a biblical, principled context to maintain unity and promote peace in the body of Christ:

He (Jesus) mediated the presence of God. He led in praying and answering questions about prayer. He sang psalms, hymns, and spiritual songs to God and led/joined others in doing so in the midst of corporate meetings and intimate fellowship. He disciplined others by teaching, telling stories, sermonizing, living in close relationship among them, healing, evangelizing—all while demonstrating God’s power, justice, compassion, mercy, and above all, humility (i.e., foot washing as an act of worship). In addition to His example in scripture and our ongoing relationship with Him, Jesus left us with the Holy Spirit to not only reveal the heart of God *to* us but also to grow the heart of God *in* us. The Father, Son, and Holy Spirit are an ongoing demonstration of mutual love and teach us the power of relationship.¹³⁴

The ongoing relationship of mutual love found among Father, Son, and Holy Spirit is the model for the ministerial tandem to the body of Christ, where neither side unilaterally leads but all follow Jesus as an application of Jesus’ teaching in Mark 3:25: “If a house be divided against itself, that house cannot stand.” The biblical principle of peace goes toward maintaining the unity of the Spirit in the bond of peace (Eph. 4:3).

The in-tandem working relationship appears in a few recent books. Zac Hicks notes the changing role of the twenty-first-century tandem as essential. “The pastor/worship leader relationship many times makes or breaks an effective ministry.”¹³⁵ Hicks urges a worship leader to become a Worship Leader—to embrace the pastoral role, not only as a musician or an artist.

¹³⁴ Fromm, “The Critical Relationship.”

¹³⁵ Zac M. Hicks, *The Worship Pastor: A Call to Ministry for Worship Leaders and Teams* (Grand Rapids, MI: Zondervan, 2016), 19.

His use of capital letters intends to broaden the specialized, multifaceted Worship Leader role into a fuller understanding of the ecclesiastical role and not merely a performer or technician. This treatment of the subject is valuable preparation for the calling into ministry, yet it treats only the WL side of the tandem, and it does not intend to capture the lived experiences in fruitful ministry.

In a chapter entitled, “The Worship Leader and His Pastor,”¹³⁶ Andi Rozier reveals some of the relational dynamics of the WL/LP tandem and reoccurring themes of allegiance and serving the LP as the lead worshipper and the benefits of submission to the LP from his experience gained while serving with Pastor James MacDonald. Here, Rozier describes MacDonald as “a passionate worshipper of Jesus Christ and frequently reminds our congregation that he preaches to make us all better worshippers.”¹³⁷ In this tandem, the LP leverages the ability of the WL to conduct the worship service.

Rozier warns the WL of personal pride, fencing off territory, receiving criticism, and warns of the importance of building an authentic relationship with the LP. Another emphasis is to exemplify the true worship in the Sunday morning service to become a true worshipper at all times. This tandem is one where both see the purpose of the church glorifying God as an integral part of the Christian life. This viewpoint agrees with Scott Aniol’s conclusion that “God has tasked the New Testament church to help make disciple-worshippers through the proclamation of

¹³⁶ Andy Rozier, “The Worship Leader and His Pastor” in *Doxology and Theology: How the Gospel Forms the Worship Leader*, ed. Matt Boswell (Nashville, TN: Broadman and Holman, 2013), 141–52.

¹³⁷ Rozier, *Doxology and Theology*, 142.

the gospel and teaching his commandments.”¹³⁸ When tandem ministry is fruitful, that example enhances personal worship and congregational worship serves as public witness for evangelism..

Another dynamic LP/WL ministry tandem is that of C. J. Mahaney and Bob Kauffman. The concluding two chapters of Kauffman’s book, *Worship Matters*, advise each side of the LP/WL tandem and what each can do to maintain the tandem relationship’s unity. In a summary statement directed to the LP: “God intends your relationship with your worship leader to be one of joy, mutual respect, and fruitfulness. And with confidence in his Word, dependence on his Spirit, and reliance on the gospel, that’s exactly what it will be.”¹³⁹ The comment suggests a complementarity and gives insight into what the LP/WL tandem does for the local church. This research seeks to extend the missional aspects of the local church into global ministry.

These particular dynamic LP/WL tandems from the Reformed tradition are local, and although they are not in opposition to the global positioning Pentecostalism seeks, they remain locally focused. Discovering patterns of interaction that equip ministers to take the timeless truths of Scripture and effectively cast them into twenty-first-century networks is an anticipated aim of this study. Since the LP/WL tandem of Calvary Chapel already reiterates internationally, corroboration is sought from this movement to bolster current practice.

A novel approach highlighting the in-tandem ministry is a pair of reciprocating articles written by a LP¹⁴⁰ and a WL¹⁴¹ from the same church as a duet. Each gives the other one his

¹³⁸ Scott M. Aniol, “The Mission of Worship: A Critique of and Response to the Philosophy of Culture, Contextualization, and Worship of the North American Missional Church Movement” (PhD diss. Southwestern Baptist Theological Seminary, 2013), 253.

¹³⁹ Kauffman, *Worship Matters*, 258.

¹⁴⁰ J. D. Greear, “What Every Pastor Wishes His Worship Leader Knew,” J.D. Greear Ministries, August 7, 2017, <https://jdgreear.com/what-every-pastor-wishes-his-worship-leader-knew/>.

¹⁴¹ Chris Pappalardo and Mike Passaro, “What Every Worship Leader Wishes the Pastor Knew,” J.D. Greear Ministries, 2021, <https://jdgreear.com/every-worship-leader-wishes-pastor-knew/>.

perspective of an idealized ministry partner. This duet of articles is unique in that the other member gives what they value from an idealized ministry partner. This approach again suggests complementarity and broadens each one's perspective as each sees the shared aspects of ministry as the other one sees and opens an ongoing dialog. The two articles have twenty-six total suggestions hopefully offered, received, and implemented so "that pastors and worship leaders can cultivate healthy relationships all for the sake of loving and leading the local church."¹⁴²

Summary

This chapter asserts that Chuck Smith is a direct descendant of the first wave of Classic Pentecostalism coming of age with parallels to the second wave. Pastor Smith was born and dedicated *in utero* to Christ during the first wave within a Classic Pentecostal denomination to which he and his family were fervently committed. Smith graduated from the Foursquare denomination's Bible School with his wife, who he met at the college. He began as an itinerant evangelist from the Foursquare denomination with his brother on summer break from college.

As LP with his wife, they ministered within their denomination for seventeen years refining aspects of charismatic renewal characteristic of the second wave within a first wave denomination. His active ministry coincided with the genesis of the second wave, and his faith journey and Spirit-led impulses are typical of the second wave.

CCCM non-denominational intentionally distanced itself without animosity, from the Vineyard Movement due to its self-proclaimed beginning of a third wave and its desire to become denominational. This separation from third-wave Pentecostalism is a fine point of

¹⁴² Pappalardo and Passaro, "What Every Worship Leader Wishes the Pastor Knew," 2021.

distinction overlooked by many CCCM researchers.¹⁴³ One popular extension of the fourth wave is an uncritical acceptance of the third wave. The third and fourth waves may benefit from a critical review of the paradigmatic CCCM and its second wave tendencies while they retain their vibrancy and relevance going into the future. There is an abundance of opinions and a good faith effort to share what has worked and not worked among active LP and WL tandems today. Scholarly research, however, is lacking.

Chapter three details a method for obtaining qualitative data from the experiences of leading worship in a paradigmatic worship setting of more than twenty-five years that has been demonstrated as fruitful ministry in a biblical sense. By exploring this phenomenon from the perspectives of five worship leaders, the research aim is to search for the common ground and distinctiveness of worship leading in a fruitful ministry within a biblical framework.

¹⁴³ Christerson and Flory, *The Rise of Network Christianity*, 8.

Chapter 3: Methods

Introduction

Chapter 3 presents a hermeneutic phenomenological research method, design, and rationale—with the biblical worldview as its interpretive and descriptive lens. Details of the method are delineated—the role of the researcher, selection of participants, instrumentation, procedures, validity, reliability, and ethical concerns. Philosophical and theological considerations for this method in Christian Worship are discussed for future researchers in the field to produce reliable and consistent data that may be *meta-examined* across denominations and time. The function of reflective thought within the broader context of reflexive thought captures the essential lived experiences of these worship leaders engaged in fruitful ministry. The aim is to inform future researchers of the format and the mindset for replicating this study with other LP/WL tandems engaged in fruitful ministry within or without the Calvary Chapel movement.

Rationale and Design

This qualitative research has two intended outcomes. First, attending to being, the method must generate rich, in-depth experiences¹ from these WLs engaged in a historical movement that has a global impact today. The second outcome has two parts: (1) to distill the common, essential qualities of fruitful worship leading and (2) then convey those qualities across time. Thoughtful deliberation renders the phenomenological method most effective in capturing the participants' lived experiences. Then, given the context of Christian worship leading of born-again, Spirit-

¹ Katarzyna Peoples, *How to Write a Phenomenological Dissertation: A Step-by-Step Guide* (Thousand Oaks, CA: Sage Publications, 2021), 70.

filled believers, demands the biblical worldview as the hermeneutic interpretive lens to answer the research question: What are the lived experiences of worship leading in fruitful ministry as each worship leader led in tandem with Chuck Smith on Sunday Mornings at CCCM? By studying lived experiences to understand the phenomenon of worship leading in fruitful ministry, the research question necessitates the method. The final product is an explicated, saturated composite conception—a word picture—of the timeless qualities to serve WLs to maximize their fruitfulness in future settings.

Two twenty-first-century published works guide the content and format of this study. First is Charles E. Fromm’s dissertation from 2006, “Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement.” Fromm’s Case Study² of Pastor Chuck Smith and the Calvary Chapel movement provides essential contextual background to learn more about “a little-known or poorly understood situation.”³ Fromm’s familiarity with the founder, the movement, and his extensive experience in publishing all serve as starting points to answer the research question and advance research. The second helpful document is Katarzyna Peoples’ book, *How to Write a Phenomenological Dissertation: A Step-By-Step Guide*. This methodological guide, published in 2021, provides a skeleton for this work, and she suggests a brief comparison and contrast of this method with other qualitative methods.⁴

Since this study aims to ascertain a rich description and composite of worship leading in fruitful ministry, ethnography emerges as a potentially helpful method. An ethnography is

² Charles E. Fromm, “Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement” (PhD. diss., Fuller Theological Seminary, School of Intercultural Studies, 2006).

³ Paul D. Leedy and Jeanne Ellis Ormrod, with Laura Ruth Johnson, *Practical Research: Planning and Design*, 12th ed. (New York, NY: Pearson, 2019), 231.

⁴ Peoples, *Dissertation Guide*, 48.

impossible, however—the LP is deceased, some of the WLs are deceased or in other churches, and the COVID-19 pandemic at the time of this study prohibited fieldwork. Narrative Inquiry appears and remains a robust research method for this question as it is suitable for exploring rich, complex phenomena. Nevertheless, the lack of ancillary sources to create a narrative space “comprised of the concepts of interaction, continuity, and situation”⁵ are not yet available. Thus, Narrative Inquiry is not yet genuinely possible.

Yet, the very concepts and context that Narrative Inquiry relies upon are the products of this study. Thus, this study could be helpful in future qualitative studies. The surprising realization that Phenomenology reveals the necessary components for Narrative Inquiry gives practical force for this study to serve the research community. The discovery that interaction, continuity, and situation are not all present as a composite determines the method. The research question, answered with the Phenomenological method, has become a prerequisite for Narrative Inquiry. As an early offering in this underexplored area of worship leading within the context of fruitful ministry, it is essential to “define what is important—that is, *what needs to be studied* [emphasis original].”⁶

Forging a Phenomenological Method for Christian Worship

Phenomenology studies require a philosophical background. Christian Worship studies require theological background. A biblical worldview is necessary to apprehend the nuances of people leading other people in the shared experience of worshipping the true and living God. Three philosophers with an understanding of Christianity to various extents contribute to this

⁵ Leedy, Ormond, and Johnson, *Practical Research*, 235.

⁶ Leedy, Ormond, and Johnson, *Practical Research*, 228.

method: G.W.F. Hegel,⁷ Martin Heidegger,⁸ and Francis A. Schaeffer.⁹ A discussion of their work lies outside the scope of this work. Nevertheless, it is necessary to delineate the origins of phenomenological thought and its consonance with the Enlightenment originating with Hegel (the foundation of the method), through Heidegger (the refinement of the methodology), to Schaeffer (the interpretive lens).

A lens through which one views the world—one's worldview—is necessary. The starting point for entering this work is the lens from a traditional, theistic, biblical worldview based upon the inerrancy of Scripture. The Bible is one of God's graces to humanity that provides the *wholistic* starting point—a metaphysical and physical foundation—and the path that one treads. Indeed, "Through thy precepts I get understanding: therefore, I hate every false way. Thy word is a lamp unto my feet, and a light unto my path" (Pss. 119:104–105, Authorized Version).

Georg Wilhelm Friedrich Hegel (1770–1831)

Of Hegel's phenomenology it has been observed, "That *it could be* compatible with Christianity had he framed his process with the Trinitarian God as his Absolute and all human

⁷ Norman J. Geisler, *Systematic Theology [In One Volume]* (Minneapolis, MN: Bethany House, 2011), 242. Geisler points out that the dialectical Thesis, Antithesis, Synthesis (TAS) conception did not originate with Hegel. "The legend is based on Johann Gottlieb Fichte's (1762–1814) misinterpretation of Hegel and spread widely by Karl Marx's use of it in his dialectical materialism."

⁸ John Quay, "Learning Phenomenology with Heidegger: Experiencing the Phenomenological 'Starting Point' as the Beginning of Phenomenological Research." *Educational Philosophy and Theory* 48, no. 5 (2016): 494. DOI: 10.1080/00131857.2015.1035632. "So, the phenomenological moves—reduction, construction and destruction—are not separate from each other as if steps in a method or process. Being underway with phenomenology involves all three at once, experientially. The starting point of phenomenology is also the way of phenomenology; we never leave it."

⁹ Francis A. Schaeffer, *Francis Schaeffer Trilogy: The God Who Is There: Escape from Reason: He Is There, and He Is Not Silent* (Westchester, IL: Crossway Books, 1990), 324–25. "Christianity's presupposition begins with a God who is there, who is the infinite-personal God, who has made man in His image...There has always been communication, before the creation of all else, in the Trinity."

actions (including history) guided by the parameters of Scripture [emphasis original].”¹⁰ As Hegel proposed phenomenology, however, without modification, it is incompatible with the biblical worldview:

For Hegel, we must face up to the fact that there is only one possible source of all the order we find in nature, and that is us. And...if we must admit that we order reality, then we must also go on to admit that we cannot order it as individual consciousnesses, but only as participating in absolute consciousness. If that is the only way to explain the order of nature, if all other attempts fail, then we must accept the Absolute.¹¹

Hegel’s Absolute Spirit resembles the theistic conception of God as biblically presented and historically received, but as he unfolds his conception of Absolute Spirit, he defaults to a romanticist pantheism—God, immanent in creation but not transcendent from creation. Hegel further elevates humanity as the finite expression of the Universe’s Central Figure, setting a foundation for humanism. Reason reveals that this view is incompatible with the traditional, theistic, and biblical view of Christianity. God is both transcendent and immanent—the supreme Being who alone is worthy of worship (Phil. 2:9–11) and reverence (Rev. 4:11).

A generous framing of Hegel’s position is that the incarnate Christ, where God appears in a particular man at a particular time, is the intersection of the infinite with the finite and represents Christianity as the highest religion and the greatest manifestation of the Absolute to date.¹² Hegel turns pantheistic as he transgresses the Creator/creation distinction. His view that the real is rational and the rational is real imparts “a process model that sees an organic

¹⁰ Franklin E. Payne, “Does Hegel’s Philosophy Fall within the Bounds of Orthodox Christianity?” Covenant Enterprises, 2008, http://biblicalphilosophy.org/God/Hegel_Orthodox_Christianity.asp.

¹¹ Philip J. Kain, “The Structure and Method of Hegel’s Phenomenology,” *Clio* 27, no. 4 (Summer, 1998): 613–14, <https://www.proquest.com/docview/221565983/fulltextPDF/E18917DE8C204019PQ>.

¹² Geisler, *Systematic Theology*, 243. “But unlike Kant, Hegel believed that both the content and form of all knowledge was transcendently necessary to posit as a condition for knowing. Hence, he argued that partial (relative) knowledge is impossible because it presupposes knowledge of the whole (the absolute).”

interrelatedness of everything within the all-inclusive One”¹³ that is helpful only in observations of worship but misrepresents the Deity that Christians worship. J.M. Fritzman relates:

Hegel considers himself an orthodox Lutheran, he seems much closer to certain forms of mysticism. In any case, we can say perhaps with some inexactitude that Hegel really believes in only one person of the Christian Trinity, the Holy Spirit, and that he thinks that the Holy Spirit exists solely within the world. The consequences of this are quite radical. God can see things only by looking at them through someone’s eyes. More shocking, perhaps, God can think only through human thoughts. Indeed, God is not unchanging.¹⁴

Hegel gave the world a rational foundation for a scientific method of phenomenology, a process for knowing and becoming in the world. His philosophy, however, falls short of that which corresponds with a biblical worldview, which communicates God as both immanent and transcendent in His created world, and God as complete in aseity and necessity in His uncaused being.¹⁵ Hegel’s interest in the Absolute “diminishes the God of the Bible, and elevates man at the same time.”¹⁶ The general flow of enlightenment thought elevates reason and philosophy over faith and sets the groundwork for the negation of the traditional theism of the Christian tradition leading to the replacement of theology with philosophy. Hegel’s limited inclusion here is merely to show that empiricism and rationalism have acknowledged the possibility of a place of existence outside the material world.

¹³ Arthur F. Holmes, “A History of Philosophy: Lecture 57, Hegel,” Wheaton College, uploaded May 14, 2015, YouTube video, 5:15–25, <https://www.youtube.com/watch?v=ARarjQYOhA4>.

¹⁴ J.M. Fritzman, *Hegel* (Cambridge: Polity Press, 2014), 38, ProQuest Ebook Central.

¹⁵ Geisler, *Systematic Theology*, 435.

¹⁶ R. Mark Musser, *Nazi Ecology: The Oak Sacrifice of the Judeo-Christian Worldview in the Holocaust* (www.rmarkmusser.com: Mark Musser Ministries, 2018), 429.

Martin Heidegger (1889–1976) & Francis Schaeffer (1912–1984)

This phenomenology advances a restricted hybrid of Martin Heidegger's¹⁷ refinement of Hegel's phenomenology as a tool to observe the material world. This has been augmented by Schaeffer's biblical worldview as a resolving lens to develop a *wholistic* epistemological framework for hermeneutic phenomenology. Heidegger encourages researchers to acknowledge and reveal their biases which become a lens for viewing the world as inescapable. His model employs the hermeneutic circle¹⁸ as a revisionary process to increase conceptual understanding. The Christian engaged in worship acknowledges the central role of faith as essential to worship. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Heidegger mentions at least three kinds of truth—one of which is propositional truth. However, as one Christian commentator suggests, "Faith was meant to be expressed by loving God with our whole being, and must not be reduced to an Enlightenment rationalist

¹⁷ Michael Wheeler, "Martin Heidegger" Stanford University of Philosophy, October 12, 2011, https://plato.stanford.edu/entries/heidegger_. "According to Heidegger, propositional truth as correspondence is made possible by a more fundamental phenomenon that he dubs 'original truth.' Heidegger's key thought here is that before (in a conceptual sense of 'before') there can be any question of correspondence between propositions and states of affairs, there needs to be in place a field of intelligibility (Reality, a world), a sense-making structure within which entities may be found. Unconcealing is the Dasein-involving process that establishes this prior field of intelligibility. This is the domain of original truth—what we might call *truth as revealing* or *truth as unconcealing*. Original truth cannot be reduced to propositional truth as correspondence, because the former is an a priori, transcendental condition for the latter. Of course, since Dasein is the source of intelligibility, truth as unconcealing is possible only because there is Dasein, which means that without Dasein there would be no truth—including propositional truth as correspondence."

¹⁸ Peoples, *Dissertation Guide*, 32–33. "The hermeneutic circle is a description of the process of understanding. It is not a technique that you use...As I am interpreting something I have a pre-understanding of the phenomenon, and as I get new information, there is a revision of that understanding. As a researcher, I grasp the whole text in individual parts and also the whole again and again in a circle until there is a full understanding of the phenomenon...how the whole has an impact on the parts and how the parts have an impact on the whole."

proposition.”¹⁹ Francis Schaeffer employs what he called the Epistemological Necessity when analyzing propositions.²⁰ Relying on the correspondence theory of the truth, the collected data “is exactly what we should expect. Because we have a reasonable God who made them (knower and object) in the first place, there is reasonable correlation between subject and object.”²¹

Skepticism inherent in enlightenment thought entails a neglect of faith and, in effect, repel Hegel and Heidegger from the metaphysical spaces that both acknowledge and actually compose the domain of Christian Worship. A biblical worldview then is warranted to explore the events of the phenomenon in the metaphysical space that both acknowledge. However, they are unwilling to engage with the domain of Christian worship. The Being who spoke the material and immaterial world into existence exists in that world (and beyond it) is in fact the object of Christian worship. Hegel and Heidegger engage the domain of Christian worship open only to empiricism, ignoring the arguably more necessary components that lay beneath the surface.

The worship relationship between God and humanity exists in a *whole* world, not merely the empirical world. Christian worship demands a wider scope. “God commands us to passionately and utterly and wholeheartedly *love* Him [emphasis original].”²²

Correspondence in truth is the idea that the truth of a proposition is related to how well the statement corresponds to what it describes. Correspondence also applies to pre-conceptions of the Christ-follower, which are the fore-conceptions Heidegger discusses, and these fore-

¹⁹ Eric Metaxas, *Letter to the American Church* (Washington, D.C.: Salem Books, 2022), 68.

²⁰ Schaeffer, *Trilogy*, 334. “The Bible teaches in two different ways: first, it teaches certain things in didactic statements...Second, the Bible teaches by showing how God works in the world that He Himself made... When I read the Bible, I find the infinite-personal God Himself works in history and the cosmos.”

²¹ Schaeffer, *Trilogy*, 327.

²² Metaxas, *Letter*, 69. Jesus refers to the Great command in the law of Moses (Matt. 22:37).

conceptions become propositions. Stated in other terms, Schaeffer emphasizes, “The fact is that if we are going to live in this world at all, we must live in it acting on a correlation of ourselves and the thing that is there, even if we have a philosophy that says there is no correlation...all men act as though there is a correlation between the external and the internal world, even if they have no basis for that correlation.”²³ Schaeffer notes that the Holy Spirit works through a whole world to reveal God to humanity. Traditional Theism holds that God speaks generally through His creation and especially through Scripture giving humanity a more complete revelation.

Two kinds of truth are at work in this study—correspondence and coherence. The correspondence truth applies to the participants’ actual experiences, while the coherence theory of truth unites the themes among the participants. Correspondence addresses the closeness of subject-object correspondence.. In collecting the data, reliance is on the correspondence theory of truth. Coherence addresses how tightly the collected corresponding data from multiple experiences hold together. Coherence in a *whole* world is biblically referred to in Christian worship in Colossians 1:15–18, speaking of Jesus Christ:

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Curating the data relies upon the data to cohere in a qualitatively dense, saturated description of the phenomenon. Forming the composite, transferrable experiences of the participants relies on the coherence theory of the truth. They are complementary.

²³ Schaeffer, *Trilogy*, 328.

The Biblical Worldview

The biblical worldview gives access to a third source of truth: “the fact of complete and absolute truth, or ‘true truth’ as Francis Schaeffer calls it.”²⁴ Since Christian worship engages in an activity that brings glory to God, which is arguably God’s greatest purpose (Isa. 42:8), it is not unreasonable to expect the Almighty to take interest and assist. Even though we may not thoroughly and exhaustively comprehend all that God provides, it is plausible that He permits our apprehension of His truth from lived experiences when biblically framed. The participants have a biblical worldview and all wish to share what they have experienced, upholding the biblical pattern set forth in Psalm 145.²⁵ The biblical worldview provides a basis for understanding experiences and propositions that give a reasonable correlation due to God’s grace without attaining comprehension.

Since apprehension is the case, complete comprehension is not expected. The finite mind of human beings does not exhaustively comprehend the infinite mind of God. Nonetheless, hope is there for apprehension. Since the domain of the study is Christian worship and reconciling a method of study compatible with a biblical worldview that honors God and the created order, imperfect, fallible humans, redeemed and empowered by the truth God provides may lead to greater comprehensibility than is possible apart from a biblical worldview. The Christian has hope, graced with access to the Holy Scriptures and the Holy Spirit, as existential, reliable guides toward triangulating an accurate view of things as they are from the Creator’s perspective, not one’s subjective imaginings. Although the finite mind of human beings cannot fully apprehend

²⁴ Chuck Smith and Brian Nixon, *Line Upon Line: Resources Expounding Upon God’s Word* (Santa Ana, CA: CCOF, 2007), 10.

²⁵ Psalm 145 is referred to as David’s Psalm of Praise. Verses 3 and 4 commend, “Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts.”

the things of the Infinite God, access to accurate, though not exhaustive knowledge, is an aspired possibility.

The resulting disposition for the academically honest is meekness and humility, not relativism expressed as subjective truth. There is an objective truth, yet it is understood only in part. The biblical worldview provides the researcher and participants with a wide lexicon extending beyond the commonalities that exist among Calvary Chapel,²⁶ southern California culture, Evangelical, Christian, and Pentecostalism's shared experiences. There is a common unity that Jesus died to create among the redeemed (Eph. 4:3), and consequent baptism into the body of Christ (1 Cor. 12:13) permits a conveyance and transference of worship experiences.

The hermeneutic phenomenological method with a biblical worldview lens then is a suitable *wholistic* (the *w* matters), not merely a holistic method. Holistic looks at complete systems but is narrowly focused on a worldview of a closed system functioning within a purely material world. This system's approach is useful when designing and producing technology, for example, a cell phone. On the other hand, spiritual and material dimensions exist in an open system, where God is Creator and enters into His creation—the Christian experience. *Wholism* is the fuller sense that the biblical worldview apprehends. Thus, a basis for our being in both dimensions as one world—the *whole* world—is possible. This view is merely a theoretical possibility with Hegel and Heidegger but affirmed with Schaeffer's lens of the biblical worldview this possibility becomes a realistic pursuit.

This hermeneutic lens acknowledges the situation contained in Jesus' teaching to the woman at the well: "But the hour cometh, and now is, when the true worshippers shall worship

²⁶ Randall Balmer, *Mine Eyes Have Seen the Glory :A Journey into the Evangelical Subculture in America* (New York, NY: Oxford University Press, 2000). 12–30, ProQuest Ebook Central. Chapter one is on CCCM, titled "California Kickback" and gives the idea that Calvary Chapel is unique within this subculture.

the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23–24). The method, at minimum, does not disallow the possibility of the *wholistic* world. Hegel and Heidegger permit the possibility, yet subsequently focus on the materialistic. The biblical worldview presupposes a more comprehensive lens to view and interpret spiritual and material phenomena within a consistent, rational worldview that is *wholistic*.

Experiences

The worldview forged by the born-again believer is that the Bible as the Word of God is both inerrant and a stable foundation for apprehending the Christian experience. The biblical worldview is essential for a fuller understanding of Christian worship experiences. The method and Christian worship place great emphasis on experience. The Bible and the Holy Spirit ground that experience. Roy Zuck asserts that the Bible, being a composition of books having a divine origin and the Word of God, is inerrant and is “without error in their original writings.”²⁷ The worldview that derives from biblical inerrancy recognizes the “book is both human and divine, we seek to interpret it as we would any other book while at the same time affirming its uniqueness as a book of divine truth from the hand of God.”²⁸ In his ministry, Chuck Smith taught, “We discover truth by what God has revealed to us through His Word and the testimony of the Holy Spirit, as well as observed facts of God’s created order. Therefore, truth is knowable

²⁷ Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs, CO: David C. Cook, 1991), 11. Zuck describes the Bible as authoritative, has unity, and a mysteriousness in its doctrine. It contains prophecy which evidences supernatural origin, miracles that seemingly contradict the purely physical world, and doctrines that go beyond the rational capabilities of human thought.

²⁸ Zuck, *Bible Interpretation*, 75.

because God has revealed it to us.”²⁹ This common lexicon provides a communicative basis for the participants’ lived experiences and allows for the possibility of coherence for saturating common units of meaning.

Apart from the cosmological, teleological, ontological, and moral arguments for God, other lines of rational argument demonstrate God’s existence, e.g., to know by experience that God communicates with humankind. Wayne Grudem calls this experiential dimension “Humanity’s Inner Sense of God.”³⁰ Similarly, Henry Thiessen asserts that the existence of God is intuitive since the belief in God is universal across cultures, and the existence of God is necessary to explain the existence of contingent beings. The Bible provides no argumentation or proof of God’s existence, simply that men “wrote with certitude concerning the existence of God to readers who were likewise assured of his existence.”³¹ Job, in his suffering, states it plainly; “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me” (Job 19:25–27).

Thiessen further stipulates an argument from congruity: “The belief in God’s existence best explains the facts of our moral, mental and religious nature as well as the facts of the material universe; therefore, God exists.”³² Congruence applied in the natural world advances

²⁹ Smith and Nixon, *Line Upon Line*, 11.

³⁰ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 141.

³¹ Henry C. Thiessen, *Lectures in Systematic Theology*, rev. Vernon D. Doerksen, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1989), 26–27.

³² Thiessen, *Lectures*, 31. “To believe in a personal, self-sufficient, and self-revealing God is in harmony with our moral and mental nature; history and natural law have an explanation; and the universal belief in a supreme

science and operates on postulates, which explain and harmonize related facts that are assumed true. The principle of congruity³³ explains related facts in the natural world³⁴ when facts are acted upon as true. Congruity applies to the existence of God and humans functioning in the created world.

Stephen C. Meyer's explication in *The Return of the God Hypothesis: Three Scientific Discoveries That Reveal the Mind Behind the Universe* has re-established the rationality of traditional Judeo-Christian Theism.³⁵

Not only does Theism solve a lot of philosophical problems, but empirical evidence from the natural world points powerfully to the reality of a great mind behind the Universe. Our beautiful, expanding, and finely tuned Universe and the exquisite, integrated, and informationally complexity of living organisms bear witness to the *reality* of a transcendent intelligence—a personal God.³⁶

Reliable evidence emanating from God's words,³⁷ His works, and rational human thought reasonably establish the God of Theism. "Distinct from all other views of God since there can

being with its accompanying religious experiences can be accounted for...He is the incomprehensible (Job 11:7; Isa. 40:18; Rom. 11:33), yet knowable one (John 17:3; 1 John 5:20)."

³³ Swinburne University of Technology, "Cosmological Redshift," Swinburne University of Technology, 2021, <https://astronomy.swin.edu.au/cosmos/C/Cosmological+Redshift>. "The wavelength of the emitted radiation is lengthened due to the expansion of the Universe. Astronomers are able to determine how far away distant objects are by measuring this wavelength expansion." These distances are inferred by congruence.

³⁴ Thiessen, *Lectures*, 31. "The particles that make up an atom are not discoverable by direct observation; they are inferred from the effects they produce and the combinations they enter into."

³⁵ Stephen C. Meyer, *Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe* (New York, NY: HarperOne, 2021), 7. "The three key discoveries supporting Theism: (1) evidence from cosmology suggesting that the material universe had a beginning; (2) evidence from physics showing that *from the beginning* the universe had been 'finely tuned' to allow for the possibility of life; and (3) evidence from biology establishing that *since the beginning* large amounts of new functional genetic information have arisen in our biosphere to make new forms of life possible—implying as I have argued before, the activity of a designing intelligence."

³⁶ Meyer, *God Hypothesis*, 449.

³⁷ In just one example from the Book of Leviticus the phrase, "And the LORD spake unto Moses," occurs 33 times (Lev. 4:1; 5:14; 6:1; 6:8; 6:19; 6:24; 7:22; 7:28; 8:1; 11:1; 12:1; 13:1; 14:1; 14:33; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:16; 22:17; 22:26; 23:1; 23:9; 23:26; 23:33; 24:1; 24:13; 25:1; 27:1). God is literally telling Moses to speak God's words, many of these references are in the context of God instructing the worship of God.

only be one indivisible, infinite, necessary, absolutely perfect Uncaused Cause of everything else that exists...the viability of this precondition of evangelical theology is well supported by numerous lines of evidence.”³⁸ Thus, God’s worth is established with incomparable value and is inherently present in God since God’s existence is necessary, and humanity’s existence is contingent upon God. The material world (and all experience) literally depends upon God’s existence. “God is the infinite and perfect Spirit in whom all things have their source, support, and end.”³⁹

By analogy, in the same manner that science and technology build a body of knowledge and accomplishments in the material world, it is possible to reveal a lived experience of worship, which can be practiced, refined, and transmitted to others:

The Universe *does* have a God as its cause, and it *does* show evidence of purposeful design, and God *does* exist as a being greater than which nothing can be imagined, and God *has* given us a sense of right and wrong and a sense that his judgment is coming someday. The *actual facts* referred to in these proofs, therefore, *are true*, and in that sense, the proofs are valid, even though not all people are persuaded by them [emphasis original].⁴⁰

Each Sunday, leaders of worship (LPs and WLs) implement a practical Theology of Worship. A positive correlation is presumed between human understanding and God’s self-revelation. Jesus corrected the woman at the well: “Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (John 4:22) and instructs, “that they that worship him must worship him in spirit and in truth” (John 4:23). Theology has shown that God’s existence is necessarily true, and many aspects of God’s existence are knowable. In worship,

³⁸ Geisler *Systematic Theology*, 33.

³⁹ Augustus H. Strong, *Systematic Theology: A Compendium, Three Volumes in One*, vol. 1 (Old Tappan, NJ: Fleming H. Revell Company, 1970), 52.

⁴⁰ Grudem, *Systematic Theology*, 144.

contingent beings find themselves reasonably ascribing worth to God's state of necessary being—a contrast between finite and infinite that sets the foundation and basis of worship. God has created man after His image (Gen. 1:26; Ps. 17:15; Rom. 6:5; Phil. 2:7). God and humanity have, at minimum, the capacity to engage in some form of discourse. Since God is the source of everything and communication with God is possible, it is conceivable to enjoy communication with God.

Beginning with Moses and the recorded words of Job, the Bible predates the earliest Greek poets and Greek philosophy by at least 500 years, probably closer to 1000 years.⁴¹ The age of enlightenment is thousands of years after Moses wrote the creation narrative, “In the beginning, God created” (Gen. 1:1). The participants’ biblical worldview informs their worship experiences. The Bible predates philosophy and gives a description of fruitfulness in nature which can apply to ministry with reasonable assurance that practitioners of worship can saturate the concept of the essential characteristics of fruitful ministry.

Researcher's Role

Phenomenological research involves the researcher participating in the study, being immersed in the lived experiences of those interviewed, and becoming one of the participants. Peoples informs, “Phenomenological researchers also aim to reveal their lived experiences as they focus on named phenomena and how they have an impact on their experiences. In the end, they... aim to bring together the objective and subjective dimensions of experiences as lived.”⁴²

⁴¹ Arthur F. Holmes, “A History of Philosophy: 01 The Beginning of Greek History” Wheaton College, Uploaded April 2, 2015, YouTube video, 4:07–4:37, <https://www.youtube.com/watch?v=Yat0ZKduW18>. “The earlier Greek poets, dramatists, had the conviction that the cosmic order, which we observe in nature, is also a moral order. A notion of cosmic justice is something that surfaces among some of those early literary figures.”

⁴² Peoples, *Dissertation Guide*, 5.

The researcher's experiences as the primary participative agent in this study are needful for the reader's understanding. "In hermeneutic phenomenology, the understanding is that biases cannot be set aside or bracketed, and therefore, they need to be recognized and later revised as new information is discovered."⁴³ The following discussion makes the researcher's perspective plain as a service to the reader.

This researcher recalling his earliest memory is an exercise in the validity *Dasein*⁴⁴ of experience, reflection upon experience, and reflexive thinking—all necessary components of phenomenological research to capture and to immerse oneself in the experiences of others. The experience of the assassination of JFK occurred at a very early age that it is impressionistic—yet retains strength—not fading over time as many memories do. Although not quite fourteen months old, there was unmistakable, overwhelming sadness and despair which was, at that time, perceived and indescribably felt, yet impossible to explain. This memory is unlike all other memories available for reflection, nonetheless a profound sense of loss of hope hung in the air. What was witnessed by a pre-literate little white boy was the black women in the neighborhood being seen and heard wailing in the street, "The President is dead!" The emotion expressed in the words and activity seen went far beyond surface-level observation. The loss of life was compounded by what is now understood as a loss of hope, which multiplied the degree of despair and the depth of the impression it made on the boy. At that time, sights, sounds, and emotions were apprehended, but extended beyond comprehension. Historical perspective, life experience, and language now provide contextual elements and tools to process and make sense of the

⁴³ Peoples, *Dissertation Guide*, 35.

