

LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE ROLE OF THE PASTOR AS THE PRIMARY WORSHIP LEADER
IN THE LOCAL CHURCH

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

THE ROLE OF THE PASTOR AS THE PRIMARY WORSHIP LEADER IN THE LOCAL CHURCH

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Liberty Baptist Theological Seminary, 2013

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The purpose of this project is to encourage pastors to embrace their role as the principle worship leader, rather than to accept and believe “I am not the worship leader.” This thesis project investigates and examines a senior pastor’s theological duty and obligation as the worship leader of his or her church, and provides the biblical mandate and approaches for how to do this effectively and as a team leader. Through personal interviews of six pastors, plus current research on the topic of worship, this thesis provides instructions on how senior pastors may implement strategies to enhance their understanding of the benefits of being the worship leader of the congregation.

Abstract length: 110 words.

To my Triune God, whose empowerment unfolds within and through me, enabling me to complete my required course work and this thesis project. Thank You!

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In Loving Memory of

My son, Ryan LaMar Holliman Sr., March 27, 1983 – February 1, 2007

My father, John N. Holliman, March 3, 1924 – January 26, 1990

My mother, Thelma N. Holliman, September 20, 1923 – February 26, 2000

My brother, Jerome Holliman, August 5, 1956 – April 17, 2002

My great-niece, Ry’ann Andrea Taylor-Mayfield, January 28, 2013– January 28, 2013

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Chapter 1

INTRODUCTION

Serving as a Minister of Music over forty years availed this project the opportunity to express this project's musical skills and abilities. Working with senior pastors was always satisfying because the pastor gave this project liberty in how to do the work.

Then in 1993, at a new church, the senior pastor there seemed uncertain in how to manage worship and the music program. Nevertheless, in this project's six years there, the experience was the beginning of developing a concept for this thesis project that a senior pastor may serve as the worship leader as well as the church leader. Those six years provided a strong underpinning for exploring the worship experience and how that might be a part of a senior pastor's duties. At the time, traditionally this idea had never been considered by church leaders. The view had always been that a senior pastor oversees every ministry in the church except worship and music.

While music was still at the heart of this project's calling, in 1999, year six at this same church, this project received the call to also preach the gospel. So, this project became licensed and ordained and began preaching and teaching, while continuing to serve as the music director. This project also now felt called to plant a new church; this project served there as the senior pastor for over ten years, at which point the church closed. Needing a new place for service, this project returned to the home church with the hope of serving once again as a minister of music. This project had learned that the music director had just resigned. However, the senior pastor there told this project there was no place for this project. It was then this project learned that the

music director (the worship leader) had been that church's twenty-second music director, in all the years this project had been gone.

This project could not help but wonder why so many worship directors had quit or been fired. Seeking to understand what might have happened prompted many questions: What are the qualities of a worship leader? What character traits in these people had resulted in an unsuccessful worship experience for them and the church? How had the congregation been affected? How had the worship team and members of the music department been affected? Greater still, why was worship considered part of a senior pastor's responsibilities? Perhaps the loss of so many music directors (worship leaders) at this church was because the senior pastor had not received the necessary training for what worship is, and this lack of preparation for even working with a worship leader might have led to his inability to understand how to create a successful worship experience in the church.

Compelled by the Spirit of God to understand all of these new thoughts, this project pursued a doctorate degree at Liberty University. During a course titled "The Pastor's Role as the Worship Leader," this project further questioned and explored: What is worship? What is the pastor's role in worship? Does he have a role? What is a worship leader? Could one not be called to both service in the ministry of music and the ministry of preaching and teaching? Why could one not do both?

During the course, this project learned that there are biblical mandates that a church leader is also the worship leader. This led to a serious study of how these two areas of service might be connected, might overlap, and might even serve each other. Thus began a pursuit of evaluating, discovering, and discerning the components and personality traits of people who might serve as a worship leader while also being the senior pastor.

Research and analysis, plus interviews of six senior pastors, helped to reveal and define this new and expanded role of what a senior pastor could be. Therefore, this thesis attempts to present how one might learn the necessary communication skills either to be a worship leader, or to guide another person as the worship leader.

The studies at Liberty University (supported by biblical scriptures) validated this new concept that the senior pastor is, indeed, the worship leader. Perhaps the lack of previously teaching pastors the element of worship was a factor in why so many churches were now functioning in apparent chaos and disorder, rather than glorifying God through worship. This prompted the realization that the dysfunction was actually a “worship war.” The challenge now was how could this lack of training and understanding be corrected? Was it not time to teach pastors, especially during seminary training, that they indeed are the worship leader?

One example of support for this premise is the article “The Pastor as Worship Leader” by Randy Sawyer who said, “People in congregations rarely venture beyond what they have been exposed to in worship, but they are willing to follow the pastor’s lead. If the pastor is not expressive, the people will not be; if the pastor is expressive, the people will be too.”¹ So there it was. The answer: the pastor is the church leader. He is also, the worship leader.

This realization set the premise for this thesis, to discover what worship is, and what is the senior pastor’s role in worship? Does that role require that he have musical ability to be the worship leader as well as the pastor? The answer came to this project; No. He is the leader of the church and all its members; worship is how they serve each other and serve God. Worship

¹Randy Sawyer, “The Pastor As Worship Leader,” *Web Resource for Pastors and Church Leaders Publishing Inc.*, (March 17, 2010), <http://fwbpastor.com/?p=1082> (accessed September 20, 2012).

includes someone with musical ability, which may be the pastor or may be someone else with whom the pastor learns to collaborate, in a common vision, to glorify God.

It is hoped that this thesis, and the responses of the six contributing senior pastors, will benefit both the academic and Christian communities in better understanding how the church is truly able to serve God, whatever the member's gifts may be. God asks only that humanity worship Him, the Creator, and he reveres his creation as his own: "For thou art holy, O thou that inhabitest the praises of Israel."²

Statement of the Problem

The problem is two-fold: unfamiliarity and closing the gap between the pastor and worship leader. From Genesis to Revelation, worship is God's desire. Keeping in context with the scriptures, worship is the supreme expression of humanity as beings that are created in the image of the Triune God. Therefore, who invites, ushers, encourages, and demonstrates how to voluntarily yield into a state of purposeful worship?

In his article "The Pastor as Worship Leader," Randy Sawyer answered this question when he quoted Donald Hustad, a noted worship expert, who said, "We cannot escape the probability that acts of Christian worship are not meaningful to most Americans in our day. This is demonstrated by the fact that the majority of people never participate in worship from week to week and also by . . . the criticism of worship practices with which we are frequently confronted."³Hustad's comment serves as a reminder that the responsibility to encourage, ensures accountability, and to demonstrate purposeful worship is articulated and orchestrated by the senior pastor, who is the primary principle worship leader.

² The Holy Bible, Psalms 23:3, KJV

³Randy Sawyer, "The Pastor As Worship Leader", *Web Resources for Pastors and Church Leaders Publishing Inc.*, (March 17, 2010), <http://fwbpastor.com/?p=1082> (accessed September 20, 2012).

Someone has to be accountable to establish and maintain a standard of worship, which format is authentically biblical and ultimately transformational. Similarly, Sawyer wrote, “We suffer from a profound misconception of what worship is: most people go to church for what they get from attending. But worship is not about getting; it’s about giving.”⁴

This underlines that many pastors unknowingly are unaware that their role as worship leader is not an option; though hundreds, if not thousands, of churches are continuing to witness a lack of the Holy Spirit’s presence and empowerment during private and corporate worship experiences. A pastor’s lack of knowledge demolishes what can be referred to as the four pillars of worship: reverence, response, thanksgiving, and praise.

Leadership determines the direction of the church.”⁵ When the spiritual leader neglects to equip and empower the saints in worship and fails to remind his people of the unity birthed through worship, as the response of thanksgiving for the complete redemptive work on Calvary given back to God, worship then becomes ritualistic rather than spiritualistic. Worship reveres God when giving from our thanks offered back to Him.

Conversely, when a pastor unconsciously removes himself from the role of primary worship leader, the congregation loses the biblical meaning that worship offers: honor, praise, glory, and adoration to God, the Creator. When the pastor lacks the understanding of his role as primary worship leader, this posture of not practicing private worship draws that pastor to spiritual unhealthiness, which then, spills over into the congregation’s worship practice as well.

⁴ Randy Sawyer, “The Pastor As Worship Leader”, *Web Resources for Pastors and Church Leaders Publishing Inc.*, (March 17, 2010), <http://fwbpastor.com/?p=1082> (accessed September 20, 2012).

⁵ Doug Randall, “4 Critical Issues to Healthy Worship in the Church”(Class Lecture Notes, Tool and Techniques For Worship), Liberty University, (July 2011).

As the church encounters these issues, there is an additional issue: worship wars. The Genesis account affirms that worship was designed by God, for God. Yet in the midst of God's design, the wall of war appears designed by Satan to fulfill his personal need to be worshiped.

The worship of God's people in the Bible is distinctive in that it is regularly presented as the worship offered by those who have been redeemed. Acceptable worship does not start with human intuition or inventiveness, but with the action of God. The earlier books of the Bible emphasize God's initiative in revealing his character and will to his people, rescuing them from other lords in order to serve him exclusively, and establishing the pattern of response by which their relationship with him could be maintained.⁶

Furthermore:

For worship to be as glorious as it should be, for it to lift people out of their mundane cares and fill them with adoration and praise, for it to be the life-changing and life-defining experience it was designed to be, it must be inspired by a vision so great and so glorious that what we call worship will be transformed from a routine gathering into a transcendent meeting with the living God.⁷

It must further be noted that in the account in Genesis 3 regarding the fall of man, Satan's position included worship being exclusively offered to him. Unfortunately, Adam fell victim to this trickery and appeared to obey and worship Satan. Adam's willingness to heed to Satan's command initiated the war for worship; which is an ongoing battle. The fiery darts of Satan's attacks are still being thrown to disturb the worship due to God, yet can be cast away with the shield of faith (the Rhema Word of God).

Pastors, who are familiar with and fulfilling their role as worship leader, yet are not armored for battle, can still create a war for worship which serves as an endless character builder in the pastor. The biblical solutions, to avoid a worship war, are for the pastor to give much

⁶David Peterson, *Engaging With God: A Biblical Theology of Worship* (Downers Grove, Illinois: IVP Academic, 1992), 26.

⁷Allen P. Ross, *Recalling the Hope of Glory* (Grand Rapids, Michigan: Kregel Publications, 2006), 39.

needed attention to the planning and development of purposeful liturgies and worship that is geared to change the church both inward and outward.

In his book *The Pastor IS the Worship Leader*, David Edwards advises that worship-leading pastors should:

Teach the importance of praise and worship, and share biblical passages that highlight people's response to the presence of the Holy Spirit. (How long would you say it has been since you have done this?)

Be active worship leaders even when sitting in the front row. Be expressive and open to the flow of the Holy Spirit. Not to be afraid to change the order of service to respond to the Spirit's promptings, and not to delegate the pastor's job as the worship leader to a staff person or musician. (How would you evaluate your leadership if someone videotaped you and other church leaders during the musical worship moments?)

Practice the presence of God in our own personal worship time. Ask God to take you places you have never been before it may make you uncomfortable, but that's a good thing. True worship always breaks down pride and fear. If God is doing something within you, it will manifest during corporate worship. (What would your rating be on an intimacy scale where 1 is the lowest and 5 is the highest? Chances are slim that your church members will rate at a higher level.)⁸

A proper understanding of Satan's desire for worship endorses his steadfastness to receiving it, even today. The pastor and worship leader are the "Adam" and "Eve" whom Satan targets in the church today. When Satan is able to create havoc between the pastor and the

⁸David Edwards, *The Pastor IS the Worship Leader*, Group Publishing Incorporated (March/April Edition 2006) <http://rev.org/Article Print.asp? ID-180> (accessed September 20, 2012).

worship leader, the battle for worship continues. A pastor's submission to prayer, allowing sufficient time, empowers his worship, offering to God His worthiness as the pastor gives back to God, which disengages the worship war. David Manner wrote dynamically for healthy change, saying, "Get to know the score, rehearse before you perform, modulation is essential in key changes, and perform to initiate the change."⁹

Identifying these issues warrants that pastors are to be adequately prepared and equipped to be worship leaders. Therefore, in addition to pastor evaluations of their church lives and their own experiences with worship, this thesis also provides practical solutions, strategic preparation and planning for improving a pastor's interactions with the congregation and worship team.

Statement of Limitations

The purpose of this thesis is to provide to pastors, church leaders, and the academic community a viable resource on the pastor's role as the primary worship leader. The goal is also to add to the literature on both the topics of the value of worship and the pastor as the primary worship leader for a church and its congregation. It is hoped that a review of the findings from this study will encourage the readers to conduct a thorough self-examination. As pastors seek to discover and evaluate, realistically, where they are presently in fulfilling the role as the lead worshipper, it is hoped they will become more aware of where they must plateau in order to increase their own life-changing and life-defining experiences through worship.

The research for this thesis focused on printed literature dated 1979-2012, in addition to the expert responses of six senior pastors who were interviewed. Although many pastors see their role as preacher, teacher and counselor, this thesis project reports and analysis show apparently the role of worship leader is unfamiliar and unrecognized among many pastors today. One of the

⁹David Manner, *Leading Your Worship Team and Congregation Through Change* (Class Lecture Notes, A Theology of Worship) Liberty University, July 2011.

hindrances to many pastors' performance in their pastoral duties has been their belief that their lack of musical skill makes them unable to be the worship leader. Therefore, this thesis explores this misunderstanding and defines exactly what worship is and the role of the primary worship leader. This thesis affirms that God has not called a pastor to be a skilled musician but to be a worshipper and that is all he needs in truly serving God.

One limitation of this study is that it does not benefit pastors, worship leaders, worship teams, or church leaders who live in the bubble of believing "Surely, this is not for me." For some, that may be the case; but if a person ultimately feels that their service is not, after all, to be the pastor of a church and congregation, or to serve as its worship leader, then perhaps that individual will impart the idea into the heart of another. Maybe there is one word or phrase the pastor will sow into the person's heart that the Spirit of God will call. All serve according to their gifts from God. The heart of a primary worship leader feels the call deeply, and it cannot be ignored. It only means continuing to learn how to serve and truly worship.

Theoretical Basis for this Project

The role of the pastor as primary worship leader is a concept discussed in a monumental volume of books, journals, and articles on the topic of worship. Thus, it is important to note that, biblically, within the pastor's job description, he is the primary worship leader.

Many classes for this degree program included a study in worship, although only one focused on "The Pastor's Role as Worship Leader." A summary of the course content projected a potential to obtain, firsthand, the personal worship experiences, knowledge, and expertise of pastors. Yet, although the class materials were drawn from a fund of resources (i.e., biblical, theological, and theoretical insights of guest clinicians, senior pastors, and worship leaders), the preponderance of the materials focused on the pastor's role as administrator, communicator,

team-builder, and relationship-builder; and any actual focus on the pastor's role as worship leader was extremely dim.

This lack of breadth on the topic of the pastor as primary worship leader stirred many questions. Apparently, the role of pastors as the primary worship leader is urgent, yet the literature offered in class insufficiently addressed either the problem of a pastor being unfamiliar with worship or with closing the gap between the pastor and the assisting worship leader regarding what worship is. In the class materials, it was obvious that the most prominent area of pastoral responsibility is that pastors have been created to worship and are compelled to worship. In support of this premise, the biblical decree, both to develop as a private worshipper and the spiritual value of making worship a way of life, clearly supersedes any notion of pastors not being the primary worship leader if not musically talented. Therefore, it seems that not enough attention has been given in the literature, thus far, regarding the pastor's specific, and important, role as the primary worship leader.

Finding that the literature to-date has not yet sufficiently addressed the important topic of the pastor as the primary worship leader, as clearly mandated in the Bible, this thesis project analyzes and presents such information for both present and future pastors, especially those who are currently enrolled in seminary. In fact, this mandate for this thesis felt urgent, because the challenges of this pastoral duty can no longer be avoided. It is critical to a pastor's true and complete service that the pastor be equipped, both biblically and experientially, effectively overseeing the practice of worship in the church and congregation. Therefore, this thesis concentrates on providing solutions regarding worship issues.

Because the pastor is the equipper of the people being served, under God, thus the pastor must be better equipped and must more completely understand the role as a worshipper and

worship leader. To accomplish this, there are aspects of worship that a pastor must embrace personally. Thus, the pastor must be educated as to why the office includes being the worship leader, to understand the value in this regard among the people being served, under God.

For example, in his book *The Worshiping Artist*, Noland Rory wrote, “The first step in becoming a worshiping artist, and an effective lead worshipper, is to become a vibrant private worshipper. You can’t lead others in an experience that you yourself aren’t having regularly.”¹⁰ This profound truth was written to musicians and soloists, but its illumination and enlightenment also can be pointed to pastors; for as a worship leader, is not a pastor also a worship artist?

With all this in mind, there is a dire need for provisions to be made that focus specifically on the pastor’s role as worship leader. This thesis, therefore, critically suggests that there is a need for additional manuscripts, guides, and rules that are generated solely for pastors, to be navigated toward becoming the worship leader God has called pastors to be. There is an overwhelming amount of information on the topic of worship itself. Yet information and research on the pastor’s role as the primary worship leader is very sparse. Thus, this thesis is one contribution to begin that discussion in more earnest.

Statement of Methodology

Chapter 1 and 2 provides a biblical and theological overview of what worship is. Theologically, the importance of worship to God, His creating humankind to be the response to His divine revelation and to offer reverence to Him alone are discussed. Articles, reviews, and books by noted authors reveal the pros and cons of worship within the life of the pastor. The biblical foundation for worship is drawn from the Bible, commentaries, articles, books, pastoral

¹⁰ Rory Noland, *The Worshiping Artist: Equipping You and Your Ministry Team to Lead Others in Worship*, (Grand Rapids, Michigan: Zondervan, 2007), 22.

interviews, and reviews. These include the importance of how God builds and shapes His character into the character of the pastor.

Chapter 3 is an overview of the pastor's role as the primary worship leader. It records and reveals one of the main challenges confronting pastors, that of handling worship wars. This chapter also gives attention to the pastor's role as the foundation builder of the church, with Jesus Christ as the chief worship leader and model. Because the role of the pastor is multi-faceted in nature, this chapter explores the pastor's role as shepherd, model, and worship coach. Each role discussed includes reviews from the Bible, books, articles, journals, the pastoral interviews, and other dissertations.

Chapter 4 is the leadership trait summary. This chapter investigates the principles and practices of worship that are to be articulated effectively through communication skills. The sub-topics provide skills and techniques that are vital to developing effective communication skills as a model using the Word of God. Thus, this chapter underscores the senior pastor's duty to share the vision for worship, to communicate the objective for worship and, effectively, to challenge the worship leader who assists to be creative in applying the practice of worship. These elements are approached from the aspect of Christian leadership. The chapter includes information from reviews, the Bible, books, journals, articles, other dissertations, and the pastoral interviews.

Chapter 5 confronts the pastor's duty as the team-builder. Because ineffective relationship building is a leading cause of worship conflict, this chapter illuminates the value and importance of building a team that willingly works and supports the pastor's vision. This chapter deliberates on the essential importance of the senior pastor closing all gaps between the pastor and the worship leader who assists him. Likewise, these leaders benefit from nurturing

partnership, because Lordship and worship are inclusive. This chapter also implements reviews from the Bible, books, journal, articles, other dissertations, and the pastoral interviews.

Chapter 6 is the conclusion and summary. This discussion inspects the thesis project in general, as it has applied to the biblical and theological expectations mandated by God. Also, as relates to the role of the pastor as the primary worship leader, strategies are recommended for future study. Finally, this chapter encourages pastors to welcome the challenge of worship and being a worship leader, to pursue and take the reigns as modeled by Jesus, the true worshipper and Divine worship leader.

Review of the Literature

Books

This section reviews the current literature related to the role of the pastor as worship leader; including various books, journals, articles, and dissertations:

Alexis D. Abernethy's *Worship That Changes Lives: Multidisciplinary and Congregational Perspectives on Spiritual Transformation* provides theological reflections on the continuing understanding of the world's trends. It offers a wide range of cultural, theological, and psychological perspectives on the subject, and focuses particularly on the relationship between worship and spiritual formation. The author offers various perspectives on the importance of developing worship that encourages spiritual transformation within the body of believers.

Allen Ronald and Gordon Borrer's *WORSHIP: Rediscovering the Missing Jewel* considers elements that make a worship service successful or unsuccessful. The book explains how moods, settings, and procedures affect the worship experience, in so much as worship's true aim is a heartfelt celebration of God and His worthiness.

George Barna's *The Power of Team Leadership* demonstrates the difference lay-team leadership makes within a church's ministry. Based on the author's latest national studies, this book prioritizes clearly what churches should be familiar with in order to recruit, train, and deploy lay-leadership teams for maximum effectiveness in the kingdom of God.

Noel Due's *Created For Worship: From Genesis to Revelation to You* offers a focus into the biblical theme of worship and demonstrates the central purpose of worship in humanity's existence. The author has traced the theology of worship in the Bible and shows its significance for the lives and relationships of God's people. This book also provides a comprehensive biblical analysis of worship from Genesis to Revelation. Captivating themes from worship in the letters of Paul and Peter to Jesus and the transformation of worship are also included.

John C. Maxwell's *The 17 Essential Qualities of a Team Player* presents a clear analysis of the personal characteristics necessary for one to become an effective team player. The detailed descriptions and examples are easy to understand and apply to everyday living, whether at home, on the job, or in church. The author stands firm on the premise that intentional, relational, selfless, and tenacious qualities impact the team and its success.

John Maxwell's *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* is filled with strategies to help leaders effectively transform their goals into reality. According to the author, building leadership in the people surrounding the pastor, underscores that an organization cannot grow until its members grow. He further instructs how to foster a productive team spirit, how to make difficult decisions, how to handle confrontation, and how to nurture, encourage, and equip people to be leaders.

