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Edification and Evangelism Through Worship Leadership

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I trust that when all is said and done, I will honestly be able to say of this thesis and my life's work- as J.S. Bach wrote at the end of all his works, "*S.D.G.*," the Latin abbreviation for "*Soli Deo Gloria.*" In English- "*Glory to God Alone.*"

Abstract

To gain Christ worshipers, evangelism is the church's most significant commission. Disciples of Christ are commanded to preach the gospel: Mark 16:15. However, the church's edification through worship leadership produces the heart for evangelism in God's people to be evangelists. This multiplies the ministry of the congregation to their world. This paper addresses the components of successful leadership that help people to be edified and evangelized through the integrity of the gospel presentation through worship, specifically American evangelical worship leadership. Adaptive approaches must be considered as cultures evolve while retaining the accurate theological gospel message. Recorded historical commentary and leadership strategies are examined as they relate to cultural context. Insights from significant Christian leadership figures will be a contributing factor, including their motivations, challenges, strategies, and achievements. Ministry profiles of today's worship leaders will be examined and discussed. Authoritative contributions from active worship leaders will support this study. Based on qualitative research, a discussion of a philosophical approach to worship will be offered as it relates to the diversity of today's religious and secular cultures and the inclusivity of a wide age demographic; more variety in genres, a higher standard of education for facilitators, a higher level of performance excellence with creative artistry, team building, and a greater understanding of critical connectivity from artist-facilitator to listener. This project will fill a combined gap in historical knowledge, current applications, and a philosophical perspective for motivation and connectivity for the continued edification of the church and the unreached community of potential believers. The reader may gain personal leadership insight to evaluate past, current, and proposed standards considering self-evaluation of motivations, contextual challenges, strategies, and areas needing improvement.

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CHAPTER 1 - INTRODUCTION

The concept of worship is thousands of years old evidenced first in the Old Testament with Cain and Abel's agricultural and animal sacrifices (Gen, 4:3-4), the building of alters, first mentioned with Noah (Gen. 8-20), notably with the extoling words of King David throughout the book of the Psalms; New Testament references begin when Evangelism is first mentioned explicitly by King David in Psalm 51:13. Worship in the New Testament is first documented with the visiting Maji in the worship of Jesus (Matt. 2:2), with exhortations to worship from Jesus (Matt. 4:10), as well as throughout the Gospels, Acts, and the books of Romans through Revelation. Ultimately, worship is a believer's response to the revelation of who God is, glorifying Him as the creator of all things. It is an understanding of God as the ultimate lover of man, being His most incredible and unique creation.

The first New Testament evangelist was Jesus Himself, as His ministry was initiated in Matthew 4:17, carried on by the seventy who were sent out (Luke 10), and the Great Commission (Matt. 28). The book of Acts is a detailed account of the evangelical activities of Christ's apostles. A history of worship and evangelism is essential in understanding the foundation of New Testament (NT) Christian worship for today's worship leadership application.

God fellowshiped with Adam and Eve in the Garden of Eden in a perfect environment reflective of the beautiful perfection of His creation, essentially heaven on earth. God provided everything needed to survive and gave man the responsibility to govern every living thing (Gen. 1:27-30, NASB 1995). When man and woman separated themselves from God through their act of rebellion (Gen. 3), this initiated a great chasm between themselves and Creator, God. Every

man and woman in the future would inherit this curse for rebellion, spoiling all creation.¹ The core motive of this rebellion was pride, essentially, the worship of self. God initiated the blood sacrifice as an atonement for this rebellion (sin) with the killing of the first animal sacrifice (Gen.3:21). From Genesis chapters 4-11, man struggled to live in recognition and obedience to God or to exalt himself above God in continued rebellion. So depraved did man become that God chose to destroy all of humankind except for one Godly man named Noah (Gen 6:8). Noah and his family honored God in worship and obedience. Hence, God gathered pairs of all the animals on earth that would escape in an ark that Noah would build to survive along with his family. Following this earth-wide flood, man, and animals would repopulate the earth- a new beginning.

Another significant change came in Genesis 12, referred to as the great demarcation.² God made Himself known to a man named Abram, giving him instructions to go to the land of Canaan. Because of Abram's faith and obedience, God viewed him as righteous (James 2:23). In Genesis 17, God again blessed Abram through His obedience when God changed his name to Abraham, meaning "Father of a Multitude of Nations." God later tested Abraham's submission to Himself through the story of Isaac, his one and only son. God instructed Abraham to sacrifice his son on an altar as a burnt offering to God; his son carried the wood to the altar where he would be offered. But when Abraham raised his knife to kill his son, the angel of the Lord stopped him and instructed him to a thicket nearby where a ram was caught by his horns. This ram he would use for the sacrifice in place of Isaac (Gen. 22: 1-13). This was a foreshadowing of the perfect gift of Jesus Christ, who was to be slain thousands of years later on a Roman cross:

¹ Vaughan Roberts. *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove: IVP Books, 2002), 28.

² Robert Morgan. *Worship as the Beginning*. Video Presentation Lecture. Liberty University. <https://download.liberty.edu/courses/mjz8j.mp4>. Accessed September 1, 2019.

He carried the wood of the cross for which he was to be crucified for the sins of the world. Because of Abraham's obedience to God, He reaffirmed His blessing on Abraham and his descendants and promised that all the nations of the earth would be blessed (Gen. 2:18). The nations of the world would be blessed by the sacrificial lamb, Jesus, God's only son, a descendent of Abraham.

Jacob, the son of Isaac and now renamed Israel, and his sons moved from Canaan to Egypt during a world famine where they would providentially be provided with food and a place to live, as told in the miraculous story of Joseph (Gen. 37, 39-48, 50). After Joseph's death, a new Pharaoh came to power. This Pharaoh felt threatened by the great expansion of the Israelite population and initiated them into an oppressive four hundred years of severe slavery. God sent Moses to deliver all of Israel from Egypt, facilitated by ten great plagues that ravaged Egypt, displaying God's omnipotence over all the gods of the Egyptians. The tenth plague was symbolic of the New Testament Christological event, when the firstborn of every home would be killed, both human and animal, except for the provision of the lamb's blood (Exodus 12:23). The feast of the Passover was thereby initiated. By applying the blood of the Passover lamb to the doorposts of any home, the firstborn would be passed over from death. With the loss of his own firstborn, Pharaoh was convinced of the omnipotence of Israel's God and gave Israel the freedom to leave Egypt and worship their God.

This Exodus event became the center point of Israelite worship. As Israel was in bondage in Egypt, so are all of humankind in bondage to the power of evil (Eph. 2:2). As God sent Moses to deliver Israel from bondage, God sent Jesus to free humanity from the bondage of sin.³

³ Robert E. Webber. *Worship Old & New* (Grand Rapids, MI: Zondervan Publishing House, 1994), 21.

A desert journey followed toward the promised land with the exodus of the Israelis from the slavery of Egypt. At Mt. Sinai, God called Moses, presenting him with the Ten Commandments. Three of these ten concerned worship.⁴ The first commandment was attached to the exclusive Lordship of God, who brought Israel out of slavery (Ex. 20:2-3). The second commandment declared the prohibition to create any idol or the likeness of anything on earth that they would serve, that God was a jealous God; this would be a grave sin with generational consequences (Ex. 20: 4-5). The fourth commandment designated one day a week for worship-the Sabbath (Ex. 20: 8-11). At the core of all God's commandments and Mosaic instructions was to love, submit, and obey God. When the Lord instructed Moses on the construction of the Tabernacle, a dwelling place for God among the people, all construction was to be executed with skill and excellence (Ex. 25-31:11). Following was God's specific plan for Israel's worship.

From the Tabernacle gates to the Holy of Holies, specific directives for Tabernacle worship were to be followed where God's spirit would abide in the presence of His people: "Enter His gates with thanksgiving and into His courts with praise (Ps. 100:4, NASB)." This Tabernacle entry by the priests and people included a requirement of cleansing, animal and food sacrifices, a sprinkling of the people with animal blood, and a symbolic washing with water. A heavy curtain separated the Holy of Holies from the rest of the Tabernacle. Only the high priest could enter once a year, who only, after a specific cleansing, could intercede for a wholesale forgiveness of sin for all of Israel. The high priest functioned as the lone mediator between the people and God. This sole mediator for forgiving peoples' sins was symbolic of Jesus Christ,

⁴ Elmer L. Towns and Vernon M. Whaley. *Worship Through the Ages* (Nashville, TN: B & H Publishing Group, 2012), 19.

who would arrive on Earth around fifteen hundred years later.⁵ Through this Christological event, Jesus would become the mediator for all who trust Him as Savior and Lord; 1 Tim. 2:5-6 acknowledges one God, one mediator between God and men, Christ Jesus, who gave Himself as a ransom for all. When the sinless, perfect Jesus was crucified on the cross, the curtain in the Temple was physically torn in two. The curtain was now down, which had separated God's holiness from man's sinfulness.⁶ Now, because Jesus' death and resurrection atoned for man's sins, all are welcomed into God's presence at any time through a profession of faith in Jesus Christ and His sacrificial death- His blood shed for the forgiveness of all of man's sins (Col. 1:19-20). God raised Jesus from the dead, conquering man's bondage from sin, eternal death, and man's separation from God. If one asks for forgiveness and recognizes Jesus Christ as one's Lord and Savior, a new believer receives eternal life through Christ.

After His ascent to heaven, the Christian church was shortly established. This is the basis on which the church now worships Jesus Christ. Recognition of Christ's death and resurrection is the only way to have forgiveness of sin (John 14:6). Doing the will of the Father (Matt. 7:21) comes with the security of eternal life after death and the promise that all things work together for good in this life (Rom. 8:28). All can be assured that the peace of God will accompany the believer who stays calibrated in an ongoing lifestyle in the worship of Jesus Christ (Is. 26:3, Ps. 24:3-6, Matt. 7:21, Luke 9:23). This is the basis for New Testament worship of Jesus.

Historically, Old Testament biblical models of worship show us definitive foundational contrasts for how worship is approached from both positive and negative standpoints. This is

⁵ New American Standard Study Bible, ref. Ed., Commentary (Grand Rapids, MI: Zondervan Publishing House, 1995), 52.

⁶ Max Lucado. "The Temple Curtain Torn," <https://maxlucado.com/listen/the-temple-curtain-torn/>. Accessed: September 27, 2021.

substantiated in an analysis of three kinds of worship through the personalities of King Saul, King David, and King Solomon, life paradigms are useful to understand God's acceptable approach to edification through the worship of today's church.

Saul, Israel's first great King, came to be an example of selfish worship. His life was a recurring motif of conceit, self-serving actions, and self-preservation. God removed His blessing from King Saul following two acts of disobedience after he both ignored God's order of Samuel's exclusive sacrificial duties (1 Sam. 13:9-14) and Saul's disobedience following the victorious battle over the Amalekites (1 Sam. 15:3,9). Following came the incident of prophet Samuel's admonition to Saul that obeying is better than sacrificing, that rebellion is the sin of witchcraft, and that disrespect is the same as sin and idol worship (15: 22-23).

King David began his legacy as a faithful, worshipping shepherd boy, distinguished by God as a man after His own heart (1 Sam 13:14). Although anointed at eighteen as the future king of Israel, he never deviated from a lifestyle of worship where his dependence and great faith in God was rewarded by empowerment to kill ferocious animals, to drive away evil spirits as he played his harp in the court of King Saul, and to destroy the mighty Philistine giant, Goliath. His humble ability to wait and submissively serve his father, brothers, and those in total authority over him, equipped him to lead and rule later.⁷

David, an ultimate warrior and worship leader, went to war, defeating Israel's enemies in battles even before his coronation. Worship of God was at the core of his humanity, and during his kingly reign, Israel was blessed with continuous battle victories and peace. David's history and psalmic writings showed he was completely committed to God; his character displayed total

⁷ Vernon M. Whaley. *Biblical Foundations for Worship Class Notes and Handouts WRSP 510* (Virginia Beach, VA: Academx Publishing Services, 2012), 25.

transparency, humility, a thankful and repentant heart, pleas for God's rescue and guidance, and lavish praise to God. David's highest recognition by God was shown in his continued lineage, which would be ultimately brought through the virgin Mary, Jesus the Messiah (Rom. 1:3). David's legacy was a lifestyle of worship, a man after God's own heart, a man of humility and repentance, and a model of believers' worship.

Solomon's worship and Godly submission began in a dream. God asked what he would wish for God to give him (1 Kin. 3:5). He responded by asking for wisdom and the understanding to judge God's people and to discern between good and evil, as he was aware of his human inadequacy. God honored Solomon's request (3:10-13).

Solomon led the Hebrews in worshiping God from age twenty, proclaiming God's divine attributes to Israel. He built the Temple of God in Jerusalem under the authority of God and, at the Temple's dedication, facilitated the most excellent, extravagant worship service of all time. One hundred twenty trumpets, percussion, and other musical instruments accompanied the singing of joyful praise. Following, the Lord's glory filled the temple so that the priests could not minister (2 Chr. 5:12-14). After Solomon's dedicatory prayer, fire came down from heaven and consumed the burnt offering and sacrifices; the glory of the Lord filled the house (2 Chr. 7:1).

Solomon's kingly legacy did not end well. A life that started with God's holy anointing ended in dismal failure as Solomon gave into ungodly female temptations, idolatrous worship, and abuse of his people. The only reason his kingdom did not collapse was due to God's promise to his father, David. However, his son Rehoboam suffered the loss of a unified kingdom along with war (1 Kings 12:16, 14:25-26).

Considering the component of evangelism, a worshiper's heart is accompanied with sincere intent as a witness to unbelievers, described in the following scriptures: (1 Kings 10:9) A

foreigner, the Queen of Sheba, blessed God for the position in which He had placed Solomon, to rule, administering justice and righteousness. In Psalm 51:10-13, King David pleaded with God for forgiveness, following his adulterous affair, to restore him as a man of God, enabling him to teach other sinners the ways of God, bringing them to a Godly spiritual conversion.

Isaiah 55:4 speaks of God making those who hunger after Him a witness to the people. Matt. 24:14: The gospel will be preached worldwide before the end will come. In Matt. 28:19-20 Jesus commands His disciples to go into all the world to make disciples, baptizing them in the name of Father, Son, and Holy Spirit, teaching them to follow His commandments, and assuring them of His abiding presence.

In Rom. 1:16, the apostle Paul exhorts the Roman believers in his testimony not to be ashamed of proclaiming the gospel, as it is the power of God for salvation. Acts 1:8 is the recollection of evangelist Luke stating Jesus' words that the abiding companionship of the Holy Spirit is the power behind the witness of the gospel. In Eph. 3, Paul speaks of God making him a minister to preach the incomprehensible resources in Christ, bringing to light the mystery and wisdom of God to be made known through the church. Evangelism first comes from a worshiper, an obedient disciple intent on spreading the saving gospel of Jesus Christ.

Historically, there has always been opposition to the people of God. Worship is documented as a powerful component of Old Testament and New Testament writings, which show God's supernatural intervention or spiritual warfare against Israel's enemies that was preceded by prayer, worship, and obedience to the word of the Lord. Psalm 149:5-9, NASB describes worship as a tool in spiritual warfare:

“Let the godly ones exult in glory; let them sing for joy on their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance on the nations and punishment on the peoples, to bind their kings with chains and their

nobles with fetters of iron, to execute on them the judgment written; this is an honor for all His godly ones. Praise the Lord!”

When the Israelites fought against Amalek in Exodus 17:8-12, Moses stood at the top of the hill with the staff of God in his hand. As he overlooked the battle, his army prevailed as long as his arms were held up. He was resigned that the battle was the Lord’s: an act of worship. When Moses’ arms were down, Amalek prevailed. As Aaron and Hur came to stand beside him, supporting his raised arms, Israel prevailed, and the battle was won.

Joshua encountered a heavenly being who identified Himself as Captain of the Host of the Lord. He instructed Joshua on how to take the city of Jericho, the victory coming after a great shout with trumpets blaring, and the walls of Jericho came down (Joshua 5:13-15, 6:1-21). Israel’s prayers to God for rescue preceded Gideon to take an army of only three hundred soldiers to defeat the oppression of the Midianites. Gideon worshiped and obeyed an angel’s instructions to the letter, and the Midianites destroyed each other in a victorious display of supernatural intervention (Judges 6:7-40, 7:1-25).

When the king of Aram was pursuing Elisha, the Lord opened his servant’s eyes to see that the mountain was filled with horses and chariots of fire. Elisha told the young man that those with them were greater than those against them (2 Kings 6:8-23).

Before the initiation of Jesus’ ministry on earth, he was tempted by the devil for forty days as Satan made promise after promise to Jesus on the condition that He bow down and worship him. Jesus quoted scripture after scripture in response to resisting the devil. He fought the enemy with the offensive “sword of the spirit which is the Word of God” (Eph. 6:17, NAS). Jesus pledged His continued allegiance and obedience to Father God, winning that worship battle (Luke 4:2-13). Jesus prayed to God in the Garden of Gethsemane not to have to die on the cross,

but in obedience declared, “Not My will, but Yours be done” (Luke 22:44b, NAS). Thus, Jesus defeated sin, death, hell, and the grave once and for all, the ultimate battle for the eternal salvation of the souls of all humanity (John 3:16, Rom. 8:2, Eph. 2:8-9).

Statement of the Problem

Pew Research from 2007 to 2019 shows that there have been dramatic reductions in the religious landscape. Adults identifying as Protestants or Catholics have seen a decline from 51% to 43%, and the religiously unaffiliated have grown from 17% to 26%.⁸ Ministering across generational lines has alienated one demographic over another. Many in ministerial leadership lack clarity of vision in preaching through the holy integrity of the Bible, losing the power of the prophetic word and the blessing of God, compromising to the standards of accepted secular culture, and in many cases, personal moral failure.⁹ This lack of vision (Prov. 28:19) also causes a lack of purpose and a fracturing of the ministry team. The church’s mission loses direction, resulting in decreasing resources, loss of cultural influence (Matt. 5:14-16), and, in many cases, a total loss of the ministry itself.¹⁰

Statement of the Purpose

This research study aims to analyze the biblical context of edification and evangelism and synthesize historical and current paradigms of success and failure of worship leadership for a positive influence in future ministry applications.

⁸ Pew Research Center. U.S., Decline of Christianity Continues at Rapid Pace: An Update on America’s Changing Religious Landscape. <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>. October 17, 2019

⁹ Joseph Mattera. Ten Reasons Why Established Churches Fail. <https://josephmattera.org/ten-reasons-why-established-churches-fail/#comment-8956>. May 19, 2020

¹⁰ Ibid.

Significance of the Study

Evangelism is the church's most significant commission to gain Christ worshipers. Mark 16:15 contains the Great Commission given by Jesus to go into all the world and to make known the gospel in order to make believers. In John 4:23, Jesus says true believers worship the Father in spirit and truth.

