

2015

Assessing the Effect of Worship Education and Worship Renewal at First Baptist Church Kings Mountain, North Carolina

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ASSESSING THE EFFECT OF WORSHIP EDUCATION
AND WORSHIP RENEWAL
AT FIRST BAPTIST CHURCH KINGS MOUNTAIN, NORTH CAROLINA

A PROJECT
SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
GARDNER-WEBB UNIVERSITY
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
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MAY 9, 2015

APPROVAL FORM

ASSESSING THE EFFECT OF WORSHIP EDUCATION
AND WORSHIP RENEWAL
AT FIRST BAPTIST CHURCH KINGS MOUNTAIN, NORTH CAROLINA
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ABSTRACT

For many Christians, worship has been reduced to the entertainment value centered on self rather than the Triune God. Ignorance must be combated with worship education and worship renewal. For the worshiper, how one prepares for corporate worship affects their worship experience and informs their private worship. The four-week study, *spirit and truth*, introduced members of First Baptist Church Kings Mountain to worship education and renewal and challenged them to assess their own worship practices. Quantitative and qualitative test results and observations validated this project's needs. In addition, the project afforded opportunities that might contribute to a life-long experiment of maturing in worship. The project evidence supports further study of worship education and worship renewal in the church.

ACKNOWLEDGEMENTS

I would like to express my gratitude to First Baptist Church of Kings Mountain who provided an encouraging and open environment in which to conduct my experiment. You provided such a network of support that few ministers experience. Your financial and prayerful support was greatly appreciated.

I would like to offer thanks to my pastor Dr. Chip Sloan for allowing me the opportunity to further my spiritual and educational journey. Thank you also to the staff of First Baptist Church for their help and filling in for me throughout this entire process.

A special thanks goes to Dr. Laura Boyles, whose expertise in research methodology and statistics greatly impacted the development of the survey instruments, data collection and the analysis portion of the project.

I would like to offer my sincere gratitude to Dr. Danny West for all the encouraging breakfast meetings and assistance at every point in my doctoral journey. Thank you to Dr. Sophia Steibel for your wisdom and guidance throughout the development and writing phase of my project. Thank you to Dr. Guy Sayles for caring for my physical and spiritual wellbeing more often than I did, and opened my mind and heart to the deeper things of God. You are a true friend and blessing to me.

Finally and most significantly, love and thanks to my amazingly gifted wife Heather and family who supported me in ways difficult to fully express. Without your love and encouragement, this journey would not have been possible.

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CHAPTER 1

INTRODUCTION

Every human worships, yet the subject and object of worship varies widely depending on the individual. Worship of God must be central to the Christian life, but the misunderstanding or outright defiance of self-centered worship must be remedied. For many Christians, a misunderstood verse is, “Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth” (John 4:23-24 NIV). The deficiency of authentic worship is not exclusive to one denomination or a single local church; inauthentic worship can be found in every church. Therefore, worship education and worship renewal must be embraced throughout Christendom. Thus, an excellent place to start is within my own ministry context.

Ministry Setting

The congregation of First Baptist Church, Kings Mountain, was established February 15, 1890 and is Southern Baptist by denominational affiliation. The First Baptist community has enjoyed continued numerical growth despite a split in 1958. The congregation’s socioeconomic generational diversity includes: attorneys, doctors, teachers, construction workers, and auto-mechanics who all worship together. The First Baptist congregation is predominantly Caucasian, but it includes African-American, Hispanic, and Asian ethnicities as well. The membership has grown from twenty-six members at its inception to over 1500 members presently. Of this number, the average

Sunday morning attendance in worship is 850. This number is tallied from three Sunday morning worship services, not including the Sunday night service and midweek prayer meeting. Though there is diversity among the congregation, there has never been an intentional campaign to invite a particular race or class of people.

The church campus, located just west of downtown Kings Mountain, is adjacent to Kings Mountain hospital and one mile from Kings Mountain High School. The physical campus serves as a significant landmark as well as the place for church, school, and many community functions throughout the year. First Baptist Church is close to houses and subdivisions of varying economic and racial diversity. Though FBCKM has seen steady growth throughout its history, the Town of Kings Mountain has little growth.¹

In light of the diversity among our congregants, each service generates certain qualities and characteristics. The 8:30 a.m. worship service, which takes place in the main auditorium, is considered the “contemporary service,” and is distinguished by praise team and praise band. The 11:00 a.m. service also takes place in the main auditorium, and is considered to be the “blended service.” The blended service music includes full choir with piano and organ accompaniment, as well as occasional additional instruments. The pastor preaches in both of these services.

Likewise, there is also a venue worship service called “Overflow” that meets in the student center, which is distinguished by louder, guitar driven modern religious music, smaller venue, and a free coffee bar prior to the beginning of the service. The sermon is recorded on DVR and DVD from the 8:30 a.m. service and broadcast during the 11:00 a.m. Overflow service. The pastor is not in the Overflow service. Instead, two

¹ Please see Appendix F, p. 226. US Census Bureau State & County Quick Facts.

other ministers facilitate the service.

The creation of three morning services, with different styles of music and multiple venues, has created subcultures within the church. Though bound together for Christ and the desire to see others come to know Christ, there are differences in how and where the congregation chooses to worship.

The physical context of each worship service must also be identified. It includes five main buildings ranging in age from six to fifty-four years old. The structures consist of a main auditorium, educational space, gymnasium and fellowship hall, and a student center (small auditorium).

Accordingly, the services and physical structures are not the only establishments at First Baptist Church. The ministerial staff at First Baptist Church has a history of long tenures. I have been part of the team for eight years while our senior adult minister, just retired, had over twenty-six years of service, and our pastor recently celebrated his twenty-sixth year as pastor.

The focus of First Baptist Church has been and continues to be missions. Throughout its long history, the congregation has moved physical locations to meet the needs of a growing church and to minister to the growing population around the church. In addition, the people of First Baptist Church continue to make missions, local and international, a priority. Over 260 members have participated in foreign missions, many of them several times, some of whom have gone onto fulltime missionary and ministry work.

Ministry Question

The focus of corporate worship today saddens me. It seems as though the subject of worship in many churches is not God, but the performer or self. Furthermore, worship facilitators responsible for corporate worship not only condone performance driven worship, they encourage an anthropocentric approach to worship. Out of this perceived need came my ministry project idea. There is a need to foster biblical Christian corporate worship practices and congregational responses through deeper understanding of private and corporate worship and spiritual formation within the congregation of First Baptist Church Kings Mountain, North Carolina.

One of the most widely debated topics among congregants within my ministry context is style of worship, yet for numerous individuals, worship almost exclusively refers to musical style. Pastors, ministers, and laypeople have their own idea of what is needed in their particular church. Furthermore, worship facilitators responsible for corporate worship not only condone performance driven worship, they often encourage it. I have observed that ministers and music ministry volunteers often cannot distinguish between worship through music and musical performance. In my ministry context, I hear from all sides of the style debate. Little is done in an effort to understand opposing point of views, rather most simply denounce, or discount the other's preference as shallow or stubborn. Furthermore, there are those who believe that music is the only component in a service that is worship.

I rarely hear a biblical defense for a stylistic change in the music within a worship service. For some ministers, the reasoning or motivation for stylistic change is fear. They fear they may lose their job or congregants to another church if they do not change the

way they “do” worship. Most congregants’ defense for style of music is based almost entirely on emotion. Though the majority of my congregation accepts a blended musical style, many laypeople outside of my church propose highly “contemporary” and emotionally charged music for their service. There are some, however, who argue for “traditional” music by means of the same emotional defense as those who desire contemporary music. Yet there is no biblical rationale for emotionalism in worship.

Worship education is a contemporary topic I am both passionate about and facilitate whenever possible. Many laypeople speak with me concerning worship, yet limit worship to musical selection or style. As part of the conversation, I give particular emphasis toward biblical models for worship and deeper understanding on Christian worship as a whole. Most ministers I associate with are eager to foster appropriate worship and educate their congregation on worship. However, implementing worship education within the context of the local church brings with it challenges. If a congregation is emotionally satisfied, do they really care if the worship is appropriate and authentic? How can ministers employ worship education and renewal without losing interest from a more emotionally driven culture? The undertaking of worship education, though potentially difficult, yields opportunities for spiritual growth and authentic worship.

CHAPTER 2

DETAILED PROJECT SUMMARY

The project to engage in and then to assess worship education and worship renewal within the congregation of First Baptist Church Kings Mountain took place, in late October and the month of November. The project developed out of a lifelong desire for Christians to incorporate appropriate worship practices, to understand those practices and to more fully worship. The project included a four-week seminar for the treatment group as well as four evening worship services for the treatment group and the control group. Prior to the implementation of the ministry experiment, I developed goals to assess growth for the control group, the treatment group, and myself. The goals developed from biblical, historical, and theological research and reflection, as well as perceived need for significant theological understanding of worship. Therefore, each of the following goals had one or more of these foundations in mind when chosen.

Project Goals

After research and theological reflection, each goal chosen emphasized worship education and spiritual formation components. The worship services and seminars within the project were designed to affect change on the treatment group. The project goals and curriculum were refined as the project progressed. Even so, the goals complemented my perceived immediate needs in ministry as well as lifelong goals in ministry. By the conclusion of the project, the proposed goals were materializing in the treatment group.

1. Design a covenant for all treatment group participants. The first goal for the treatment group participants began the first meeting when every treatment group participant signed a covenant which stated they would attend all of the Monday night meetings and Sunday evening services throughout the entire project. The purpose of the covenant instilled discipline in each participant and stresses the value in the completion of the entire series of seminars and worship services (Appendix B, p.120).

2. Distinguish between worship and performance. This goal developed from the biblical and theological reflection researched and refined throughout the project. The goal aimed to equip the participants to identify appropriate worship practices versus performances under the false pretense of worship. The curriculum of the Monday night treatment group seminar coincided with the following Sunday evening worship service, thus allowing each treatment group member to study, observe, and participate in worship practices.