⁴⁴ Peoples, *Dissertation Guide*, 32. "There is no way to separate yourself from being in the world, and this state, this being in the world meaning *Dasein*, literally being there...each person is *Dasein*, in the circumstances of each one's own existence."

sadness in the air. This human ability to be there, in the world—*Dasein*—is the inseparable connection to the world's circumstances in which one lives, is unmistakable in this memorable experience.

Another experience impressed upon the researcher's memory—at three and four years old, at a Pentecostal church—was the congregational song services each Sunday morning, which highlights the ideas of Fore-Conception⁴⁵ and the Hermeneutic circle.⁴⁶ The pre-literate boy found himself “reading” the hymnal by copying reading behaviors and this experience was augmented through repetition. The process of becoming literate was inexplicable then, but the experiences repeated, and began to coalesce as the pre-literate boy became literate; the hymns and Spiritual songs, regularly sung, and the repeated tunes paired with the musical notation corresponding to the contours of the heard and sung music began to hang together in the mind. Simultaneously, the letters on the page slowly became recognizable as words, phrases, sentences, and thoughts. This revisionary learning experience of reading words and music within the shared experience of congregational worship was a safe environment to challenge what few and small fore-conceptions the pre-literate boy possessed. He became a reading member of a congregation. His fore-conception was not much more than that was what one did at church, and his having gained the ability to fully participate was a sure sign of growth and maturation.

The recounting of these researcher memories illustrates the phenomenological process of the hermeneutic circle sometimes associated with Thesis, Antithesis, Synthesis (TAS) of being, non-being, and becoming, in a dialectic working through a concept when perceived in linear

⁴⁵ Peoples, *Dissertation Guide*, 34. “...preconceived knowledge about a phenomenon.”

⁴⁶ Peoples, *Dissertation Guide*, 34. “...interpretation as revision, it is a description of the process of understanding and not a technique.”

terms. The negation was the initial positive state: “The boy is illiterate.” The opposition state, “The boy is literate,” is not fully realized at that point in time. The experience of repeatedly singing the church’s favorite songs while referring to the hymnbook was processed through producing increasing literacy—a synthesis: “The boy is becoming literate.” The boy was no longer what he once was (illiterate), but not yet what he would be (literate)—but becoming. This circular process of growing in understanding is central to the phenomenological method and illustrates the hermeneutic circle—more details can be found in the Instrumentation section.

Meanwhile, the letters comprising the words began to make sense as sounds and understanding the content. The worship context was pure congregational singing accompanied by only a pianist. The congregation’s witness in worship also provided a powerful testimony and created an enduring impression. Seeing a mixed congregation of all races and ages in one body singing with conviction the words of songs such as “Standing on The Promises,” “At The Cross,” and “This World Is Not My Home”⁴⁷ was impactful. These people were elders and were to be respected, and they were not going through the motions of worship; they were worshipping God with conviction. These experiences, now comprehensible within the phenomenological framework, were foundational and formative in the researcher’s love of music and fostered a growing relationship with Jesus. An eternally significant milestone was being born-again in 1970 in an independent Pentecostal church in Bloomington, California. The next day, a “great change”⁴⁸ came as this researcher witnessed his third-grade friends on the playground.

⁴⁷ Pentecostal Publishing House, *Pentecostal Praises: A Complete Church Hymnal—Shape Notes Only* (Hazelwood: Pentecostal Publishing House, 1956), Song Numbers 37, 261 and 1, respectively.

⁴⁸ Blind Gary Davis, “Great Change Since I Been Born,” by Traditional, on the album *Harlem Street Singer*, © 1960 Prestige Records, Inc./Bluesville 1015/Original Blues Classics, Producer: Kenneth S. Goldstein, Released 1992, uploaded September 16, 2018, YouTube video, 4:03, [//www.youtube.com/watch?v=gQslxFxrRBw](https://www.youtube.com/watch?v=gQslxFxrRBw).

His mother encouraged all her children to play an instrument, and her son began in third grade with the trombone, later the Baritone (Bass Clef), electric bass guitar, and then guitar. As an adult in 1988, upon returning to Christ with an adult commitment, this researcher played a red electric guitar in an interracial praise team at Azusa Tabernacle in Azusa, California. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). God had graciously prepared his servant, and now the servant was beginning to find the joy of serving in one’s calling, guided by the Scripture and the Spirit. This pattern of ministry continues even to this study.

Public school teaching permitted voluntary worship team ministry. Churches needed dedicated church musicians to serve on worship teams without pay. Teaching met material needs and provided evenings and weekends to pursue worship team service. This researcher did not serve with any of the study participants and only visited CCCM twice. This researcher first visited CCCM in the early 2000s when Chuck Smith was there. There was no face-to-face contact, however. The other instance was in 2015—after Smith’s passing.

This researcher served on the Calvary Chapel, Jurupa Valley worship team from 2000 to 2005 and Calvary Chapel in Northern Kentucky from 2005–2008. He attended worship leader conferences organized by Holland Davis and attended an electric guitar workshop conducted by John Wickham. These events represent the researcher’s first and primary contact with two of the participants in this study. On February 14, 2010, Davis planted a new Calvary Chapel in San Clemente, CA. It opened as Worship Life Calvary Chapel, and while on vacation celebrating his anniversary, the researcher and his spouse once visited this new church plant on its Grand Opening Day. Today it is known as Calvary Chapel, San Clemente.

As a part of the post-graduate course of studies, the researcher was tasked to interview other WLs, not of one's own church. Holland Davis graciously gave his time to talk about worship leading and church planting for that assignment and two others. Davis became a gatekeeper of sorts to the other WLs of CCCM. The participants recognize this project as a credible platform to tell their experiences and are glad to share their experiences.

Participants

The research question set the criteria for participation as, "What are the lived experiences of worship leading in fruitful ministry as each worship leader led in tandem with Chuck Smith on Sunday Mornings at CCCM?" Each participant must have led worship with Pastor Chuck Smith at CCCM, during Sunday morning services. Happily, Holland Davis met these criteria for participating in the study, and he told of other WLs. Davis reported that John Wickham was Smith's first WL after Smith himself.

The criteria eliminated many artists one might consider as potential participants who were part of the "Jesus Music"/"Jesus Movement". An initial fore-conception needing self-confrontation and revision was that the early "Jesus Music" bands, e.g., Love Song, Children of the Day, The Way, and Gentle Faith, did not serve on Sunday mornings. During the explosion of the "Jesus Movement," these groups served Mid-Week services and outreaches, not Sunday mornings. This fact ran counter to this researcher's fore-conceptions.

Pastor Chuck Smith was the WL beginning in late November–December 1965 and kept a traditional Sunday morning service; keyboards and three hymns from the hymnbook were purposefully linked to his Bible teaching each morning. Smith was both song leader and expositor until he divided the roles in 1985. Initial research led the researcher to discover that Smith chose Wickham to lead the singing—Smith provided the teaching. Wickham co-led with

his wife, Lisa. Wickham also related that the couple that followed them was Donathan and Kimberly Williams. An internet search has revealed his current service at another Calvary Chapel. Subsequent research prompted the researcher to contact Williams through his church website. Thus, the recruitment process was complete before determining a dissertation topic.

Five WLs at CCCM saturated the concept:

1. Chuck Smith (1927–2013), 1965–1985
2. John and Lisa Wickham, 1985–1996
3. Donathan and Kimberly⁴⁹ Williams, 1996–2000
4. Holland Davis, 2002–2004
5. Scott Cunningham, July 2000–2022

The issue of saturation, which can be challenging to determine, is possible with a small, focused research population of participants in which the information is dense and rich. This list does not suggest that this is an exhaustive list of every person who served with Smith on a Sunday morning, but these leaders served well over eighty percent of the time Pastor Smith served CCCM. This small group of participants again emphasizes the suitability of the phenomenological method. With a small population, a saturation of the lived experiences of worship leading in fruitful ministry as each worship leader led in tandem with Chuck Smith on Sunday Mornings at CCCM is a plausible reality.

Personal contact through acquaintances, emails, and phone calls accomplished participant recruitment for this study. One WL provided a virtual handshake or introduction to another potential participant in some instances. There was a general willingness on the part of the WLs to

⁴⁹ Kimberly Williams chose not to participate directly in this study. She did not return a consent form stating her intent. Donathan often mentioned her by name and made it clear that he talked with his wife Kimberly to corroborate many of his answers. She was knowingly off-camera present during all three interviews and though she was off-mic she could sometimes be overheard speaking with Donathan during the interviews. He was consulting with her or verifying information with her during all three interviews. She knew her husband was a participant. Thus, her indirect presence in this study is acknowledged to this degree.

share their personal experiences of leading worship at CCCM with future WLs and those WLs growing in their present-day ministries.

Instrumentation

The proceeding description of the interview process highlights essential elements of phenomenology. Interviewing captures the phenomenon of worship leading in fruitful ministry as the worship leader led in tandem with Chuck Smith on Sunday Mornings at CCCM. How these WLs have experienced it saturates the concept. This focus on how something is experienced informs the conveyance of the phenomenon and is essential to avoid indirect methods of investigation.⁵⁰ The primary instrument to gather the data is interviewing.

Additionally, a twenty-question survey (see appendix A) combined with other extant data to create a biographical sketch of the participants. This historical frame of reference is a point of initial reflexivity on the hermeneutic circle to assist in the reflexivity of the lived experiences as reported, which is the second point on the hermeneutic circle. Peoples describes a process of constant revision, where “understanding increases by moving from the understanding of parts to the understanding of the whole and back again to the parts, continually changing as new data are introduced.”⁵¹ Points of entry onto the circle are thus established.

Since the qualitative researcher using the phenomenological method is in the world they study, Rosanna Hertz asserts that reflexivity as a continuing mode of analysis “is ubiquitous. It permeates every aspect of the research process, challenging us to be more fully conscious of the

⁵⁰ Peoples, *Dissertation Guide*, 51.

⁵¹ Peoples, *Dissertation Guide*, 33.

ideology, culture, and politics of those we study and those whom we select as our audience.”⁵²

Further, Lumsden et al. delineate a distinction between reflexivity and reflection, both having a role in mentally traveling concepts around the hermeneutic circle:

Although social scientists now tend to agree on the importance of being reflexive, they do not share a coherent conception of what “being reflexive” means or how to practice reflexivity. The etymological root of the term reflexive means “to bend backwards upon oneself,” in contrast to reflection, which entails thinking about something after the event.⁵³

As state of the art, this research admits reflective thinking as a subset of reflexive thinking.

Reflexivity in the interviews creates the tangible products of the research, e.g., the interview transcriptions, the composite lived experiences across the participant WLs, and the reporting and discussion of the findings. These align with Susann Laverty’s “use of reflexivity, the construction of texts that are credible to the experience and that can be understood by insiders and outsiders, coherence of research conclusions that reflect the complexity of the situation, and lack of deception.”⁵⁴ For this research then, reflection is not synonymous with reflexivity.

Reflection involves the knowledge gained in retrospection of a previous event, as in the case of reflecting on the interview just after its conclusion or reflecting internally on one’s reflexive experiences in a journaling activity at the day’s end. Reflection contemplates the self’s actual experiences in the world. This perspective on reflective thought is equated with Hegel’s view of phenomenology as Krasnoff explains:

⁵² Rosanna Hertz, “Introduction: Ethics, Reflexivity and Voice,” *Qualitative Sociology* 19, no. 1 (1996): 3–9, DOI: <https://doi.org/10.1007/BF02393245>.

⁵³ Karen Lumsden, Jan Bradford, and Jackie Goode, *Reflexivity: Theory, Method, and Practice* (London: Routledge, 2019), 2.

⁵⁴ Susann M. Laverty, “Hermeneutic Phenomenology and Phenomenology: A Comparison of Historical and Methodological Considerations,” *International Journal of Qualitative Methods*, 2 no.3 (September 2003), 21–35, DOI: <https://doi.org/10.1177/160940690300200303>.

What Hegel is saying is that every subject is committed to a kind of retrospective self-understanding and that this commitment is in no sense optional. Assuming this is true, it then makes sense for Hegel to go on to argue that a truly rational identification of individuals with norms consists of both those individuals and those norms sharing not just any common history, but a particular common history, one in which both the individual and his or her culture became aware of their true nature as subjects: that is, as retrospective self-knowers. It is for this reason that Hegel begins to speak not just of the nature of subjectivity, but also of a kind of historical or collective subject, Spirit, that comes to full consciousness of itself over time. This does not mean that history or any community is somehow alive, despite what Hegel sometimes seems to say, but it does mean that Hegel believes we can say that individuals are really free only when they can authentically identify with collective norms, and that they can make this authentic identification only after a process of self-exploration that unfolds not just at the individual but also at the collective (i.e., the historical and cultural) level.⁵⁵

A shared worship experience requires retrospective self-knowers. Reflexivity of thought and reflection is inseparable from being in a community such as a worshiping congregation.

However, the Spirit actually exists as God and is far more than Hegel permits. Thus, to understand the interactions of Christian worship in the fullest sense the instruments employed for this study are the hermeneutic circle, reflexivity, reflection, and theoretical grounding that the Bible provides for the careful study of observations and experiences.

This researcher understands the term *reflection* to belong primarily to the participants as they recount their experiences—a process of self-confrontation and retrospection to refine the understanding of the phenomenon according to the Scripture, The Holy Spirit, and the observable world to generate the data of the phenomenon. The WLs are not the focus of the inquiry, yet their lived experiences reveal the phenomenon. The phenomenon of leading worship in fruitful ministry is the unit of analysis for the discussion. In sum, the reflections of all

⁵⁵ Larry Krasnoff, *Hegel's 'Phenomenology of Spirit': An Introduction* (Cambridge: Cambridge University Press, 2008), 60.

participants (including the researcher) as they reveal their relative experiences undergo reflexive thinking by the researcher, leading to an apprehension of the phenomena.

Where extant literature on participants exists, it is woven into the narrative. The extant literature varies from personal information on church websites to published recordings and writings. These artifacts provide supplemental data to inform the interviews. The data is collated, curated, or created by the researcher and corroborated by participants. The researcher also generates data through reflection and reflexivity in journaling and field notes. Extant data, published writings, recordings, surveys, biographical sketches, interviews, and feedback from interviews, along with researcher data, provide an array of findings. The composite experience is the outcome—the product—of the research and approaches what phenomenologists label the absolute knowledge in the transference of knowledge.

Procedures

The research seeks elements of these WLs' lived experiences collaborating in tandem with Chuck Smith in fruitful ministry on Sunday mornings. The focused attention on this complex phenomenon as experienced, informs Christian worship. The biblical worldview asserts that God's reason for creating humans in His own image is so that His glory is magnified by willing, autonomous beings who commune and enjoy fellowship in a personal relationship with God, characterized by His love. Worship of the true and living God is literally the human *raison d'être*.⁵⁶

⁵⁶ Psalm 16:5, "The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot." Psalm 73:26, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Psalms 119:57 "Thou art my portion, O LORD: I have said that I would keep thy words." Psalm 142:5, "I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living."

To proceed along the hermeneutic circle, the researcher requires two points of entry into the hermeneutic circle—parts and a whole. Each participant takes a written survey to establish baseline data. The survey serves as the parts of data as an entry point for the researcher to enter the hermeneutic circle. A biographical sketch forms the initial whole from extant data gathered for a second point on the hermeneutic circle. Feedback and check-ins clarify and verify any preliminary data that may aid researcher reflexivity. Thus, an individual hermeneutic circle emerges for each participant. With initial data points on a hermeneutic circle, the researcher reflexively generates ten questions for the first interview.

Each subsequent round of interviews is reflexively generated from the individual's data and begins to form a composite conception of the group's shared lived experiences. The aim is to uncover any common attributes, characteristics, and themes to saturate the phenomenon. Those that do not meet the criteria of worship leading in tandem with pastor Chuck Smith on Sunday services at CCCM are presumed to be non-existent due to the method of participant selection. Nonetheless, if the selection process reveals individuals who do not meet the criteria, they are thanked for their participation and dismissed from further study at the end of the survey round and are not interviewed.

Data Collection

The interviews are video recorded online and stored on a password-protected computer. A video recording backup is kept on a non-networked storage device secured in a location known only to the researcher. A second recording is produced and securely kept and stored in a separate location. Only the researcher conducts and transcribes the interviews. After each interview, the researcher programs time for immediate reflection and journaling. The aim is to exhaustively reflect on the whole experience to represent the researcher's lived experiences and

thoughts, attempting to retain a total immersion of the lived experiences of the participants strictly from the immediate impressions from the interview.

Researcher note-taking during the interview is eschewed and, at worst minimal, to keep the researcher fully reflexive and immersed in the whole, lived experience of interviewing to form a most vivid lived experience. Each interview is fifty to sixty minutes, and the time for reflection is at a 3:1 ratio of the researcher to participant time of the initial interview session. More time for immediate reflection is allowed when and where needed. The researcher invests much more time in reflexivity in journaling after the immediate interview session and across the interviews of the participants. Each participant is granted three interviews, generally moving from a mostly-structured interview (80–20%) to a semi-structured interview (50–50%) and ending with a mostly open-ended interview (20–80%).

The researcher produces an initial transcript of the video interview by inserting notes on body gestures, speech inflections, and patterns that may indicate non-verbal communication.⁵⁷ The first transcription with running time facilitates the review of the video data of gestures, facial expressions, and so on to be cross-checked with the spoken words. This transcript, once completed, is read over three times and is reflected upon to reveal possible nuances. A second, clean transcript of only the participants' words is created and emailed to the participants for review from the first transcription. The participant makes any corrections on their own and schedules a check-in session if any inaccuracies exist in the transcription. The goal is to overcome communication breakdowns or misunderstandings. This procedure is for each participant at each round before moving into the next round of interviews.

⁵⁷ Since the phenomenological process requires full immersion and the researcher lens is a biblical worldview, it is essential to state that a transcriptionist cannot be used as it risks loss of data.

Once the round one interviews are complete, researcher reflexivity in journaling is employed for each participant and then across all transcripts to generate the subsequent round of questions to saturate their shared experiences. Each round of interview questions emerge from what has come before according to a biblical worldview and researcher reflexivity on common themes that emerge. Producing the final composite begins to contain the phenomenon as the findings emerged. As previously stated, the term *contain* is used in the sense of sample, hold, and distribute, not in the sense of limit or restrict. The saturated phenomenon is contained in writing and passed on to twenty-first-century WLs. The coherence theory of truth is employed with the reflexivity of the researcher.

The data consists of participant interviews, extant literature, and the journaling product of the researcher while traveling the participants' experiences around the hermeneutic circle. Phenomenologist Victor Gijbers defines the hermeneutic circle as, "A process of interpretation in which we continually move between smaller and larger units of meaning in order to determine the meaning of both."⁵⁸

These dimensions of authenticity, explicated biblically, form a stable pattern of service for the LP/WL tandem that tests the thesis and forms the biblical essence of fruitful ministry for replication in a globally networked church context to flourish. The second and third rounds of interviews imitate and reiterate the process of moving from survey to first round. The interview to collect data, reflexivity in thinking, and journaling are keys to phenomenological

⁵⁸ Victor Gijbers, "Chapter 4.1: The Hermeneutic Circle." Leiden University Faculty of Humanities, Uploaded September 27, 2017, YouTube video, 12:04, https://www.youtube.com/watch?v=zIEzc__BBxs.

methodology.⁵⁹ The method generates questions that will slightly diverge among participants to verify the extent of the group's experiences.

Interview Questions

This phenomenological inquiry intends to capture the “lived experiences of worship leaders leading worship on Sunday Mornings at CCCM as fruitful ministry in tandem with Chuck Smith.” The selected interview protocol described above advantageously leverages structured, unstructured, and semi-structured interview questions to maintain a balance among blind spots or biases of the researcher while working toward saturation of the complex phenomenon without leading to pre-conceptions and leaving ample room for participants to discuss unforeseen relevant experiences that bear upon the study. The questions only ask about participant experiences of past events and not about thoughts, feelings, or perceptions of past events.

Questions take the form as follows; “Describe a time when leading worship that you and the congregation were engaged with God,” rather than, “How did you feel when leading worship with the congregation when you were engaged with God?” The difference is somewhat subtle, but the first question goes to the phenomena, and the second question goes to perceptions about the event but not directly about the event. This distinction is the distinguishing mark of phenomenological inquiry. The participant may respond perceptually to a question of an event, nonetheless. In those instances, the researcher re-directs to the phenomenon and not the perception of the phenomenon. An example of this is, “You said you thought worship was significant at CCCM. Would you please discuss an experience in your worship leading that

⁵⁹ Peoples, *Dissertation Guide*, 52.

showed significant worship?” Thus, the researcher incessantly seeks lived experiences of the WLs and details of their experiences in a natural, conversational manner that is disciplined and directive. Seven forms of re-direct:

- “Tell me of an instance that caused that perception.”
- “What happened as you collaborated with Pastor Smith that led you to that feeling?”
- “Can you relate a situation that revealed the truth of the thoughts you had?”
- “Which particular Sunday morning service underscored or highlighted this detail?”
- “Describe the setting and situation in your life where/when this occurred.”
- “If I had no background in Christian Worship, fill me in on that experience.”
- “Discuss the event that formed the impression...”

These kinds of questions are also used in subsequent interviews where the researcher uncovered an unanticipated theme but has only gathered perceptions from one or more participants. This questioning style is reflexively generated toward saturation or to get at experiences, not perceptions, that are missed initially.

Interview Guide

The researcher does “give each participant a brief introduction about the focal point of the research to set the tone and then ask the participant to describe his or her lived experiences as if to someone who had never heard of the phenomenon,” of worship leading in fruitful ministry.⁶⁰ The survey and the biographical sketches (formed from extant literature, published recordings, and writings) become the two points of entry into the hermeneutic circle to generate the actual questions for the first round of interviews. The following are first/second round questions. The actual questions are adjusted from these based on the surveys and the biographical sketches as entry points into the hermeneutic circle and reflexivity of all participants:

⁶⁰ Peoples, *Dissertation Guide*, 53.

- Jesus explained to Nicodemus that His followers must be born-again (John 3:3–8). Describe your born-again experience.
- Ephesians 2:10 reminds us, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Tell the event(s) that led you to your God-given calling of worship leading.
- Jesus, just before his ascension, told his disciples, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8) Relate an occurrence where God empowered you by His Spirit to be His witness in worship ministry.
- In Jesus’ teaching on the true vine in John 15:5, he states, “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” Give an experience where you were utterly relying on Jesus, abiding in Him to accomplish something in worship that would have been impossible apart from Him.
- It has been stated that Chuck Smith had a prodigious memory. Tell of a time when Pastor Chuck’s memory and attention to detail was leveraged through you to serve the congregational worship leading during the Sunday Morning Service.
- Give a situation that demonstrated Pastor Smith’s leadership style.
- Recall a detailed conversation with Pastor Chuck and how that conversation worked through you for the congregation’s benefit.
- What happened that led you to know that you were a musician?
- What experience showed you that the musical gift God gave you had to be used in worship?
- Describe a time that Pastor Chuck missed an opportunity to edify you in ministry.
- Talk about a worship-leading time where Pastor Chuck’s influence affected your service and nurtured fruitful ministry?
- Reflecting on all the experiences of collaborating with Pastor Chuck, what was the single most impactful thing you learned? Describe a single instance that underscored this essential learning.

Check-In Questions

The check-ins are the final step of the transcribe-and-review process that produces the final transcription. The phenomenological method relies on the researcher’s immersion in the participants’ lived experiences. The same individual that interviews the WLs also transcribes, analyzes (reflective thinking), and then explicates the data for consistency across data collection, data analysis, and explication. All effort is directed to attain the greatest fidelity among participants and final containment in writing. This researcher bias is set against conveniences

such as hiring a transcriptionist and working only from the final transcript. To remain faithful to the phenomenological method, the researcher transcribes because the researcher carefully reviews the transcription while comparing it to the source recording. This comparison is necessary because visual, verbal, and non-verbal clues indicate thought processes and are an essential part of the data analysis for explication. Peoples indicates, “Certain inflections, tones, accentuation, tempo, acceleration, modulation, and things that may go ‘unsaid’ are all part of the data.”⁶¹ Overcoming issues is made easier by immersion and researcher fidelity to verify the accuracy of participants’ experience, leading to better interpretation reliability. These check-ins are to clarify and check for understanding of propositional truth.

Reflexivity and Journaling

With the Hermeneutic Phenomenological Method using the biblical worldview lens, researcher biases must be explicit. Journaling using reflection and reflexive thinking is essential data. Understanding the worship of the living God in a congregational setting is a complex phenomenon where the spiritual and material intersect *wholistically*. While emphasizing the more focused nature of Christian worship in the congregational setting, Grudem reminds leaders to study Christian worship rigorously and, in doing so, commends reflection on worship activities and practice. It is “appropriate for us to frequently re-evaluate the various elements of our Sunday services—the preaching, public prayer, leading of worship, special music, celebration of the Lord’s Supper, and even the announcements and the offering.”⁶² Journaling tracks revisions and reminds one “to deliberately put their biases in front of them, fully expecting

⁶¹ Peoples, *Dissertation Guide*, 54.

⁶² Grudem, *Systematic Theology*, 1005.

that they could be revised as data are analyzed.”⁶³ The worship of God is foundational to human existence and is a God-given purpose of the existence of the church.⁶⁴ Thus, reflexivity has a place in becoming the true worshippers the Father is seeking (John 4:23–24).

Explication of Data

The commonly used phrase, “data analysis” (appropriate for quantitative inquiry), is replaced by explication, which is properly suited to the phenomenological chore of unfolding a phenomenon for generating greater meaning by traveling around the hermeneutic circle. The researcher is tasked to saturate and understand a phenomenon by breaking interview data of participants’ lived experiences into smaller meaning units while keeping the context of the whole in view where all the units of relevant meaning are returned clustered together.⁶⁵ Both participants and researchers share a biblical worldview and an inerrant view of Scripture.

Paradoxically, the objectivity of the experiences is achieved by the subjective means of immersing oneself in the data, transcribing interviews, delineating units of meaning, identifying possible standard relevant units, eliminating redundancies, clustering units of relevant meaning, determining themes, reflexivity in determining a summary of the interviews, returning to participants checking in for accuracy and composing a summative contextualization across

⁶³ Peoples, *Dissertation Guide*, 56.

⁶⁴ Scott M. Aniol, “The Mission of Worship: A Critique of and Response to the Philosophy of Culture, Contextualization, and Worship of the North American Missional Church Movement,” ProQuest Dissertations Publishing, 2013, 203. “(1) God’s chief end (absolute ultimate end) is his own glory; (2) the consequential ultimate end that is highest and closest to the chief, absolute ultimate end of God’s glory is worship, and thus creation of worshipers is the *missio Dei*; (3) although redemption is an ultimate end for God, it is nevertheless subordinate to the ultimate end of creating worshipers since God accomplishes his mission through redemption; (4) the *missio Dei* and the mission of the church are related, but not identical. The church’s mission is to make disciples through the proclamation of God’s Word so that they might draw near to communion with God through Christ by faith.”

⁶⁵ Richard H. Hycner, “Some Guidelines for the Phenomenological Analysis of Interview Data,” *Human Studies* 8, no. 3 (1985): 279–303, <http://www.jstor.org/stable/20008948>.

various and variable experiences of the participants.⁶⁶ Explication unfolds through the biblical worldview of worship leaders, which provides a pre-existing and common lexicon relied upon, but not presumed upon, in this constant revisionary process of understanding. “Since the goal of phenomenological research is to illuminate the lived experience(s) of a phenomenon, the method of data analysis is emergent.”⁶⁷ The objective data emerges as the subjective data is explicated. (see fig. 2).⁶⁸

Explication of Data Toward Saturation
<ul style="list-style-type: none"> • Step 1: Transcribe Verbatim (parts to whole) • Step 2: Discover similar or novel experiences and produce transcript (parts to whole) • Step 3: Check-Ins (whole to parts) • Step 4: Preliminary Meaning Units (whole to parts) • (Conduct Follow-Up Interviews Rounds 2 & 3 repeating steps 1-4) • Step 5: Final Meaning Units (parts to whole) • Step 6: Situated Narratives (previous whole is part to larger whole) • Step 7: General Summatives (previous whole is part to larger whole) • Step 8: General Description (previous whole is part to larger whole) • Step 9: Reflexivity to Saturate Themes (Composed, Cumulative Experience)

Figure 2: General Explication Steps

The hermeneutic circle requires explication to break the data into parts in service to gain a greater qualitative understanding of the phenomenon as a whole. Analysis, synthesis, and re-synthesis are required for explication. The aim is to investigate the constituent pieces of a phenomenon across multiple lived experiences while keeping the context of the larger phenomenon in mind. Because the number of participants is few and the data collected is rich,

⁶⁶ Hycner, “Phenomenological Analysis,” 279–303.

⁶⁷ Peoples, *Dissertation Guide*, 58.

⁶⁸ Peoples, *Dissertation Guide*, 58–59. Peoples’ flow chart was foundational for the creation of this table.

the goal is to present a description of the experience of congregational worship leading in fruitful ministry that is comprehensible and identifiable to anyone who has had a similarly approximated experience. The goal of a composed, cumulative experience is a reduction of the phenomena in the sense of reducing them to the essential units found in the experience. Coding inserts external data into the phenomenon and removes the researcher at least once from the collected whole experiences of the participants. Likewise, data analysis software distances the researcher from complete immersion. Given the small population of this study, coding and data analysis software is unnecessary and may run contrary to the immersive, interpretive process. Thus, this study does not employ that software.

Journaling

Journaling is a reflective and reflexive process that carries throughout the study. Journaling uses biblical self-confrontation from the Word of God. Revisions occur at any time in the revision process. Journaling helps capture revisionary thought and revised projections of the researcher's meaning among participant experiences that result from "comparison and contrast of accounts with the accounts of other participants discussing their experiences of the same phenomenon."⁶⁹ Comparable accounts necessitate coherence toward saturation. Contrasting accounts require understanding to determine if they are relevant (how they relate to existing data) or significant (what they signify about the existing data). Corrections occur when presumptions or presuppositions are erroneous. Refinements arise when relevant units are uncovered and resynthesized into richer understandings. Journaling revises personal biases, replacing present conceptions with those more accurate, taking in the parts of some whole phenomenon.

⁶⁹ Peoples, *Dissertation Guide*, 64–65.

Journaling assists in the methodical revealing of facets of the experiential accounts “to reveal the essence of the phenomenon.”⁷⁰ Communicating the essence of the experience to other worship leaders involves saturating the concept and creating an account of the experience of worship leading in the context of fruitful ministry.

The aim is to conceptually load data to saturate an experience to understand better the phenomenon as instances are discovered and documented. Reviewing experiences leads the researcher from preferential, anecdotal, or generalized experiences in the sense of “I know it when I see it”⁷¹ toward a fully saturated and transferrable concept. Subsequent interview questions are constructed from previous data and conducted to saturate the phenomenon purposefully. The goal is to determine the most reliable takeaways from the experience of congregational worship leading in fruitful ministry.

Validity and Reliability

As foundational research, this research seeks to support future research validated by others in the field as it establishes a qualitative measure for interactions. Additionally, “The different findings would create a broader and deeper understanding of the phenomenon”⁷² that goes beyond the participants’ personalities. This work, upon which Narrative Inquiry depends, could serve as foundational for future research as one contribution to the field of Christian

⁷⁰ Peoples, *Dissertation Guide*, 58.

⁷¹ Ofer Chen and Y. Yoav Bergner, “I Know It When I See It:’ Employing Reflective Practice for Assessment and Feedback of Reflective Writing in a Makerspace Classroom,” *Information and Learning Sciences*, 122, no. 3/4 (2021): 199–222. DOI: <https://doi.org/10.1108/ILS-09-2020-0209>. “He relied on his experience and used a heuristic/holistic approach to assessment, captured by the phrase: “I know it when I see it.” While this approach is not necessarily unreliable or inaccurate, Michael acknowledged that it does little to serve formative purposes.” 209.

⁷² Peoples, *Dissertation Guide*, 69.

Worship inquiry. Additionally, this study could be replicated with other LP/WL interactions in other churches, especially those within the Calvary Chapel movement. Finally, for greater objectivity, researchers could determine themes that are missing or lacking in explosive or divisive relationships or those ministries that could be categorized as struggling or unfruitful.

Ethics

This project fits the criteria for exemption from regulations research and is conducted abiding under those terms (see appendix C). All participants are worship leaders and autonomous adults giving informed consent by sharing lived experiences surrounding worship leading in public ministry (see appendix B). The research data they provide is through interviews as participants who led worship in public Sunday morning church services before hundreds, if not thousands of people regularly over an extended period. Many are currently doing this same ministry. Because of the participant criteria of leading worship with Pastor Chuck Smith, a seminal figure in twentieth-century church history, these leaders are not anonymous, nor do they seek anonymity. They are enthusiastic about sharing their unique contributions to assist younger worship leaders and those considering going into this ministry. They see this as an opportunity to live out Scripture: “One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works” (Ps. 145:4–5) and take pleasure in sharing their experiences with the hope that it helps others. Talking about worship leading is less risky than actually leading worship Sunday to Sunday in public church services, and this level meets or exceeds the definition of minimal risk to participants.

The LP, being deceased, does not fit the technical definition of human research, and no harm could come to Pastor Chuck Smith. This research involves benign data collection from personal testimony of worship leaders in public church services and extant literature of these

public figures. Data collection is obtained from adult subjects in public ministry through verbal and written responses and audiovisual recording where the subject agrees to the intervention and information collection. There is no foreseen harm and less harm than the living encounter in everyday life as a result of this study.

Summary

This chapter presents the Hermeneutic Phenomenological research method, its design and rationale, the biblical worldview lens that participants and the researcher as a being in the world share, the role of the researcher, selection of participants, instrumentation, the crucial role of reflexivity of thought, the procedures for replicating this study in different settings, the validity, and reliability of the method, and ethical concerns. This chapter provides future researchers with the format and the mindset to replicate this study with other LP/WL tandems engaged in fruitful ministry. The next chapter presents the findings of the lived experiences of worship leading in fruitful ministry as the worship leader who led in tandem with Chuck Smith on Sunday Mornings at CCCM.

Chapter 4: Research Findings

Introduction

Chapter Four presents research data from participant interviews using the Hermeneutical Phenomenological method, employing the biblical worldview as an interpretive lens. This lens is necessary because in his ministry, Chuck Smith, Lead Pastor of Calvary Chapel, Costa Mesa (CCCM) from 1965–2013 taught, “We discover truth by what God has revealed to us through His Word and the testimony of the Holy Spirit, as well as observed facts of God’s created order. Therefore, truth is knowable because God has revealed it to us.”¹ The testimonies and observations in this chapter show a coherent understanding of worship leading within the Calvary Chapel movement among the participants and the researcher-participant. This understanding forms a communicative basis for the participants’ lived experiences which then transfers to the researcher and permits the researcher to explicate responses into coherent themes.² The interview data is thematically situated around the values delineated in Chuck Smith’s book, *The Calvary Chapel Distinctives*,³ to supply detailed qualitative research on the interactions of Lead Pastor (LP) and Worship Leader (WL) as a tandem serving within the context of fruitful ministry in the twentieth century as a model for twenty-first century worship services.

¹ Chuck Smith and Brian C. Nixon, *Line Upon Line: Resources for Expounding Upon God’s Truth* (Santa Ana, CA: Calvary Chapel Outreach Fellowship, 2007), 11.

² Katarzyna Peoples, *How to Write a Phenomenological Dissertation: A Step-by-Step Guide* (Thousand Oaks, CA: Sage Publications, 2021), 48. Peoples views the researcher as a participant in the study. The researcher’s life experience aids in data interpretation, explication, and the transference of results.

³ Chuck Smith, *Calvary Chapel Distinctives: The Foundational Principles of the Calvary Chapel Movement* (Costa Mesa, CA: The Word For Today, 2000).

The chapter interacts with two works. First is Donald E. Miller's wrote *Reinventing American Protestantism: Christianity in the New Millennium*. He posits, "Chuck Smith displays the prototypical style of leadership for new paradigm churches."⁴ His study reports that CCCM is paradigmatic for twenty-first-century churches and notes, "Their growth can be attributed to their ability to communicate the sacred in profound and life-changing ways and to embody this experience in postmodern organizational structures."⁵ The data presented in this chapter fills in the narrative dimensionality from the LP and WL tandems at the Sunday morning service of CCCM. The aim of this research is to explicate the elements of a stable model and framework for twenty-first-century expressions to support the fastest-growing segment of worldwide Christianity known as the Spiritual Renewal Movement as an embodiment of Holy Spirit encounters.

Second, Charles E. Fromm produced a seminal case study of CCCM in 2006 entitled, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement," found four essential components of a textual community (the Bible is the fifth component) that stabilized the work of God. The components are germane to this study for the contextual framework they provide. Fromm concludes: "The concept of textual community may not solve all problems of the postmodern church, but it does provide an anchor that may help us to weather the storms that come."⁶ Fromm's five components of a textual community

⁴ Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley, CA: University of California Press, 1997), 139.

⁵ Miller, *Reinventing*, 7–8.

⁶ Charles E. Fromm, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement" (PhD diss., Fuller Theological Seminary, School of Intercultural Studies 2006), 362.

organize this study's qualitative data and contextualizes it for transference into twenty-first-century worship contexts.