Music is a powerful tool for evangelism, a primary form of worship to glorify God, and a medium for edification of the church. As music is an art form appreciated by both church and secular society, it can be a valuable medium to connect with unbelievers. In Acts 17:22-34, evangelist-apostle Paul visited the Areopagus, a gathering place for the prestigious Greek aristocratic council of Athens, Greece.¹¹ Paul found a connection point in his description of a local altar with the inscription "To An Unknown God" (Acts 17:23b, NAS). Paul used this point of reference to tell the men that he knew the God they did not know, who made the world and all created things. Following his gospel presentation, several men joined him and became believers. The inscription on that altar was a point of common reference, as is the music used in human cultures.

Music is also a tool of worship and edification of the church, expressed by the apostle Paul in Eph. 5:19 and Col. 3:16. Believers are encouraged not to be drunk with wine but to be filled with the Spirit, speaking to each other in psalms, hymns, and spiritual songs.

For a worship pastor, music production strategies for worship and evangelism must be relatable in the context of current cultural norms. This has come to the attention of numerous Christian higher education schools that now offer worship leadership courses and degrees,

¹¹ Britannica, T. Editors of Encyclopedia. "Areopagus." Encyclopedia Britannica, September 23, 2011. <https://www.britannica.com/topic/Areopagus-Greek-council>. Accessed: July 8, 2021.

including the top five faith-based institutions: Cedarville University, Lancaster Bible College, Hope International University, Dallas Baptist University, and Liberty University.¹² Believers buy, sell, and work in secular environments. Christians are entertained by amoral secular music, music that speaks of romantic love, patriotism, folk culture, and, of course, *sacred* music. Furthermore, often, believers cross the line into music and media that are overtly pagan, an antithesis to scriptural and biblical instructions for Godly living; purity and holiness before God are issues that must be addressed for edification and discipleship in contemporary worship. Personal purity and holiness are issues in coming into the presence of God.

King David wrote in Psalm 24:3-6 that the prerequisite for coming into the presence of the Lord is a person who has clean hands and a pure heart; he further substantiates this understanding as he laments his sin and the need for God's forgiveness and purification in Psalm 51. Paul writes of the ongoing process of sanctification in that believers are to grow in their excellence of purity, love for fellow believers, and care for the poor (I Thess. 4:1-12).

Worship can also be shown through any music that purports Christian values through a disciplined, honed presentation, artistically supporting Godly creative attributes even without mentioning Christian vernacular. God did not exclusively give to Christians the talent for the creative arts, [which includes music].¹³ Creating beautiful art is indeed a part of who God is; humankind, His most incredible creation. The world and human beings are made in the image of God for His glory; therefore, we are predisposed to create aesthetic beauty and be deeply

¹² Top 20 Best Universities & Schools for Worship Ministry.
<https://www.sharefaith.com/blog/2016/01/top-10-universities-school-worship-ministry/>. Accessed: June 14, 2021.

¹³ Philip Ryken. *Art for God's Sake: A Call to Recover the Arts* (Phillipsburg N.J: R & R Publishing, 2006), 51.

satisfied with its expression in intellectual, spiritual, and emotional truth.¹⁴ Consider God's Old Testament specific instructions regarding the construction of the desert Tabernacle of Moses and the building of Solomon's Temple. Music was a central part of Old Testament worship, resonating with the human heart then and now in art's powerful ability to shape human culture.¹⁵ The beauty and appreciation of art are intrinsic to every human being.

Music has been used as the highest medium for worshiping God from the very beginning in both vocal and instrumental forms. Genesis 4:21 states that Jubal was the father of all who play stringed instruments and "pipe" [woodwinds]. Musical instruments were mentioned in the Bible even before singing (Gen 4:21). Exodus 15:1-21 describes the first recorded instance of singing accompanied by instruments as led by Moses and Miriam following the Lord's deliverance of the Israelis from the Egyptians with the victorious crossing of the Red Sea.¹⁶ King David crafted four thousand musical instruments (1 Chron. 23:5) for giving praise. He also designed and manufactured most orchestral instruments used during his tenure as king.¹⁷

Current cultural understanding has been the justification for much evangelical church music.¹⁸ The medium of music can be used as an intrinsic creative bridge to communicate and facilitate the understanding of God to the believer and unbeliever. The historic use of music for worship and as an evangelistic bridge contributes to conceptual ministry foundations going

¹⁴ Ibid., 8.

¹⁵ Ibid., 14.

¹⁶ Elmer L. Towns and Vernon M. Whaley. *Worship Through the Ages* (Nashville: B & H Publishing Group, 2012), 27.

¹⁷ Frank Longino. *The Orchestra in Worship* (Mobile AL: Selah Music Ministries, 1987), 14.

¹⁸ Donald Ellsworth. "Music in the Church for Purposes of Evangelism: Historical Antecedents and Contemporary Practices." DMA diss., University of Southern California, 1977, 4.

forward today.

Most significant has been the use of irrelevant cultural communication, keeping people from embracing faith in Christ.¹⁹ Human history shows that the human paradigm has not changed. Many will not consider the Christian faith because of a cultural barrier.²⁰ Still, others think cultural communication is secondary to effective worship and evangelism. They purport that in the case of church worship services, the most significant factor is that believers show themselves as actively engaged in worshipping God. Both believers and unbelievers are touched by the discernable presence of God that witnesses to the human spirit. People looking for genuine hope, as well as a cultural connection and effective communication styles, have changed.²¹ Hence, appropriate research questions address the continuities of current American ministry cultures and the leadership challenges of today's worship ministry environments.

Research Question 1: What are the historic and present-day difficulties faced by worship leadership concerning evangelism and the edification of the church?

Research Question 2: What are the positive attributes of historic and present-day worship leadership that created/creates the best paradigms for success.

Hypotheses

Hypothesis 1: Worship leadership's difficulties are generated by a lack of ministry vision in balancing the priority of worship- praising and adoring God for who He is while

¹⁹ Robert Norton. *Building Bridges for God Culturally Sensitive Paradigms in Worship and Preaching*. DM diss., Fuller Theological Seminary, 1998, 103.

²⁰ Ibid.

²¹ Sally Morgenthaler. *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids MI: Zondervan, 1999), 79.

preaching the integrity of the biblical gospel message (edification). Evangelism is an outcome while keeping the church relevant to itself and potential new believers.

Hypothesis 2: Keys to successful ministry for past and present worship leaders are a vision of certain fundamentals of ministry leadership, a consistent personal spiritual calibration in private worship and theology, and a desire to be in the presence of God.

Core Concepts

What individuals do is not so important as their motivations for the things they choose to do. Jesus made this clarification to the Pharisees, recorded in Matt. 23. In essence, He explained that they had followed the Old Testament law to the letter, but because their motives were ungodly and corrupt, they would have no place in God's perfect eternity. A viable worship ministry always retreats to the foundations of effective leadership:

Spiritual Integrity

Because they are in the business of professing Biblical, ethical, and moral standards from the stage pulpit every week, ministers are also viewed as they live their lives in the real world, apart from the platform. This is reflected in how they speak relating to their family, leadership, ministry associates, volunteers, and living community, free from slander, gossip, sexual innuendo, profanity, and not easily angered. The worship leader must demonstrate the need to worship with a humble spirit, recognizing God for who He is and who we are as eternally lost human beings without the saving knowledge of God's grace. Personal lives must show the value of family in the way spouses and children are treated; they must be free from the viewing of immoral entertainment, including pornography and perverse social media; they must realize their fallibility, seeking help with careful discretion (Prov. 28:13) when encumbered by self-destructive unbiblical personal behaviors. In the area of sexuality, leaders are called to purity and

modest, appropriate dress. This is in opposition to the constant sexual innuendo of current culture, which promotes provocative clothing and sensuality.²² There must be the modeling of a passion for God, a desire to glorify and live for Him, and consistency in faithful obedience to biblical guidelines in every area of life.

Motivational Values

Love of God, immediate family, church, and ministry community must be foundational²³ (1 Cor. 13). Ministries must be built with reliance on the guidance of the Lord. Unless there is a commitment to build the ministry through prayer and the direction of the Holy Spirit, which includes His protection, all or parts of the work are motivated solely by human achievement or human approval. That motivation is useless and will not last (Ps. 127:1).

Knowledge of Biblical Theology

Reflecting the saving grace of God and the gospel of Jesus Christ, consistent with a church's ideology, is critical for ministry goals and staff cohesion. As a facilitator and teacher of worship, it is essential to understand what it means to worship God in spirit and truth (John 4:23-24). A worshiping people are the kind of people the Father seeks. This is a personal connection with the Spirit of God, as is mentioned by the prophet Isaiah, chapter six, an encounter with the Creator. Worship based on truth is linked to Jesus, where He proclaimed to be the way, the truth, and the life; the only way to make a connection with God is by going through Jesus (John 14:6). New Testament references to the word "worship" are found in the Greek word *latreia*,

²² Bob Kauflin. *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton IL: Crossway, 2008), 48.

²³ *Ibid.*, 44-45.

connecting “service and sacrifice when directed toward God.”²⁴ In the book of Revelation, the Greek word for worship, *proskuneo*, is used to associate with honoring, revering, acclaiming God for His nobility, consisting of sacrificial gift-giving, and a posture of humility akin to the position of prostration.²⁵ Foundational theology must be the bedrock of worship where the accuracy of scripture is proclaimed, the context of scripture is understood, and the application of scripture to life is asserted.²⁶ Jesus Christ must be recognized as infinitely holy and perfect, worthy of worship as God’s propitiation for our sinful, fallen nature. He is deserving of all reverence, unceasing worship, and service.²⁷

Sensitivities to Spiritual Warfare

Though a part of theology, the aspect of spiritual warfare is often ignored, though significantly addressed in the biblical context. There is an ongoing fight against believers. Satan is poised to prowl like a roaring lion looking for weakness to attack and destroy (1 Peter 5:8). Though believers are confined to living in human bodies, the ongoing conflict encountered is not about fighting humans, as the weapons of this warfare are spiritual; the lies that come to mind from the enemy that would deceive believers are to be taken captive to the obedience of Christ (2 Cor. 10:3-5). King David addressed this issue in Ps. 19:14, where he addressed the words of his mouth and the meditations of his heart to be acceptable to the Lord, who was his rock and his

²⁴ Lee Campbell. *What is Worship?* Dwell Community Church. <https://dwellcc.org/learning/essays/what-worship>. Accessed August 5, 2023.

²⁵ Scott J. Shifferd. *The Greek words for the Biblical Definition of Worship*. Seeing God’s Breath. <https://godsbreath.net/2015/03/05/greek-words-for-worship-in-the-bible/> Accessed: August 5, 2023.

²⁶ Don Wyrzten. *A Musician Looks at the Psalms: 365 Daily Meditations* (Nashville TN: B & H Publishing Group, 2004), 12.

²⁷ Brother Lawrence. *The Practice of the Presence of God and Spiritual Maxims* (Oxford U.K.: Benediction Classics, 2015), 39.

redeemer. The enemy is known as “the accuser of the brethren,” (Rev. 12:10) but because of Christ’s death and resurrection, there is now no condemnation for the believer (Rom. 8:1).

Holy living is a prerequisite in believers’ worship. There must be a confession to God for a spiritual cleansing and restoration of holiness before God (1 John 1:9). In Ephesians 6, the apostle Paul addresses the need for protection in the ongoing battle, listing the defensive weapons of spiritual warfare: the helmet of salvation, the breastplate of righteousness, the belt of truth, shoes of the understanding of the gospel for evangelism, and the sword of the Spirit which is the Word of God (v14-17). Jesus modeled the use of this critical offensive weapon against Satan through His forty days of temptations in the desert (Luke 4:1-13). For the struggle again, is not against people, but against the world forces of darkness, spiritual forces of wickedness in the heavenly realm (Eph. 6:12). Paul continues; to pray at all times, be alert, and pray for all Christians.

Prayer is critical in this warfare to stay calibrated with God’s word in a believer’s interaction with the Holy Spirit. Jesus was a model for believers in prayer as He was in consistent conversation with the Father as recorded in Matthew, Mark, Luke, and John.

Worship Balance

Worship involves one’s entire being, an understanding that we are created in God’s image. This engages the cognitive part of the left brain in the rational, objective, and verbal. It also involves the right brain functions of subjectivity, intuition, and the non-verbal, essentially what we know as a person’s heart (Prov.3:5-6). Balance is also functional in the inclusion of scripture. The word of God must shape the worshiper, not [just] the cultural context.²⁸

²⁸ Don Wyrtsen, *A Musician Looks at the Psalms: 365 Daily Meditations*, 14.

Discipleship

There must be a consistent commitment to the Lord's objectives in edifying followers of Christ, radically devoted to the will of the Father. There must be a personal connection to a body of believers [the church] with personal commitment and accountability, serving the body of Christ with gifts and abilities. There must be a lifestyle reflecting personal worship and a commitment to evangelize people who are without the saving knowledge of Christ as the Holy Spirit leads²⁹ (Rom. 8:14).

Connecting Community and Culture

Community practice is a Christian assembly for worship.³⁰ The body of Christ [The church] cannot be effective outside a gathering for believers. In 1 Cor. 12:7-28 and Rom. 12:4-8 the apostle Paul explains the body of Christ as having many members. Each has an essential function in organic engagement. Any inactive part of the body produces a dysfunction affecting the entire body.

Paul lists the spiritual gifts given by God to the members as the word of wisdom, gifts of faith, healing by the one Spirit, the effecting of miracles, prophecy, discernment of Spirits, various kinds of tongues, and the interpretation of tongues. If one member suffers, all suffer. If one member is honored, all are honored. Paul continues in chapter 13 to speak of love for one another as the most significant attribute of interaction within the body of Christ; without the integration of love as a foundational motivation, all spiritual gifts are useless. Connecting

²⁹ Desperate for More of Him: Following Jesus Wherever He Leads Me: 6 Characteristics of a Fully Devoted Follower of Christ. Are You Transparent for Christ? <https://desperateformoreofhim.com/2009/04/30/6-characteristics-of-a-fully-devoted-follower-of-christ-are-you-transparent-for-christ/> Accessed: June 15, 2021.

³⁰ Don Wyrtsen, *A Musician Looks at the Psalms: 365 Daily Meditations*, 14.

worship and music with culture is a tangible relative interaction between leadership and congregants. Without speaking the language, genre, or style, communication of the message may lose all or significant effectiveness.

Supporting the Vision and Values of Leadership

Staff members should disagree only privately, show loyalty and commitment to the contextual spectrum of the church's global ministry, and not be siloed in individual ministry areas. Ministry work must be cooperatively and respectfully integrated within the church's ministry team.

Administrative and Organizational Skills

Effectiveness requires every moment to be lived deliberately by having an intentional daily plan to live for Christ and His cause.³¹ Time is limited. Opportunities for Godly influence must be seized. All will give account to God at the end of life (Rom. 14:12). Disorganization is a curse to opportunity and lost influence. Consider Jesus' discipline in this area: He organized the feeding of the five thousand (Matt.14:18-21); the disciples found His grave clothes neatly arranged in the tomb following His resurrection (John 20:6-7); He turned the water into wine after detailed instructions³² (John 2:7-8).

Appropriate protocols and organization are addressed by the apostle Paul in 1 Cor. 14:33, 40. Once a leadership position is established, it must be followed by building trust, inclusion, value, and likeability with the people being led, where subordinates become followers. This

³¹ Robert J. Morgan. *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York, NY: Howard Books, 2015), 51.

³² Ibid., 81.

enables organizational collaboration and cooperation, producing movement and buy-in to the ministry task at hand- the journey.³³

Contextual Musicianship Skills and Worship Planning

The worship leader must have the requisite skills to navigate a fundamental knowledge of music theory and viable vocal & and instrumental rehearsal techniques as they relate to a worship team, as well as an understanding of a viable application to the current church cultural context. There must also be an appropriate theological understanding of the lyrical implications of the music that is composed, arranged, and/or selected for church worship programming.

Purporting Excellence

In leading or presenting congregational music, involves studying, teaching, and training in music production and performance.³⁴ Phil 4:8 exhorts the believer to aim for excellence in all things. Creating and being excellent is a standard purported throughout the Old Testament. The Bible speaks of creating holy structures and décor, priestly clothing, and the implements of worship for the Israeli Tabernacle and Temple. Mentioned were the use of bronze, silver, gold, gems, white linen, and dyed cloth, all of which reflected the Creator's holiness, purity, and perfection (Ex.25-29, 1 Kings 6-7, 1 Chr. 22). The holiness of God and the excellence of heaven itself are described in Isaiah 6. An attitude of excellence is a Godly attribute in everything a leader does.

³³ John C. Maxwell. *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013), 47-48.

³⁴ Don Wyrtsen, *A Musician Looks at the Psalms: 365 Daily Meditations*, 15.

Definition of Terms

Anointing- In the Christian context, this is a spiritual gift God gives to a believer. These gifts are given to function as part of the spiritual body of Christ to serve one another (1 Cor. 14, 1 Peter 4:10).

Core Concept- For this paper, *core value* would be synonymous. A foundational baseline of biblical, logical wisdom and truth.

Edification- From the Latin root, *aedificatio*, meaning the act or process of building.³⁵ In the context of ministry, this is the noun form of the verb infinitive *to edify* (Eph. 5:19, Col. 3:16)

Evangelism- An active noun, there are three basic ways this can be defined with spreading the gospel of Jesus Christ: public preaching, planned personal witness, and the active way of living a lifestyle of worship.³⁶

Leadership- In the context of evangelism and edification, leadership can be defined as one to be followed; one from which to take instruction; one that has earned a position of proven integrity; one who, as a change agent, can unify a group of people and motivate them toward a common goal.

Mediator- One who can negotiate a solution between two parties.

Prophecy (the gift of)- An inspired word from the Lord.

Secular- Those aspects of culture that are not connected to the church, amoral or immoral.

³⁵ Dictionary.com. Edification. <https://www.dictionary.com/browse/edification>. Accessed: June 29, 2021.

³⁶ Francis Ladipo. Legit. July 20, 2020. <https://www.legit.ng/1130914-three-types-evangelism-styles.html>. Accessed: June 29, 2021.

Worship- An exaltive relative response from a person who gives varying degrees of high value to a person, place, or thing.

Summary

Evangelism and edification through worship leadership are the mission of the church leadership. Its action ushers in the values of the Kingdom of God on earth. Taken from Matthew 6:9 (NASB), “Your kingdom come. Your will be done, on earth as it is in Heaven.” This chapter points to the significance of the basis of historical worship leadership, the spread of the Gospel of Jesus Christ, and the building up of the church. Core concepts are addressed as critical points of spiritual integrity and worship leadership foundations. Spiritual warfare in ministry is addressed in the context of the application of scripture. Human wisdom and ingenuity are entirely inadequate to the critical leading of the Holy Spirit. Significant principles of successful and failed leadership are introduced for the ultimate purpose of synthesizing practical applications for use in current strategies and paradigms for future worship leaders, an essential piece to filling part of the gap in contemporary literature.