3. Articulate a deliberative theological view of worship. The foundation of this goal dealt with each participant's theological reflection on all the material presented. This goal allowed treatment group participants to move beyond passivity or knowledge collection toward their own informed definition of worship guided by the curriculum and theological reflection. The goal could be studied by the progression of preconceived ideas of worship before the project and after the project, thus contributing to a more intentional understanding of private and corporate worship.

4. Explain music's place in the context of a worship service. To achieve this goal, it was essential to offer biblical, historical, and theological rationale to the participants and allow them to draw conclusions based on evidence presented. By doing

so, they would employ theological reflection to come to a fuller understanding of music in worship.

5. Articulate the difference between corporate and private worship and how each informs the other. The purpose of this goal was for the treatment group participants to advance beyond knowledge and data collecting to think theologically and to look at worship through biblical, historical, and theological lenses. Furthermore, once they understood the difference between private and corporate worship, they would be better equipped to perceive the connection between the two.

6. Commit to be a life-long worshiper both in private and corporately. The final goal was a synthesis of the entire project. With the curriculum presented, what is the next logical step to take in regard to private and corporate worship? Now that private and corporate worship has been articulated and experienced, the participants are now challenged to fully worship in spirit and in truth for life.

Project Outline

To meet the goal of a four-week small group seminar and a four-week worship series on Sunday evening, I read, researched, and consulted sources to integrate my sermon topics and curriculum plans. I met with an expert in curriculum development to aid with the treatment group curriculum and began the process of outline for the seminars. I selected my third party administrator, Dr. Laura Boyles, and the church secretaries, to maintain anonymity of all participants. In addition to these, I enlisted several participants for my four-part evening worship service series, which included musicians, readers, dramatists, sound technicians, ushers, and staff.

On October 12, two weeks prior to the first treatment group meeting, a pre-test survey was given to the evening worship service attendees. This survey had two objectives, 1. Select a treatment group for the project, and 2. Assess the current understanding of worship among those surveyed. From the pre-test survey, fifteen participants were randomly selected to the treatment group.

The first weekly treatment group seminar met on Monday night October 27, and continued November 3, 10, and ended Monday night, November 17. Following the final treatment group meeting, a teacher assessment survey was given and collected by a third party administrator.

In addition to the treatment group seminars, I led the evening worship services on November 2, 9, 16, and 23 and preached on worshiping in spirit and truth. Following the final worship service on November 23, a post-test survey and worship service assessment were given. Both treatment and control groups participated in the post-test survey and worship service assessment. The third party administrator controlled the input of treatment group results.

Detailed Project Description

Project Orientation

To familiarize the members of First Baptist Church with my project, I included a note in our weekly church *Messenger* the week prior to October 12, which encouraged all to attend the evening worship service and take part in a brief survey on worship.

Additionally, Pastor Sloan announced to the 8:30 a.m. and 11:00 a.m. congregants and Jeff Johnson announced the same message to the Overflow congregants. The message gave the opportunity for all interested to be involved in the project pre-test survey on

Sunday evening, October 12, prior to the evening service. Sloan and Johnson encouraged participation in the survey and assured the congregation that the surveys would remain anonymous.

Treatment Group Selection

Prior to the pre-test survey, the method for selecting the treatment group had been determined. On the pre-test survey, there was a box that each participant could mark if they were willing to take part in a small group study, if asked. From those who indicated their willingness to participate, fifteen were selected. My third party administrator selected the treatment group participants with only two criteria in mind. First, the marked papers of willing participants were divided into three groups, 8:30, 11:00, and Overflow. Next, the participants would be selected at random but divided equally according to which service they most regularly attend, the 8:30, 11:00, or Overflow service. In doing so, there would be a greater likelihood of equal distribution of treatment group to control group participants.

Weekly Project Description

This section will give details to the weekly treatment group seminars as well as evening worship services.

Pre-test Survey

A pre-test survey was given to the entire congregation at the beginning of the evening service on October 12, 2014. Ushers, two staff members, and my third party administrator distributed Pre-Test Survey 1 (Appendix A, p. 88). Pastor Sloan emphasized that these surveys would remain anonymous and confidential and would not

be handled by Jonathan until all identifying marks were removed. The survey had a perforated tear off tab that participants were encouraged to sign their name so as to track pre-test and post-test individual results as well as an area to indicate if they were willing to participate in a treatment group study (asking participants to sign their name, even in this manner and with sufficient explanation, was a mistake as will be elaborated on later).

Upon survey completion, my third party administrator collected the perforated paper tabs followed by the surveys. At the end of the service the third party administrator separated the perforated tabs, which included the names from the actual surveys, and gave the surveys to me. Out of the 223 people present that night (including children) 150 participated in the pre-test survey. From the pre-test survey perforated tabs, fifty people indicated they were willing to participate in the treatment group if selected. Next, my third party administrator randomly selected fifteen people as well as six alternates who indicated their willingness to participate in the treatment group, from each of the three morning services 8:30, 11:00, and Overflow.

Week One (October 27-November 2)

October 27, 2014 Treatment Group Meeting, 6:30-7:30 p.m.

On Monday night October 27 at 6:30 p.m., I had arranged the room hours earlier for the first treatment group meeting by organizing the chairs in a circle, and placed bottled waters and pens at each seat, as well as set out homemade snacks prepared by my wife. Each participant was welcomed by name and given a lanyard and a notebook with his or her name on them. Once every participant arrived (all fifteen), all participants introduced themselves, which included their name and which morning service they most regularly attended.

Next, before officially starting the curriculum, I stated my motivation for the project and the class. I shared past observations in corporate worship as well as concerns I had in regard to worship education and worship renewal. I stressed the importance of private and corporate worship and how I hoped this seminar would contribute to the overall understanding of worship, yet I wanted the project to be more than an academic exercise or information gathering. By the same token, it was my desire not to put undue pressure on the group to achieve dramatic results. I encouraged them to be open and ask questions.

I proceeded with an overview of expectations for the four-week seminar titled, “Worship in Spirit and Truth.” In addition, I explained how each seminar would build on the next in hope of increasing our understanding of worship as well as our desire to worship in spirit and in truth. I encouraged them to ask questions and interject throughout the class. The first night’s curriculum followed as such.

The entire class prayed the Lord’s Prayer after which I posed a series of questions in regard to worship and encouraged them to answer verbally or write their comments. Then I informed them that the class would develop their own working definition of worship over the next four weeks based on our study and curriculum of worship. Following the two questions, “what is worship” and “why do we worship,” I drew attention to and discussed the meaning of week one’s definition of worship “Worship is a conversation between the God of revelation and people in need of redemption.”² I then asked for volunteers to share their best worship experience.

The curriculum included weekly worship definitions and scriptures that corresponded to the following Sunday night service. Thus, the curriculum would provide

² C. Welton Gaddy, *The Gift of Worship* (Nashville, TN: Broadman Press, 1992), xvii.

each participant the opportunity to review the service material throughout the week and incorporate it as part of his or her private worship material. The scripture focus for the evening was John 4:1-25, in order to understand more fully the meaning “worship in spirit and truth.” This would begin a process that would continue throughout the four week curriculum. After a lengthy study of John 4, I turned attention to *Lectio Divina*.³ I explained the meaning of the word and demonstrated how they could incorporate it into their private worship. I selected Psalm 121 for their first reading of the week.

At the conclusion of the seminar, I gave all treatment group participants an opportunity to sign a covenant to attend all seminars and evening worship services for the remainder of the project. I emphasized the importance of attending both the seminar and the service, yet indicated that there would be no penalty for not attending or dropping out of the seminar altogether. All participants signed the covenant agreement. Several stayed after the class to ask questions and comment on the night’s curriculum.

Overall, I was pleased with the first seminar, though verbal participation during the class was not widely given. Though I interjected humor and facilitated each component of the week one curriculum, I could tell that there were some who were overwhelmed.

November 2, 2014 Worship Service, 6:00-7:00 p.m.

On Sunday evening November 2, I began the preaching and worship service component of my project. There were 348 in attendance (including children). The entire worship service was meticulously designed to introduce worship education and cultivate worship among the participants. The main theme of the four-week series was to worship

³ Please See Appendix B, p. 103 for a curriculum overview.

in spirit and truth. As part of the series, I highlighted components of private and corporate worship that allowed the congregation to actively participate in each worship service. To achieve this, I enlisted several laypeople to participate throughout the entire four-week series rather than using only paid staff. The enlistment of several volunteers additionally prevented me from overextending myself in the service. Prior to the service, I rehearsed the praise team, band, and other musicians. Then I met with all other volunteers prior to the service including two teenage scripture readers, a reader's theatre team, special music musicians, and sound and computer technicians.

The components within the service instructed worship participants to praise and glorify God through song, word, and prayer. In addition, the theme called each to examine his or her own salvation experience and to remember Christ's redemptive act. I wanted to involve multiple senses throughout the worship series, thus I included visuals and videos in addition to music, prayers, and sermon.

The key verses for the night was John 4:22-24. To introduce the congregation to "spirit and truth" I designed and projected a motion background of a balanced scale (Appendix C, p.151) as well as two visual aids of a head and heart on either side of the platform, which remained for the entire series (Appendix C, p.149). All the visuals remained in place in an effort to explain spirit and truth worship and to relate them to the heart and head.

Amid the myriad definitions of worship, I chose a simple definition that would help keep them focused on the understanding of worship in the context of the night's worship service and to prevent their own current definition of worship as the primary means of evaluation.

I introduced the evening's passage through a reader's theatre style presentation including three laypeople playing the part of narrator, woman at the well, and Jesus. I then exegeted John 4:22-24 with the objective of demystifying "spirit and truth" worship while, at the same time, appealing to the congregation members to evaluate their own idea of worship.

From the John 4 passage I offered a contemporary observation and application to today's worship patterns, which are similar to the biblical passage, as well as offer learning suggestions for every Christian. I offered three suggestions that lead to problems in worship both private and corporate: Our God is too small; Our relationship is dysfunctional; and, The subject of worship is misplaced.

I related our relationship with Christ alongside that of the woman at the well and how "Worship is a conversation between the God of revelation and people in need of redemption."⁴ The thrust of the first service and the first step to worshipping in spirit and in truth was one must be redeemed and quit habitual sinning. Finally, I concluded the service with a call to surrender by singing "I Will Offer Up My Life" (Appendix C, p. 148).