In *Proclamation and Praise: Hebrews 2:12 and the Christology of Worship*, Ron Man contends that an important missing element in today's worship debate is the proper

acknowledgement of Christ living continuously in ministry; that Christ mediates and leads our worship today, and that acknowledging Christ as our chief worship leader transcends issues of style and form when building a foundation for a unified and unifying understanding of worship. Regardless of the diversity of worship forms that characterize the body of Christ, the author acknowledges that God cannot be worshipped by mankind's own strength; rather, by the grace of God, which God abundantly provides for salvation and sanctification and whose grace can be seen operating effectively when He is welcomed into Christian worship.

Barbara Day Miller's *The New Pastor's Guide to Leading Worship* is a practical guide for new pastors moving into the role of primary worship leader and planner. This project's thesis incorporates many of the author's discussions on the pastor as leader, a pastor leading on his first Sunday; as well as leading in the worship service, through prayer, communion, baptism, and preparation; and leading throughout the Christian year, leading with musicians, leading people into leadership, and the pastor as leader and the leader's ongoing work.

Rory Noland's *The Worshiping Artist: Equipping Your Ministry and Your Ministry Team to Lead Others in Worship* discloses thirty years of worship experience in ministry opening, with knowledge of issues in both a leader's private life and the public ministry of a worship team. The author also presents practices on how to grow as a private worshipper; plus, how to encounter, respond to, and be transformed through the character of God during worship, as well as what can be learned from ancient worship leaders.

David Peterson's *Engaging With God: A Biblical Theology of Worship* is a careful exegesis of both the Old and New Testaments. This discussion opens the total-life orientation of worship as found in Scripture for recovering the richness of biblical worship; it also notes that, rather than decide for one's self how to worship, God's people are called to engage with Him on

the terms that God proposes and through the means He alone has made possible. This book calls for a radical rethinking of the meaning and practice of worship, especially by the people who are responsible for leading congregations.

Journal Articles

Chuck Fromm's article "The Critical Relationship between Pastor and Worship Leader" discusses the principle imperative for a pastor to establish a meaningful relationship with his worship leader and worship team. The article emphasizes that, among the many things pastors are to do and be aware of, one of the most important is shepherding the worship service and the people in the congregation.

Lowell J. Harrup's article "The Role of the Senior Pastor in Worship" imparts that since the pastor (as teacher and leader) is God's gift to the church to equip it for service and guide its maturity (Ephesians 4), the pastor must not fail in his essential role as a spiritual leader. Also, this role must not be one that the pastor assumes only at particular moments and resigns from at others; but it is who the pastor is and what the pastor cannot rightfully escape from being.

Henry E. Horn's article "The Task of the Pastor as Leader of Worship, Too Much, Too Fast" investigates a worship war within the New England Synod of the Lutheran Church in America. The discussion of what is and is not appropriate in worship is surveyed to the question: how would you characterize the liturgical trend/direction of the LBW (Lutheran Book of Worship)? The author's case study shows that one cannot just follow the orders of liturgical reform. One of the author's many recommended solutions to the problem in worship is that pastors must change the method of planning for worship.

Ronald A. Steen's article "Ten Things the Senior Pastor Can Do to Assist the Worship Leader" offers these ten points: (1) Understand and assume the role of leading the church in

worship. (2) Communicate clear worship objectives. (3) Share the vision of worship for the church with everyone involved in facilitating worship. (4) Provide freedom through guidelines. (5) Communicate the calendar. (6) Remove barriers to worship. (7) Debrief services. (8) Be genuinely and publicly supportive. (9) Challenge worship leaders to be creative. (10) Be sensitive to the church body and to the Holy Spirit. The author added that the senior pastor assisting the worship leader is essential to the worship leader's personal spiritual health in worship.

Bob Kauflin's online article "Pastors and Worship Leaders Are on the Same Team" revealed that it takes wisdom, effort, and humility by both the senior pastor and worship leader to ensure a smooth functioning worship team that is able to serve the church effectively.

Lucian E. Marin's online article "The Worship Leader and Senior Pastor Partnership" describes the author's experiences as a worship leader and relationship with the senior pastor. Marin learned that humility was what had sustained the good working partnership; making it a weekly priority to compliment the pastor's vision and to assure pastoral support.

Dissertations

Ronald Edward Man's dissertation *Dallas Seminary Worship Education for Future Pastors* evaluates how prepared the Dallas Theological Seminary was at equipping future pastors to lead their congregations in today's problematic climate, with its controversial issues regarding worship. The author's research examines the challenges that senior pastors have had with worship since graduating, and exposes deficiencies in the seminary's lack of preparation. The observed deficiencies are supported by both biblical and theological teachings about worship and the necessary skills for planning and articulating worship.

Jeffrey B. Heath's dissertation *The Pastor As Priestly Worship Leader* explores the role of pastors in forming worship, and addresses the priestly function of the pastor as the worship leader and worship developer. Heath's study found that the pastor's vision for the church directs the vision for worship primarily through intentional planning of the entire service; the pastor should plan and envision the worship service primarily with the goal of connecting people with God; and that pastors should purposefully consider the needs of the people when planning corporate worship services. These principles are discussed in this thesis.

Scripture References from the Old and New Testaments

This section identifies verses and passages of Scripture from the King James Version that are emphasized in this thesis and describes how each adds value to the content:

Genesis 22:5. And Abraham said to his young men, you stay here with the ass. And I and the boy will go on to this way and worship, and come again to you. This verse illustrates the appropriateness of worship from a leadership perspective when having to make uncompromising decisions.

Exodus 34:8. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance. This verse demonstrates a pastor's love for the people and the importance of worship when interceding on the congregation's behalf.

Revelation 5:12. Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessings. This verse reveals the worthiness of God being worshipped. The pastor must affirm that mankind is called to worship God by offering to Him the glory and honor that is due to Him alone.

Psalms 100. Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture. Enter into His gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations. This verse provides a picture of worship in action. Worship celebrates God. It is the pastor's responsibility to create the atmosphere of celebration.

Deuteronomy 6:5-7. And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shall teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the ways, and when thou liest down, and when thou risest up. This verse underscores that to love God is humanity's highest calling. Worship cannot be offered to Him without genuinely loving Him. The pastor as primary worship leader must teach and exemplify his love for God and worship toward Him as a state of the heart. When the heart is in the vertical position, worship is in the vertical position and aroused by heaven's presence. These principles are to be passed down from generation to generation, as the father is equipped to be the worship leader in the home.

John 4: 21-24. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit and they that worship him must worship him in spirit and in truth. In this verse, God is constantly seeking true worshippers. The pastor is obligated to awaken the

consciousness of the congregants that true worship is defined by God for God. It is in spirit and in truth that God is seeking from those who worship Him.

Deuteronomy 10:12-13. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good. As it pertains to humanity, it is clear in this passage of Scripture that God desires worship. This passage places the microscope of God's eye on what the worshipper is to do when feeling separate. God holds the same standards today as He did then. Humanity is expected to serve God with its total being. This includes worshiping Him.

Hebrews 10:23-25. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching. Among the worship leader's responsibilities is to encourage the members of the Christian community to remain faithful in gathering for the purpose of corporate worship. When the church unites, the bond holds God in the highest esteem. As the church worships, the all do utterances pronounce and practice His presence as a way of life. The Christian community assembles together to worship because God requires it.

Psalms 77. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord; my sore can in the night, and ceased not thy soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. . . .And I said in my infirmities; but I will remember the years of the right hand of the most High; I will remember the works of the LORD; surely I will remember thy

wonders of old. I will meditate also of all thy works, and talk of thy doings. Thy way, O God, is the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. This verse illustrates the worship leader leading worship. Although the worship leader is in dire distress, questioning God's commitment while feeling deserted, it appeared that worship resolved the issues. Remembering the wonders of God, the miracles of God, the omnipotent powers of God, encouraged the worship leader to invite others to remember as worship is offered to God by the community of believers.

II Corinthians 10:3-5. For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Spiritual warfare is real, and necessary, in the life of the believer. However, there are more land mines on a pastor's battlefield because of worship. Satan's demand to be worshipped leads to constantly attacking those who can counterattack before Satan attacks, such as the pastor and worship team. Worship pulls down strongholds. Worship casts down imaginings and everything that attempts to exalt itself against the knowledge of God. Worship keeps the mind of Christ in the mind of the believer. The believer's weapon in spiritual warfare is worship.

Matthew 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. In this verse, Jesus is teaching on the love of money, and explains that no one can worship money and worship God. Anything or anyone that is loved more and worshipped more

than God is not true worship. Worship is due to God alone. Jesus is clear that one will be loved, the other hated.

Matthew 4:9. And he said to Him, All these things I will give you if you fall down and worship me. This verse reaffirms Satan's desire to be worshipped. Satan explicitly requests Jesus to worship him. This validates that from the Garden to the Gospel today, the war for worship continues. The pastor must remain cognizant of the deceiver's lingering hunger to be worshipped. Transformational worship weakens Satan's attacks on the music ministry.

Matthew 4:10. Then Jesus said to him, 'Go, Satan! For it is written, you shall worship the Lord your God, and Him only you shall serve. This verse records Jesus, the Son of God, acknowledging that only God the Father is to be worshipped and served. Again, the war over worship is magnified. Undoubtedly, if Satan's self-proclaimed boldness affords him the opportunity to challenge Christ, Satan will not stop short of doing whatever it takes to manipulate and trick the leadership of the church into falling in a demonic foot hole. The pastor is obligated to avoid worship wars by confronting them scripturally.

Acts 18:13. This one persuades men to worship God contrary to the Law. This verse illuminates the leader's responsibility to convince, correct, and convict others, especially in the household of faith where God is worshipped and not Moses, Abraham, Isaac, or Jacob.

Psalms 92:1-3. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To show forth thy loving kindness in the morning and thy faithfulness every night, Upon an instrument of ten strings, and upon the psaltery; upon the harp with solemn sound. God's Word provides another example of how worship can be expressed. Thus, the use of stringed instruments magnifies God through its majestic sound. The worship leader allows the Holy Spirit to control the volume button during worship.

Romans 12:1-2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Just as Paul reached out as the worship leader to the church in Rome, so must pastors today. There are times when the worship leader must employ the people to re-examine each individual's relationship with the Triune God; because a healthy mind produces a healthy body, and a healthy mind and body produce healthy worship.

Psalms 95-6-7. O come let us worship and bow down: let us kneel before the Lord our maker: For he is our God; and we are the people of his pasture, and the sheep of his hand. The psalmist knew exactly the position to take to prostrate before God. So should the Christian community. The job of the pastor as the primary worship leader is to encourage and invite worshippers to lift up Jesus' name and allow Him to pour into all who worship Him abundant blessings. The Christian community is the people of His pasture and the sheep of His hand.

Psalms 23:3. But thou art holy, O thou that inhabitest the praise of Israel. Because God is holy, He lives in the midst of the praises of a holy people. The evidence of God's Spirit indwelling in the believer is witnessed through worship. This verse is inclusive of all who belong to Him. The pastor is not to preach and teach only, but is bound by the multiplicity of duties in ministry to serve as the primary worship leader. Certainly, the holiness that is expressed wherein God dwells, in one's worship, is evident.

Revelation 7: 12. Saying, Amen: Blessings, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen. Biblically and theologically, when believers utter amen the chorus is singing "yes" to God. Worship signifies an

authentic yes that honors and draws worshippers to glorify God. Amen or yes to His glory brings to the believer's remembrance the complete redemptive work of Calvary. The pastor leads worshippers to become engaged to be empowered through vocalized amen's.

Psalms 150:1-6. Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his powers. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let ever thing that hath breath, praise the Lord, Praise ye the Lord. Praise is a form of worship. Therefore, praise in all of these dimensions is central to worship. The pastor forever reminds the congregation that, when Satan is successful in tricking the people of God to ignore expressions of worship, Satan is killing, stealing, destroying the ultimate purpose and plan for which God created humanity. Mankind has been created to worship Elohim.

Chapter 2

WHAT IS WORSHIP?

And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thine might.¹

What is worship? This is the key question for this thesis, because a thorough biblical and theological definition and understanding of what worship is and how it is accomplished provides a step-by-step directory of God's expectations of worship actions and reactions.

Prior to receiving formal studies at Liberty University, this project's answer would have been that worship is going to church on Sunday mornings, to sing, pray, read scripture, and hear the preacher preach. In fact, a biblical definition of worship depends on the individual's social, economic, and spiritual upbringing; in one's early life, worship is defined by, in, and through parental practices handed down from generation to generation. For example, the family's life, being centered on going to church, religion itself having precedence over any real relationship with God, and the hymnal being open more often than the Bible, as in rural Virginia, defined worship for this project.

So one must ask, in considering the Bible, what is worship? One great source that offers a sound theological definition of worship is *Engaging With God: A Biblical Theology of Worship* by David Peterson:

Worship in the New Testament is a comprehensive category describing the Christian's total existence. It is coextensive with the faith-response wherever and whenever that response is elicited. Consequently, our traditional understanding of worship is restricted

¹ The Holy Bible. Deuteronomy 6:5, KJV

to the cultic gathering of the congregation at a designated time and place for rite and proclamation will no longer do. This is not what the New Testament means by worship.²

The depth of true worship's result can unequivocally change lives. This born-again believer praises God for bestowing the opportunity and privilege to find and now know His truth about Him, His Word, and worship. Peterson's investigation of New Testament worship described worship as an "engagement with him [God] on the terms that he proposes and in the way that he alone makes possible."³ In other words, worship is intentionally and purposefully an appointment that is made with God, and kept; whereby, worship is offered to Him on His terms, and He determines what and how worship will be offered, under His authority and empowerment.

Another great theological definition of worship is in Noland's *The Worshiping Artist*: "Worship is more than merely an emotional 'feel good' experience: it is more than a program at church to a concert by my favorite worship leader. Worship is participatory; it is not something done to me by a worship band. In fact, worship is not about me at all, worship is all about God. And, if we allow it, worship can transform us."⁴ Noland does not hesitate to remove the people as being the object of worship, though many people attending church on Sunday mornings are unintentional and purposeless in their worship. So, church attendees need to look at the worship leader.

Sunday mornings should not be perceived as a concert or a church program or a ritualistic celebration. Sunday mornings are just the opposite. The people of God gather to demonstrate

²David Peterson, *Engaging With God: A Biblical Theology of Worship*, (Downers Grove, Illinois: IVP Academics, 1992), 18-19.

³ Ibid, 20

⁴Rory Noland, *The Worshiping Artist*, (Grand Rapids, Michigan: Zondervan, 2006), 19.

love to God, for God, through God, and God alone. However, the gathered community is incapable of worshipping in spirit and in truth if the primary worship leader is not worshipping in spirit and in truth.

Another beneficial source for understanding what is worship is *Teaching Kids Authentic Worship: How To Keep Them Close to God For Life* by Kathleen Chapman. Although the book's focus is children's worship, this writing contributes to a profound start toward worship becoming part of the believer's lifestyle, as she wrote: Worship is "adoring God alone, without ever mentioning yourself. Worship is one directional. Worship is focusing on God and giving all glory to Him only, alone, singularly, totally just Him."⁵

Subsequently, worship leaders (excluding the pastor) have determined that children are important to God, important enough that investing in their spiritual growth through worship now proves beneficial; and the theological, true, and pure definition of worship is now unfolding before their eyes. Yet there are senior pastors who are not able to define worship as adoring God alone, without ever mentioning a human beings name. It would be interesting to know how many pastors are equipped theologically to rendering a sound and heart-altering definition of worship. Significantly, worship points in one direction and focuses on God and God alone. The strength of this truth can help worshippers keep their worship focused on God. So, one wonders, where are the primary worship leaders?

Another noteworthy source is the dissertation *Dallas Seminary Worship Education for Future Pastors* by John Man. In his introduction, he underscores that the English term "worship"

⁵ Kathleen Chapman, *Teaching Kids Authentic Worship: How To Keep Them Close To God For Life* (Grand Rapids, Michigan: Baker Books, 2003), 31.

is used variously . . . to refer to a God pleasing and God focused way of life⁶. . . to refer to specific actions—including prayers, songs, gestures, and testimonies—which intentionally adore, magnify, and praise God, both inside and outside public worship services⁷ and . . . to refer to a public assembly, liturgy, or ritual event, as in worship service. . . .⁸ The latter category, also termed *corporate worship*, refers most often to the regular gathering of a local church to extol God for His person and His works, celebrate the redemptive work of Christ, and express allegiance to the Lord—through sung and spoken praises, confession, prayer, the ministry of the Word, and the celebration of the Lord’s Supper.⁹

Given the importance of a thorough biblical definition of worship, the Bible affirms and defines worship in a manner that non-seminary students and members of the Christian community can easily understand. Psalms 100 illustrates the posture that should be taken by believers in worship, and models the focus on God alone:

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanks-giving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.¹⁰

⁶John D. Witvliet, “Worship,” in *The Oxford Dictionary of Evangelical Theology* (unpublished manuscript).

⁷*Ibid.*, 385

⁸*Ibid.* See a practically identical differentiation in C.E.F. Cranfield, “Divine and Human Action,” *Interpretation* 12 (October 1958), 387.

⁹Harold M. Best, “Authentic Worship & Faithful Music Making,” paper presented at the American Chorale Directors’ Association National Convention (Chicago, IL, February 27, 1999).

¹⁰The Holy Bible. Psalm 100, KJV

It is within this scope that worship is biblically defined. In no area of pastoral responsibility is God's worth to be recognized and held in the highest esteem other than worship. Worship is the right response to God. Worship is the result of a "spirit and truth" encounter with God. Worship is engaging His presence. Worship is embracing the truth. Worship is attributing appropriate worth or value to God. Worship is offering all that we have and do back to God through Jesus Christ, His Son our Savior.

It is important to note that the world is changing constantly. Continuously, godly morals and values are being tossed out of the window of righteousness. By the world's standard, same-sex marriage is the norm, even among some Christian communities. It must, therefore, be acknowledged that in many instances worship is being misdirected.

Despite the ongoing battle with Satan seeking humanity's worship to him, if the universal church returns back wholeheartedly to God, the radiance of His worth, God promised a change will manifest, as written: "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."¹¹ Every aspect biblically is worship!

Unfortunately, many pastors have either forgotten or are not aware of their responsibility to equip the saints for ministry, this includes worship. Furthermore, the reason for this lack of equipping can be attributed to the pastor not being a true worshipper; rather, the pastor is just an observer. While God is a living organism, alive and ever present, certainly Christian worship (worthiness) to Him is also. Pastors who engaged with God are experientially worshipping Him.

¹¹The Holy Bible, II Chronicles 7:14, KJV

The Pastor as a Private Worshipper

A proper understanding of Rory Noland’s perception of the worship leader being an artist can initially mandate some mental processing. Once again, he wrote his manuscript mainly with the worship leader and musicians in mind. Yet *The Worshipping Artist* offers a solid premise to defend the argument that the pastor as primary worship leader is also a worship artist. According to the *Thorndike and Barnhart Dictionary*, an artist is “a person who paints pictures; a person skilled in any of the fine arts, such as sculpture, music, or literature.”¹² Descriptions of worship art are found throughout the Old and New Testaments.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God, with all thy heart, and with all thy soul. To keep the commandments of the Lord, and his statutes, which I commanded thee this day for thy good.¹³

Each of the references in the scripture above is describing worship. Similarly, in the New Testament Paul admonishes Christians by the mercies of God to offer their body as a beneficial sacrifice to Him. Where within the body is adorned in the garment of holiness. “And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is good and acceptable, and perfect, of God.”¹⁴

Pastors are encouraged to embrace the philosophy that accompanies the role of the pastor as a worship artist. The pastor who paints a picture of worship, stroke by stroke on the canvas of the minds and hearts of the congregation, transcends worship. Furthermore, the brush of God’s Word embellishes the images, which creates a strong underlying order of worship that gravitates

¹²Thorndike and Barnhart, 5th ed., s.v. “artist”

¹³ The Holy Bible, Deuteronomy 10:12-13, KJV

¹⁴ The Holy Bible. Romans 12:2, KJV

to the eyes of all who see it. The artist is recognized by those who cast their eyes upon the art.

Worship is an art form that requires an artist.

For the pastor who clings to and acknowledges the benefits of being a worship artist, there are biblical and theological evidences of this reality in both the Old and New Testaments. Regardless of what has been identified as proper protocol, for a pastor to serve effectively as the primary worship leader, it is wise to include painting portraits of worship, sketched from the Word of God, and to allow reactions to breathe a transcending experience.

“The first step in becoming a worship artist and effective lead worshipper is to become a vibrant private worshipper.”¹⁵ In essence, the worship leader cannot lead others in a purposeful experience of worship unless the worship leader is experiencing personal worship on a regular basis.

The Growth Elements Produced As a Private Worshipper

The pastor’s role as primary worship leader is birthed through private worship, as Noland wrote:

Private worshippers understand that our God is a personal God. His presence is manifest whenever two or three are gathered in his name (Matthew 18:20), but he also desires one-on-one fellowship with each of us. Jesus said, “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with them, and they with me.”¹⁶

Despite traditional methods of worship, personal worship that is intentionally disciplined in a pastor expands corporate worship to a level of worship that is fresh, anointed of God, and purposeful. Above all, when private worshippers bring personal worship to the corporate arena; the corporate worship experience moves beyond the realm of human expectancy.

¹⁵Rory Noland, *The Worshipping Artist* (Grand Rapids, Michigan: Zondervan, 2007), 15.

¹⁶The Holy Bible, Revelation 3:20, TNIV.

The chief worship leader, Jesus Christ, initiates worship, both private and corporate. Christ reveals Himself and we respond. Noland offered three responses to God as a private worshipper: “(1) Make ourselves increasingly present to God; (2) Set aside time regularly for private worship and (3) Offer ourselves completely to God.”¹⁷

Why Worship?