CHAPTER 2 – LITERATURE REVIEW

Introduction

Ongoing effective leadership for church evangelism and edification can only exist in the long term when leaders are calibrated in the knowledge of the gospel and practicing a life of truth and consistent righteous living. Following the calibrated personal life is determining appropriate strengths and weaknesses. Paradigms of personal failures alongside preventions and solutions to failure are other considerations. Perspectives on the necessities of the strategic roles of worship leaders, as well as current and historical successes and failures, complete this literature review. Two questions prevail to be answered: why leaders succeed and why they fail.

Personal Life

In his book, *Mastering Life Before It's Too Late*, prolific Christian author Robert Morgan makes ten categorical Biblical assertions for success in life. His over-compassing thesis is that success in life begins with being about the *Father's business* (Lk. 2:49), making every day and every moment count as one abides in Christ like a branch to the vine, strengthening self in the Lord; fruit will be produced.³⁷ Succumbing to the Lordship of Christ is doing everything one does with all one's heart as unto the Lord and not to man³⁸ (Col.3:23). God's purpose for lives is specific. As every distraction is ignored, the believer syncs with God's holy plan. One's daily agenda will determine personal success.³⁹ It is not known how long one will be on earth, but it is

³⁷ Robert Morgan. *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York, NY: Howard Books, 2015), 5.

³⁸ Ibid., 21.

³⁹ Ibid., 28.

known that every moment should be numbered, and every hour redeemed for Christ and His kingdom, for the cause of Christ.”⁴⁰

Time management is maximized by ideally limiting doing to only what can be done, as illustrated by the father-in-law, Jethro, to Moses.⁴¹ There is a choice to choose one’s attitude in the way to respond to any circumstance; the way one thinks is who he is⁴² (Prov.23:7). Because of the work of Christ, there is an obligation to live in the spirit of joy; “...if you lead with joy, your people will follow you anywhere.”⁴³

Darlene Zschech is a renowned singer/songwriter, speaker on worship leadership, and a pastor’s wife. She shares insights for success in ministry regarding home life.

1- Marriage:

Marriage was a sacred act instituted by God from the time of Adam and Eve, “the marriage ceremony [being] an act of worship,”⁴⁴ as the first woman was created out of the bone and flesh of Adam.⁴⁵ “This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.”⁴⁶ Ordained by God, it is holy. Loving a spouse is an act of worship.

⁴⁰ Robert Morgan. *Mastering Life Before It’s Too Late: 10 Biblical Strategies for a Lifetime of Purpose*, 51.

⁴¹ Ibid., 151.

⁴² Ibid., 175.

⁴³ Ibid., 201.

⁴⁴ Darlene Zschech. *Worship Changes Everything: Experiencing God’s Presence in Every Moment of Life*, (Minneapolis: Bethany House Publishers, 2015), 182.

⁴⁵ Ibid.

⁴⁶ Ibid., 183.

“Love is distinct from ‘being in love’ is not merely a feeling. It is a deep unity, maintained by the will and deliberately strengthened by habit; reinforced by (in Christian marriages) the grace which both partners ask, and receive from God... [having] this love for each Other”⁴⁷ even when not liking each other or not liking yourself.

Research shows that a husband’s feeling of disrespect from a wife and a wife’s feeling of not being loved by her husband are the most powerful motivations in marital conflict.⁴⁸ Infidelity occurs when making compromises and poor decisions. Boundaries must be set in building intimate relationships with the opposite sex. One may be diverted by the thought. Faithfulness in the marriage relationship is shown through honor, never criticizing, joking, or complaining about each other publicly. Love and honor are be shown in the words spoken to each other in the marriage relationship. “Words. So small. So big. So powerful; ... many troubled marriages could be saved by taming the tongue.”⁴⁹ Times of prayer, worshiping, and reading the scriptures together promote unity and purpose in a marriage; worshiping together will bring a fulfilling sex life as well.

2- Children of Ministry Parents:

“Don’t you see that children are God’s best gift? The fruit of the womb His generous legacy? Like a warrior’s fistful of arrows are the children of a vigorous youth. Oh, how blessed are you parents, with your quivers full of children! Your enemies don’t stand a chance against you; you’ll sweep them right off your doorstep.” (Ps. 127: 3-5, The Message)

⁴⁷ Ibid., 185.

⁴⁸ Ibid., 187.

⁴⁹ Ibid., 189.

Zschech quotes Billy Graham:

“The family should be a closely knit group. The home should be a self-contained shelter of security; a kind of school life’s basic lessons are taught; and a kind of church where God is honored; a place where wholesome recreation and simple pleasures are enjoyed.”⁵⁰

Billy Graham’s family suffered life struggles as many in ministry do. However, all five of his children are involved in Christian ministry today. Most notably, son, Franklin Graham continues His evangelistic work with “Good Samaritan’s Purse,” a significant world evangelism association through benevolence work.⁵¹ This researcher personally witnessed a primary source, a shuttle driver working Sea-Tac Airport, who recalled how Franklin Graham got down on his knees near the driver and begged him to receive Christ as Savior.

Emphasized is training the child in the Word, honoring God’s gift of children, placing God in the center of the home, and making the commands of God known to the children with constant repetition. Jesus made clear His love and God’s love for children, when in Mathew 19, He rebuked His disciples for attempting to keep them away from Him: “For the Kingdom of Heaven belongs to those who are like these children.”⁵² “If you want to teach [your children] to love God with all their heart, soul, strength, and spirit, let them see that in your life. Let them see you worship at home, singing hymns and worship songs, and worship your heavenly Father in everyday life.”⁵³

⁵⁰ Ibid., 197.

⁵¹ Mark Barrett, *Overcoming Struggles, Billy Graham’s Children Are Rooted in Ministry Today*. The Citizen-Times. <https://www.citizen-times.com/story/news/local/2018/02/25/overcoming-struggles-billy-grahams-children-rooted-ministry-today/360965002/>. Accessed: July 22, 2024.

⁵² Darlene Zschech, 200.

⁵³ Ibid., 201.

The most influential way to raise children is by example. Family meals are an essential gathering place for the family and can be a place of teaching and heart connection, without the T.V. or other distractions, just parent(s) & children.⁵⁴ Children knowing that they have the parents' full attention is important, [getting] "down on their level—fact-to-face, [interacting] with them with real understanding... where they aren't an annoyance or afterthought."⁵⁵ Time spent with them shows love. For a child, the love of an [earthy] father becomes the point of tangibility to the love of Heavenly Father. Physical actions of love, engagement in playtime, encouragement, and the inclusion of children in cooperative tasks are all important ideals. In particular, "young women who never receive love from their natural fathers often go looking for it elsewhere, ending up in dysfunctional relationships and unhealthy codependent partnerships."⁵⁶

Gary Mathena maintains that all of life's circumstances are an opportunity to worship.⁵⁷ "...the connection between worship and our call to discipleship" [are] "three ideas [backed up by the scripture in Romans 12:1-2]; spiritual warfare, redemption, and discipleship- are all interrelated to one another and are included in the concept of lifestyle worship."⁵⁸ **1-** Worship is an act of spiritual warfare. "Satan desires it, but only God deserves it; worship is the prize in spiritual warfare."⁵⁹ This was evidenced by the battle in heaven between God and Satan, the

⁵⁴ Ibid., 203.

⁵⁵ Ibid., 205.

⁵⁶ Ibid., 207.

⁵⁷ Gary M. Mathena. *One Thing Needful* (Bloomington, IL: WestBow Press, 2016), 71.

⁵⁸ Ibid., 72.

⁵⁹ Ibid., 73

battle for man's worship in the Garden of Eden, the battle for worship between Jesus and Lucifer, evidenced by the temptations of Christ in the wilderness, and the battle for worship in the Temple as noted during the Tribulation.⁶⁰ Satan is not concerned with "what we worship as long as it is not God."⁶¹ The apostle Paul teaches this in 1 Cor. 10:14-22, where he asserts that "[bowing] down to anything, to any idol, we are, in fact, involved in demonic worship."⁶² Whenever there is a failure to worship God, there is the worship of Satan by default.⁶³

2- Redemption is the connection between worship and God's mercy. This was first achieved in the Garden of Eden when God slew an animal, the first blood sacrifice, and clothed Adam and Eve with the skin. Without the shedding of blood, there is no forgiveness of sin (Heb. 9:22). Christ's death on the cross was God's final act of redemption for man, giving us access to the very presence of God; the purpose of redemption is man's restoration to worship.⁶⁴ **3-**

Discipleship is reflective of the act of worship, which comes before doing the work for God. Note that before Christ gave the disciples *The Great Commission*, they worshiped Him (Matt. 16-17).

Worship of Christ means becoming like Christ in doing what He teaches. "Worship is the biblical means by which we become more like Christ."⁶⁵ "And we, who with unveiled faces all

⁶⁰ Ibid.

⁶¹ Ibid., 75.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid., 78.

⁶⁵ Ibid., 90.

reflect [contemplate] the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit"⁶⁶ (2 Cor. 3:18, NASB).

Strengths Assessment

Living Your Strengths is an assessment tool that involves an online testing instrument in companion with a text that gives feedback on personal strengths and weaknesses to maximize one's gifts in thirty-four different areas. Known as the Clifton Strengths Finder, the instrument purports from an evangelical perspective that "people aren't harnessing the power of their innate gifts. They are not fulfilling God's purpose in their lives. And most people don't even know it...as too many individuals' talents and strengths are going unrecognized and unappreciated,... [there is] an enormous loss of human potential that could be tapped for the transformation of society."⁶⁷ The author infers that many are misplaced, serving in places where the demands of their positions do not match their giftings, not being in a place where they are doing what they do best.⁶⁸

Using Gallup's research, he asserts that "your talents should be your primary focus"⁶⁹ in relationship to developing personal strengths. The assessment prioritizes the top five of giftings because "a substantial amount of scientific research has demonstrated that human personality functioning can be summarized in terms of these five dimensions."⁷⁰ A cover note states that in

⁶⁶ Ibid., 91.

⁶⁷ Albert L. Winseman, Donald O. Clifton, and Curt Liesveld. *Living Your Strengths*. Expanded and Updated. (New York, NY: Gallup Press, 2008), 1.

⁶⁸ Ibid.

⁶⁹ Ibid., 2.

⁷⁰ Ibid., 237.

churches, people should ideally function as part of the body, as the apostle Paul wrote, “that every individual—every member—plays a role in energizing and shaping the Church.”⁷¹

Church Worship and Evangelism

As a worship leader in Littleton, Colorado, Sally Morgenthaler purports that evangelism in worship is effective only when the unbeliever senses a life-changing, supernatural occurrence that they have never experienced.⁷² “Until we know why we are to worship in the first place and why much of our present worship is negatively impacting our outreach, none of the practical information we accumulate will be of any lasting [eternal] value. In fact, it will be counterproductive.”⁷³ In the preface of her book, Morgenthaler shows why her writing on the subject with the prayer. “May You alone be glorified, and may we, Your Church, be blessed with fresh vision, commitment, and power as we open our hearts and our worship services to the lost.”⁷⁴ Morgenthaler agrees with Robert Morgan, who says that if the motivation for worship is purposed as an act of evangelism, then worship is not the focus; it’s about evangelism. The church must be about evangelism, but it must also be about worship- exalting and glorifying God, not about winning souls; not directed toward the people.

Evangelism can have many different profiles, one of which can result from a worshipping congregation. A biblical example of this is shown when Paul and Silas, two prisoners who were beaten nearly to death for preaching the Gospel in the 1st century, prayed and sang hymns,

⁷¹ Ibid., cover note.

⁷² Sally Morgenthaler. *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids MI: Zondervan Publishing House, 1999), 9.

⁷³ Ibid.

⁷⁴ Ibid, 11.

worshiping God in their prison cell while the other prisoners listened to them. No written facts substantiate that the prisoners responded to their worship, but the Jailer and his family received Christ as Savior (Acts 16:25-34).⁷⁵

In part 2 of Kauflin's book, *Worship Matters*, he addresses several important tasks of the worship leader. First, he quotes D.A. Carson, who suggests that he "would abolish forever the notion of a 'worship leader.' If you want to have a 'song leader' who leads part of the worship, just as the preacher leads part of the worship, that's fine. But to call the person a 'worship leader' takes away the idea that by preaching, teaching, listening to, devouring the word of God, and applying it to our lives, we are somehow not worshiping God."⁷⁶ Kauflin further describes other acts of worship, including prayer for others, tithes and offerings, corroborative Bible study, and acts of worship that glorify God. He gives ultimate responsibility for understanding worship leadership to the [senior] pastor, who is accountable under God for the church's corporate worship.⁷⁷ (Heb. 13:17; 1 Thes. 5:12-13.)

Secondly, whereas the worship industry presence and commercialization of worship music may have some positive attributes, the industry is not God's standard. God's Word is the standard. "God has not called us to be successful or popular—He's called us to be faithful."⁷⁸ The point of leading worship is not the impact of special effects, where technology becomes a significant factor. It is about impressing upon the congregation "the greatness of the Savior

⁷⁵ Ibid., 87.

⁷⁶ Bob Kauflin. *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008), 53.

⁷⁷ Ibid., 54.

⁷⁸ Ibid., 57.

whose glory transcends our surroundings and technology” as [we lead] “people to praise God [which] involves energy, intentionality, and thoughtfulness.”⁷⁹ Thirdly, worship is about Jesus: When Christ came, He emphasized that worship was not about a place or people making atonement for their sins through animal blood sacrifices or keeping a set of laws. He displaced all these as He became embodied as the new temple of worship, displacing the Jerusalem temple.⁸⁰ “The cross [of Jesus] stands for all that was accomplished through the life, death, and resurrection of Jesus, the Son of God.”⁸¹ Christ’s work is the only avenue that guarantees our total and timely access to God.⁸² Worshiping God in Spirit and in truth means elevating Jesus for his redemptive work.⁸³ Fourthly, worshiping through the power of the Holy Spirit. When the church worships, as one author put it, “expect Him to keep His promise to empower our activities as we gather in His name. Trust His word that He is eager to give each of us manifestations of His Spirit for the good of His church (1 Cor. 12:11). And listen and watch for the Spirit’s leading and promptings leaving room for Him to work spontaneously.”⁸⁴

Evangelism & Prayer-Historical

The Moravians were a group of believers rooted and inspired by the Bohemian reformer Jan Hus (1369-1415). From the outgrowth of Hus’ legacy, the [Moravians], in 1727, “experienced the presence of God so profoundly that they began a twenty-four-hour prayer

⁷⁹ Ibid., 59.

⁸⁰ Ibid., 70.

⁸¹ Ibid., 72.

⁸² Ibid., 73.

⁸³ Ibid., 77.

⁸⁴ Ibid., 80.

meeting that continued for one hundred years.”⁸⁵ From this meeting, hundreds of missionaries were sent out to evangelize the world with the gospel; one of the converts in 1738 was evangelist John Wesley, who later teamed up with fellow evangelist George Whitefield (1714-1770). Together, they were a significant spiritual force affecting the Great Awakenings in England and America. In his lifetime, Wesley went on to become the founder of the Methodist church, traveled 250,000 miles, delivered 42,000 sermons, and preached up to the time of his death at eighty-eight.⁸⁶

Jonathan Edwards (1703-1758), a Congregationalist pastor, was used in his humility to initiate the First Great Awakening in north America.⁸⁷ After writing what he thought was a Holy Spirit-inspired sermon to be preached, he would fast without food for three days, and sometimes even without water, and “he sought the power of God to deliver it.”⁸⁸

In 1784, the Scottish theologian John Erskine, concerned with the spiritual condition of his country, published *An Humble Attempt to Promote Explicit Agreement and Visible Union of God’s People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ’s Kingdom*, a publication on revival by Jonathan Edwards. From this availability to the churches of Great Britain, the result was the establishment of Prayer Unions, where “entire denominations began to devote one Monday each month to prayer... Soon, the power of God began to move across Wales.”⁸⁹ Churches in the British Isles experienced massive growth as the

⁸⁵ Elmer L. Towns and Vernon M. Whaley. *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville, TN: B & H Publishing Group, 2012), 217.

⁸⁶ *Ibid.*, 119.

⁸⁷ *Ibid.*, 115.

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*, 137.

gospel was preached. Prison reform followed along with the abolition of the slave trade.⁹⁰ A continuation of this prayer movement led to revivals in America across New England.⁹¹

In the late 1850s, the Dutch Reformed Fulton Street Church hired Jeremiah Lamphier (1809-1898), a missionary, to work with New York City's unreached people. He began to organize prayer meetings that began with one person. Encouraged to fast and pray for just one hour, a movement erupted along the eastern seaboard which spread across the nation. "Many factories began to blow the lunch whistle at 11:55 am to allow workers time to dash to the nearest church to pray for an hour... In areas where factories were located away from churches, factory owners raised tents where the workers could pray, beginning the tradition of revival tents."⁹² This became known as the "Laymen's Prayer Movement,"⁹³ driven by concerts of prayer, a unified time when churches prayed together.

The twentieth century was initiated with the Welsh Revival (1904-1906) when a young man named Evan Roberts (1878-1951) committed his life to Christ, followed by what one author called "long hours of Bible study, prayer, and worship of God."⁹⁴ The revival spread around the world, across America and Canada. "The Welsh Revival had a worldwide impact indeed. Christianity, which was previously perceived as largely a Western religion, gained its largest international harvest in history."⁹⁵

⁹⁰ Ibid.

⁹¹ Ibid., 138.

⁹² Ibid., 181.

⁹³ Ibid.

⁹⁴ Ibid., 202

⁹⁵ Ibid.

William Joseph Seymour (1870-1922), born in Louisiana, was the son of previous African slaves. After his conversion to the faith, he experienced the baptism of the Holy Spirit while preaching in Los Angeles. Seymour became the person at the center of the Azusa Street Revival of 1906, another outpouring of the Holy Spirit undergirded by seeking God through prayer.⁹⁶

John G. Lake (1870-1935) was a missionary and evangelist known significantly as a faith healer. In 1915, he established the Healing Rooms at Spokane, Washington, and from 1915 to 1920, he and his staff of nineteen “saw 100,000 confirmed healings in five years.”⁹⁷ “... no day has gone by in which God has not answered prayer. I have devoted my life, day and night to this ministry, and people have been healed – not by ones and twos, nor by hundreds, or even by thousands, but by tens of thousands.”⁹⁸

Two other significant historical figures maintain the essential use of the power of prayer: Revivalist D. L. Moody (1837-1899) said, “I’d rather be able to pray than to be a great preacher; Jesus Christ never taught his disciples how to preach, but only how to pray.”⁹⁹ English Christian evangelist Leonard Ravenhill (1907-1994) said, “The sickness of the church, I believe, is twofold. First, . . . we have not taught them to worship. Christians will not take the time before God to see Him in glory and majesty and holiness. . . The second cause of the church’s sickness is that the prayer meeting has become obsolete.”¹⁰⁰ In supplement to the latter historical figures,

⁹⁶ Ibid., 224.

⁹⁷ John G. Lake. *Adventures In God* (Tulsa, OK: Harrison House, 9th printing, 1991), 84.

⁹⁸ Ibid., 53.