Week Two (November 3-9)

November 3, 2014 Treatment Group Meeting 6:30-7:30 p.m.

The room set up remained the same as the week prior yet the participants did not sit in the same seats as before, which indicated greater familiarity with one another. There were again bottled waters at each seat and my wife made fifteen jars of homemade pickles for each person to take home with them at the conclusion of the class. Each seat

⁴ C. Welton Gaddy, *The Gift of Worship*, xvii.

had the week two-seminar guide to include in their binder as they entered. I chose to give each week's curriculum the night of the seminar, which I now regret (I will elaborate later). There was casual conversation prior to the official start at 6:30 p.m.

Week two began with prayer from a seminar group participant followed by a recap of the week one meeting and the Sunday night service. After several minutes of observations and questions by the treatment group participants, the group reviewed and refined their working definition of worship. Next, I proceeded to introduce a new definition of worship that would serve the evening's theme. The definition came from Evelyn Underhill, "Worship is the total adorning response of man to the one eternal God self-revealed in time."⁵ Four participants shared their "best worship experience" and discussion followed. Throughout the night, there was greater participation than from the previous week, as each participant contributed to the conversation.

The scripture focus came from 1 Chronicles 16:23-28 while the *Lectio Divina* came from Romans 12:1-2. Both scriptures served to instruct the group to worship every day. At the conclusion of the class, I challenged each participant to review the hymn "Come, Thou Fount of Every Blessing" every day that week, as part of their private worship time. In addition, I asked that they chart in their notebook any observations and insights from their private worship time throughout the week.

November 9, 2014 Worship Service, 6:00-7:00 p.m.

Once again, I met with all Sunday evening participants prior to the service to clarify any details in regard to service flow among all participants. I rehearsed with all musicians prior to the service and met with all scripture readers, those who would offer

⁵ Evelyn Underhill, *Worship* (Eugene, OR.: Wipf and Stock Publishers, 2002, 1989), 3.

prayers, and sound and computer technicians. The volunteers included two from the treatment group. There were 330 people in attendance (including children).

The second service began with a reading from Psalm 34:1-3 followed by songs of praise and thanksgiving as a congregational response. Next, there were three prayers of thanksgiving offered by three laypeople whose ages spanned fifty years. The congregation responded with songs about following God every day. After the offering, a teenager read Romans 12:1-2, followed by a soloist who sang the “Potter’s Hand” before the sermon.

As I made my way to the platform, the brief motion background from the previous week played showing a scale balancing a head and heart. The second sermon continued the thought from last week’s message, “how can we worship in spirit and truth?” I reminded the congregation of how spirit and truth worship can be likened unto to a head and heart fully engaged in worship. I gestured to the two visuals on stage that I introduced last week to further clarify my point (Appendix C, p. 166). In addition, I associated worshipping in spirit and in truth to a potter’s wheel. I referenced the song “Potter’s Hand” sung a moment before and indicated that the Christian life is a process; worship is an ongoing process. Therefore I suggested, if one is to worship in spirit and truth, a person must be redeemed, quit habitual sinning, and worship every day. I used 1 Chronicles 16:23-28 to point out how David fully engaged himself in worship. Within the passage I drew attention to the phrase “day to day” as a way to further emphasize the importance of daily worship and dialogue with God.

The New Testament passage was Romans 12:1-2 and it indicated that worship was more than an hour a week, but rather a daily act of giving of oneself to God. By

doing so, daily private worship connects and transforms corporate worship. Thus, daily private worship changes our daily life. I further emphasized that daily worship changes how we interact with others, changes our perspective (not necessarily our position), and changes how we enter corporate worship. To illustrate this further, I used Søren Kierkegaard's analogy of worship as a play to help the congregation visualize how the subject of worship is often misplaced. I instructed my three volunteers to hold signs indicating the three categories in a play, actor, prompter and audience (Appendix C, p. 168). Next the volunteers moved into the prearranged positions in the auditorium. The "actor" stood on stage, the "prompter" stood to the side, and the "audience" stood out in the congregation. I indicated that for many worshipers, they understand the congregation as the audience, the ministers on stage as the actors, and God as prompter. However, the roles are incorrect and must be changed to worship in spirit and in truth. The three volunteers moved to the correct position of God as the audience, the ministers as the prompters, and the congregants as the actors.

I concluded the service by comparing disjointed and inconsistent worship to an out of tune guitar. When daily worship does not take place we become out of tune with God, just as a neglected guitar becomes out of tune. I played the out of tune guitar and sang the first lines of "Come, Thou Fount of Every Blessing" to demonstrate unpleasantness of discord. Next, I had a guitarist play a tuned guitar to illustrate the vast difference a tuned instrument can make. I summarized that daily worship allows God to continually tune us so that we can worship him and sing his grace. The service concluded by singing "Come, Thou Fount of Every Blessing" (Appendix C, p. 164).

Week Three (November 10-16)

November 10, 2014 Treatment Group Meeting 6:30-7:30 p.m.

The room was prepared similar to the previous weeks, chairs in a circle, bottled water and a pen at each seat, and snacks on a table. Prior to the class, there was more socializing and interaction prior to the class than in previous weeks which indicated a greater comfort level among the group.

The class officially began with prayer given by a member of the treatment group, followed by a recap from weeks one and two. There were several insights given among the group regarding corporate and private worship, and personal reflections from the previous weeks' assignment of daily private worship. Week three built on the previous weeks' understanding of worship and relationship with God. Next, we considered and discussed the third definition of worship that would go along with the rest of the night's curriculum as well as the Sunday service. The definition introduced was from Allen Ross,

True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of the reverent adoration and spontaneous praise of God's nature and works, the expressed commitment of trust and obedience to the covenant responsibilities, and the memorial reenactment of entering into covenant through ritual acts, all with the confident anticipation of the fulfillment of the covenant promises in glory.⁶

The third definition was multifaceted and took more time to consider than I previously thought. From the discussion, however, came the consensus that as worshipers, we must bring our best to God. In turn, the class interjected new thoughts from their own working definition of worship and asked questions on worship.

⁶ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications, 2006), 67.

Furthermore, the discussion on worship allowed me to elaborate on the weekly service for corporate worship and the preparation involved in worship planning. The group was quite enthusiastic to learn more of worship preparation. Next, I introduced them to the “fourfold pattern of worship” and how it appears in our own corporate worship.⁷ There was great interest in the subject, yet there was not much conversation due to their unfamiliarity with the subject.

I stressed the importance of each component within the corporate worship service. Therefore each component must be intentional and carried out with excellence. Particularly, I gave them several musical examples to consider the text for its biblical foundation and theological appropriateness for worship, yet allowed them to discover for themselves those songs, which were in fact, theologically and biblically inappropriate.

One point of interest for the group came from the reading and discussion of Psalm 150. One participant asked, “How do those who do not have a great voice or musical ability worship in spirit and truth?” The question led to the thrust of the message, which was “worship with everything God has given you.”

There was exceptional participation and all contributed to the conversation. The third week brought with it anxiety, since the curriculum would cover components in worship, specifically music. I knew the potential for conflict was there once the discussion moved to musical styles or preference, casual or formal service, as well as additional preferences. However, the material presented that night allowed the group freedom to express their ideas and opinions in a respectful manner. Furthermore, many expressed that they had not really considered the text within the songs they loved so much and would now pay close attention to the text. The group was dismissed, yet

⁷ Please see Appendix B, p. 129, for a brief overview of fourfold pattern of worship.

several stayed and talked for another hour. The majority of the discussions centered on worship.

November 16, 2014 Worship Service 6:00-7:00 p.m.

The third evening worship service proved to be the most difficult due to the many components within the service. My focus was divided among preaching, singing and facilitating the service. Prior to the third service, sound checks were given for each of the children's choirs (over 80 children), instrumentalists, and soloists. I met with the evening's volunteers who would lead in prayer and read scripture and gave final instructions on which microphone to use and when to come to the platform. The volunteers included three from the treatment group class. There were 424 in attendance (including children).

The service began with a call to praise sung by 1-3 grade choir followed by a selected recitation from Psalm 27, memorized by a pair of fourth and fifth grade brothers. Then the 4-6 grade choir proceeded with a choral arrangement of Psalm 27. Next, the congregation responded in song followed by prayer and a violin and oboe duet of "Jesus Paid it All."

The focus of the sermon built on the previous two weeks of worshiping in spirit and truth. I reiterated that to worship in spirit and truth one must be redeemed, worship every day, and worship with excellence. I challenged the congregation to worship with everything God has given to each of them. To do so, I drew from Psalm 150 for part of my sermon to describe the various ways in which one can and should praise the Lord. I also referenced Colossians 3:15-16 to express the necessity of studying God's word and living a life of praise that glorifies God.

Thus, my sermon emphasized that a corporate worship service is more than music. I selected three components within worship to look at in greater detail, The Lord's Supper, Baptism, and music, yet stated again that everything in a service can be worship. The main emphasis was to worship with everything we have both physical and mental. I offered four insights: God deserves our best; Preparation is key to worship; Excellence in music, specifically musical selection, requires the text to be biblically based and theologically accurate; Excellence requires engaging hearts and minds fully.

I challenged the congregants to prepare for corporate worship through private worship, and to study the psalms and hymns as part of their preparation. To illustrate, I had a soloist sing "Speak O Lord" which emphasized renewal and surrender. Finally, I challenged the congregation to live out their worship regardless of employment or talent and give their best to the Lord. The spoken Benediction was read from Deuteronomy 6:4-9, after which, the musical benediction was sung and played "Love the Lord" (Appendix C, p. 180).

Week Four (November 17-23)

November 17, 2014 Treatment Group Meeting 6:00-8:00 p.m.

For the final meeting, I changed venues to a significantly larger room in order to hold a banquet. The purpose of the banquet was two-fold. First, I wanted to express my appreciation to the treatment group for their dedication, time, and openness for the entire month. Second, I wanted to relate the evening banquet to private and corporate worship so to better understand worship. Tables were prepared with china, crystal, tablecloths, and several desserts. The meal was catered and included a variety of food. I associated

that worship, like a banquet, required preparation, thoughtfulness, variety, and excellence.