One of many great works on the subject of why worship was penned by Vernon Whaley. His book *Called To Worship* provides the biblical foundation of our response to God’s calls:

As God began to present the plot of his eternal story in the first book of the Bible, a strategy called *revelation* was unveiled. God initiated the task of revealing Himself to man through Creation. He gave an eyewitness account of the events of the ages and opened the windows of heaven to reveal His glory, character, love, and wisdom so that we can know Him. Why? Our instinctive response in knowing God personally is *worship*. And worship is His strategic plan for all creation.¹⁸

Biblically, humanity has been created to be *called* to worship. Humanity is destined to worship. The book of Revelation records actions to the act of worship that the bride of Christ, His church, will experience in heaven. Biblically, humanity’s final destination is to live with God eternally in His home, heaven, where He will be worshipped throughout eternity.

And I beheld, and I heard the voices of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings. . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: And her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb is the temple of it. And the city had no need of the sun, neither of the moons, to shine in it: for the glory of God did lighten it, and the Lamb is light thereof.¹⁹

¹⁷ Rory Noland, *The Worshipping Artist* (Grand Rapids, Michigan: Zondervan, (2007), 23.

¹⁸ Vernon Whaley, *Called To Worship* (Thomas Nelson, Nashville, Tennessee: 2009), 7.

¹⁹ The Holy Bible, Revelation 5:11-12; 21:10-11, 22, 23, KJV

Theologically, born again believers are destined to depart from earth and to meet God in the place already prepared for “those who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb”²⁰ Why worship? We are destined to worship! We are compelled to worship.

Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his powers. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the tumbrel and dance: Praise him with the stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let ever thing that hath breath, praise ye the Lord.²¹

Why worship? It is the Christian’s lifestyle. Worship is a way of life for the believer. In the book of Acts, the first century church was consumed with worship. Worship was the way of life. “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”²²

Applying these findings to the reasons for God’s mandates and desire for fellowship with believers can only be revealed, and scriptural proof provided, by a well-equipped and informed primary worship leader, the pastor. Being called, destined, and compelled to worship are fruit from the tree of worship that can only be discovered by the worship leader who is prepared to provide the worship information that will lead the congregation to worship transformation.

Psalms 95 compels the Christian community to exemplify worship as their way of life: “O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our

²⁰The Holy Bible, Revelation 7:14, KJV

²¹ The Holy Bible, Psalm 150:1-6, KJV

²² The Holy Bible, Acts 2:45-46, KJV

God; and we are the people of his pasture and the sheep of his hand.”²³ While it is important to God that worship be a way of life for the believer, it is not a lifestyle that is only to be lived on Sunday mornings. The truth is that, if as a Christian leader, the pastor does not have the biblical knowledge and understanding of being called, destined, and compelled to worship, more than likely the pastor and people (congregation) are bound by ritualistic practices.

Another point of interest revealed by Noland uncovered a belief of many pastors and congregations: “Sadly, too many Christians are unfamiliar with this broader concept of worship. When we think of worship, we too often picture a large group of people standing with their eyes closed, passionately singing with their hands raised heavenward, like the cover of many worship CDs, but when the singing ends, we’re not done worshipping!”²⁴

Since the primary goal in this section has been to answer the question, why worship, the enabling power of becoming an effective primary worship leader is birthed through worship; being a sustaining element and practice in the pastor’s daily life. A pastor who acknowledges biblically the call to worship, is destined to worship, and is compelled to worship, can be an effective primary worship leader.

Who Is God?

God of the universe is still often referred to as “the man upstairs.” Meteorologists universally refer to God as “mother nature.” These misused names are false and discredit Elohim (God, our Creator), whose attributes are only relevant to Him. Whaley wrote, “God is first defined as the Creator, or ‘one who made something out of nothing.’ Who is this Creator, this

²³ The Holy Bible, Psalm 95:6-7, KJV

²⁴ Rory Noland, *The Worshipping Artist* (Grand Rapids, Michigan: Zondervan, 2007), 22.

Person? He is Elohim: the God Most High, the all-powerful, one Creator, the God of heaven, the Holy One, the righteous sovereign.”²⁵

God is sovereign (Daniel 4:35). God is all powerful (Luke 1:37). God is holy (Psalms 99:9). God is good (Psalms 106:1). God is gracious (Romans 3:24). God is loving (John 15:13). God is compassionate (II Corinthians 1:3). God is merciful (II Peter 3:9). God is wise (John 16:13). God is faithful (I John 1:9). It must, therefore, be acknowledged that given the attributes of God as it relates to His Person and nature, He is indeed worthy of all honor, praise, glory, and adoration, because divine wisdom and power belong to Him.

The worship leader portion of the pastor’s assignment includes being the worship equipper. Thus, whenever the church members stand, sit, bow, kneel, or lift up hands with crescendos of praise, these acts of worship are called recalling, which is equipping. Being reminded of the ultimate purpose of God creating humanity enhances, engages, and empowers the people of God to worship, He who is perfect in power, wisdom, and might. God is the Creator of the universe.

What Has God Invited Pastors to Do?

Once again, worship, guide and lead others to God through worship. In particular, present to Him offerings of thanksgiving, praise, honor, reverence, and adoration; love, serve, and speak of Him and Him alone.

Intentionally, God invites pastors to expose the theological truth that worship is not a buffet table of do’s and don’ts in Christian service. Worship is a Christian’s duty. It is the Christian’s responsibility to prostrate in the vertical position as often as possible, whether by

²⁵Vernon M. Whaley, *Called To Worship* (Thomas Nelson Publishers, Nashville, Tennessee: 2009), 4.

lifting up hands, kneeling, or bowing before the holy loving God. The act also may reflect a call to action, ultimately, to glorify God.

God invites pastors to lead, learn, and live worship. “For it is the will of God that none should perish, but all should come to repentance” (worship Him).²⁶ It is mankind’s earthly obligation and duty as pastors, while here on earth, not to show off but to glow in God’s glory while directing God’s people in worship. In doing so, as the worship leader’s light illuminates the world, which is vastly growing darker, the lifestyle of worship speaks of the uncompromising love the pastor possesses for God.

Similarly, as the choir director leads the choir, interprets the score, becomes familiar with the intents of the composer, identifies all the dynamic markings, key changes, and time signatures to the vocalists, and practices the score, so must the pastor as primary worship leader for the congregation.

Ronald Man provided a balanced understanding of the pastor’s role in worship, in his dissertation *Seminary Worship Education for Future Pastors*, stating:

Every pastor should see its corporate worship life as an important part of his spiritual oversight of the flock. The pastor has the responsibility of publicly cherishing the glory of God and expounding it and inviting others to share in the wonder of wholehearted, and whole-life, worship. Every pastor should have this ultimate vertical purpose to his ministry; a purpose of seeking to see the glory of God reflected in the lives of his people; a praying and striving towards a preoccupation with God, a loving of Him with all the soul, heart, mind, and strength, on his own part as well as of his congregation; a private and public cherishing of him in lives of worship. Ultimately ministry is the work of seeking, in the power of the Holy Spirit, to build more and better worshippers of God.²⁷

²⁶ The Holy Bible, II Peter 3:9, KJV

²⁷ Ronald Edward Man, “Dallas Seminary Worship Education for Future Pastors” (dis. Dallas Theological Seminary, 2009), 7.

It is within this scope that God enables the pastor (choir director) to bring a solid biblical and theological understanding (interpretation) of the score (God's worth) through the act of worship. Hence, for and in the pastor, the insight and foundational rudiments to develop and experience a continuous anointing of transformational worship, both privately and corporately, are manifested.

God's Character Is Shaped Through the Pastor's Worship

Worship is the response to the presence of God. When the pastor encounters God's presence, the pastor is shaped and recreated in God's eternal image; which is revealed in the pastor's character as God's grace, love, gentleness, goodness, mercy, kindness, forgiveness, faithfulness, and holiness. God's attributes, names, and works reveal His character. Therefore, "If any man be in Christ, he is a new creature: old things are passed away and behold all things becomes new" (II Corinthians 5:17).²⁸ This verse solidifies one's character change and character development.

One of the developmental principles that may be shared consistently with one's congregation is practice toward becoming righteous; simply stated, practice until righteous attitudes and behaviors become automatic. This same methodology applies to worship. Practice worship until it becomes automatic. Worship shapes the outgrowth of God's character emerging in not only the pastor yet all who believe in and on God.

How worship shapes believers is masterfully articulated in an article from the Houston Mennonite Church, "Worship Shapes Us," which states that "throughout scriptures we find this

²⁸ The Holy Bible, II Corinthians 5:17, KJV

to be true, worship can and does shape our very character, and rewrites the DNA of our souls.”²⁹

Worship shaped Jacob into Israel when he turned wrestling with a stranger in the middle of the night into an opportunity for worship. Worship is what shaped Moses into a leader when leading he did not want to do. “Remove your sandals, because the ground you are standing on is holy ground. Worship shaped Israel into a nation as it gazed toward the mountaintop. Worship shaped Isaiah into a prophet of God when he said, “Here I am, send me. Worship shaped Simon into Peter when he finally saw Jesus as the Christ, “You are the Christ, the son of the living God.” And with that, Jesus changed his name. Worship shaped the early church of twelve or so disciples into a thriving pulsating, living body of 3000 hungry for more.³⁰

Worship shapes worshippers in at least three ways. (1) The primary way is that worship shapes us to be oriented to God and to God’s kingdom. We will find God if we worship him long enough. He is committed to a different kind of world, and that is why we pray, “Your kingdom come, your will be done.”³¹ (2) Worship gives us a clearer vision of God, our world, and of ourselves (I Corinthians 13:10).³² (3) Worship provides freedom and does not limit the worship experience to the sanctuary, yet is “transported wherever our presence resides.”³³

While it has been determined through scripture, worship does shape the believer; God’s character can only be shaped and reflected in the pastor who voluntarily walks hand and hand with God, spending unforgettable and life-changing moments with Him privately. Therefore,

²⁹Marty Troyer, “How Does Worship Shape Us For Life” Celebrating Our Worship, no. 3, <http://mpn.net/worship/pdf/HoMN-3>, (accessed September 22, 2012).

³⁰Marty Troy, “How Does Worship Shape Us For Life” Celebrating Our Worship: Houston Mennonites, no. 3, <http://mpn.net/worship/pdf/HoMN-3> (accessed September 22, 2012).

³¹ Ibid.,14

³² Ibid.,14

³³ Ibid., 14

through worship, the pastor is shaped for worship. He comes into partnership with the divine designer, God Himself, and partakes fully in His mission of worship.

God's Revelation

In order for worship to be Spirit-filled, worship has to be Spirit-led, and Spirit-led worship has to be administered through a Spirit-filled pastor in order that the congregation will experience worship that is life-changing. Worship engages the pastor with God. Worship educates the pastor about God. Worship empowers the pastor to carry out the will and work of God. Worship endorses who the pastor is as God's worshipper and primary worship leader.

When worship is acknowledged by the pastor as being preoccupied in the presence of God: then that moment in worship permits His Spirit to rule. Order is a necessity. The pastor who permits God to order the steps as the pastor worships can over flood the private worship experience into the corporate gathering.

In terms of being Spirit-led, worship is a spiritual matter, and spiritual matters belong to spiritual people. God has revealed Himself, His plan, His promises, and His expectations for His people, especially to pastors, through His word. Pastors are dutifully commissioned to reveal the revealed God. In doing so, God being revealed does consist of many patterns in the quilt of God's nature. However, worship is what God called humankind to give back to Him in the beginning, and worship is what those regenerated will give back to Him in eternity.

Frankly, pastors are solely responsible to demonstrate through a worship lifestyle, that when God is worshipped, He reveals Himself, not so much to deliver a message but to show God worth. God is revealed by those who worship in spirit and in truth. The pastor is to carry the banner that reveals God's revelation to worship Him.

The Pastor's Response

One of the prominent works to help gain a clarified understanding of a few tools for the pastor to have in his worship toolkit is written by Aneel Aranha. Although written to praise-and-worship leaders (musically), certainly these principles, when applied by the pastor, can benefit and bless both private and corporate worship experiences.

Theologically, pastors must understand the responsibility of guiding people into worship, not to stand in the spotlight and to act accordingly. Their task is to draw people to Jesus, and worship experience is a way of doing so. This helps to keep every person who attends in mind and avoid doing things that might put them off and keep them from returning. The best way to lead people into worship is by worshipping yourself, rather than trying to make them worship. The worship pastor needs to be in a state of grace when leading God's children into worship. Thus, if the worship pastor is struggling with sin and dealing with it repeatedly, he should not accept the role of pastor or worship leader. The worship leader must live a life of consistent and committed worship. The pastor also should strive to obtain a sound, biblical and theological awareness of worship, of his role as the primary worship leader, to effectively carry out this ministerial duty.³⁴

Hence, may all that has been recorded and revealed in this chapter serve as a gauge to measure the height of how far the pastor's Spirit-led worship is personalized by a Spirit-filled heart. As Barbara Day Miller wrote in *The New Pastor's Guide to Leading Worship*:

Preparing to lead worship takes time, not just as you prepare for your first Sunday, but as you prepare for every Sunday. Though other areas of responsibility: meetings, visitation, program concerns, and various crises in the congregation's life will impose themselves

³⁴Aranha Aneel, "A Guide to Leading Effective Praise and Worship" Holy Spirit Interactive, (August 28, 2012), http://www.holyspiritinteractive.net/columns/aneelaranha/praise_and_worship.asp. (accessed September 17, 2012).

upon your schedule, your time of worship preparation is ongoing and set apart of this new life of pastoral leadership.³⁵

The pastor is God's gift to the church, to equip her for service and navigate her maturity toward spiritual matters. Thus, the pastor should not fall short in administering the role of primary worship leader, which is not selected from a multiple-choice itinerary of a desire or does not desire do list. The pastor is the pastor is. Therefore, when the pastor has been called by God to the ministry of shepherding, any attempt to escape the role of primary worship leader weakens the congregation's empowerment to fully worship God.

Inevitably, suggesting that the role of the musicians, vocalists, and the worship leader are in any way disconnected from the senior pastor's role is misleading and far from God's purpose for worship. However, the spiritual and musical gifts are the spokes in the wheel of the pastor's leadership. The highest calling a pastor can offer to any community of believers is to come to know God through pastoral worship, and this is achieved through a persistent lifestyle of worship that is cultivated in the daily life of the pastor.

Once again, when the senior pastor is positioned before the throne of God, engaged and embracing God's glory, and being transformed by the power of God, these private moments of worship are transported to the house of God and saturate into the corporate worship of the congregation. As a result, the pastor's personal life of worship takes on new heights, new depths, and new dimensions; and is created more and more in the image of God, so are the people under that pastor's care.

True worship compels people to "Put on the whole armor of God that they may be able to withstand against the tricks of the devil."³⁶ As the pastor's thirst to become a private worshipper

³⁵ Barbara Day Miller, *The New Pastor's Guide to Leading Worship* (Abingdon Press, Nashville, Tennessee, 2006), 96.

is filled, this filling ignites a drive to draw the congregation into this life-defining change. The congregation is drawn to an amazement of awareness in whereas any thirst for fellowship with God is continuously filled. Therefore, worship becomes essential in fulfilling one's daily deeds.

Thus, the pastor and people are convinced, as Paul when he said, "For I am persuaded that neither death, nor life, nor angles, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, shall be able to separate me from the love of God which is in Christ Jesus"³⁷ Worship in action!

Ultimately, the pastor's role as primary worship leader is birthed and matures out of personal worship sessions with God. Worship draws the pastor to God. This fellowship through worship opens the line of communication that reminds, recalls, and brings back to the pastor's remembrance God's worth-ship. The article "The Pastor as Worship Leader" by Barbara Day Miller underscores the relevancy of the pastor's response to God and worship. The author explains that it can be extremely difficult for the pastor as the primary worship leader to fully grasp and understand the purpose in fulfilling this role. Unfortunately too many local pastors are only familiar with the title pastor. Very few have become acquainted with the duty as the primary leader of worship. Pastors are quick to provide an explanation of their appointment as such.

And it is. But as you may have discovered already, there is a wide variety of images associated with that identity, and there are different ways in which you will function as a pastor.³⁸

³⁶ The Holy Bible, Ephesians 5:11, KJV

³⁷ The Holy Bible, Romans 8:38-39, KJV

³⁸ Barbara Day Miller, *The Pastor As Worship Leader*, adapted from *The New Pastor's Guide to Leadership* (Abingdon Press, 2006), 1.

Miller added:

Whether in preaching, or in prayer or action, the role of the pastor in worship leadership is to point the people toward a vision of what might be. You may call the people to repentance. You may issue a challenge to engage in ministry in the neighborhood or surrounding community. You may speak a word of reminder that God is “doing a new thing. In your role as pastor you will be leading at the edge of the congregation, stepping out before the people.”³⁹

None of these acts of worship can be executed successfully without the pastor being empowered and anointed to lead others to God through worship. Others cannot be lead if the pastor has not been empowered and anointed to do so. The pastor as the primary worship leader is accountable to teach and mentor the saints to “Draw near to God and He will draw near to you.”⁴⁰ How is this accomplished? Through worship!

Miller appears to be correct in stating the importance of the pastor knowing himself. The pastor must be saved and transformed by a renewed mind obtained since coming to know Christ. The pastor must have been called by God to the podium of the pastorate and therefore sent by God to fulfill all pastoral duties. A personal promotion to this office of leadership must be subtracted from the equation.

Thus, preparation for the ministry is crucial. Preparation is valuable. Preparation is mandated and is biblical. God has given this responsibility in the line of a pastor’s duty to point people toward the vision of worship, and this calls for preparation so that the people will be called to repentance which comes through worship.

True worship yearns to meet God at a specific time and specific place. True worship yearns to sup with God actively through word, deed, and action. True worship produces a

³⁹ Ibid., 1-2.

⁴⁰ The Holy Bible, James 4:8, KJV

lifestyle of purity, praise, thanksgiving, priority, and passion. This is a righteous life. Indeed, the pastor can navigate the people to the Revealer of all through worship.

Chapter 3

THE ROLE OF THE PASTOR AS THE PRIMARY WORSHIP LEADER

The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leadership internal life than with the leader's expertise, gifts, or experience.¹

“Besides planning worship with the laity, the ordained minister is also supposed to preside.”² Considering the importance of worship theologically, a pastor's role is to lead the people of God into a sphere of transformational worship. Worship that transforms is worship that changes lives. Additionally, “preachers and worship leaders have a responsibility to disclose the divine presence of God.”³ If worship is to acknowledge the divine presence of God being disclosed among God's people, pastors must endorse that private worship is the prelude to corporate worship. A thorough theological understanding of transformational worship was provided by John D. Witvliet, a contributing author to *Worship That Changes Lives*:

A fruitful place to continue any discussion about transformation in worship is with the conviction expressed toward the end of Clay Schmit's essay *Worship as a Locus for Transformation*: it is the Holy Spirit, the Lord and giver of life, who is the agent of transformation in worship. The Holy Spirit is the one who awakens faith, deepens commitment, chisels away our pride and sloth, and prompts us to live more holy lives.⁴

¹Peter Scazzero, *The Emotionally Healthy Church* (Zondervan, Grand Rapids, Michigan, 2003), 20.

²Henry E. Horn, *The Task of the Pastor as Leader of Worship: Too Much, Too Fast*, A.D. 225 365. *Word and Worship Journal* Volume 1, no.4, (accessed October 3, 2012): p368 .

³Alexis D. Abernethy, *Worship That Changes Lives*(Baker Academic, Grand Rapids, Michigan, 2008), 17.

⁴John D. Witvliet, *Worship That Changes Lives: The Cumulative Power of Transformation in Public Worship*(Baker Academic, Grand Rapids, Michigan, 2008), 41.

Likewise, Schmit stated, “When Paul talks about being ‘transformed by the renewing of your minds’ (Romans 12:2), he is vividly aware that this, finally, is a work of the Spirit.” II Corinthians 3:18 makes this explicit connection: “All of us . . . are being transformed into the same image from one degree of glory to another for this comes from the Lord, the Spirit.”⁵ These scriptural implications are manifest through worship. Pastors who are positioned daily before the Lord recognize and acknowledge that the Holy Spirit orchestrates worship.

Although a pastor’s role is to lead worship, actions toward the act of worship are not achieved through self-efforts or self-empowerment. “We need to repent of trying to do worship in our own strength.”⁶ Furthermore, in order for a pastor to serve effectively in this role, the primary worship leader must come to the realization that the Holy Spirit is creating the act. The Holy Spirit is setting the stage. The Holy Spirit is orchestrating the atmosphere. Therefore, the Holy Spirit is to be revered. The pastor has been given the authority from heaven to illuminate the minds of the people to the truth that the Holy Spirit helps them to understand the purpose of worship. It is the Holy Spirit who initiates their prayers and “. . . helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groaning which cannot be uttered.”⁷

In this context, when the people of God worship in spirit and in truth, there is no need to wash with soap, nor bath in oils or beads. The removal of sin that so often stains the life of the believer begins with worship. Worship is the extension cord that connects believers to the socket of God’s forgiveness. Worship is the match that starts the fire of needing to be made whole.

⁵John D. Witvliet, *Worship That Changes Lives: The Cumulative Power of Transformation in Public Worship*(Baker Academic, Grand Rapids, Michigan, 2008), 41.

⁶Ron Man, *Proclamation and Praise* (Wipf& Stock Publishers, Eugene, Oregon, 2007), 83.

⁷ The Holy Bible, Romans 8:26, KJV

Worship is the Gatorade that energizes the believer to run to the throne of mercy and cry unto the Lord, “Thank You for Your grace.” An outstanding source that embellishes these truths is Noel Due’s book *Created for Worship*, in which he said: “The leading of worship in the public assembly must be seen as a facet of the pastoral care of the congregation. Its spiritual health is both measured by and also expressed in its worship.”⁸

Ultimately, the pastor’s role forms the people that the Holy Spirit is the agent of transformational change. The pastor is to lead God’s people in worship experiences, whereby the Holy Spirit awakens the community’s faith, deepens the community’s commitment, and prompts the worshipping community of believers to live holy.