⁹⁹ Mike Genung. *Living a Life That Counts For Eternity: The Way of the Rogue Christian* (Chandler AZ, Blazing Grace Publishing, 2022), 145.

¹⁰⁰ Ibid., 145.

Mike Genung, in his book, *The Rogue Christian: The Status Quo Has Failed; It's Time to Go Rogue*, purports that “spiritual power, as [seen] in Acts 1, comes from extended time in fervent prayer.”¹⁰¹ Genung details the little-known history of one of the most significant moves of evangelism in the 1950s, the spiritual awakening in the Hebrides Islands just off the northeast coast of Scotland.¹⁰²

The Hebrides are a series of one hundred islands, the largest of which is named Lewis and Harris. There was no shortage of evangelical churches on this island, but the faith in these churches had become legalistic, with only the ritualistic reading of the scripture. The youth became disinterested in church, instead, worship became abandoned to “dance halls, movie theaters, and pubs.”¹⁰³ Quoting from a publication from the Presbytery of Lewis, “...the spreading abroad of the spirit of pleasure which has taken such a hold of the younger generation that all regard for anything higher appears with very few exceptions to have been utterly dismissed from their thoughts...”¹⁰⁴

Island resident sisters, Peggy Smith, 84, was blind; Christine Smith was debilitated with arthritis. Neither was able to attend church but began to devote themselves to hours of prayer for the islands. During prayer, Peggy was given a vision of island churches jammed with youth and an image of an unknown speaker ministering from the pulpit; with this came the scripture from Isaiah 44:3, “For I will pour water upon him that is thirsty, and floods upon the dry ground.” (KJV). One of the parish ministers was Mr. McCie.

¹⁰¹ Ibid., 157.

¹⁰² Ibid, 146.

¹⁰³ Ibid.

¹⁰⁴ Ibid., 147.

“Mr. McCie, had tried outreaches and other events to attract the youth with no success. After Peggy received the vision, she sent for him and said, ‘I’m sure, Mr. McCie, that you’re longing to see God working. What about calling your office bearers together, and suggest to them that you spend two nights a week waiting upon God in prayer? You’ve tried mission, you’ve tried special evangelists. Mr. McCie, have you tried God?’”¹⁰⁵

McCie’s church agreed to the appeal; prayer meetings began on Tuesdays and Fridays, from 10:00 pm to 4:00 am, while the sisters prayed at their cottage. After several months, during a men’s prayer meeting in a barn, a youth stood reading from Ps. 24:3-5 which states that those who reach God approach Him in holy purity, where God’s blessing will be received. The community was abruptly jolted with a sense of God’s presence. People began meeting together in the fields, homes, and anywhere, talking about the awareness of God with them.

In later days, Peggy requested McCie to send “a letter to Duncan Campbell, a Scottish minister on the mainland and asked him to come to Lewis. Peggy believed Duncan was the man God showed her in the vision.”¹⁰⁶ After Duncan replied to an elder that he did fear God, he was received. Duncan came to the islands and preached two services, after which he was approached by a young man who assured him that a breakthrough was at hand. He prayed and said, “God, you made a promise, to pour water on the thirsty, and floods upon the dry ground, and you are not doing it.”¹⁰⁷ After the young man dropped to the floor for 5 minutes in prayer, they opened the church doors at 11 pm, where around seven hundred people were waiting. Duncan Campbell recalls,

¹⁰⁵ Ibid., 148.

¹⁰⁶ Ibid., 149.

¹⁰⁷ Ibid., 150.

“There was a dance in progress that night in the parish, and while this young man was praying in the aisle; the power of God moved into that dance, and the young people (over a hundred of them) fled from the dance, as those fleeing from a plague, and they made for the church. I endeavored to get up into the pulpit. I found the way blocked with young people who'd been at the dance. When I went into the pulpit, I found a young woman, (a graduate of university) who was at the dance, and she's lying on the floor of the pulpit crying, ‘Is there nothing for me? Is there nothing for me? Is there nothing for me?’ God was at work, and the old lady's vision, [was] now actual and real. A church crowded with young people, as well as old.”¹⁰⁸

The church service finished at 4:00 am, with many receiving Christ. Following this, three hundred came around the cottage of the Smith sisters, and ungently asked Campbell to come. Church meetings became crowded; people gathered in a field, on the shore, old men who were now sober, sometimes singing late into the early morning. Campbell’s messages would continue on the islands for two years “at all hours of the night with people crying out in terror for God to have mercy on mercy on them, torn in conviction over their sins. Instead of comforting them, church leaders left them in the terror of the Lord until they yielded completely to Him.”¹⁰⁹

Prayer meetings continued all over the islands. They were “everywhere, all the time—in farmhouses, in fields, in churches . . .”¹¹⁰ When the presence of God came to the Hebrides, there had been no plans for revival meetings or conferences, no human plans, no worship bands, or the enjoyment of entertaining, buoyant gospel singing. There were no marketing efforts to entice church attendance. People hurried to church from saloons, dance places, and from their houses. God’s fear assaulted them to the point that the thought of an impending destination of hell

¹⁰⁸ Ibid., 151.

¹⁰⁹ Ibid., 152.

¹¹⁰ Ibid., 153.

ambushed them.¹¹¹ Genung remarks that intentional emphasis and action in prayer supersedes moves of God above modern church services which have all the modern enticements of video monitors and rock bands.¹¹²

Paradigms of Personal Failures and Solutions

McIntosh and Rima are co-authors of the book, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*. They purport that the personal ambition to succeed lies at the core of failure in current church leadership.¹¹³ These authors argue that “true success is a state of being, not having.”¹¹⁴ This profile of success is measured by church attendance, number of staff members, programs, and budget, the antithesis to New Testament concepts of the church and Christian theology. Even after achieving all the markers of success, the inner fulfillment is still lacking, which predisposes many in church leadership to look elsewhere for personal validation and worth.¹¹⁵

Rima analyzes the writing of the 20th-century classic writer Eric From...that having is the attribute of being, and that a person is nothing if they have nothing.¹¹⁶ This is the belief of many pastors from the late twenty-first century, which is the antithesis of the scripture where Jesus teaches his disciples that “unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the

¹¹¹ Ibid., 154.

¹¹² Ibid., 155.

¹¹³ Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids MI: Baker Books, 2007), 15.

¹¹⁴ Ibid., 19.

¹¹⁵ Ibid., 20.

¹¹⁶ Ibid., 21.

kingdom of heaven (Matt. 18:3-4, NAS).”¹¹⁷ McIntosh and Rima agree that “Walking out from under the shadow of our personality will call for discipline and continual vigilance; it is a lifetime process, and *process* is the operative word.”¹¹⁸ The author offers a five-step solution: Acknowledge your Dark Side:¹¹⁹ Without this, there can be no redemption or restoration. “We must acknowledge our sinfulness and seek the forgiveness and redemption that can be found only through Jesus Christ.”¹²⁰ Examine the Past:¹²¹ Forgiveness is the first consideration. “Forgiveness is necessary to avoid entrapment by Satan,... the one avenue [he] uses to gain entrance to believers’ lives... an open invitation to [his] bondage in our lives.”¹²² Resist the Poison of Expectations:¹²³ Following our conscience by the direction of the Holy Spirit should supercede one’s behavior rather than succumbing to the expectations of others. The apostle Paul said, “The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves (Rom.14:22, NAS).” Practice Progressive Self-Knowledge: An increasing number of spiritual leaders today do not “consistently devote time to personal spiritual disciplines.”¹²⁴ These include scripture reading, personal retreats ‘to reflect on our own spiritual condition,’¹²⁵ devotional readings from other Christian leaders, and

¹¹⁷ Ibid.

¹¹⁸ Ibid., 157.

¹¹⁹ Ibid., 165.

¹²⁰ Ibid., 167.

¹²¹ Ibid., 173.

¹²² Ibid., 178.

¹²³ Ibid., 181.

¹²⁴ Ibid., 199.

¹²⁵ Ibid., 200.

journaling- personal written spiritual reflections for self-improvement.¹²⁶ Understand one's Identity in Christ: "We must come to the point where we recognize that our value is not dependent on our performance, position, titles, achievements, or the power that we wield."¹²⁷ McIntosh and Rima conclude that "As we gain a progressively deeper understanding of our dark side and consistently practice the steps necessary to redeem it, we can protect ourselves and those we love from the painful, humiliating, and often devastating failures produced by the dark side."¹²⁸

Milan and Kay Yerkovich are acclaimed practicing Christian counselors. Their book theorizes postulates of a successful marriage, based on clinical experiences, showing that life's main influencers originate from the crib, "[learning] that for many reasons—like genetics, family environment, personal choices, and conditioned reactions—there [is] an 'imprint of intimacy' with [a person] that [dictates] decisions about love."¹²⁹ In order to repair an issue, there must be an understanding of its workings.¹³⁰

Marriage is the most challenging relationship possible. The close proximity of a spouse accesses recollections of needs to be understood by the spouse to supplement many of the inadequacies not met by the spouse's parents.¹³¹ These earliest experiences leave a lasting imprint in a person's core, which determines, in the words of one author, "beliefs and

¹²⁶ Ibid., 201.

¹²⁷ Ibid., 213.

¹²⁸ Ibid., 217.

¹²⁹ Milan and Kay Yerkovich. *How We Love: Discover Your Love Style, Enhance Your Marriage* (Colorado Springs, CO: Waterbrook Press, 2008), x.

¹³⁰ Ibid., xiii.

¹³¹ Ibid., 5.

expectations about how to give and receive love.¹³² “Attachment theory outlines specifically what can go wrong and looks at how our ability to love is shaped by our first experiences with our parents and caregivers during our early years.”¹³³ Frustrations with spouses come to light because of past injury imprints in this primary [marital] relationship. The result is that these love styles become illuminated. However, with this exposure comes the opportunity for spouses to face these wounds together for healing and changing how they love each other. Without understanding of the significant influence of one’s youth in guiding a way of relating, there is an unawareness of how to react and change behavior.¹³⁴

Sharing childhood experiences with a spouse brings an understanding of these early formations' implications. This understanding may bring more patience and love from the listening spouse when anxieties are triggered and self-awareness to the one sharing these experiences.¹³⁵ In Philippians 1:9, the apostle Paul addresses not only to love, but to love well, and appropriately, to test one’s feelings of love by being “sincere and intelligent, not sentimental gush, [living] a lover’s life, circumspect and exemplary... bountiful in fruits for the soul (The Message).”¹³⁶

In chapter 2 of their book, these authors spend a significant amount of time addressing a central question that lends itself to conflict and stress management: “Can you recall being

¹³² Ibid., 6

¹³³ Ibid., 7.

¹³⁴ Ibid., 8.

¹³⁵ Ibid.

¹³⁶ Ibid., 12.

comforted as a child after a time of emotional distress?”¹³⁷ Whether one received comfort or the lack of it, the assertion is that the representative memory has certain influence on how conflicts are handled in current relationships.¹³⁸

Successful resolutions in memory provide lessons for repairing and resolving conflicts with the relief which it brings.¹³⁹ Three essential ingredients of comfort are touch, listening, and relief.¹⁴⁰ Touching can include the following: parental hugging, holding, and tenderness with being soothed; these are essential to a child and should continue beyond the toddler years; touch is vital to everyone.¹⁴¹ Listening can be engaging with a child to understand the reason for resistant or negative emotions is essential to validate a child’s feelings. These sensitivities come with *why* questions. One author defines relief as “being touched and being listened to brings relief... Comfort is not possible unless an emotional connection [is] made... The self-awareness that comes from learning to reflect gives us the ability to understand our reactions, behaviors, needs, and inner conflicts when we’re adults.”¹⁴²

Personal reflection is an important attribute to integrate into a marriage. The authors purport that this ability is a pervasive and severe deficit in marriages, causing innumerable issues in personal relationships and in daily life.¹⁴³ Without emotional connection, restricting emotions

¹³⁷ Ibid., 13.

¹³⁸ Ibid., 14.

¹³⁹ Ibid.

¹⁴⁰ Ibid., 15.

¹⁴¹ Ibid.

¹⁴² Ibid., 17.

¹⁴³ Ibid.

is learned to minimize inner conflict, and there becomes no expectation of “relationships to offer comfort.”¹⁴⁴ In personal reflection, “[the goal] is not to find fault but to gain a realistic picture of what went right and what went wrong in your early life so you can begin the healing journey toward growth and maturity.”¹⁴⁵ People know how to express themselves, make connections, and can expect relief when they have had ideal early-life imprints of memories of comfort and are not thrown by adverse life circumstances; these are called “secure connectors... We are not born knowing how to understand and express what is inside our souls. That kind of knowing ourselves requires contemplation and reflection.”¹⁴⁶

In *Why Great Men Fall*, Dr. Wade Goodall brings his experience and observations of over thirty years of church ministry and Christian higher education to print. He has observed leadership failures across the spectrum of faith ministries and throughout the secular world. He founded WorldWideFamily.org, from which he ministers “to families, couples, and children in over thirty nations.”¹⁴⁷ Success proves itself in leaders who work hard, have significant ideas, and show their wisdom in making wise choices. However, seeing them “go too far, risk too much, and make choices that compromise their career and family is shocking and very sad.”¹⁴⁸ Goodall suggests ways to prevent making poor choices by setting boundaries and protective

¹⁴⁴ Ibid., 18.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid., 19.

¹⁴⁷ Wade Goodall. *Why Great Men Fall: 15 Winning Strategies to Rise Above It All*. Fourth Printing. (Green Forest, AR, New Leaf Press, 2010), 160.

¹⁴⁸ Ibid., 9.

guidelines.¹⁴⁹ However, there are those who have fallen and learned from their mistakes, “grow through it and become even a greater leader.”¹⁵⁰

Goodall maintains that ministry leaders who make bad choices evolve through thought-action-decision, one frame at a time. When found out, they produce shock and loss of credibility to those who have looked up to them, and in a ministry context, “hundreds leave the church.”¹⁵¹ “Remember that the temptations that come into your life are no different from what others experience. God is faithful. He will keep the temptation from being so strong that you can’t stand up against it. When you are tempted, He will show you a way out so that you will not give in to it¹⁵² (1Cor. 10:13, NLT).”

In worldwide speaking engagements, Goodall has found three classes of men: those who have struggled with giving in and won, those who continue to struggle with compromise, and those who have failed and wrecked their lives, no matter what age, or profession.¹⁵³ He refers to one’s ability to compartmentalize; [in this case, the ability to isolate negative actions without affecting other responsibilities.]¹⁵⁴ In the area of fidelity, particularly in the marriage paradigm, he speaks of the following eight boundaries of protection. 1- Being transparent with one’s spouse: Tell of perceived attractions of/with the opposite sex, personal and the other party’s possible interest. This helps to disarm the secret; the spouse can actually give viable insight to

¹⁴⁹ Ibid.

¹⁵⁰ Ibid., 10.

¹⁵¹ Ibid., 13.

¹⁵² Ibid., 15.

¹⁵³ Ibid., 39.

¹⁵⁴ Ibid.

checking the growth of a dangerous relationship. 2- Take a continuous inventory of one's marriage: Look for lacking ingredients in the marriage. Reading books, attending marriage conferences, and other things help maintain the marriage. 3- Remain on the watch for temptations: Avoid emotional connections brought on by personal touch, flirtatious eye contact, and sensing the openness to a relationship.¹⁵⁵ 4- Avoid flirting: This is the first step where an affair may eventually consummate. 5- Understand that the work environment can be a dangerous place: The proximity of working together with a person must not lead to outside rendezvous such as lunches, dinners, or even shared breaks together. 6- Be un-enticed by the internet: Emotional attachments can develop in far less time than in person from behind a screen, leading to advancing dangerous liaisons. 7- Avoid old romantic relationships: All old [tangible] physical reminders should be disposed. If [any kind of connection occurs,] ensure the spouse is aware and engaged with the contact. 8- Be sure to make social interactions reaffirm the marriage: Be sure to surround oneself with other secure married friends who believe in the sanctity of marriage. Illicit social relationships are corrupting.¹⁵⁶ "The Lord upholds all those who fall and lifts up all who are bowed down. (Ps. 145:14; NIV)

Ex-pastor and leadership author John Maxwell contrasts dealing with failure as "Failing Backward" or "Failing Forward."¹⁵⁷

Failing Backward

Blaming others
Repeating the same mistakes
Expecting never to fail again
Expecting to continually fail

Failing Forward

Taking responsibility
Learning from each mistake
Knowing failure is a part of the process
Knowing failure is a part of progress

¹⁵⁵ Ibid., 40.

¹⁵⁶ Ibid., 41.

¹⁵⁷ John Maxwell. *Failing Forward* (Nashville, TN: Thomas Nelson Publishers, 2000), 8.

Accepting tradition blindly
 Being limited by past mistakes
 Thinking I am a failure
 Quitting

Challenging outdated assumptions
 Taking new risks
 Believing something didn't work
 Persevering

Handling Criticism

In his study book, *The Heart of the Artist*, Rory Nolan explains his insights in handling and understanding criticism. Defensiveness: This is dangerous. There may be one or several root causes, but defensiveness can alienate people, stifle spirituality, and impede artistic development even without realization.¹⁵⁸ This is a character issue that must be corrected.

Rejection of relationships comes with a chronic condition, and a defensive individual becomes self-absorbed and insensitive to others, leading to the more significant hurt of rejection, loneliness, and isolation.¹⁵⁹ This leads to avoiding the truth about self and the surrounding environment.¹⁶⁰ Taking Offense: In many artists have sensitive egos, they are bruised easily, sometimes taking offense for a nonexistent issue (1 Cor. 13:5, Prov. 3:30, Eccl. 7:21). When Israel asked the prophet Samuel to appoint them a king, and Samuel's offended response was corrected by God; the ask was not an offense to Samuel but to God's leadership (1 Sam. 8:7).¹⁶¹

Second-hand criticism should not be accepted without checking out the context. Going to the source can prove there was a simple misunderstanding without any intention to offend.¹⁶²

Feedback is a friend: Much feedback/criticism is offered with love and positivity. One must be

¹⁵⁸ Rory Noland. *The Heart of the Artist: A Character Building Guide for You & Your Ministry Team* (Grand Rapids, MI: Zondervan Publishing House, 1999), 150.

¹⁵⁹ Ibid., 151.

¹⁶⁰ Ibid., 152.

¹⁶¹ Ibid., 153.

¹⁶² Ibid., 154.

open to guidance and correction and is foolish not to be open to it (Prov. 1:7). King David wrote blatantly and without reservation, “Let the righteous smite me in kindness and reprove me; it is oil upon the head; do not let my head refuse it (Ps. 141:5a, NAS).”¹⁶³

One must be eager to listen, open to the truth, respond with grace without knee-jerk reaction, with discernment, teachability, positivity, and be forgiving when it hurts.¹⁶⁴ Faithful leadership is not always appreciated, especially when it comes to corrective interaction. “Every criticism provides a fresh opportunity to examine our motives and actions and to respond to those who have received amazing mercy through the cross.”¹⁶⁵

Leadership Counseling

Drs. Tim Clinton and Ron Hawkins identify concepts of successful biblical counseling on forty critical topics.¹⁶⁶ These consultive resources are issues that must be assessed and generalized under seven categories: Personal and emotional, marriage and family, human sexuality, teenager, women’s, singles, and money.¹⁶⁷

Dealing with Diverse Cultures

Cross-Cultural Connections, a workbook study by Duane Elmer, addresses strategies for dealing with what could otherwise be fracturing divisions within a congregation. The first and

¹⁶³ Ibid.