Once everyone finished their meal, the group moved to a section of chairs in a circle similar to the set up from the previous weeks. We proceeded with prayer and a recap of the month long seminar and services. I provided time for the participants to respond, ask questions, and offer insights, yet eventually had to move on to the next part of the curriculum.

The group and I studied and discussed the final new definition of worship by William Temple, “to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.”⁸ This definition proved to be the most difficult and least absorbed definition by the group. Next, the class made final revisions to their own working definition of worship, which began the first night of class.

The scripture focus of the night came from Revelation 4:9-11 as the discussion of private and corporate worship on earth moved to future heavenly worship. As part of the discussion, I compared Christ’s first coming and the anticipation of his second coming. To further clarify, I used the Advent wreath to illustrate the significance of each candle and linked Christ’s first advent with his second. Because of time we did not get to go through our *Lectio Divina* for the night which came from Psalm 146:1-2.

⁸ William Temple, *Nature, Man and God: Being the Gifford Lectures Delivered in the University of Glasgow in the Academic Years, 1932-1933 and 1933-1934*, Kessinger Publishing's Rare Reprints (Whitefish, MT: Kessinger Publishing, 2010), 34.

The official seminar concluded in prayer, and then I handed out a final seminar assessment to each one of them, and reminded them that the assessment was anonymous. I instructed them that, if so led, they might complete any or all of the survey and return it to the envelope to my two third party administrators who sealed them and secured them for the secretaries in a locked box. The secretaries would then type any written comments so that I would not see any handwriting on the surveys. At the completion of all of the evening activities, several members stayed and helped clean up and talk with each other. Nine participants stayed for an additional hour to discuss worship. I inquired on ways in which I could improve the seminar and how I could communicate more effectively to both small group and congregation. I jotted several notes throughout our conversation.

November 23, 2014 Worship Service, 6:00-7:00 p.m.

Prior to the evening final worship service of my project, I met with all participants in the service. I rehearsed with the band and singers at 5:00 p.m. to allow adequate time to meet with the readers and sound personnel. I also discussed contingency plans with the technology personnel and band in the event of a power outage. Even though there were thunderstorms and inclement weather, there were 278 (including children) in attendance for the final service. The final service included scripture readers, prayers, congregational singing, soloists, band and praise team as well as three from the treatment group.

Following the organ and piano prelude a mother and son read John 4:21-24. Next, the congregation responded through a medley of songs with text focused on glorifying God. Prior to the message the praise team sang "Revelation Song" which included the lyrics "who was, and is, and is to come" (Appendix C, p. 188). The sermon focus addressed the fourth component important to fully worship in spirit and truth. I quoted

the lyrics of the previous song, “who was and is, and is to come.” I concluded that worship must be participatory and anticipatory. Therefore as we worship on earth, we worship with heaven in mind, which requires faith. I pointed out that as we worship we have faith that God is in the midst of us; we worship in faith that we are in agreement with other Christians, here and around the world; we have faith that we worship with a larger congregation; and, we have faith that one day our faith will be fully realized in heavenly worship. The scripture used throughout the sermon came from Revelation 4:8-11; Hebrews 11:1; Colossians 1:27; Hebrews 12:1; and Hebrews 10:25. The final challenge encouraged the congregation to worship as the redeemed, worship every day, worship with excellence, and worship with heaven in mind.

Post-Test Survey

Following the final sermon, third party administrators and ushers passed out the post-test surveys and the worship service assessment. Pastor Sloan facilitated the process and instructed that each person who chose to participate in the survey refrain from writing his or her name on either survey or assessment. The ushers collected the surveys and gave them to a third party administrator who removed them from the sanctuary. Pastor Sloan thanked the congregation then turned the service back to me. I did not want the final component of the month long project to end with the survey. Therefore, I offered thanks to the church and appreciation to all who contributed to this project.

Finally, I reminded the congregation once more to live a life of worship. I expressed to them that this is not the end of worship renewal, rather the beginning. I challenged all of us to worship in spirit and in truth as the redeemed, worship every day, worship with excellence, and worship with the hope of a future in heaven. I concluded

by singing “Let the Worshippers Arise” (Appendix C, p. 194) which included full band, praise team, choir, and congregation. Thus, the four-week worship series ended as it begun, with singing.

CHAPTER 3

THEOLOGICAL REFLECTION

The Holy Spirit is the catalyst for worship, yet many of today's churches and ministers usurp the role of the Holy Spirit. More troublingly, there are many who intentionally manipulate people to create the emotional and pseudo spiritual high. If the congregants do not feel the Holy Spirit, one simply manufactures the Spirit. In the course of visiting and evaluating the corporate worship of many churches, Matt Casper, an atheist, poses the question to Jim Henderson, "Okay, but is that what Jesus told you guys to do? Put on a Christian rock show that's visually and sonically indistinguishable from a non-Christian rock show, change the words, and call it church? Is that pulled from the Bible?"⁹ Casper rightly asserts that nowhere in the bible does it state that one must feel the spirit in worship.

In addition, the self-centered worship that saturates our culture permeates into congregations; the songs, messages, and services turn inward toward our own satisfaction. This egocentric satisfaction further gives the congregants and ministers the illusion that God is pleased with their worship. Not only is this not authentic worship, it borders on idolatry. In a way, worshipers worship their own emotions, and create and worship the worship experience. Exodus 20 directs that "You shall have no other gods before me" (v.3 NIV). All worship participants, including ministers and lay leaders, must have a solid biblical foundation for worship and a true understanding of our responsibility.

⁹ Jim Henderson and Matt Casper, *Jim and Casper Go to Church: Frank Conversation About Faith, Churches, and Well-Meaning Christians* (Carol Stream, IL: Barna Books, 2007), 18.

When worship becomes an escape from life and from witness, the worshipers lose the purpose of worship. There is always a great temptation to allow worship, emotionalism, and churchgoing to be ends in themselves.¹⁰

Generally speaking, today's culture celebrates a great performance filled with excitement and emotion found in shows such as *Americas Got Talent*, *X Factor*, *American Idol*, and *The Voice*.¹¹ We love the experience of a concert with lights flashing, videos overlaid with text, and performers who dress to impress. Sadly, this is not exclusive of reality television, movies, or secular concerts. The same scenario plays out in churches across America each Sunday. As Jim Henderson and Matt Casper point out, some churches concentrate on a good show, yet neglect worship.¹² Thus, they conclude that churches do not in fact worship who they claim to worship.

What is the church community to do when faced with such idolatry within the context of a worship service? There are congregants that gauge the quality of worship solely based on their emotional experience in a worship service and equate their emotional response with feeling the Spirit. For others, the use of the newest technology of lights and video gives them greater satisfaction than the reading of scripture. Regarding temple rebuilding in Ezra, Ralph Klein rightly asserts that

¹⁰ Christopher C. Rowland, "Hebrews – Revelation," in *The New Interpreter's Bible* vol.12, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), 595. Of course, religious activity can be a haven from the rigors of everyday life, an evocation of a different kind of society, and a means of resistance to the dominant culture, as is evident in the hymns and songs of the African American slaves. But when worship serves merely as an opiate, an anesthetic for the hurt of life rather than a divine discipline for an alternative way of life, it has moved into activity contrary to God's purposes.

¹¹ The reality competition shows celebrate performance, emotion, and experience. The shows add entertainment value with the addition of flashing lights, smoke, mirrors, and state of the art sound and stage systems. Furthermore, judges and voters decide on what is considered talent or entertainment and what is not.

¹² Jim Henderson and Matt Casper, *Jim and Casper Go to Church*, 40.

Worship is the center of any thriving community of believers... The form and substance of worship must change to meet the challenges of each new generation, but worship needs also to continue and maintain the heritage of mothers and fathers in the faith. The community set up the altar on its old foundations, and in the foundation deposit ceremony they probably brought a stone from the old Temple and deposited it in the new one. Worship must be a blend of innovation and tradition. In the words of the poet, Be not the first by whom the new is tried. Nor yet the last to lay the old aside.¹³

Consequently, ministers and musicians lead worship services, choirs, ensembles, and bands in a tragically similar method to the entertainment culture surrounding them instead of focusing on appropriate biblical models for worship. The problem is at least two-fold. As noted, many ministers intentionally manipulate the congregation and ministry volunteers into thinking that this entertainment-driven model is acceptable and even desirable. Second, both groups, ministers and ministry volunteers, have an abysmal understanding of biblical worship. The worshipers must grasp the biblical, historical, and theological foundations of worship, which will lead to a fuller understanding of and participation in corporate worship. Furthermore, worshipers must make the connection that takes place between private and corporate worship. The task of worship planning and education falls to the pastors who plan and lead weekly worship services.¹⁴

Biblical Foundations of Christian Worship

Old and New Testament scriptures identify and interpret appropriate congregational worship models from which modern worship models may borrow. Expressions within the context of worship, using the voice, hands, dancing, processions,

¹³ Ralph W. Klein, "Ezra" in *The New Interpreter's Bible*, vol. 3. ed. Leander E. Keck. (Nashville: Abingdon Press, 1999), 693.

¹⁴ Gary Furr and Milburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Macon, GA: Smyth & Helwys Pub., 1998), 59.

bowing and kneeling, are among many components found in scripture.¹⁵ Yet, each worship practice must correspond with the cultural and biblical context to appropriately distinguish, compare, and justify inclusion for modern day corporate worship. One must recognize worship throughout the Bible history to apprehend what worship is and is not.¹⁶ In doing so, the Bible becomes a cornucopia of worship guides and models to incorporate into modern worship.

As will be noted, Christian worship draws from biblical forms and practices of worship found within both Old and New Testaments. Without a solid biblical foundation for worship, corporate and private worship may be self-directed and self-centered. With this in mind, Willimon rightly assesses the current situation of worship, “Does our worship have integrity when measured by the biblical standards for what our prayer and praise should be? So much of our worship is self-centered, mundane, and tame.”¹⁷ In addition, the biblical foundations of Christian worship provide models for worship and elements within corporate worship that must be employed. Both the Old and New Testament give mandates for worship, yet must be understood within the context of both Old and New Testament worship, as Webber notes, where the first initiative was “taken

¹⁵ Psalm 35:18, 27; Leviticus 9:22; Exodus 15:20; Psalm 68:24-27; Acts 3:8; Matthew 26:30; Ephesians 5:19; Colossians 3:16; Revelation 5:8. These are only a sampling of expressions found throughout the Bible.