The testimonies and observations of fruitful ministry at CCCM enhance the ongoing success of the Gospel and the church when they cooperate with the guidance of the Holy Spirit and literal biblical interpretation. The qualitative data curated here supplies twenty-first-century tandems with prior experiences of individuals serving in a fruitful ministry context—Jesus' plan for the church, which is ongoing and replicating globally, especially in the spiritual renewal movement today. “The Jesus Revolution” is not Marxian, rather, it is Jesus' intention. Jesus stated, “I will build my church” (Matt. 16:18 Authorized Version), and it began with the pouring out of His Holy Spirit upon all flesh on the birthday of the church as the body of Christ (Acts 2:17). The will of God passes from each generation to the next leading to, “the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began” (Acts 3:21).

Setting: Independent Pastor and Church with Biblical Perspective

Chuck Smith, Pastor of CCCM from 1965–2013 is known as “the Father of the Jesus Movement.”⁷ He served as the primary Worship Leader on Sunday mornings from 1965–1985. None of the participants currently serve at CCCM, however, all continue their walk in the Spirit. As the target population, they cover the entire time the LP worked in tandem with a WL (1985–2013). Together, the group relates the experience of worship leading at CCCM on Sunday mornings. To explore the Sunday morning worship service at CCCM is to study a complex phenomenon that includes human and divine interactions, continuity across time, and

⁷ *What God Hath Wrought: Chuck Smith, The Father of the Jesus Movement*, directed by Jurgen and Stacey Peretski (Screen Savers Entertainment, LLC. 2012), DVD.

occurrences within a situation. The research explores the phenomenon to answer the primary research question: What are the lived experiences of Sunday morning worship leaders serving at CCCM in tandem with Chuck Smith in fruitful ministry?

Setting: Biblical Perspective

A textual community is the church—not a building but the gathered community that results from the proclamation and the reception of the Gospel of Jesus Christ (1 Cor. 15:1–34) to be born again (John 3:3–8). Jesus commands Christians to teach and make disciples of all the world until the end of the age (Matt. 28:16–20). Jesus Christ commissions his disciples as ambassadors of the kingdom of Heaven (Matt. 19:23) and the kingdom of God (Matt. 19:24), and they are empowered by the Spirit of Christ (Luke 24:49, Acts 1:4; 2:33) to do the ongoing work of Christ’s ministry as Christ’s body on earth until his return. The Apostle Paul states, “Now ye are the body of Christ, and members in particular” (1 Cor. 12:27). Furthermore, to honor the Great Commission of Jesus, Paul explains that each Christian has received grace to function and develop as the body of Christ grows to full maturity (Eph. 4:1–16).

It is historical fact that the CCCM model of ministry has replicated,⁸ by God’s grace, in affiliated churches consistent with the model.⁹ “The Calvary Chapel Model, which has now been reproduced in multiple cultural settings...and in thousands of localities, is certainly a ‘living organism.’ It is vital for our narrative, the understanding, and the fleshing out of our model of

⁸ Sharon Gardner Fischer, *I Remember...the Birth of Calvary Chapel* (Sharon Gardner Fischer, 2014), 316. “At the writing of this book, it was reported that there were 1,000 Calvary Chapels in India alone...There are countless Calvary Chapel-related ministries everywhere.”

⁹ Calvary Chapel Global Network, “History,” 2022 Calvary Chapel, <https://calvarychapel.com/history/>. “What began as a small local church grew into an international family of over 1700 churches around the world.”

textual community that the foundational structures be understood.”¹⁰ Fromm’s components of a textual community equate to Fromm’s foundational structures. The next section explicates these components to thicken the dimensionality of Fromm’s prior case study.

Fromm’s Components of a Textual Community

Fromm’s research reveals five components of a textual community which are employed as an organizational structure for this section: a text, at least one charismatic interpreter of the text, an educative process, rituals of community, and a means of legitimization through historicization.¹¹ Fromm shows that these components are necessary to form stable institutions for housing and mediating God’s gifts¹² or *charisms*.¹³ The components arise from shared values and share the same narrative space. A natural overlap of the components exists, each reciprocally supporting the other.

The Texts of the Textual Community

Fromm presupposes the first component when he asserts, “The Scripture is at the center of the community, not the person or the leader, there may be more than one charismatic interpreter and the community may avoid a dramatic crisis upon the death or departure of the founding interpreter.”¹⁴ Pastor Chuck Smith at CCCM institutionalized a community reliance

¹⁰ Fromm, “Textual Communities,” 136.

¹¹ Fromm, “Textual Communities,” 122.

¹² Fromm, “Textual Communities,” 85. “Institutions themselves can become embodiments and carriers of charisma, mechanisms by which divine grace can be preserved, continued and transmitted to future generations.”

¹³ Fromm, “Textual Communities,” 128.

¹⁴ Fromm, “Textual Communities,” 123.

upon two texts for the Sunday morning service. The primary text was the Bible, and their hymnal was the secondary text. The text was foundational.

The textual community of CCCM has been obedient to the Scriptures and the Holy Spirit has cooperated with them to develop the born-again believer toward spiritual maturity. A biological hallmark of any mature organism is its ability to reproduce. Exactly how a textual community increases is God's work (1 Cor. 3:6–7). To describe this largely unseen process, Jesus uses the analogy of the true vine, the husbandman, and the branches to illustrate how God cooperates through relationships to produce fruit (John 15:1–17). As fruit is the reproductive evidence of a mature plant, the spiritually mature also bear fruit and reproduce in fruitful ministry. Fromm examines the ministry of CCCM as a model that possessed the ability to develop and reproduce when he states, "The textual community, a community formed around the reading and the preaching of the Scriptures and led by charismatic interpreters of God's Word, is the form into which the most successful institutions of the Jesus movement evolved."¹⁵

The Primary Text—A Gift From God

The biblical text is itself an objective gift of God—a *charism* inspired by God. Norman L. Geisler: "The Bible claims to be a book from God, a message of divine authority. Indeed, the biblical writers say they were moved by the Holy Spirit to utter His very words—that their message came by revelation so that what they wrote was breathed out (inspired) by God Himself."¹⁶ Smith synonymously equates the Bible as "The Word of God." Considering the text itself is a gift or charism, Fromm states, "There are numerous forms of charisma besides the

¹⁵ Fromm, "Textual Communities," 70.

¹⁶ Norman L. Geisler, *Systematic Theology [In One Volume]* (Minneapolis, MN: Bethany House Publishers, 2011), 169.

personal magnetism of the political or group leader: the collective charisma of the church, group, or movement identity; the charisma embedded in the text that can be re-spirited by a reader/interpreter.”¹⁷ Fromm also notes reciprocity among components of a textual community as he explains that a charismatic interpreter is a person upon whom God further bestows His grace with persuasive gifts to re-spirit the text.¹⁸ The text and its interpreter immediately support the other. Since the text holds the central place of authority, the WLs identify as servant-leaders to the textual community:

Christian communities [are] to be born from the inspiration or “re-spiriting” of the text, which creates again the Word of God, His wisdom through His Son...His *Logos*, is originally a spoken word, a call to discipleship that is the incarnate communication in the person of Jesus Christ. This spoken word is charismatic in the original sense: the love of God incarnate in His Son that creates the community around Him. As that charismatic speech is routinized into the written text of Scripture, it appears to lose...vitality...But the text is not a dead letter as long as the Spirit of God rests in it and as long as there are humans who, guided by that Spirit, insist on the necessity of its oral proclamation.¹⁹

The people who respond to the oral proclamation, sung or spoken, represent a textual community and each matures spiritually in community. “One of the functions of Christian renewal movements is to recover the power of the proclamation of the Word as oral speech.”²⁰

Since 1965 and before Smith’s arrival, CCCM’s Bible was the King James Bible. WL Scott Cunningham was born to “Jesus Movement” people, grew up in CCCM, attended the high school on campus, and went to Calvary Chapel Bible College. He served on the worship team as

¹⁷ Fromm, “Textual Communities,” 128.

¹⁸ Fromm, “Textual Communities,” 124–25. Fromm conveys a working definition of the term *re-spirited*: “Like popcorn awaiting the transmission of the microwave, text awaits expansion through sounding by the human voice. Text, when sounded, generates its own unique relationship building properties. These properties are the glue that binds and holds individuals into a definable group...[and] becomes important as we consider Jesus Christ as our ‘Living Text’...It is by the Spirit that we cry Abba and thus bind with God.”

¹⁹ Fromm, “Textual Communities,” 120–21.

²⁰ Fromm, “Textual Communities,” 118.

a drummer with John and Lisa Wickham after Smith asked Wickham to put a worship team together, and later was WL from 2000–2022. He related the importance of the Bible to the congregation. “We read from the King James. He [Smith] wasn’t a King-James-Only guy. But that was his go-to for the responsive reading.”²¹ The primary reason for using the King James Version stemmed from the fact that it was the easiest translation to access in the era before electronic Bibles, and Smith’s early childhood training in the Scriptures relied solely upon it.

Cunningham and the other WLs describe responsive reading as a weekly fixture of the Sunday morning service—a ritual of the community. Usually, Smith or an Assistant Pastor read the odd-numbered verses and the congregation chorally read the even-numbered verses in response. The ritualized reading demonstrates a collective act of the community yielded to the authority of the text, re-spiriting the text, and objectively shows a literal interpretation with application of the Biblical text as the church does, “give attendance to reading, to exhortation, to doctrine” (1 Tim. 4:13). The biblical text held the primary position of authority to guide the worship service. The responsive reading provided an opportunity for the congregation to obey Jesus’ command, “Ye shall be witnesses unto me” (Acts 1:8) in a public worship service.

Immediately, one notices the reciprocity of components. The Bible is read aloud (text is re-spirited by a charismatic interpreter) and served to a textual community (in a ritual) seeking to spiritually mature believers (in an educative process). Thus, the text, the charismatic interpreter, and the textual community reciprocally function within a ritual—activities directed to the glory of God, who, as an unseen husbandman in the process, produces the fruit. The explication of these interactions in the mind of the researcher, moving on the hermeneutic circle, forms a distinct impression of stewardship for the mediation of spiritual gifts and for the cultivation of

²¹ Scott Cunningham, interviews by author, video conference, May 5, 2022; June 8, 2022; June 24, 2022. Scott Cunningham also was a child performer who sang on commercially available products.

fruitful ministry that eventually reproduces more fruit. The data, collected from participant interviews, seen through the lens of Scripture within the context provided by CCCM, and thematically linked to the biblically driven, distinctive values of CCCM, cohere to form a consistent narrative of a paradigmatic model. A model that has already shown itself possessing the native ability to reproduce itself globally.

The Secondary Text—Their Hymnal

CCCM's hymnal was their secondary text. Four versions were used from the inception of CCCM as an independent church out of the Foursquare denomination through Smith's tenure as Pastor. The first hymnal was a green-backed Foursquare hymnal.²² Pastor Holland Davis of Calvary Chapel, San Clemente was WL at CCCM from 2001–2003. Davis enjoyed a long association with CCCM going back into the 1970s and says, "The original was a green, Foursquare hymnal with pictures of Sister Aimee Semple McPherson. Pastor Chuck had all the Foursquare pictures cut out."²³

Smith's removal of the pictures served at least two purposes and demonstrated how the components that Fromm identifies overlap. The first was to honor a biblical precept—"No flesh should glory in His presence" (1 Cor. 1:29)—which shows the authority of the Scripture. Davis explains, "He [Smith] didn't like anybody getting the glory. He only wanted God to get the glory—he was very adamant about that. All the glory goes to God. So, that was the original."²⁴

²² Homer R. Hummell and James G. Boersma, *Foursquare Hymnal* (Los Angeles, CA: International Church of the Foursquare Gospel), 1957. This researcher believes this is the edition from the participant's description and the description from Emory Theological Library but this remains unverified.

²³ Holland Davis, interviews by author, video conference, May 2, 2022; June 6, 2022; July 11, 2022.

²⁴ Davis, interview.

A second purpose was to link the collective historical identification of this textual community not only to twentieth century, first wave Pentecostalism, but also to the larger Protestant movement since the Reformation and ultimately to the original church as depicted in the book of Acts. This move intentionally places the legitimacy of the church on the reality of Jesus Christ as Head of the Church (Eph. 5:23) and avoids historically linking to a denomination—both of which are values that CCCM has held and are explicated below.

The Foursquare hymnal was replaced with a second green-backed hymnal, *Hymns for the Family of God*.²⁵ Lisa Wickham, who co-led worship with husband and WL, John Wickham, from 1985–1996, tells of her first encounter with a hymnal from 1976 at a Sunday morning service: “Such joy before the service started. I was sitting there. After the opening prayer, he said, ‘Okay please turn in your hymnals to...’ and people grab for that little green book in front of them on that little rack attached to the back of the pew.”²⁶

Lisa’s experience as a brand-new believer shows the importance of the secondary text on her individual maturation and the other components such as the rituals (congregational singing) and the educative process: “It was Doctrine. It was Christ crucified. It was the blood—springs of Living Water—terms I never heard. That first year I learned so much from the hymnal! I grabbed the hymnal that first time and asked this short little man with glasses, ‘I’m new here and I plan on coming back on Thursday night. Would it be okay if I borrowed this?’”²⁷ She carried the hymnal home, read it (both words and music), and returned with it for multiple services each week. Her development, guided by CCCM, prepared her for future service at CCCM.

²⁵ The Benson Company, Inc., *Hymns for the Family of God* (Nashville, TN: Paragon Associates, Inc., 1979).

²⁶ Lisa Wickham, interviews by author, video conference, April 22, 2022; April 27, 2022; June 8, 2022.

²⁷ Lisa Wickham, interview.

A red-backed hymnal, *Songs of Calvary*,²⁸ eventually replaced *Hymns for the Family of God*. The new hymnal incorporated public domain hymns that were free for churches to use and the Maranatha! Music choruses that were native to the music ministry of CCCM and could be used royalty-free.²⁹ The choruses were printed as lyrics-only in the back of the hymnal. The choruses were not sung in the Sunday morning service until after 1985 when John Wickham became the WL.

The hymnal with traditional piano and organ arrangements of early to mid-twentieth-century songs was the standard for congregational singing. Congregational singing was emphasized as a regular part of the praise and worship liturgy. John Wickham explains, “Chuck would want us to pick songs and choruses that were in the hymnal. The choruses were in the back, and most were *Praise One* through *Eight*. That was the well I had to draw from.”³⁰ This hymnal provided historical links to the recent past of CCCM’s fostering of The “Jesus Music” as well as Protestant hymnody from the mid-twentieth century and back toward the Reformation.

The fourth hymnal, a revised *Songs of Calvary*,³¹ had an improved layout for self-trained musicians and corrected a few textual errors. Smith relieved potential copyright issues and financial burdens for hundreds of affiliated churches (some fledgling) to enhance congregational singing and worship. Davis recalls that the hymnal avoided lawsuits over copyrights:

CCLI was a way to license and use the songs. But when they started, it was expensive—like ten bucks per use. Every week you're spending fifty bucks licensing songs. You can

²⁸ Calvary Chapel of Costa Mesa, *Songs of Calvary* (Costa Mesa, CA: Calvary Chapel of Costa Mesa. 1988).

²⁹ Christian Copyright Licensing International, “History,” CCLI 2022, <https://us.ccli.com/about-ccli/history/>. “In January 1985, Howard [Rachinski] began to develop a ‘permission of use’ concept, whereby churches could obtain blanket permission for specific ‘non-commercial’ copying activities. He called it Starpraise Ministries, which became CCLI’s predecessor.”

³⁰ John Wickham, interviews by author, video conference, May 4, 2022; May 27, 2022; June 29, 2022.

³¹ Calvary Chapel, *Songs of Calvary*.

understand why he was against it. He would tell me, “My messages are free, the worship should be free.” So, he created a hymnbook of public domain songs and Maranatha! Music songs that Calvary Chapel owned—no royalties paid.³²

The Bible and the hymnal are the foundational texts of CCCM. Fromm suggests, “The distinctive feature of Calvary Chapel, and the thing that enabled it to succeed and prosper was that it was a charismatic movement that was centered not on a charismatic leader, but on the ‘Text.’”³³ These foundational texts, central to worship, stabilize worship and give insight as to how Fromm’s components overlap for the purpose of housing and mediating the multiplicity of gifts of the Spirit through the body of Christ within the context of fruitful ministry.

The Traditional and Electric-Blended Hymnal

CCLI later changed its licensing model to one that was more affordable and concurrent with the explosion of the Modern Contemporary Worship Music (MCWM)³⁴ genre and industry. CCCM began blending CCLI songs with their hymnal in the early twenty-first century. Over forty years, the example of careful stewardship of resources provided a model of ministry that was replicated locally and globally. In this instance, the Bible and hymnal (parts) are foundational to a model of fruitful ministry that reproduces (whole) and exemplifies how the data is presented.

The Stewardship and the Blended Hymnal

Smith’s desire to make the worship free was a form of housing and mediating *charism*—acting “as good stewards of the manifold grace of God” (1 Pet. 4:10). Smith trusted Jesus would

³² Davis, interview.

³³ Fromm, “Textual Communities,” 101.

³⁴ Hanna Jane Byrd, “The Impact of Lyric Choices on Spiritual Edification” (DWS Thesis, Liberty University, April 2019), 3. “By the 2000s, criticisms of CCM pressed musicians and songwriters to develop another Christian genre, Modern Christian Worship Music (MCWM).”

build His church. Trying to keep up with the fast-evolving advances in technology is fruitless. “We’re not into the carnal pursuit of new programs or spiritual hype to try to appeal to people. It’s the Word of God we trust in, that we teach, that we rely upon. It’s the foundation upon which we are built.”³⁵ He sensed a more relevant, practical need to shepherd other churches to help them “sing unto the Lord” unencumbered. He knew that people come to faith by hearing God call through God’s Word opening hearts for the Holy Spirit to work with singing and teaching.

Section Conclusion

The text, then, is foundational and Fromm presupposes its importance, almost minimizing its significance as a component in light of its contribution to a twenty-first-century paradigm. Even more important are people, and effort was expended on developing charismatic interpreters who were, “Generating a song of praise in their own vernacular. Secondly, there was an educative process: Smith as key interpreter along with several other youthful mediators reading, teaching, and preaching the Scriptures in the vernacular. And finally, the community was being historicized through the direct intersection of personal narrative models of redemption and conversion.”³⁶ The combined rituals of congregational singing, responsive reading, and verse-by-verse Bible teaching known as *lectio continua*³⁷ were integrated with other elements into an unchanging liturgy—the Sunday morning service at CCCM from 1965–2013. These results are revealed below, thematically woven into Fromm’s components, to understand the LP and WL interactions in the fruitful ministry context of CCCM.

³⁵ Smith, *Distinctives*, 38.

³⁶ Fromm, “Textual Communities,” 126. “A method of preaching that was started in the first century synagogue and then adopted by the early church.”

³⁷ Fromm, “Textual Communities,” 154. *Lectio continua*, or continuous reading, describes Smith’s pragmatic simple method of continuous systematic expository teaching verse-by-verse through the Bible from Genesis to Revelation, distinct from topical sermons or revivalist preaching.

The Charismatic Interpreter

CCCM always had at least one charismatic interpreter (Smith himself) ministering by teaching and by leading the song services since his arrival in the Fall of 1965. Fromm's Case Study mentions that Smith often led congregational singing and chose songs from the hymnal that emphasized the teaching points of the Sunday morning sermon.³⁸ Later, other charismatic interpreters were present and could serve the textual community. Fromm describes the WL as a charismatic interpreter: "Most important for this study, there is the charisma of the singer and/or musician—the minstrel—whose music, if it is to be more than a mere social performance but an integral part of worship communication, must have a functional role in the community that serves the exposition of God's word."³⁹

The data from five WLs—spanning from 1985–2013—presented here adds dimensionality to this role so that twenty-first-century WLs will, in the phenomenological sense, recognize for themselves the experience of serving in fruitful ministry when they find themselves "being there" as a charismatic interpreter in their twenty-first-century contexts. The lived experiences of those WLs set and defined a discernable pattern of ministry. The data here provides a rubric for ministry worship tandems of LP and WL to answer evaluative questions such as, "Am I engaged in fruitful ministry?"

Senior Pastor Chuck Smith (LP) was the primary charismatic interpreter at CCCM and intentionally shared the office to multiply the effectiveness of the ministry and to extend the work of the ministry. Fromm explains: "Smith presided over a community of young artists who all contributed to the worship community with their interpretive and musical gifts, through which

³⁸ Fromm, "Textual Communities," 145.

³⁹ Fromm, "Textual Communities," 128.

God could be presented and understood.”⁴⁰ Wickham relates an early pattern of interaction with Smith going back to 1972: “Considering a pastor of his caliber—that he would give us little punky guys all this support and all this time!? He would come to the Maranatha! meetings every week and head it up...He would exhort us. He would just support it because he saw that people were being touched and brought to the LORD.”⁴¹ The early Maranatha! Music (M!M) artists developed as they performed in outreaches doing the “work of an evangelist” (2 Tim. 4:5).

In 1973, Wickham was in The Way, one of the earliest “Jesus Music” bands. For historical context, Wickham offers, “At that time there were two Contemporary Christian radio stations in the world—one was in Idaho, and one in Santa Ana. No Dove awards, they didn’t exist—no Contemporary Christian Music magazines. Maybe 20 Contemporary Christian albums came out that year in the whole country. It was just the birth of it, everything was new.”⁴² The faithfulness of these musicians was proven by their performing in various settings nationwide. The experience shaped them as charismatic interpreters. Wickham explains touring with The Way:

One of the first things we did was we went on a six-week tour before Dodge Maxi-Vans were even made. It was a Chevy Van. We didn’t pull a trailer. We had a Cerwin Vega PA system with two columns on each side. They were pretty big. We put them in the van, with all the drums, all the guitars, all the amps, all the luggage for eight people and a baby—with eight people and a baby—in a van for six weeks! There wasn’t one complaint in six weeks—we just couldn’t wait to get to tell people about the Lord. I didn’t care if I played bass, if I played kazoo. It was just so amazing the doors that the LORD opened.⁴³

The road work gave them opportunity to depend upon and to partner with God. God was leading

⁴⁰ Fromm, “Textual Communities,” 245.

⁴¹ John Wickham, interview.

⁴² Pete Claproth. “Episode 57: WORSHIP w/ John Wickham.” Talk Story Unscripted, KALO TV, March 25, 2021, YouTube video, <https://www.youtube.com/watch?v=XLIMleQ9zuc>.

⁴³ Claproth. “Episode 57: WORSHIP w/ John Wickham.”

them and using them to reach lost souls. These M!M artists grew in the educative process by listening to Smith's teaching tapes on cassettes as they traveled. An internship of testing, trusting, and training in ministry developed mature leaders. Smith later drew from this artist network and invited Wickham to become his first full-time Sunday morning WL.

The Educative Process

Fromm's third component of a textual community is an educative process. "A viable textual community must develop some disciplined mechanisms of incorporating new members into the group."⁴⁴ The Sunday morning worship service was the primary setting for this study and this activity; however, CCCM held multiple meetings (primarily Bible studies) throughout the week and had a high school on campus. As part of a robust set of offerings, the WLs mention a plethora of meetings. Two of the WLs went to the Calvary Chapel Bible College. At least two launched the School of Worship for training a new generation of WLs. All engaged by serving active WLs by hosting conferences, leading workshops, and lending support to affiliated churches needing a guest WL.

Smith was thoroughly involved with the educative process on multiple levels. As the primary teacher of CCCM, he implemented a Bible study program suggested in *Halley's Bible Handbook*⁴⁵ that he had adapted and refined before coming to CCCM. Smith integrated the Sunday night study and the Sunday morning message with congregational Bible reading through the whole Bible from Genesis to Revelation. Smith remarked that Halley's suggestion was "an

⁴⁴ Fromm, "Textual Communities," 123.

⁴⁵ Henry H. Halley, *Halley's Bible Handbook with the King James Version* (Grand Rapids, MI: Zondervan, 1965), 814. "The most important thing in this book is the simple suggestion that each church have a congregational plan of Bible reading and that the pastor's sermon be from the part of the Bible read that past week. Thus, connecting the Pastor's Preaching with the People's Bible Reading."

epiphany to me.”⁴⁶ In his *Memoir*, he outlines the method: “Teach a survey of the Bible at a pace of five–ten chapters a week. Encourage every church member to read those chapters in preparation for the Sunday evening study. Draw the text for the Sunday morning sermon from somewhere within the same ten chapters.”⁴⁷ He described the Sunday night teaching as expositing and Sunday morning as expounding.⁴⁸

Once a week, there was an in-depth Bible study in which the group would move very slowly but deeply into a particular book of the Bible. This meeting shifted from Thursday to Wednesday nights over the WLs’ experiences. In-depth studies were also held on other days of the week by other teachers. Smith organized and spoke at pastor’s conferences for affiliated church leaders. He also oversaw, though he did not consistently attend, multiple meetings throughout the week such as the College and Career Nights, Saturday Night concerts, Women’s Bible studies, and others. It was common knowledge that a believer could go to church any night of the week and find fellowship and teaching once CCCM established its current campus in 1973 (see fig. 3).

⁴⁶ Chuck Smith and Chuck Smith Jr., *A Memoir of Grace* (Costa Mesa, CA: The Word For Today, 2009), 90.

⁴⁷ Smith, *Memoir*, 91.

⁴⁸ Smith and Nixon, *Line Upon Line*, 14.

THIS WEEK AT CALVARY		
MONDAY:		
12:00 PM	Womens' Intercessory Prayer	Prayer Room
7:00 PM	Chuck Missler's Bible Study	RM 202
7:30 PM	Bible Study - Greg Laurie	Sanctuary
TUESDAY:		
7:00 AM	Bible Breakfast - Bob Haag	Colombo's
7:00 PM	School of the Bible- (1hr.) 1st session	Various Rooms
8:15 PM	School of the Bible- (1hr.) 2nd session	Various Rooms
7:30 PM	Men's Fellowship and Study-Bob Pedersen	RM 20
7:30 PM	Bible Study - Oden Fong	Fellowship Hall
7:30 PM	50+ Bible Study-Chico Holiday	RM 5
WEDNESDAY:		
6:45 AM	Men's Prayer Breakfast	Fellowship Hall
12:00 PM	Noon Bible Study - Bill Walden	Prayer Room
7:00 PM	Korean Fellowship	RM 25
7:00 PM	Working Women Joyful Life	RM 202
7:30 PM	Becoming Disciples (for new believers)	Prayer Room
7:30 PM	Jr. High Fellowship - Clive Welsh	RM 10
7:30 PM	College & Career - Bill Walden	Fellowship Hall
7:30 PM	High School - Richard Cimino	RM 204
7:30 PM	New Spirit/Drug & Alcohol Fellowship	RM 18
7:30 PM	Single Parents Fellowship	RM 11
7:30 PM	Believers' Fellowship	Sanctuary
THURSDAY:		
9:30 AM	Bible Study - Romaine	Sanctuary
6:30 PM	Singles' Prayer Meeting - Vic Schmeltz	Prayer Room
7:30 PM	Jr. High - Clive Welsh	RM 204
7:30 PM	Bible Study & Communion-Pastor Chuck	Sanctuary
FRIDAY:		
9:15 AM	Joyful Life Bible Study - Kay Smith	Sanctuary
7:00 PM	Prison Fellowship-Gene Vandervoort	RM 211
7:30 PM	Missions Fellowship-Rick Dedrick	RM 202
7:00 PM	Married Couples' Potluck-Dale/Cathy Dickinson	RM 204
7:30 PM	New Spirit/Bible study & prayer	RM 18
7:30 PM	Spanish Fellowship	RM 206
7:30 PM	Singles' Fellowship	Fellowship Hall
7:30 PM	Jewish/Gentile Fellowship-Joe Jaswell	RM 201
7:30 PM	Maranatha Movie-"Late Great Planet Earth"	Sanctuary
SATURDAY:		
6:30 AM	Korean Prayer Meeting - Duke Kim	RM 11
7:00 AM	Men's Bible Breakfast - Bob Haag	Colombo's
9:30 AM	High School Girls Bible Study	Prayer Room
9:30 AM	50+Bible & Breakfast (2nd Sat each month)	Colombo's
10:30 AM	Physically Disabled Fellowship	RM 5 & 10
7:30 PM	Outreach Concert	Sanctuary
7:30 PM	Prayer Meetings-Women	Brush Arbor
7:30 PM	to 8:30 PM	RM 16 Men Fellowship Hall
	Elders Pray for sick	RM 11
NIGHTLY:		
WEEKLY:		
Prayer Watch-Call For Prayer 879-4417/18 (10pm-8am)		
Home Fellowships-Church office has information & maps		

Figure 3: Schedule of Events at CCCM from 1989

The Holy Spirit was present and welcomed in the teaching sessions, especially in the unscheduled Believer's Meetings held after some other meetings. Henry Gainey describes the Believer's Meeting as: "A special meeting of the Body of Christ in which the spoken gifts of the Holy Spirit such as tongues, interpretation of tongues and prophecy are exercised in the meeting, according to the scriptural guidelines outlined in 1 Corinthians 14."⁴⁹ An Afterglow was a short form of the Believer's Meeting. "Afterglow refers to the *Shekinah* glory of the Lord,"⁵⁰ that passed by Moses: "And he said, I beseech thee, show me thy glory" (Exod. 33:18).

Gainey goes on to say that these meetings were less formal than scheduled meetings and often the terms were used almost interchangeably. "An Afterglow Service is a special time of waiting on the Lord to see and experience His glory in the ministry of the gifts of the Holy Spirit."⁵¹ This experiential aspect of living out the Word of God in community was an ongoing extension of the ministry of the Holy Spirit after the convicting and converting work and the born-again experience. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). These meetings were open for believers to encounter God in a personal way, not associated with the Sunday morning service, and the WLs acknowledge that they were a part of their training and education in the things of God.

⁴⁹ Henry Gainey, *The Afterglow: Connecting People With Their Spiritual Gifts* (Costa Mesa, CA: The Word For Today, 2007), 13–14.

⁵⁰ Gainey, *Afterglow*, 14.

⁵¹ Gainey, *Afterglow*, 15.

Lisa Wickham, whose first experience speaking in tongues was a remarkable event accompanied with a miraculous confirmation,⁵² summarized CCCM's teaching on tongues: "Just because you don't speak in tongues doesn't mean that the Holy Spirit hasn't baptized you with his power. There is nothing in the Scripture that says unless you speak in tongues, you are not baptized in the Holy Spirit."⁵³ The practice and position of CCCM are that speaking in tongues is a *charism*—a gift from God, one among many.

In a general sense, the created world, life itself, is a *charism*. Since God in his self-existence, need not create anything, all humanity are beneficiaries of God. Tongues is not a sign of salvation, nor is it a sign of empowerment to serve.⁵⁴ Some studying Pentecostalism have ignored *xenolalia* as the gift clearly shown in Acts 2:6–11.⁵⁵ Instead, the focus is on *glossolalia*. Being a dramatic and observable event, some have understood it is a "sign gift."⁵⁶ *Glossolalia* is isolated in this study to collect tongues-specific data to discern that speaking in tongues at CCCM was not a prerequisite for a charismatic interpreter filling the service role of WL and has

⁵² Lisa Wickham, interview. "I breathed out, I started speaking, in this new language. And at the exact...exact, this was a miracle...this was a special miracle. I don't know why the Lord gave it. But at the same moment that I spoke the first utterance. The young man, Ed, sitting next to me, spoke in the exact same language, cadence, every syllable, every word, and it's like, we were just along for a ride."

⁵³ Lisa Wickham, interview.

⁵⁴ Chuck Smith, *Living Water: The Power of The Holy Spirit in Your Life* (Costa Mesa, CA: The Word For Today, 2001) 183. Smith's scripturally moderated position on the gift of tongues is presented in Chapter 15. "An Affront to the Intellect; A Blessing to the Soul," where, concluding, he exhorts the reader: "Let's all walk in love. If a person speaks in tongues, fine, as long as he does it within the scriptural context. If a person doesn't speak in tongues, fine. He can still have a very close, intimate, marvelous, spiritual relationship with God."

⁵⁵ Acts 2:6–11. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

⁵⁶ Fromm, "Textual Communities" 156.

no bearing on the leadership ability of the WL as a charismatic interpreter. The occurrence and scriptural regulation of tongues, however, reveals valuable data for this study as will be seen in the Legitimation Through Historicization section.

The Rituals of the Community

Rituals of community, “Play a role in this process of socializing new members into the group. This is done by inculcating in them a reverence for and knowledge of the text.”⁵⁷ This study focuses on the Sunday morning liturgy—the format of which did not change from 1965 to

⁵⁷ Fromm, “Textual Communities,” 123.

2013, the entirety of Smith's tenure as LP at CCCM (see fig. 4). The Sunday morning service was a praise and worship service, open to the public, to give thanks to God.

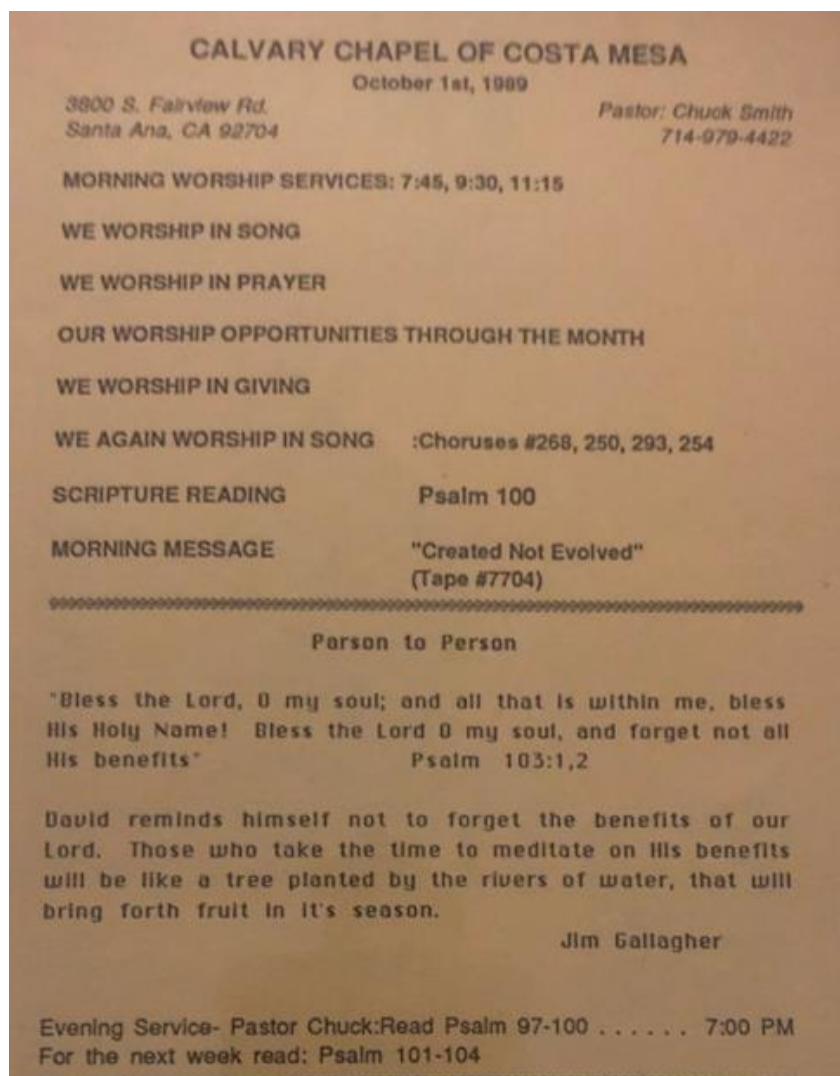


Figure 4: Sample Order of Service at CCCM

The ritual of congregational singing out of the hymnal is an ancillary part of the educative process. Their hymnal came with instructions on expected behavior and provided historicization, reminding the congregation that, "Jesus sang a hymn with His disciples (Matt. 26:30)...and has carried forward from the early Christians to our present day."⁵⁸

⁵⁸ Calvary Chapel of Costa Mesa, *Songs of Calvary*, n.p. Instructs the singer on decorum: to sing with understanding, to sing from the heart and to sing together, "Hymn singing is not a spectator sport."

The following table provides additional service details to accompany the bulletin photo. The section, “WE WORSHIP AGAIN IN SONG,” is the part of the service where the WLs led congregational singing. This alternated between the WLs leading CCM and updated hymn arrangements or the piano and organ traditional hymns led by LP or pastoral staff.

WE WORSHIP IN SONG Welcome Opening Hymn(s) have the congregation stand
WE WORSHIP IN PRAYER Prayer for the service congregation is seated
OUR WORSHIP OPPORTUNITIES THROUGH THE MONTH Announcements
WE WORSHIP IN GIVING Receive the Offering - special music offertory Prayer for the received offering
WE WORSHIP AGAIN IN SONG Congregational Singing (hymns or CCM choruses from hymnal)
SCRIPTURE READING Antiphonal - Pastor reads odd verses, group responds even verses
MORNING MESSAGE Expounding Stand for Benediction - Application and Encouragement Closing Prayer Song of Benediction - usually, "The Lord Bless Thee..."