¹⁶⁴ Ibid., 157-166.

¹⁶⁵ Bob Kauflin. *Worship Matters: Leading Others to Encounter the Greatness of God*, 60.

¹⁶⁶ Tim Clinton and Ron Hawkins. *The Quick-Reference guide to Biblical Counseling* (Grand Rapids MI: Baker Books, 2009), 5.

¹⁶⁷ Ibid., 7.

foundational action is to build friendships without which produces an outcome of disaster.¹⁶⁸

Unlike the concrete laws in math and English grammar, right and wrong are cultural perspectives that should be solely identified as differences unless directly opposing the truth of scripture and should not be judged as wrong without thought or insight.¹⁶⁹ One's flexibility will determine the potential to which God can use a person when encountering cultural differences. "How you handle them determines your level of comfort, ability to function, and level of satisfaction."¹⁷⁰ [In Leadership,] maturity is defined by knowing what is and what is not worth the fight.¹⁷¹

Team Building

The highest form of leadership is about progressing the team, not promoting the leader. Dr. John Maxwell, motivational and leadership consultant, purports five levels essential to building credibility and influence in team building; each graduated level achieved builds the leader's effectiveness, with no lower level ever neglected in the process.¹⁷² 1- Position: This lowest leadership level is based on a job title and the associated authority that people have no choice but to follow. However, this is a place of minimal influence and relationship. Rules, policies, regulations, and organizational charts are the bottom line.¹⁷³ 2- Permission: This is where positive relationships with subordinates begin. People follow because they choose to. The

¹⁶⁸ Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting in Around the World* (Downers Grove, CA: Intervarsity Press, 2002), 13.

¹⁶⁹ Ibid., 25.

¹⁷⁰ Ibid., 29.

¹⁷¹ Ibid., 32.

¹⁷² John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York, NY: Center Street, 2013) 11.

¹⁷³ Ibid., 7.

leader shows care for those he leads, and the reciprocal occurs. Trust is the outcome of a positive working environment, whether in paid or unpaid positions, regardless of contextual location.

3- Production: People follow because of the leader's track record of success. Being associated with this leader produces achievement for the organization along with an improvement in morale. The leader has a higher level of influence and ability to solve complex problems as he gains momentum in success.¹⁷⁴ 4- People Development: This is where a leader uses position, successes, and relationships to build leadership in subordinates, empowering them and investing in them. This results in the reproduction of leadership. Loyalty is built, ultimate teamwork is [progressively] achieved, and production is increased. This leadership level has the positive capacity to change lives. 5- Pinnacle: At this level, other leaders emerge, capable of mentoring other leaders. Leaders at this level produce greatness in organizations, creating new opportunities along with the highest levels of positive influence and credibility.¹⁷⁵ "Leadership is defined by what a person does with and for others, not based on what someone does by and for himself. It is established by making the team better and more productive. It's measured by what the entire group accomplishes, not by the individual efforts of the person in charge."¹⁷⁶

Contemporary Public Leadership Successes and Failures

Movie: *"I Still Believe: A Russ Taff Autobiographical documentary*. The film begins with Russ Taff's story of early childhood abuse, a child born in Arkansas. At a sleepover in a friend's house, Russ had told a friend that his parents had been arguing. His mother found out about his divulgence; when he returned home, she told him not to talk outside the family and proceeded to

¹⁷⁴ Ibid., 8.

¹⁷⁵ Ibid., 9.

¹⁷⁶ John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level*, 11.

beat him with her fists and kick him. In the following weeks, his mother had him wear long sleeves to cover the bruises on his arms. Taff was given a Lifetime Achievement award in April 2012 and inducted into the Gospel Music Hall of Fame in 2014.

The film proclaims his extraordinary achievements beginning with *The Imperials*, the *Gaither Vocal Band*, and as a prolific, highly acclaimed solo artist with hits the likes of *Trumpet of Jesus*, *Praise the Lord*, *I Am Forgiven*, and *We Will Stand*. Russ recalls how his father “preached a hard gospel that no one could live up to, and he couldn’t live up to it.”¹⁷⁷ His father was a Pentecostal pastor who “on Sundays would visit the sick, go pray for people in the hospital, and then he would just disappear. Dad would go out and park his truck and drink until he passed out, and sometimes he’d be gone two or three days.”¹⁷⁸

When his father was drunk, Russ states that it was as if his father was a different person, violent and cussing. Grandfather started running moonshine after his Arkansas farm failed. Russ and his family lived below the poverty line and subsisted on a significant amount of government surplus food. His father would pastor a church until he was voted out for being an alcoholic. His mother would confide her trauma with Russ; he would then go to church late at night in total agony, praying to Jesus for help, and would escape by singing, playing the guitar, and experiencing the Spirit of God as he sang. Russ eventually assembled a band of his church high school friends, and through his music, there was a revival in his high school. Upon his 1971 high school graduation, 85% of the student body had accepted Jesus Christ as Savior.

¹⁷⁷ Rick Altizer, dir. “I Still Believe: A Russ Taff Autobiographical Documentary. Hermitage TN: Fuseic Entertainment a dba of Fuseic Music, LLC, 2018, Motion Picture.

¹⁷⁸ Ibid.

Russ recalls his experience of “covert incest,”¹⁷⁹ a non-sexual experience when a child is subversively created to be a spouse. From age eleven, his mother would enter his [bedroom], forcing Russ to listen to her divulge all her marital fears. These were inclusive of doubts about not being able to make the house payment or about their dysfunctional sex life. This might be followed by slapping Russ when he refused to listen to more divulgence. When his parents moved to California during his high school years, Russ stayed behind with a real family. He was unofficially adopted by his high school English teacher, who came to be a cherished surrogate mother who had her own family.

The Imperials discovered Russ, and after marriage to his high school sweetheart, Tori, they spent four and a half years on the road with *The Imperials* until leaving for a solo career. His solo career flourished with awards from the Grammy’s, Doves, Male Vocalist of the Year, and others. Nevertheless, though “making it”¹⁸⁰ found himself in depression and emptiness, “I was dying. My heart was dying.”¹⁸¹

One night in a hotel in New York City with Tori, Ross found beer in a hotel refrigerator, and after drinking three, “All the pain went away. All the voices went away, and for the first time ever in my life, my brain was quiet, and I really thought, ‘This is a miracle. I can live this way, 'cause I can’t hear the voices anymore.’... It numbed me, and I didn’t feel the pain anymore.”¹⁸² This became an addiction that worked for a while until guilt, lying, and covering it up followed.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid.

¹⁸¹ Ibid.

¹⁸² Ibid.

With this came depression, anger, hating himself, and though he tried, he was unable to escape the hold of alcohol now, including hard liquor.

Substance abuse and verbal abuse became factors as life continued. Though he advanced to the climax of his career, his lying and hiding his addiction became an issue in their marriage; he would be kind at one time, then be abusive and mean at another time. With the coming decline in his career, Russ had the opportunity to join Bill Gather's Vocal Band. Guilt and shame increased as he would proclaim the Gospel in concerts, afterward going to his hotel room and drinking. Tori became furious, realizing she was now married to and dealing with an alcoholic husband with her anger directed at him.

Russ had become totally self-involved. He was, to use a technical term, "pathological."¹⁸³ Tori and Russ withdrew from each other, and Russ resigned to his heritage as the son of an alcoholic, but Tori would tell him, "That's not who you are."¹⁸⁴ Tori began doubting herself. She came to the point of being fed up, and Russ figured Tori was going to leave him. Russ recalled being at his father's funeral "being his son and loving him but also being his son and hating him. He had become like his father."¹⁸⁵

Russ submitted to an intervention where Tori expressed herself in being at the end. She gave Russ an ultimatum to be able to salvage their marriage and walked out of the room. Seventeen of his friends attended, each one speaking to Russ. "They loved me enough to be honest with me. The next day, Russ went into treatment."¹⁸⁶ A relapse followed ten years of

¹⁸³ Ibid.

¹⁸⁴ Ibid.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid.

sobriety and another treatment became necessary. Ten years of sobriety followed before the sudden death of his mother. All his suppressed anger toward his mother surfaced, and another relapse took Russ to his lowest point, medicating himself again with alcohol. Russ thought, why had his mother not protected him from his father [and all the abuse he suffered from his mother?] This anger followed him constantly. Drinking numbed the memories.

His addictions and dysfunction came to a head when, at a concert, he came on the stage drunk. He was carefully escorted off the stage, taken home, and then to bed. He then left his house and was found sitting on a curb outside a Holiday Inn Express, where he was picked up by friends and taken home again. Now his children knew. The concert artists he was with that night agreed to keep this as a family matter: to protect him, pray for him, and love him. Bill Gaither recalls, “I’ve never seen a body protect another human being like they did him. Nobody tried to cover up anything. They just simply said, ‘This guy is hurt. We need to protect him until he gets well.’ Is that beautiful?”¹⁸⁷ Tori says this body action “to this day, that stands in my entire life as one of the most loving, merciful, things I have ever been a part of, I’ve ever witnessed.”¹⁸⁸

Russ spoke with his daughters. Tori recalls that he detailed his father’s alcoholism disease and that his father had “driven everyone away from him. He died alone in a hospital room, mad at everybody, and I had that same disease.”¹⁸⁹ Russ continued to tell his daughters that he refused to be like his father and would seek treatment to understand who and why he had come to this point and how to get well, and the fact that his daughters deserved him to be well.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid.

Therapists at a treatment center in New Mexico took Russ back to his earliest memories of being a toddler, moving him from one memory to another. Back home, Tori thought this was just another treatment center to be repeated again, and though she loved Russ, it was time to make plans to move on. After three weeks at the Santa Fe treatment center, incidents of severe childhood and daily traumatic abuse from both parents surfaced; a resolution resulted to the point of having the memory, though without the associated emotional pain.

Permanent healing occurred after Russ was asked to make a hospital visit to a pastor's dying father. The man adored Russ's singing and welcomed Russ to his hospital room, where Russ was astounded to see a man with many of the same physical characteristics as his father. After Russ played and sang several of the man's requested songs, he asked Russ to pray for him. Russ followed by asking the man to pray for him in which he affirmed Russ's anointing and calling to ministry, his achievements, and blessing Russ to the point of a response of heavy tears and collapsing to his knees. Russ recounts:

"He told me how proud he was, that I'd given my talent to Jesus, and that I'd been serving Jesus, how God loved me. He took my head and pulled it to his chest... and began to stroke my hair, and every time an affirmation would come, I would cry deeper and deeper. It was like fifty years of this just started coming out. I realized... He's healing me. There's still that need for affirmation by somebody that says, 'You're doing good! You're doing great, and I'm so proud of you.' That day, everything changed. It's like everything fell in order then; my mind, body, and my spirit all just connected. This is what I've been looking for my whole life. Father God, Father Daddy, had wrapped his arms around me and He said at that moment, 'You're free. Since that day, the urge to drink is gone...and when I feel pain today, I don't run to a bottle, but I run to Daddy [God], and He keeps me sober.'"¹⁹⁰

¹⁹⁰ Ibid.

Russ told Tori that his desire was for her to be happy again and to be able to enjoy life like before. Russ knew that God had turned him into the husband and father he always wanted to be. From then on, it was one day at a time with Tori. She had to learn to trust that this was a permanent change. Their relationship began to be healed. Tori felt friendship again, followed by affection, enjoyment, forgiveness, and the incremental return of trust. The work and fear in her relationship with Russ were displaced by enjoyment and fun together. Healing of their marriage did not happen in an instant, but Russ had realized that God had loved him all along.¹⁹¹

Jon McCray hosts the YouTube channel, “Whaddo You Meme (?),” under the auspices of crossexamined.org, Dr. Frank Turek, author and President. In this video titled “What Moral Failings of Christian Leaders teach us about Christianity,”¹⁹² he discusses the idea of why God can allow Christian leaders “to stumble so much?” McCray answers this question by saying everyone is a sinner. “Who would God use in order to bring good into this world?”¹⁹³

All our good works are tainted with sinfulness and selfishness; the concept of God using sinful people is supported by scripture throughout the Bible depicted in the personages of [King] David, Noah, Jonah, Peter, Paul, Thomas, and others. Everyone battles sin as long as people are bound by [human] bodies. His first example is from Romans 7 (NIV) where the apostle Paul says the following:

“Although I want to do good, evil is right there with me. For in my inner being, I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to

¹⁹¹ Ibid.

¹⁹² Jon McCray. “*What Moral Failings of Christian Leaders Teach Us About Christianity*,” YouTube, crossexamined.org. Accessed June 4, 2023.

¹⁹³ Ibid.

death? Thanks be to God, who delivers me through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin.”

McCray’s first point is that “if God couldn’t use people who sin he wouldn’t be able to use anyone, and being a Christian or a Christian leader, doesn’t automatically make you immune from sin, because if it did, Paul would have wasted a lot of time spending so much time telling the church how to be more moral and how to be better.”¹⁹⁴ And Paul was, of course, an exemplary believer and apostle.

McCray’s second point is that the authors of the Bible were concerned with “truth and realistic expectations, rather than flattery and false expectations.”¹⁹⁵ It substantiates the truth of Christianity, which is the antithesis of other world religions, which paint their prophets to be superior in their morality, spirituality, and bravery to other people. Biblical authors show most leaders to be flawed people. Biblical leaders “didn’t usually fit people’s expectations about what a spiritual or moral leader is supposed to look like.”¹⁹⁶ Moses was a flawed leader. David was an adulterer and a murderer. Noah was a drunk, and Jonah was a racist and coward. The apostle Peter not only denied the gospel “when he was with the Jewish groups,”¹⁹⁷ he denied Jesus three times [when seemingly, Jesus] needed him the most.

The Bible records the other apostles as “chickening out”¹⁹⁸ and hiding when Jesus was apprehended and later crucified as they became fearful. Jesus did not meet expectations either:

¹⁹⁴ Ibid.

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid.

¹⁹⁸ Ibid.

“The Jews were expecting a Jewish Rambo for a Messiah.”¹⁹⁹ Jesus, on the contrary, came as a humble servant, laying aside His eternal power, even rebuking his disciple to put his sword down when a disciple attempted to defend Him. Following came Jesus’ capture and crucifixion. This was the antithesis of the Jewish expectation of a messiah.

McCray emphasizes “how the bible is more concerned with truth than it is [with] making people look better than they are.”²⁰⁰ These people mentioned in the Bible had a higher calling but were people just like all of us, whom God used to deliver His message.

McCray purports that when it comes to the leadership failure of these Christian leaders and teachers, it should “help to remind us where our attention should always be when it comes to salvation.”²⁰¹ It is not their “moral lives that they lived that saved us, but instead should be on Christ since it’s His moral life that saved us; God had to come into our world”²⁰² to achieve this as we are not capable of saving ourselves and choosing to do this because of His love for us.

“When Christian leaders fall, it reminds me of the reason why we are saved in the first place. And that’s because the human heart is so opposed to what’s good in God by nature.”²⁰³ McCray purports that we must live the life Christ lived for us. McCray sees fallen leaders as examples, not as the reason we are saved, but that their immoral acts should be looked at as the reason Christ died in our place.

¹⁹⁹ Ibid.

²⁰⁰ Ibid.

²⁰¹ Ibid.

²⁰² Ibid.

²⁰³ Ibid.

King David had wealth, a strong family, and won great battles, yet he wanted another man's wife.²⁰⁴ King David's son, King Solomon, was not satisfied with all the riches and resources he enjoyed but wanted even more; his love for women was an issue. His wisdom lost its insight and "ended with encouraging immorality, cruelty,"²⁰⁵ dishonoring God, and a divided Israel succeeded Him.

Mike Genung, international speaker and author, is concerned with the moral degradation of Christian leadership. He documents publications and news sources from 2019 to 2023 of over two hundred church leadership mismanagement and sexual abuse issues.²⁰⁶

A class-action lawsuit against Ravi Zacharias of International Ministries was filed. An Atlanta investigation revealed Zacharias to have "used his ministry and non-profit donations to perpetrate sexual and spiritual abuse against women... including sexting, unwanted touching, and rape during his life."²⁰⁷ Attorney Brad R. Sohn said that it is disheartening to understand how one who is a sexual predator would camouflage himself behind a faith ministry organization as alleged.²⁰⁸

John MacArthur was accused of inappropriate use of authority over a parishioner. He publicly shamed a church member and excommunicated her for leaving her husband. MacArthur never had direct contact with the wife shamed. David Gray was a church staff member and

²⁰⁴ Wade Goodall. *Why Great Men Fall: 15 Winning Strategies to Rise Above It All*, 17.

²⁰⁵ Ibid., 27.

²⁰⁶ Mike Genung, Blazing Grace Newsletter: The Church in the News. <https://theroguechristian.com/the-church-in-the-news>. Accessed: June 21, 2023.

²⁰⁷ Anugrah Kumar. The Christian Post. Class-action lawsuit claims Ravi Zacharias International Ministries donations misused, funneled to pay off sex abuse survivors. Accessed: June 21, 2023.

²⁰⁸ Ibid.

children's Bible and music teacher who repeatedly physically and emotionally abused his wife and children, "as well as his alleged stalking and threats to kill them and himself."²⁰⁹ Eileen Gray reported that Carey Hardy, a former staff member and "personal assistant to MacArthur, told her she needed to model for her children how to 'suffer for Jesus' by enduring David's abuse."²¹⁰ David is now "serving 21 years to life in a California prison for his 2005 convictions for aggravated child molestation, corporal injury to a child, and child abuse."²¹¹

Mark Driscoll is the former pastor of Mars Hill Church. Mars Hill Church experienced extraordinary growth for over a decade with more than 15,000 people at its apex, attending in fifteen locations.²¹² A total of twenty-one former pastors signed a letter written to the Board of Advisors and Accountability at Mars Hill in August of 2014 presented formal charges against Driscoll for "disqualification from the pastoral office."²¹³ Charges detailed use of foul language, extreme arrogance, lying to his elders, questions of plagiarism, "sexual harassment in the form of sexual immorality in speech,"²¹⁴ a threat of violence "to tear down a former elder's church

²⁰⁹ Julie Roys. The Roys Report. *John MacArthur Shamed, Excommunicated Mother for Refusing to Take Back Child Abuser*. https://julieroys.com/macarthur-shamed-excommunicated-mother-take-back-child-abuser/?mc_cid=1eac21a092&mc_eid=5496159052. Accessed: June 24, 2023.

²¹⁰ Ibid.

²¹¹ Ibid.

²¹² Mike Cospers. Podcast transcript. Christianity Today Magazine, *Who Killed Mars Hill?* <https://www.christianitytoday.com/ct/podcasts/rise-and-fall-of-mars-hill/who-killed-mars-hill-church-mark-driscoll-rise-fall.html>. Accessed: June 24, 2023.