¹⁶ Robert E. Webber, *Worship Old and New: A Biblical, Historical and Practical Introduction* (Grand Rapids, MI: Zondervan Publishing House, 1994), 31. Christian worship must be understood within the context of both Old and New Testament worship, where the first initiative was “taken by God to bring salvation to fallen creatures,” then “the response of the people toward God.” 31. One must recognize the different perspectives of Old Testament and New Testament worship practices in order to incorporate appropriate worship practices in contemporary Christian worship. For further reading, please see Webber’s commentary, *The Complete Library of Christian Worship*, Volume One *The Biblical Foundations of Christian Worship*.

¹⁷ William H. Willimon, *Worship as Pastoral Care* (Nashville, TN: Abingdon Press, 1979), 22.

by God to bring salvation to fallen creatures,” then “the response of the people toward God.”¹⁸ A thorough study of scripture will bring the conclusion that there is one understanding of worship in the Bible. When one identifies the focus of worship throughout the continuum of scripture remains the same, one may incorporate appropriate biblical models of worship into the modern Christian worship context.

Old Testament

Undoubtedly, “You shall have no other gods before me,” (Ex. 20:3 NIV) indicates the primacy of God within life and worship. God’s primacy is clearly defined in everything and does not tolerate idolatry regardless of the situation. The Decalogue serves to complement each command with the other commandments. The second commandment comes after the remembrance of God’s faithful steadfast love to the Israelites.

In the same way, the song of Moses in Exodus 15:1-21 not only gives historical evidence for expressive singing in authentic worship; it also includes the people of Israel in the act of worship.¹⁹ The song examines the acts of the Lord, recalls the works of God, and proclaims that the God of Israel reigns over all things on heaven and on earth. Furthermore, the writer of Exodus identifies the worship leader, Miriam, which gives greater validity for the inclusion of all people in worship, but also recognizes females as

¹⁸ Robert E. Webber, *Worship Old and New*, 31.

¹⁹ Exodus 15: 1-21 (NRSV). Exodus gives the reader an account of corporate worship and the establishment of the covenant between God and the people of Israel. The following chapter gives the reader a pattern of worship within the context of the biblical account. The NRSV translation of verse 13 emphasizes God’s *steadfast* love.

worship leaders.²⁰

Similarly, King David led worship by example though some opposed his manner; he worshipped boldly before the Lord. The king of Israel yielded his authority to the ultimate authority, Yahweh.²¹ The Ark of the Covenant represented the Lord's presence among the people of Israel. In essence, David was dancing before God, unashamedly. Thus, the reader observes the worship leader, David, physically dancing and shouting before the Lord.²²

Whereas Exodus provides the worshiper with the intended subject of worship, 1 Chronicles 16:23-28 further illustrates God's supremacy over false gods, and it dramatizes worship within the Old Testament passage.²³ King David offers a song of thanks to Yahweh after the Ark of the Covenant rests inside the tent pitched for it. Within the fuller song of David, he recounts the glory and honor due to God for past, present, and future revelations of God's glory. Allen notes that the poetry found here is an "eschatological hymn, urging confident praise for what the Lord is yet to do...One day

²⁰ Walter Brueggemann "Exodus" in *The New Interpreter's Bible*, vol. 1. ed. Leander E. Keck (Grand Rapids, MI: Abingdon Press, 1996), 802. Brueggemann asserts, "We know elsewhere that there were women especially skilled in the singing required by the community for grief and death (Jer 9:17; 2 Chr 35:25). In the same way, no doubt there were women, perhaps the same ones, skilled in singing and dancing with joy and exultation for liberation, victory, and wellbeing (cf. 1 Sam 18:7)," 802-803.

²¹ 2 Samuel 6:5-6, 14. (ESV). "And David and all the house of Israel were making merry before the Lord, with songs and lyres and harps and tambourines and castanets and cymbals....And David danced before the Lord with all his might. And David was wearing a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the horn."

²² Bruce C. Birch, "The First and Second Books of Samuel" in *The New Interpreter's Bible*, vol. 2. ed. Leander E. Keck (Nashville: Abingdon Press, 1998), 1251. "Worship, in our experience, is seldom this risky. Unlike David, we mostly observe rather than participate," 1251.

²³ 1 Chron. 16:23-28 (NRSV). "Sing to the Lord, *all the earth*. Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord, and greatly to be praised; he is to be revered above all gods. For all the gods of the peoples are idols, but the Lord made the heavens. Honor and majesty are before him; strength and joy are in his place. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength." Emphasis mine.

the universe would dance in honor of the ultimate outworking of Davidic kingship, when the whole earth welcomed the Lord coming to reign and to establish justice.”²⁴

Though not exhaustive, Psalm 150:1-6 provides the reader with appropriate responses to God’s divinity within the context of worship. In fact, the passage includes both a time and place for worship as well as means and mode. This passage beckons the worshiper to join all creation and employ every instrument to praise the Lord. Moreover, worship involves mind, body, and soul. The psalmist eagerly instructs the worshiper to express praise and thanksgiving by any means possible.²⁵ Mc Cann assesses that “every half-line begins with an imperative form of the verb “praise” (llh hillel), except the final one, which puts the subject first—“everything that breathes”—and switches to a jussive form of the verb (“Let everything . . . praise”).”²⁶

First and foremost, worship is to and for God, yet God chose to relate to us; therefore, worship must be relational. Certainly, Webber reflects that “God initiated a relationship with Abraham and Sarah; entered into a covenantal relationship with Israel at Mount Sinai; continually called wayward Israel back to relationship through the prophets.”²⁷ Furthermore, the Old Testament reveals progressive revelation of God throughout the history of Christianity. The Israelite people worshiped with only partial

²⁴ Leslie C. Allen, “Kings-Judith,” in *The New Interpreter’s Bible*, vol. 3. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1999), 401.

²⁵ Psalm 150:1-6 (NRSV). “Praise the Lord! Praise God in his sanctuary; praise him in his mighty *firmament*! Praise him for his mighty deeds; praise him according to his surpassing greatness! Praise him with trumpet sound; praise him with lute and harp! Praise him with tambourine and dance; praise him with strings and pipe! Praise him with clanging cymbals; praise him with loud clashing cymbals! *Let everything that breathes praise the Lord!* Praise the Lord!” Emphasis mine.

²⁶ J. Clinton McCann, Jr., “Psalms” in *The New Interpreter’s Bible*, vol.4 ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1996), 1278.

²⁷ Robert E. Webber, *Worship Old and New*, 19.

revelation while Isaiah and other prophets caught a glimpse of more. However, revelation through scripture also aids in matters of appropriateness and sincerity within the context of worship.

In truth, scripture reveals that proper form and function do not guarantee authentic worship. Amos warns against thoughtless and casual worship. “I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. But let justice roll on like a river, righteousness like a never-failing stream!” (Amos 5:21-24 NIV). There are appropriate worship practices found in scripture, but they must be understood in context. Furthermore, Amos contends that God is not pleased with the worshiper. Gowan rightly asserts “there is general agreement now that the point of these passages is not what is wrong with worship, but what is wrong with the worshipers.”²⁸ James Luther Mays goes further by saying “that the worship of the cultic community is unacceptable because Israel does not live as the community of Yahweh.”²⁹

As a Christian and musician, I am drawn to the Psalms. I meditate on the Psalms daily and often vocalize Scripture as part of my private devotion time. In the same way, corporate worship must also include scripture, and the Psalms can be most beneficial. Much of the Psalms praise the Lord as a response for his love and care for us. The

²⁸ Donald E. Gowan, “Amos” in *The New Interpreter’s Bible* vol. 7. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1996), 394. “Let justice roll down like waters” (v.24) and the comparable conclusions in the other prophets are statements of the preconditions for acceptable worship. Amos tells us that God does not accept the worship of those who show no interest in justice in their daily lives.

²⁹ James Luther Mays, *Amos: A Commentary, The Old Testament Library* (Philadelphia: Westminster Press, 1974), 108.

psalmists beckon us to praise the Lord. “I will exalt you, my God the King: I will praise your name for ever and ever. Every day I will praise you and extol your name for ever and ever” (Ps. 145:1-2 NIV). McCann concludes that “Praise—the offering of the whole self to God in worship and work—is the lifelong vocation of the human creature in response to God’s comprehensive claim on human life and the life of the world.”³⁰

Worship of God is neither a temporal nor a singular act, but rather it is a continual act as long as life endures. “Praise the Lord, O my soul. I will praise the Lord all my life; I will sing praise to my God as long as I live” (Ps. 146:1-2 NIV). Biblical expressions of worship may be both external as well as internal. Biblical worship is not limited to the cerebral. There are outward expressions of worship and ways in which expressions of praise are manifest. “Praise involves all aspects and spheres of life, including liturgy...To praise God is to live and to live is to praise God.”³¹

Praise is one element of worship:

Praise the Lord. Praise God in his sanctuary; praise him for his mighty heavens. Praise him for his acts of power; praise him for his surpassing greatness. Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with the tambourine and dancing, praise him with the strings and flute, praise him with the clashing of cymbals, praise him with resounding cymbals. Let everything that has breath praise the Lord. Praise the Lord. (Ps. 150:1-6 NIV).

The outward expression of Christian worship is often exhibited through singing, but is never limited to tune and melody alone. Creator God allows the worshiper to

³⁰ J. Clinton McCann, Jr., “Psalms,” *The New Interpreter’s Bible*, 1263.

³¹ J. Clinton McCann, Jr., “Psalms,” *The New Interpreter’s Bible*, 1279.

express his or her adoration for Christ and worship of him through many gifts. The

Psalmist once again offers a biblical foundation for outward expressions in worship:

Praise the Lord. Sing to the Lord a new song, his praise in the assembly of the saints. Let Israel rejoice in their Maker; let the people of Zion be glad in their King. Let them praise his name with dancing and make music to him with tambourine and harp. For the Lord takes delight in his people; he crowns the humble with salvation. Let the saints rejoice in this honor and sing for joy on their beds. (Ps. 149:1-5 NIV).