Figure 5: Further CCCM Sunday Morning Details

On the first page of the hymnal, the first lines of text are from Zephaniah 3:17, “The Lord thy God in the midst of thee is mighty! And he will joy over thee with singing.”⁵⁹ The biblical texts from Old and New Testaments lay the foundational precedent for the practice and shows the reciprocity of components, namely historicization with the text and the ritual. It provides

⁵⁹ Calvary Chapel of Costa Mesa, *Songs of Calvary*, n.p. The hymnal quotes are from the King James Version of the Bible. The verse as quoted adds the double exclamation marks and omits the text, “He will save, he will rejoice over thee with joy; he will rest in his love,” choosing to include only the first and last sentences of the verse connected with the word, “and.”

historicization to an authoritative past for the body of Christ to identify with their heritage, and they are accepted into a community of true worshippers to participate in the Father's seeking of those that would worship him in spirit and in truth (John 4:23).

Congregational hymn singing was an important part of the service. The congregation was to sing heartily to the Lord on the vertical axis.⁶⁰ When asked if Smith had a favorite hymn, Cunningham recalls that Smith vigorously set the example for congregational hymn singing:

He and the congregation had a pretty robust hymnology and he loved them. He led often and we'd always start the service with a song out of the Calvary hymnal. Every service would start with, "Let's turn in your hymnals to page..." We sang lots of hymns, but one that comes to mind was "How Great Thou Art." I always felt that was a very common one that he did often. And Chuck would always belt these hymns out. I mean, he was going for it. He had this big, huge, baritone voice. He doesn't need a microphone and the whole church hears him sing from stage. He's just got this massive voice.⁶¹

The rituals of community are also communicative interactions on the horizontal axis of the gathered church in worship to witness to visitors and to exhort the regulars. As an example, from one Bible verse, a textual community may draw much guidance regarding the verbal communicative interactions (speaking and singing) inherent in Paul's admonition to the Colossians. Sunday morning services at CCCM emphasized congregational singing as a ritual, and as a practical implementation of Colossians 3:16.

Over the course of Smith's tenure, the congregational singing at CCCM was expressed in an array of forms both traditional and contemporary, using piano and organ, from the hymnal and with a song leader. Beginning in 1985, the duet of John and Lisa Wickham alternated weeks with the traditional piano and organ for the song service. Later implemented, for variety and practicality were small vocal groups, larger choirs, praise teams, guest artists, and soloists.

⁶⁰ Vertical axis refers to interactions between God-to-human or human-to-God, and horizontal axis refers to interactions among the congregation.

⁶¹ Cunningham, interview.

Wayne Grudem reflects on variety and practicality:

Practical considerations...can be applied to many different forms of worship...Those will vary widely... Since Scripture does not prescribe any one form, the major principle to use is Paul's directive, "Let all things be done for edification." (1 Cor. 14:26). ...Evangelicals need...not too quickly dismiss unfamiliar forms of worship: people in liturgical churches should realize that spontaneity can be managed...and people in charismatic groups should realize that edification and genuine worship can occur within a detailed structure. (Regarding the unison reading of a liturgy, if a Christian can worship and pray by *singing* words in unison, there is nothing to prevent them from *reading* words in unison [emphasis original]!)⁶²

Legitimization Through Historicization

Fromm's final component of a textual community is a means of legitimization through historicization—a "process of legitimation through tradition, by which the community links itself to an authoritative past."⁶³ As with the previous components, the leading source for CCCM's historicization is the Bible itself, which is not unique to CCCM. Historically, it is common that denominations gather at least part of their collective identity from additional authoritative sources, distinctive and respected. Adjectives such as Wesleyan, Calvinist, or Lutheran show this widespread practice in which Fromm sees an authoritative past as needful for a textual community to have a collective sense of identity.

CCCM as an independent church self-created a two-part problem: First, in becoming an independent start-up, it distanced itself from a denominational background. Second, with the

⁶² Wayne A Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 2000), footnote, 1012n14.

⁶³ Fromm, "Textual Communities," 123.

randomized ritualized practice of *glossolalia* as part of the liturgy, it inferred a connection to an authoritative past by the means of a dubious practice from an early twentieth-century expression for collective identification. The resolution of these issues is beneficial to illustrate aspects of historicization and how all the components reciprocally function.

Church Planting Confronts Historicization

Reflecting upon this independent church plant without its own historical background, CCCM is positioned for the observer to track its development of legitimization through historicization. Today, church planting is seen as spiritual entrepreneurship and therefore possesses a positive connotation. However, at the time of CCCM's origination, "to challenge such [denominational] hierarchies in the culture of corporate America in the 1950s and 1960s was a sure path to being classified a rebel."⁶⁴ Understanding this reality helps to understand the dispositional inclinations and personal values of Smith seen in future LP and WL interactions. For example, one quality Wickham notices was, "He also had this thing about him, where men be men, stout-hearted men. To him that meant you stand on your own before God."⁶⁵ This quality impacts the interactions of a church planter.

CCCM, as the mother church of the Calvary Chapel branch of the "Jesus Movement," had unique challenges with the historicization component. CCCM was not the singular source of the "Jesus Movement," as that was a move of God. Nonetheless, they were seminal. Starting in Southern California and spreading nationwide and eventually worldwide, many of the affiliated churches link their historicity to CCCM. In 1965, as Smith began his tenure, they could not link

⁶⁴ Fromm, "Textual Communities," 137.

⁶⁵ John Wickham, interview.

historically with events that had yet to occur. Wickham reiterated a commonly-applied pun of CCCM as a source of origination of the “Jesus Movement”—referring to CCCM as Calvary Chapel, Costa Mecca.⁶⁶ The daughter churches were able to link historically to the mother church, but what was the source of historicization for the mother church?

Biblical Text: A Firm Foundation

CCCM from its founding had a strong link to Scripture and teaching the Word of God. A purist might assert that the Bible itself is a sufficient source for historicization, and there is Scripture for the assertion (2 Pet. 1:3). However, church history shows that a movement starts, and in the process of becoming a stable institution to steward and mediate the gifts of God, additional sources of historicization arise. The most common source is often the movement’s founder, such as is seen in Wesleyan or Lutheran contexts. Becoming a *Chuck-ite* is in contradistinction to the very concept of a textual community. For the congregation to remain true to the text, their Savior, and their independent origins, they had to trust in the reality that God will do what He said He would do. They responded with reliance on and obedience in His Word and not a founder.

CCCM’s founder was not Chuck Smith. Rather, CCCM’s founder was Floyd Nelson and Lois Nelson, the pastor’s wife, who suggested its name.⁶⁷ The Nelsons and the Smiths knew of each other. Both couples had ministered in and had come out of a First Wave Pentecostal denomination—today known as The Foursquare Church. They and the original congregation desired to remain independent of a hierarchical denomination. Nelson led CCCM through at least three locations and two sets of by-laws over its first five years as an independent church before

⁶⁶ John Wickham, interview.

⁶⁷ Fromm, “Textual Communities,” 136.

Smith arrived as Nelson was retiring. During that time, Smith became independent and, by the grace of God, planted a flourishing, self-supporting work in Corona, California.

CCCM by 1965 was a church of twenty-five and was struggling to survive with its founder on a six-month leave of absence and looking to retire. There was consideration given to simply closing the doors and disbanding. The interplay of rituals and the historicization of the community were at odds with each other and were poorly aligned with the biblical text.⁶⁸ The components conflicted and did not align with their desire to minister to the larger community of Costa Mesa. Smith's resolution showed his leadership style, and his course correction determined a new course to follow for their simple but stable liturgy for the Sunday morning service that would be employed for the next forty-eight years.

Preferred Rituals of Community Grounded in Scripture

CCCM as an independent, First Wave Pentecostal expression had a ritualized practice of randomly speaking in tongues during the Sunday morning service. It was, "Individuals who wish to demonstrate their giftedness of tongues in public, making a show of their spirituality."⁶⁹ The practice may have served the community with a sense of collective identity—the ritual taken among its members as objective evidence that God moved among the people of CCCM. From this ritual, the members could draw a degree of assurance that the struggling church's claim as a house of God was legitimate—as legitimate as other churches that historically identified with the Azusa Street Revival and the first wave of Pentecostalism. On this point, the two components of

⁶⁸ Fromm, "Textual Communities," 156–57. "The particular 'Pentecostal Tradition' that they were following would conflict and contradict the new direction of mediation on the Word as the center of Worship at Calvary Chapel."

⁶⁹ Fromm, "Textual Communities," 155.

ritual and historicization at least supported each other but did not align the vertical and horizontal interactions to their situation according to Scripture.

The situation is so common in mid-twentieth-century America, it risks being overlooked. Nonetheless, Scripture definitively speaks to the conduct of a church service when it holds an open-to-the-public meeting such as a Sunday morning praise and worship service. A standard, widespread practice of church-business was to post a newspaper announcement for Sunday morning services.⁷⁰ Newspapers, as a community service, printed a page in the Saturday paper listing local churches that met on Sundays for its readers. To be true to Scripture and to the public of Costa Mesa, CCCM's Sunday morning service was situated as a public meeting where curious visitors, the unlearned, an unbeliever, or an out-of-towner could attend. Thus, the decorum of the meeting was subject to the instruction found in 1 Corinthians 12–14. Specifically, “Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (1 Cor. 14:19).

Bible Guides Decorum of the Textual Community

Fromm describes decorum as an ancient basic principle of weaving one's words and acts to harmonize with the occasion for gathering.⁷¹ Decorum demands purposeful intention to structure, the mode of delivery, and the content of the message to simultaneously lead the hearers and meet audience expectations. “We can see from the beginning of the foundations of the Calvary Chapel textual community that certain rules of ‘decorum’ were laid down. One could also point to the book of Corinthians and the ‘decorum rules’ that Paul was given to that church

⁷⁰ Fromm, “Textual Communities,” 145. Reports from their board minutes of, “a debate on spending \$5.00 a month to advertise in the local paper.”

⁷¹ Fromm, “Textual Communities,” 277–78n29.

as a corrective to guide the discourse of worship meetings.”⁷² Smith as a charismatic interpreter of a textual community simply applied the Scriptural principle to the local church situation.

Smith accurately saw the practice misaligned to the purpose of gathering and decided to eliminate the ritualized *glossolalia* from the Sunday morning service. This early change in the liturgy was substantial and could have been the death knell for a teetering church, a point of contention, and a reason for desertion if mishandled. The critique was that the change in ritual was in effect a transgression of Scripture, a quenching of the Spirit (1 Thess. 5:19). The challenge was met by the LP as a charismatic interpreter: “No matter how strong the charismatic qualities of the leader, without a receptive audience there is no charisma.”⁷³ Smith explained that the purpose of the Sunday morning service was to proclaim the inspired Word of God and to magnify, not quench, the Holy Spirit who inspired the text and the interpreter of the text.

Seventeen years of prior experience as LP in First Wave Pentecostalism taught Smith how to balance the gifts of the Holy Spirit found in Pentecostal expressions with the unchanging truth of the inerrant text of Holy Scripture without compromising either. The practice of speaking in tongues was moved to Believer’s Meetings and Afterglows—meetings that were often conducted but not advertised. The exercising of spoken word gifts was upheld and moderated by Scripture. The congregation accepted the changes suggested by “their gifted new leader.”⁷⁴ Smith showed high regard for the text with love and respect for the congregation God had allowed him to lead.

⁷² Fromm, “Textual Communities,” footnote, 278n29.

⁷³ Fromm, “Textual Communities,” 152.

⁷⁴ Fromm, “Textual Communities,” 152.

Textual Community Subject to the Text Stabilizes Historicization

Smith's subjecting of himself and the congregation to the text stabilized the textual community and positioned CCCM to grow within the larger community of Costa Mesa. This change of rituals shows what Fromm notes of the charismatic interpreter: "This requires humility on the part of the interpreter, who is the person who gives voice to the Word and applies its meaning to our contemporary situation, but who must always remember that it is not he who speaks, but God who speaks through him."⁷⁵ Humility bolstered the charismatic interpreter's leadership through his trust in the Word of God. Moreover, this change in ritual served the textual community to shift its focus of historicization from 1906 Azusa Street to the first-century church of Acts. This shift of sources for legitimization from an experiential, subjective source to a textual, objective source had more significant potential to stabilize the community.⁷⁶

Within the first two weeks of his tenure, Smith eliminated the ritual of tongues in the Sunday morning service and shifted the source of historicization to the text, stabilizing the best attended service. This correction occurred two years before the explosive growth of the "Jesus Movement" and almost twenty years before the creation of the office of the WL. Donathon Williams, commenting on his experience, who led the Sunday morning service (1996–2000), vindicates the decision. By then, CCCM was a megachurch, which had spawned a megachurch movement:

It was definitely the most attended there was. Three services, very full...that's our culture Sunday morning...it was definitely a very structured, compartmentalized service. Chuck was faithful to the Word, and he was very passionate about a service that was decent and in order without distraction...everything was very straightforward...he wouldn't try to do

⁷⁵ Fromm, "Textual Communities," 291.

⁷⁶ Fromm, "Textual Communities," 129. "The textual community, because it places Scripture rather than the leader at its center, offers a more stable and less restrictive form for the routinization of charisma."

anything to create an emotion in a service. We would, week-by-week, just walk out a worship service trusting the LORD was going to do His thing.⁷⁷

History has shown that the change in historicization has produced the fruit of fruitful ministry. CCCM was planted among bean fields,⁷⁸ but the planting accords with the true vine and the husbandman (John 15:1) and produced fruit that remained (John 15:16).

In December of 1965, Smith led CCCM to become a more stable location to house and minister the gift of The Holy Spirit because Smith subjected himself and CCCM to the Scripture as their basis for historicization. Their situation as a public meeting aligned with the decorum according to teaching and implementing biblical principles. They had quadrupled after Smith's arrival and had outgrown their building on the corner of Church and Walnut Streets before the hippie explosion.⁷⁹ They held additional meetings for the exercise of the spoken word gifts. The gift of randomized speaking out in tongues as a subjective experience interfered with the objective educative process of the Holy Spirit's gift of teaching the inspired Word of God. The charismatic interpreter used Scripture to correct the misalignment and enhanced the educative process of the public service. It bolstered the role of the charismatic interpreter as a servant of God and stabilized the legitimization of historicization.

Reciprocity Among the Components

Fromm recognizes the importance of rituals for a textual community, "Not only for

⁷⁷ Donathan Williams, interviews by author, video conference, April 29, 2022; June 3, 2022; June 17, 2022.

⁷⁸ Sonni Efron, "Calvary Chapel Stands Tall on Fundamentalist Tenets: Religion: Santa Ana Church Draws 12,000 People on Sundays and Operates a Vast Outreach Program" *Los Angeles Times*, October 12, 1990, <https://www.latimes.com/archives/la-xpm-1990-10-12-mn-2328-story.html>. There was anecdotal evidence that CCCM was surrounded by bean fields originally. This article served as an independent source of this detail.

⁷⁹ Fischer, *I Remember*, 69. "An interesting observation is the fact that Calvary Chapel had more than quadrupled in size before the Jesus People Movement came into existence, which further substantiates that the Church's growth stemmed from the preaching of God's Word."

transmission of information, but for the transformation of lives.”⁸⁰ For the rituals themselves to remain vital, they must serve the textual community by supplying structure for interactions on both axes; vertical (God-to-Individual, Individual-to-God) as well as horizontal (among the congregation). Accordingly, “They must be continually revised and reinvented by the communities’ charismatic interpreters.”⁸¹ On the vertical axis, the Spirit pours out, enabling individuals to declare “the wonderful works of God” (Acts 2:11) in tongues on the horizontal axis. Yet, the tongues are Scripturally tempered by a literal, grammatical, and historical interpretation so that the gift of tongues functions on the horizontal axis to the benefit of others (1 Cor. 14:1–4; 26–33).

Explicitly using Fromm’s components, the ritual of the community randomly speaking in tongues did provide a source of legitimization through historicization. However, the components were misaligned, threatening the church’s existence as a local expression of the body of Christ because the practice did not stabilize the charisms of a textual community to thrive. Smith saw himself and the congregation as subject to the Scriptural truth that proclaiming and teaching the Word of God was what God had declared through His Word (1 Cor 14:19). The reciprocity among the other components—the text itself, the charismatic interpreter, and the educative process—prayerfully applied, served as the remedy. Thus, the five components reciprocally affected each other, positively showing their inherent necessity for the church to institutionalize the gifts of the Spirit.

The following section correlates the research data with the distinctive themes of CCCM where patterns of interactions of the LP and the WL emerge from the ministry context.

⁸⁰ Fromm, “Textual Communities,” 344.

⁸¹ Fromm, “Textual Communities,” 344.

Elements of Fruitful Ministry

The thematic elements of fruitful ministry within a textual community originate in Scripture and are described in *The Calvary Chapel Distinctives*. The research participants' data is thematically linked to CCCM's values below. The interactions linked to the values thicken the understanding of Fromm's four components of a textual community—the text itself being the fifth. He suggests the four components with the foundational Biblical text are necessary for twenty-first-century churches. “There are many experimental worship forms and community structures now being attempted around the world...Those that [survive] will be those that have a solid grounding in Scripture...at least one charismatic interpreter, a well-developed education process, a strong collective identity grounded in effective ritual, and a coherent sense of history.”⁸² Contemporary church planting and churches which serve Christian worshippers thus have a clear example to guide the implementation of these components as they minister today. The next section describes essential components of the charismatic interpreter.

Three Essential Elements of the Charismatic Interpreter

CCCM's fruitful ministry grew out of a human spiritual hunger, in response to God's grace to humanity through the reception of the Holy Spirit being poured out. The subsequent human response to the LORD was to worship in Spirit and in truth according to God's will. Born-again people were called to serve, and some were subsequently empowered to serve by re-spiriting the text in the vernacular for their contemporary generation. The explosive growth of the “Jesus Movement” necessitated an increasing group of charismatic interpreters to serve the front-side of public ministry whether the setting was an outreach or Sunday morning worship service. Historically, when a community has become a denomination, the denomination has often

⁸² Fromm, “Textual Communities,” 361.

taken the name of the charismatic interpreter associated with the movement's founding. Since The "Jesus People Movement" was a work of The Holy Spirit, there was no single founder.⁸³

Chuck Smith is often associated as a central figure within the movement in part due to the replication of a network of churches and ministries modeled upon the Scriptural foundation they relied upon. His *Distinctives* determined at least three essential characteristics of a charismatic interpreter. First, one must be born again according to Jesus' command to Nicodemus as recorded in Scripture (John 3). Second, one must be called to minister to God's people, and third, one must be empowered by the Holy Spirit for service in a manner similar to the NT apostles.

The Prerequisite Gift

The characteristic element is: "Ye Must Be Born Again" (John 3:7). The born-again experience is the prerequisite gift of salvation which precedes all other gifts of a charismatic interpreter. Smith taught that Jesus' command to Nicodemus is imperative for everyone who would "enter into the kingdom of God" (John 3:3):

When a person is born of the Spirit, that which is born of the Spirit is spirit. Then, the spirit becomes alive and begins to rule within my life, and now my mind is occupied with the things of the Spirit, with how I might please God, in the worship of God, in the opening up of my life and my heart unto the things of God and of His Spirit, and these are the things that now dominate my mind. A mind dominated by the Spirit is called the mind of the Spirit, which is life and peace and joy.⁸⁴

Jesus says one cannot even see the Kingdom of God without being born again (John 3:3). Jesus also teaches, "God is a Spirit: and they that worship him must worship in spirit and in truth" (John 4:24). Since this born-again experience baptizes a person into the body of Christ (1 Cor.

⁸³ Elmer L. Towns and Vernon M. Whaley, *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville, TN: B&H Publishing, 2012), 296. "The Jesus Movement was part of a revival that swept across America and circled the globe in the late 1960s and early 1970s."

⁸⁴ Chuck Smith, "Commentary on John 3," from *Chuck Smith's C-2000 Commentary Through the Bible*. Available for download as an ancillary commentary to accompany Rick Meyers Bible Software, *E-Sword*© 2000–2021. Version 13.0.0. Download available at www.e-sword.net/.

12:13) as a worshipper in Spirit and in truth, the testimonies of these charismatic interpreters represent evidence of a *charism* from God.

John Wickham: Born-Again at Calvary Chapel

John Wickham responded to an invitation to come forward and receive the LORD on January 20, 1970. “It's hard to put in words, but when I went forward at the little chapel, I remember Lonnie Frisbee was speaking, and he was heading up that meeting. When the invitation came, I wasn't in tears. I was just wide-eyed, like, ‘Wow! What is all this about? I just want it.’ As far as feelings go, I didn't feel any major thing. That came like the next day or the day after.”⁸⁵ John was the only study participant to accept Christ in a church service at CCCM.

At fifteen, Wickham knew nothing about a personal relationship with Christ or that a born-again experience existed. “I went forward, and the Holy Spirit came upon me and guided me. The following days and those first initial days is [sic] where I became so aware of God's presence, ‘God, You're real! Jesus, You're real!’ What came was this hunger for the Word of God and this awareness of His Presence.”⁸⁶

Upon conversion, he became engrossed in the Bible. John explains his sudden love of the Bible as the Word of God:

I didn't understand a thing about Christianity. I just had such an intense hunger to read the Bible. I'd come home from school and read the whole book of Acts before dinner. The next night it was Philippians, Ephesians. I think the first book I read all the way through was the Book of Revelation. I didn't understand a thing, but I was tremendously blessed. I just knew Jesus was real. It wasn't a gradual thing for me. I was all-in from

⁸⁵ John Wickham, interview. For greater understanding of the context, John later sent an email with the following: “I found this clip today. This was what my first two years (in part) at church looked like when I was first born again in high school.” The video (<https://www.youtube.com/watch?v=pLYAni77260>) shows about five minutes in which Lonnie Frisbee gives an invitation to come forward and receive the LORD. In a subsequent conversation, John mentioned that not as many people came forward that first night he was there as was shown in the video clip. He also stated Pastor Chuck was not present at his first encounter with Jesus at CCCM.

⁸⁶ John Wickham, interview.

day-one. Well, the very next day, not that night. My parents only let me go to Calvary once a week because they thought I was getting fanatical.⁸⁷

Wickham explained that his friends were new converts too, and they had brought him to church the night he was born-again. All were growing in Christ as a peer group. “I got together every day with my friends to fellowship, to go witnessing. We went out to the park at night to take communion. We were always in this constant, small group, not organized by any church. We were just blowing our minds together following the Holy Spirit. And honestly, it was dramatic.”⁸⁸ They were learning more about Jesus individually and growing in their Christian faith together.

Holland Davis: Born-Again in Japan

Davis tells of an audible voice experience during a Young Life Bible Study while in Japan. “I was 12 years old at a Young Life meeting in Japan in 1973, learning how to play guitar and sitting in this living room. The guy was reading John chapter three from start to finish. When he got to John 3:16, I heard an audible voice say, ‘Holland, I love you.’ When I heard that, it blew me away. I felt this incredible love, and I just started sobbing, uncontrollably.”⁸⁹ According to his testimony, Davis encountered the risen Savior with practically no prior religious context.

As part of a military family, Davis’ family moved around and was not part of a church. No one had preached the Gospel. He did not accept an invitation from an evangelist. Yet he heard the Word of God speak merely from hearing the Bible being read aloud. “I went home that night, and I thought, ‘I’m gonna follow You the rest of my life.’ I never prayed a prayer. No one

⁸⁷ John Wickham, “Workshop: Electric Guitar,” Calvary Chapel Worship Leaders Conference, 2013. November 13, 2013, <http://media.zeop.com/audioplayer.asp?mediaid=1107>.

⁸⁸ John Wickham, interview.

⁸⁹ Davis, interview.

told me about the four spiritual *flaws* or anything like that. I simply encountered the living Jesus!”⁹⁰

He began to learn about and develop this new relationship. He returned the next week to the Young Life meeting and told them what happened. They said he was born again. He says that he asked, “‘What does it mean to be born again?’ They explained it. ‘Well, what should I do now?’ They said, ‘Well, read your Bible and pray and ask God to teach you, and He will.’ They didn’t tell me to go to church. So, I didn’t go to church until after we moved back to the states, and someone told me that Christians are supposed to go to church. That began my walk with the Lord.”⁹¹

Davis learned discipleship from his personal experience with the Lord and advanced with what he knew to do. He returned to Young Life week-by-week and kept using the songbook he had from Young Life. He was learning to play guitar just as he had before his born-again encounter, but now at home when he practiced, he memorized the songs, closed his eyes, and sang to Jesus. He talked to God and read his Bible. “I had this encounter with Jesus. I knew He was real. I just wanted to be where He was. That was my beginning.”⁹² He trusted the Lord would teach him and he began growing in the LORD. It was 1977 before his family moved to Southern California where he connected with Calvary Chapel. Except that the Holy Spirit moves globally at the same time, he was disconnected from CCCM and the “Jesus Movement”.

⁹⁰ Davis, interview. Because of his direct encounter with the risen Savior bypassing traditional evangelistic methods, he humorously emphasized the word *flaws* as word play on Bill Bright’s mnemonic aid for evangelism “The Four Spiritual Laws.” Davis’ word play indicates that God reached him without evangelistic effort or a strategy. God chose to bypass an evangelist in his case. His encounter in a Young Life meeting came through a guy simply reading aloud the Word of God. This coincides with Fromm’s observation that the Word of God is God-inspired text that has inherent spiritual power that only needs to be re-spirited to serve an audience.

⁹¹ Davis, interview.

⁹² Davis, interview.

Holland Davis and Lisa Wickham experienced personal encounters with the Spirit of Christ, but not at CCCM. Those encounters drew them into a saving knowledge at separate times and on different continents. Both came to CCCM through different forms of media outreach. Davis discovered CCCM through radio. Lisa Wickham made contact through a billboard—a telephone number on the Melodyland Church sign for a suicide helpline. Her phone call led to contact with a counselor who agreed to meet her at CCCM.⁹³ Wickham returned to her parents’ Orange County, California home to visit as a young adult and met Christ alone on her knees in their living room in the middle of the night.

Lisa Wickham: Born-Again in Orange County

Lisa Wickham was born again at age 21. Her testimony is episodic. She had left home at 19. “My lifestyle and musical direction was not something my parents were happy with. So, I carried constant sadness, but I proceeded in Top 40, hoping I’d break through and be a big star.”⁹⁴ She experienced a series of letdowns which she interprets as God, “stripping everything that I found important.”⁹⁵ This led her to call and visit her parents.

Alone in her parents’ living room, she encountered God. “I went to turn on the TV. I got out of the bean bag [chuckles] and on my knees, I was stuck there in front of the TV on my knees at my parents’ house for the first time in almost two years—with an overwhelming sense of my state of degeneration, filthiness, and the need for a Savior—the need for God, whoever God was. I asked God to reveal himself. I said, ‘If you’re real God, I need You now. I need God!’”⁹⁶

⁹³ Lisa Wickham, interview.

⁹⁴ Lisa Wickham, interview.

⁹⁵ Lisa Wickham, interview.

⁹⁶ Lisa Wickham, interview.

That night she received a vision and an aurality in which God revealed Himself. “That night I had this incredible dream. I knew there was a God when I woke up. I hear this voice that carried over from the thousands that were singing with joy to the sound of a voice I thought was a young man weeping with joy, speaking in a different language and my right hand held onto a hand that was above me and a different kind of warmth than this world's warm.”⁹⁷

Lisa’s old bedroom had become her sister’s room with two twin beds. Her sister noticed Lisa waking. “Trying to make sense of it all and the only thing I thought to do was, ‘I got to go talk to a priest!’ Because the only experience I ever had remotely close was going to Mass with my aunt. I was freaked out! Yet, I knew it was all what I needed. I ask, ‘What’s going on?’ and she said, ‘Dad’s just receiving his gift of tongues— his prayer language.’”⁹⁸

She did not know about the gift of tongues (Acts 2:4). Upon waking, Lisa understood her location. “There is this voice in the bathroom that sounds like a young man or a boy crying. It's my dad who had been asking for his prayer language and receiving his prayer language in the bathroom while he had been worshiping the LORD while shaving and getting ready for the day.”⁹⁹ She, too, readied herself for the day, came out to talk with her dad about all the events of the night before. He explained and offered, “Would you like to pray, and give your heart to Christ?” I respond, “Yes, yes!” It's making sense. Dad, as a baby Christian, had never led anyone to the LORD, but he had copied the sinner's prayer from the 700 Club. He says, ‘Okay Lisa, I want you to repeat this after me.’ It was like a blast of power and freedom—like chains were falling off my inner person the eternal person. I was set free!”¹⁰⁰

⁹⁷ Lisa Wickham, interview.

⁹⁸ Lisa Wickham, interview.

⁹⁹ Lisa Wickham, interview.

¹⁰⁰ Lisa Wickham, interview.

She chose her next steps by telling her dad, “I can be a Christian. I just need a Bible.”¹⁰¹ She continues, “From that morning in January ‘til March 17th God wouldn't leave me alone! I walked away from dad and went back to all the situations and missed opportunities; the guys I had been dreaming of; the dope—I had the best dope; the parties and the gigs in Los Angeles. Yet, every single thing that I had been dreaming of was taking down my physical body. I was so sick and tired.”¹⁰²

Her phrase, “God wouldn’t leave me alone,” evidenced the Holy Spirit’s continuing work. She incorrectly surmised:

Well, God didn't do it for me.” On March 17th at 1:00 in the morning, I called a suicide hotline. I was on my way to suicide and very happy about it, almost giggling as I thought of finding freedom from the tearing in my soul. I didn't realize what was going on, but there was such a tearing. I thought, “I can't live like this. I can't be right and doing everything wrong. Why even live? No one's gonna miss me, forget it.”¹⁰³

This tearing in her soul between the dark and the light prompted her to surrender her life to Christ as LORD of her life and go to CCCM. “I was on my way to take care of living, but this super intense impression of the marquee outside of David Wilkerson's Christian Melodyland Center came to mind. I didn't know it was a church then. I went by it often to a gig I had near Disneyland in a lounge. The marquee said, ‘Hotline, call for help, we're here 24/7.’ I called.”¹⁰⁴

Her call was routed to Benson Blakely, a Christian counselor. For the next four hours she told her life story, including the last two years and especially the last two months which led to the tearing in her soul and her proposed solution to end her life. Blakely said, “Lisa, this is the One-Way help center in Newport Beach. God is bringing you back to himself. Would you like

¹⁰¹ Lisa Wickham, interview.

¹⁰² Lisa Wickham, interview.

¹⁰³ Lisa Wickham, interview.

¹⁰⁴ Lisa Wickham, interview.

the power of the Holy Spirit to give you the strength to do the things that you need to do?”¹⁰⁵ She agreed with the prayer of her counselor. “I had to do some heavy breaking, cutting off of things. I believe that when I agreed for that, God honored it...I went into the Afterglow that night [at CCCM] already filled.”¹⁰⁶ A new day dawned for the former lounge singer converted by Christ.

Scott Cunningham and Donathan Williams are Born-Again

Scott Cunningham and Donathan Williams share similarities in their testimonies. Each reported a childhood salvation resulting from being raised in a Christian, two-parent home of “Jesus Movement” people and both were born in Southern California. Cunningham’s mother was on staff at CCCM. He was born in 1973. Williams was born in 1974 and reported that he and his sister were homeschooled so they could travel the United States as competitive gymnasts as youngsters. Furthermore, both came to a more mature faith decision at CCCM’s High School. Both attended CCCM’s High School and Bible College during the same years.¹⁰⁷

Cunningham’s conversion was a thoughtful, purposeful progression of decisions. Both testimonies show God’s patience and goodness. “In high school, it became apparent that I had real, distinct choices, a conscious. ‘Oh, I have to really decide in this season, what I’m doing with my life.’ So, for me, a big piece was surrendering my will to the Lord at that time. It wasn’t this dramatic, dramatic conversion.”¹⁰⁸

Cunningham described his conversion as ongoing commitments paralleling his physical growth: “It was a slow, growing relationship with the Lord since I was a kid and all through high

¹⁰⁵ Lisa Wickham, interview.

¹⁰⁶ Lisa Wickham, interview.

¹⁰⁷ Donathan Williams, interview. Scott Cunningham, interview.

¹⁰⁸ Cunningham, interview.

school. My parents got us into Scripture and singing. Mom was a worship leader, and she got my brother and I singing and playing when we were young. I remember committing my life to the Lord and having always believed in the Lord—had faith. Adult surrender was right after high school.”¹⁰⁹ Cunningham’s life in Christ was co-temporal with his parents’ attendance at CCCM.

Williams sees himself practically affiliated with CCCM before birth. “My heritage was, you might say, established in Calvary Costa Mesa before I was born. My grandparents attended in the 60s and 70s with Pastor Chuck. My parents attended off and on. Pastor Chuck married my parents in the little chapel. My mom dated Chuck Smith Jr. before she met my dad.”¹¹⁰ Williams offered the above explanation to make explicit that he was raised in a church environment and from a Christian home. He specifies, however, that his relationship with Christ and his “salvation wasn’t a one-prayer experience. From an early age, I did feel strong convictions. I recall from an early age, having the knowledge of what’s right and what’s wrong, and conviction when doing wrong. Later in life, I realized, ‘Oh, that’s interesting. I had Holy Spirit conviction at a young age.’ But a dedicated commitment to Christ was made in high school.”¹¹¹ He met his current pastor (then a college student) soon after he started at CCCM High School in 1989.

Section Conclusion

The testimonies of these five WLs serving a textual community represent true born-again experiences that are not driven by cultural Christianity or the result of an evangelistic emotional

¹⁰⁹ Cunningham, interview.

¹¹⁰ Williams, interview.

¹¹¹ Williams, interview.

appeal leading to a false conversion.¹¹² They all developed their relationship with the Word of God and served the ministry of the biblical text as charismatic interpreters in a textual community of fruitful ministry—an independent megachurch that replicated independent megachurches. Without the born-again experience, it is impossible for the unregenerate to see the kingdom of God (John 3:3). Without the born-again experience, the subsequent spiritual gifts for ministry, such as the call to ministry and the empowerment for ministry from the Spirit of God, are impossible to receive.¹¹³ These are spiritually-discerned elements and require spiritual ability to identify them, to move in them, and they too are gifts given to serve the body of Christ in fruitful ministry (1 Cor 2:10–14).

Called into Ministry

For ministry to be fruitful ministry, Smith is convinced: “We must first have a sense of calling—the conviction in our hearts that God has chosen and called us to serve Him.”¹¹⁴ Smith understood that the call to ministry is essential for fruitful ministry and believed that a minister as a servant of God faces extreme testing.

¹¹² Seth Williston, “A Sermon on Revivals of Religion: Containing a Caution to the Church, in the Nineteenth Century, To Beware of the Devices of Satan in Corrupting Them,” (New York, NY: D. Fainshaw, 1827), 32. “When the Holy Ghost comes to operate on the hearts of men, he always makes use of these inspired writings to accomplish his work...The only way to distinguish a true from a false conversion, and a genuine revival from one which is spurious, is by their agreement with the written word. An intimate acquaintance with this, and a close adherence to it, is all our security against the wildest disorder and the most fatal delusions. Revelation is the only umpire to determine what is according to truth, in doctrine, feeling, and conduct.”

¹¹³ Guy P. Duffield and Nathaniel M. Van Cleave, *The Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1987), 230.

¹¹⁴ Smith, *Distinctives*, 3. Expounding upon Hebrews 5:4: “And no man taketh this honour unto himself, but he that is called of God, as was Aaron.”

Chuck Smith is Called

Smith had an experience from his early high school days—an encounter with God where God initiated a clear calling. “I cannot define my experience that night and would probably spoil the moment if I tried...All that mattered was that I knew God had called me to Himself and I could not decline...The experience was mine and no one else would ever be able to appreciate it as much as I did.”¹¹⁵ Until then, Smith had dreams of becoming a doctor and living “a life of comfortable affluence and charitable giving.”¹¹⁶

His family moved from Ventura to Santa Ana. Smith was 16 and at summer camp in 1943 where the LORD brought specificity to his calling. “I had always been grateful that He was my Savior and Protector, but I had not given much thought to the significance of calling Him LORD and really meaning it.”¹¹⁷ Through prayer with the camp director, he devoted his life of service to the work of the ministry and not medicine. Upon returning from camp, his church soon recognized the change in him and made him their youth leader. The next summer he returned to camp with one hundred and forty kids. “These kids had caught my excitement over this new relationship with the LORD, realized it began for me at camp, and decided they wanted to taste it for themselves.”¹¹⁸

To serve with Smith, a born-again believer had to have a calling on his or her life. Smith realized that when we walk with the Lord, “Everything is preparation for something else.”¹¹⁹ The calling could be vague and involve steps of faith when everything is not yet clear. Yet from the

¹¹⁵ Smith, *Memoir*, 25.

¹¹⁶ Smith, *Memoir*, 26.

¹¹⁷ Smith, *Memoir*, 32.

¹¹⁸ Smith, *Memoir*, 35.

¹¹⁹ Smith, *Memoir*, 37.