²¹³ Warren Throckmorton. *Twenty-One Former Mars Hill Church Pastors Bring Formal Charges Against Mark Driscoll*. <https://wthrockmorton.com/2014/08/21/former-mars-hill-church-pastors-bring-formal-charges-against-mark-driscoll/>. Accessed: June 24, 2023.

²¹⁴ Ibid.

plant,”²¹⁵ and conflict of interest, using the church “being a non-profit org., spending hundreds of thousands of dollars to push a book that Mark makes a personal profit from.”²¹⁶

A second letter written in August of 2014 was signed by nine current pastors “asking for Driscoll to step down from ministry and enter a restoration process.”²¹⁷ Charges included a lack of transparency where serious charges were levied but dismissed without any subsequent investigation. Issues stated were an ongoing pattern of “questionable transparency and truth-telling”²¹⁸ on a host of volatile and controversial concerns and practices. Internationally known, Dr. Paul Tripp, esteemed Christian author, pastor of pastors, and teacher, consulted with Mars Hill elders and said, “This is without a doubt, the most abusive, coercive ministry culture I’ve ever been involved with.”²¹⁹

Tripp’s recommendations in setting up a reconciliation process was met with “a slew of legal constraints to the process”²²⁰ and deemed unacceptable to Trip, “...that anything would be seen as more important in this process than being made right with man and with God. ‘If your response to reconciliation is- I want to cover my butt legally, then you’re not interested in reconciliation.’”²²¹ Tripp later stated that leaders who find themselves in these kinds of

²¹⁵ Ibid.

²¹⁶ Ibid.

²¹⁷ Throckmorton, Warren. A College Psychology Professor's Observations About Public Policy, Mental Health, Sexual Identity, and Religious Issues. *Concerns and Critical Information for the Elders of Mars Hill Church*. Mars Dustin Kensrue, Drew Hensley, Mark Dunford, Ryan Kearns, Ryan Welsh, Adam Ramsey, Cliff Ellis, Gary Shavey, and James Rose. Accessed: June 24, 2023.

²¹⁸ Ibid.

²¹⁹ Ibid.

²²⁰ Ibid.

²²¹ Ibid.

situations will explain their wrong in one paragraph, followed by six paragraphs explaining how they are the victim. When Tripp is counseling a man who has committed adultery, and the man does nothing but talk about his wife, he knows that the man is far from his own admission and repentance. Managing the issue is not the issue; it is about crying out to the Lord, as one is looking to the future. Until humility is embraced, it is not about managing a crisis, it is getting to the devastating personal sin that is the root cause of the crisis.²²²

Mark Driscoll declined a plan designed by the church leadership for his restoration and to rescue the church. The decline was prompted by Driscoll's concern for his health and safety. What followed was Driscoll's resignation as he was on leave and under investigation by the church elders.

“So who killed Mars Hill? Well, you have to assign some of the blame to the guy at the center of it, the guy whose temperament created so much conflict and pain and disunity. But we're not just talking about the collapse of an individual's ministry; we're talking about the end of Mars Hill itself. And we should never lose sight of this as a place where people experienced radical transformation, recovery from addiction, restored marriages, a place where life's landmarks took place, marriage, birth of children, the burial of loved ones. How does that go away, almost overnight?

Yes, we look to Mark, and we'll look at that more as we go, but shouldn't we also look at the people around him, the ones who defended and insulated him, who built the ministry almost entirely on one person's back?... I think as we pick up this particular story, turn it over in our hands and examine it from every angle, we'll learn a lot about Mars Hill, but also about these bigger questions, about what's happening in the church worldwide. But for now, I'll say this: If we're going to honestly ask who killed Mars Hill, I think we'll find that the answer was a little bit like the ending of Agatha Christie's *Murder on the Orient Express*. Maybe we all did it.”²²³

²²² Ibid.

²²³ Mike Cospo. Podcast transcript. Christianity Today Magazine, *Who Killed Mars Hill?*

Summary

Evangelism and edification through worship leadership starts with a calling, a humble heart, and motives in the right place. Success or failure is evidenced by a minister's commitment to Christ and His kingdom, to servanthood, and to staying inside biblical parameters. However, there is also the supreme responsibility of ministry leadership to consider the spiritual weakness of the human factor. This requires one to be in an environment where not only encouragement and support are significant factors but ongoing accountability from dedicated Christian peers who will unabashedly call one out when those weak human tendencies rear their ugly heads. Everyone has blind spots. The examples documented in this research all substantiate the necessity for insightful, strong, and courageous brothers and sisters in the faith to stand appropriately with those bearing the highest calling in the kingdom of God. A lack of personal and spiritual integrity is the greatest downfall of Christian leaders.

Lastly, calling, humility, and motives may not be sufficient to achieve a leadership position without the requisite skills in organizational management, educational leadership, musicianship, and basic people skills. It takes the entire package to achieve the highest level of ministry leadership. "The Peter (Drucker- 1909-2005) Principle" is an observation that the tendency in most organizational hierarchies, such as that of a corporation, is for every employee to rise in the hierarchy through promotion until they reach a level of respective incompetence."²²⁴ Drucker is a world-renowned secular management consultant. His principle applies even to ministry leadership. The key takeaway from this aspect is that a leader's skills will largely determine the level of ministry effectiveness and achievement.

²²⁴ Adam Hayes. The Peter Principle: *What It Is and How to Overcome It*. Investopedia, June 7, 2023. <https://www.investopedia.com/terms/p/peter-principle.asp> Accessed July 9, 2023.

CHAPTER 3

This research study is based on a premise that there is a gap in a published body of information relating to the understanding of the necessary qualifications for a person in worship leadership. This encompasses basic skills in musicianship, mentoring and administration of worship teams, and congregational connection concerning diverse demographics. In tandem with these mechanicals are, leadership skills, understanding of personnel pitfalls and resolutions, staff relationships, and primarily, addressing and qualifying the personal and spiritual life of the worship leader, the latter of which attributes are not nearly as visible in the church forum.

Three research methods were employed: Qualitative, historical, and a historical documentary film review. Together, this research seeks to answer the questions of present-day difficulties faced concerning evangelism and edification of the church as well as proposed strategies for successful leadership paradigms in these areas.

The qualitative research encompassed in this study involves perspectives from a diverse global community of experienced congregational worship pastor-leaders, counselors, Christian musician artists, renowned worship educators, leadership mentors, and university professors of worship studies. Other research is reported in the area of significant ministry leadership conflicts, some of which are resolved with success, others with unresolved failure. Sources included originate from authors, website reports, newsletters, and blogs from reputable academics. Most of the qualitative research is sourced from textbooks recommended through the Doctorate of Worship Studies program at Liberty University, Lynchburg, VA.

This design approach is segmented into what this researcher considers to be critical areas of qualification for worship leadership success in facilitating evangelism and edification of the church. The area of evangelism facilitates a non-believer to have a tangible understanding of the

life-saving gospel of Jesus Christ. In the area of edification leadership, to facilitate the believer in the process of personal spiritual sanctification, growth, and application of the biblical teachings of Jesus Christ and His apostles. This aspect is most significant in the application and administration regarding facilitating congregational worship leadership teams and integrating collaborative cooperation within the church administrative team, which may also be regarded in the edification process.

Personal Life

Robert Morgan's insights on life and ministry development reflect over forty years of successful church pastorships. His observations of personal spiritual growth and life discipline in ministry, purport applications to all Christian ministry leaders. He brings to light his teachings of a minister's vital personal relationship with the Lord Jesus and his life ministry goal of being about the Father's business. He maintains the value of contributing to the Kingdom of God in sync with God's holy plan. He presents insights on personal time management for effective and personal ministry management.²²⁵

Renowned Australian worship leader and author Darlene Zschech contributes her teachings from her experiences in ministry leadership from a personal and foundational basis of success as a wife and mother. She discusses constructive as well as destructive aspects of husband-wife edification, communication, fidelity, and sex. She contributes components of a spiritual partnership in marriage and child-rearing.²²⁶

²²⁵ Robert Morgan. *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York, NY: Howard Books, 2015)

²²⁶ Darlene Zschech. *Worship Changes Everything: Experiencing God's Presence in Every Moment of Life* (Minneapolis, MN: Bethany House Publishers, 2015)

Doctors of Ministry and Christian university professors Gary McIntosh and Samuel Rima maintain that destructive early life influences leaders who are involved in Christian ministry. They show that predisposition and dysfunctional early life foundations of leaders are not always visible in ministry leaders. They present underlying issues that are not properly addressed and reconciled, which can lead to drastic personal ministry leadership failure with severe eternal ramifications for the leader and the ministry involved.²²⁷

Pastor Milan, Christian counselor, and wife Kay Yerkovich share postulates on building a successful marriage in their popular book titled *How We Love*. Like McIntosh and Rima, they discuss how early-life predisposition influences affect the marriage paradigm, and how both partners must understand these to enable a lasting love relationship. They present the ideas of understanding love languages and healing from early personal emotional injury imprints concerning the effects on the marriage relationship. They show the effects of a dysfunctional marriage on the ministry.²²⁸

University professor and worship leader of forty-five years, Gary Mathena, shows how every aspect of life relates to worship. He presents how life's actions have only two directions of worship.²²⁹

Dr. Wade Goodall teaches tangible and practical personal strategies for success in managing one's affections through adult life and marriage. He addresses thought life and temptations, personal work relationships and sexual attraction, mass media and internet

²²⁷ Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids MI: Baker Books, 2007)

²²⁸ Milan and Kay Yerkovich. *How We Love: Discover Your Love Style, Enhance Your Marriage* (Colorado Springs, CO: Waterbrook Press, 2008)

²²⁹ Gary M. Mathena. *One Thing Needful* (Bloomington, IL: WestBow Press, 2016)

influences, and ways to affirm a marriage. He shows the ramifications of specific unaddressed issues. He also addresses negative or positive aspects of recovery with input from leadership guru John Maxwell.²³⁰

Strengths Assessment

The personal strengths assessment analysis tool known as the Clifton Strengths Finder is a research study for personal analysis and for determining appropriate strengths for various applications.²³¹ The strength finder is used across all professions for faith-based and secular applications.

Paradigms of Personal Failures and Solutions

McIntosh and Rima, from their book *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, discuss their professional experiences in dealing with pre-dispositional issues from childhood through adolescence that have a detrimental potential for failure, specifically with those in ministry leadership. They detail ways to mitigate these issues.²³²

Akin to McIntosh and Rima, Christian counselors Milan and Kay Yerkovich contribute their experiences in dealing with unresolved issues causing significant communication difficulties in marriage. Solutions are recommended.²³³

²³⁰ Wade Goodall. *Why Great Men Fall: 15 Winning Strategies to Rise Above It All*. Fourth Printing. (Green Forest, AR, New Leaf Press, 2010)

²³¹ Albert L. Winseman, Donald O. Clifton, and Curt Liesveld. *Living Your Strengths*. Expanded and Updated (New York: Gallup Press, 2008)

²³² Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*. (Grand Rapids: Baker Books, 2007)

²³³ Milan and Kay Yerkovich. *How We Love: Discover Your Love Style, Enhance Your Marriage* (Colorado Springs: Waterbrook Press, 2008)

Wade Goodall addresses the causes and effects of leadership failures. He shows proof of failure or success in decision-making with definitive descriptions. He is particularly concerned with success or failure in marriages, a foundational aspect in the stability of a leader, and purports eight significant postulates. Goodall gives his perspectives on the moral failures of King David and his son, Solomon, related to illicit affections. He also collaborates with leadership authority, John Maxell, in dealing with personal failure from negative and positive views.²³⁴

Public Leadership Failures

Podcaster Jon McCray speaks on what moral failings of Christian leaders teach us about Christianity. His views support expressing failures in Christian and biblical leadership as normal. His views may be controversial, but nonetheless are a significant viewpoint.²³⁵

Mike Genung documents sources for over two hundred church leadership and sexual abuse issues. Publically documented abuses are revealed in research concerning the evangelical church leadership of John MacArthur and Mark Driscoll concerning leadership accountability and church discipline. Several evangelical leaders weigh in on their perspectives on issues and necessary action protocols.²³⁶

Handling Criticism

Rory Nolan was previously a worship pastor at Willow Creek Church, Chicago, recommends proper resolution techniques in dealing with criticism of leadership and considering

²³⁴ Wade Goodall. *Why Great Men Fall: 15 Winning Strategies to Rise Above It All* (Green Forest, AR: New Life Press, 2005)

²³⁵ Jon McCray. "What Moral Failings of Christian Leaders Teach Us About Christianity," YouTube, crossexamined.org. Accessed June 4, 2023.

²³⁶ Mike Genung, Blazing Grace Newsletter: The Church in the News. <https://theroguechristian.com/the-church-in-the-ne...> Accessed: June 21, 2023.

mitigating divisions within a team environment.²³⁷

Leadership Counseling

Doctors Tim Clinton and Ron Hawkins are biblical counseling authorities who share their views on the approaching forty topics.²³⁸

Dealing with Diverse Cultures

Duane Elmer gives insights into dealing with generational and cultural divides within the ministry.²³⁹

Team Building

John Maxwell addresses successful leadership from a team building perspective by describing what he describes as five levels of [graduating expertise in] leadership.²⁴⁰

Church Worship and Evangelism

Worship ministry leader Sally Morgenthaler clarifies how worship and evangelism must be viewed with clarity as to the motivation of each as a separate entity and not to be confused with each other.²⁴¹

Worship ministry leader Bob Kauflin clarifies his understanding of the role of a worship leader. He purports the mischaracterization of the ministry label as it unduly leads to a

²³⁷ Rory Noland. *The Heart of the Artist: A Character Building Guide for You & Your Ministry Team* (Grand Rapids, MI: Zondervan Publishing House, 1999)

²³⁸ Tim Clinton and Ron Hawkins. *The Quick-Reference guide to Biblical Counseling* (Grand Rapids MI: Baker Books, 2009)

²³⁹ Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting in Around the World*. (Downers Grove, CA: Intervarsity Press, 2002)

²⁴⁰ John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York, NY: Center Street, 2013)

²⁴¹ Sally Morgenthaler. *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids MI: Zondervan Publishing House, 1999)

misunderstanding of the total application of worship involved with all aspects of a believer's life as well as all aspects of church ministry, lay and vocational.²⁴²

Historical Research

Evangelism and Prayer

This area answers the question of historical and present-day difficulties worship leadership faced concerning evangelism and church edification from the time of pre-reformation. It also addresses research supporting historic and present-day worship leadership's positive attributes that have created or created the best paradigms for success.

The New Hebrides Revival encompassed documentation from author Mike Genung, a proponent who recognizes the need for Christian revival in an age of compromise in evangelical churches and the spiritual components required for revival.²⁴³

Research on the effectiveness of prayer for evangelism is documented through the historical record of Jan Hus, known as the foundational personality of the Moravians, a fourteenth-century reformer, and his influence on evangelical reformationist Martin Luther. To show the continuity of successful evangelical and edificational theology, other documentations include principles purported by early American evangelists, John Wesley, George Whitefield, Jonathan Edwards, John Erskine, and twentieth-century ministers Jeremiah Lamphier, Evan Roberts, William Seymour, John G. Lake, and Chicago's, D.L. Moody.²⁴⁴

²⁴² Bob Kauflin. *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008)

²⁴³ Genung, Mike. *Living a Life That Counts For Eternity: The Way of the Rogue Christian* (Chandler, AZ: Blazing Grace Publishing, 2022).

²⁴⁴ Towns, Elmer L. and Vernon M. Whaley. *Worship Through the Ages*. Nashville, TN: B & H Publishing Group, 2012.

Historical Documentary Review

The Russ Taff Story

In the documentation of the life of Russ Taff through the film “I Still Believe,” this research is atypical of a legitimate case study. It is significant in its profiling of the life of a minister-musician-artist renowned as a major influencer in the culture of Christian music evangelism and edification. It shows the pre-dispositions for failure, temporary success, followed by catastrophic failure, redemption, and reconciliation.²⁴⁵

Conclusion

This research is relevant to today’s worship ministry leadership with the intent to exhort current and Christian worship leaders to develop the ongoing heart and skills required for personal development and qualification for a successful life and calling. It is research that shows the aptitude and warnings for ministry failure and personal catastrophe.

²⁴⁵ Altizer, Rick dir. *“I Still Believe: A Russ Taff Autobiographical Documentary*. Hermitage: Fuseic Entertainment a dba of Fuseic Music, LLC, Motion Picture, 2018.

CHAPTER 4

The analytics of this research are to show a compilation of the paradigms of the attributes of successful leadership figures operating in the arena of worship ministry leadership. The perspectives of proven leaders have been documented for this purpose. The concepts of evangelism and edification are intertwined from the perspective that the edification of believers through worship leadership produces believers who will systematically embrace Jesus' great commission to share the gospel [with their world.] (Matt. 28:19-20) Conversely, evangelism ideally expands the kingdom of God by bringing new believers [into the church] to be edified.

It should be understood that, although this research is slanted toward church worship music leadership, the concepts of successful church ministry leadership are universal. In this chapter, the qualitative research contributions will be viewed as to applications and implications for a personality figure in current worship ministry leadership.

Personal Life

Author and Pastor Robert Morgan²⁴⁶ begins with a life foundation purposed with a personal relationship with Father God [through Jesus Christ]. This relationship is the initial qualification of a ministry leader. Morgan implies that every other level of perceived public accomplishment is of little eternal value. Skewed perceptions of the value of a leader's eternal impact in ministry can be masked by a charismatic personality, prowess of musicianship, administrative and collaborative effectiveness with staff, lay leaders, church members, and even the person's attractiveness. This supports the biblical understanding of how the Lord views a person. Anyone can be deceived, as God exhorted the prophet Samuel in looking for the next

²⁴⁶ Robert Morgan. *Mastering Life Before It's Too Late: 10 Biblical Strategies for a Lifetime of Purpose* (New York, NY: Howard Books, 2015)

king of Israel: “Do not look at his appearance or the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.” (1 Samuel 16:7, NASB) Without the foundation of a personal relationship with Father God, the effectiveness of ministry leadership will eventually come tumbling down to eternal failure; this will come first to the leader and then to the unhopeful reality of disillusionment of those being led. Morgan also purports that ministry leadership is qualified in doing the Father’s business,²⁴⁷ first mentioned in the Bible in what the young Jesus relayed to his parents as he was left behind in the Jerusalem temple. (Luke 2:49) He had been conversing with the teachers while his parents continued on their return to Nazareth. This principle is reiterated and expounded in Matt. 7:21-23, when Jesus says that only those who do the will of the Father in heaven will enter the kingdom of heaven regardless of the good they achieve [on the earth] using the name of Jesus. Applying this truth must be realized in ministry leadership, which is of eternal value.