The Psalms provide insight for Old Testament worship and practice as well as its frequent incorporation into the New Testament worship practices. Thus, “The book of Psalms provides a comprehensive picture of the covenant faith of Israel.”³² In sum, the Psalms provide a link between Old Testament and New Testament worship practices.

New Testament

The New Testament quickly introduces the worship of Christ for the believer. In Matthew, the birth of Christ prompts the Magi to seek out the son of God. ““Where is the one who has been born the king of the Jews? We saw his star in the east and have come to worship him”” (Matt. 2:2 NIV). There is within the human a need and desire to worship. Referring to the Magi, Boring asserts that “They represent pagans (Gentiles) who, though they do not have the special revelation of the Torah, come to Jerusalem following the light they have seen. Their goal is to “worship” or “pay homage” to the new king.”³³

³² Robert E. Webber ed., *The Biblical Foundations of Christian Worship* in *The Complete Library of Christian Worship*, vol. 1. (Nashville: Abbot Martin Press, 1993), 239.

³³ Eugene M. Boring, “Matthew” in *The New Interpreter's Bible*, vol. 8. ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 142.

In the same way, the New Testament reveals further the plan for authentic worship in both the present and future life while God remains the subject of worship. Therefore, true worship goes beyond a certain location, practice, or a set of rules and instead produces a transformative spirit within the worshiper.³⁴ With this in mind, one must not overlook that constructing worship practices without the power of the Holy Spirit lacks authenticity and biblical foundation. Hence, the Bible records inauthentic worship and rituals throughout to serve as a warning for modern day worshipers.

With this in mind, Matthew 15 criticizes those who facilitate worship order without heart and Holy Spirit.³⁵ Blomberg asserts, “The temple worship and its ritual are scrupulously supported but at the expense of a genuine relationship with the living God that recognizes the priorities of human need and does not erect institutions and rules that inhibit social and interpersonal responsibility.”³⁶

What is more, John’s account in chapter four describes Jesus’ encounter with a Samaritan woman including the theme of redemption and discussion of the place of worship and understanding of worship practices. Namely, Jesus reveals what appropriate worship ultimately requires. Jesus declares, “Yet a time is coming and has now come

³⁴ John 4:23-24 (NIV). “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.”

³⁵ Matt. 15:8-9 (NIV). “These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.” Jesus quotes from Isaiah 29:13. See also Ezekiel 33:31 and Mark 7:6. See also James A. Brooks, *Mark*, NAC 23 (Nashville, TN: Broadman Press, 1991), 115-116. Here Brooks asserts that “the basic point of both versions of Isaiah is that external observance is no substitute for inward piety.”

³⁶ Craig Blomberg, *Matthew*, NAC 22 (Nashville, TN: Broadman Press, 1992), 239. Blomberg continues, “How much church attendance and ‘Christian’ activity preoccupy believers today with things they assume please God yet without ever really ministering materially or spiritually to the desperately needy people of our world? ... The more affluent sectors of Western Christianity frequently and frighteningly resemble the religion of the Pharisees as depicted here.” 239.

when the true worshipers will worship the Father in spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth” (John 4:23-24 NIV).³⁷

From the John 4 passage, one can glean not only the manner in which one worships, but motivation and ultimate purpose. Therefore it is important to look closer at the passage to draw reasonable conclusions about worship and the worshiper. With regard to time, Beasley-Murray assesses that

‘the hour is coming and now is’ brackets future and present without eliminating either...since the kingdom of God is the age of the Spirit’s outpouring, true worshippers will worship the Father in virtue of the life, freedom, and power bestowed by the Spirit, and in accordance with the redemptive revelation brought by the Redeemer.³⁸

Furthermore, O’Day rightly assesses that “In the eschatological present, true worship is no longer defined by place, but as worship ‘in spirit and truth.’”³⁹ What is more, Robertson argues that “this is what matters, not where, but how (in reality, in the spirit of man, the highest part of man, and so in truth).”⁴⁰ Hence, Borchert contends that by addressing the location of worship, Jesus “turned the conversation away from place of worship to nature of worship.”⁴¹

³⁷ Archibald Thomas Robertson. *Word Pictures in the New Testament*. vol. 5, (Nashville, TN: Broadman Press, 1932), 66. “And now is.” See this same phrase in 5:25. This item could not be added in verse 21 for local worship was not abolished, but spiritual independence of place was called for at once.

³⁸ George Raymond Beasley-Murray, *Word Biblical Commentary*, 2nd ed., vol. 36, *John* (Nashville, TN: Thomas Nelson Publishers, 1999), 62.

³⁹ Gail R. O’Day, “John” in *The New Interpreter’s Bible*, vol. 9. ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 568.

⁴⁰ Archibald Thomas Robertson. *Word Pictures in the New Testament*. vol. 5, (Nashville, TN: Broadman Press, 1932), 66.

⁴¹ Gerald L. Borchert, *The New American Commentary*, vol. 25A, *John 1-11* (Nashville: Broadman & Holman, 1996), 207.

Next Jesus moves from a time and place to the manner and relationship in which true worship must happen, “when true worshipers will worship the Father in spirit and in truth” (John 4:23 NIV). Westcott points out that “there is a real correspondence between the true worshiper and God. The true worshiper answers to the true God.”⁴²

Given these points, O’Day asserts that in verse 24 “God is spirit” means that God is “not bound to any place or people, and those who worship God share in the spirit. Jesus’ presence in the world initiates this transformation of worship, because Jesus’ presence changes the moment of anticipation (“the hour is coming”) into the moment of in breaking (“and is now here”).⁴³ Westcott goes further by connecting

‘in spirit and truth,’ The expression is here described as made *in spirit*: the conception as formed in truth...In biblical language, that part of man’s nature which holds, or is capable of holding, intercourse with the eternal order is the spirit (I Thess. V.23). The spirit in man responds to the Spirit of God. The sphere of worship was therefore now to be that highest region where the divine and human meet, and not, as in an earlier period of discipline, material or fleshly.⁴⁴

Therefore, humans responded to the revelation of God as relational creatures. For the human response of worship comes through encounter and dialogue with God. To that end, Borchert contends that

No one genuinely knows God except through some form of revelatory encounter, but such encounters become defined to humans and not remain subjective experiences. It is in the combination of those two elements that one can sense the point being made here, namely, that acceptable worship involves both spirit and truth (fullness).⁴⁵

⁴² Brooke Foss Westcott. *The Gospel According to St. John: The Authorized Version with Introduction and Notes* (Grand Rapids, MI.: W.B. Eerdmans, 1975), 73.

⁴³ Gail R. O’Day, “John” in *The New Interpreter’s Bible*, vol. 9. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1994), 568.

⁴⁴ Brooke Foss Westcott. *The Gospel According to St. John: The Authorized Version with Introduction and Notes*, 73.

⁴⁵ Gerald L. Borchert, *The New American Commentary*, vol. 25A, *John 1-11*, 208.

As a result, true worship requires spirit and truth through revelation and relationship with God. Given these points, Morris concludes from John 4 that “the hour has now come when the only acceptable act of worship is the total orientation of one’s life and action toward the Father, sharing already in the gift of the Father, a gift that is all that it claims to be.”⁴⁶

Chiefly, acceptable worship demands glory to God. The fourth chapter of Revelation facilitates a design for authentic corporate worship.⁴⁷ C. C. Rowland points out that “the praise in verses 8-9 has become a praise of God’s being. Isaiah’s assertion that God’s glory fills the earth is not denied; God is ‘Almighty.’ God is past, present and future. The divine glory, hymned by the heavenly host, belongs peculiarly to the God *of* heaven.”⁴⁸ In addition, the ultimate revelation from John’s vision identifies the awesomeness of God in addition to the supreme devotion by the heavenly host of

⁴⁶ Leon Morris, *The Gospel According to John: The English Text with Introduction, Exposition and Notes*, The New International Commentary On the New Testament (Grand Rapids, MI: Eerdmans, 1971), 128.

⁴⁷ “After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.” At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, and before the throne there was as it were a sea of glass, like crystal. And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created” (Rev. 4:1-11 ESV).

⁴⁸ Christopher C. Rowland. “Revelation” in *The New Interpreter's Bible*, vol. 12. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1995), 593.

worshippers. Rowland rightly synthesizes that

John is allowed to see the reality of God's sovereignty. God is the creator of the universe (4:8, 11). Even if another lord appears to rule the world at present (chaps. 12–13), such a rule can be only temporary. The God who appeared at the exodus and made a covenant with Israel in thunder and lightning is at present only apparent to the eye of vision, but in due course will be apparent in all creation. Like Isaiah and Ezekiel before him, John describes the holy God, who seems far removed, yet is ever-present and active.⁴⁹

Scripture also encourages corporate worship. “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” (Heb. 10:25 NIV). Though some may rightly argue that one can worship God anywhere, this does not negate the fact that Christians should gather for corporate worship. “Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord” (Eph. 5:19 NIV). PHEME PERKINS indicates that acceptable Christian worship will be both theologically and biblically defensible and will not limit the worshiper in a single form or function.⁵⁰

Furthermore, scripture reveals components for Christian worship that are emphasized and mandatory. Once again, scripture reveals that form and function do not automatically guarantee authentic worship. When Christ is questioned by the Pharisees

⁴⁹Christopher C. Rowland. “Revelation” in *The New Interpreter's Bible*, vol. 12. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1995), 591. In chap. 4, John is allowed to see the reality of God's sovereignty. God is the creator of the universe (4:8, 11). Even if another lord appears to rule the world at present (chaps. 12–13), such a rule can be only temporary. The God who appeared at the exodus and made a covenant with Israel in thunder and lightning is at present only apparent to the eye of vision, but in due course will be apparent in all creation. Like Isaiah and Ezekiel before him, John describes the holy God, who seems far removed, yet is ever-present and active.