Scripture and his life experience, he began to better understand the process God was using to shape a servant of God. “We carry a certain amount of responsibility in choosing the actions that unfold in particular scenes, how we respond in a moment of opportunity or disappointment, and whether we step up to the challenges and risks that come to us.”¹²⁰

Lisa Wickham commented on this characteristic of calling that influenced LP Smith’s leadership style: “He was not a micromanager. I don't want this to sound flippant, but his attitude seemed to be: ‘If you're filled, if I have hired you, and I'm hiring you because I believe you're filled with the Spirit and that you're walking with Jesus. You're listening to him. You will do, to the best of your ability, God's will in this position. Now go do it.’”¹²¹ Smith gave people the freedom to follow hard after the LORD. As Smith was accountable to God, he believed that Jesus’ followers are similarly accountable to God.

John Wickham is Called

John Wickham saw that interactions emanated from trust, and Smith trusted individuals who proved themselves capable to stand on their own before God. He says, “Well, I think there was a lot of trust. It's not like you got a lot of pats on the back with Pastor Chuck. Part of it was personality, but a big part of it, it seemed to me anyway, that he just believes that whatever you do, you do to the Lord, and not for men. You do it because you're obedient to God.”¹²²

Similarly, Davis noted, “One of the things with how Chuck led, and it's how I lead, is his focus on the person. He would pick the person that God said, ‘Pick this person.’ Then it was up to you to do what God called you to do. He would give you a lot of freedom in that. If you asked

¹²⁰ Smith, *Memoir*, 34.

¹²¹ Lisa Wickham, interview.

¹²² John Wickham, interview.

for guidance, he would give it to you. But he didn't ever want to impose himself on people.”¹²³

As the LP, Smith saw it as necessary to allow the LORD to lead his servants—the preparing that the LORD wanted to develop in that particular WL who served with him as they followed Christ.

There were numerous interactions between WL John Wickham and LP Smith. Almost sixteen years elapsed from Wickham’s born-again experience at CCCM until he became the first person at CCCM to hold the separate office of Worship Leader, distinct from Smith’s dual role of Senior Pastor and Worship Leader. Upon his born-again experience, Wickham stopped performing publicly in local rock bands and took time to wait on his gift of ministry. He reflects on the importance of clarifying the call, the foundation being laid with Bible reading and in prayer waiting on the LORD for guidance, which has led to over fifty years in music ministry:

The Scripture tells us to make our calling and election sure. I've always been sure of my election—just always have. But your calling can change or be added on to. In Romans 12:7 it says, “He that ministers let him wait on his ministering.” There's a time of waiting where God prepares you. Pastor Chuck would say, “God prepares the man that He wants to use.” Like Paul and Barnabas at Acts 13:2. So, whether by prophecy, or whatever, they were waiting upon the Lord and the Holy Spirit spoke. So, you gotta wait on the Lord and get direction from him. That may mean don't play. It did for me for the first two years. I had no doubt about it...I just knew I wasn't supposed to play.¹²⁴

Here and in a key conversation seen below with Pastor Smith, Wickham references the lyrics of a song found on *Praise III*, “We Must Wait (On The Lord).”¹²⁵ The lyrics, in part, say, “I must wait, wait, wait on the Lord. And learn my lessons well. In His timing He will tell me what to do, where to go, what to say.” His personal application of the text demonstrates his formative embodiment of the charismatic interpreter role.

¹²³ Davis, interview.

¹²⁴ John Wickham, interview.

¹²⁵ Randy Thomas, “We Must Wait (On The Lord)” 1979 CCCM Music, Universal Music - Brentwood Benson Publishing (Admin. by Brentwood-Benson Music Publishing, Inc.) CCLI Song # 38222.

Holland Davis is Called

Davis dreamed of being a rock star. At that time, his prayer life displayed a view that worship was merely preparation for his dream and underscores the importance of distinguishing between a dream and a calling. “My goal is to be a rock star and when I get my Grammy I’m going to stand up and say, ‘The glory goes to God.’ I’m on my way to rehearsal one night and the Lord said, ‘I didn’t make you for this. I made you for me. I’ve called you to worship.’”¹²⁶

Davis’s actual calling and his ministry were founded on an intimate relationship with Jesus and bound by Scripture. Born-again in Japan, apart from any church, his call came through service. “My journey is a little different. I was learning how to play guitar and learning songs in the study that people would play—like ‘Servant of All’—a Maranatha! Music song that made it in this book. I was just singing songs to the Lord. My calling wasn’t until later when we were doing outreaches, like evangelism music.”¹²⁷ For Davis, his initial contact with Christ and general isolation from church demanded a heuristic approach to spiritual discipline as a self-feeder. His spiritual maturation first came through worship of and intimacy with Christ. Later, it combined through reading the Bible and serving others.

Davis continued, “I’m like, ‘Lord, worship is what you do when you can’t make it in the real world, you become a worship leader.’ The Lord said, ‘This is what I’ve called you to’ ... and I said, ‘Well, I’m called to be a rock star, Lord. So, if this is You, You’re gonna have to take it all away.’”¹²⁸ He went to rehearsal for an upcoming tour with his Christian rock band and the entire band quit that night. Davis interpreted this situation as God confirming his calling.

¹²⁶ Davis, interview.

¹²⁷ Davis, interview.

¹²⁸ Davis, interview.

With the derailment of his dream that night, he embraced his calling. “I was pretty broken, and I just said, ‘Okay, Lord, I get it. You made me for you.’ So, I devoted myself that night to worship. I decided, all that energy I put into writing rock-band songs, for outreach, I’m going to put into writing worship songs for the church. Then I began writing worship songs.”¹²⁹ Seven years after getting saved and continuously serving in worship ministry, Davis understood his calling. Fifty years later, he relates what the Lord has often reminded him, “It has nothing to do with skill level or ability. It has to do with God’s calling and what the worship leader is made for, and you weren’t made for the secular stage. You were made for an audience of One.”¹³⁰

Lisa Wickham Discerns Her Calling

Lisa Wickham’s calling was as innate as her voice, and her call became clear through serving others, worshipping, witnessing, and growing in the knowledge of the Scriptures. After her dramatic born-again experience, she renounced her former life as a professional singer. She knew the dream of becoming a pop-star ran counter to God’s will for her life. “I would never sing or listen to secular music because it had had such a hold on me. It was my everything. I wanted to cut it off. I didn’t want to ever put myself in a position of being drawn.”¹³¹

She aligned her new faith to her new lifestyle, not knowing a calling from God for ministry existed. “I moved home with my parents and got involved at Calvary Chapel. I never wanted to sing in front of people again—that part of my life was over. It was just my voice and Jesus’ heart. I got a job as a maid in a hotel. I would read *The Jesus Pocket Promise Book*, memorizing Scriptures all day, witnessing to the other maids, and got chances to pray with

¹²⁹ Davis, interview.

¹³⁰ Davis, interview.

¹³¹ Lisa Wickham, interview.

people. It was incredible.”¹³²

She had always been a singer, and God used her faith and natural desire to communicate his call. “I loved to sing my whole life. In school I was in musical theater—it was my identity. But it's in truly knowing Christ that you find yourself not needing any other identity. You know the Lord is so gracious with brand-new, baby Christians. I was so satisfied in my soul with this new reason to sing. I had no longing for singing up in front of people.”¹³³

She went to the Thursday night Bible studies and when there was an Afterglow, she attended that meeting. “Those leading the Afterglow needed someone to quietly sing and lead out in song...so I agreed to help. It was very low profile, sitting cross-legged on the floor, in front of the fireplace, in the dimly lit fellowship hall.”¹³⁴ The Believer’s Meeting (Afterglow) was where she had received her miraculous gift of tongues and “one or two people would keep the songs rolling until they gave a hand motion, meaning you can stop. No one really knew who was singing and no one was really looking. I could handle that.”¹³⁵ She began to mature spiritually and learned to return the blessing she received initially in an Afterglow. Serving the body of Christ while meeting in the same context where she received her gift of tongues encouraged her faith.

Over the spring and summer of 1976, she continued her job, singing in church, and growing in her faith. Over those months, Chuck Butler, the lead-singer and songwriter for the “Jesus Music” rock band, Parable, asked her to sing. “I heard about your testimony, and I got your number.’ I said, ‘No.’ But he kept calling and I kept saying, ‘No, I can’t do that.’ Finally, he

¹³² Lisa Wickham, interview.

¹³³ Lisa Wickham, interview.

¹³⁴ Lisa Wickham, interview.

¹³⁵ Lisa Wickham, interview.

said, ‘Please, it’s just ‘til we get someone permanent.’ ’ So, I agreed. He asked me to a try-out and meet some of the band at Calvary Chapel, Costa Mesa.”¹³⁶

God used her innate desire to sing and her previously developed talent and combined it with a new desire to give back in gratitude to God and others what he had first given at her new birth. Along the way He added the blessings of being a wife, mother, and many opportunities to serve others. Looking back with over thirty-five years of service, “It was all in God's time. It was all good and right. We were like pioneers. I never knew I'd be in worship ministry. It just happened. There was never a decision point of I'm going to be a worship leader because there was no occupation called worship leader. When we came to Costa Mesa, there had never been a paid worship leader on staff. We were the first ones.”¹³⁷

Scott Cunningham’s Call Provides Peace

As a young adult, Cunningham served in an affiliated Calvary Chapel. His transition to CCCM to lead worship there could have created a potential conflict. His calling led to resolution. “The calling of the Lord was so clear. It was just this deep burden for it. My heart had already moved on. I felt the Lord leading from the moment I got the phone call. I felt like I knew God was calling me to go there. All these special circumstances and prophetic words—the Lord was leading me and my wife with these moments. So we go.”¹³⁸ His calling gave him the peace to initiate all the changes associated with a smooth transition from one local ministry to another.

¹³⁶ Lisa Wickham, interview.

¹³⁷ Lisa Wickham, interview.

¹³⁸ Cunningham, interview.

Donathan Williams' Call: A Response to Perceived Need

Williams' calling came by simply responding in kindness to a need. In 1996, his praise band was one of the teams that John Wickham scheduled in rotation for Bible studies. "I get a phone call, it's Chuck on my voicemail! I am thinking, 'This is crazy. This is Pastor Chuck! Why is he scheduling music?' I call back and he answers. I ask, 'What's going on? John does this normally.' He informed me that John had moved on to Maranatha Chapel. I said, 'Can I help with anything?' That's when he goes, 'Well, why don't you come in and let's meet.'"¹³⁹

Smith's invite led to a brief meeting where he offered the WL role to Williams. Since he was already employed full-time, going on a vacation, and not expecting an offer, he said he would think about it and get back to Smith in a week. Williams returned from vacation with no confirmation either way regarding the decision. "I was late to the Sunday night Bible study. I listened live on the radio in the parking lot. Chuck was talking about people afraid to step out in faith and not experiencing God's hand on their life because they were fearful they didn't have what it took to do the job ahead of them. It was right as Chuck was teaching that I realize I'm supposed to do this."¹⁴⁰ This realization was the extent of the call that Williams received from the Lord, and he stepped out in a venture of faith.

At the scheduled appointment that week he accepted; he told Smith, "I think it's the Lord, I'm supposed to do this."¹⁴¹ Smith, prepared for the affirmative response, said, "'Great. Your office is with Mike Harris in junior high.' He calls accounting and said, 'He's here... and here's how much he's going to be getting.' He returns to me, 'Great, thank you. Here's the phone

¹³⁹ Williams, interview.

¹⁴⁰ Williams, interview.

¹⁴¹ Williams, interview.

numbers from John. And you're on this weekend.”¹⁴² Williams reported that both meetings totaled about five minutes or less. Reflecting upon the experience, Williams notes, “It was like Chuck was just trying to get somebody to fill this. I offered to help and Chuck just handed it over.”¹⁴³ In those four years, he grew in ministry, found his wife, and moved from being bi-vocational to full-time ministry.

Reflecting on the time serving alongside Smith and the trajectory of his life, Williams added: “My time at the church was exactly what Chuck wanted for Calvary Costa Mesa. A training ground to go from—very few people would stay. He didn't push; we were led out and had some painful experiences. But I've got a picture on my phone of an Easter Sunrise service, me and the team leading with Chuck and Franklin Graham standing on stage—a neat memory.”¹⁴⁴

Smith himself could have led worship or invited dozens of people to the position. Instead, he offered an opportunity to Williams who believed the LORD wanted him to take the offer. Williams summed up his time of ministry, recognizing the opportunities he experienced and wanted to have made even more of it, if it were possible:

My authentic experience with the LORD developed later in ministry because I was thrown in the fire so young. I look back and, in some ways, I wish I would have had those more intimate times with the LORD before all that. And there's a thought that Chuck could have picked somebody much better for this, more mature, and brought the church into a better place of worship than with me, but, I can't say “regret.” I can tell you, all of his decisions shaped who I am. And you know, it's still shaping me.¹⁴⁵

¹⁴² Williams, interview.

¹⁴³ Williams, interview.

¹⁴⁴ Williams, interview.

¹⁴⁵ Williams, interview.

Section Conclusion

Smith often reminded people of their calling in ministry. “The word *ministry* actually means service. We are called to be servants...first of our Lord, but also of His children.”¹⁴⁶ Service can be hard, but the rewards of serving God’s people are eternal. Smith learned that as a doctor he could help heal sick people, but they would eventually pass away. “Ministering to physical needs provides temporary help but ministering to spiritual needs helps people eternally. God called me to minister His healing to the spirit of man.”¹⁴⁷ He believed the LORD gave him the choice to serve either the temporal or the eternal. In the light of eternity, it was an easy decision.

Each WL was uniquely called by the Holy Spirit to serve in worship ministry. In time, the LORD led each into other ministry situations. To Smith’s way of thinking, the LORD used faithful responses to His calling to prepare the servant to serve at CCCM. God would then use CCCM as a ministry station to prepare them for the next ministry opportunity that they would enter. This vision presupposes a high degree of free-agency and independence to serve as the LORD leads. This parallels Smith’s desire to lead an independent church apart from a denomination. He gave others the freedom in Christ to follow Christ as he had been led of the LORD.

Empowered By the Spirit for Service

Smith taught that to serve in ministry, one must first be born-again, then called to serve, and then empowered by the Spirit to serve. “We believe that there is an experience of the empowering of the Holy Spirit in the life of a believer that is separate and distinct from the

¹⁴⁶ Smith, *Distinctives*, 6.

¹⁴⁷ Chuck Smith, *Why Grace Changes Everything: The Key that Unlocks God’s Blessings* (Costa Mesa, CA: The Word For Today, 2007), 47.

indwelling of the Spirit that takes place at conversion.”¹⁴⁸ Smith’s Bible college professors note, “The Baptism with the Holy Ghost is not something to have but something to use...one of the tremendously essential foundations for further development and service.”¹⁴⁹ Both spiritual maturation and the spiritual empowerment to serve others derive from this gift of the Holy Spirit.

Elsewhere, Smith teaches that *epi*—the Greek preposition, often translated in the New Testament as “upon” or “over”—is a subsequent and objective work of the Holy Spirit overflowing the life of a born-again believer that is distinct from the subjective work of the Holy Spirit represented by the NT Greek preposition’s *para* and *en*.¹⁵⁰ Smith uses the term *objective* as an observable manifestation of the Spirit’s working, which, “allows the Holy Spirit to flow forth out of our lives. Our lives then are not just a vessel containing the Spirit, but they become channels by which the Spirit flows forth to touch the world around us. I also believe that this is the objective work of the Spirit.”¹⁵¹ Smith understood that Scripture teaches that there is an initial filling at conversion and subsequent fillings from where the believer, in relationship with Christ, draws power for Christian service.

This empowerment for service is another gift, a *charism*, from God to do the work of God. The charismatic interpreter is charismatic because of an abiding relationship with God. Fromm specifies there are “Charismatic Interpreters of the Word both in preaching and in song.”¹⁵² It bears repeating that Smith led congregational singing since he began his service at

¹⁴⁸ Smith, *Distinctives*, 27.

¹⁴⁹ Duffield and Van Cleave, *Foundations*, 306.

¹⁵⁰ Smith, *Distinctives*, 28–29. “We acknowledge a three-fold relationship between the Holy Spirit and the believer represented by three Greek prepositions—‘para,’ ‘en,’ and ‘epi.’”

¹⁵¹ Smith, *Distinctives*, 29.

¹⁵² Fromm, “Textual Communities,” 67.

CCCM in 1965 and never abrogated this role of singing the older songs. In 1985 with the establishment of the formal office of WL, he shared the charismatic interpreter role to minister the newer songs. From church history, Fromm observes a coincidence between spiritual awakening and new songs:

Almost without exception, genuine spiritual awakening has resulted in the birth of New Song...not causative, although it serves several important functions. It bears the message of renewal. It unites people in worship. It records God's work. Additionally...it symbolizes the renewal, tracing the history of the awakening and reflecting its theological concerns. The universal priesthood of the believer, espoused by Luther, was made manifest in congregational singing...and our concern should lie at least as much with their practices as with their product.¹⁵³

Fromm further maintains that the “community formed around the reading and preaching of the Scriptures and led by charismatic interpreters of God’s Word, is the form into which the most successful institutions of the Jesus Movement evolved.”¹⁵⁴ CCCM’s songs, both old and new, were the Sunday morning material for these charismatic interpreters beginning in 1985. Fromm explains, “The gift of charisma is a manifestation of the divine gift of communication itself; and to routinize that gift is to house it in stable institutions so that others may share it.”¹⁵⁵ The housing of the *charisma* within songs, hymns, and spiritual songs and the subsequent re-spiriting of songs used in congregational singing is framed by Scripture. “Be filled with the Spirit; Speaking to yourselves in psalms and hymn and spiritual songs and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5:18b–20).

¹⁵³ Charles E. Fromm, “A Study of Music in Revival,” Paper presented to the Oxford Reading & Research Conference, Oxford, England, July 1983, *Maranatha! Music* (1983): 21.

¹⁵⁴ Fromm, “Textual Communities,” 70.

¹⁵⁵ Fromm, “Textual Communities,” 87.

John Wickham shared his earliest meeting with Smith when he sought clarification as the first WL for the newly created office. Smith stated plainly, “I want you to wait on the Lord and minister to the body in music and just let the Holy Spirit lead you.”¹⁵⁶ That was all the direction he offered. Wickham continued, “I went, ‘Oh, okay,’ and kind of floated out of his office. That’s how it started. Lisa and I led worship together. We knew all the songs—you knew them all by heart. There were no lyrics or overheads or anything. We would just minister, and lead in worship. I didn’t have a setlist, we just flowed with it. And things grew from there.”¹⁵⁷

Lisa Wickham relates her empowerment for service, which links with John Wickham’s use of the word *flowed* and with the LP’s phrase the overflow of the Spirit: “After I received the baptism of the Holy Spirit at Calvary Chapel at an Afterglow, that vibrancy of the Bible and the vibrancy in my heart when I would sing was crazy-wonderful. The silent tears that flowed from a place I wouldn’t even try to name...it’s just the eternal being that’s going to live on expressing herself, myself.”¹⁵⁸ Fromm notices, “New mediators of God’s Presence played guitars and sang new songs expressing the power of Jesus’ love in a way that touched hearts more deeply than they had ever felt in the churches of their parents.”¹⁵⁹ The other WLs agree on what this empowerment for service looked like. Williams describes it like this: “In some ways John and Lisa just went out-of-the-box—totally anointed—God was blessing what they did.”¹⁶⁰

Williams succeeded the Wickhams. He had all the elements in place: musical skill, leadership ability, organization, an ongoing relationship with the Lord, and growth in grace.

¹⁵⁶ John Wickham, interview.

¹⁵⁷ John Wickham, interview.

¹⁵⁸ Lisa Wickham, interview.

¹⁵⁹ Fromm, “Textual Communities,” 29.

¹⁶⁰ Williams, interview.

“I was a young guy, feeling out of my element, just surviving. By Scripture, I knew that the Holy Spirit was always moving, but I wasn't spiritually in tune. In survival mode, it's harder to tune into what the Lord's doing. But I knew the Spirit was working because that's what the Bible says. Now, more mature in the Lord, I trust the Spirit working in individual lives.”¹⁶¹

The overflow of the Spirit is “for those who allow God to bring forth much fruit in their lives.”¹⁶² Thus for fruitful ministry, Smith interpreted Jesus’ teaching on fruitfulness that as the branches draw life and produce fruit by remaining connected to the true vine, so do disciples in a relationship with Christ bear fruit. Smith draws out the analogy: “Just as the branch draws its nourishment and energy from the vine so do you from the Spirit. It is through the Spirit that God’s life flows through you.”¹⁶³ A relationship with Christ and the subsequent faith journey of walking in the Spirit after initial justification is essential.

Smith emphatically restates, “A vital relationship of faith in Jesus Christ *will* bring forth fruit—without fail [emphasis original].”¹⁶⁴ Williams explains how his abiding in the true vine began to bear fruit. “As I grew in Christian experience and learned more of the Word, I saw the outpouring or baptism of the Spirit.”¹⁶⁵ As he continues to walk in the Spirit today, “There's been a handful of experiences that have been extraordinary where God moves through me. I've sensed the Holy Spirit’s anointing and flowing through me in certain situations—not, like, every day.

¹⁶¹ Williams, interview.

¹⁶² Chuck Smith, *Living Water: The Power of The Holy Spirit in Your Life* (Costa Mesa, CA: The Word For Today, 2001), 291.

¹⁶³ Smith, *Living Water*, 290.

¹⁶⁴ Smith, *Grace*, 81.

¹⁶⁵ Williams, interview.

There were some Sunday mornings where God was more vibrant than at other times—so that happens.”¹⁶⁶

The Holy Spirit works among people, in Christians, and overflows in the redeemed and willing. He uses their personalities and natural inclinations, so it is reasonable for a spectrum of responses. Smith reminds, “So be open. Don’t try to pattern God. Just receive the gift of the Holy Spirit and experience His dynamic power in your life to be what God wants you to be. Tap into His power and be a true witness of Jesus Christ in this world.”¹⁶⁷ Williams and Davis both sought to walk in the Spirit according to the gifts and operations found in 1 Corinthians 12:4–11 but were unique as they moved in those giftings. Smith explains, “So even with the diversities of gifts, then there are diversities of the operations of that gift. I may possess a certain gift of the Spirit and you may possess the same gift of the Spirit, but it may operate in my life differently than it operates in your life.”¹⁶⁸ Davis’s life in the Spirit exemplifies that the Holy Spirit works individually, giving gifts as he decides for the benefit of the church.

From Davis’s initial audible voice experience based upon the hearing John 3:16 read aloud in 1972 and through the next fifty years, his walking in the Spirit continued with authentic, dynamic spiritual experiences grounded by the unchanging truth of the Scriptures. “There was a time earlier where I had an encounter with the Holy Spirit. But the one that I look to as the time I was really empowered was in 1978, when I was 17.”¹⁶⁹ He attended and led worship at Calvary Chapel Escondido and stayed for an Afterglow. “Lonnie Frisbee came to our church on a Sunday

¹⁶⁶ Williams, interview.

¹⁶⁷ Smith, *Living Water*, 267.

¹⁶⁸ Smith, Commentary on 1 Corinthians 12:5–6.

¹⁶⁹ Davis, interview.

night, and again, I had no clue what was happening.”¹⁷⁰ The remaining believers began praying as a church and welcoming the Holy Spirit.

Davis recounts the content of his prayer as, “I would like to be touched by the Holy Spirit, Lord. But Lord, I don't want just a touch, I want everything you have for me, and more. I want it all. I don't want just a little touch; I want the whole thing. I want more. I want everything and more.”¹⁷¹ Lonnie approached him, began telling him the content of his prayer, and asked Davis to come to the front of the church. Through desire for a series of intensifying impartations of the Spirit, Frisbee called for “more” of the Holy Spirit upon Davis’ life. On these impartations Davis explains, “Lonnie says, ‘Well, then the Lord wants to give you more.’ And he goes like this, [Davis puts both hands up like a referee signaling touch down but only to about ear-level and starts moving them back and forth like conducting power through the air.] ‘Mooooore!’ It felt like electrocution. It was so intense.”¹⁷²

Davis went on to say, “Then he prophesied over my life. I was so overwhelmed by this encounter; I could not hear a word he was saying. But people around me who have seen my life and heard what he said that night, they've seen every word come to pass.”¹⁷³ Frisbee remained open to impart all that Davis had prayed for and all that the Holy Spirit wanted to impart. After he had prophesied, “He looked at me and said, ‘You said you wanted more.’ [again raising his voice and hands] ‘Mooooore!’ He got more dramatic, and it felt like if it got any more intense, I was gonna die. I was like, ‘I can't take it anymore!’ [reeling in his chair and chuckling] ‘I can't

¹⁷⁰ Davis, interview.

¹⁷¹ Davis, interview.

¹⁷² Davis, interview.

¹⁷³ Davis, interview.

take it anymore!’ [Smiling] ‘I can’t take it anymore!’ Then it subsided”¹⁷⁴ and the intensity of the impartation de-escalated but never left.

Davis’s dramatic encounter with the Holy Spirit here is known as “The Baptism with the Holy Spirit.”¹⁷⁵ With Davis, this gift came subsequent to salvation by five years and was not the infilling of the Holy Spirit at conversion, nor was it the baptism of all believers into the body of Christ (1 Cor 12:13). This is the “promise of the Father” (Luke 24:49; Acts 1:4)—an experience given—a gift commanded to the believer to receive (Eph. 5:18). “The Baptism with the Holy Spirit is not something to have, but something to use.”¹⁷⁶ It is not a characteristic or a position in grace such as perfect sanctification, a second blessing, a second definite work of grace or holiness. “The Baptism with the Holy Spirit is a definite experience, subsequent to salvation, whereby the Third Person of the Godhead comes upon the believer to anoint and energize him for special service.”¹⁷⁷ Davis’ language in the following quote reveals his understanding of this power for service, available to any believer for service to the body of Christ. After his reception of The Baptism with the Holy Spirit, Davis describes the result of ongoing ministry after this empowering encounter with the Holy Spirit:

When I prayed for people needing healing, there was healing. I prayed for people to be filled with the Holy Spirit. They received the same encounter that I had—The Holy Spirit came upon them with power. The dynamic of my ministry changed to match what the Lord had given me in worship. We’ve had testimonies of people being healed—people get saved—just come to Christ. They have such a sense of the presence of God, they just receive the Lord, just in the worship time—that’s all attributed to the Holy Spirit.¹⁷⁸

¹⁷⁴ Davis, interview.

¹⁷⁵ Duffield and Van Cleave, *Foundations*, 304. See also Matt 3:11; Mark 1:8, Acts 1:5.

¹⁷⁶ Duffield and Van Cleave, *Foundations*, 306.

¹⁷⁷ Duffield and Van Cleave, *Foundations*, 307.

¹⁷⁸ Davis, interview.

Smith states, “This is distinct from just being filled. This is overflowing of the Spirit...It doesn’t matter what you call it, the experience is described as a gushing forth of torrents of living water from our innermost being.”¹⁷⁹ Davis’s testimony is that through yielding to the Holy Spirit and desiring to use this power as a servant of God, together, they have produced ongoing fruit that has come out of ministry. Notice the shift of pronouns in the following quote:

I’ve noticed in a variety of different circumstances people have a sense of the presence of God. It doesn’t matter the environment—liturgical, Pentecostal, evangelical, or the Catholic Church—I was invited to do an ecumenical worship conference, and the presence of God just started ministering to people. That is all the Holy Spirit. It’s not about me, it’s really about the Holy Spirit. We’ve helped plant seven churches. This church we’re in now is our seventh and we think our last. We’ve started a lot of ministries. That was why Chuck initially brought me to Calvary Chapel, Costa Mesa; to start the school of worship and to restart Calvary Chapel Music.¹⁸⁰

Smith states CCCM’s position on this essential experience to minister. “Call it the gift of the Spirit. Some call it the empowering of the Spirit. It doesn’t matter what you call it...The main question we must ask concerning this necessary empowering experience for ministry is simple: *Do you have it* [emphasis original]?”¹⁸¹

When a newer believer is not empowered for service, it can be as simple as the unfolding obedience of faith and asking for the Holy Spirit and believing for the empowerment according to the good gifts of God.¹⁸² Jesus taught, “How much more shall your heavenly Father give the Holy Spirit to them that ask him” (Luke 11:13). Smith, before becoming an independent

¹⁷⁹ Smith, *Distinctives*, 32.

¹⁸⁰ Davis, interview.

¹⁸¹ Smith, *Distinctives*, 32.

¹⁸² Duffield and Van Cleave, *Foundations*. 313–14. They lay out five “Conditions for Obtaining the Baptism with the Holy Spirit” which include repentance from sin; a definite salvation experience, a deep conviction of need, and a measure of consecration which includes water baptism immediately after, the Baptism with the Holy Spirit in two instances in Acts (9:17–18; 10:44–48). The general discipleship pattern of discipleship is that water baptism comes before, or with reception of the Baptism with the Holy Spirit. The order seems to be: Repentance, Regeneration, Water Baptism and then the Baptism with the Ghost.

minister, one day realized, “We receive the indwelling, filling and empowering of the Holy Spirit by trusting and believing in Jesus Christ as our Lord and Savior, not by keeping some external code. That is why I repeat...emphasizing God’s grace, love, and mercy to us, undeserving sinners.”¹⁸³

Cunningham illustrates the process of ministering in the power of the Holy Spirit. He improvises from Bob Kauflin’s definition of worship.¹⁸⁴ Since the work is spiritual, Cunningham pictures, “What a worship leader looks like is skillfully combining music and words to magnify the greatness of God proclaimed in the Gospel of Christ through the power of the Holy Spirit. This has been a True North compass for me. We put God on full display in worship, by depending on the power of the Holy Spirit, and pointing people to the Word of God.”¹⁸⁵ Fromm corroborates the importance of proclamation. “It is vital for the life of a church that God’s Word must not only be read, but spoken, preached and proclaimed...It is in the speaking, singing and hearing that the seed of the Word is planted again and again in the new ground of every believer and every new congregation.”¹⁸⁶

These first three distinctive characteristics of ministry from LP Smith (having been born again, called into ministry, and empowered by the Spirit to minister) are essential to fruitful ministry and set the stage to frame the interactions between the LP and WL. Smith was fond of repeating, “For the love of Christ constraineth me” (2 Cor. 5:14). He says, “When the love of

¹⁸³ Smith, *Grace*, 95.

¹⁸⁴ Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008), 55. The actual quote from Kauflin: “A Faithful worship leader magnifies the greatness of God in Jesus Christ through the power of the Holy Spirit by skillfully combining God’s Word with music, thereby motivating the gathered church to proclaim the Gospel, to cherish the presence, and to live for God’s glory [emphasis original].”

¹⁸⁵ Cunningham, interview.

¹⁸⁶ Fromm, “Textual Communities,” 338–39.

God fills your heart, all you want to do is talk about Him: His Word, His goodness, His love...You do it because you want to do it, because it is your nature to do it, because God has put it in your heart to do it.”¹⁸⁷ Smith was singularly focused on and refreshed by serving God. This being his predisposition, the interactions between LP and WL centered around serving God and his people, i.e., ministry.

Three Essential Qualities of a Charismatic Interpreter

Three qualities (faith, hope, and love) are expressed through four characteristics of ministry (Ventures of Faith, Continuing In the Spirit, The Rapture of the Church, and The Supremacy of Love). As these are lived out in the textual community, they advance the ongoing work of fruitful ministry as is shown in the Striking the Balance and When to Divide section.

Ventures of Faith

There is the gift of faith that leads to justification (Eph. 2:8). There is also an obedience of faith that is necessary to minister the Gospel (Rom. 1:5; 16:26). Ministering requires faith. “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6). A Sunday morning worship service, by virtue of its existence, is evidence of faith as the pastoral staff prepares a service for a congregation to meet with God. How one senses the Holy Spirit, who is not seen directly, is like the way one can see faith at work (James 2:14–26). The wholistic observer knows the Holy Spirit exists by observable facts in the created world, and ultimately by the Word of God.

¹⁸⁷ Smith, *Grace*, 86–87.

Smith concludes with thanksgiving for this value of taking ventures of faith in ministering: “I thank God that He has given us a lot of pastors who caught this vision of simply venturing out in faith. I watch them as they’re making these ventures in faith. It’s a thrill to see how God is blessing when we dare to step out and allow him to do what He wants to do, giving ourselves over as instruments through which He can do what He wants to do if He so desires.”¹⁸⁸

Fromm observes a particular venture of faith pattern and labels it as, “An Echo Narrative Model of Conversion and Community.”¹⁸⁹ It is based upon 1 Thessalonians 1:8: “For from you the message of the Lord has echoed forth not just in Macedonia and Achaia, but in every place reports of your faith in God have spread, so that we do not need to say anything.” He describes three parts. First, God initiates the *charism* of God as speech (or a message) which is captured and preserved. Second, because the Word of God retains its spiritual character, God has ordained that when his Word is proclaimed aloud in a re-telling, a re-spiriting occurs where He revives His Word to reproduce His character in the hearer. Finally, these first two combine through re-voicing the text in public reading, song, or otherwise proclaimed among an audience “converting individuals and building communities.”¹⁹⁰ Fromm says:

The original fountain of charisma, the origin of the church itself, as well as all of creation is an act of God’s speech: “Hear, O Israel, Come follow Me,” “And God said, ‘Let there be Light.’” This spoken Word of God is then routinized into a Scriptural text that must always be re-voiced, reinterpreted, transformed from the dead letter on the page into the Word that lives in our hearts by the inspired breath of the proclaimed and divine grace granted to the hearers.¹⁹¹

¹⁸⁸ Smith, *Distinctives*, 115.

¹⁸⁹ Fromm, “Textual Communities,” 355.

¹⁹⁰ Fromm, “Textual Communities,” 354.

¹⁹¹ Fromm, “Textual Communities,” 353–54.

Fromm sees these three parts of the Echo Narrative Model for textual communities as essential to church growth and qualitatively superior to market research. The CCCM Sunday morning service functioned to “cultivate the gifts of the Spirit in such a way that they are able to grow and replicate themselves.”¹⁹² Implementing this model in a twenty-first century context can be understood as doing “the work of the ministry” (Eph. 4:11). The in-tandem ministry of LP and WL serving a textual community as they collaborate with God is a venture of faith.

In one sense, a WL ventures out in faith each time he or she is privileged with the task of leading the congregation by the Holy Spirit into true worship. Lisa Wickham reminds worshippers of what occurs as they engage and encounter God as an act of faith and will:

In these bodies of flesh we don’t feel everything the way we want to all the time. There are times when we aren’t paying attention to the words. There are times we sing the words and for whatever reason they’re not lived out in our lives. But, I truly believe that faith comes in when you *sing* them. Just sing them. I believe they rise like incense, before the throne of God. It will rise as incense before the LORD in heaven—even in times when, we’re not feeling one hundred percent. It’s not about feelings.¹⁹³

As a servant of God, she understands one cannot minister to spiritual needs in ways reserved by God for his Spirit to minister. Dependence upon God is thus necessitated, which begins with faith. Because of God’s faithfulness to his people, the charismatic interpreter learns by experience that when she engages in true worship of God, like she would at home alone, others will follow the WL as the WL allows the Holy Spirit’s leadership. Lisa Wickham in the following quote states the importance of faith in worshipping God, independent of feelings. The WL is the visible leader, but the WL is being led by the Holy Spirit:

Our best effort in these bodies of flesh do not compare with the worship that we embody in the Spirit. And so, we put it out there in faith. That is the essence of what I believe. Just believe He is Who He says He is. If you’ve been born of the Spirit, sing it out and you will be blessed. If you don’t feel it, there is Scripture after Scripture, about singing to

¹⁹² Fromm, “Textual Communities,” 354.

¹⁹³ Lisa Wickham, interview.

the LORD, and what happens inside of us. It is going up before the throne of God. And if it blesses the Father, even a little bit, it will come back, pressed down and overflowing.¹⁹⁴

The spiritual reality is the foundation upon which human emotions rest and why the psalmist willfully commanded his immaterial being, “Bless the LORD O my soul” (Ps. 103:1). Singing, regardless of feeling, is an outward demonstration of internal faith. She and the others have lived this experience so often that their confidence in the LORD gives them experiential knowledge that continues past the compliments of the congregation to pleasing to the LORD:

That’s why, “Wasn’t worship good today?” I know what is meant, but it’s always good, because He’s always good. The split second we choose to put it out there—the motivation and the intent of our heart—that’s what this worship leader is excited about. It’s not about how loud the congregation sings or the posture of your body, that invokes the presence of the LORD. It’s the right attitude of the heart, even if that is not a purely clean heart, but a heart that wants to be—a heart that’s hurting and chooses to sing, in the midst of its hurting is glorious. It’s like the widow’s mite. Give all you have. I believe it can apply to worship, too. That’s all I want—Holy Spirit move.¹⁹⁵

Privately and publicly, Wickham has poured out words in song to God in faith for years and has a faith history of walking with God in worship. Through repeated experience, she knows God’s character as did David. “But thou art holy, O thou that inhabitest the praises of Israel” (Ps. 22:3). Because of his faithfulness to inhabit the praises of his people, and her extensive first-hand experience of God’s Word being alive, she has confidence that God engages others in a community experience as she moves out in faith.

The second essential aspect of Fromm’s Echo Narrative Model is to proclaim the Word or to hear the Word proclaimed. Fromm says, “The shared experience of hearing its proclamation is itself constitutive of community.”¹⁹⁶ Williams reflects on the congregational song service by saying, “One of the things that impacted me the most were when the congregation would sing *a*

¹⁹⁴ Lisa Wickham, interview.