Administration with time management efficiency is purported to be another consideration essential for Robert Morgan. In Exodus 18:14-27, Jethro, Moses' father-in-law, exhorts Moses of his administrative inefficiency. His recommendations include dispersing the workload among teachable mentees who will support the [large] task load of the organization. Implications are that when leadership responsibilities become more significant than the capability of one leader, the head of the organization needs supportive relief, or, in the case of Moses, leadership burnout will result. Moses was at the brink, as viewed by his father-in-law, and Moses took his advice. Another possible implication of this leadership strategy could be to choose leaders who are

²⁴⁷ Ibid, 13.

perhaps better qualified in specific areas of administration. Current logical applications could be installing those with expertise in discipleship, evangelism, logistics, finance, operations, human resources, communications, hospitality, fund-raising, and so on. It is evident in many cases that visionary ministry leaders are not likely equipped or skilled in strategic areas necessary for ministry growth and efficiency, not considering the focus and time required to achieve total administrative success.

The psychological implication of administrative efficiency in church ministry leadership involves listening to people who better understand various facets of the ministry, done without feeling personally diminished as a leader. This involves a positive team-building attitude and leading with joy.

As a renowned songwriter and worship music leader, Darlene Zschech wrote two chapters postulating points of a successful marriage and the raising of children.²⁴⁸ Her insights reflect the qualifications supported by the Apostle Paul's letter to Timothy, where he says, "[Ministry leaders] must be husbands of only one wife, and good managers of their children and their own households." (1 Timothy 3:12, NASB) The implication is that the leader's respect from spouse and children is usually consistent with the respect of those being led in ministry. Considerations of the motivation and viability of one teaching, preaching, and discipling must be shown in the leader's own family. Suppose the leadership of the family is not consistent with one exhorting others in public ministry. In that case, the message is not necessarily viable as it is not working for the leader in application of their personal life.

²⁴⁸ Darlene Zschech. *Worship Changes Everything: Experiencing God's Presence in Every Moment of Life*, (Minneapolis: Bethany House Publishers, 2015), Chapters 16-17, 182-208.

Zschech speaks of the unconditional love of family as agape love, unselfish, modeled by God's love for humanity.²⁴⁹ In ministry, this unconditional love is essential for a leader engaged with a variety of personalities. Zschech also maintains that to love is a choice, not a feeling.²⁵⁰ There is strong biblical substantiation that this love directed from a husband to his wife is a New Testament command in the writings of the Apostle Paul: "Husbands love your wives, just as Christ also loved the church and gave Himself up for her" (Eph. 5:25, NASB). Zschech profoundly relates this as an act of worship, however, she could have built an even stronger case for this spousal love supported by the writing of Peter the Apostle regarding effective prayer: ["Husbands,] ... love with your wives in an understanding way, as with someone weaker since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered" (1 Peter 3:7, NASB). It should be understood that in ministry, effective prayer is an essential.

Zschech mentions speaking words of life in the marriage relationship.²⁵¹ The taming of the tongue is mentioned as how many marriages could be actually saved.²⁵² The Bible shows this important application not only in marriage but in all communications, and when in ministry leadership, this has obvious implications: "Death and life are in the power of the tongue, and those who love it ill eat its fruit" (Prov. 18:21, NASB). James the Apostle states, "If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well" (James 3:2b NASB). In Paul's letter, he writes, "Let no unwholesome word proceed from your mouth,

²⁴⁹ Ibid., 104.

²⁵⁰ Ibid., 185.

²⁵¹ Ibid., 193.

²⁵² Ibid., 189.

but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear (Eph. 4:29, NASB). In applying one's personal life and public ministry, the control and wisdom with which one speaks in any context is critical for success.

In Zschech's is definitive in the priority of the stewardship of their children, the implication being not to make ministry more important than one's family.²⁵³ The application is about making time for intimacy, meeting them on their level in playtime, family meals, encouragement, inclusion, and making valuable regular communication. This fosters the foundational stability of the minister's personal life, which outflows in a leader's ministry life.

The documentation of Billy Graham's family life is validated by the fact that all five of his children continue to serve in the ministry today.²⁵⁴

Gary Mathena speaks of the trajectory of life as an opportunity to worship and that this is connected to spiritual warfare, however, Mathena does not speak about the specifics of warfare first being in one's mind. This is validated in the scripture: "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Cor. 10:4-5, NASB). Mathena does, however, speak great truth when

²⁵³ Ibid., 197.

²⁵⁴ Mark Barrett, *Overcoming Struggles, Billy Graham's Children Are Rooted in Ministry Today*. The Citizen-Times. <https://www.citizen-times.com/story/news/local/2018/02/25/overcoming-struggles-billy-grahams-children-rooted-ministry-today/360965002/>. Accessed: July 22, 2024.

he says that whenever there is a failure to worship God, there is the worship of Satan by default.²⁵⁵

Mathena writes of redemption being connected between worship and God's mercy and gives the example of how God responded to Adam and Eve's original sin in the garden.²⁵⁶ It seems this concept could be more tangibly viewed as man's response to God's mercy in making a way for man to reconnect in intimate relationship to God through the symbolic shedding of blood, the foreshadowing of the blood of Christ shed on the cross of Calvary for all men of all time. Mathena's application is that "worship is the biblical means by which we become more like Christ."²⁵⁷ Even though Mathena writes that worshipping Christ means becoming like Christ in doing what He teaches, he might have given more relatable scriptural examples in its definitive connection to the first and second commandments. For example, Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37, NASB) and "You shall love your neighbor as yourself" (vs. 39). Worship is yet more tangibly connected in the scripture: "If anyone wants to come after Me, he must deny himself, take up his cross daily, and follow Me" (Luke 9:23, NASB). Described in this way, man's redemption in worship is shown more accurately in personal life actions.

Strengths Assessment

Known as the Clifton Strengths Finder²⁵⁸, this specific instrument is an assessment tool to

²⁵⁵ Gary M. Mathena. *One Thing Needful* (Bloomington, IL: WestBow Press, 2016), 75.

²⁵⁶ Ibid., 78.

²⁵⁷ Ibid., 90.

²⁵⁸ Albert L. Winseman, Donald O. Clifton, and Curt Liesveld. *Living Your Strengths*. Expanded and Updated. (New York, NY: Gallup Press, 2008)

generally show the greatest attributes of a person to fit into the most appropriate vocational and ministry roles, "...harnessing the power of their innate gifts."²⁵⁹ All of the thirty-two attributes of assessment are important and should not be minimized, however, when evaluating where a ministry leader is best equipped for a specific responsibility, it would be necessary to have the attributes that lend to the task. Example including the following: if a job was to be a counselor, the attribute of empathy and connectedness should be high on the list; if a job was to be an effective administrator, strategic and command attributes should be high considerations; and if a job was to be an effective bible teacher, learner and belief might be high attributes.

Using Gallup's research, Winseman and Clifton claim that the top five talents assessed should be where a person will find the best success and should be the ultimate focus.²⁶⁰ This is in contrast to age-old thinking, in which one should always work to bring up weaknesses. Applying Clifton's assertions seems to be a time saver and a way to maximize the effectiveness of one working in a position where personal strengths are in the most significant place of usefulness. Practical vocational placement to allow for the highest efficiencies and balance across leadership positions should be considered essential for self and those who delegate or hire for positions of responsible leadership. This tool is viewed as a positive aid for application across ministry leadership systems.

Church Worship and Evangelism

Sally Morgenthaler contributes her thoughts on worship and evangelism. Her point is that worship must have meaningful intentionality, focused on glorifying God. She maintains that

²⁵⁷ Ibid., 2.

²⁶⁰ Ibid., 1.

when the focus of worship is to reach the lost, it is about evangelism and not worship.²⁶¹ The confusing point to this researcher is that her book is titled *Worship Evangelism*, and later, she maintains that a worshiping congregation may result in evangelism, as in the case of the jailer who asked Paul and Silas, “Sirs, what must I do to be saved?” (Acts 30b, NASB). The difficulty with her point is that she separates evangelism of worship when, in fact, all that is done in ministry is, worship. As purposed evangelism was a direct command of the Lord Jesus (Matt. 28:19), this obedience is an act of submission to the will of God. This is also reminiscent of the prophet Samuel’s admonition to King Saul that “to obey is better than sacrifice” (1 Sam. 5:22b, NASB). When Jesus declared at the end of time that some would call Him Lord, having prophesied, cast out demons, and performed many miracles using the name of Jesus [or perhaps led worship], He replied that those who enter heaven will be those who do “the will of the Father who is in heaven...” (Matt. 7:21b, NASB).

Consequently, proper application of the concept of worship includes all of one’s life actions and ministry leadership. It cannot be singularly focused as an act of congregational or an individual’s quiet moments alone, exalting God for who He is and what He has done. In the case of intentional evangelism, this is (with emphasis) an act of obedience and is an act of worship.

From his book, *Worship Matters*, Bob Kauflin addresses the concept of a worship leader as a song leader, not titled merely as the current norm in most churches.²⁶² His point is that all aspects of ministry leadership function as worship leadership, a viable assertion. It seems the title of song leader more accurately describes this leadership role in proper balance within the

²⁶¹ Sally Morgenthaler. *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids MI: Zondervan Publishing House, 1999), 87.

²⁶² Bob Kauflin. *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008), 53.

ministry team, all of which lead worship whether in scripture reading, prayer, preaching-teaching, facilitating communion, etc. If the worship leader is actually the worship pastor, song leading is just one of the roles of the vocation, along with pastoring those people on music or worship teams.

Kauflin is guarded at the idea of the commercialization of worship music relating to the industry standard.²⁶³ He asserts that God is the standard. This is an observation of what has occurred many times within the current leading culture where, for many young leaders, it has become a means to profit, fame, and a step into the industry. Stephen Miller describes this abuse in his book, *Worship Leaders: We Are Not Rock Stars*.²⁶⁴ Kauflin addresses the execution of many current song leaders who use the platform as a stage impacted with special effects, actually distracting the congregation from “the greatness of the Savior whose glory transcends our surroundings and technology.”²⁶⁵ His views on contemporary worship performance culture are a warning to many who use the leadership platform on the edge of heresy. One might be reminded of the scripture, “Even though you offer up to Me burnt offerings and your grain offerings, I will not accept them; And I will not even look at the peace offerings of your fatlings. Take away from me the noise of your songs; I will not even listen to the sound of your harps [or guitars, as can be inferred]” (Amos 5:22-23, NASB). Kauflin seems to imply that motive is at the core: why humans do what they do. Jesus aggressively validates this point in the abstract when He addresses the Pharisees: “It is written, ‘My house shall be called a house of prayer’; but you are making it a robbers’ den” (Matt. 21:13, NASB). The implication is that the worship stage

²⁶³ Ibid., 57.

²⁶⁴ Stephen Miller. *Worship Leaders: We Are Not Rock Stars* (Moody Publishers, Chicago IL, 2013)

²⁶⁵ Bob Kauflin, 59.

focused on performance and technology may be used to rob God of His glory akin to the destible worship of the golden calf. (Ex: 32:7-10)

Kauflin makes two other points. First, he says that worship is about responding to the redemptive work of the death and resurrection of Jesus,²⁶⁶ and, second, worshiping God is achieved through the power of the Holy Spirit.²⁶⁷ These points clarify the true nature of Christ-centered worship and how it is applicable to authentic ministry leadership.

Evangelism & Prayer - Historical

The historical documentation of the Moravians' ministry validates how the power of prayer is an essential element to an outpouring of the Holy Spirit in human history for evangelism and continues in its relevance today.²⁶⁸ This was validated through the conversion and ministry of John Wesley with George Whitefield and their leadership in the great Awakenings in England and America and the forged beginnings of the Methodist Church, their leadership in the great Awakenings in England and America, and the Methodist Church's forged beginnings.²⁶⁹

Jonathan Edwards is noted for his humility and fasting in his contribution to the First Great Awakening in North America.²⁷⁰ Fasting seems to be rarely mentioned in the contemporary church as a force in prayer. Jesus emphasized that the power of prayer with fasting moves the hand of God significantly above simple prayer (Mark 9:29). Old Testament references

²⁶⁶ Ibid., 77.

²⁶⁷ Ibid., 80.

²⁶⁸ Elmer L. Towns and Vernon M. Whaley. *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville, TN: B & H Publishing Group, 2012),

²⁶⁹ Ibid., 119.

²⁷⁰ Ibid., 115

to the power and effectiveness of fasting are found in the story of Esther, where the entire Hebrew race was under the threat of extinction and where Esther called a three day fast for all the Jews in the city of Susa (Esther 4:16); the prophet Isaiah best describes one's profile and results of a fast:

“Is it a fast like this which I choose, a day for a man to humble himself? Is it for bowing one's head like a reed and for spreading out sackcloth and ashes as a bed? Will you call this a fast, even an acceptable day to the Lord? Is this not the fast which I choose, to loosen the bonds of wickedness, to undo the bonds of the yoke, and to let the oppressed go free and break every yoke (Isaiah 58:5-6, NASB)?

Scottish theologian John Erskine was inspired by the writings of Jonathan Edwards, validating the power of prayer leading to numerous revivals in England and north America. He effected prison reform and abolishing the slave trade in the British Isles.²⁷¹ This shows the influence on others from those personality models of prayer in the faith and how prayer can change world cultures.

Other documented prayer ministries include Jeremiah Lamphier, Evan Roberts, William Seymour, John G. Lake, D.L. Moody, and two elderly sisters: the blind Peggy Smith and her arthritically debilitated prayer partner Christine Smith. These historical records show how, no matter the time, place, or circumstance, God moves through His people's long and enduring prayers. These are perpetual paradigms, eternal examples, and biblical blueprints for the impetus of the work of the Holy Spirit in evangelism.

Paradigms of Personal Failures and Solutions

McIntosh and Rima assert that personal ambition to succeed lies at the core of failure in

²⁷¹ Ibid., 137.

current church leadership.²⁷² This statement may be narrow. Added to this personal ambition deficit might be multifaceted considerations: the need for a positive self-image, never feeling good enough to meet personal or others' expectations, or the need for emotional painkillers, as in illicit sexual pleasure now so pervasive among fallen Christian leaders. These authors maintain that "true success is a state of being, not having."²⁷³ This statement is biblically validated by the apostle Paul writing:

"Not that I speak from want, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me." (Phil. 4:11-13, NASB)

Sometimes, church pastors and Christian counselors may over-spiritualize solutions. This will show itself later by analyzing an issue that John MacArthur faced with a staff member and his family. McIntosh and Rima, however, later combine scripture with disciplined personal actions by acknowledging underlying debilitating personal issues. This begins with acknowledging the action of willful personal sin and that forgiveness and ultimate redemption can only occur through the Lord Jesus Christ.²⁷⁴ Acknowledging this sin is the start of the process. The authors maintain that understanding that one's identity must start in Christ: "we must come to the point where we recognize that our value is not dependent on our performance, position, titles, achievements, or the power that we wield."²⁷⁵

²⁷² Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids MI: Baker Books, 2007), 15.

²⁷³ Ibid., 19.

²⁷⁴ Ibid., 167.

²⁷⁵ Ibid., 213.

Changing the way one thinks of self in relationship to God's grace with the intentionality of personal choice is the next issue, which at this point the authors never seem to specifically identify. Applying this principle of thought process seems to be a valid and necessary step in that sin issues have a spiritual core and in fact, are a significant consideration of personal spiritual warfare. This is validated by the apostle Paul's writing, "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ." (2Cor. 10:3-5, NASB) That is a deliberate changing of the way one thinks with the grace of God to have a transformed mind. James Allen writes, "the aphorism, 'As a man thinketh in his heart so is he,' [Prov. 23:7a, NASB] not only embraces the whole of a man's being but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts."²⁷⁶ It is not only the factor of acknowledging one's sin and going through some new spiritual discipleship, fellowship, and daily bible reading: it is a changing of the way one thinks of himself in relationship to creator God. Paul notes this by stating, "And do not be conformed to this world, but be transformed by the renewing of your mind so that you may prove what the will of God is, that which is good and acceptable and perfect. (Rom. 12:2, NASB)

Handling Criticism

In his insights for successful ministerial relationships, Rory Nolan speaks of interpersonal communication paradigms' positive and negative aspects. His underlying point is that ministry is

²⁷⁶ James Allen. *As a Man Thinketh* (Westwood NJ: Fleming H. Revell Company: 1902), 9.

about connecting with people. This entails staff, a volunteer ministry team, and the congregation. He speaks of defensiveness being a probable cause for alienating people, stifling spirituality, and “[impeding] artistic development even without realization.”²⁷⁷ He correctly identifies this negative behavior and the impact it can have needing attention, however, he gives no solution or possible route to any intervention, producing a hopeful outcome. McIntosh and Rima identify personal communication dysfunctions that are usually rooted in previous experiences that must be recollected and identified along with the resulting feelings. Only then can these issues be effectively dealt with and lead to “[disarming] their powerful influence on our life and leadership.”²⁷⁸ This is where a leader must address how to improve important ministry relationships personally or through referral. Action must follow the identification of a problematic issue, especially when it involves personal relationships in ministry.

Nolan addresses second-hand criticism, where acceptance must begin with an understanding of the original context; he states that going to the source will show if there was just a simple misunderstanding.²⁷⁹ This shows proper identification of an issue and a route to a possible solution and, with positive criticism, Nolan maintains that one must be open to considering direction and change. This is an important attribute, but again, it does not address the issue of the personal security involved in accepting the observation or a way to address how to improve one’s self-image to be able to accept correction. In the case of a worship pastor working

²⁷⁷ Rory Noland. *The Heart of the Artist: A Character Building Guide for You & Your Ministry Team* (Grand Rapids, MI: Zondervan Publishing House, 1999), 150.

²⁷⁸ Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids MI: Baker Books, 2007), 176.

²⁷⁹ Rory Noland, 154.

with temperamental musicians and singers, offendable egos are often an issue. There must be training from a ministry leader in these contexts.

Leadership Counseling

Clinton and Hawkings address forty critical topics to paint pictures of basic human struggles and how to deal with those who are going through potential life difficulties. In a ministry leadership position, people will have issues that affect their inner spiritual, mental, and physical lives. A worship ministry leader who works with artists' mentalities must be able to deal with those who find themselves in debilitating situations. Of the authors' forty topics, it seems the top five would be addictions, depression, loneliness, pornography, and suffering. The authors have written this book targeting a non-professional counselor in ministry for awareness and simple diagnostics of issues that must be dealt with to facilitate the edification of people involved in church ministry. It does not purport to be a solution or a fix for those going through serious disfunctional issues. It is understood that referrals to counseling professionals would be appropriate in these cases.