The War for Worship

An issue that appears to be consistent and persistent in bombarding the local church is arrogance either in the DNA of the primary worship leader (the pastor) or the second chair worship leader or both. The spirit of arrogance erodes and attempts to dispel Calvary’s atonement which was given unselfishly for our sins. “I will ascend above the heights of the clouds; I will be like the most High. Yet thou shall be brought down to hell, to the sides of the pit.”⁹

Biblically, Isaiah confirms why God literally evicted Lucifer from Heaven. Lucifer desired and remains insistent to be worshipped. In relationship to Lucifer’s demand for worship, fundamentally his intention was to exalt himself above God.

It is to be acknowledged, however, that the battle for worship continues to invade the decency and order that God requires. A thorough investigation and examination of the various

⁸Noel Due, *Created for Worship*(Christian Focus Publication, Scotland, 2005), 234.

⁹ The Holy Bible, Isaiah 14:12-15, KJV

ministries created and developed within the church's structure indicates that more and more trouble and disturbances are being exposed, especially in the music ministry. Is it safe to conclude that this statement is accurate?

In terms of Lucifer's relationship to God in heaven, his alliance with worship was definite and intense. God created Lucifer with the skills and ability to produce all musical sounds. In addition to being a musician, composer, and heaven's worship leader, Lucifer was created with extreme beauty, as written in the Old Testament book of Ezekiel 28:13-15

The Bible explains that Lucifer was chosen to be in the Garden of Eden. God, heaven's worship artist pictured in his finite heart and mind; specifically how he desired to create heaven's second chair worship leader, Lucifer. Lucifer would be created like nothing imaginable to man's infinite mindset. God, placed his divine artistic brush, in his hand, begin to stroke on the canvas of his creation, and masterfully brought to life heaven's worship leader. Ezekiel reports that Lucifer was adorned in every jewel imaginable, including diamonds. In addition, God's hand positioned every brass, string, woodwind, and percussion instrument architecturally on Lucifer's body. He was anointed to conduct heaven's choir, to compose heaven's music and train heaven's orchestra. "...thou *art* the anointed cherub... thou wast perfect from the day that thou wast created, till iniquity was found in thee."¹⁰

Specifically, Lucifer as a perfect creation by God was for God, until pride and arrogance were exposed. Although Lucifer was heaven's worship leader, he was not satisfied. Similarly, the church destroys itself when it resides in the realm of sovereignty. Its character, unity, identification as the sons and daughter of God, testimony of being renewed by the redemptive work of Christ, in conjunction with understanding and obedience to God's written word are

¹⁰ The Holy Bible, Ezekiel 28:13-15, KJV

demolished. “It destroys as well worship of the God who stands outside all sinners and whose greatness and glory are the objects of their adoration.”¹¹

Unfortunately, Lucifer failed to accept the fact that he was the worship leader, not the primary worship pastor. He was not the first chair worship leader. It did not matter how beautiful he was physically. The beauty of his music was not relevant. His musical ability, skills, talent, creativity, orchestral and vocal compositions had no merit. His stage presence did not shake nor alter the sovereign God. Thus, Lucifer’s glorious preludes, hymns of praise and thanksgiving or postludes would no longer be heard or needed in heaven. How did Lucifer respond? He rebelled, against God!

Lucifer’s rebellion against divine authority was the leading cause of the first church split. His lust and greed to be worshipped were demanding and remains his top priority. Consequently, both heaven and earth were affected by Lucifer’s misdirected need:

And his [Satan] tail drew the third part of the stars of heaven, and did cast them to the earth: And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place, prepared of God, that they should feed her there a thousand two hundred and three score days. And there was a *war* in heaven: Michael and his angels fought against the dragon and his angels, and prevailed not; neither was there a place found anymore in heaven. And the great dragon was *casted out*, that old serpent, called the Devil, and Satan, which *deceiveth the whole world*: he was *cast out* into the earth, and his angels were cast out with him.”¹²

As such, Lucifer (aka Satan) needed followers to worship him. The Bible records that God cast out one-third of the angels with Lucifer because they, too, rebelled against divine authority.

¹¹ David E. Wells, *God In The Wasteland* (William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1991), 113.

¹² The Holy Bible, Revelation 12:4-9, KJV

While it is important to recall Satan's deception in the Garden of Eden as he victoriously tempted Adam and Eve to worship him, it is even more important to recall Satan's plot to tempt Jesus to do the same. His lust for worship was such a dire need that just before Jesus was to enter into His earthly ministry, Satan arrived on the scene asking him to bow down at his feet and worship him. "Again, the devil taketh him up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them, And said unto him, All these things will I give thee if thou wilt fall down and worship me."¹³ Jesus, the chief worship leader, responded: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shall thou serve."¹⁴

An Christological understanding of worship underscores that Satan could not persuade Jesus to worship him. It must, therefore, be noted that God's desire is for the church to know the truth and for her to be wise of Satan's wiles and wizardry to distort music to receive worship. Thus, God holds pastors accountable to remain prepared for battle and to equip the saints for battle. The full potential that worship has on the world and the church under Satan's influence is yet to be seen.

When true worship is Spirit-led, those who worship God are Spirit-fed. It is then that the church can stand on the authority of Jesus' teachings and, with confidence, tell the devil: "Get thee behind me Satan, for it is written that thou shalt worship the Lord thy God, and him only shall thou serve."¹⁵ Therefore, pastors, "put on the whole armor of God."¹⁶

¹³ The Holy Bible, Matthew 4:9-8, KJV

¹⁴ The Holy Bible, Mathew 4:10, KJV

¹⁵ The Holy Bible, Matthew 4:16, KJV

¹⁶ The Holy Bible, Matthew 6:11, KJV

The Challenge for the Pastor: Avoiding Worship Wars

According to many church leaders, the single most divisive issue in the church today is style of worship, especially in the area of music. This struggle may not seem to rate with the evils of abortion and other social ills. But to the degree a church is divided and robbed of the incomparable riches and strength available in “together worship,” and functions at a lesser keel, its power and will to address other issues are greatly diminished.¹⁷

Considering the urgency for worship leaders to become familiar with the role, it is crucial to remember that worship has been designed to unite and shape a church’s character. Arguments, disagreements, division, and negative attitudes are among many negatives birthed out of personal feelings and opinions over the issue of worship. Such difficulties are designed to offer Satan what he so desperately yearns for: worship. Wars over worship are wars from hell.

What Is a Worship War?

A worship war is a battle over who should be worshipped. A great source on the matter of worship wars can be discovered in Vernon Whaley’s *Called To Worship*, in which he explains: “The battle for worship is more intense, sinister, and dangerous than one could imagine. This ‘war’ does not focus on musical style or instrument preference alone. The focal point of this conflict is the *object* of worship. What or who is worthy of man’s praise?”¹⁸ With this evident, it is not within the scope of God’s plan that conflict over who is to be worshipped stains the

¹⁷Lowell Harrup, “The Role of the Senior Pastor in Worship”, *The Enrichment Journal*, (2012) http://enrichmentjournal.ag.org .20303/200303_042_Pastor.Worship (accessed September 20, 2012).

¹⁸Vernon Whaley, *Call to Worship*(Thomas Nelson, Nashville, Tennessee, 2009), 27.

testimony of the church. Because God designates the pastor to fulfill the role of primary worship leader, it is important to acknowledge that everything God created was created to worship Him. The evidence of this truth is found in the book of Job: “When the morning stars sang together, and all the sons of God shouted with joy.”¹⁹ In essence, in the spirit realm, God was worshipped long before the creation of man. Hence, the battle for worship began with the creation of man and continues with man’s creations. The argument can be made that worship wars are not wars against evil, but brother against brother, generation against generation, self-assertion, and conflict over scriptural teachings and the nature of the body of Christ. In this respect, if these contradictions are not enough, when the pastor and worship pastor are in conflict with one another, the battle intensifies.

A common oversight by a pastor who contributes to warring over worship is his unfamiliarity of how to lead worship. In many instances, the pastor gives total authority to the worship pastor (leader) to rule, reign, and preside over the entire worship ministry. This decision is a dangerous call to abort the pastor’s leadership authority. The onset of such decision-making is usurping authority.

Furthermore, self-gaining debates, deliberations, and intense differences create division between the pastor and worship leader, as well as with the body of Christ, and cause broken relationships and hurt feelings that lead to fallouts, discord, and dysfunctional actions toward the act of worship. Each of the aforementioned is a byproduct of worship wars.

¹⁹The Holy Bible, Job 38:7, KJV

Five Strategies to Help Avoid a Worship War

Strategy 1: The Pastor as Teacher, Laying the Foundation

The pastor understands the role and creates the worship atmosphere and experience, which demonstrates congregational understanding. As the pastor exemplifies a lifestyle of worship and teaches and preaches God's worth-ship, these biblical and theological applications continue to shape the congregants while growing together to know God presence and power in personal and corporate worship practices.

As a teacher, the pastor shapes how the congregation perceives God. It is not the impact of one sermon that makes the real difference; it is the cumulative impact of message after message, lesson after lesson, that helps people grow in their understanding. The education process never ends. Education takes time, overlap, and repetition.²⁰

As teacher, the pastor lays the foundation for worship. The music team and church leaders are included among the congregation. While the pastor acknowledges the role as teacher, consideration must be given to disciplining the leaders, for the leaders are the primary workers who assist in building the foundation. In this respect, the second chair worship leader, musicians and members of the music team are being educated in order for the church to witness balance in worship, which begins in the pastor's worship practices and the preaching and teaching of God's Word. The pastor, music team, and congregation genuinely grow to know God personally and corporately. Gaining a sound understanding of His attributes is foundational to honoring God through worship.

²⁰ Lowell Harrup. "The Role of the Senior Pastor in Worship." The Enrichment Journal (2012) <http://enrichmentjournal.ag.org> 20303/200303_042_Pastor.Worship (accessed September 20, 2012).

Theologically, worship welcomes the Triune God. When we do encounter the Holy Spirit, the pastor has prepared the congregation with teachings that have built faith and expectation for this encounter, will find it easy to guide and encourage worshippers toward right responses and an understanding of what is taking place and what they are feeling.²¹ However, since the primary interest here is to avoid a worship war, it is crucial to the body of Christ and building of God's kingdom that the pastor work diligently with the second chair worship leader, musicians, and congregation to ensure that worship is not conformed to a mindless ordeal. Worship demands sound theological teaching, and the authority has been given by God to the pastor. Thus, if the pastor is to avoid a worship war, carrying out the role as teacher and foundation builder is crucial. Despite Satan's attempts to sabotage worship, this cannot happen when worship is orchestrated under the baton of the Holy Spirit.

Strategy 2: The Pastor as Shepherd, Removing All Obstacles

Historically, the role of the shepherd was not among the list of the most desirable. A close examination of David's role as a shepherd reveals that attending to sheep in his father's fields was the greatest contribution he made to his family during that time. Yet, God raised David up to shepherd his people. Additionally, the Bible records that David was a "man after God's own heart."²²

In Ephesians 4:11, the word shepherd translates to pastor. The goal of the pastor is the welfare of the sheep, providing for their needs. The pastor sees that the overflow of the worship experience restores the soul, rather than produces agitation. The shepherd clears debris from the part of the spring called the cup, the reservoir from which sheep drink. Likewise, the wise pastor

²¹ Ibid., 2-3.

²² The Holy Bible, 1 Samuel 13:13-14, KJV.

clears away those things from a service that impede the flow of the Spirit and the ability of his people to drink from the well of the Holy Spirit. As the worship leader, this is critical.

In particular, the pastor is to model after the Chief Shepherd, Jesus Christ. In this respect, within each worship experience, the Holy Spirit is in the midst, in order to transform natural efforts to spiritual effectiveness. Ultimately, God has a specific purpose, plan, and blessing to impart upon His people. However, the shepherd (pastor) must keep the pasture clean and ensure that no distractions or filth impede the work of the Holy Spirit.

Worship in this dimension is central to avoiding a worship war. Quite frankly, the pastor who is spiritually sensitive to the movement of the Holy Spirit will secure these moments and the people around the throne of God. It is at God's throne that worship is offered. It is at God's throne where hearts are lifted, burdens are cast at His feet, clouds evaporate from the mind, and the sufficiency of His grace is applied to the believer's weakness.

Undoubtedly, when the pastor fulfills the role as shepherd, keeps the house of God clear of debris, and maintains streams of clean water, the sheep will shout with a great shout: "Did not our hearts burn within while he talked with us by the way, and while he opened to us the scripture?" (Luke 24:32). Such purposeful worship practices in conjunction with effective shepherding skills remove all obstacles toward avoiding worship wars.

Strategy 3: Maintaining Unity in the Midst of Diversity

In the role as shepherd, the pastor addresses issues that lead to divisions within the church. These divisions may be struggles over music styles used in worship. Most churches have departments divided by age. Each department or subgroup has its own service; the youth have

theirs, and children have children's church. It is natural that the style of each service be sensitive to each group.²³

While the tension of musical style and age variances of worshippers, choristers, and attendees are matters of significant importance, especially in planning worship, preferences of musical style or age appropriation should not take precedence over the Holy Spirit awakening our faith to worship. It is not a matter of who has the better harmony, the size of the ministry, or the direct wishes of the worship leader. In essence, the pastor is bound to enlighten the members of his music team that God's presence and pleasure in worship are first and foremost. This, therefore, affirms that God does pour into His appointed leader (the pastor) the wisdom to guide, guard, feed, and lead his people to Him through the agent of the Holy Spirit, who is the orchestrator of transformational worship.

Countless worship wars are the direct result of personal objectives, as demonstrated in Ezekiel 28:13-15 by Lucifer. The pastor guides the worship experience of the church. In doing so, he is not required to acquire musical skills to accomplish it. Yet he is to ensure that every leader and member of the music team is abiding by the commitment to the vision given to him by God. Furthermore, when the music team is marching to the beat of the same drum, the pastor is drumming and, so, it does not matter if worship is being led by the worship leader, a praise and worship team, or the pastor himself. Each runs with the vision that has been given by God to that pastor. It is important to note that the pastor's call does not include doing all of the teaching. His role is to "equip the saints for ministry."

In this respect, worship wars can be avoided by facing them head on. The pastor being equipped to confront strategically people's personal issues, opinions, and egos can help seal

²³ Vernon Whaley, *Called To Worship* (Thomas Nelson, Nashville, Tennessee, 2009), 4.

against worship conflict. A great source on the issue of handling worship conflict is Allen and Borrer's *Worship: Rediscovering the Missing Jewel*, who noted. "Satan has never been concerned over which side of the boat God's people fall out. As a defeated enemy he will go to any extreme to disarm our effectiveness and, regrettably, he is too often successful."²⁴ God's people can stay in the boat through the pastor, exemplifying a life of worship.

Strategy 4: The Pastor as Model, Exemplifying a Life of Worship

The church does not only follow the leadership of the pastor; the church takes on the personality and lifestyle of the pastor. When the pastor fulfills his role as the primary worship leader, he must do exactly that, lead worship. As mentioned earlier, for the pastor, leading worship does not relate to his having musical skills. Given the importance of his role, the authentic empowerment of his personal worship authenticates his abilities and is witnessed by his congregation, regardless if the musical role is not being fulfilled at the time. "Times of congregational worship are not times to send notes about the direction of the service, talk with associates, or watch. The pastor will flush out his teaching about God in those moments before God in the eyes of the people. They will soon emulate his attitude and spirit, even if they maintain their own style."²⁵

Once again, since the primary objective is to offer strategies to avoid worship wars, when the pastor exemplifies a lifestyle of worship, his approach to God is in humility, totally forgetting about himself or wishing to escape those he is leading. Rather than make his leadership ineffective, his humility welcomes the Holy Spirit to preside over the worship leader's mind,

²⁴ Ronald Allen and Gordon Borrer, *WORSHIP: Rediscovering the Missing Jewel* (Wipf and Stock Publishers, Eugene Oregon, 1982), 166.

²⁵Ibid. 4.

soul, personality, and skills. These implications are precautions for pastors about the care they must provide so that they do not abuse or overlook the emotions and responses of those they lead. Furthermore, pastors must always be responsive to the presence of the Holy Spirit and depend upon Him.

In no other area of pastoral responsibility is there a need for worship to be exemplified as a lifestyle than in corporate worship. In particular, development in worship cannot be forced but it can be an example through the leader's lifestyle. Worship wars can be avoided when the pastor's lifestyle exemplifies worship.

Strategy 5: The Pastor as Coach, Moving from Understanding to Action

Although the word coach does not appear in the Bible, its function is prevalent and suggested through God's Word. Paul was a coach to Timothy (II Timothy 3:16). Elijah was a coach to Elisha (II Kings 2:1-15). Moses was a coach to Joshua (Exodus 7:8-15).

Coach is defined as "a private teacher who trains and helps a student to prepare for a test."²⁶ In this context, pastoral coaching can be defined as a process whereby the pastor takes his leadership team and congregation through various learning and training sessions for the purpose of establishing life-changing worship. "Training assures there is no disconnect between ideas and actions. It repeatedly takes one through a correct set of actions (whether math, sports, arts, or anything else) until the correct way of doing something is the norm for the one being trained. Training cannot be done without correction, even rebuke."²⁷

In this way, the avoidance of worship war is possible. It does not matter how talented or skilled the musicians are, how anointed the worship leader (vocalist) may be, a war over worship

²⁶ Thorndike and Barnhart, 5th ed., s.v. "coach."

²⁷ Lowell Harrup, *The Role of the Senior Pastor in Worship* (<http://enrichmentjournal.ag.org>), 5.

is avoided when the pastor fulfills his role as head coach and trains his leadership team to practice right, until right becomes automatic. The pastor establishes the boundaries, raises the bar, and presents his worship. When worship standards and practices fall to the bottom of the priority list, the worship no longer exposes God's worth ship and becomes worthless.

Pastoral leadership in the Christian church is Christian. The mission of Christianity is to mandate Christian worship. The Christian's lifestyle calls for Christian worship. Christian worship abides, resides, and is ascribed by Elohim, God, worship's Creator. There is no greater service that can be given to God from the church than worship.

As the church encounters worship, pastors are connected prayerfully to the truth that they are a gift given to the church by God to lead His people. War is evitable whenever God is honored through worship. Nevertheless, wars, especially in worship, can be avoided when the pastor equips the saints for ministry.

Chapter 4

THE PASTOR AS THE PRIMARY WORSHIP COMMUNICATOR

Robert C. Anderson recorded several criteria for an effective pastor. One in particular emphasizes the senior pastor's role as communicator: "He must ask himself if he is able to communicate well with people. Is he capable of organizing his thoughts in logical fashion and presenting a sermon or lesson in such a way that people will follow his thought and do something about what they hear? Is he fluent of speech?"¹

In terms of speech, the pastor's role as worship communicator, his conversations, meetings, even his chats with God, establish his skills and ability to communicate worship to and with his followers. Pastoral communication should not be misunderstood as simply keeping the line of communication open. In order for the pastor to be an effective leader, he must also be an effective communicator.

From the perspective of transforming worship, the pastor engages himself through his private time with God in order to effectively communicate to the congregations that they have been created to worship God. For them to be open and willing to acknowledge that God is Lord in and over their lives calls for effective communication by the pastor. Recognizing that worship is the power source in every facet of Christendom and being united with God and one another should be effectively communicated and demonstrated in the life of the pastor.

As a result, communication is the most significant component for building relationships, whether it is team or congregational relationships. The Bible underscores two elements of communication: first, be slow to speak; second, be quick to listen. (James 1:1). Pastors may need

¹Robert C. Anderson, *The Effective Pastor: A Practical Guide to the Ministry*(Moody Press, Chicago, IL., 1988), 21.

to develop their communication skills so that they can be critical when necessary while still building up those people who must submit themselves under authority.

A good source on biblical and theological communication is the book *Worship As a Living Theology of Communication: God Stills Speaks*. This source was introduced during a lecture at Liberty University on October 4, 2011. Charles E. Fromm, an influential worship leader and scholar on the subject of worship, stated, “God is the ultimate basis for communication and the ultimate communicator.”²

In light of this finding, pastors are compelled, as communicators, to investigate and review the methods and means of communication disclosed by God on the subject of worship. According to Fromm, communication is broken and misunderstood. In agreement, this writer believes that Fromm’s statement does hold a level of truth and deserves further investigation.

Fromm also suggested several definitions of communication, such as: (1) “Communication like ‘god’ is a term that can never be completely defined or understood.”³(2) “The production, use, and exchange of language and symbols to influence other people and form community.”⁴ (3) Communication is a unique and defining aspect of human nature itself: the gift which God implants in us that makes us human and enables us to relate to Him.”⁵

Therefore, if pastors are to serve effectively, they are to acknowledge the recognition of God as being the ultimate connector for our communication, including worship. It is God who ignites worship. It is God who lives within the midst of the praises of His people, who were not

²Charles E. Fromm, *Worship As a Living Theology of Communication*(Class Notes, Building a Balanced Worship Ministry, Liberty University, October 4, 2011).

³Ibid.

⁴Ibid.

⁵ Ibid.

created in His image to glorify each other. Biblical worship has an audience of three: God the Father, God the Son, and God the Holy Spirit. “Good worship words not only reflect the dialogue nature of worship, they also help us learn what to say in this loving exchange.”⁶

More fundamentally, because of the never-ending relationship that resides within the three (the Trinity), their communion and communication likewise are never-ending in the church, which was created in the Trinity’s image. In as much as communication revolves around two senses (hearing and speaking), the pastor’s ongoing communion with the Triune God pours out of him, into the people; and worship that is communicated effectively points them toward the vision of worship. The outpouring of communicated worship impregnates and births never-ending fellowship among the pastor, his congregation, and the Triune God. Clearly, if worship is to accomplish its goal, the pastor has to obtain a thorough theological understanding of what is entailed in or fulfills the role. So, what is required to be the primary worship leader?