¹⁹⁵ Lisa Wickham, interview.

¹⁹⁶ Fromm, “Textual Communities,” 354.

cappella, ‘Spirit of the Living God fall a-fresh on me...’¹⁹⁷ There was just something special about singing that *a cappella*, or the simple ‘Alleluia’ chorus.”¹⁹⁸

John Wickham says the something special to which Williams refers is a someone special:

Nobody went to Calvary Chapel because the music was amazing. Even though it was awesome, that’s not why people went. I mean, Love Song was basically a cross between The Beach Boys and a little bit of The Beatles...and if you weren’t into it. It just didn’t matter. It was about Jesus, and so that’s where you went. We’d sing *a cappella*—a lot of songs there—and we’d be blown away sitting in the presence of God.¹⁹⁹

Cunningham conveys it is not about technique or tools. The act of faith that makes for fruitful worship is coming to God in faith, trusting He will inhabit the praises:

The win is to put God on full display. When I put the focus on the glory of God, I know that I’m doing the right thing—whether my voice is working great that day or not—whether the band sounds great or not—whether the sound system stinks, or it doesn’t. If my heart can have that posture going into it—that needs to be my focus, my passion, and my mission as a worship leader.²⁰⁰

Fromm’s third essential part of the Echo Narrative Model is a combining of the first two *charisms*—the gift of the text itself and the gift of the Holy Spirit leading the charismatic interpreter. The WL as charismatic interpreter is gifted many ways: with salvation and the indwelling of the Spirit, the revival of the individual spirit to respond to God, to be sensitive to the calling God has given and so on. These are all gifts from God that the WL conveys as they lead “churches that cultivate the gifts of the Spirit in such a way that they are able to grow and replicate themselves.”²⁰¹ Davis explains:

¹⁹⁷ Daniel Iverson, “Spirit of the Living God” Words and Music: 1935. Renewed 1963 Birdwing Music (Admin. by Capitol CMG Publishing), CCLI Song # 23488.

¹⁹⁸ Williams, interview. The “Simple ‘Alleluia’ chorus” is not from Handel’s “Messiah.”

¹⁹⁹ Peretski, “What God Hath Wrought: Chuck Smith, The Father of the Jesus Movement.” An *a cappella* version of the simple “Alleluia” chorus Williams refers to is the opening sequence of this DVD.

²⁰⁰ Cunningham, interview.

²⁰¹ Fromm, “Textual Communities,” 354.

It's all about the presence of God. If God is not present, then, to me, it's just a concert. It's just entertainment. When I became the worship leader, Kay Smith said I'm the first worship leader they've had since John and Lisa. It was because I just led and I had an encounter with Jesus in front of people. I was responding to the presence of God that was in the room. There was a greater sense of the immanence of God. He was present. People sense the presence of God. The approach was prayerful. I didn't talk to the congregation once; I would just talk to the Lord. It was reverent.²⁰²

Fromm notes: "The concept of textual community provides a touchstone by which the nature of viable worship communities of the past and the future can be understood and perhaps anticipated."²⁰³

Davis, since the 1970's, has been a first-hand witness of many worship fads that have come and gone. He expounds upon what worship is not, then focuses on the essential:

Whenever God's presence is manifest in glory in the Scriptures, people aren't waving flags and jumping up and down and screaming and shouting. They're still and they're just there. They have nothing to say, they're like, in awe and wonder and they're breathless. They just have this quiet stillness. There's one part in Revelation where God appears and people see the LORD and a hush, falls on heaven for thirty minutes. And then the sound of many waters. That is Calvary Chapel worship. God is present, in power and glory and manifested glory, his presence has manifested, there is a real sense of God. You're just in awe and wonder of God—that is missing from worship today.²⁰⁴

Davis is aware of the charismatic interpreter's ability to manufacture an emotional response by manipulating the environment. Emotions are part of the human condition, but to accept an emotional experience in place of a spiritual experience is an all-too-common occurrence. He continues:

At our recent worship conference on the very first night with Oden Fong, he led to a point in worship where it was so evident that God was present that it was silent for like ten minutes. It was complete silence—not one person moved at the worship conference. People just were in awe of God. It was just one of those moments. There was a hush that fell on the whole place. Some of the young worship leaders were blown away by it. They were like, "Is this normal? Is this what normally happens?" I said, "It used to be normal.

²⁰² Davis, interview.

²⁰³ Fromm, "Textual Communities," 360.

²⁰⁴ Davis, interview.

It's not so normal anymore. But I'm glad you got to experience it because now you have a vision for what it's like when worship really happens.”²⁰⁵

Fong, through modeling, conveyed to the following generation of charismatic interpreters the reality of a spiritual worship experience. This objective manifestation of God’s presence is biblical. Two Old Testament examples of the presence of God are the pillar of fire (Exod. 13:21) or when the glory of the LORD filled Solomon’s temple as a cloud (1 Kings 8:10–11). Davis describes the glory of the LORD being sensed as with awe and wonder.

Continuing In the Spirit

Faith and hope unite in the biblical principle of continuing in the Spirit. The Scripture implemented is “If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:25). “Calvary Chapel is a work that was begun by the Spirit. Every new and great movement of God is born of the Spirit...such moves of the Spirit historically seem to move from that birth in the Spirit to ultimately seeking to be perfected in the flesh...a continual cycle.”²⁰⁶ The continual cycle forms through born-again believers moving in faith and hope that God will do what he promises, but petrifies when merely moving in the flesh.

In chapter nine of the *Distinctives*, the imperative value that Smith imparts is typeset in bold: “Having begun in the Spirit, let us continue in the Spirit!”²⁰⁷ This value is one to which all the WLs see themselves holding as they continue in ministry. Williams says he “yearns for

²⁰⁵ Davis, interview. The conference session (June 9–11, 2022) to which Davis refers can be seen here: <https://www.youtube.com/watch?v=E9XaTqk98uU&list=PLj3cQClgaRYdkholFY4j0wQgXVqUKROXF&index=7>.

²⁰⁶ Smith, *Distinctives*, 89.

²⁰⁷ Smith, *Distinctives*, 96. Smith makes emphatic Paul’s imperative at Galatians 5:25, “If we live in the Spirit, let us also walk in the Spirit.”

more,”²⁰⁸ of the Spirit, while Cunningham says, “Through the power of the Holy Spirit...”²⁰⁹ John Wickham “knew that it's not because of Pastor Chuck, it's because of the work of the Holy Spirit.”²¹⁰ Holland Davis and Lisa Wickham both used the phrase, “along for the ride,” to speak of the work of the Holy Spirit.²¹¹ Davis’ quote attributes the value to the LP: “I learned from Pastor Chuck that's what life in the Spirit is like. Things happen and you're along for the ride. You don't try to control it. You don't try to own it. You just go along with it.”²¹²

Fromm notes that Smith as LP is an “exemplar and model for all other mediators and interpreters of the text...[and] models charismatic leadership with humility and grace and does so in a way that is obviously not threatened by the growth of strong leadership elsewhere in the church, then the charismatic gifts have the best chances of flourishing with a minimum of egotistical clash.”²¹³

These charismatic interpreters began in the Spirit and continue in the Spirit. This is parallel to the working of the Holy Spirit who originally inspired the text (2 Pet. 1:21) and permits it to be re-spirited. God retains the power to re-inspire the text just as He quickens the spirit of fallen humanity whom Christ has redeemed (Eph. 2:5). Herein the church houses the *charisms* of God as Christ expands his church. Fromm states, “The charismatic power of God’s original words to humanity have been preserved in the written text of Scripture, but it is hearing the oral proclamation of the Word that releases this power and brings together Christian

²⁰⁸ Williams, interview.

²⁰⁹ Cunningham, interview.

²¹⁰ John Wickham, interview.

²¹¹ Lisa Wickham, interview.

²¹² Davis, interview.

²¹³ Fromm, “Textual Communities,” 342.

community, not merely an audience of solitary readers.”²¹⁴ Charismatic interpreters in fruitful ministry maintain their individual walk in the Spirit drawing life from the Holy Spirit to reproduce the continuing work of the Spirit through proclamation of the text.

The LP and WLs are individually led by the Spirit from hearer, to participant, to proclaimer. This is how Jesus’ Spirit builds His church, the body of Christ, as Fromm explains, “Jesus called his disciples and invited them to follow him, and we hear his words as invitation today....If the community is properly constituted around the proclamation of the Word, then those that hear the Word and follow the call will naturally become carriers of the message, and new communities will naturally form as outgrowth and outreaches of the original.”²¹⁵ Their walk in the Spirit includes fellowship among the saints, Bible reading, personal worship, prayer, but communing with God is essential for keeping themselves open to the Spirit’s leading.

Prayer then is essential for fruitful ministry and for the Christian generally—a practical necessity for guidance. John Wickham evaluates ministry opportunities through prayer in the following quote reflecting his desire to pray regarding his decision to become involved with Parable. “I was invited to be in Parable, and I didn't know what I'm supposed to do. I just wanted to talk to the guys at rehearsal. I didn't take my guitar and amp. I didn't want to play. I only wanted to talk and pray together and get to know each other.”²¹⁶ Prayer is just part of walking in the Spirit and being led by the Spirit. Wickham’s meaning of, “I didn’t know what to do,” seems to be from his felt need to pray to clarify the direction he should take with the assistance of the Holy Spirit. This is walking in the Spirit—Christian living.

²¹⁴ Fromm, “Textual Communities,” 353.

²¹⁵ Fromm, “Textual Communities,” 354.

²¹⁶ John Wickham, interview.

There is prayer for ministry guidance, and then there is dependence upon the Holy Spirit as the essential source of strength for the charismatic interpreter (Eph. 3:16). Williams shares of the centrality of prayer, depending upon the Holy Spirit to lead in ministry: “The day we moved into the new building at Vero Beach, that was like 2007, or something, I established a Friday morning prayer and worship service. I would just lead, no sound system, with only songs known by heart—purposefully not fully prepared, you just have stuff and then be ready to respond, expecting God to move as He led.”²¹⁷

Lisa Wickham adds that the prayer to save also sustains the power to grow in sanctification. “I’m fascinated by Dr. J. Edwin Orr and all of his books on revivals through the ages. It reminds me of what happened with me and that prayer really works. If people pray that the Holy Spirit makes their eternal being so aware of their degenerate and lost state, they’d be on their knees crying for mercy. Salvation and the power of prayer is how my life at Calvary Chapel began.”²¹⁸ She also prayed with other ladies to receive their prayer language in home fellowships and other ladies’ ministry meetings. “I was praying over the girls that had made it known that they wanted prayer to receive their gift of tongues. Since I had been ministered to in that way, I did the same with them. It was a way that I was used, not often, but not seldom.”²¹⁹

Cunningham aligns prayer with congregational singing. “It’s really giving us a common prayer language to say to the Lord in a congregational way, in a beautiful way, what you could say at home. That’s why music tends toward a common musical language of a generation. You’re trying to resonate with people, so they’ll join in and sing what we know to be true about the

²¹⁷ Williams, interview.

²¹⁸ Lisa Wickham, interview.

²¹⁹ Lisa Wickham, interview.

Lord.”²²⁰ He first views worship leading as uniting the congregation in singing prayers, then praise and worship.

Davis’ relationship with God initiated from audibly hearing God speaking to him. He also promotes worship as the sung prayers of the church. As co-founder of CCCM’s School of Worship, Davis urges WLs to develop and grow their prayer life, learning to encounter God in daily life. “If they don’t have a reliance on the Holy Spirit, they see worship as a musical thing, it’s a craft—a performance-based thing. When the expectation is to have an encounter with Jesus, they don’t know how to do that or how to facilitate that.”²²¹

Davis sees too much emphasis on being technically solid but spiritually lacking. “In their mind, it becomes, ‘I have to learn a methodology. I have to put songs together in a better way—build the right theme.’ Unfortunately, very little focus is on personally encountering Jesus, learning to hear the voice of God, and responding to the Holy Spirit, who is working in the room. You learn that through having a prayer life, then through music, then song selection.”²²²

There are extremely practical aspects of continuing in the Spirit. In an ideal sense, all the technical aspects and the music preparation is front-loaded so the WL’s attention before God and the congregation shifts to listen to and respond to God. “You have to prepare your team to be able to listen and follow the Spirit as a unit. If you don’t have that orientation, if that’s not part of what you do, or how you think, then you tend toward methodology. And during revival when the Holy Spirit is being poured out upon a population, there’s no methodology, you’re just catching up to the Holy Spirit.”²²³ As part of discipleship, Davis trains new people coming on the team to

²²⁰ Cunningham, interview.

²²¹ Davis, interview.

²²² Davis, interview.

²²³ Davis, interview.

over learn the music, master their technology, and to purposefully keep their attention on the WL as they develop the spiritual insight to follow Christ through the Holy Spirit as a band.

The Rapture of the Church

If the space devoted to a value is any indicator, then the Rapture of the church represents an important aspect of fruitful ministry for the LP. The *Distinctives* chapter entitled, “The Rapture of the Church,” is twice as long as any other chapter. Smith does not equivocate. “I believe your view of the Rapture will have a significant impact on the success on your ministry.”²²⁴ Smith believed that holding the view of the pretribulation rapture of the church is essential for fruitful ministry.

For biblical and practical reasons, and for the hope it provides, the believer’s worship lifestyle is greatly influenced by holding to this particular view of eschatology. As of the time of this writing, none of the WLs oppose the doctrine of the Rapture of the Church. For the Wickhams, “Regarding the pre-trib Rapture, short answer – yes.”²²⁵ Williams offered a short answer: “I’m not as dogmatic as I was [right after bible college, when working with Smith] concerning this topic. But it’s not, you might say, a major subject on my radar, more open-ended.”²²⁶

Cunningham raised the Rapture issue unprompted in two interviews. His desire to talk about it was not out of disagreement with the doctrinal position. His concern was that taking too strong a position on this point can cause conflict within the body. His experience has been that insistence on this value and to take the *Distinctives* as a blueprint tends to exclude leaders from

²²⁴ Smith, *Distinctives*, 65.

²²⁵ John Wickham in an email with the author on July 12, 2022.

²²⁶ Williams, interview.

leadership. He believes a hardline position here potentially infringes upon other values the community holds. On the Rapture, he says:

Chuck would say we're going to be alive for the Rapture. He had that strong Pentecostal, eschatology—which was a beautiful piece. But also, an interesting piece. It became such an important value though that we would divide. We wouldn't let guys on staff or plant churches that would see it a little bit different. Some would feel more like, “Hey, if Jesus comes back in the Rapture of the church, [or] if it's the second coming of Christ, [or] if we die tomorrow, or we live a full life of 80–90 years, we're gonna see Jesus real soon. So, I'm going to just teach it like, it could mean this, and it could be that.” There's a lot of touchy, sensitive things in there, but personally, I feel like it became a divider.²²⁷

He does not disagree with the Rapture but wants to avoid holding the view so firmly as to divide. Cunningham's concern aligns with two of Smith's stated values, each value with different emphasis.

In his chapter “Striking the Balance” in the *Distinctives*, he says, “An important characteristic of Calvary Chapel Fellowships is our desire not to divide God's people over non-essential issues.”²²⁸ Cunningham's use of the word *divide* two times in the preceding quote alludes to this characteristic value of CCCM and Smith's ministry style. Smith, furthermore, mentions avoiding controversies in another chapter. “Some people object because they feel I gloss over certain passages of Scripture, and they're correct. But glossing over controversial issues is often deliberate because there are two sides. And I have found that it's important not to be divisive and not to allow people to become divisive.”²²⁹ They agree with the importance of maintaining unity in the body of Christ.

²²⁷ Cunningham, interview.

²²⁸ Smith, *Distinctives*, 107.

²²⁹ Smith, *Distinctives*, 48.

Smith, however, is decisive. In “Striking the Balance,” he qualifies his intention. “When the Bible speaks clearly, we must as well.”²³⁰ In the chapter entitled, “The Priority of the Word,” Smith says of his expositional teaching style, “We don’t skip anything. And that’s why in the majority of Calvary Chapels, and the most successful ones, you’ll find the systematic teaching of the entire Word of God, going through the Bible from cover to cover.”²³¹

Has Cunningham’s assessment—that “Chuck would say we we’re going to be alive for the Rapture,”—been misconstrued? Consider Smith’s commentary on Mark 13:32, which says, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Smith has a clear position on speculation and inconsistent systems of interpretation:

It is sheer folly and presumption for any man to pretend that he has some divine revelation or some insight into the Scripture where he knows the day and the hour that the Lord is coming. Even though the Lord is so specific in this area, there are always those speculators who seem to be able to gather some kind of a following after them because they’ve set out on some system of interpreting of the Scriptures whereby they feel that they have interpreted the very day for the return of Jesus Christ.²³²

From the above comment, Smith was no date setter or speculator on the date of the pretribulation rapture of the church. However, Smith lived as if Jesus could return at any moment.

Smith states his position scripturally: “I believe it is God’s intention that every church age be convinced they are the last generation. I also believe that God’s divine design is for the church to live in constant expectancy of the Lord’s return. Jesus talking about his return, said, ‘Blessed is that servant, whom his lord when he cometh shall find so doing’” (Matt. 24:46).²³³

²³⁰ Smith, *Distinctives*, 107.

²³¹ Smith, *Distinctives*, 52.

²³² Smith, “Commentary on Mark 13.”

²³³ Smith, *Distinctives*, 66.

Smith personally and corporately relied upon the practical faith and the hope generated by the consistent, literal interpretation and application of the text and taught believers are to live knowing that Jesus could return at any moment even though no one knows when that return will occur. Cunningham acknowledges that this is how Smith lived and served throughout his life and ministry:

He was on oxygen for months before he passed. A board member asked, “Chuck, what are we gonna do if things change?” He goes, “Oh, you’ll know what to do, you’ll know.” He hadn’t communicated it to the board, to the church. He hadn’t communicated to the pastoral staff. That was kind of the mystery of it. He had taught and thought that he would be alive for the Rapture of the church. He had taught that a number of times. So that’s interesting how that led into that. That’s the context of it.²³⁴

For greater historical background and context, it is noteworthy that Fromm mentions the Bible of choice for the early days of CCCM from 1965 “was the early Scofield Reference Bible which details the system of dispensationalism.”²³⁵ Smith’s Bible college professors, Duffield and Van Cleave, wrote the textbook used at his alma mater, which says, “The principal proponents of the Pretribulation position are: Dr. C. I. Scofield, Scofield Study Bible.”²³⁶ His professors also state, “The strongest argument for a pretribulation rapture is the fact that throughout the New Testament exhortation is given to look for and wait for the Coming of Jesus...The blessed hope of an imminent Coming of Jesus is one of the strongest incentives to practical godliness and diligent service.”²³⁷ Without an imminent return, the Christian would be looking for the Anti-Christ as a sign of the times to gain an accurate idea of the return of Christ, which would render needless Jesus’ repeated warnings to watch and be ready for his return.

²³⁴ Cunningham, interview.

²³⁵ Fromm, “Textual Communities,” 153.

²³⁶ Duffield and Van Cleave, *Foundations*, 531.

²³⁷ Duffield and Van Cleave, *Foundations*, 531.

The Wickhams answered, “Yes,” to the question: “Do you believe in the pre-tribulation Rapture of the church?” However, Williams and Cunningham are willing to allow it to remain an open-ended question. None are willing to reject it outright. However, the softer stance that the younger two WLs take today does not agree with Smith’s stated position; “There are many pastors who claim ignorance of the Rapture or say they are not certain whether it will precede the Tribulation...I don’t believe there is any excuse for not having a position on this issue. We have our Bibles and we’re capable of studying this subject thoroughly.”²³⁸ Smith developed an authoritative position from the Scripture after thorough study of the various interpretations.

Pastor Holland Davis has been a WL for almost fifty years and has been the LP of Calvary Chapel San Clemente since 2010. With experience on both sides of the LP/WL interaction, he provides perspective on his shift to upholding the pretribulation rapture position.

Chuck was a firm believer in the Word of God. That's what drove his theology. And it's what eventually changed my theology. I was more in alignment with a post-trib, premillennial view, read all the books...so that, to me, seemed to make the most sense because it was the clearest in Scripture, until I became a Bible teacher. As a Bible teacher I began to look at the text for myself. My views changed just from the Scriptures—not reading books. Just reading the Scriptures.²³⁹

Davis also believes that holding this view brings, “a passion to see people come to Christ.”²⁴⁰ Davis, when asked about his position on the pretribulation rapture talks about the added value it brings to the quality of worship:

The imminent return of Jesus is a central...probably the most, one of the most important theological positions of Calvary Chapel. It's one of the main distinctives because it makes the worship more important, because it fuels mission and evangelism. So, you can't downplay the premillennial Rapture view of the church as an underlying theological

²³⁸ Smith, *Distinctives*, 65.

²³⁹ Davis, interview.

²⁴⁰ Davis, interview.

current that drove every ministry, that drove every expression of worship and music at Calvary Chapel.²⁴¹

Conversely, without the doctrine of imminency and the pretribulation rapture of the church, Davis believes WLs lose their vision. The power to fulfill the great commission dissipates. “They're no longer trying to win people to the Lord. They're just trying to make a million dollars and have a career in music. Because, if you don't have a purpose for your music, then you're going to do what the world does. You're just gonna go and just get a deal. And that I do encounter when training worship leaders.”²⁴² Fromm reminds, “Not everything that is called worship is pleasing to God.”²⁴³

Theologian Norman L. Geisler agrees that the pretribulation Rapture of the church is “the view which, given all the biblical data, offers the most plausible explanation. It is in this context that we offer a pretribulational conclusion to the Rapture question.”²⁴⁴

Donald E. Miller sees another strength of new paradigm churches as centers to restore hope and says the ministry model exemplified at CCCM has the capacity to produce hope:

For many people in this country there is a "hope deficit," to which new paradigm churches are responding. People need not only healing of specific problems but also a sense of destiny, a conviction that their lives have purpose and meaning. New paradigm churches are particularly effective at projecting hope (sometimes in rather millennial terms) and joy. In content this may be the "old-time religion," but in spirit it addresses the fundamental need for ecstasy, which consumerism does not supply.²⁴⁵

No attempt was made to quantify the projected hope that one has by virtue of their faith and understanding on this point of the Rapture of the church. Nonetheless, regarding imminency

²⁴¹ Davis, interview.

²⁴² Davis, interview.

²⁴³ Fromm, “Textual Communities,” 361.

²⁴⁴ Geisler, *Systematic Theology*, 1496.

²⁴⁵ Miller, *Reinventing*, 185.

Jesus clearly taught “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36).

His imperative teaching is that ordained disciples are expected to produce fruit:

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another (John 15:15–17).

These biblical imperatives are strong indicators for WLs to hold to the doctrine of imminency.

History affirms that CCCM’s ministry is arguably the most fruitful ministry model of the twentieth century and is paradigmatic for twenty-first century churches. Their primitive model of a consistent, literal, grammatical, and historical biblical interpretation and implementation provides a solid, biblical basis for real hope.

The Rapture has produced fruit that remains due to its biblical and practical implications. These implications result from the obedience of the faith which arise from a consistent interpretive framework for the biblical text combined with a ministry imperative that Smith identified as essential to fruitfulness. This eschatology led to thousands of churches and ministries around the word proclaiming the Gospel. The fruit that remains is seen as the Spirit of Christ has entered into millions of converted lives. Fromm says, “Dramatic events in world history were of seminal importance in galvanizing the Calvary Chapel congregation ...with a sense of the imminence of prophetic fulfillment and a corollary sense of urgency of missionary work in the ‘last days.’”²⁴⁶

²⁴⁶ Fromm, “Textual Communities,” 167. See the transcript of Smith’s acceptance speech of a lifetime achievement award from The Pre-tribulation Study Group entitled, “Why I Believe In and I Teach the Imminent Rapture of the Church” (see appendix E).

The Supremacy of Love

The Bible says, “God is love” (1 John 4:8). Demonstrating love is an objective manifestation of the Holy Spirit in the Christian life. Smith’s following sweeping statements are born out of a personal relationship with God and man with over fifty years of experience serving the LORD among believers in Christ. “God’s supreme desire for us is that we experience His love and then share that love with others...As we minister...make certain that one of our major themes is love...demonstrated by our own actions, attitudes and life.”²⁴⁷

Smith states, “I’ve come to the conclusion that it’s more important that I have the right attitude than that I have the right answers...Better that we have the right attitude and the wrong answers, than the right answers with the wrong attitude.”²⁴⁸

Is there a WL who would admit he or she is unloving? Through their service and ministry, multiple expressions of love are observed from the WLs in the reporting of results in this work. Davis shares one transparent interaction that illuminates the love shared between WL and LP. “I got called into his office when I was unloving to someone. I treated someone in an unloving way. Then he would kind of look at me and go, ‘You know, that wasn’t very loving.’ But it wasn’t like he was an overbearing leader. He didn’t tell me what to do.”²⁴⁹ Smith’s personal, lived example coupled with a gentle appeal to Christ’s love already abiding in the WL was all that was needed for correction.

²⁴⁷ Smith, *Distinctives*, 102.

²⁴⁸ Smith, *Distinctives*, 102.

²⁴⁹ Davis, interview.

John Wickham shares a series of interactions with his LP surrounding the transition in which the Holy Spirit was leading him away from CCCM and to Maranatha! Chapel (where he currently serves) and the quality of love in those interactions with the LP at CCCM:

I went to Pastor Chuck and said, “We’ve been asked to go to San Diego.” Chuck goes, “Yeah, I know, Ray Bentley, good man, he already talked to me about it.” I said, “I know you’re not in the habit of telling people where to go, what to do and what to say”—lyrics of a familiar chorus with us.²⁵⁰ He smiled, laughed and goes, “Yeah.” I said, “I wondered if you could think out loud about it.” He started thinking out loud, like a father for ten to fifteen minutes. I left the office sobbing, so pastored by what I received; the direction, the wisdom, the care.²⁵¹

Smith exemplified pastoral care as an objective expression of love. The LP gave the WL the freedom to pray and evaluate his situation without additional pressures, even if that meant the WL would leave. After a few months of praying with his wife and family, observing events surrounding their lives, and evaluating everything, Wickham decided to accept the invitation:

I finally got together and said, “We’ve decided to go. This was a very different day because he was not smiling.” He said, “Well, I’d like you to give me a list of people that have served on the worship team.” So, I gave him a list. [Our leaving] just started with a stirring. Then little things, one by one pointed to a new direction. It’s hard to leave home and Calvary Costa Mesa is our home, but people do leave home. There’s this joke that a lot of people would say, Calvary Chapel, Costa *Mecca*. We got a lot of phone calls to come and minister while we were there. I knew that would stop, but that didn’t matter. What matters is we do what the Lord wants us to do...And there was more to do.²⁵²

Wickham followed the call and carefully considered the changes his family would undergo. The LP and WL relationship was based on confidence that the ministry would continue unhindered.

Cunningham equates love with service. The greatest expression of loving service is Jesus’ love for humanity by going to the cross according to the will of the Father. He paraphrases, “It is God who commanded light to shine out of darkness, who is shown in our

²⁵⁰ Randy Thomas, “We Must Wait (On The Lord)” 1979 CCCM Music, Universal Music - Brentwood Benson Publishing (Admin. by Brentwood-Benson Music Publishing, Inc.) CCLI Song # 38222.

²⁵¹ John Wickham, interview.

²⁵² John Wickham, interview.

hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). Thus, in his ministry, he seeks “to put God on full display. God has revealed Himself in the person of Jesus Christ. So, as much as I can, I point people to Jesus in that way. We want to cherish God's presence, as we magnify God's greatness. There's going to become an awareness of God's presence.”²⁵³ In worship, there is an objective display of love being shown. Using Fromm's terms, this WL embodies the charismatic interpreter role by re-spiriting the biblical text and subjecting himself to it by carrying it out while serving his textual community.²⁵⁴

John Wickham's following statement about their love of ministering on Sunday mornings aligns with what Smith designed for the CCCM congregation to exemplify in a public gathering. The Sunday morning service created a space where the Holy Spirit was free to move in and among people, accomplishing what he wanted. “It was a blessing and an honor to be there. Both Lisa and I loved it. What was really cool for me on Sunday morning with all the suits and ties, all the formalities, and all that had been part of Pastor Chuck's ministry on Sunday mornings for years, was feeling such a sense of the Spirit ministering.”²⁵⁵

Smith, commenting upon love and the church, writes: “The greatest demonstration the church can give to the world is God's love within the body, each member for the other. When we love one another with this kind of genuine, unfeigned affection, the world will take note...God calls us to unfeigned love. No faking it! He instructs us through Peter, ‘Love one another fervently with a pure heart’ (1 Pet. 1:22).”²⁵⁶ This love of God's people begins with the love God

²⁵³ Cunningham, interview.

²⁵⁴ Fromm, “Textual Communities,” 132. “Pastor Smith is...a charismatic interpreter of a textual community ...likely to last...based...on a remarkable gift for powerful and persuasive interpretations of Scripture.”

²⁵⁵ John Wickham, interview.

²⁵⁶ Chuck Smith, *LOVE: The More Excellent Way* (Costa Mesa, CA: The Word For Today, 2008), 247.

has for his own. Worshippers returning God's love to God and to others manifests the Holy Spirit.

These preceding Calvary *Distinctives* of taking ventures of faith, continuing in the Spirit, believing in the rapture of the church, and demonstrating the supremacy of love outline the WL's ongoing calling. These four activities are central to the charismatic interpreter's functional role that the LP and WL share. The doctrine of the pretribulational rapture of the church revealed a potential for division. The resolution that Smith implemented recalls Fromm's presuppositional component of the centrality of the text of a textual community as an epistemic imperative, and a disagreement between charismatic interpreters on the authority of Scripture led to the beginning of the third wave of Pentecostalism.

Striking The Balance and When to Divide

Pastor Smith led congregational singing and Bible teaching as a lead pastor for over sixty years. In the *Distinctives* Smith instructs, "As you go through the Word, you will come across those Scriptures that speak of the Sovereignty of God. When you do, teach it. When you come across those Scriptures that teach the responsibility of man, then teach that. In this way, you can be sure that the people are getting a well-balanced spiritual diet."²⁵⁷

The text as the anchor of a textual community as opposed to the textual interpreter is the dividing point between Vineyard and Calvary Chapel. This is also the distinctive point between second and third waves of Pentecostalism as discussed in chapter 2. Here, Davis—who served as a WL in both movements—provides data on the ramifications for anchoring the community to the text versus the interpreter of the text:

I restarted Calvary Chapel Music again at Costa Mesa. I contacted the Vineyard—we wanted to sidestep CCLI and license churches directly. Between the Maranatha! and the

²⁵⁷ Smith, *Distinctives*, 65.

Vineyard catalogs; we'd have enough songs to go independent—and churches could use these songs for free. The idea was to set up our own licensing organization and worship would be free—wouldn't have to pay a fee like you do with CCLI. So, I contacted the Vineyard. Brett Wagner was the leader of the Vineyard. He was all into it. He was like, "This is a great idea. We would love to do this." Then he contacted me back and said, "We are going to ask one request. And that is that Chuck, welcome us back in the family of Calvary Chapel."²⁵⁸

The text, and not a founder, turned out to be the central issue that necessitated Vineyard churches leaving the Calvary Chapel movement. This proved to be an insurmountable issue for Smith as Davis explains:

So, I went to Chuck, explained my plan. He loved the idea of making the worship free to churches, but when I asked him about bringing the Vineyard into the fold, he just said, "No." He goes, "I believe that this is God's will." One of the key things was they do not believe in a premillennial, Pre-tribulational Rapture of the Church. The Vineyard believes in the classic post-millennial view. That was to Chuck, a very big thing. I think it [their view] is part of being at Fuller Seminary.²⁵⁹

Davis retelling Smith's comment, "I believe that this is God's will," refers to a time some twenty years earlier that represented the parting of ways between the Calvary Chapel Movement and the Vineyard Movement.

Fromm explains that the parting of ways stemmed from a planning meeting for Calvary Chapel's annual pastor's conference.²⁶⁰ He says, "The underlying issue was the text: who or what was at the center of the community? How was charisma to be contained?"²⁶¹ In striking the balance, no parting of ways was necessary so long as John Wimber, Pastor of Calvary Chapel, Yorba Linda, and the leading authority representing what would become the Vineyard

²⁵⁸ Davis, interview.

²⁵⁹ Davis, interview.

²⁶⁰ Fromm, "Textual Communities," 275.

²⁶¹ Fromm, "Textual Communities," 277.

movement, returned to centering the community on teaching the Word of God.²⁶² According to Fromm, “[Wimber’s] authority had become self-referential and self-determining. Wimber was now standing in the authority of the prophet.”²⁶³ Thus, the third wave of Pentecostalism began with the diminishing of biblical authority as the foundation of the textual community.

When the charismatic interpreter of the text supplants the authority of the text, a different course is determined. Smith and the Calvary Movement kept the biblical text—the Word of God—at the center of the textual community and remained in subjection to its authority. Paul Smith, Chuck Smith’s brother and founder and Pastor of Calvary Chapel, Victorville for twenty-three years, published a position letter from Pastor Chuck Smith sent to affiliated churches. The letter, dated August 17, 1981, states in part:

I believe that the real power of the church is found in the Holy Spirit working through the Word of God in the lives of the believers in God...It is important that we recognize that Calvary Chapels are not another Pentecostal church...We have the Spirit of God working, but the real emphasis is on the solid foundation of the Word being the basis through which the Spirit works as He confirms the Word with signs following. But, when you reverse the order where the experiences and the signs become the primary thrust, then you are moving toward the more Pentecostal position, and you should seriously consider dropping affiliation or relation with Calvary Chapel, especially dropping the use of the Calvary Chapel name. We pray for each of you, that God will guide you in your ministries, and will continue His blessing on your churches and upon your own walk and relation with Him.²⁶⁴

Wimber had a different vision. “Well, the Lord is not limited to His Word...The Lord is greater than His Word.”²⁶⁵ According to Smith, this was Wimber’s rationale for moving toward

²⁶² Fromm, “Textual Communities,” 278.

²⁶³ Fromm, “Textual Communities,” 276.

²⁶⁴ Paul Smith, *New Evangelicalism: The New World Order* (Costa Mesa, CA: Calvary Publishing, 2011), 136–37.

²⁶⁵ Fromm, “Textual Communities,” 279. Wimber’s quote from a planning meeting, occurring forty years ago in closed session, without meeting minutes, recalled by Smith in 2005 as told to Fromm. This represents the fundamental point of departure of the two waves and is outside the scope of this study. It is included here to show a genuine desire to not divide God’s people.

an emphasis of the experiential aspects of the work of the Holy Spirit and, in effect, reducing the foundational position of the Biblical text. If the charismatic interpreter establishes their personal authority on par or above the authority of Scripture, the text is reduced to merely one voice among others. Since the Bible was no longer the standard, this removed the very foundation of a textual community. Smith often referred to Psalm 138:2 as a biblical justification to honor the biblical text: “For thou hast magnified thy word above all thy name.”

Smith’s response at the planning session was to request that Wimber’s worship team lead the worship and model it for the other LPs of the various Calvary Chapels and Vineyards as a way to reconcile and to dispel rumors that Vineyards were becoming radically charismatic and were looking to become a new denomination.²⁶⁶ Smith also suggested that if Calvary Chapel affiliated churches wanted to emphasize the *charismata* over the Word of God, they should change their name and drop the “Calvary Chapel” moniker. According to Smith, he suggested the Vineyard name in deference to Kenn Gulliksen who was standing with Wimber.²⁶⁷ Wimber opted for a venture of faith in a new direction and to cast the Vineyard vision.²⁶⁸ After the planning session, about forty of the then existing 350 Calvary Chapel churches decided to affiliate with the Vineyard.²⁶⁹

The Striking the Balance principle guides leaders to not divide God’s people over non-essential issues based on convictions drawn from Scripture. However, the epistemic place of authority of the biblical text itself is essential if it is to regulate matters of faith, practice, and

²⁶⁶ Fromm, “Textual Communities,” 280.

²⁶⁷ Fromm, “Textual Communities,” 280.

²⁶⁸ Fromm, “Textual Communities,” 281.

²⁶⁹ Paul Smith, *New Evangelicalism*, 135.

worship. With no text, there is no textual community. Davis' comments about eschatology emanate from the essential position that the biblical text is authoritative. Smith's statement, "This is God's will," is based upon the Word of God to allow the issue to rest with the LORD as it pertains to each pastor's ministry's fruitfulness and reflects Smith's desire to not divide or create tension for God's people—another expression of love.

Fromm discusses five components, and the first in importance is the biblical text itself. The fundamental nature of the text is of utmost importance and is presupposed by Fromm's use of the label "Textual Community." A text is inseparable from a textual community. The centrality of the text as the final authority is the core issue upon which the third and fourth waves of Pentecostalism separated from the first and second waves of Pentecostalism—the fundamental point of departure between the Calvary Chapel and Vineyard movements.

Summary

This chapter thematically reported the interactions of WL and LP to add depth to the components from Fromm's case study of a textual community: an authoritative text, a charismatic interpreter, an educative process, rituals of community, and a means of legitimization through historicization. The WLs' experiences exhibit a high degree of uniformity on the values of Calvary Chapel, linked as themes to Smith's *Calvary Chapel Distinctives*. These components, now contextualized, provide dimensionality to Miller's research and assertion that Calvary Chapel is a paradigmatic model for twenty-first century churches and is ready for implementation.