Dealing with Diverse Cultures

The importance of dealing with diverse cultures cannot be undervalued in current ministry leadership. In a ministry context, Elmer suggests strategies for dealing with personal differences that could lead to a fractured congregation.²⁸⁰ He purports a foundational premise that developing non-threatening friendships with the members is essential. This is more than a psychological manipulation. An unseen connective tissue must exist between a leader and those being led. This is substantiated by leadership guru John Maxwell, who states, "You're a leader

²⁸⁰ Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting in Around the World* (Downers Grove, CA: Intervarsity Press, 2002), 13.

only if you have followers, and that always requires the development of relationships—the deeper the relationships, the stronger the leadership potential.”²⁸¹

The author asserts that cultural perspectives are not issues of right and wrong but [perceptual] differences.²⁸² In the context of worship music leadership, this point is critical to the flexibility in being able to make song selections that can relate to the cultural context of the moment, not necessarily to the preference of the leader. An additional point is that battles must be carefully discerned in their value: only conflicts that directly oppose scripture should be considered as being worth a fight. This should be a core value. Bob Kauflin identifies an approach “called the normative principle, practiced by Martin Luther and adopted by Lutherans and Methodists... [holding] that whatever Scripture doesn’t forbid is allowed.”²⁸³ Hence, a leader should be flexible in how and in what context one leads.

Team Building

John Maxwell states that there are five levels of leadership: Positional – Level 1; Permissive – Level 2; Production – Level 3; People Development – Level 4; and Pinnacle – Level 5.²⁸⁴ In an analysis of this pyramid, permission, and production have no relationship to the lowest level, however, when a leader enters a new position, it is logical that level-one positional leadership is a factor. Production is a qualification for the foundational level from the outset. In the real world, it is called experience; without it, the leadership opportunity would not exist.

²⁸¹ John C. Maxwell. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. (Nashville, TN: Thomas Nelson Publishers, 1998), 50.

²⁸² Duane Elmer, 25.

²⁸³ Bob Kauflin. *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008), 154.

²⁸⁴ John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York, NY: Center Street, 2013) 11.

Hence, the production level intersects with the foundational level. The speed at which level two occurs depends on the attitudes of the subordinates as well as the leader; this level can be achieved within minutes of a new leader's introduction with some or may take an extended length of time with others, and in some cases, never. This model will be discussed in more detail in chapter five, where this researcher will give multiple personal examples that are consistent with over forty years of ministry experience. In viewing levels four and five, these are again, utopian projections, but are nonetheless viable with individuals qualifying themselves through the process of osmosis in a subordinate context or a specific leadership training regimen or mentorship.

Public Leadership Successes and Failures

The researched example through the Russ Taff documentary review shows the causes of Taff's failure and remarkable recovery.²⁸⁵ Most examples of ministry leadership failure end with complete devastation, but through recovery, Taff's final redemption and resolution came through the empathetic support of the Christian artists' community. Through therapy, the causation of his failure was finally recognized through the disposition and realization of his early roots. This recovery is an example of recognizing the predisposition to this behavior as detailed in McIntosh and Rima's book, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*.²⁸⁶ McIntosh and Rima describe deficits that lead to failure

²⁸⁵ Rick Altizer, dir. "I Still Believe: A Russ Taff Autobiographical Documentary. Hermitage TN: Fuseic Entertainment a dba of Fuseic Music, LLC, 2018, Motion Picture.

²⁸⁶ Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids MI: Baker Books, 2007), 13.

may result from missing parts of an individual's personal development profile as shown in Abraham Maslow's Hierarchy of Human Needs.²⁸⁷

John McCray's assertions as to not be surprised when Christian leaders fail seem to lead him to give a free pass to leaders who do fail. He mentions King David, Noah, Peter, Paul, and others who were dismal failures at some life point. He does not, however, mention any repentance, redemption, or restoration process in the case of a Christian leader who fails in today's culture. With social media and the speed of communication, the damage of a leader's failure has massive ramifications and scrutiny, most of the time without a renewal of credibility.

Documentations of Ravi Zacharias' moral failure, the superficial spirituality of John MacArthur, and the management and personal abuse failures of Mars Hill's Mark Driscoll were given as examples of leadership failure without reconciliation or a lack of repentance. Zacharias' failure had been undisclosed for decades, and it was not until his death that he was fully exposed and recognized. In these three cases, it is shown now that there were red flags along the way, but there was a lack of accountability or timely corrections from courageous peers. Unfortunately, this silence in the lack of interventions for those with moral and managerial dysfunctions early on seems only to amplify deficit behavior and, hence, cause excess collateral damage to ministry.

Summary

The Bible states in several exhortations the qualifications for ministry, such as I Tim. 3: 1-13, and a higher standard for those called to ministry, seen in passages like James 3:1 and Ps. 18:25. It should also be understood that those who serve in ministry should properly prepare for ministry and be open and flexible in making necessary leadership improvements. (2 Tim. 2:15, Exodus 18:17-26). Scripture speaks of Cheneniah who was an instructor of singing because he

²⁸⁷ Ibid., 76.

was skilled (1 Chron. 15:22). Asaph was a chief musician because he was qualified (1 Chron. 16:5).

When Joshua was called to be the leader of Israel, God exhorted him to be calibrated daily in the word (Josh.1:8). Jesus exhorted all believers in daily calibration: “If anyone wants to come after Me, he must deny himself, take up his cross daily, and follow me” (Luke 9:23, NASB). This call to leadership is not only a qualification to lead with the requisite skills but also a call to be a believer fully devoted as a follower of Jesus Christ.

CHAPTER 5: Conclusion- Interpreting the Findings

No statistical numbers were considered since this was a qualitative research project. Renowned experts were investigated in each subject field through decades of personal experiences or documented historical reviews. The design of this thesis focused on the attributes of success and failure with the hope of encouraging a reader to pursue life actions that would bring successful practices in ministry leadership to edify the church with an outcome of an evangelistic-minded church membership.

The Foundation of Biblical History

An investigation of Biblical history regarding the concept of acceptable worship was evidenced concerning the Genesis story of Cain and Abel. Abel gave a worship sacrifice of the best of his flocks. This was evidence of an attitude of thanksgiving with a proper motivation unlike Cain whose sacrificial offering, the Lord “had no regard” (Gen. 4:5a, NASB).

An obedient offering with a faithful motivation was documented through the foretelling of the Christ event in the story of Abram’s obedience to God and his willingness to follow God’s directives through the sacrifice of his one and only son, Isaac. As God provided an acceptable sacrifice through a ram stuck in a thicket, the Lord withheld Abram’s hand from killing his son. God later again provided the sacrificial lamb through His son, Jesus Christ, whom He would not withhold His hand as He sacrificed Jesus to redeem the sins of all mankind.

Biblical history further documents God’s covering Israel’s rescue from the slavery of Egypt, allegorically showing again the blood of the lamb bringing the ultimate human rescue from the slavery of sin and death through the the cross of Christ and His resurrection from the dead. Examples of false worship, true worship, extravagant worship, and failed worship are shown through the life paradigms of King Saul, King David, and King Solomon. David is God’s

Old Testament Biblical model showing the transparent vulnerability of one elevated through submissive humility before God, a horrible moral failure, a repentant pleading heart for God's forgiveness, and the Lord's ultimate mercy with redemption and restoration of a Godly man.

The Old Testament story of the nation of Israel to the coming of Christ, His teaching, and the spread of Gospel through the apostles shows the ultimate story of the church today. One's acceptance of Christ as Savior and Lord is followed by edification and worship of the believer resulting in evangelism to the world through the renewed spiritual conduit of the Holy Spirit in the edified believer. These are the ultimate goals achieved in the church vis-a-vis the integrity of worship leadership guided by the Holy Spirit, however, leadership must be qualified for the vocation through adequate educational preparation and ongoing daily spiritual calibration.

Personal Life

Qualified leadership begins by dying daily to one's fallen nature (Luke 9:23). This understanding is elevated further through Jesus' words saying that to qualify as a follower of Christ is to do "the will of My Father in heaven" (Matt. 7:21a). This issue concerns simple biblical obedience to the Lord's documented standard for leadership as well as those who claim to be believers in the gospel of Christ.

Success comes with a standard of personal accountability in making every moment count, especially in ministry leadership where the standard is purportably higher. This is supported in James 3:1: "Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment." This idea seems to flow into every area of ministry leadership life including study, efficient preparations, accurate use of scripture, and presenting the gospel for edification and evangelism.

Marriage and Family Responsibilities

The priority of maintaining respectability between spouse and children is supported by scripture in 1 Timothy 3:2 a charge to be a “husband of one wife, one who manages his own household well, and who [keeps] his children under control with all dignity.” The power of the tongue in family relationships is a force for building or tearing down. This is supported by a passage of scripture in James 3:2-10. This scripture passage also refers to lifestyle communication. The family should be a safe place for children’s security where life paradigms are taught with respect for God. This is supported extensively throughout the Old Testament in Deut. 4:9-10, 6:7, 11:19, Isaiah 54:13, Ps. 32:46, Prov. 22:6, and many other passages.

The long-term results of Billy Graham’s leadership with his family is an example that effective family leadership is achievable. Through sibling successes and failures, there remains hope with the familial foundation of faith in Christ. Time for meaningful spiritual, emotional, and physical connections should be a priority. “Train up a child in the way he should go, Even when he grows older he will not abandon it” (Prov. 22:6, NASB).

Strengths Assessment

The meaning of this personal evaluation tool shows its significance in placing an individual in vocational positions where certain character strengths are required for effective work and management. This tool may also be instrumental in showing where an employee prospect should not be placed.

Church Worship and Evangelism

Evangelism within the context of a church worship service is only effective when an unbeliever senses the unique presence of God. At the same time, worship must be the core motivation for church worship; evangelism is therefore a serendipitous result. This was

illustrated through the biblical documentation of the jail worship of apostles Paul and Silas in Acts 16. The misidentification of a song leader as the worship leader discriminates against every other part of ministry leadership as worship leadership. The senior pastor is responsible for the total integrity of all worship ministry and accountable to God for the responsibility. Worship must be about giving glory to God through Jesus Christ and His redemptive work through the cross; all technological accompaniments and decorative architecture are meaningless without this central premise. Christo-centric worship must be done in spirit and in truth.

Evangelism and Prayer

Prayer is shown as the foundation of evangelism through documentation of historical revivals and great awakenings that have swept continents. A significant example is that of a localized revival in the New Hebrides which began with as little as two physically decrepit old ladies. Even one individual devoted to prayer and the anointing of God can bring a significant revelation to people through gospel preaching as well as miraculous spiritual and physical healing.

Paradigms of Personal Failures and Solutions

Ministry leadership begins with a profile of humility. Many motivations are displaced by the true meaning of success. Numbers, church buildings, and personal achievement should be first undergirded by a leader that is continually calibrated in the word of God, recognizing spiritual deficits with personal reflection and accountability. The accurate view of one's own spiritual condition and growth is checked through interactive study and the pursuit of Godly relationships.

Acknowledging negative personal attributes from a dysfunctional past must be realized, redeemed, and restored through dependence on Christ; without this attribute, there will likely be a catastrophe of personal and ministry life with massive ramifications. A lifestyle of forgiveness

is essential. Resisting the temptation of others expectations must be weighed in the conscience and the context of the Holy Spirit's direction. Undealt with dysfunctional childhood, adolescent experiences, and their memories can be destructive to a marriage and ministry.

Hard work, creativity, and wisdom combined with the right choices bring successful results. Without these attributes, failures are likely. Taking unnecessary risks, compromising values, and not setting personal moral boundaries and protections are essentials. Failure and success is a progressive action, developing one frame at a time. Believers are exhorted, to resist temptation. God will not allow a temptation greater than one can resist (1 Corinthians 10:13).

Being transparent with a spouse is essential. Continual evaluation lends itself to improving one's marriage and cultivating social relationships with other secure couples strengthens a marriage. Avoidance of flirting, the danger of inappropriate relationships in the work environment, and personal discipline in internet and media viewing are important considerations.

Taking personal responsibility for failing can be a positive incentive to push forward. Making excuses for failure produces nothing from what could have been a significant life lesson. One should be attentive to early potentialities for failure and take action to correct leadership issues before they arise to the level of crisis management.

Handling Criticism

A defensive response from a leader shows a lack of wisdom and builds walls between the leader and subordinate and may temper leadership credibility in bringing spiritual, artistic, and personal growth. Isolation, feelings of rejection, and avoidance of truth may also result. When second-hand criticism occurs, a leader must go to the source to correct misunderstandings. Greater personal sensitivity is required of a leader when working with creative artist types; egos

are fragile and easily bruised. Feedback should be viewed as a friend. Examination of motives with mercy reflects a Godly attitude.

Leadership Counseling

Appropriate resources must be discerned for different issues on worship teams. Given good motives of ministry leadership, good motives do not necessarily qualify as a criteria for skilled counseling and in fact may not lead to a successful solution.

Dealing with Diverse Cultures

Building relationships with people is the first criterion for effective leadership. Cultural differences should be considered as differences of opinion rather than right and wrong unless there is a clear violation of biblical doctrine. Without this way of thinking, a ministry leader might be an agent of fracturing a congregation. In considering these differences, a mature ministry leader will know when a specific cause is worth fighting for a certain position.

Team Building

Leadership should be about building a team, not promoting the leader. Being placed in a position of leadership gives only temporary credibility. Amiable relationships must be initiated, then supported by team achievement, followed by building new leadership within the team, and ultimately initiating new leaders.

Contemporary Public Leadership Successes and Failures

Childhood and adolescent unresolved abuse that is not recognized in a leader can lead to a disfunctional emergence in adult life superseding the talent and skills of an individual. The Russ Staff story clearly illustrates a contemporary example, however, success can emerge out of failure when addressed properly with an appropriate course of rehabilitation and accountability. The other significant factor in Taff's story is how the Christian artist community supported him

through his redemption and restoration. The protection and grace given to him by his peers was instrumental in Taff's ultimate healing. There is hope when dysfunction can be addressed with proper resolve and grace.

There are other opinions regarding spiritual dysfunction that do not agree with complete biblical standards of accountability. Spiritualizing the idea that God uses sinful people, however, must not serve as an end to ignoring the need for repentance, a redemptive process, and accountability for a restorative result.

Ministry leadership without proper accountability may lead to moral collapse and failure. Leaders who wield authority without proper spiritual calibration become god-like in their positions and ignore the input of others. Some can circumvent this check due to their success in ministry leadership which may be at such a high achievement level that they are always given the benefit of the doubt. Ministry eldership must act on biblical principles of leadership qualification and be observant to moral and management deviations where there is an awareness of impending failure if unaddressed.

Significance: Important Results of the Study

The research performed in this thesis project profiles paradigms of success and failure in worship leadership which is necessary for success in church edification and evangelism. It is useful for ministry leadership self-analysis as well as for those who are in positions of influence in eldership and in places where decisions are made to qualify an individual for a worship ministry position. This study is focused primarily on the worship pastor role entailing leading and developing an effective music team for congregational worship with considerations of the human factors of fallible human beings in staff and congregational contexts. This research study

has made consultations with experts in various ministry fields which apply to the skills and sensitivities needed to promote an understanding of an effective worship leader.

Limitations: Unavoidable Factors

In attempting to cover a profile of successful and failed worship leadership paradigms, one is limited to a rather narrow sampling of each facet of leadership considered. This research is limited by the researcher's considerations of who is deemed to be the best resource for the subject area of concern. Thus, a larger global view of opposing or a wider variety of viewpoints is limited.

This researcher brings over forty years of ministry leadership and is limited by the perceptions of his age demographic, largely in retrospect. This researcher is also biased with a broad music education in both instrumental and vocal music and a MM in music composition/arranging and production. Personal views of what successful profiles of worship leadership look like are very different than current cultural norms. For example, this researcher believes in a larger educational exposure not only to theological aspects but in music education combined with the skill of a musician-artist, team-teaching, and team rehearsal abilities.

Documentary research for leadership abuses including accountability, redemption and restoration processes could be discussed in volumes. The Russ Taff film review touched on just one positive outcome. Many more could have possibly been presented for a greater picture of current ministry leadership failures with redemptive endings.

Recommendations: Applications and/or Actions

Considerations for each aspect researched in this thesis should be a consideration for the calling of and vocational position in worship leadership. There must be a deliberate plan for theologic and music education to be an effective worship leader. Limited knowledge of common

orchestral instruments as well as skilled vocal applications outside of a rock band is much less if at all currently considered. A charismatic, young person who can play basic guitar with a capo seems to be a higher priority in many worship leadership positions than a more globally educated, skilled, and mature leader.

Summary

Worship leadership is of the highest calling. Ministry leadership involves eternal influence to peoples' eternal destinies- the highest value. Vocational preparation and qualified worship leadership should not be minimized or given to educational shortcuts. Integrity in ministry is of the ultimate value; skills, personality, and performance abilities fail under the higher view of a personal integrity beyond reproach. Ministry leadership families must be given first priority in ministers' lives caring for their own with moral integrity before the obligations of church ministry.

There have been massive successes in Christian ministry, historically and currently. However, it's the Christian leaders who have attained celebrity status that the world community sees as an outgrowth of a failed religion with false motives, interested only in power, money, and personal kingdom building, giving the Christian church the same status as secular leadership failers.

This researcher has been in ministry roles for over forty years, seeing the effects of leadership management failures (Zechariah 4:6), pastoral sexual child abuse (Mark 9:42, Luke 17:2) causing a church collapse, jealousy seen in church splits and church collapses, and a focus on the ministry with a disregard for the church staff outside an inner circle, frequently akin to nepotism. The issue of nepotism may reveal great liabilities when a hired family member is unqualified to fulfill the true expectations or goals of their ministry position. Humanity rears its

ugly head everywhere. These recurrences are nothing new. Outside ministry qualification including appropriate preparation, all believers must recalibrate daily to retain a pursuit of the “Father’s will” (Matthew 7:21, NASB). “I am crucified with Christ...” (Galatians 2:20, NASB), an absolute “daily death” to selfish desires (Luke 9:23, NASB), living with the intent to follow the examples of Jesus Christ (Phil. 1:21). For the edification of the church and the fruit of evangelism, daily calibration in the Word is essential for all believers with special emphasis on ministry leadership (Joshua 1:8). Implement proper leadership preparations and these spiritual postulates (2 Tim. 2:15) to succeed in worship leadership for edification and evangelism.

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ANALYSIS: Life and Worship Ministry - Relative Skill Levels and Priorities												
----- IMPORTANCE ++++++	10	ABSOLUTES										
	9											
	8											
	7											
	6											
	5											
	4											
	3											
	2											
	1											
		Relationship w/ Jesus	Family	Theology	Worship Planning	People Skills	Ministry Team Collaboration	Team Building	Rehearsal Leadership	Musicianship	Administrative Efficiency	Strengths Assessment
Descriptions												
Relationship with Jesus			Daily personal calibration in bible study and prayer									
Family			First priority of ministry- Spouse & children									
Theology			Doxological agreement with church ministry leadership									
Worship Planning			Contextual understanding of church demographic and catechistic approach									
People Skills			A love, concern, desire, and ability to connect socially with all people									
Ministry Team Collaboration			Transparency and flexibility to work with the senior pastor and staff goals									
Team Building			To unify while projecting ministry vision, task, with individual counseling									
Rehearsal Leadership			To tangibly teach music directives to facilitate congregational worship									
Musicianship			Competent knowledge of the mechanics of music and music performance									
Administrative Efficiency			Effective time management, logistical, and organizational skills.									
Strengths Assessment			Knowledge of personal skills and deficiencies for leadership growth									