What Are the Requirements of the Primary Worship Leader?

Communicating the Vision for Worship

Proverbs 2:19 states: “Where there is no vision the people perish.”⁷ Consequently, many churches have an overall vision for their branch of Zion. Scholarly research suggests that a vision for worship must be cast and define what God’s expectations are and are not for worship. A vision for worship helps to shape the character and culture of how worship will be expressed among the people. Whether the people run with it or not depends upon the pastor pointing them to God and how often the visionary communicates that. “A large part of leadership lies in

⁶ Debra and Ron Rienstra, *Worship Words* (Baker Academic, Grand Rapids, Michigan, 2009), 48.

⁷ The Holy Bible, Proverbs 2:19, KJV

‘vision casting.’ Ordinarily, people are drawn not so much to programs as to leaders who inspire.”⁸

A great source that speaks of the importance for people connecting is Larry Crabb’s book *Connecting* in which he stated, “Communities must learn to connect with the uniqueness already stamped into people’s makeup by the Holy Spirit, and to envision what the Spirit has designed people to become.”⁹

An effective visionary (the pastor), speaks the vision for worship regularly as the congregants listens. Likewise, the congregants speak the vision regularly as the visionary listens. Plus, both the visionary and the people speak and listen to one another regularly as both they and the pastor are on stage for the audience of One (Father, Son, and Holy Spirit).

This same argument can be articulated for the worship and leadership teams. Each church has a theological and philosophical format for worship, whether identified or not .Yet in order for the worship experience to be transforming and transparent, the influencers of that worship experience should put these findings into their leadership tool kit. In addition, to avoid any misconceptions of the vision for worship, the pastor is strongly urged to communicate the vision, walk the vision, live the vision, and, most important, be the vision.

Communicating the Worship Objectives Clearly

Historically, the origin and objective of worship can be traced as far back to before there was a beginning, as we have come to know in our natural thinking and understanding of “the beginning.” What was God’s objective for worship? Did God communicate His objectives clearly? Genesis 22:5 states: “And Abraham said to his young men, you stay here with the ass.

⁸Leighton Ford, *Transforming Leadership* (Inter-Varsity Press, Downers Grove, IL, 1991), 204.

⁹ Larry Crabb, *Connection* (Thomas Nelson Publishers, Nashville, Tennessee, 1997), 162.

And I and the boy will go on to this way and worship and come again to you.”¹⁰ Similarly, Exodus 34:8 states: “And Moses made haste, and bowed his head towards the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiff-necked people: and pardon our iniquity and our sin, and take us for thine inheritance.”¹¹

Clearly, Abraham communicated his objective. Although his heart was torn between obeying God and clinging to his son, his heart of heart overruled his flesh. Thus, he communicated a clear vision to those with him of what was to be done, while he was attentive to worship. As a pastor, Abraham demonstrated the appropriateness of worship from a pastoral perspective when having to make uncompromising decisions.

Likewise with Moses, although he communicated with God only, what was said to God was articulated clearly. Moses was familiar with and understood God’s vision. Therefore, he was enabled by the Holy Spirit to seek God’s forgiveness for the sins of his people and himself. As a pastor, Moses exemplified a pastor’s love for the unlovely, for his people, and for the importance of worship when interceding on their behalf.

Unquestionably, the pastor is to make sure the results of the worship’s objectives are communicated to all; especially the music team, in hopes that the worship experience will proceed far beyond everyone’s expectations. A clear communicated worship vision regularly glorifies God, edifies His people, and satisfies the worship’s mandate.

¹⁰ The Holy Bible, Genesis 22:5, KJV

¹¹ The Holy Bible, Exodus 34:8, KJV

Communicating Liberty to Worship Leaders Through Guidance

Asking for directions is seeking guidance. Through a GPS system, a sender can speak to a person in need of guidance, who listens (receives) and, thus, has directions to follow. Through the hard copy of a map, the map silently “speaks” (sender) as the individual seeking guidance listens (receiver), providing directions. When the pastor speaks (sender), the congregation seeking guidance listens, receiving the announcement of their liberty to worship Elohim in spirit and in truth. In addition, detailed guidelines for the second chair worship leader and the worship team should be provided, clearly describing the expectations they are to fulfill in order to welcome their own transforming growth through worship.

Consequently, the second chair worship leader should find and be assured that the congregants’ liberty will be used by the anointed power of the Holy Spirit to express their skills and gifts to the fullest extent so that the glory of God will not interrupted. These guidelines, however, only serve as a foundation to build upon to develop, establish, and express the liberated freedom given to worship leaders and team members by the redemptive work of Jesus Christ. Therefore, wise pastors establish these guidelines to engage those who will lead worship.

Pulling Down Strongholds on Worship

II Corinthians 10:3-4 states: “For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds...”¹² In an article found at “truth.net.org,” the writer explains: “Spiritually speaking, Paul defines strongholds as an argument or high things that exalt itself against the knowledge of God.”¹³ Therefore, a stronghold is a point of operation where Satan can keep the

¹² The Holy Bible. II Corinthians 10:3-4, KJV

¹³ www.truthnet.org/Spiritual “Warfare Pulling Down Strongholds” (accessed October 3, 2012)

unbeliever captive or the believer incapacitated.”¹⁴ Therefore, whatever attack Satan can use to counterattack God’s will for worship he will use it, to place a stronghold on spiritual progress and success. Barriers are strongholds. Walls of disagreement and disconnect are strongholds. A lack of pray, planning, and preparation are strongholds.

Another issue to be considered is that someone has to be able to communicate the ramification of Satan’s power and must therefore, be able to suggest how to overcome and override his strategies that many times incapacitate the worshipper. Hence, the pastor should be equipped through God’s Word to offer strategies of counterattacks against the enemy. Additionally, as the primary worship leader, the pastor encumbers the authority to pull down strongholds built up to entangle true worship. Acts 18:13 states: “This one persuades men to worship God contrary to the law.”¹⁵

An underlying issue that continues to disturb worship is who should be worshipped. This stronghold manipulated by Lucifer remains steadfast toward making attempts to keep the people of God incapacitated. Nevertheless, believers too are steadfast, believers are assured, and believers stand boldly in their faith, fighting with a spiritual weapon, worship. As such, pastors should explain, exemplify, and assure to the worship team that strongholds can be pulled down through worship.

Communicating Sensitivity and Support to the Congregation

The application of sensitivity and support are focused on by the pastor in his role as the primary worship leader. Much has been said about the roles of the pastor as the primary worship leader, and of the worship team. The pastor is obligated to his congregation’s spiritual growth

¹⁴ www.truthnet.org/Spiritual- “Pulling Down Strongholds” (accessed October 3, 2012)

¹⁵ The Holy Bible. Acts 18:13, KJV

and development through worship. Many experts on the topic of communication have concluded that relationships constructed on the premise of unconditional love and support is sustained for a lifetime. Ultimately, the church is comprised of individuals from all walks of life. Their problems, circumstances, and situations, as they sit in the pews or chairs of sanctuaries around the world, are monumental. Many come to a church to find refuge, support, and answers to their questions. They are consoled and comforted so they may grip tightly to a deeper peace that surpasses all understanding, found only in the worship experience. In this respect, the pastor cannot ignore or overlook the importance of maintaining awareness of creating partnerships with the congregants.

Moses, Elijah, and David, great pastors of the Old Testament, are examples of displaying sensitive care for those one leads. Paul's love was expansive, and the love that Christ gave the world is matchless. Arthur Adams underscored the subject of sensitivity in his book *Effective Leadership for Today's Church*: "The Christian leader's sensitive caring involves attitudes toward human beings which have their roots in a continuing response to the love of God in Christ, which includes an entrance into his thoughts and feelings and attitudes."¹⁶

The pastor sharing and showing care, passion, compassion, understanding, and support, through a willingness to feel what the congregants' feel, intensifies the worship experience and glorifies God. Ultimately, communicating sensitivity and support sustains and strengthens the worship experience and encourages the worshippers to cultivate worship as a lifestyle.

Encouraging the Worship Leader to be Creative

Whether challenged or encouraged, the pastor is responsible for the growth and development of himself and others as worship leaders. Compelling creativity in the worship team

¹⁶Arthur Adams, *Effective Leadership For Today's Church* (The Westminster Press, Philadelphia, PA, 1978), 14.

is one of the means of reaching this goal. For example, challenging the second chair worship leader to examine, investigate, and implement new techniques, technology, trends, and methods of worship to bring new dimensions and depth to the overall worship experience of all. In addition: “Communication of the vision should be completely true to the full intent of the vision.”¹⁷

Adding to the expositional studies, creativity in worship methodology invites worshippers to experience the presence of God at a dimension never before experienced. If presented and executed under the unction and power of the Holy Spirit, creative worship draws the worshipper into a realm of God’s presence, which preserves and reminds all of the promises and provisions of God.

Therefore, whether through encouragement or being challenged, worship leaders moving toward creativity in worship, first through their private worship experience will, secondly, enhance the corporate worship experience and usher true worshippers into an atmosphere and environment where worship transcends change. “It is a good thing to give thanks unto the Lord, and to sing praises unto his name, O most High: To show forth thy loving kindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound”¹⁸ This is just one example of how creativity in worship looks!

¹⁷ Mike Bonem and Roger Patterson, *Leading from the Second Chair* (San Francisco CA.: Jossey-Bass, 2005), 110.

¹⁸ The Holy Bible. Psalm 92:1-3, KJV

Chapter 5

THE ROLE OF THE PASTOR AS THE PRIMARY WORSHIP TEAM-BUILDER

In his book *Becoming a Leader*, Miles Monroe explained that “Leadership is first being, then doing. It is the ability to inspire others to become and fulfill themselves by you doing the same.”¹ In *How to Be an Effective Church Leader*, Sam E. Stone wrote, “Teamwork is the key to success in the local church. Under Christ, capable leaders with varying talents blend their efforts in order to accomplish the Lord’s purposes.”²

Another noteworthy obligation meshed within the pastor’s role as the primary worship leader is the duty of team-building. Unequivocally, the ministry of team-building is prevalent throughout the Bible. In the Old Testament, Moses’ ministry became so overwhelmingly intense that Jethro, his father-in-law, encouraged him to bring others alongside him. Moses’ willingness to heed to the advice rendered him more time to focus thoroughly upon the voice and instructions of God (Exodus 18). In essence, Moses needed to build a team of workers to assist him in carrying out the will and work of God. Similarly, in the New Testament, Jesus continued the ministry of building a team when He selected the twelve apostles. Here again, the need for pastors to welcome and establish a ministry team to assist in building God’s Kingdom was paramount (Mark 3). A great source that addresses this matter is *The Power of Team Leadership*. The noted author and statistician George Barna wrote, “Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling

¹Miles Munroe, *Becoming a Leader*(Pneuma Life Publishing, Bakersfield, CA, 1973), 29.

²Sam E. Stone, *How to Be an Effective Church Leader*(Standard Publishing Cincinnati, Ohio), 69.

vision.”³ Another source relevant to team building is John Maxwell’s book *Developing the Leaders Around You*, in which he wrote, “Through the development process, the new leaders and the developers have value added to their lives. . . . It is the expression of their life purpose and capabilities.”⁴

In the teams of Moses and Jesus, both were entrenched with gifted individuals who were of value. Together they worked for the same cause in furthering the gospel. Although the members of each team were gifted in a specific area, each member was trained to carry out the visions of Moses and Christ. This suggests that pastors should do the same: train, keep training, and train some more. Understanding that worship transcends us to God indicates that members of the worship team must be trained in the work of worship; how to motivate, direct, and encourage others. This empowerment is only imparted by the Holy Spirit. “Team development can be summarized in four words, training, travel, travail, and triumph.”⁵

Developing the Worship Team

Barna also stated, “A leadership team is a small group of leaders who possess complementary gifts and skills. They are committed to one another’s growth and success and hold themselves mutually accountable. Together they lead a larger group of people toward a common vision, specific performance goals, and a plan of action.”⁶

Clearly, the pastor’s role as team builder is of grave importance to the overall spiritual and skill development of worship leaders and members of the music team. These various skills

³ George Barna, *The Power of Team Leadership* (Waterbrook Press, Colorado Springs, Colorado, 2001), 8.

⁴ John C. Maxwell, *Developing the Leaders Around You* (Nelson Business Nashville, Tennessee, 1999), 171-172.

⁵ Gary L. McIntosh, *Staff Your Church for Growth* (Baker Books, Grand Rapids, Michigan, 2000), 108.

⁶ George Barna, *The Power of Team Leadership* (Waterbrook Press, Colorado Springs, Colorado, 2001), 8.

and gifts are sometimes hidden within the church's membership. The pastor who recognizes the skills and gifts of each team member can align them to complement one another, ensuring a strong foundation for building his worship team. Then by encouraging the team members to remain faithful to God and the worship vision, the pastor enables them to hold each other accountable for their spiritual growth and skill development, which eliminates stagnation and affirms stability. Abiding by these principles and practices prepares the team for the greater work of assisting the pastor as he creates mind- and soul-changing worship experiences for the congregation.

Closing the Gap between the Pastor and Worship Leader

“It takes wisdom, effort and humility on both sides of the pastor-worship leader relationship to ensure a smoothly functioning team that can serve the church effectively.”⁷ It must be noted that many pastors are so severely entangled in their position of authority that they are focused on securing their own will and overlook God's will. Likewise, many worship leaders allow their ego to ease God out of the equation of who they are ultimately serving. In doing so, both the pastor and worship leader are gravitating to their flesh. Church leaders who are navigated by their flesh are, in actuality, allowing self to direct, dictate, and drive their actions and decision-making.

A good source that speaks volumes on the issue of establishing a successful working relationship between the pastor and worship leader is the article “Closing the Gap between the Pastor and Worship Leader” by Bob Kauflin. He offers five approaches for producing an effective and growing working relationship between the pastor and worship leader: (1) Be the

⁷ Bob Kauflin, “Pastors and Worship Leaders Are on the Same Page” (February 1, 2007), [http://www.sovereigngraceministries.org/Reference Worship Matter Pastors](http://www.sovereigngraceministries.org/Reference%20Worship%20Matter%20Pastors) (accessed October 5, 2013).

lead worshipper for the church, (2) choose the worship leader carefully, (3) take responsibility to train the worship leader, (4) provide encouragement, and (5) perform evaluation.

While a pastor's intention may be good, the congregation's worship experience will not expand beyond his own. Therefore, both the pastor's private and public worship practices will influence the result of the corporate worship of the congregation. Discovered during this research, when a pastor takes the time and carefully select the worship leader, this halts the revolving door that can result from haphazard planning. Using precaution in choosing the worship leader, the pastor eliminates misconceptions that might be viewed by the congregation as carelessness or unfamiliarity with the selection process. Furthermore, the pastor who budgets for the worship leader to purchase books and to participate in workshops and seminars, in addition to further development of skills, is exercising good wisdom.

Closing the gap between the pastor and the worship leader requires encouragement from the pastor. Unfortunately, for many pastors, encouragement does not seem to be in their DNA. Most important to note, un-Christ-like behavior by any pastor underscores a lack of transformational worship. In contrast, when a pastor makes known what the worship leader is doing right, both privately and publicly, this magnanimous encouragement pours life into the worship leader. "Faithful encouragement will open the door for constructive evaluation."⁸ Effective pastoral leadership includes providing constructive feedback to the worship leader through observation and evaluation in every area of worship planning and development. "The pastor and worship leader set the tone for the congregation."⁹

⁸ Bob Kauflin, "Closing the Gap between Pastor and Worship Leader" www.SovereignGraceMinistries.org (accessed October 5, 2012).

⁹ Thomas S. Rainer, *The Book of Church Growth* (B&H Publishing Group, Nashville, Tennessee, 1993), 228.

The Worship Leader's Responsibility to the Pastor

Closing the gap between the pastor and worship leader includes specific responsibilities that should be carried out by the worship leader:

The worship leader must understand that he or she is not the only one leading worship. Ultimately, it is the pastor's primary responsibility to lead and direct the church in spirit and in truth. Worship in spirit is based on the revelation of God in Christ who is the "true God" (John 5:20).¹⁰

Worship leaders are called to serve God, under the authority of the pastor. Hebrews 13:17 admonishes church leaders (this includes worship leaders) to: "Obey them that have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."¹¹

The worship leader must understand that his or her overall ministerial duty is not just in leading the congregation in song. He, or she, must also be able to lead them in worship, alongside the pastor. Thus, worship itself must become a lifestyle. Inevitably, God mandates it. In his book *Worship Matters*, Bob Kauflin wrote, "As worship leaders our primary concern can't be song preparation, creative arrangements, or the latest cool gear. Our primary concern has to be the state of our hearts."¹²

As the worship leader remains faithful to their own growth and knowledge of God, God stabilizes the leader's relationship with Him and enhances the leader's understanding of His

¹⁰ The Holy Bible, John 5:20, KJV

¹¹ The Holy Bible. Hebrews 13:17, KJV

¹² Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Crossway Books, Wheaton, IL, 2008), 26.

Word. The worship leader's spiritual growth produces durability to efficiently lead God's people into His presence.

In everyone's communication, the senior pastor is the glue to seal the gaps found in egos, indifferences, misunderstandings, power struggles, and operation in the flesh. Demonstrating how to take the time to understand one another offsets communication failures.

Therefore, to ensure a healthy, functioning, and productive team to lead God's people in transformative worship experiences, the pastor and worship leader each dies to self and work together in humility.

Nurturing Partnership, Lordship, and Worship in Building the Team

We have examined the importance of a godly relationship between the pastor and the worship leader, because without a healthy relationship between these two leaders, a wholesome and transforming partnership cannot be witnessed or experienced by the congregation. In building his team, there are three branches of nurturing the pastor needs to apply: partnership, Lordship, and worship.

In his article, "The Worship Leader and Senior Pastor," Ross Parsley noted, "if the relationship between the Senior Pastor and the Worship Leader is strong the church can build on that foundation. If the relationship is poor, then the foundation crumbles and the church suffers."¹³ As the church encounters this issue, a weak relationship between team members who are not nurtured and strengthened through wisdom and divine intervention by the Holy Spirit will unquestionably contaminate the body of Christ. Relationships are nurtured when the pastor is intentionally "equipping the saints for ministry, for the edifying of the body" (Ephesians 4:12).

¹³ Ross Parsley, "The Worship Leader and Senior Pastor" *For The Journey* (January 2, 2008), *Deep Thought Worship Magazine*, v1.9, (accessed October 5, 2012).

Nurturing Partnership

Nurtured relationships formulate lasting partnerships. In his book *Developing the Leader Within You*, Maxwell wrote, “A leader is great, not because of his or her power, but because of his or her ability to empower others.”¹⁴ In relation to his partnership with the worship leader, the pastor supports, encourages, brings up, and educates him, or her, during the training and development periods. Nurturing partnerships is an ongoing obligation relevant to the role of the pastor and involves two key components:

1. *To be intentional in communicating.* Unfortunately, many worship leaders are intimidated by their pastor for various reasons. Any pastor’s lack of fostering encouragement and spiritual development, offering insight and input, and planning as a team (leaving them to do their own thing) breaks a link in the chain of communication. It is critical to communicate; for example, inviting one or more to a casual lunch, calling them, sending a personal card, even a personal email. Without regular communication, the pastor’s partnerships with his team can deteriorate, especially with the worship leader during the evaluation process. A wise pastor is an intentional communicator.

2. *To be patient.* It is critical for the senior pastor to be mindful of the various duties and obligations God has entrusted to him by giving him authority over others. The pastor is the shepherd. “You are part producer, pastor/disciple, music director, motivational speaker, service programmer, counselor, human resource department, and the list goes on. As a result, a key imperative is establishing a meaningful relationship with your worship leader and team.”¹⁵ If the

¹⁴John C. Maxwell, *Developing the Leader Within You*(Thomas Nelson Publisher, Nashville, Tennessee, 1993), 10.

¹⁵Chuck Fromm, “The Critical Relationship Between Pastor and Worship Leader”(Worship Leader Magazine, Outreach Inc., 2003-2012), 2.

worship leader appears arrogant, self-willed, or thinks he or she knows it all, train and develop that individual with patience. Nurturing your partnership with the worship leader is part of building an effective worship team. This is how the pastor develops and sustains a long-lasting relationship with the worship leader and, together, produces spiritually wholesome and transformational worship.

Nurturing Lordship

It was prophesied before the birth of Christ: He is Lord. “For unto you is born this day in the city of David a Savior, which is Christ the Lord.”¹⁶ To recognize Christ is the Lord over your life is to acknowledge He has taken residence in your life. To recognize that Christ is the Lord in your life is to acknowledge that He has total control in and is over everything you say and do.

Senior pastors who are passionate about growth and change understand the foundation of Jesus’ Lordship and its contribution to nurturing transformational worship. Reminding yourself and your team of the awesome price Christ paid at Calvary, to redeem all back to the Triune God, reveals that Christ is the Lord over your own life.

Conversely, Jesus desires loyalty from the pastor and the people because each belongs to God. Therefore, Jesus Christ is the Chief Worship Leader. The senior pastor, worship leader, worship team, and congregation are to worship before the Lord of Lords.

Above all, senior pastors are required by God to nurture those who are entrusted to the truth that Jesus is the Lord over their minds: “And be not conformed to this world, but be ye transformed by the renewing of your mind.”¹⁷ Jesus is the Lord over our bodies: “For ye are

¹⁶ The Holy Bible, Luke 2:8, KJV

¹⁷ The Holy Bible, Romans 12:2, KJV

bought with a price; therefore glorify God in your body, and in your spirit, which are God's."¹⁸ Therefore, worship Him. Jesus is the Lord over our decisions, "Trust in the Lord with all thine heart, and lean unto thine own understanding. In all thou ways acknowledge him, and he shall direct thy path."¹⁹ Therefore, worship Him. Jesus is the Lord over our finances, "No man can serve two masters: for either he will hate one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."²⁰ Finally, worship. Jesus is the Lord over our work, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."²¹ Therefore, worship Him as Lord.