⁵⁰ PHEME PERKINS, “Ephesians” in *The New Interpreter's Bible*, vol. 11. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 2000), 441. Perkins continues, “the Spirit inspires worship and thanksgiving. Groups of three structure the material: (a) three “not...but” phrases (vv. 15 b, 17-18); (b) three types of music (v. 19 a); and (c) three participial phrases in the worship section: speaking to one another (v. 19a), singing and praising (v. 19b), and giving thanks (v. 20),” 441.

and scribes as to why his disciples break the tradition of the elders, Christ rebukes them saying, “You hypocrites...these people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules” (Matt. 15:7-9 NIV). Perkins notes that the inward sincerity of worship must be consistent with the outward expressions of worship.⁵¹ In addition, Culpepper draws attention to the word ‘hypocrites,’ which literally meant ‘actors’ or those who wore masks. “Like actors, the words of their lips do not represent the attitudes of their hearts. True worship requires integrity and purity of heart.”⁵² The conclusion being that the worship of the Pharisees and scribes is useless.

In sum, biblical foundations for worship are not limited to one form or prescribed formula. Hence, Webber concludes that “because the New Testament does not provide a systematic picture of Cristian worship, guidance may be sought regarding worship from the practice of the early church.”⁵³ It is therefore helpful to review historical foundations of worship.

Historical Foundation

As with scripture, history also reveals appropriate models and foundations for worship yet one component never changes or waivers; throughout history, God remains

⁵¹ Pheme Perkins, “Matthew-Mark” in *The New Interpreters Bible*, vol. 8. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1995), 607. Jesus' response provides a threefold reason for rejecting the claim that interpretations of the Law, which are said to stem from the "elders," should govern a person's behavior. He first challenges the "elders" with a quotation from Isaiah (vv. 6-7; Isa 29:13) that castigates the people because they substitute human teaching for true devotion to God. The quotation introduces the distinction between outward piety and devotion to God in one's heart. What is "in the heart" forms the basis for the teaching that follows the exchange between Jesus and his enemies. There Jesus substitutes a new understanding of purity. The exchange is dominated by sarcasm. Each citation of scripture is introduced with the charge that the adversaries fulfill or set aside its words "excellently" (kalw'v kalos; vv.6,9).

⁵² R. Alan Culpepper, *Mark* (Macon, GA: Smyth & Helwys Publishing, 2007), 232.

⁵³ Robert E. Webber, *Worship Old and New*, 49.

the subject of authentic worship. Both ancient and modern history testifies to the purpose and attitude of authentic worship. In addition, history reveals the truth of inclusiveness of all worshipers seeking God without exclusivity regarding race, sex, culture, background, or earthly status. Wainwright argues that “because it is God who always takes the initiative, Christian worship is best discussed in terms of *response*.”⁵⁴ Therefore, throughout the history of Christian worship, one may discover the various ways in which the worshiper responds to God. Furthermore, liturgical history identifies common worship practices that can be found throughout eras in history as well as order, form, and function of worship services. With that being said, each era distinguished itself with emphasis on specific components in worship. As will be noted, scripture, previous worship practices, and culture influenced corporate worship throughout history.

Worship in the Patristic Era

How did worship in the patristic period develop? According to the research of Wainwright, much of the early Christian worship resembled that of pagan worship, though, of course, the subject of worship was quite different. The similarities could be seen in the stylistic language as well as components found within corporate worship. In addition, much of the patristic era worship was influenced by the early Christian worship of the New Testament, which emphasized baptism and Eucharist. Thus, Patterson indicates that “worship during the second and third centuries continued to follow the course set by New Testament liturgical traditions. Consequently, the discussion of worship during this period centered on the significance of baptism and of the Eucharist,

⁵⁴ Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold SJ, and Paul Bradshaw eds. *The Study of Liturgy*, rev. ed. (NY: Oxford University Press, 1992), 9.

understood in its full content of the service of Word and of the Lord's Table."⁵⁵ In addition to being influenced by early church worship, Christian worship in the patristic era even incorporated important secular holidays and events into the Christian calendar.⁵⁶ Furthermore, Patterson assesses that "early Christian liturgy, like its Jewish and pagan counterparts, was an oral-formation phenomenon. The early liturgical gatherings were not lacking in basic shape and structure, in the use of specific confessional formulas, and structures of prayer.

Though little is known of any detailed fixed worship practices, Clement of Alexandria provides not a form of worship, but rather an attitude of worship found in his letter to Corinth. As Segler describes,

Clement encourages the people to read and revere the Word of God, to repent and confess their sins, to show humility before God's majesty, to acknowledge the Holy Spirit in their presence, to acknowledge their salvation in Jesus the High Priest, to proclaim faithfully the Word of God, and to present offerings for the support of those who serve among them.⁵⁷

In addition to Clement's letter, further material of Christian worship can be found in Justin Martyr's *First Apology*. Newman asserts his writing as "one of the most detailed and life-like views of the ordinances and worship of the early Christians that we have."⁵⁸ Included in the *First Apology*, Martyr gives a brief description of features within Christian worship including: The reading of scripture, the address of the president, the

⁵⁵ Lloyd G. Patterson, "Worship in the Second and Third Centuries," in *Twenty Centuries of Christian Worship*, vol. 2, 33.

⁵⁶ Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, and Paul Bradshaw, eds., *The Study of Liturgy*, 63.

⁵⁷ Franklin M. Segler, *Understanding, Preparing For, and Practicing Christian Worship*, 2nd ed. (Nashville, TN.: Broadman & Holman, 1996), 29.

⁵⁸ A.H. Newman, *A Manual of Church History* vol. 1 (Valley Forge, PA: American Baptist Publication Society, 1931), 245.

prayer, thanksgiving and amen of the people, distribution of the bread and the wine, collection for the poor.⁵⁹

Further information and Christianization during the patristic era can be credited to Constantine the Great. His conversion led to religious toleration and return of confiscated land. Newman recounts that after 250 years of persecution, “Constantine granted full toleration to the Christians, making it lawful for anyone that wished to embrace Christianity.”⁶⁰ As a result, the new freedom allowed Christians to move out of the house churches into public worship, effectively changing certain aspects of corporate worship. Jones rightly concludes that “the Church now borrowed much from the civil magistracy: the basilican building, the clothes, the processions, the lights, the incense.”⁶¹ Thus, one may observe the initial cultural influences on the church of the patristic period. In addition, Segler assessed that the “pattern toward ritualism with an established liturgy was soon begun in the early Christian churches...[and] evolved into the beginning of a formal system, which was later thoroughly developed by the Roman Catholic Church.”⁶² To that end, it is intriguing to notice the cultural impact and the influence of the Roman Catholic Church in the following periods of history.

Middle Ages 700-1500

By the middle ages, Christian worship looked far different from the early house

⁵⁹ Justin Martyr, *The First Apology*, trans. Thomas B. Falls (NY: Christian Heritage, Inc., 1948), 107. The president here refers to the celebrant at Eucharist.

⁶⁰ A. H. Newman, *A Manuel of Church History* vol. 1, 171.

⁶¹ Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, and Paul Bradshaw, eds., *The Study of Liturgy*, 63.

⁶² Franklin M. Segler, *Understanding, Preparing For, and Practicing Christian Worship*, 2nd ed., 32.

churches of the early patristic era. The ordered corporate worship further divided congregational worshipers from clergy. Wainwright notes that means of separation included the dress of clergy to the physical separation of walls, to exclusion of the worshipers during the Eucharist. Even the language became a barrier in worship once Latin was used instead of the common language of the people.⁶³ In addition, Davies highlights the abuses of the church and concludes that

certain defects are obvious in the Roman rite: (1) emphasis on the sacrificial character of the Mass led to all kinds of abuses; (2) members of the congregation became mere spectators rather than participants in the service; (3) the Mass became a patchwork of prayers taken from different sources which did not fit together and which were not intelligible; (4) there was an absence of prayer for the Holy Spirit to dedicate the worshipers and the elements; (5) the Mass became static because it was offered in a dead language.⁶⁴

With this in mind, Davies further concludes that “because Roman worship is offered in a strange tongue, it lacks one of the essential marks of true worship: edification—the building up of the faith of the worshipers.”⁶⁵

In addition to the language barrier, the liturgy that evolved throughout the Middle Ages added to the high drama within the worship service. Thus the formulaic services fostered onlookers rather than worshipers. Driscoll compares and concludes that

worship in the Middle Ages was like the heavenly worship described in Revelation. It was high drama, but unlike the drama of heavenly worship, which involves everyone, medieval drama was worship that you watched. The people themselves were not participants. The great drama was played out in the front of the church, with the celebrant, the deacons, the acolytes,

⁶³ Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, and Paul Bradshaw, eds., *The Study of Liturgy*, 64.

⁶⁴ Franklin M. Segler, *Understanding, Preparing For, and Practicing Christian Worship*, 35.

⁶⁵ Horton Davies, *Christian Worship: Its History and Meaning* (NY: Abingdon Press, 1957), 39-40.

and the choir playing their parts (as in Rev 4-5). The congregation stood to watch the drama as an act of devotion to the Lord.⁶⁶

Even more, the division of the liturgy within the corporate worship service further excluded the congregants from clergy. Segler notes that “the order of worship had been divided into two parts, *The Liturgy of the Word* and *The Liturgy of the Upper Room*.” In doing so, all congregants were invited to the first portion, Liturgy of the Word, then all those who were not baptized were excused for the second portion of the service, which has been called “the liturgy of the faithful.”⁶⁷ Indeed, the mounting exclusion of congregational worship, multiple barriers, and abuses of the church previously mentioned led to unrest.

The Reformers

In light of the biblical historical evidence, it is easy to see that the Reformers understood the importance of Christian worship and the need for reformation. To varying degrees, Martin Luther and John Calvin sought to reform the abuse and manipulation of the church, and to renew Christian worship. Niebruegge rightly asserts that “the historic trail of Reformed and Presbyterian worship has always emphasized God’s majesty and power and the frailty of humanity in approaching him. Central to Calvin and his followers was the proclamation of the Word. The Word declared through Scripture and even more so for Luther, stood at the center of worship.”⁶⁸

⁶⁶ Mark S. Driscoll. “The Mass as High Drama,” in *Rediscovering the Missing Jewel: A Study in Worship Through the Centuries* (Peabody, MN: Hendrickson Publishers, 2001), 35.