Chapter 5 distills the transcendent, transferrable qualities of a church engaged in fruitful ministry to serve twenty-first-century churches that incorporate elements of twentieth-century Pentecostalism in general, specifically those elements from the second wave often labeled as the

“Spiritual Renewal Movement.” Twenty-first-century evangelical churches proliferate across the Internet and around the world according to the Great Commission and this exploratory research aims to provide rich descriptions of the timeless elements of fruitful ministry in worship, which addresses the greatest purpose for humans and the foundational reason for the church’s existence—to glorify God.

Chapter 5: Discussion

Introduction

Chapter five presents a summary, purpose, and procedure of this study. Findings are discussed and correlated to prior research, limitations of the study are described, and recommendations for future research offered. Chapter five concludes with implications of this study for twenty-first-century textual communities led by in-tandem ministry partnerships of a Lead Pastor (LP) and Worship Leader (WL).

Summary of the Study

Chapter one suggests the need for an in-tandem relationship for worship leading in twenty-first-century churches for a variety of reasons. Chief among them is the biblical warrants for serving in tandem as shown in the book of Acts as a co-laboring of at least two people working together.¹ Additionally is Jesus' example in Luke 10:1 where He appointed and sent out pairs of disciples to areas He intended to visit later. Furthermore, this NT pattern harkens back to the garden where the first man and woman enjoyed unbroken communion with their Maker. The biblical precedent is established in the creation account in Genesis in which the first man was created but never intended to be alone.² Moses and Aaron co-ministered on behalf of Israel in Egypt and the Exodus continuing the biblical pattern. The purpose statement is that the WLs who served with Chuck Smith form the essence of a fruitful ministry in their in-tandem service.

Chapter two reviews the literature about current LP and WL tandem relationships across evangelicalism and examines the four waves of Pentecostal faith of the twentieth century where

¹ Acts 13:2(b) "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them (Authorized Version)."

² Genesis 2:18(a) "And the LORD God said, 'It is not good that the man should be alone.'"

it is asserted that the paradigmatic Calvary Chapel Costa Mesa (CCCM) ministry coheres with the second wave of Pentecostalism known as the Spiritual Renewal Movement. Historically, the second wave is characterized by normalizing elements of first-wave Pentecostal worship expressions by grounding individual experience to Scripture in non-Pentecostal denominations. These expressions range from raising one's hands in surrender while singing to *glossolalia* in the worship service. Smith's challenge beginning in the late 40s and through the 50s was to moderate excessive, over-the-top behaviors within a first-wave Pentecostal denomination. Smith's normalizing efforts runs contrary to the academic attention given to the second wave, which focuses on the adoption or incorporation of Pentecostal elements into mainline protestant denominations, non-Pentecostal evangelical denominations, and Catholicism.

Chapter three details the Phenomenological procedure and method to gather, collect, analyze, and explicate the data from the lived experiences of five WLs who served in-tandem with Chuck Smith from 1985–2013 ministering the Sunday morning service. The philosophical basis for accurately observing Christian worship phenomena in the whole world, composed of the interactions between physical and the metaphysical world, are posited. Instrumentation and interviewing techniques are given. Discussion of the researcher as participant was necessary in order to move along the hermeneutic circle understanding that reflection is not identical with reflexive thought. The method for explicating data is set forth to saturate and contextualize the data collected. Finally, validity and reliability concerns when moving from general recognition to satisfactory saturation of data and ethical concerns are addressed for other researchers to emulate this method in the domain of Christian worship.

Chapter four presents the data collected from WL interviews and published works thematically linked with CCCM's stated values and the five components of the textual

community that emerges from Chuck Fromm's case study of CCCM. Fromm identifies five key components and presupposes the first in labeling the textual community. The first is the biblical text, follows with the role of the charismatic interpreter of the text, an educative process to incorporate and mature new believers into their community, rituals of the community, and developing a collective legitimation through historicization. The first component, epistemically essential in the community's relationship to the biblical text is the foundational authority of the textual community. From this and the other four, it is observed that Smith never intended that one should work alone in the role of charismatic interpreter of the text in a NT church. At a minimum, the non-denominational, independent church leader co-labors with the Word of God and the Holy Spirit, as the Spirit of Christ indwells the servant to serve the text to a textual community. Smith went into ministry with his wife after WWII, and they identified others to help in the work of the ministry.

The office of the Worship Leader at CCCM is a significant role that came into existence in 1985 distinct from the Assistant Pastor and after the explosive growth of the "Jesus Movement." The first WL at CCCM is another tandem of a husband and wife co-ministering and subordinate to the LP. The LP/WL tandem along with Assistant Pastors and Ushers represent the most visible part of ministry to a worshipping congregation. Smith saw and served the Sunday morning congregation as a mixed multitude—a public gathering of visitors, curious non-believers, believers, and the regular church family for a public Christian worship service which edified the believers who served their community as a living witness of the body of Christ engaged in worship.

Smith (or an assistant) with piano and organ accompaniment led the congregational singing exclusively out of their hymnals from 1965–1985. From 1985–2013, hymn singing was

supplemented with Contemporary Christian Music. CCCM originated the “Jesus Music” aided by Smith’s formation of Maranatha! Music, contemporaneous with the explosive growth of the “Jesus Movement” with worship in the musical vernacular of the day. Since the worship of God is a privilege and a biblical imperative, the position of leading others to give glory unto the LORD, Smith never abrogated but shared the leadership role with others qualified to lead the ritual of congregational singing “in psalms, hymns and spiritual songs” (Col. 3:16, Authorized Version) and to “sing unto the LORD a new song” (Pss. 96:1; 98:1; 149:1; Isa. 42:10).

Summary of the Purpose

The purpose of the qualitative phenomenological study using a biblical worldview as a hermeneutic lens asserts that the lived experiences of the WLs who served with Chuck Smith at CCCM form the essence of fruitful ministry. Since CCCM has functioned as paradigmatic for twenty-first-century churches, those lived experiences convey essential characteristics of fruitful ministry for other WL/LP tandems for implementation in twenty-first-century contexts.

Fruitful ministry is correlated with the Great Commission to make worshipping disciples. These disciples are qualified by God’s grace—*charisms*—to worship God in Spirit and in truth since they are who the Father seeks. The church, in large measure, exists as the body of Christ on earth to bring glory to God. The church houses the *charisms* of God for the worship of God in Spirit and in truth, to know God now, and to share in the eternal weight of His glory that He has chosen to share with the redeemed in the future.³ Jesus specifically alludes to fruitfulness when he teaches His disciples, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8). The study offers ministry patterns to those whose ministry goal is to be pleasing to God and yield “the peaceable fruit of righteousness” (Heb. 12:11).

³ Acts 2:33; 3:13; Rom. 6:4–5; 8:18–30; 1 Cor. 6:2–3, Heb. 2:7–9; Rev. 1:6; 3:21; 20:4

Summary of Procedures

Three rounds of interviews were conducted with each of the five WLs who led worship with Pastor Chuck Smith on Sunday mornings from 1985–2013, in order to address the primary research question: “What is the essence of fruitful ministry demonstrated by the WLs’ lived experiences who served with Pastor Chuck Smith?” Seeking to answer this question, it was necessary to identify and richly explain the characteristics of a fruitful ministry tandem. Phenomenological researcher Katarzyna Peoples explains that “Phenomenological results consist of an explanation of meaning units, themes and summaries.”⁴ After each interview, the data was reviewed through a biblical lens to identify units of meaning as it traveled around the hermeneutic circle, building understanding among the participants’ data. As themes emerged, subsequent rounds saturated previous data and filled in data revealed from the other participants. Peoples suggests, “Themes are combined to form a composite summary of the phenomenon.”⁵ To that end, the enriched data was thematically woven into the values of CCCM and Fromm’s components that emerged from his case study of this same textual community to authentically provide dimensionality for the WLs’ experiences by contextualizing their experiences in their native setting. The goal was to form a composite experience—a biblical, verbal composite portrait that conveys to other LP and WL tandems what it is like to serve a textual community in a fruitful ministry setting.

Responses to the Research Questions

Question. 1. What are the lived experiences in fruitful ministry as the WL led with Pastor Chuck Smith on Sunday Mornings at CCCM?

⁴ Katarzyna Peoples, *How to Write a Phenomenological Dissertation: A Step-by-Step Guide* (Thousand Oaks, CA: SAGE Publications Inc. 2021), 78.

⁵ Peoples, *Phenomenological Dissertation*, 78.

The interviews reveal that the WLs each had a John 3:7 born-again experience as a follower of Jesus. Second, they each had an experience in which God had placed a calling on their lives to serve the body of Christ. Third, each experienced empowerment by the Holy Spirit subsequent to their calling as part of their preparation for service. As Smith taught, “It’s one thing to have the Holy Spirit poured into your life, and another thing to allow the Holy Spirit to pour out of your life. That’s the necessary dynamic for the ministry. Even the disciples were not permitted to engage in the ministry until they had received this dynamic of the Spirit.”⁶ Musical training varied and occurred independently of empowerment.

Fourth, all agree that ministry is a spiritual calling, and each was led in an ongoing walk in the Spirit in his or her personal worship lives. Their continuing walk in the Spirit involves prayer, a hunger for the Word of God, and a personal worship life. As they worshiped publicly, the Holy Spirit led the WL individually, who, as a visible agent, led the congregation to give glory to God. The Holy Spirit then subjectively ministered to the worshipping community as He willed. The WL continued in the Spirit, engaged in prayer, shared the joy of worship, and relied upon God to faithfully do what the Scripture said He will do.

The LP of a church is the WL, but Smith chose to share the role with people endemic to CCCM’s style of ministry. In so doing the LP changed from “the WL” to “a WL.” In a sense, changed lives of the newer WLs are evidence of the fruit of the ministry. As a result, each was intimately familiar with the CCCM ministry style. Smith shared the WL role to extend the influence of the body of Christ’s ministry on earth and continued the work of the LORD to disciple and lead others in their calling. He led people who, like him, were subject to Scripture and directed their worship of God and ministerial activities according to the text of Scripture.

⁶ Smith, *Distinctives*, 31.

The song service was ordered to promote the unity Christ promotes. The WLs created a space for the Holy Spirit to subjectively minister to needs in the congregation as he willed. The WL was not to direct the congregation to certain behaviors or to use music or musicianship to elicit an emotional response. The WL's attention was kept on Christ and on the elimination of distractions. The WL simply worshiped God authentically and publicly and enjoyed his presence. Then others followed the example of the visible leader as the Spirit of the Lord led them to worship. Scripture regulated the decorum of public meetings, framing the response of the community.

The subjective work of the Spirit was unseen but manifested objectively in the love of God flowing through the congregation and the subsequent evidence of a changed life—the fruit of the fruitful ministry. The Sunday morning worship service was one part of an educative process directed toward equipping the body of Christ to fulfill God's calling in the individual lives of the congregation. The Sunday morning congregation worshipping together in public was a mixture of believers and unbelievers. CCCM provided a missional setting for the body of Christ to be a living witness of Jesus Christ on earth. The unity of the Spirit carried through the responsive reading and the Sunday morning teaching, connected people to the Word of God, and the Holy Spirit matured believers. The evidence of the Spirit moving was seen in the transformation of believers by God's love—not sign gifts, power gifts, or excessive emotional outbursts—producing an obedience of the faith which was once delivered to the saints (Jude 1:3).

The lived experiences of the WLs testify that they sensed a dynamic in their worship, something extraordinary in which it was evident that the Holy Spirit was working in and among the worshippers. Alternatively, they described tears of joy, a conviction of sin leading to

repentance, gratitude for salvation, and sometimes a place of awe and wonder to be still in the presence of God. They witnessed a sense of the family of God that transcended demographic differences such as age, social status, cultural background, and power dynamics. Diversity and inclusivity yielded to the unity of the Spirit. *Agape* is the term among the textual community reserved to capture this unique love and communion that originated within the triune God. “When newcomers came to Calvary, often they would say that the love they experienced was almost palpable.”⁷

Question 2: What are the leadership dynamics at work in the relationship between LP and WL?

The primary leadership method was that of the leader setting a biblical example, and the ultimate leader was Jesus. Jesus taught his disciples to judge a tree by its fruit (Matt. 12:33). The fruit on the tree was present at CCCM. The charismatic interpreters who shared the role with Smith were also the fruit of the ministry. This became a self-vindication of the ministry methods and demonstrated that God worked according to his Word and through that context developed confident disciples. This setting produced high levels of unity, but not uniformity, among the five WLs. Each retained his or her own personal, distinctive relationship with Christ who ultimately prepared His disciples for the ministry of equipping the saints.

Originally, Smith became an independent pastor because he required autonomy to lead as the Word of God and the Spirit of the LORD directed him to lead a congregation with a clear conscience before God, not encumbered by a central authority or elder control. He served in a non-denominational setting in part to elevate a congregation of believers to walk in the Spirit beyond the negative stereotypes associated with extremes of Pentecostal faith and consistent with

⁷ Fischer, *I Remember*, 69.

second wave spiritual *renewalist* tendencies. The aim was to present charismatic Christianity as a normal and even desirable experience. The WLs expressed a response to God as: I don't exactly know what this is, but I know I want it, or alternatively, I just knew I needed it. A common response to the ministry of the Holy Spirit was not fully understood at the outset but was received and attracted believers who over time matured and became more fruitful. People wanted to become more pleasing to God according to the Scripture. Smith, according to the Golden Rule (Matt. 7:12), consequently placed high regard on personal autonomy and highly valued biblically-undergirded autonomy among leadership.

Since each leader was accountable to God as Smith was, and since Smith knew the LORD would lead them and develop them according to His plans and purposes, similar to how the LORD had led him, Smith saw his role as one of trusting and testing according to Matthew 13:12. Good stewardship yields greater increase, and concurrent with the increase, more of the master's goods are entrusted to the faithful steward. This is the leadership pattern that Smith endorsed; the steward's value was shown by the steward's faithfulness in managing the household of God. Situations of testing and trusting that required the steward to make choices that revealed the steward's value as a steward.

Smith retained the power to intervene. He, too, was accountable to the LORD as the LP. However, his leadership style showed that he preferred to have the LORD develop leaders by having them seek the Lord in prayer, act according to the Word of God, and be disciplined by the LORD much as God had graciously trained him. He encouraged people to prayerfully take steps of faith within the counsel of Scripture. There was no penalty for a good faith effort that failed because Smith understood that stepping out in faith pleased God (Heb. 11:6).

Whether it was the Israelites stepping into the Jordan River to cross into the Promised

Land, or Peter's stepping out of the boat to meet Jesus, or Esther's risking of her life for her people to go before the King uninvited, there is an understanding that most ventures of faith are situational. Pastor Smith understood that it was important to study the Word of God, pray, seek the leading of the Holy Spirit, and exercise the gift of spiritual discernment (1 Cor. 12:10). John Wickham referred to a sentence Smith often used when abandoning an activity no longer producing fruit: "Well, I'm not married to it." Davis said Smith had no problem replacing something that was not producing fruit. He was willing to give time to let a venture of faith grow. He encouraged people to face adversity to see that venture of faith through to its culmination. But when he sensed it had achieved God's intended purpose and was no longer fruit-producing, he showed wisdom in letting it go. The intent would be to seek God for another leading.

Smith set a high standard of conduct for himself and was self-disciplined to trust God to empower him to meet the challenges of ministry. He did not impose his personal convictions upon others but trusted that work to the Holy Spirit being active in the life of the believer as the Spirit had personally convicted him. In other words, Smith trusted that the same discipleship process that made him the believer he was, God would use with others. Jesus Christ's work on the cross created a unity of the Spirit amplified by a human unity of purpose to worship in Spirit and in truth. He preferred to set the example of how to be discipled by walking in the Spirit and was reluctant to tell people what to do. If asked, he would direct, but kept a light hand on stylistic preferences so long as he saw the objective fruit of love being manifested or the fulfillment of the Great Commission.

One example of this pattern of combining the unity of the Spirit with unity of purpose was in Smith's founding and ongoing support of Maranatha! Music and the "Jesus Music"—the

forerunner of today's Modern Christian Worship Music industry. Smith did not prefer the musical style, but he supported it because he saw the effect of revitalizing worship music in the vernacular of the day had upon the newly born-again believers. It was producing the fruit of new converts who were attracted to Jesus as Savior. He also appreciated the stylistic variety it provided for worshippers long in the faith. Finally, Scripture encourages, "Let everything that has breath praise the LORD" (Ps. 150:6). So, he was free to support it because he saw God using it to bring glory to Himself.

Smith was an astute observer when looking for fruit. He trusted the Holy Spirit would bring the individual guidance each person needed. He pointed others to follow Christ and not another man. Each was to stand, independent, on their own before God, but dependent upon and accountable to God (Rom. 14:4, 11–12). As LP, his role was to interpret the attractive impulses generated by the Holy Spirit and to serve new believers by giving these experiences biblical grounding—a context. Thus, new believers learned how to rely on the Bible for life and godliness. They learned to appreciate the synergistic effect of the Holy Scripture combined with the Holy Spirit to bring authentic, personal spiritual renewal to their ongoing experiences as a born-again believer.

On the other hand, Smith was acutely aware of honoring regulative principles of Scripture. One example, in particular, was that no flesh should glory in God's presence (Jer. 9:24; 1 Cor. 1:29–30). In the Sunday morning worship setting, the focus was to keep Christ as the central person of the service for everyone in the service.

There was no room for Smith on the epistemic point of the charismatic interpreter setting himself as authoritatively equivalent to Scripture. In contradiction to this principle was John Wimber, who began taking on "An authority that is self-referential and self-determining.

Wimber was now standing in the authority of the Prophet.”⁸ Smith’s adherence to the text as the primary objective authority to guide faith and practice which regulates life in the subjective experience of the Holy Spirit led to Wimber’s founding of the Vineyard movement and separating from Calvary Chapel affiliation. Vineyard began the self-proclaimed denomination of the Third Wave of Pentecostalism.⁹

Second, Pastor Smith did not allow extreme Pentecostal expressions of spiritual giftings in the Sunday morning service because it went against the NT principles of decorum for a public meeting, as detailed in 1 Corinthians 12–14. Also, the ordinance of communion was reserved for the family of God that met on the third Thursday of each month due to a Scriptural precedent set forth in 1 Corinthians 11:27–29. Not serving communion to the faithful in a public setting was an act of consideration for the welfare of the unbeliever’s soul. The Sunday morning worship service was a public meeting that invited a mixed multitude. Thus, Smith removed the point of decision regarding an individual partaking in the body and blood of Christ in communion. This prevented the ushers from the possibility of serving the elements to someone who should not partake of the elements.

Public examples set the tone and gave the understanding that Lisa Wickham spoke about when she stated that Smith was not a micromanager. The example he set was primarily caught and taught secondarily. The thought was that one who was subject to the text, Holy Spirit led, and exposed to a consistent biblical example lived out, would know what to do and how to act. If specific instruction was needed, it came through conveying an understanding of biblical principles and how applying those principles led to proper conduct.

⁸ Fromm, “Textual Communities,” 276.

⁹ Fromm, “Textual Communities,” 282.

Question 3: What are the relational dynamics in the relationship between LP and WL?

The relational dynamics were bound by ministry. The LP and WL saw themselves as servants of God. Smith believed titles could potentially inflame pride and his experience showed that titles often become an obstacle to fruitful ministry. The understanding was that each one's service was equally valid before God, and each was to defer to the other in their specified role to accomplish the ministry tasks that God set before His servants. More specifically, each was appointed by God as stewards of God's house with specific domains that could fluctuate over time. Smith also believed that as one walks in the Spirit, everything serves as preparation for something else, culminating in heavenly rewards due to faithful service. Ministry, independent of salvation, flowed out as an expression of love and gratitude returned to God for all He has done.

There is no mention among the WLs of personal interaction of relationship outside of ministry. Smith appeared singularly focused on ministry and learned how the Holy Spirit revitalized him as he ministered. He took vacations, but they were really no more than opportunities to minister in other settings. During the summers, Smith would go to camp as a camp counselor, overseer, and minister to youth. When he traveled to Hawaii on vacation, it was to speak at affiliated churches and perhaps devote some time for thanksgiving and praising God for His glorious creation while surfing. Trips were ministry opportunities, and everything prepared the servant of God for something else. The Holy Spirit revives His servant as the servant serves by walking in the power of the Spirit and not in the power of the flesh. This was Smith's safeguard against pastoral burnout. He had dedicated his life to serving the LORD, and he was very good at serving God. No WL mentions a social occasion with Smith that did not involve some aspect of ministry. Small talk was rare and revolved around health and family. The WLs related to Smith through ministering.

Biblically, the LP/WL relationship was framed by the parable of the talents (Matt. 25:14–30). As Christ’s appointed stewards, each servant was given a portion of the Master’s goods according to his ability. Each was expected to make the most of what the Master had entrusted to him and was accountable to their Master for his stewardship of his Master’s property and estate. Upon the Master’s return, accounts were settled, and each was rewarded in proportion to his faithful service. Applying the parable in this setting, the Master who went on a long journey is Jesus. The Master’s goods are the gifts given to each steward. The steward is the minister, and the increase in gifts goes to the benefit of the Master’s estate.

In ministry at CCCM, each was responsible for conducting their appointed tasks. Each was given the liberty to address their tasks biblically but with wide latitude. With the biblical lens, Smith states that the church is Christ’s church (Matt. 16:18). Jesus is the head of the church and builds his church. This relieved the pressures surrounding trying to do the work of God with human strength. There would be no taking on tasks and responsibilities that were only God’s to do. Nevertheless, it was understood that Jesus appointed stewards to tend to the household of God and Jesus would settle accounts with His servants. This understanding frames the relational dynamics between WL and LP.

Other Discoveries

One incidental question this research probes is, “Why, at the fountainhead of the Jesus Music, the origin of Maranatha! Music, were there no worship wars at CCCM?” In the literature, one sees the phrase *worship wars* as prevalent in American Christianity as churches learned how their local expression would handle the obvious stylistic differences between traditional and contemporary music. These stylistic wars led to church splintering, and even church splits with great animosity in some instances. Yet, at CCCM, there is no mention of worship wars among a

traditional Pentecostal base. A style preference that has the potential to divide other churches is not found at CCCM.

Even after a contemporary WL was brought on and, eventually, a worship team developed, they were only utilized on alternating Sundays. Every Sunday morning service opened with a congregational hymn, singing from the hymnal, which was led by piano and organ. The offertory was typically a piano and organ instrumental, but occasionally a guest vocalist would sing a special. Later in the service, the second segment of congregational worship in song would alternate between more traditional singing from the hymnal or the contemporary, updated hymns and the CCM choruses arranged for the worship team. This is out of step and far behind most other affiliated churches that generally fall under the contemporary category label. CCCM was mainly traditional and alternated with a blended style week to week. If one wanted a purely contemporary service, these occurred at evening services and had been since the 1970s.

One common solution employed across the country was to create a blended service where both styles were blended into the song service. Larger churches also solved the issue by holding up to three different Sunday morning services labeled as *traditional*, *blended*, and *contemporary*. CCCM had three services, but all three were the same. The WLs all said the order of the service never changed. The research shows that by the end of December 1965, each section of the service was a distinct piece and never varied in order until after Smith's passing.

What did change was the variety within some sections and the time allotted to each section. With Smith's arrival, the pace of the service noticeably ticked upward. The efficiency of the use of time was a hallmark of Smith's stewardship. Smith started precisely on time, in keeping with the decorum of a publicly announced meeting, and every minute was purposeful.

This showed care and thoughtfulness for people who may be visitors or those who were just curious.

Every week had hymn singing as the first activity. Psalm 100:4 says to “Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.” This command was taken literally and implemented traditionally with organ and piano accompaniment for whole congregational singing. Special songs were rare. Smith or an Assistant Pastor typically led the congregation singing. There could be up to three songs with all verses sung, and all songs were selected to supplement the teaching of that day. While receiving the offering, a traditional offertory—usually featuring organ and piano—was presented. The offertory also functioned on alternating weeks to permit the worship team to be ready to lead the second song service. Weeks that did not have contemporary music simply continued with congregational singing, up to three songs out of the hymnal, which led to the responsive Scripture reading and the morning message.

This is what happens in a textual community, but why were there no worship wars for this textual community? The answer stems first from the biblical text itself and then its charismatic interpreter. First, there are multiple textual commands. For example, there is a command from the OT, “Sing unto the LORD a new song, and his praise from the end of the earth” (Isa. 42:10). Similarly, there are NT commands as with Paul’s admonition to the Colossians—“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). As a textual community, everyone is subject to the text which specifies new songs and a variety of songs. So, as the community sought an authoritative link to authentic Christianity, they yielded personal preference (subjective) to the Scripture (objective).

Second, the charismatic interpreter biblically confronted issues of style. This subjective point of difference exemplifies how the community objectively showed that, “The fruit of the Spirit is love” (Gal. 5:22). The young people favored rock-styled music and many of them, being unchurched, had no connection with hymns. But they were taught to realize that the hymns placed them in a line of Christian faith that descended from a practice in which Jesus had participated. “And when they had sung an hymn, they went out into the mount of Olives” (Matt. 26:30). Their new relationship in Christ would embody things that Jesus did and was one small, authentic way they could become more Christ-like. This was especially easy because of the reciprocal response from the existing congregation who welcomed them and their music.

The people who favored the hymns and did not like rock music stylings understood that accepting new believers’ music meant accepting them. It was a God-given opportunity to enjoy the revitalizing benefit of fellowshiping with new believers and seeing the Lord moving in the lives of young people. There was a realization that everybody needed Jesus, that everybody needed the forgiveness that only Jesus could provide, and that the born-again experience was common to all believers. The established believers wanted to be a part of a dynamic church that was growing and fulfilling the great commission. Additionally, they could see that the worship the new believers offered, expressed in a new song, was God-honoring, even if the style was unconventional. The new believers demonstrated authentic praise and worship as equally valid and vibrant to that of their own, even if the styles of dress and comportment did not match. Everyone was prized and appreciated—the zeal of the new believer and the faith walk of the mature believer—each side benefited the other as complementary rather than in opposition.

Another new revelation was the motivational and emotional importance of the belief in the imminent return of Christ. There is a unique contribution that belief in the Pretribulation

return of Christ has upon the urgency and focus to go according to the Great Commission and the mission of the church.

Finally, there is a greater understanding of the epistemic issue that divides the second wave of Pentecostalism from the third and fourth waves of Pentecostalism. Beliefs germane to the Christian faith are grounded in Scripture. Therefore, the Scripture itself cannot be replaced regarding its primary place of authority. Jesus, as the cornerstone, laying the foundation for the Church (Eph. 2:20) also promises emotional comfort, “I will not leave you comfortless” (John 14:18). When those truths are combined with the apostle’s command to “Comfort one another with these words” (1 Thess. 4:18), it is evident that when the Scripture is consistently interpreted and authentically lived, Jesus has provided all we need for “life and godliness” (2 Pet. 1:3).

Areas of Future Study

It would be fascinating to replicate this study with affiliated Calvary Chapels. There are hundreds of affiliates, and many are mega-churches, even if they do not carry the Calvary Chapel phrase in their name. One place to start is to use the back cover of *Harvest*.¹⁰ There, one finds nine direct sons of the faith from Smith who started churches that are now mature, large fellowships. One pastor, like Smith, has passed on to glory. These large Calvary Chapels could be similarly studied right away, especially because not all these pastors have the extensive set of writings from which this study benefitted to gain the LP’s perspective. From both this and those studies, a future meta-analysis could be performed to give a greater insight into the tandem of charismatic interpreters involved in a fruitful ministry across megachurches or a network of churches.

¹⁰ Chuck Smith and Tal Brooke, *Harvest* (Old Tappan, NJ: Fleming H. Revell, 1987).

Of course, fruitful ministry is not limited to Calvary Chapels only. So, the study could be replicated in other churches that are textual communities in Fromm's sense of the term that rely on a tandem of charismatic interpreters. As a contrast, in order to study the validity of Fromm's concept of a textual community, it would be fascinating to study third and fourth-wave expressions such as N. A. R., Vineyard, Hillsong, Bethel, and similar expressions that place great authority on the charismatic interpreter as a NT apostle or prophet equal to or above the biblical text. Would these provide the same degree of stability for housing God's *charisms*?

Further research that would be beneficial is that of other examples of fruitful ministry and ministers regarding the correlation of motivational and emotional factors with orthodoxy and orthopathy that arise from a consistent, literal, grammatical, historic, and hermeneutic study of Scripture, if done to examine the influence that arises from holding that hermeneutic. Dr. Donald E. Miller mentions that CCCM is paradigmatic and possesses an ability to produce real hope in their congregations and says this hope factor is often lacking in some denominational churches and may stem from their view of the *eschaton*.¹¹ This assertion could be illuminated with scholarly research into this arena to answer questions such as: "What set of biblical beliefs produce hope?" or "What set of biblical beliefs produce confidence?" or "What set of biblical beliefs lessen anxiety?" These questions could also be examined by replacing the term *biblical* with *eschatological*. It would be fascinating to see the implications that arise from the real hope of biblical Christian faith and the degree to which these alternative views of the *eschaton* produce hope and or confidence in believers.

Apocalyptic movies and novels seem to do well in the entertainment industry. Could it be

¹¹ Donald E. Miller, *Reinventing American Protestantism Christianity in the New Millennium* (Berkeley, CA: University of California Press, 1997), 185.

worth undertaking the effort to discover what God, who declares the end from the beginning (Isa. 46:10), has already stated where His people will be and the hope produced from a consistent interpretation of prophetic Scripture, rather than flights of fancy and allegory? Hope correlated with various eschatological views would be an interesting quantitative study.

Implications for Practice

The textual community is the entire congregation, including leadership (who may be more accountable), is subject to the text, as seen in the opening to the Philippians: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Phil. 1:1). All are subject to the text—no redeemed one ever has greater authority than the text. Believers are obligated and privileged by God’s grace to study through the entire text, the Word of God, to discover His revelation of Himself.

Charismatic interpreters re-spirit the inspired text for a listening audience. Since they serve a literate audience, they attend a Bible reading program. With *lectio continua*—exposition by chapter and verse teaching—the charismatic interpreter leads the congregation through the text employing a consistent literal interpretation across genres. They do not imagine or re-imagine a new meaning but seek to reveal the implications that God provides through the human agent that God inspired to write the text.

Since God's word is inexhaustible, the intent is to re-spirit the text in order to serve each successive generation. In this sense no revolution is needed or intended. It is the everlasting God revealing himself through willing human agents across time. Jesus as the ultimate revelation of God for humanity is building His church. There is no need to re-imagine the text in novel ways. The charismatic interpreter grows the textual community in understanding the inexhaustible text to see new implications and applications from the text for their generation. God means what He

says, which is interpreted by human authors. God is there, and He does speak. The meaning of the biblical text is singular, but with an unfathomable depth of application. Thus, the ageless *Sensus Unum* is balanced with the *Sensus Plenior* into a coherent present that remains relevant in every age. When a community takes God seriously and learns how to live lives pleasing to Him through a maturation process of abiding that houses and stabilizes the spiritual gifts that Jesus Christ bestows on each generation until His return.

The charismatic interpreter is born-again, called, empowered, and is living in the Spirit, believing in the finished work of Christ according to the Word of God. Having received multiple gifts beginning with a new birth, charismatic interpreters are subsequently graced with an ability to re-spirit the text in order to serve a listening community. Re-spiriting the text differs from re-imagining the text. The former represents the text as originally intended by the Holy Spirit who inspired the text. “Every Word of God is pure: he is a shield unto them that put their trust in him” (Prov. 30:5). The latter—re-imagining—potentially risks leading people by a product of the human mind and away from the mind of God. Mary, the mother of Jesus, as recorded in Scripture, said, “He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts” (Luke 1:51). Imagining and re-imagining the ways of God when God has already revealed them, aggrandizes human thinking, and invites error.

Humans are capable of taking the Word of God seriously. Fully engaging the text aided by the same Spirit who inspired the text is a clearer path to accurately represent the text to each succeeding generation rather than to imagine or re-imagine what God has said. Re-imagining the text for the benefit of others risks becoming self-referential and may encourage those they lead to seek a subjective personal experience with God rather than an objective encounter with God as he exists. The self-referential leader ascends from a servant-leader position into a peer position

with God as God's representative. This is contrary to John 3:30, which says, "He must increase, but I must decrease."

Each generation is tasked to interpret what God originally meant for the benefit of the congregation they serve. This study shows that by teaching, musicking, and simply reading the Word of God aloud, a generation came to the salvation that Jesus provides. This, in turn, permitted their abilities, when submitted to God through faith and through experience with the Word of God, to give the Holy Spirit the room to move among the listeners and administer subjectively as God wills. They learned to lead other worshippers to worship in Spirit and in truth while they, heralding Jesus, set an example, moved from vital to ancillary to incidental, as did John the Baptist in John 3:30.

Smith continually reminded the M!M artists and leaders of a lesson the LORD taught him from the Scriptures and by experience while normalizing Pentecostalism in a first-wave Pentecostal denomination. Jesus taught, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). This taught Smith the necessity of total reliance on God to do the work of God in God's way. God's people have gifts, skills, and abilities but apart from God they can do nothing.

The rituals of the community are text-based. A theme voiced by John Wickham, and likewise expressed by all, was that "every word mattered." Their example led congregational singing is an essential, biblically directed command. The stewardship of the text extended into the lyrical content that it serves an intentional purpose. A variety of biblically based purposes exist; to support the teaching of the biblical text, to give meaningful verbal expression for new believers to worship in Spirit and in truth with understanding, and to present the congregation as unified in purpose to praise God. This last act of a congregationally-praising ensemble served the

Holy Spirit with a physical witness to attract new believers and otherwise minister to individuals within the body of Christ in communion with God.

Special performance-based music where the congregation becomes passive spectators may serve a limited purpose in a service, but the basic biblical pattern is that no flesh should glory in God's presence. The biblical directive is for everyone to sing unto the Lord a new song and to admonish one another in songs and hymns and spiritual songs making melody in their hearts. The Holy Spirit intentionally left these scriptural commands open-ended so that God and humans can enjoy variety. Therefore, there is a latitude in the way songs are implemented—the instrumentation, the presentation, the style of music—to avoid the staleness of a forced ritual. The Holy Spirit provides variety so servants may lead others away from the danger that Jesus referred to, quoting Isaiah: “He answered and said unto them, ‘Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me’” (Mark 7:6). With variety and by the continual filling and refilling of the Holy Spirit (Eph. 5:18) the textual community is to, “be filled with the Spirit. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God”(Eph. 5:18(b)–21).

The ultimate source for legitimization through historicization is the biblical text itself and not any tradition, practice, or emotion. The cornerstone is Jesus Christ, and the foundation was laid in the first century and declared for the church in Ephesians 2:11–22. All the rest built after that are living stones built on the foundation and are for his glory. The book of Acts can be seen as both descriptive as a historical narrative and prescriptive in its implications today. We see examples to follow, but they need not remain primitive. The Holy Spirit wants to work and move

among the church in the way that God has revealed in each generation according to his Word and by the indwelling Spirit of Christ (Rom. 8:9).

In a December 3, 2003 discussion with twentieth-century management consultant, Peter Drucker, Smith sought counsel to address issues of pastoral succession at CCCM and for the perpetuation of the “Jesus Movement.”¹² Drucker emphasized that these were two distinct issues and that “One doesn’t get to where you are being that nice and gentle.”¹³ This line of thought informed Smith’s decision to remain in the pulpit until his passing and leave the details of succession to work out from the skeletal plan of the pre-installed transition team that included Brian Broderson as LP and Cunningham as WL.

On the second issue, Drucker promoted institutionalizing, as did Vineyard, for perpetuating the movement. Smith appears to oppose the idea in favor of individual autonomy, saying, “The movement is such that each of the men is independent; they’re going to go on. And whether or not it adheres together is not as important to me as the church that I pastor, that it continues to be an effective tool of God in reaching Orange County.”¹⁴

Ironically, near the conclusion of their meeting, the discussion came to Sister Aimee Semple Mac Pherson, as Drucker mentions, “She did not create the denomination or in that sense a movement but fundamentally a lot of the developments you see are the children or the

¹² David Rolph, “Pastoral Succession And Transition Planning For Pastors of Calvary Chapel Churches” (DMin Thesis, Talbot School of Theology, May 2016), 162–71.

¹³ Rolph, “Pastoral Succession” 165. “You have two succession challenges, and they may be solved by one and the same person, or they may not. But accept the fact that they are different. You are talking of your own church, and I’m going to shock you. That succession problem you cannot and will not solve. You may be the nicest, and gentlest man in the world, but I don’t think you are. One doesn’t get where you are being that nice and that gentle, but you are too big. That is the truth. As long as you were there, you are that church, and you can have assistants, but you can’t have a successor.”