More fundamentally, knowing that Jesus is the Lord in and over the believer's life, He is worthy of worship. The premise of this thesis project focused on the proper response due to the Lord from all, who are created in His image, to worship. Thus, when the pastor nurtures Lordship in the life of the worship leader and the worship team, they are being cultivated in their rightful ownership: belonging to Jesus Christ, who is Lord.

Nurturing Worship

John 4:21-24 says:

Jesus saith unto her, Woman, believe me, the hour cometh. When ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what ye worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him, God is a Spirit and they that worship him must worship him in spirit and in truth.²²

¹⁸ The Holy Bible, I Corinthians 6:20, KJV

¹⁹Ibid., Proverbs 3:5-6, KJV

²⁰ Ibid., Matthew 6:24, KJV

²¹ Ibid., Matthew 5:16, KJV

²²Ibid., John 4:21-14, KJV

The third branch of nurturing is worship. Hebrews 10:23-25 states: “Let us hold fast the profession of our faith without wavering; And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together as the manner of some is: but exhorting one another and so much the more, as ye see the day approaching.”²³

Another noteworthy feature of nurturing worship is found in the realm of corporate worship, which can elevate the worship leader and the worship team’s motivation and zeal to offer God’s worth-ship. Even more so, effective nurturing by the pastor produces fruit of worthy worship when issues that are hindering the flow of the Holy Spirit are handled through prayer and forgiveness.

Once again, worship is creation’s response to the Creator’s revelation. It is, therefore, when God’s character has been revealed in the team members, including the pastor, that worship begins. Nurturing the team strengthens, encourages, empowers, builds up, and equips the saints for ministry; and these are successfully accomplished when the wisdom given from the senior pastor is the wisdom of God’s Word.

These three branches of worship create an open passage for the senior pastor, which allow the team to become better acquainted and familiar with him as well as each other as he guides, guards, and leads them as God’s shepherd. Furthermore, praying, planning, reading, evangelizing, and listening together are inclusive to worshipping together. The pastor’s vision and actions during the team-building process nurtures worship in them all, which promotes worship in the congregation as a whole.

²³ The Holy Bible, Hebrews 10:23”25, KJV

Building Your Team on Prayer, Discipleship, and Relationship

Prayer

The pastor's role as the primary worship leader is among many of his obligations and duties, but worship is not worth-ship without prayer. Prayer ignites worship. Prayer is the kindle that starts worship's fire and sustains the fire.

As private worship is crucial in the development and outpouring of corporate worship, so is prayer to building a worshipping worship team. Prayer is the most important duty and obligation of the pastor. Prayer is a spiritual matter and spiritual matters belong to spiritual leaders. Spiritual matters depend upon spiritual principles and practices.

A great source that speaks of the worth and importance of prayer is the book *The Small Group Leaders Toolkit* by Dr. Dave Earley. Although he developed this manuscript for small group leaders, its content can be a great access for pastors both privately and corporately. Earley has provided ten tools, yet he underscores, "After thirty years of leading groups and training leaders . . . if a leader only has one tool in their leadership toolkit, the tool they need is prayer. It is not the only tool, but it is the single tool that makes every other tool effective."²⁴ In his book *Eat This Book*, Eugene Peterson wrote, "Prayer detached from Scripture, from listening to God, disconnected from God's words to us, short circuits the relational language that is prayer."²⁵ Dr. Elmer Towns, Dean at Liberty Baptist Theological Seminary, explained during a class lecture, that "prayer is a time of fellowship and worship."²⁶ It is during the times when the pastor is

²⁴Dave Earley, *The Small Group Leaders Toolkit: Ten Power Tools for Personal Leadership Development*(TOUCH Publications, Houston, Texas), 18.

²⁵ Eugene Peterson, *Eat This Book* (William B. Eerdmans Publishing, Grand Rapids, Michigan, 2006), 104.

²⁶ Elmer Towns, *The History of Prayer* (Class Lecture Notes, Building A Balanced Worship Ministry) Liberty University, (October 21, 2011).

engaged in fellowship and worship that his relationship with God is strengthened and renewed.

When the pastor's team is built on prayer, the relationship with each member is also strengthened and renewed, as well as with each other and with God.

As the pastor encounters the issue of prayer, there are several benefits that can enhance team-building:

Prayer prostrates the pastor and the worship team to remain humble before God, and serves as a reminder that worship is first due and owed to God alone. Another goal of the pastor in building the worship team on prayer is that prayer continuously affirms that all that is said and done is about God and not about them.

When prayer is intentional, prayer is genuine. Intentional prayer is central and focused on God alone. Such prayer connects and unites the pastor and the worship team with God. This uniting provides God's love to bind every heart, body, soul, mind, and spirit. While the pastor, worship leader, and worship team are being drawn closer to God they, too, are being drawn closer to one another, uniting as one.

As the opened prayer canal connects and keeps the pastor and team connected to God, prayer also solidifies their cry for God's help, guidance, strength, and power to operate and be equipped through His anointing. Recognizing and acknowledging seeking God first, empowers the pastor and his team to move and to flow under the Holy Spirit's anointing.

Finally, the pastor's oratory skills, and/or the worship leader's outstanding voice, and/or the musician's skills, are the driving powers that fuel successful worship. Therefore, worship is not successful if it is not transforming. Transformational worship is successful only when the pastor builds the worship team through prayer.

Discipleship

A very interesting statement in the secular book *The Team Builder's Textbook* compliments this section on discipleship. Authors Brady and Woodward wrote, "Without the attitude of a student, and without the understanding that there is always something more to learn, an individual will be limited in their accomplishments. One never arrives. One never gets to the place where he or she has it 'all figured out.' There is always more to learn."²⁷

Worship in all of these dimensions is central to the pastor's awareness of the importance of discipleship in building a successful worship team. Also, the pastor must have an open mind to the truth that he, too, is a student never arriving to knowing it all. Welcoming the servant/student leadership role ensures a solid foundation when erecting a worship team that is dedicated, committed, and loyal to the call of ministry.

Biblically, a disciple is a follower of Christ. Just as the pastor assists the congregation in spreading the gospel of Jesus Christ, so too must the worship team. As they are made more in the image of Christ (disciples), they grow into becoming replicas of Christ, equipped by the Holy Spirit for service to the Lord.

In light of these findings, it is the pastor's responsibility to disciple the team to become familiar with the Holy Spirit's alertness and to be ready to respond to His unction. It is when all Christian leaders' (in this instance, the worship leader and worship team) actions, attitudes, and behaviors are reflective of Christ that their discipleship produces the fruit mentioned in John 15:5-8.

Discipleship sessions are formatted from and line up with God's Word, which convicts the pastor and worship team to re-examine their lifestyles. This calls for a close observation of

²⁷ Brady Chris and Orrin Woodward, *The Team Builder's Textbook: Building Communities In The Information Age* (Obstacles Press, Inc., Grand Blanc, MI, 2006), 37.

God's mandate to ensure that the branches are connected to the Vine. Hence, in order for the worship disciples to be trained, equipped, and made ready for ministry, they must be encouraged by the pastor to be in God's Word daily—tasting it, eating it, swallowing it, digesting it, and bearing fruit. The evidence of bearing fruit comes through obedience to God's Word.

In relationship to discipleship moving beyond the pastor, worship leader and worship team, as each grows spiritually to build Christ-centered working relationships, they then can successfully disciple those to whom they minister. Furthermore, the pastor's influence among the worship leader and worship team cultivates disciples who possess the zeal to disciple others.

Members of the waiting congregation, who have labored through a trying week, come with heavy hearts to lay down their burdens and to seek refuge through God. Through a transforming worship experience, they can grasp the same zeal to disciple those outside of their worship experience, while they worship God in spirit and in truth.

Relationship

Relationship building begins with the pastor. It is important for the pastor to take the right steps and develop team relationship and communicating effectively. In addition, the pastor's lifestyle must honor the Lord. This includes confessing all un-confessed sins. The "team must go beyond the mechanics of task and function. We each have deeper needs that must be met in relationships . . . in order for us to experience fulfillment.²⁸ . . . A healthy relationship is built on humility."²⁹

²⁸Bill Thrall, Bruce McNicol and Ken McElrath, *The Ascent of a Leader* (Jossey-Bass, San Francisco, CA, 1999), 47.

²⁹David Good, "Dynamics of a Healthy Relationship Between Senior Pastor and Worship Leader", <http://EzineArticle.com>. (accessed October 8, 2012).

A good reference on the subject of building relationships is from a class lecture by guest clinician Tim Dayton, who suggested several principals for building relationships that can be of great use to pastors.

Be consistent in how you treat those on the team and all people with whom you have a relationship. Consistency is part of the developing factor that reflects God in the life of the pastor.

Be loyal. The pastor who exemplifies loyalty strengthens loyalty in return.³⁰ Pastors are warned to take great precaution as they explore how to treat their teams. Regardless of the team's slow pace in developing, the pastor is encouraged to be loyal. Loyalty begins with trust.³¹

Communication is the most significant component of building relationships. Successful relationships are built on successful communication skills. The two elements found in biblical communication are being slow to speak and listening with understanding, swift to hear (James 1:19). A wise team builder establishes relationships where he can be critical while still edifying his team.³²

Set goals together. Pastors who are visionary leaders always begin with the end in mind. Setting goals together as a team prevents the pastor from being too quick to judge his team. Here, the pastor's personal character building is essential because he never knows what the members of his team are experiencing.³³

³⁰ Tim Dayton, *Building Relationships*(Class Lecture Notes, The Role of the Pastor and Worship Leader Liberty University,(June 18, 2012).

³¹ Ibid.

³² Ibid.

³³ Ibid.

Many researchers, pastors, and worship leaders have concluded that a healthy team relationship starts with humility. When team members are secure in their roles, their service is first to God, then to one another. The team is motivated to servanthood, and is then free to come under the spiritual authority of the pastor. Although the team leads, they follow even better. “Since we internalize from others the formation of who we are as individuals, we must realize the significance of healthy relationships if our local fellowships are to become vibrant places of worship, love, and service. We need to get to know one another and deepen our loving and caring relationships so that true wholeness will emerge from within our people.”³⁴ As a result, when relationship building is constructed with precaution, the worship leader and team members listen and take directions well. Each does what needs to be done to get the job done effectively.

The pastor has the responsibility, while building the team’s relationships, to disciple the members to understanding he, as the pastor, is the spiritual and primary leader of the church under Christ. The worship team should always support the pastor both privately and corporately. Communication in relationship building is key to erasing confusion. Keeping in contact with one another always keeps the team members connected while, together, they are able to establish goals and be spiritually aware of where the pastor is taking them. It is not about us. It is about Christ’s glory.

³⁴Stephen A. Macchia, *Becoming A Healthy Church*(Baker Books, Grand Rapids, Michigan, 1999), 97.

The Issue of Trust

In the pastor fulfilling his roles, all of the materials discussed in this chapter depend upon trust. The pastor needs to know that he can trust his worship leader and worship team. The worship leader needs to know he can trust the pastor and the worship team, and the worship team need to know they can trust one another, the senior pastor, and the worship leader. Most importantly, God needs to know He can trust everyone to lead the congregation in worship.

In his book *Leadership 101*, John Maxwell wrote, “When a leader’s character is strong, people trust him, and they trust in his ability to release their potential.”³⁵ Trust is birthed through relationships between God and the pastor, worship leader, and worship team. In order for the team to be willing to trust requires everyone being transparent, risk takers, and not immersed in being controlling. The book *The Trust Effect* by Larry Reynolds highlights this issue. The author has identified four components that are critical to successfully building trusting relationships: competence, openness, reliability, and equity. Here is a brief discussion of each.

Competency

When the pastor is in search of a worship leader, he should look for individuals who possess the skills and abilities to meet that job’s needs and expectations. The worship leader must be someone who can lead effectively. The pastor’s decision requires more than just filling the position; his choice will internally and externally affect the overall relationships between him and the worship team. Just how much the pastor is able to trust the worship leader depends upon the worship leader’s competency.

³⁵ John C. Maxwell, *Leadership 101* (Thomas Nelson Publishers, Nashville, Tennessee, 2002), 48.

Openness

Being open leads to being honest. The pastor who desires to build team relationships that are infused with trust promotes openness. Once team members are affirmed and feel comfortable in and outside of the team, the trust factor begins to build among the team members. The pastor produces a trustworthy team by encouraging the members to share their values and views, in confidence that they will not be criticized or condemned for their openness. Openness opens the door to trust.

Reliability

The pastor who strives to build a team that is dependable and does what they say they will do seeks a worship leader who is reliable. A reliable team and worship leader are committed to competence and openness toward building relationships with each other. To avoid any misunderstandings or appearance of not being reliable, the pastor must clearly explain his expectations of the and roles of the worship leader and the worship team members. Furthermore, to maintain trust, the team, including the pastor, must demonstrate their capability of being reliable.

Also, the training and equipping from the pastor should include teaching the team to prioritize. Matters of importance or urgency are to be given first priority. Moreover, the senior pastor must be able to rely on his worship leader and the team to achieve the worship goals week to week. Stress is avoided when everyone shows reliability.

Equity

The pastor who builds his team on a lack of integrity soon discovers the team coming apart. The pastor (or worship leader) who shows favoritism, arrogance, intentional misuse or abuse of authority, a lack of fairness in handling problems, including some people or excluding

others, or a display of prejudice, are all ingredients that produce team failure. However, the pastor who employs wisdom in his leadership style will lead, feed, guard, and guide the worship team in equality, wherein, every team member is treated fairly and no one is taken for granted. Nor is there an atmosphere that suggests any one person is of more value than another. For example, in his book *The 17 Essential Qualities of a Team Player*, Maxwell wrote, “No team succeeds unless its players put others on the team ahead of themselves. Being selfless isn’t easy, it is necessary.”³⁶ To paraphrase Maxwell, there is no “I” in team.

Finally, when a team is built on the principles found in Ephesians 4:15, where “truth is spoken in love,” God honors the obedience and promises that the senior pastor, worship leader, and worship team will “grow up in all things in Him who is the head, Christ Himself.” Each component contributes to the development of a spiritually healthy working relationship between the pastor and the worship team.

In addition, Jesus Christ as the Chief Worship Leader is the ultimate example of Christian leadership, which offers the perfect working model for team-building biblically. In this context, if at any time the pastor finds himself, in need of being educated or becoming more engaged and empowering in building his team, studying the pages of God’s Word is his most reliable source.

Peace Maker or Peace Breaker

Chapter 3 revealed some of the sparks that ignite worship conflicts. Suggestions were offered on how to avoid these wars. Unfortunately, the matter of peace in many instances is often overlooked as a solution to conflict, when it lies with the final authority being the pastor or the worship leader. On the other hand, in many instances the pastor does stretch forth his hand in peace, making every godly attempt to bring healing to a hurting working relationship, yet may

³⁶ John C. Maxwell, *The 17 Essential Qualities of a Team Player* (Thomas Nelson Publishers, Nashville, Tennessee, 2002), 129.

find that the worship leader refuses to yield to the whisper of the Holy Spirit or to humble himself and come under the submission of the pastor's spiritual leadership.

Being obedient to the Triune God is a top priority, and God says of peacemakers: "Blessed are the peacemakers for they shall be called the children of God."³⁷ When molded and shaped in peace, ultimately the role of the pastor as the primary worship leader and team builder springs forth goals and objectives for the worship team, which are defined in God's master plan and received and given through the pastor's vision. Thus, all gaps between the senior pastor and worship leader are closed.

The team is being equipped in partnership, Lordship, and worship, so that the team will continue to build on prayer, discipleship, and relationship. Trust, then, becomes an enhancer to the growth and development process of the worship team. Pastors have a choice: be a peace breaker or a peacemaker. "Leaders get the best from others, not by building fires under people but by building the fire within them."³⁸

³⁷ The Holy Bible. Matthew 5:9, KJV

³⁸ Kouzes and Posner, *Christian Reflections on Leadership Challenges* (Jossey-Bass Publications, San Francisco, CA, 2004), 35.

Chapter 6

SUMMARY and REVIEW

Purpose of Thesis

The purpose of this study was to offer a viable explanation of the pastor's role as the primary worship leader as it relates to understanding the worship mission. This study addressed the issues of pastoral leadership development and transformational worship development. The application of this study underscored transformational worship as life-changing and life-defining. Also, this study revealed what pastors are currently doing in these areas as the church encounters these issues.

The results from the research, findings, and interviews can help to establish clarity and understanding of the pastor's role as primary worship leader, which can be applied to the leadership and worship development of pastors who desire to establish a vision and philosophy for worship. Six pastors identified as worship leaders, were interviewed based upon their experiences and education in pastoral leadership.

The review of this research and findings also can encourage pastors to conduct a thorough examination internally. Many pastors precede their role as preacher, teacher, and counselor with many other familiar duties among their pastoral responsibilities, yet are not familiar with how to fulfill the role of worship leader; this unfamiliarity continues to linger among many pastors. As they seek to discover a genuine evaluation of where they are presently in meeting God's mandate for leading worship, may they be advised to where they must plateau in order to remain in the presence of the Holy Spirit and under His anointing to develop and lead worship. This research and study addressed the roles of effective communication and team-building skills and those contributions toward successful leadership development in worship.

Through the interviews conducted, these case studies highlight the interviewees' understanding of the definition of worship, worship's mission, their philosophy of worship, when worship begins, worship meeting the needs of the congregation, and worship's impact in today's society.

The research and studies addressed strategies to solve the problem of worship conflict, building relationships, partnerships, and worship's effect in shaping God's image and character into the pastor's character. Through the interviews conducted, these case studies provide insight to what these chosen pastors are presently doing to fulfill their role as the primary worship leader as well as the advice they would offer to assist younger servants who have been or are being called to the leadership podium in preparation to becoming a pastor and worship leader.

Outline of the Project

Chapter 1 included the Introduction, Statement of the Problem, Statement of Limitations, Theoretical Basis for the Project, Statement of Methodology, and Scriptural References in the Old and New Testaments that support this thesis.

Chapter 2 asked and answered the question: What is Worship? In addition, the thesis focused on the pastor as a private worshipper, the fruit produced as the pastor grows as a private worshipper, and the importance of the pastor's lifestyle being submerged in worship. Other questions submitted in this chapter were: Who is God, and What has God invited the pastor to do? An examination of how God's character is shaped through the pastor's worship was discussed. Finally, chapter 2 underscored God's revelation of worship and the pastor's response.

Chapter 3 underscored the role of the pastor as the primary worship leader. This chapter discussed the challenge of avoiding conflict in worship, along with biblical solutions. Additionally, Chapter 3 revealed the pastor's role as teacher and foundational builder; as

shepherd, with suggested strategies to remove hindering obstacles; as model, exemplifying a lifestyle of worship; and as coach, whereby the pastor articulates growth strategies for the team.

Chapter 4 explored the pastor as the worship communicator. This chapter revealed the importance of the pastor understanding and assuming his role to lead the church in worship and to share his vision for worship. The research and study concluded that the pastor is encouraged to provide liberty and guidance to assist in pulling down strongholds that may rise against the ministry of worship. Further discussion was given to the impact on the pastor's sensitivity and support to the congregation as he encourages his worship leader to be creative in worship planning and in executing worship.

Chapter 5 investigated the role of the pastor as the worship team builder. This chapter defined the goals and objectives of team building. It provided detailed explanations of the importance for the pastor to close all gaps between himself and the worship leader. A few specific team-building construction tools listed were nurturing partnership, Lordship, worship, prayer, discipleship, and relationship. Given the importance of worship, Chapter 5 intentionally evaluated, presented, and provided analysis of the issue and importance of trust in building an effective and successful worship team. Finally, this chapter challenged the pastor to search himself, asking, "Am I a peace maker or a peace breaker?"

Chapter 6 summarizes and reviews the overall purpose and findings of this thesis. It reveals the discoveries made and suggests recommendations, such as further study to be done.

Discoveries Made

Unequivocally, worship is paramount in the life of the pastor. With worship being the lifeline of the church for connecting to God, the pastor's role as the primary worship leader impacts the overall effect of the connection. When Pastor 5 was asked if he believed worship is his single-most development opportunity? He responded: this statement is true. There are other opportunities, but I know that usually worship is going to be the largest gathering of the people, and that the pulpit is the pastor's domain. Therefore, what happens during Sunday morning's worship experience has direct impact on the spiritual, emotional, intellectual, and physical development of God's people.

Certainly, we are created to worship God both privately and corporately. The pastor's role in executing and demonstrating a lifestyle of worship offers him the opportunity to strengthen and encourage the congregation to engage in transformation worship.

When Christians view worship as the most important priority (which is correct) but have a superficial view of what worship is, the result is often a superficial and dichotomized Christian life. Such Christians are faithfully committed to attending the Sunday worship service but, because they view that as the essence of worship, [they] fail to develop a lifestyle of whole-hearted commitment to God, thanksgiving financial stewardship and ministry. God is more pleased and we are more fulfilled when we develop lifestyles characterized by the full-orbed worship described in the New Testament.¹

When Pastor 3 was asked, As the pastor and primary worship leader, do you believe that one of your many roles is to serve as the worship encourager, demonstrating before your congregation your dependency upon the Holy Spirit? He responded, it is a great responsibility and if the pastor does not set the tone for worship, it is not going to be set. If the pastor does not set the example for worship, there are going to be problems. If the pastor does not select the right activities for the worship service and the right liturgy, there will be problems. The pastor has to

¹Lee Campbell, *Worship in The New Testament* (<http://www.xenos.org/classes/um2>, 2011).

do all of these things to set the program in place, delegate the right people and train them, people who will be on the platform leading certain aspects of that worship. This is all the pastor's responsibility to make these things happen.

The result of the interviews in this study revealed that 80 percent of the pastors interviewed were knowledgeable and understood their role as the primary worship leader. Their responses were biblically and theologically. It was evident each had received formal training, so that their responses were accurate and thorough. Instructions and implementation strategies on "The Pastor's Role as The Primary Worship Leader in the Local Church" are found in their responses.

Major Findings

Analysis of the interviews has identified nine findings that provide insightful into how a pastor can benefit in fulfilling his role as the primary worship leader. These benefits are bundled in visionary leadership, effective communication, and team-building skills. When embraced as steps toward spiritual growth and development, these findings can enhance the pastor's worship lifestyle both privately and corporately. As pastors are empowered to worship, they experience a fresh anointing to demonstrate and invite their congregation to worship God together, "in spirit and in truth."

Finding 1

As the primary worship leader, the pastor's role in understanding the definition of worship navigates his vision of worship on the basis of truth or what he believes to be truth. As Kathleen Chapman stated in chapter 2, worship is one directional, focusing on God and giving all glory to Him only, alone, singularly, totally, just Him. God mandates Christian leaders to be

attentive to His Word. In doing so, those who are called to the work of the ministry, specifically pastors, are affirmed by God. Only then can the pastor rightly discern the truth, which lies between the front and back covers of the Bible. Through the illumination of the Holy Spirit, God provides precise meanings and understandings of the acts and actions of worship. As stated earlier, pastors who are without a sound biblical and theological definition of worship unfortunately are functioning within the realm of being unequipped to lead worship. This lack of the essential principles and practices leads to unknown development and growth dimensions found in transformational worship.

Only two of the six pastors interviewed spoke of the worth-ship due to God when defining worship. Although each definition provided by the six interviewed pastors was a good working definition of worship, generalization can be misleading. The importance of becoming familiar with the call to worship, in addition to coming into partnership, pray, praise, and promoting acceptable worship unto God, is biblical. Worship grows out of the ideal of God's worth ship, giving God His worth as stated by Pastor 1, whose definition centralized on the premise that worship is praising God for all of His glory and worth. Pastor 2 defined worship as a lifestyle that is embraced by the believer and supported by Romans 12:1-2; everything that is said and done by the believer should be offered as acceptable worship back to a great God. Pastor 3 said that the best definition is a heartfelt response to God's revelation expressed in two ways: lifestyle (privately) and corporate. Pastor 4 mentioned that worship is a way of life. Saying to think that worship only has to do with singing is a big mistake. If you sing but your life is not worth a dime, then your worship is not worth a dime. I can tell you this; you can be anointed to worship but still do not know the One you are worshipping. Gifts and calling are vulnerable. You

can have that gift and the call, but not have developed the life. It's more than music. Worship is a lifestyle.

Pastor 5 said that worship is the act of giving God the glory He is do, the worth ship of God; that, in essence, we are to exalt Him and lift Him up. Lastly, Pastor 6 defined worship as experiencing the presence of God as those who are worshipping offer themselves in the moment, making themselves available to Him as they respond to what He is doing.

It is important to note that while all of the pastors painted a portrait of worship to some degree, no one suggested that worship is an intentional response to God's worth. When worship becomes an intentional reaction to God's acts of goodness, mercy, love, provision, forgiveness, protection, and the completed redemptive work on Calvary, then worship becomes acceptable to Him.

Finding 2

As the primary worship leader, the pastor's role necessitates establishing his philosophy of worship in order to unify the body corporately; ultimately to glorify God. Four of the six pastors interviewed (75%) had a written functioning philosophy of worship. Whether it was woven within the church's mission statement or was the trunk of the mission statement, there was a philosophy. The remaining two pastors were perplexed when asked if they presently had a philosophy of worship in their current place of service This project found their perplexity, perplexing since a basic working definition of philosophy is simply the study of truth.

When Pastor 1 was asked, "Does your church presently have a philosophy of worship?" He was uncertain because he has been serving as the lead pastor only for the past fifteen months. However, he made a profound statement that is worth noting: "Whether the church has written a

philosophy of worship or not, its practices become its philosophy.” That is a profound truth.

Worship is a lifestyle; therefore, we live what we think and believe.

Pastor 2 acknowledged that his church’s philosophy for worship focuses on three pillars: worship being centered on God or for an audience of One, worship being saturated in Scripture, and that there has to be an exaltation benefit for those who gather.

Pastor 3 said that the philosophy for worship in his community focuses on the heart being cultivated through the word for God’s work. Pastor 4 said, “We have a mission statement that defines who we are. There are five branches to the tree of mission: (1) transformational worship, (2) aggressive evangelism, (3) satisfying fellowship, (4) depths of discipleship, and (5) serving the body of Christ by finding your gift. If the church is doing anything outside of these five purposes, then we’re not doing the Father’s business. The root of the tree is worship. If everything is not being done in that spirit of worship, then it breaks down. Our purpose is to keep transformational worship the priority.”

Pastor 5 was not sure what a philosophy for worship is. Lastly, Pastor 6 said, If he was asked about a mission statement, his church has a worship committee who defines what the worship statement is and what the worship committee does.

Regardless of the use of terms, whether it is a philosophy of worship or a mission statement for worship, the point is clear: The pastor who is teachable and willing to step back and take a second look at the issue can adapt and accept change.

Corresponding with these finding, as stated in Chapter 2, Peterson has explained what New Testament worship exemplifies, and he has written the full orchestral score of a Christian being created in the image of God to worship. By faith, the Christian community is to respond to God’s divine revelation to worship whenever and wherever necessary. On the other hand,

traditional principles and practices of worship continue to hold many congregations hostage as they abide in ritualistic protocols.

It must, therefore, be noted that worship for the sake of worship is not worship. Pastor 4 encourages pastors to place their philosophy or mission statement for worship on the slide of a “theological microscope” and take a closer look at what worship is producing; in particular, is the evidence of worship being transformational? God mandates Christians to be transformed by renewing their minds. This calls for believers to take on the mind of Christ. It is through worship that the Christian community is enabled by the Spirit of God to experience worship that transforms and births newness.

A thorough investigation and study of worship compels every pastor who has accepted the call to serve as an under shepherd, to remain mindful that the pastor is called to worship. In doing so, a prayer saturated philosophy of worship can in many ways create an environment of worship that is transformational in nature. Thus, God is ultimately glorified as His people are edified.

Finding 3

As the primary worship leader, the pastor’s role is inclusive to meeting the needs of his congregation. All of the pastors interviewed (100%) stated that planning their corporate worship experience to connect with meeting the needs of their congregation are crucial. The interviews highlighted the role of worship in meeting the needs of their worshipping communities and the emphasis that the worship leader (the pastor) has in connecting his people to God. This project found that each of the pastor’s response was in agreement to worship’s role in satisfying the needs of their people. Each in one way or another referenced God as being the supplier of all needs, whereby He supplies adequately and sufficiently.

In particular, the emotional, physical, psychological, financial, and spiritual needs were among those in the forefront of needs to be met. Because worship calls us out of ourselves and out of our addictions to our thoughts, will and needs, in a sense worship can be described as a counseling session with God. Pastor 1 said “our needs are addressed as He inclines His ears to us.”

Even so, there is a diversity of needs within the worshipping community. Pastor 1 said the goal for him is to remind his people not to check their needs at the door. Bring them before the All Sufficient God who can do something about them, he tells them. It is within this scope that needs are met.

Acts II illustrates that believers in the first century church fellowshiped, ministered, and worshipped; and that all things became common, meaning their needs were met. If worship is to be acknowledged as one of the means whereby a believer’s needs are met, then worship must be at the core of the believer’s faith. Pastor 2 said that he believes “when worship is at its ultimate, God is magnified, the focal point is on God only, and every person in that worshipping community has forgotten about self and are concentrating only on God, while everyone’s needs are being met.”

Pastor 4 said, “True worship is not manipulated by man. It’s a God thing. Worship is not something the pastor creates. It’s something God Himself creates. No one leaves without their needs being met.”

Pastor 5 said, “Whatever we bring, whatever issues we are dealing with, when we are opened to worship, we are also saying ‘I am opened to whatever it is God wants to say to me so that I can have a better understanding of what I am dealing with.’ This happens when we are willing to worship the Lord,” said the pastor, “even though we are hurting, destitute, and

disillusioned. A posture of worship invites God to start moving in the situation and to do what God does, meet our needs.”

Pastor 6 said, “Worship is that fellowship, the calling together of the faithful to express their relationship in a chorus of praise, thanksgiving, togetherness, and collegial fellowship where stories are traded. Worship meets the need of contact, and the contact that we want is to be touched by the Holy Spirit.”

This project is now compelled by the Holy Spirit to end this section with a statement offered by Pastor 3. He said, “Well, the Westminster Confession really targets this with the great statement that comes out of the words of Augustine, ‘The human heart is restless until its rest in God.’”

As the pastor encounters this issue, people come to church with monumental needs, some described and noted earlier in this section. Nevertheless, true worship calls worshippers to establish their priority. God’s word clearly admonishes His people to first seek His kingdom. This suggests that through our obedience to worship that is due to Him only: He has promised that all needs will be met. Although the natural creation is forever reminding the church of her natural needs, the spiritual creation is forever at war with the flesh, encouraging believers to grab hold of and affix an uncompromising grip on authentic worship. Authentic worship leads worshippers to forgetting about self and concentrating on God. As written in the hymn by Helen H. Lemmel: “Turn your eyes upon Jesus, look full into His face. And you will find that the things of earth will acquire a strange dim, in the light of His glory and grace.”

In essence, when a believer worships God, lives life on life’s terms and, as God’s creation, sees from the Creator’s perspective, then situations, circumstances and other matters dim and fade away because of worship. Believers who truly embrace an undeniably understand

the biblical and theological power of worship find that their greatest need is rest in Him.

Undoubtedly, when we seek God as we worship Him, our needs are met. As Pastor 3 stated, “We do not have to chase blessings, blessings chase us.”

Worship is primarily vertical, but there is a horizontal aspect that remarks how believers are not alone in worship, nor alone in having their needs met. God is not alone. God is Three in One. The church was created as a worshipping community. Therefore, when the community gathers, she gathers as one body, united together for the sole purpose of offering God His worth, through which all needs are met. As stated by Ross in chapter 1: “For worship to be as glorious as it should be, for it to lift people out of their mundane cares and fill them with adoration and praise, for it to be the life-changing and life-defining experience it was designed to be, it must be inspired by a vision so great and so glorious that what we call worship will be transformed from a routine gathering into a transcendent meeting with the living God.”

Finding 4

As the primary worship leader, the pastor’s role brings clarity to his congregation’s understanding as to when worship begins. Making any effort to answer this question can carry pastors to a crossroad of having to decide which direction to take. When does worship begin theologically, biblically, historically, or personally?

Having offered several ideas of how this question can be answered, the interviewed pastors’ answers varied. Pastor 1 said that worship begins with the Triune God. Pastor 2 said worship begins at the moment of conversion of the believer. Pastor 3 said worship begins when the new birth of man’s nature changes. Pastor 4 said worship begins with each individual in private life. Pastor 5 said worship begins in the individual’s life outside of church. Lastly, Pastor 6 said, “I am not really sure that I understand this question. Worship is an all-the-time

experience. It does not begin and end. It always is. It's about a lifestyle. It's about who we are. We are people of the presence and, being people of the presence, it is always about worship. It's the acknowledgment of God and the sanctity of our lives.”

Surely, each response does identify a beginning, but does that beginning ignite the spark to worship God the Father, Son, and Holy Spirit? Before Christ lives in a man's or woman's heart, humans are outer beings toward God. Humanity worship whatever, because of the lust of the eye, lust of the flesh, and the pride of life. No man seeks God. The natural man's nature speaks to him and instructs him to suppress the truth. The natural man takes his revelation and presses it down because he does not like who God is, he is threaten by God. The God of Abraham is too big. The God of Isaac is too holy. The God of Jacob is too just. Therefore, the natural man chooses to modify worship with a god made in mankind's image.

In light of these truths, II Corinthians 5:17 states that any man or woman in Christ is made new. Knowing that God is a God of transformation and change, the newness unveils through Him as old things are no longer present with us. His newness now embarks upon the very essence of our being. In this respect, once the unregenerate heart comes to a saving knowledge of Jesus Christ, immediately that heart is converted and the person becomes a Christian and is in fellowship with God. This new fellowship draws the new believer in a right relationship with God. Thus, worship begins when God's worth ship is acknowledged and recognized in the unregenerate heart. It is called saving grace.

As a result, the now regenerated heart has a hunger that can only be satisfied through worship, and the now regenerated heart has a thirst that can only be quenched by worship. However, this truth can only be known through discipleship. Here again is where the pastor is held accountable to inspire and assist new believers in developing a lifestyle of worship. As

worship becomes an essential part of a new believer's private life, having fellowship with God and experiencing an overflow of God's presence and power, that overflow runs over into corporate worship. When the pastor worships God in his private overflow, that overflow compels the people to participate corporately.

Lastly, worship begins in a regenerated heart. Once the heart has been touched and changed by the Spirit of God, His worth ship is made plain. As stated in chapter 2, Roland has offered some rules as we share the gospel with those who are unsaved namely: make ourselves increasingly present to God, set aside time regularly for private worship, and offer ourselves completely to God. Regular maintenance checks ensure uninterrupted worship.

Finding 5

As the primary worship leader, the pastor's role reflects a biblical and theological understanding of I Chronicles 12:31-32, and how worship impacts the present time. It is interesting to note that responses from the interviewed pastors were overwhelmingly harmonious in nature (100%). More interesting, each dispensation in the Bible was identified by its own generation, culture, and society, distinctive of itself. Included within each era, worship was paramount. Regardless of when and where, each dispensation was called to worship. In Jesus' "Sermon on the Mount," He called for Christians to be the salt of the earth and the light of the world. Just as Christ was seeking worshippers during His dispensation to impact society, He is still seeking worshippers to impact society today. Jesus compels His church to let her light shine, in order for society to see her good work which glorifies the Father.

The biggest part of this mission is worship. There is no doubt that the work Jesus is mentioning here is sharing the gospel. In doing so, souls will be saved and the gospel will spread throughout society and glorify God. Pastor 2 said that, in addition to explaining the scriptures,

pastors would do well to interpret the scriptures to their communities and to seek ways they can advance the gospel and build the kingdom from the inside out. This project does not believe this can be accomplished without the pastor knowing and understanding how to engage the community he serves. Additionally, worship can be the treble and bass clefs of such a manuscript.

As stated in chapter 3, Lowell said that many church leaders believe the single-most divisive issue combating today's church is style of worship. Although this conflict is not overrated as same-sex marriages, abortions and other social ills, it does divide the church and diminish her worship practices. It is absolutely imperative that pastors be extremely cautious and not compromise the truth in order to satisfy any fleshly desires of our generation. Pastor 1 made a good point when he said that I Chronicles 12:31-32 is not referencing pastors, young or old, trying to be hip or with it because we live in a contemporary society. What Pastor 1 understands this particular passage to say in this project opinion is that the leaders understood their place in history, they were not called to lead the world, or to be walled off from it or to be assimilated into it, but to be with it. This means to follow God in the midst of it.

Similarly, once a pastor is involved and acquires a reflective understanding of the present time, his position influences the congregation's involvement. Because the world has changed drastically, pastors are becoming more familiar with the world's principles and wiser to its corrupted practices, meaning more than knowing the latest headlines. Pastors, who are able to determine the central and deeper questions being asked by the culture, attempt to answer those questions within the context of worship, whether through preaching, teaching, or music.

There is a need to be relevant and contemporary, but not contemporary to the point that pastors compromise how God established worship to be conducted. God's work must be done

God's way. The new trends that churches are exploring and employing from various facets of the world to communicate and carry out the presence of God in many instances are questionable. Pastors cannot lose sight of maintaining balance and being sensitive to the modern times; however, pastors cannot move away from biblical faith, some of the greatest liturgies, confessions, and traditions that were once and for all delivered to the church and made the church the place where God dwells.

Exactly where the balance is, this project has not a clue. However, this project does know that God is the same yesterday, today, and shall be forever more. As Pastor 3 said, "It is important to know the times in which we live, but more important is to know the times people are in." Pastor 4 said: "As far as understanding the times, I will answer it in two ways. First of all, I believe that it is critically important for us to understand the times as this relates to understanding what God is doing. Second, as it relates to my role as pastor, I think we have to keep our hand on the pulse of what's happening in the community we're serving and the generations that are in our congregation. So I tend to have a good balanced worship experience on Sunday mornings. I think the pastor has to be the one who sets the tone for this and provides the leadership. "

Pastor 6 said, "I don't think worship impacts the times. I think the times impact worship. That's what the scripture is saying if you go by verse 12. It's an understanding of the times that both heightens the intensity and calls the faithful into a greater accountability. To bring God into the dynamics of what we are experiencing, and worship does that." That too, this project, find to be profoundly stated. "Worship does not impact the times; the times impact worship."

A central part of worship is to bring God into the dynamics of what is taking place around us. Worship reminds the community of faith that God is still in control. Worship fortifies the Christian faith. Regardless of what laws are passed that contradict God's truth, worship inspires a greater sense of appropriation of God in the midst of evil situations. Even when it appears that evil has the upper hand, out of that place of worship, we gain a greater understanding of what God has spoken in His Word about the times.

In their article "Here We Are to Worship" in *Christianity Today*, Brad Harper and Paul Louis Metzger wrote: "At the end of the day, culture is an arena from and to which God speaks, but also one that distorts God's self-revelation. So it is not only acceptable but also necessary to bring popular culture and its symbols into the church, for through them God engages and respond to him. But since culture's symbols can also distort both God's engagement and our response, we must be wary."²

Finding 6

As the primary worship leader, the pastor's role as encourager demonstrates his dependency upon God to lead worship. As stated in chapter 3, the church will not only follow the leadership of the pastor, she will take on the personality and lifestyle of the pastor. The responses from the interviews indicate that all (100%) of the pastors agree with this finding. When the pastor is enabled and empowered by the Spirit of God to pour into his people at a dimension wherein they see God, the worshippers are encouraged to depend on God for empowerment to worship. Unfortunately, as creatures of nature, humanity is taught to be independent of God. Yet, as creations of the Creator, Christians are taught to be totally dependent on God.

²Brad Harper and Paul Metzger, "Here We Are to Worship" (*Christianity Today*, September 2, 2009).

Many members within congregations hear worship and have worship in their heads, yet do not live in the reality of worship. As the encourager, the pastor's role is to lead his people in the direction of a loving God. The pastor invites (encourages) the congregation to connect and together enter into God's presence with thanksgiving. This invitation is embellished with the pastor's encouragement, strengthened through the pastor's encouragement, and deepened by the pastor's encouragement. When the invitation to worship is demonstrated by the pastor's dependency upon God, it announces to the congregation that worship cannot happen without the congregant's participation. Each person's participation is needed in order for this transformational experience with God to happen for all who are present. As the primary worship leader, the pastor invites the people into a place that says, "God inhabits the praises of His people." Whaley stated that pastors should take precaution and be mindful that it is not their job to bring God's presence to the scene; the Holy Spirit does that. As the primary worship leader, whenever the pastor is invoking God's presence without God's permission, he is placing himself in a dangerous situation. Mainly, if he has to pull and tug on people to worship, he will have to keep pulling and tugging. Eventually, he will run out of energy. Again, when the pastor is enabled and empowered by the Spirit of God to invite and encourage his people to connect with God, God is the source that provides the willingness to worship Him.

As the primary worship encourager, the pastor has a great responsibility to set the tone for worship. If the pastor does not set the example, there could be problems. Selecting the right activities and the right liturgy are essential to worship. In addition, the pastor is responsible to delegate the right people and to train them, people who will, in conjunction with him, lead certain aspects of the worship experience.

Considering the pastor's important role as encourager, a careful examination of worship leaders throughout the scriptures (e.g., Abraham, Moses, David, Solomon) illustrates to the pastor how to encourage the people to turn to or back to God. Psalms 77:1-15 reveals that these worship leaders reminded their people, and themselves, what the Almighty God had said and done. The pastor is not only the worship leader. He must assume the role of worshipper.

I cried unto God with my voice, even unto God with my voice; . . . I sought the Lord . . . I remember God . . . I complained . . . I have considered the days of old. . . *I call to remembrance* my song in the night . . . commune with mine own heart and my spirit made diligent search . . . Hath God forgotten to be gracious? . . . *I will remember* the works of the Lord: surely *I will remember* thy wonders of old. *I will meditate* also of all thy work, and talk of thy doings. Thy way, O God, is *in the sanctuary*” who is so great a God as our God? Thou are the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thy arms redeemed the people, the sons of Jacob and Joseph. Selah.

Psalm 77 demonstrates both a worshipper and a worship leader. This project hears the psalmist distinctively encouraging the people, saying, although God may not be seen, touched, and doubted, yet when worshipping Him through remembering who God is, His provisions, protection, presence, and promises are given, then, situations and circumstances change.

Similarly, the pastor's role as the primary encourager does, by the enablement of the Holy Spirit, usher God's people into a place of remembrance as the pastor demonstrates dependency upon God. When the pastor does not, the truth reveals itself through the pastor's preaching, teaching, what the pastor says and, even more in the pastor's worship.

Finding 7

As the primary worship leader, visionary, and goal setter, the pastor's role is stitched with positive and negative enhancers. One of a pastor's many responsibilities is to communicate the vision. With this duty comes the obligation of casting and re-casting the anticipated destination of the church as it relates to the particular assignment the pastor believes God desires for the

church to fulfill. This happens over and over again. The vision is always articulated and re-interrupted. It is never static. Goals are always attached to the vision. Worship is also included in the vision and goal-setting, whose main focus are the foreseeable steps that have to be taken to get the congregants from sitting in the pews to standing on their feet, in worship.