¹⁴ Rolph, “Pastoral Succession,” 168.

grandchildren I would say.”¹⁵ Smith replies, “In a sense I’m a grandchild of Aimee.”¹⁶ Drucker continues, “She did not want to create the dominant denomination, and did not want to create one because she was a very self-centered person, and could not imagine anybody succeeding her, and in part nobody could have because she was unique, for better or worse.”¹⁷ Smith agrees with his observation that no one was able to replace the founder, and this was his concern for CCCM.¹⁸

From the first wave, MacPherson had no succession plan, yet the institutional aspects she created continued because it denominationalized. On the other hand, Kathryn Kuhlman, who transitioned from the first to the second wave, as did Smith, left the charismatic ministry she founded in unscrupulous hands, and it quickly imploded.¹⁹ Its legacy continued in remembrance by her WL pianist, Helen Gulliford. Today, the living generation that had a personal affinity for her has largely passed away. Others have co-opted her ministry as self-appointed heirs and appropriated her style for more short-sighted ends rather than as a pure work of the Holy Spirit.

Smith administrated CCCM knowing his own human fallibility due to our inherited sin nature (Rom. 5:12) and prayed with a group of board members for the direction of the church. He and his assistants implemented the directives as the Lord led, regulated by the biblical text. Similarly, he created the Calvary Chapel Association (CCA)—an oversight committee of influential pastors who would oversee the movement with the hope (but no guarantee) that it would exist in its same form. Drucker returning to Smith as Father of the “Jesus Movement” and

¹⁵ Rolph, “Pastoral Succession,” 170.

¹⁶ Rolph, “Pastoral Succession,” 170.

¹⁷ Rolph, “Pastoral Succession,” 170.

¹⁸ Rolph, “Pastoral Succession,” 170.

¹⁹ Amy Collier Artman, *The Miracle Lady: Kathryn Kuhlman and the Transformation of Charismatic Christianity* (Grand Rapids, MI: Eerdmans, 2019), 198.

spiritual grandchild of first-wave Pentecostalism, “But she [MacPherson] did not start sixteen hundred churches...You can or may move in the way where the seeds sprout wherever they land...But don’t you feel it is your responsibility? That is very much the responsibility of your inner circle partners.”²⁰

Holland Davis, in his last interview, said matter-of-factly of the movement:

Calvary Chapel ended with Chuck. That's probably a really bold statement in terms of like people will probably crucify me if they hear me say that. But to me, what we know is Calvary Chapel really ended with Chuck—which he said it would—it's in his messages and his sermons. He said it would kind of end with him and it will go the direction it's gonna go after he's gone. And it's now developed into three factions more or less.²¹

Davis clarifies the three as the Calvary Global Network (CGN), which is the network version that has come out of CCCM since Broderson assumed the leadership of CCCM. The Calvary Chapel Association (CCA) is composed of leaders originally appointed by Smith to oversee the movement. Then, there is a third faction with which Davis identifies. “Unaffiliated ones that say, ‘We are the true, pure Calvary Chapels.’”²² They prize autonomy, like Smith and his predecessor Floyd Nelson, in order to lead others as the Biblical text and the Holy Spirit led them.

Those who remain independent, for better or worse, have the experience of serving a cultivated group of hearers that have accepted their ministry. Together they continue down a parallel path as did Smith in a local church and not necessarily a movement. Davis reflects:

Guys like Oden Fong, guys like Terry Reynolds, who were two of Chuck's key guys, and John Bonner. Other churches throughout the Calvary movement that had been disfellowshipped, because they were, too divisive in their wanting to maintain purity. So we're seeing what you see in church history, whereas when the founder dies, there's factions that develop. And it takes a couple generations for it to sort itself out. And then it

²⁰ Rolph, “Pastoral Succession,” 170-71.

²¹ Holland Davis, interview by author, video conference, July 11, 2022.

²² Davis, interview.

becomes one of the denominations you know. And even though they're working hard not to do that, not to have that, but it's inevitable because there's people involved.²³

This third group is the *Independents*. In a sense, they are most like Pastor Floyd Nelson and his successor Chuck Smith who went independent of the Foursquare denomination. As did Smith and Nelson, they face challenges, make mistakes, and may be controversial, yet they remain usable in ministry, even if they are out of the public eye as Smith was before the “Jesus Movement.”

Living Acts 29

The book of Acts has 28 chapters, and it has been said the faithful are writing the 29th chapter day by day. One might ask, Where are these five WLs now? Was their individual fruitfulness inextricably tied to their relationship with Smith? This would have been antithetical to the ministry of Smith who trusted believers in Christ to the Word of God and the Spirit of God to produce the fruit of fruitful ministry. As of this writing, each is still serving as the LORD has continued to lead him or her. All of them continue in biblical marriage. John Wickham is the Worship Pastor at Maranatha! Chapel and regularly ministers on the platform to the whole congregation in-person and via livestream and to other WLs. Lisa remains ever supportive of worship ministry inside and outside Maranatha! Chapel and supports her husband and those who actively serve the LORD. One of their children is the musical artist, Phil Wickham.

Holland Davis, among other ministries, planted and is the LP and WL at Calvary Chapel, San Clemente. Donathan Williams is active with “Called Higher,”²⁴ and serving at Calvary

²³ Davis, interview.

²⁴ Marantha Adventures, Inc., “The Called Higher Story,” Called Higher, <https://www.calledhigheradventures.com/about-us-en/>. “Called Higher is dedicated to reaching out to young people and this next generation, and Kimberly and I get to be a part of that. We are truly blessed!”

Chapel, Vero Beach in Florida. Scott Cunningham, who enjoyed the longest time of service as WL at CCCM, recently resigned from CCCM and ministers with Likewise Worship²⁵ in order to support local churches.²⁶ As a father, he remains supportive of his family and his notable daughter, Madison Cunningham, in her musical career. The faithfulness of these WLs with the *charisms* the LORD has given them has multiplied and as in the Parable of the Talents (Matt. 25:14–30), more has been given to them. Thus, they all continue in fruitful ministry.

Pastor Smith’s trajectory is nothing other than heaven-bound. His faith in the Word of God, so certain and his personal habits so disciplined, he remained committed to serving the text to the congregation of CCCM through the Sunday before his passing on Thursday, October 3, 2013. He lived each day as if the LORD would return at any moment for His church, and he was ready to meet Jesus in the air with the faithful as the apostle Paul mentions, “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Thess. 1:10). The pretribulation rapture of the church was not just a doctrine of mental assent for him—it was the foundation for daily living in hope and expectancy. He would be stationed at his post, ever watching, and waiting for the LORD’s return.

Conclusion

This is no revolution. A revolution cannot be sustained across generations. Only oppression and tyranny remain after a revolution. Jesus’ intention is for the church to be led by

²⁵ Likewise Worship, Inc., “You Are Not Alone,” <https://likewisecollective.com/>. “Likewise Worship exists for the purpose of discipling worship leaders that God is calling to shepherd His people. We aim to equip and train followers of Jesus and gifted musicians to lead humbly and creatively in their contexts for the purpose of unifying the local church through music and worship.”

²⁶ Likewise Worship, Inc., “Likewise Worship Orange County” <https://www.likewiseworship.com/oc/>. “As a worship pastor for the past 22 years, I have seen the deep need for worship leaders to be encouraged and reminded that they are not alone. God has used significant mentors in my life to come alongside me on my ministry journey and I am honored to pass along this wisdom and encouragement for worship leaders in Orange County.”

Himself. Charismatic interpreters are stewards of the church in the “last days” (Acts 2:17) of the church age. The beginning of the church is Christ (Col. 1:18). The prophetic fulfillment of Joel, recognized by the Apostle Peter in Acts 2 was delineated by the Apostles in the NT as the extension of the Old Testament (Heb. 9:15) which pointed to the coming Savior of the world, who pours out His Spirit in these last days (Acts 2:17). As Moses was a faithful steward, Jesus, the more faithful steward over a greater stewardship, has assigned stewardship to each believer. A charismatic interpreter role is one form of that stewardship. Jesus is the head of the body. The church is that body unified, and individual believers are its members.

By the sense of sight, the first-century Christian church differs from the twenty-first-century church. Acts 2:37–47 is still applicable, nonetheless, as the Holy Spirit continues to use the faithful hearers to charismatically interpret God’s Word for a listening audience in each successive generation until “The Promise of the Father” (Luke 24:49, Acts 1:4; 2:33) is fully realized. Fruitful ministry is a lifetime of commitment, pleasure, and eternal joy. One should expect the continuance of repentance and baptism in Jesus’ name for the remission of sins and the reception of the Holy Ghost as a valid promise from the Word of God. As the LORD our God calls each successive generation, there will continue to be Holy Spirit conviction, salvation through faith in Jesus Christ, and communion with God. “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all people. And the Lord added to the church daily such as be saved” (Acts 2:46–47).

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Appendix A: Participant Survey Questions

1. First and Last Name: _____
2. Date of Birth (year, month, date). 19____ / ____ / ____
3. Born-Again Date (year month and date estimates are OK) _____ / _____ / _____
4. Were you saved at Calvary Chapel Costa Mesa (CCCM)? Yes or No
If No, where? _____
5. Is CCCM the church you attend regularly? Yes or No. if No, Months at CCCM _____
6. When did begin and end leading Sunday morning worship at CCCM (estimates OK) _____
7. When did you first meet Pastor Chuck Smith (estimates OK) _____
8. Primary Instrument: _____ Secondary: _____ Other: _____
9. When did you first sense you were called into music? _____
10. When did you first sense you were called to worship leading? _____
11. Have you spoken in tongues publicly or privately? Yes or No.
12. Have you received other gifts of the Spirit? Yes or No.
13. Have you ever had an *epi* experience, an overflow of the Holy Spirit? Yes or No.
14. Please list years involved in worship leading all churches and settings. _____
15. Please list any other churches where you led worship in Sunday morning services. _____

16. Have you even been involved in musical outreaches? Yes or No.
17. Have you any published works? Yes or No. If yes, please list. _____

18. Do you have a bible reading plan? Yes or No.
19. Do you attend a church regularly? Yes or No. If yes, how often? _____
20. Have you a personal relationship with Jesus outside of vocational ministry? Yes or No.

Appendix B: IRB Exemption Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

January 13, 2022

David Ream
Scott Connell

Re: IRB Exemption - IRB-FY21-22-357 Serving a Textual Community: In Tandem Service for 21st-Century Service

Dear David Ream, Scott Connell,

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

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

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

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

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

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

Appendix C: Consent Form

Title of the Project: Serving a Textual Community: In Tandem Service for 21st-Century Service

Principal Investigator: David L. Ream, Ph.D. candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must have led worship with Pastor Chuck Smith at Calvary Chapel Costa Mesa (CCCM) Sunday morning services between 1965-2013. This is a very small study population. Taking part in this research project is voluntary.

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

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

The purpose of the study is to collect and report the lived experiences of the worship leaders (WL) who served with Pastor Chuck Smith (LP) at CCCM leading worship on Sunday mornings. The lived-experiences of the participants will be biblically analyzed and formed into a single composite experience, a verbal composite portrait, that can be conveyed to other WL/LP tandems for implementation in 21st-century ministry settings.

What will happen if you take part in this study?

If you agree to be in this study, you will do the following:

1. Complete a 20-question survey (10-15 minutes) via email
2. Participate in three rounds of recorded interviews, with each session lasting about an hour. The three interviews will be online, virtual video conferences. You will select your location conducive to maintaining confidentiality and your physical safety and comfort. Spread over a couple of months as your schedule permits, the interviews will progress from structured to less structured to become more unique to you. The prior interview responses inform the questions for the subsequent round(s).
3. After each round a transcript of the interview will be provided to the participant to check for accuracy and to offer amendments and provide feedback to the researcher. Time will vary according to responses, but it is anticipated to take 15 minutes for the checks.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include qualitative benefits to worship leaders as they serve the LORD and their congregations. The participants' experiences will assist lead pastors and worship leaders in being more fruitful and pleasing to the LORD (Hebrews 10:24-25).

What risks might you experience from being in this study?

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

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Approved on 1-13-2022

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Unless a participant prefers to be named, responses will be kept confidential through the use of codes. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Limits to confidentiality: Confidentiality of the collected data cannot be guaranteed as your relationship in ministry was public ministry in a public setting. Therefore, public witnesses in church attendance during your ministerial service may be able to identify or re-identify you, the participant, in the study from the data collected or otherwise.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

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

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

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

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

The researcher conducting this study is David Ream. You may ask any questions you have now. If you have questions later, you are encouraged to contact him via email: [REDACTED] or telephone: [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Scott Connell, at [REDACTED].

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

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

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

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

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

☐ The researcher has my permission to audio and video record me as part of my participation in this study.

Printed Subject Name

Signature & Date

Liberty University
IRB-FY21-22-357
Approved on 1-13-2022

Appendix D: Waves of Pentecostalism

20 th Century Pentecostalism				
“...on my handmaidens I will pour out...”				
Waves	1st wave	2nd wave	3rd wave	4th wave
	Classic	Charismatic-Renewal	Neo-Charismatic	Network/N.A.R
Initial Timing	1901	1945	1975	1995
Some Significant Women Of the Wave	-Agnes Ozman tongues experience ¹ -Sister Aimee McPherson Founds Foursquare denomination and Bible College 1923 - Kathryn Kuhlman’s ascent 1924. ²	- K. Kuhlman restoration (1946-7) -Sister Aimee’s Passing (1944) -Kuhlman as yielded vessel healer, radio and local TV personality	- Ascent of Tammy Faye Baker and Jan Crouch as TV personalities. K. Kuhlman’s Passing (1976)	- Darlene Zschech becomes Worship Leader of Hillsong. Joyce Meyer’s <i>Battlefield of the Mind</i> is released.
Media Communication	Radio	Broadcast TV	Satellite/Cable TV	Internet ³
Outpourings	Azusa Street Revival spawns Pentecostalism & denominationalism as restoration	Holy Spirit moves through established denominations movements	Independent Megachurches proliferate, ⁴ Global Pentecostalism ascending	Toronto Blessing causes Vineyard split, Rise of Bethel Church, Redding et. al.

¹ Vinson Synan, and Thomas Nelson, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Nashville: Thomas Nelson Incorporated, 2001, 51. Agnes spoke and wrote in Chinese, a known language, unknown to her. This instance of xenolalia (cf. Acts 2:4-12) led to Parham and Seymour’s belief that speaking in tongues is **the** evidence of the gift of the Holy Spirit for missionary evangelism.

² Amy Collier Artman, and Kate Bowler, *The Miracle Lady: Kathryn Kuhlman and the Transformation of Charismatic Christianity*, William B. Eerdmans Publishing Company, 2019. 19. Kuhlman’s personal transitions from Facilitating healer to Yielded Vessel healer and syndicated radio to syndicated TV personality; see Chs. 2 & 3.

³ David Hart, “A Brief History of NSF and the Internet” *National Science Foundation*, 2021.
https://www.nsf.gov/news/news_summ.jsp?cntn_id=103050. “In September 1995... demand for Internet registration became largely commercial (97 percent) and grew by orders of magnitude.”

⁴ John Wimber, and Kevin Springer, *Power Evangelism*. Grand Rapids: Chosen Books, 2009, ProQuest Ebook Central. 177. “In 1900, there were only 6 megachurches; by 1960 there were 16— though they were not well known in the broader culture. That all changed in the 1970s with churches like Dr. Robert Schuler’s Crystal Cathedral and his Hour of Power national television production. More than 25 percent of all megachurches have been founded since 1990, with the average attendance growing from 2,600 in 1946 to 3,440 today.”

Appendix E: Chuck Smith Speaks on the Rapture

Why I Believe In and I Teach the Imminent, Pretribulation Rapture of the Church⁵

After some introductory remarks, and the presentation of the Lifetime of Achievement Award, Pastor Chuck Smith formally begins his acceptance speech at the 17:30 minute mark. He expounds on the biblical foundations for his view that the Pretribulation rapture of the Church is an essential for fruitful ministry because of its effect on the believer and ministry.

I believe in and I teach the imminent pretribulation rapture of the church. I believe that this is the thrust of many of the parables that Jesus spoke about when he was talking about His coming again. There in Matthew 24:42 where he said: Watch ye therefore: for ye know not what hour your Lord is coming. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have allowed his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man is coming.” In Matthew 24:48, Jesus said:

But and if that evil servant, shall say in his heart Well, my lord delays his coming. He'll begin to smite his fellow servants and to eat and drink with the drunken. The lord of that servant will come and a day when he is not looking for him and in an hour when he is not aware, and shall cut him asunder and appoint him his portion with the hypocrites. There'll be weeping and gnashing of teeth.

And then of course, you have that Parable of the Ten Virgins, and we read, “and the call went forth, Behold, the bridegroom is coming,” and Jesus declared those that were ready went in. I think that the Lord taught that we should always live in expectancy and in readiness, of His return at any moment.

⁵ Chuck Smith, “Acceptance Speech on the Occasion of Receiving The Lifetime Achievement Award” The Pretribulation Study Group, December 2009, Vimeo video, 53:09, <https://vimeo.com/357286269>.

I believe that the early church lived with this anticipation. In Acts chapter one, verse four we are told that they're being assembled together. He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which he said, "You've heard of me. For John truly baptized with water. You're going to be baptized with the Holy Spirit in a few days. And when they therefore were come together, they asked of Jesus saying, 'Lord, will You at this time, restore the kingdom to Israel?'" In other words, "Lord, are we just a few days away from it?" They were anticipating and expecting the Lord to return in their lifetime. It was something I believe that the Lord designed. I think that He plans that every generation should live with the expectation that the Lord is going to return at any time—very soon, suddenly. We're all gonna be changed in a moment, in a twinkling of an eye.

In Romans 13:11, Paul wrote, "And that knowing the time, it's high time to awake out of our sleep. For now, is our salvation nearer than when we believed?" Peter wrote, "But the end of all things is at hand be therefore sober and watch unto prayer" (1 Peter 4:7). James said, "Be also patient; establish your hearts for the coming of the Lord is drawing near" (James 5:8). John wrote, "Little children, this is the last time and as you've heard that the antichrist shall come even now there are many antichrists whereby we know that it is the last time" (1 John 2:18). Obviously, they were expecting the Lord to come at any time. And as I said, I believe that that was designed by God, that the church would always live in expectation of His coming at any time because the effect of this is that it gives to me a proper attitude toward the material things of the world.

Paul, writing to the Corinthians, said, "But I say this brethren, time is short. It remains that both they that have wives be as though they had none. They that weep as though they wept not and they that rejoice as though they rejoice not, and they that buy as though they possess not.

And they use this world as not abusing it for the fashion of the world is passing away” (1 Cor. 7:29–31). Or, as Phillips translates it, “...that your every contact with the world be as light as possible.”

Years ago, as I was pastoring, a lot of the young people were coming to Christ in what was called the “Jesus Movement.” And after service one night, a young man came up to me and he said, “Pastor, I saw the car you came to church in tonight and driving it.” and he said, “You need a new car.” I said, “Yeah, I realize that” I said, “I’ve been planning to get the paper and look at the ads for the used cars and wanting to get a new one and I know I need one.” And he said, “I told you; you needed a *new* car.” I said, “I don’t buy new cars.” I said, “There’s too much Scotch in me to just lose \$2,000 the moment I drive it out of the parking lot of the dealership. I just can’t buy new cars. I just can’t handle that.” So, I’m looking at him and he said, “I told you, you needed a new car.” He said, “I own a dealership.” and he said, “I want you to come in and pick out a new car. You can have your choice.” So I went in and he gave me the brochures and I looked and I picked out the car. I picked out the color. And he said, “What options do you want?” I said, “Well, what can I get?” He said, “Well put any option on you want.” I said, “Put ‘em all on.”

He called the factory back in Detroit and ordered this new car for me. And about a month and a half later he called me said, “Pastor Smith, they’ve just brought in your car. We’ve had it serviced. It’s ready to go. Come in with your old car and the pink slip, and we’ll trade pink slips with you.” So, I went on in with my old car and we went into his office and we filled out the papers and all. And he came out and in a very ceremonious way, he handed me over the keys to the car. And it was a beauty. I mean, it was everything you could ever dream of in a new car, a beautiful convertible.

As I drove into the dealership, I saw guys standing around and looking and admiring it and I thought, “That's got to be it. It's the color. It's the model—whoa. You know, that's beautiful.” So, when I came out with him, the guys sort of backed away from it, they were admiring it. And I thought, “Oh, that's mine. That's exciting.” He gave me the keys you know, and he sort of bowed, and I got in. And as I started out of the dealership, you'd see the cars going by and they take that second look. And I was just thinking, “Oh, Lord, you're so wonderful. You're so good Lord. I love you so much—this beautiful car—Oh Lord!” You know and as I was going home, my wife had said, “Honey, can you stop by the store and get a few things?” She gave me a list. So, I stopped by the store, and I was wheeling the cart through the store, getting the things just praising the Lord: “Oh Lord, thank you Lord, that's so sweet of you, so wonderful. Thank you, Lord.” I went through the cash register. When I started to get in my car and can you believe—some dirty, inconsiderate [sic]—they had opened their car door and put a ding right in the door of my [new car]—I'm not even home yet!

All the way home from the market I'm saying, “I hate people. I hate this world. This is a horrible thing. People are so inconsiderate,” and all. And I was going on and on. You know all of that joy and excitement lost over one ding. When I got home, my older son was there. My younger son is here, but my older son was there. He's a pastor and he was visiting with his mom, and he said, “Hey, Dad, you get your car?” And he said, “Oh, let me take a look.” So, I tossed him the keys and he went out and got in and of course played with all of the accessories and put the top up and down and things of that nature. And finally, as he got out of the car and sort of pointing, “Oh Dad, what is this?” as he pointed to the ding. I said, “Son, would you believe that at the market, some dirty, rotten, stinkin' inconsiderate just did that to my car!” And he said, “Ah dad, it's gonna burn.” I said, “Thank you, son. I needed that.” I was serious because suddenly I

got my eyes onto material things. You get all excited about material things. They're all gonna burn. I think that knowing that the Lord is coming at anytime, it helps us keep a light touch with the material world in which we live. I think that that is very important that we do that.

But then, knowing that the Lord is coming at any moment, in a twinkling of an eye, I don't want to be engaged in any kind of a situation that I would be ashamed when the Lord came. I grew up in a church that did preach and teach the premillennial rapture of the church. I never went to a movie during my early years. But when I was in high school, I was out with a bunch of the guys from the football team and someone suggested, "Well, let's go to a show." Sorry to confess that I didn't have enough courage to say, "Well, I don't go to shows and I'll see you guys later." But I just went along with them—[it was the] first time I'd ever been in a theater. [It was the] First time I'd ever seen a movie in a theater. I don't really remember what the movie was about. The whole time I was there I was praying. "Lord, don't come now. Wait until this is over and I'm outta here and I have a chance to repent." you know. "But Lord, don't come now."

Though I don't agree with that particular theological position that the Lord would have left me there. I did think it at that time. That's sort of the kind of a background I had from church growing up. But I think that we need to consider that—to be careful where we are, be careful what we do. Because the Lord *could* come at any time. And I think that the Lord really planned that so that it would keep us walking in purity. As John said, "And now little children abide in Him, that when he shall appear we will not be ashamed at His coming" (1 John 2:28). I think that it is a tremendous incentive for pure living. As John said, "Beloved, now are we the sons of God, it doesn't yet appear what we're going to be, but we know that when He appears we're gonna be like Him for we still see Him as He is. And he that has this hope in Him purifies himself, even as he also is pure" (1 John 3:2–3, paraphrase). I think it's a very powerful incentive for pure living.

And finally, I think that it gives an urgency to our task of getting the Gospel out to this world in which we live. The importance of putting the spreading of the Gospel, really at the top of the priorities of the church. Getting the message of Jesus Christ [out] because in reality we only have the opportunity to reach this generation in which we are living. And thus, the responsibility, as best we can, to reach this generation with the truth of Jesus Christ. It gives an urgency to spreading the Gospel.

I do believe that Bible prophecy is probably one of the greatest apologetics to prove that the Bible is the true, inspired Word of God. Jesus said in John 13:19, “Now I have told you before it comes, that when it does come to pass, you may believe that I am He. He repeated the same thing in [John] 14:29, “And now I’ve told you before it has come to pass. When it is come to pass, you might believe.” And so, the purpose of telling it in advance is that when the words come to pass, you will realize that God does exist outside of our time continuum. And he knows the end from the beginning, and that the Bible is truly, divinely, inspired by God.

It’s interesting that in the book of Isaiah [41:21–24, paraphrase], God sort of uses this as a point as he challenges the false gods. He said:

Prove your case, saith the Lord. Bring forth your strong proofs, saith the king of Jacob. Let them bring them forth and show us what’s going to happen. Let them show the former things what they be, that we may consider them and know the latter end of them are declared to us—the things that are going to come to pass. Show us the things that are going to come here after that we may know that you are gods. Yea, do good or do evil, that we may be dismayed and behold it together. Behold, you are nothing. Your work is worthless, and an abomination is he that chooses you.

So, God is really chiding those false prophets who taught some other gods, [proving] that he is the God. Tell us something that’s going to happen before it happens so we might be amazed and stand in awe.

But then the Lord goes on to Isaiah [42:9 paraphrasing], “And he said the former’s things I have spoken, and they have come to pass. And the new things I declare before they take place, I

tell you of them.” In other words, God's saying that you might know that I'm truly God, I'm going to tell you things before they ever happen. And then [sermonizing] going into chapter 45 that says, the Lord to His anointed, well, it's chapter 44:28. The Lord said, “Cyrus, he's my shepherd. He shall perform all my pleasure even saying to Jerusalem, ‘You shall be built.’ And to the temple, ‘Thy foundation shall be laid.’” And [Isaiah 45:1–2], “Thus saith the Lord to his anointed to Cyrus, whose right hand I've held to subdue the nations, and I will loose the loins of kings, (read Daniel 5:6 of Belshazzar when the writing came on the wall and loosed the loins of the king) to open before him the two leaved gates and the gates will not be shut. I'll go before thee and I'll make the crooked places straight I'll break in pieces the gates of brass, cut in sunder the bars of iron.” Read the fall of Babylon the Great and you'll find that He's describing this destruction of Babylon the Great with great detail. And [continuing in Isaiah 45:3–6]:

I'll give you the treasures of darkness and hidden riches of the secret places that you may know that I am the Lord, which have called thee by thy name, and the God of Israel for Jacob my servants sake, and Israel mine elect, I have even called thee by thy name, I surnamed thee though you will not know me and I am the Lord and there is none else there is no God beside me. I girded you though you do not know me. That they may know from the rising of the sun and to the west that there is no God beside me. I am the Lord and there is no other.

A hundred years before Cyrus was ever born, The Lord called him by name—that you might know that I am God, I'm calling you by your name! So, when Cyrus's parents—when his mother had this son and they said, “Well what will we call him? Well—*Cyrus*. Oh, that sounds good, call him Cyrus. God called him that in advance 100 years before he was born. How could that be? It's just one of those further proofs that God lives outside of time and outside of our time dimension, and that he knows the end from the beginning just as he said that he does.

Ezra [1:1] tells us, “Now in the first year of Cyrus the king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled.” And also, Jeremiah did testify in chapter 29, verse 10, “For thus saith the LORD after 70 years, I'll visit you and perform my good work

toward you.” And so the 70 years is up, and Jeremiah had prophesied that they would return from captivity. The writer here is putting together prophecies of Jeremiah and Isaiah, that it might be fulfilled [sermonizing around Ezra 1:1-11], “Stirred up the spirit of Cyrus the king of Persia, that he made a proclamation throughout all of his kingdom.” And put it in writing saying, “God says, ‘Cyrus, the king of Persia, the Lord God of heaven, has given me all the kingdoms of the earth and has charged me to build a house for him in Jerusalem, which is in Judah, who is among you and of His people who want to return, God be with you, and he helps them to go back to start to rebuild the temple.’” [paraphrasing Ezra 1:11].

I believe in the pretribulation rapture, because I see signs of it, in types, in the Old Testament. [In] Hosea chapter 12, verse 10, the Lord said that he was going to speak to the people and he would use similitudes. That is, show them something that was similar and akin to it.

In the book of Genesis, [18:17–33 sermonizing] Abraham, you remember, was visited by the Lord and he entertained the Lord and the angels. “And they said, Shall we reveal to Abraham what we're doing? And they said, the sin of Sodom has come up before God and we're coming down to take care of it. And Abraham knew that his nephew was living in Sodom.”

And so, Abraham began to sort of talk to the Lord and said, “Will you also destroy the righteous with the wicked? What if there are fifty righteous people in Sodom? Will you also destroy and not spare the place for the fifty righteous that are there? That the far from Thee to do this, to slay the righteous with the wicked, and that the righteous should be as the wicked? That be far from Thee. Shall not the Judge of the earth do right?” Here is Abraham's logic: “Lord, what if there are fifty righteous people. You're going to destroy the city, but what if there are fifty righteous there?” And of course, you remember how he was dealing with the Lord: “What if

there's ten less, just forty? Well, what about thirty? What of that twenty? What about ten?" But the whole concept that he was arguing was, "Would you destroy the righteous with the wicked?"

Now we know that the judgment of God is coming upon our Earth. We are all familiar with this period of judgment that the Bible tells us about and describes in great detail in Revelation, chapters 6 through 19 [that] the judgment that is coming. And Lord, when you judge, would you destroy that? Would that be right, would that be fair? And the Lord confirmed what Abraham was arguing—that if he finds ten, righteous, he'll spare the city. But what happened? They came to Sodom [and] they didn't find ten righteous. There was only that righteous man, Lot, who was vexed by the evil that by which the people were living. And how that the angel said to Lot "Get out of here. Hurry, we can't destroy this place until you are out of here."

Once Lot was safely delivered out of the city, the judgment of God came and the cities of Sodom and Gomorrah were destroyed. But Peter interestingly makes interesting commentary on this. Peter in his comment on this story, in 2 Peter 2:6–9 said [paraphrasing]:

God turned the cities of Sodom and Gomorrah into ashes, and he thus condemned them with an overthrow, making them an example, unto those that live ungodly lives, and delivered just Lot, who was vexed with their filthy living. For that righteous man dwelling among them and seeing and hearing their evil his righteous soul was vexed from day to day with their ungodly deeds, for the Lord knows how to deliver the godly and to reserve the unjust for the day of judgment to be punished.

I don't know of anything that is more dramatic or illustrates better the ways of God.

When God brings judgment, would it be fair to judge the righteous with the wicked? That they would face the same fate as the wicked when it is a judgment of God that is coming? I know that Jesus said in this world, you're gonna have tribulation. But the tribulation that the church experiences is not the Great Tribulation. The Tribulation that the church experiences is the tribulation that comes from a Christ-hating world. The source of the tribulation of course is men inspired by Satan, bringing tribulation against the people of God. But when the Great Tribulation

comes, that's God bringing His judgment upon a Christ-rejecting world. But thank God we haven't rejected Christ, and as Lot, the Lord will deliver the righteous and reserve the ungodly for the Day of Judgment.

Nebuchadnezzar, in defiance to the Word of God, had ordered a great image to be made, placed in the plains of Dura, and at the sounding of the trumpets everyone was to bow and pay homage to this image that he had erected. It was a image that was defying the Word of God. You remember that He had this dream with the head of gold and chest of silver, a stomach of brass, legs of iron, feet of iron and clay with the 10 toes, yet he made this image of all gold. The image was to represent the succeeding empires, the Babylonian Empire to be destroyed by the Medo-Persians, destroyed by the Grecians destroyed by the Romans, and all. You had the various metals representing the various kingdoms, but he made his image all gold. It was saying to God, Babylon will never fall, and having the people pay homage to that concept of Babylon will never fall—it will stand forever. You remember that there were three Hebrew children. When the music sounded, and everybody bowed to this concept, they stood. It was reported to Nebuchadnezzar that these three Hebrew boys did not bow to this concept. He called them in and told them he'd give them another chance. If they didn't, they'd be put in the burning fiery furnace. They said, "King, we're not even careful how we answer you. The God that we serve is able to deliver us out of your burning fiery furnace and even if he doesn't, we're not gonna bow." He was angry.

The King ordered the furnace heated ten [sic] times hotter than it had ever been heated before. He ordered them bound and cast into the fiery furnace and of course you remember the story. The only thing that burned were the ropes that they bound them with, and they were walking around. Then the king looked in and he said, "How many did we throw in there?" And

they said, "Three, O king." He said, "How is it that I see four and the fourth one is like the Son of God?" But I have a question. Do you think that Daniel bowed to that image? If you read the story of Daniel, you'll find he had a lot of courage. He stood up before, against the rule from the King and all. He was a man of great courage. I cannot believe that Daniel bowed to the image. What does it mean? Well, to me, it means he must have been away somewhere. Now this is a type where the three Hebrew children are a type of 144,000 that God is going to seal to take them through the Great Tribulation. But Daniel is a type of the church that is not there, to face the Great Tribulation but is with the Lord, as I believe that the church will be with the Lord, during the time of the Great Tribulation here on earth.

Jesus, in Luke 21, is telling of the great day of God's judgment that was coming upon the earth and in this context, he said, "Take heed to yourself. Lest that any time your hearts be overcharged with surfeiting, drunkenness, the cares of this life, that that day catches you unaware, for as a snare it will come up on all of them that dwell on the face of the whole earth. Watch ye therefore and pray always, that you may have counted worthy to escape all of these things that shall come to pass." And he is saying this in the context of warning them of the Great Tribulation that was coming. Pray always you'll be able to escape these things, and the stand before the Son of Man. Believe me, that's my prayer: "Lord, help me to walk worthy. That when that day comes when your judgment comes upon the earth, I'll be there standing before the Son of Man singing with that choir in heaven. Worthy is the Lamb to take the scroll and loose to seals for he was slain. He's redeemed us by His blood out of all the nations tongues and people and he's made us unto our God kings and priests, and we will reign with him upon the earth." And it's when he begins to break the seals of that scroll that the Great Tribulation starts. That's why I believe in the pretribulational rapture of the church.

David Ream Vitae

EDUCATION

Liberty University
Ph.D. Christian Worship **2022**

National University
Master's Curriculum & Instruction **1998**

University California, Riverside
Bachelor's Liberal Studies **1985**
 Areas of Concentration: Sociology, Philosophy

Riverside Community College
Associate's Liberal Studies **1983**
 Areas of Concentration: General Education; Music

CERTIFICATIONS/LICENSES

Kentucky Teaching License **2005 – Current**
 Teach Guitar Workshops Level I and Level II **2015 and 2016**
 Silver Medallion Koinonia Institute **2018**

TEACHING EXPERIENCE

Public Schools
Interventionist **2011-2018**

Reading and Mathematics, progress monitoring and reporting, Lab instruction/facilitation.

Middle School Math Instructor **2000-2010**
 Developed Intermediate School Curriculum articulations, taught 7 -8 grade General Math and Pre-Algebra.

Educational Computing to Inservice Teachers Instructor **1999-2010**
 Developed curriculum, workshops in MS-Office Applications, Internet, Email, Network Policy
 Educational Computing apps and other learning software for classroom instruction.

Middle School Exploratory Teacher, Music, and Band Director (1 year) **1991-2000**

Public School Instructor **1986-1999**
 Elementary and Middle School grades 4-8,
 taught 7 -8 grade General Math and Pre-Algebra.

Private School
Laurel Springs - Curriculum Developer and Teacher **1997-1998**
 First online school in the United States founded by Marilyn Mosley
 Gordanier has since become the largest provider of personalized K-12 online education. Taught middle and high school students Math and Science.
 Evaluate and wrote curriculum.

RELATED EXPERIENCE

Koinonia Institute
Deputy Provost/Student Assistant **2017 – current**

Represent the Institute. Communicate with the Provost. Assist students as they complete online classes. Further the objectives of the Institute.

Grafted, Grounded and Growing

Executive Producer

2015 – 2018

Weekly Verse-by-Verse Bible Study Cable Access program (½-hour format) for Telecommunications Board of Northern Kentucky. Potential Audience of 1.1 million viewers.

Facilitator

Home Bible Fellowship

2015-2018

Bible Study using a Hybrid of Online and in-person training for adults

Business Owner

The Walton Laundromat

2009-2018

Perhaps the world's oldest laundromat, increased cashflow and sold it for a profit as a turn-key cash business. Industry is self-serve, coin-operated laundromat.

Bible Teacher

The Bridge Community Church of Northern Kentucky

2008-2010

Taught the Inductive Bible Study Method and led whole book studies verse-by-verse of Jonah, Ruth, Galatians, Romans, on Wednesday nights.

Worship Leader

Calvary Chapel, Jurupa Valley and Calvary Chapel, Northern Kentucky

2003-2008

Led worship Services Wednesday nights and Sunday mornings

Worship Team Member (numerous churches)

Calvary Chapel Lynchburg (current)

1987-2020

Bass Player, Electric Guitar, Acoustic Guitar, Percussion

PUBLICATIONS

Enhancing Education Through Technology Grant Writer

Collaborator (Funded for \$3 mil)

2005

Mathematics Curriculum and objectives for Renaissance Learning Grades K-11

Collaborator Scope and Sequence, Curriculum, Alignment, Objectives and Exercises

2003

Computer Curriculum K-12 - Corona-Norco Unified School District

Handbook Collaborator - Developed Scope and Sequence, Lesson Plans and activities for all schools CNUSD approximately 100,000 students.

2003

Project T.I.L.L.

Training Manuals for Inservice Teacher's grades K-12 - Collaborator

2001

David Lewis Ream - [REDACTED]