As the pastor engages the dynamics of personalities, the people will assist him in achieving these goals. Many times, the goals may change but the vision remains the same. Pastor 6 said, "I think vision always impact worship because vision gives us direction for where the church is headed. Our worship should be in that direction as well. If my worship is not in the direction of what I believe God is calling forth in us as a body in the church, then worship is aimless. Worship has to have a target. We have to go somewhere in our worship."

Pastor 4 emphasized, "Instead of creating your own vision and asking God to bless it, go to God first and get His vision because it's already blessed." This recommendation is a good one for any aspect of ministry and can be considered in selecting a worship leader, members of the worship team, and planning liturgy for the people. This is where the true essence of worship is found, in seeking God through much prayer, selecting the right songs while asking God what is the people's need. Sometimes the worship team becomes overly anxious and hurried to perform a new song when, in reality, the song ministered last week is truly what the people need.

As stated in chapter 4, Barna said that the teacher (visionary and goal setter) shapes the congregation's perception of God. This is not manifest in one sermon, yet in a collection of sermons, lesson after lesson, and worship experience after worship experience, which assist the congregants' growth in understanding God. The pastor may not know all of the steps needed to get his people to the point of transformational worship, or what obstacles they have to endure along the way; but he must be able to write the vision plainly and share the vision in such a way

that, when it is cast, the people will catch it and be compelled to run with it. Additionally, the pastor must be able to model, bring understanding and lead the practicality of worship so that the people will experience transformational worship as worship in offered in spirit and in truth.

Finding 8

As the primary worship leader, the pastor's role as the equipper and team builder provides longevity and guarantees that the right people are in the right place. The results of the interviews for this thesis revealed that all the pastors (100%) were in agreement that the role as the equipper and team builder are serving contributes to building a solid and effective worship team. This is achieved in many ways. As stated in chapter 5, Barna said that a leadership team possesses complimentary gifts and skills and that the members are committed to one another and hold each other accountable as they are being equipped to lead.

Pastor 2 said, "I am equipping three of my administrators right now. We are reading a book together that is relevant to their areas. Then we discuss it."

Pastor 3 said, "Equipping has to start with the foundation of biblical truth. Equipping starts from the pulpit where I am faithfully expositing the scriptures where the people have balance in the word of God because we worship in spirit and in truth. Equipping becomes a general congregational thing, done from the pulpit, preaching and teaching, which are also forms of worship."

Pastor 4 said, "Yes, my job is to feed the people information, and they do it. I am not to be doing the work, but equipping them to do the work. That's my work. Most senior pastors, not all, do a lot of work, work the people should be doing."

Pastor 5 said, "My role is just to equip them. I'm the leader. Equipping them is providing the human resources that are needed: encouragement, support, and communication in the music

ministry; providing the resources they need for sound, keyboard, music sheets, all of these types of things, equipping them to get their work done.” Lastly, Pastor 6 said, “On a scale from one to ten, ten being off the chart, a ten.”

While each of these responses varies in diameter and dimension, a lack of biblical discipleship appears to be missing from the majority of them. The pastor has received instructions from God in Ephesians 4:12, to equip the saints for ministry. Indeed, equipping can be defined in many ways. However, as men of God equipping the people of God, it appears that making use of the Bible, God’s equipping manual, is indeed the most essential tool in a pastor’s equipping tool box. Worship is defined, illustrated, and demonstrated in the Word of God. The posture of worship, the direction of worship, and the offering of worship are recorded and revealed in the Word of God. When to worship, where to worship, and why we worship are described in the Bible.

A lack of training, either in seminary or Bible College is more than likely some of the contributing factors to the fog that has dimmed the equipping as the pastor share his vision with the worship leader, worship team, and his people. Equipping is training skilled people for specific jobs such as, vocalist, musician, technician, worship leader, altar assistant, reader, and greeter. They have to be equipped for worship. Equipping means providing workshops, seminars, and training sessions both inside and outside of the church, in order that participants are engaged in improving their gifts and deepening their personal worship experiences. Equipping involves members of the worship teams meeting, praying, studying God’s word, practicing, and preparing for worship experiences. Thus, the pastor is solely responsible to calling together and training the worship team on how to pray with and for one another; the pastor encourages, educates, and empowers those God has entrusted him to oversee and lead in worship. Equipping is embedded

in accountability and encouragement through one-on-ones, brief notes, letters, conversations both formal and informal; also, follow-ups are carried out by the pastor to develop the team. Therefore, starting with doctrine, the pastor partners with the worship leader and worship team, pours into them the vision, as he imparts the importance of participating in continuing education, skill development, and training sessions so they will keep their tools sharp for worship development.

Jesus has given instructions direct to pastors: to equip the saints for ministry, not to glorify oneself, but to bring glory to Him. Hence, because Christ is the foundation of the church, equipping brings involvement from the worshipping community to strengthen the working relationship of the worship team. As stated in chapter 5, Barna said that when leadership is provided by a team of gifted individuals serving together as they endeavor to fulfill the vision before them, this is leadership at its best. Pastors who build an effective worship team focus on relationships, assess the gifts and skills of his people, and position his team members in their proper gift areas for ministry. Assessing and assimilating, as it relates to an individual's gifts and abilities, as the pastor builds his team, should be noted and checked off the pastor's checklist of team-building enhancers. This procedure helps to ensure that the right people are in their right places, where they may best serve the Lord and the congregation.

Finding 9

As the primary worship leader, the pastor's role is to mentor novices who are called to pastor in their role as a worship leader. The interviewees' view points on what advice they would offer to new pastors are not specifically discussed in this project. However, making known their feedback and input during this research project will serve as a milestone toward equipping future pastors and worship leaders.

Only two of the six interviewed pastors referenced the impact and importance that formal studies have in equipping and preparing a new pastor in fulfilling the role as a worship leader. Pastor 1 suggested that a new pastor give careful attention to finding who God is shaping him to be, and not to imitate others. The importance of knowing the vernacular of the people a new pastor will be serving is a must; the pastor must be genuine and remember to worship, pray and speak as one who first and foremost is a child of God and not in the manner one thinks the people want to hear a pastor speak. Worship is not a performance.

Pastor 2 believed that preparation is absolutely imperative, stating that whenever a new pastor is seeking to prepare formally in his educational endeavors, it benefits him and the people to include worship, its role and function in the church, if at all possible. Obtaining a biblical and theological understanding of worship as the pastor's primary role helps him to avoid veering off God-centered worship that is saturated in scriptures. Every pastor does not need to be a musician, but every pastor has to be well-informed about worship. A new pastor should be encouraged to see beyond this, and to pen alongside his philosophy of ministry his philosophy of worship; to build both on biblical theology, rather than trends and traditions.

As mentioned in chapter 5, in relationship to discipleship moving beyond the pastor, the worship leader and worship team, as each grows spiritually to build Christ-centered working relationships, each then can successfully disciple those to whom they minister. This same philosophy must be considered and most likely positioned and placed within the preparation and development of new pastors, called to fulfill this office.

Pastor 3 recommended that a new pastor enter into his new assignment with an understanding of how that church worships. What is the liturgy? What is the drama of Sunday mornings? Once these discoveries are made, the candidate will do well to search the scriptures,

evaluate the church's tradition, and create the liturgy. Putting out the fires of confusion and creating a liturgy based on scriptural conviction can ease some of the burden in building that church.

Pastor 4 advised that a new pastor remember that worship is about God; it is not show time. There seem to be some misunderstandings among new pastors that when starting to serve, the pastor thinks he knows God. However, after life hits, he gets to know God in a whole different dimension because there are different dimensions to knowing God. The key is to know God and keep growing to know Him.

Pastor 5 believed that it is important for a young pastor coming to a new congregation to spend time becoming acquainted with the congregation. When walking into a new congregation, getting to know the people is the key to becoming familiar with their context of worship. A new pastor can move into a new assignment smoothly when he is cognizant that the congregation did not just get to where they are in worship on their own; someone led them there. They are where they are because of their past. Therefore, the past is not to hinder the new pastor, but to inform him, and he is wise to avail the opportunity for the Holy Spirit to provide instructions on how to move his new congregation from the present to the future.

Lastly, Pastor 6 simply advised that a new pastor spend more time in prayer and less time in figuring it out; whereas, only two of the six interviewed pastors encouraged that new pastors should be vigilant in sitting under formal training and study in worship. However, each contribution to a pastor's role as primary worship leader is beneficial.

The research from this project offers applicable insight to the urgency of pastors obtaining sound biblical and theological awareness in the area of worship. Just as God expects pastors to equip the saints for ministry, God also expects pastors to be equipped to so effectively

equip. This point of interest is validated in God's word in II Timothy 2:15, "Study to thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."³

Truthfully, our worship belongs to God. According to scripture, our studies belong to God. Church leaders study to ensure that they are in right standing with God. Thus, a clear in-depth and sound study of worship can assist any pastor in educating his congregation of worship, according to the scriptures.

Recommendations

Several recommendations were discovered in the literature and interviews, which can assist pastors in fulfilling their role as a worship leader:

1. A biblically sound education in the practices of worship can elevate a pastor's overall understanding and perception of worship and God's expectations. Pastors are compelled to investigate worship at its highest apex. In doing so, they discover a theology and philosophy of worship. Becoming familiar with God's expectations of worship can enable them to better equip the worship team for planning and developing liturgies that are inviting and encouraging. Indeed, worship is a lifestyle. It is experiencing the presence of God, offering oneself in the moment, being available to Him, and responding to what He does. When one's eyes are opened, the fog lifts from misunderstanding and informs the pastor that worship has nothing to do with the music, vocalists, or even the worship leader. In fact, worship has nothing to do with anything outside of God. True worship is all about God. When worship is in the vertical position focused on God and God alone, being open and receptive to God, responding to His revelation, then worship transforms. Pastors who are able to articulate worship to its truest fullest extent draw

³The Holy Bible. II Timothy 2:15, KJV

their congregation to capture God as the focal point, which creates an atmosphere for transformational worship. Pastors are encouraged to become involved in the educational process of their role as the worship leader. This involvement strengthens their private worship experience and tilts over into the corporate worship experience. In addition, the pastor's personal educational growth in worship enlarges the spiritual effectiveness and success of the worship team and congregation.

2. Pastors who operate and demonstrate worship, as they are led by the Holy Spirit must be theologically knowledgeable of the mission of worship. As illustrated in the interviews, a cluttered conception or generalized explanation of worship's mission can be misleading, can pull believers from the ultimate truth, and push unbelievers farther away from the truth. The ultimate mission of worship is to glorify God. All other acts and actions (e.g., praise, thanksgiving, adoration, prayer), transport the worshipper's gifts to the gift giver God Himself. When pastors have no knowledge of or have not experienced for themselves the deeper realms and results of worship, they unknowingly are doing a grave disservice to their people. The pastor who is disciplined as a private worshipper is enabled by the Holy Spirit to transport worship to a place greater than human expectancy. Pastors who are engaged in worship's mission emphasize to their congregation the importance of seeing through the lens of their spiritual eyes and to remember that their focus and attention must always be on God; not on who is at the pulpit, not on the person who is leading the song, not the choir, not the band but on God. Pastors, who help their people recognize that the whole congregation is the pulpit, including the pastor, are serving their congregants well. God is the audience. It is not about us. God is watching. Too often, pastors ask the wrong questions after a worship service, "Did you enjoy the service? Did you get anything out of it? Were you blessed?" Instead, we should be asking, "Did God enjoy that

service? Was God blessed? Did God get anything out of it?" Worship's mission is to glorify God. When we bless God, He blesses us. Worship's mission focuses on honoring God, presenting to Him our gift of worship Monday through Saturday privately and corporately on Sunday morning. Thus, it is an acceptable gift that is worthy of God's worth ship! This is worship's mission.

3. Pastors must be confident in knowing precisely where worship begins, before they can begin to cultivate and guide their people in discipleship and worship. Because of worship's importance to God, pastors have to be wise and do their due diligence to ensure that those whom they choose to be worship leaders and members of the worship team are regenerated. God is a God of order. God mandates that all that is done for Him is done in decency and in order. Therefore, no one can offer true authentic worship to Elohim (God our Creator) without being saved. The moment an unsaved individual makes a conscious decision that he or she is in need of Jesus Christ as the Savior, that person is subtracting self from the equation and allowing Christ to sit in the driver's seat of that individual's life. That is when worship begins. As revealed in the interviews, worship begins when the new birth of man's nature is changed. Furthermore, the only way anyone can start a life of worship is when his or her nature is changed and the Spirit of God is birthed within, through the new birth. Pastors have to be convicted and corrected that a love for Christ and a desire for God are experientially rooted in the miracle of regeneration, which can only be received through worship!

4. Pastors who do not possess musical skills and abilities cannot use talent as an excuse not to lead worship. God has not called pastors to play an instrument or teach vocal parts. Pastors have been called to lead worship. Some pastors wrestle with uncertainty of exactly what is to be done. If sitting inside a classroom is not part of your future plans, there are helpful sources that

can be found on the subject of the pastor's role as the primary worship leader. The pastor's study of God's Word, sermon preparations, teaching preparations, ministry development plans, and strategies for growth numerically and financially, are all facets of ministry and part of worship. The internet is a great resource for obtaining articles and magazines that can navigate the pastor in the right direction to improvements in leading. Biblical leadership calls pastors to be driven and intentionally involved in the development and ongoing process of overseeing and planning worship. As revealed in the literature, musical skills and abilities are not relevant to the pastor's role as the primary worship leader.

5. For the pastor to obtain longevity with his worship leader and worship team, building relationships carved in trust must be within his DNA. In addition, love, compassion, care, concern, understanding, equipping, communication, evaluating, sharing the vision, accountability, encouraging, training, instructing, demonstrating, praying together, studying and reading God's Word together, and spending one-on-one time together, are essential growth areas within the pastor's role as the primary worship leader.

6. The time is now for every school, institution, Bible College and seminary to re-examine and evaluate their curriculums to determine if enough emphasis is being given to prepare pastors and church leaders in the area of worship. The blessings and benefits bestowed upon the church through worship are immeasurable, because they pertain to the spiritual growth and development of the pastor and, thereby, the congregation. Proper preparation of the pastor ensures proper preparation for the people. The pastor must understand his role as the primary worship leader. Worship is what God desired from Adam and Eve. Worship is what God desires from the pastor and people. Worship is what God will receive when Christ returns for His church. Worship is all that will be done in eternity.

In order for a change to be witnessed in more pastors, especially those who are moving into the office, welcoming and fulfilling the role as the primary worship leader, pastors have to be educated on how important worship is to God, both privately and corporately. They must be willing to ask, What is my role as the primary worship leader? Every institution of higher learning that endorses the gospel of Jesus Christ must be willing to teach both biblically and theologically.

Further Studies Needed

As a result of the overall findings of this research and study, following are some areas that may prove beneficial of further study:

1. Should seminaries be held responsible for providing the training and preparation for the pastor's role as primary worship leader? Is there a strong biblical indication that the pastor's role as primary worship leader mandates the attention for pastoral preparation? Theologically, what are God's expectations of the pastor on the subject of worship, and who should be held accountable to ensure that God's expectations are met? What classes should be required? Should these classes be successfully completed for a degree program? Should pastoral internship be necessitated as a requirement? Should there be an orientation class to introduce pastoral studies? Should a full job description be made available to students interested in the office? Have seminaries acquired the proper understanding of the importance of worship in general, the pastor's role as primary worship leader, and the responsibility to facilitate formal studies? The interviews in this study revealed that none of the pastors had received any formal training in worship, not one course. Any information on the subject of worship was received through personal reading, a conference or a workshop. Further research is needed to determine if the ball has begun to roll in the direction of worship.

2. What criteria should be at the forefront of a pastor's selection process when hiring the worship leader and selecting members of the worship team? Should the worship leader and members of the worship team be in a discipleship class? Should each be required to be in Bible study or part of a small group that attends regularly? Are they expected to tithe? What about their prayer life? Are they to be private worshippers? Are they to demonstrate their dependency upon God during corporate worship? How should the DNA of the worship leader and the worship team look in comparison to the pastor's?

3. Today, how far has worship moved from the traditional principles practiced fifteen years ago? How have contemporary trends and models of worship outside of Christendom impacted the reception and acceptance of traditional liturgy? Are hymns still preferable? Has introducing new trends of worship interfered with the pastor's level of comfort to be the worship leader today? Has implementing various worship styles (e.g., traditional, gospel, jazz, blended, rock) cast intimidation upon pastors' confidence and caused their self-removal as the primary worship leader?

Each of these areas would prove beneficial to the continuous developmental role of the pastor as the primary worship leader.

Conclusion

“Each person's greatest room for growth is in his or her areas of greatest weakness.”⁴

Undoubtedly, this statement is true regardless of the profession or ministerial role one endeavors to fulfill. However, as it relates to the pastor's role as the primary worship leader, pastors are encouraged to strengthen this area of ministry because of the impact that worship has

⁴Marcus Buckingham and Donald Clifton, *NOW, Discover Your Strengths*(The Free Press, New York, NY, 2001), 7.

on the overall spiritual, emotional, physical, intellectual, and psychological development of the Christian community. Furthermore:

The pastor is the key to the worship ministry. He has one major role in worship that far outweighs any other: first and foremost, he must be an example of a worshipper before the congregation. A worshipping pastor will birth a worshipping church; a non-worshipping pastor will never have a worshipping church, no matter how talented the worship leader may be. The pastor leads much more by example in this area than by preaching. He can preach about worship but see no response if he is not a living example. If he is a worshipper, he need not even preach about worship very much – the people will become worshippers anyway!⁵

Simply stated, the pastor is the conductor (worship leader) of the chorus (congregation). He interprets the score, identifies the dynamic markings, establishes the tempo, writes the lyrics, and determines the time signatures and where the repeat signs will be written in the score. As he leads in crescendos of praise, embellishments of thanksgiving, and modulations of adoration, worship takes its rightful place in the life of believers, becoming a way of life that leads to their transformation and change. Empowered by the Holy Spirit, the pastor is an example of true worship, and he produces a congregation of true worshippers. Lastly, “Whereby God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth: And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father Amen!” (Philippians 2:10-11).

Hence, the Bible is clear that God compels us, who are created in His image, to worship Him. God predetermined that the time will come that all of humanity will worship Him and no one will have a choice in the matter because the Divine choice has been made. Thus, because worship will be the final act bestowed upon the Triune God on earth and finally in heaven,

⁵ Jeffrey Heath, *The Pastor As Priestly Worship Leader* (dissertation, Asbury Theological Seminary, May 2006). Quote by Bob Sorge, *Exploring Worship: A Practical Guide to Praise and Worship* (1987).

pastors have a great responsibility and duty to direct the choir rehearsals here on earth. These earthly rehearsals are preparation for eternal worship, when all who are adopted heirs to the Kingdom of God will sit under the baton of Jesus, the Chief Worship Leader.

Hopefully, as a result of this study, pastors will embrace their role as the primary worship leaders; and the principles, practices, and strategies written here will serve as a guide and encourage pastors to fulfill their pastoral responsibility of connecting people to God. May their private worship overflow into their corporate worship as, together, both the pastor's and the people's faith is awakened through life-changing, life-defining, transformational worship! The awesome beauty reflected when a pastor is serving as the primary worship leader edifies God's people, who are then transformed through the power of worship, thus truly serving and glorifying God.

APPENDIX
Interview Questionnaire

The Role of the Pastor as Worship Leader

1. Please state your name.
2. What is your role in the church?
3. How long have you served in this capacity?
4. Where are you presently serving?
5. Give the names(s) of any other churches where you have served in this capacity.
6. Name other leadership roles you have had besides the present.
7. Is there a worship leader presently at your church?
8. Define worship.
9. In your opinion, where does worship begin?
10. Name three focuses of worship.
11. How does worship accomplish its mission?
12. How does worship meet the needs of the congregation?
13. One of the roles of the pastor as worship leader is to serve as an encourager, and demonstrate dependence upon God. Do you believe this statement is true or false, and why?
14. Being a pastor, how important is it to you to lead the way in understanding the times like the men of Issachar in I Chronicles 12:31: "Who understood the times and knew what Israel should do."
15. Explain the pastor's roles as a visionary and goal setter, and share a few positive and negative effects these roles have on worship.
16. The pastor is the overseer of the church. Worship is his single, most effective spiritual development opportunity. Do you believe this statement is true or false, and why?
17. As a pastor, what do you believe your role is in assisting the church in developing a philosophy of worship?
18. Has your church established a philosophy of worship? If yes, please state it briefly. If not, state why and if you intend to establish one in the near future, and why.
19. As pastor, what is your role as the equipper of worship leaders? Name four components of equipping worship leaders.
20. The pastor's role also includes serving as a team builder. How do you develop your church's total worship and music ministry?
21. Briefly describe the following: (1) Delegating responsibility. (2) What should be delegated? (3) What should not be delegated? (4) How should you delegate?
22. What is your wife's role in worship?
23. As pastor, what is your role in supporting your wife in this area?
24. What advice would you give young pastors in preparing for the role of worship leader?
25. In a sentence, explain the role of the pastor as worship leader.

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Updated IRB Approval

IRB Change in Protocol Approval: IRB Approval 1365.072312: The Role of the Pastor as
Worship Leader

Tuesday, April 09, 2013 5:25 PM IRB, IRB [IRB@liberty.edu]

Good Afternoon Roger,

This email is to inform you that your request to change the title of your thesis project from The Role of the Pastor as Worship Leader to The Role of the Pastor as the Primary Worship Leader in the Local Church has been approved.

Thank you for complying with the IRB requirements for making changes to your approved study. Please do not hesitate to contact us with any questions.

We wish you well as you continue with your research.

Best,

G. Michele Baker, M.A.

Institutional Review Board Coordinator

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