⁶⁷ Franklin M. Segler, *Understanding, Preparing For, and Practicing Christian Worship*, 33.

⁶⁸ Stanley Niebruegge, “A Reformed Theology of Worship,” in *Twenty Centuries of Christian Worship*, ed. Robert E. Webber (Nashville, TN: StarSong Publishing Group), 288.

Thus, history serves as a valuable tool for developing a theology of Christian worship. For it is through history one can find correlations in worship and note components that were common in all periods, as well as components that tended to be the main focus in worship services. Moreover, history gives evidence of those who strongly agreed and disagreed on liturgy, clergy separation, and laity involvement. For example, Gonzalez notes that there were those who viewed Martin Luther as a “great hero through whose efforts the preaching of the pure gospel was restored, the champion of biblical truth, the reformer of a corrupt and apostate church.”⁶⁹ Thus, as corporate worship continued to develop, there was resistance as well as support.

The reformers sought to reclaim Christian worship through language and acts. Jones concludes that the reformers “helped by the vernacular language, the printed book, and the long sermon, worship became in each territory the vehicle for direct doctrinal instruction of the people.”⁷⁰ Empereur refers to this theology of corporate worship as the “proclamation model.” He asserts that “here the Word of God has prime place. In our relationship with God and so in liturgy, God proclaims and we respond. Jesus Christ is God’s perfect proclamation and our perfect response. It is the Word of God which creates the church and makes present the saving event of Christ.”⁷¹

⁶⁹ Justo L. Gonzalez, *The Story of Christianity*, vol. 2, in *The Reformation to the Present Day* (San Francisco: HarperCollins, 1985), 14.

⁷⁰ Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, and Paul Bradshaw, eds., *The Study of Liturgy* 65.

⁷¹ James Empereur, “The Proclamation Model,” in *Twenty Centuries of Christian Worship*, vol. 2, ed. Robert Webber, 265.

Enlightenment 18th-19th Centuries

With the age of Enlightenment, came a shift in culture. Webber asserts that “as the meaning of worship became lost among various groups of Protestant Christians, the shape of worship was accommodated to the overriding emphasis within culture... The first significant shift occurred with the introduction of the print media through the Guttenberg press. Protestantism, which can be characterized as a movement of the Word... Protestant liturgies were not only word-centered but attached a greater *religious* importance to the verbal content of worship.”⁷²

Furthermore, the Enlightenment culture influenced corporate worship in regard to the importance placed on certain components within the worship service. Webber believes that the sway came from “concern for rational, observable and consistent truth which grew out of empirical method. The essential feature of worship was the sermon. All else sank into relative unimportance.”⁷³

At the same time, Christian worship in North America experienced a revitalization known as the First “Great Awakening.” The worship emphasized preaching of the word and a call for repentance, and thus emphasized conversion.⁷⁴

Modern Era 19th-20th Centuries

The remnants of the Enlightenment period can be noted in the beginning of the modern era, yet Christian worship began to reclaim components of worship that had been previously minimized. Liturgy once again found importance in corporate worship.

⁷² Robert E. Webber, “An Evangelical and Catholic Methodology,” in *The Use of the Bible in Theology*, ed. Robert K. Johnston, (Eugene, OR: Wipf and Stock Publishers, 1997), 141.

⁷³ Robert E. Webber Ed., *Twenty Centuries of Christian Worship*, vol. 2, 345.

⁷⁴ Justo L. Gonzalez, *The Story of Christianity*, vol. 2, in *The Reformation to the Present Day* (San Francisco, CA: HarperCollins, 1985), 228-229.

Though Christian worship had significant emphasis on the word, there was a movement to emphasize other components in worship and place importance on liturgy. Annibale Bugnini correctly surveyed that “Since the Second World War, many Anglican and Protestant Churches have both revised their service-books and renewed their pastoral ministry according to the principles for the liturgical movement: worship is ‘the work of the people,’ and the Eucharist is its focal expression.”⁷⁵

Though not exclusive to Baptists, there was also a new level of participation that had not been present. Halbrooks notes that the Baptist *liturgy* now included a time of decision or ‘invitation’ to make a profession of faith, “which grew out of nineteenth century revivalism.” In addition, Communion or The Lord’s Supper also found increased significance within the worship service.⁷⁶

Post Modern 21st Century

Christian worship thrives throughout history in spite of constant persecution. Many of Christ’s followers were persecuted, tortured, and killed for their faith; Christians throughout history have died for Christ, while some have fought while proclaiming Christ.⁷⁷ This must give us pause for what we take from history, and how Christians must learn from history. Christians throughout history accept the Apostle Paul’s challenge: “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living

⁷⁵ Annibale Bugnini, “The Study of Liturgy,” in *The Reform of the Liturgy 1948-1975* (Collegeville, MN.: Liturgical Press 1990), 66.

⁷⁶ G. Thomas Halbrooks “A Baptist Theology of Worship,” in *Twenty Centuries of Christian Worship*, vol. 2, 293. Robert E. Webber ed.

⁷⁷ John Foxe, *Foxe's Book of Martyrs (Pure Gold Classics)*, Revised ed. (Gainesville, FL: Bridge-Logos, 2001), ix.

sacrifices, holy and pleasing to God—this is your spiritual act of worship”⁷⁸ (Rom. 12:1 NIV). As noted throughout history of the church, music remained a part of corporate worship regardless of the time period and persecution.

Today’s incorporation of music in corporate worship continues juxtaposed to style and heritage. J. Gelineau correctly observed that

the Church used music and singing in its worship well before it began to ask itself questions about why and wherefore, and such questioning was at first sporadic and empirical, connected with matters of discipline, devotion, and even polemics. It is not till the modern period that we first meet any systematic attempt at theological reflection on the matter.⁷⁹

Even today in the postmodern culture, the patterns of worship changes-good and ill-continue to reflect the history of worship. As noted, each era emphasized certain components within worship while others were deemphasized.

History clearly serves as a predictor for modern trends and discourse in our postmodern society. To varying degrees, the culture in each period influenced worship practices as well as the church. As shown, culture shifts continue within each period, yet the historical foundation of worship influences and informs the present and future worship practices.

Theological Synthesis

Undoubtedly, the solid understanding of biblical and historical foundations of worship now allows the worshiper to appraise his or her theological foundation of worship. Furthermore, the three foundations- biblical, historical, and theological-complement each other when understood in context of the event, scripture, and story.

⁷⁸ Paul’s writing further illustrates that authentic worship must be participatory.

⁷⁹ J. Gelineau, in *The Study of Liturgy*, 494.

Certainly, Exodus 20:3 leaves no ambiguity as to the subject of worship. Canoy rightly asserts “It is God whom we worship, not ourselves.”⁸⁰ God alone demands supremacy and the worshiper must not only acknowledge God as the subject, but demonstrate loyalty to God. The command given by God must be seen within the context of scripture to recognize fully the immensity of God’s commands. God commands “you shall have no other gods before me” (Ex. 20:3 NIV), and does not leave anything for debate. Brueggemann concludes that “This verse...is programmatic for all Israelite reflection on obedience.”⁸¹

Furthermore, David vocalizes the continuation of love for God magnified in worship through song and dance. In addition, he leads others in corporate worship and encourages them “Ascribe to the Lord, O families of the peoples, ascribe to the Lord

⁸⁰ Robert Canoy, “Worship Notes,” The Ministry of Worship DSDM520 (class lecture at M. Christopher White School of Divinity, Boiling Springs, NC, October 18, 2012).

⁸¹ Walter Brueggemann “Exodus” in *The New Interpreter’s Bible*, 841. Brueggemann rightly asserts “The command requires Israel to mobilize all of its life, in every sphere, around one single loyalty,” 841. This single command cannot be misinterpreted. The full picture of God’s desire for worship must be judged by the love of a creator God. The full passage of Exodus 20 illustrates this point. Moreover, God addressed them saying “I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to the thousands of those who love me and keep my commandments. You shall not take the name of the Lord your god in vain, for the Lord will not hold him guiltless who takes his name in vain. Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. Honor your father and your mother that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

glory and strength”⁸² (1 Chron. 16:23 NIV). In much the same way Chronicles emphasizes God as the subject of worship. Following this further, David’s song encourages corporate worship and the authenticity within corporate worship includes an inclusive invitation to all. The Lord who made the heavens also created every human being colorful and unique. David recognizes the importance that God is to be Lord of every nation.⁸³

Indeed, the Lord of every nation commands reverence and glory. Moreover, Psalm 150:1-6, allows the worshiper latitude to worship God through many expressions. God’s creativity, as seen in creation and nature, does not limit the worshiper’s creativity to a single song or instrument, nor does God prescribe one style of worship. From this passage, one may visualize David dancing before the Lord with all his might. David’s enthusiasm and creativity must not be the exception to worship. Whether it is a tambourine or cymbal, God values creativity in worship within authentic worship.⁸⁴

In the Samaritan story, John 4:23-24 also recognizes that corporate worship must

⁸² “Sing to the Lord, all the earth! Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples! For great is the Lord, and greatly to be praised, and he is to be feared above all gods. For all the gods of the peoples are worthless idols, but the Lord made the heavens. Splendor and majesty are before him; strength and joy are in his place. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength!”

⁸³ Leslie Allen “Kings-Judith, in *The New Interpreter’s Bible*, vol. 3. ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1999), 401. The chronicler also had his contemporaries in mind in the new entity he created. Hermeneutical application pervades its stanzas. It falls into four stanzas: a call to Israel to praise God (v.8-22), a call for praise throughout the earth (v. 23-30), a call for cosmic praise (v.31-33), and a call for Israel not only to praise but also to pray that fresh potential for praise may be theirs (v. 34-36).

⁸⁴ Psalm 150:1-6 (NRSV). “Praise the Lord! Praise God in his sanctuary; praise him in his mighty *firmament*! Praise him for his mighty deeds; praise him according to his surpassing greatness! Praise him with trumpet sound; praise him with lute and harp! Praise him with tambourine and dance; praise him with strings and pipe! Praise him with clanging cymbals; praise him with loud clashing cymbals! *Let everything that breathes praise the Lord!* Praise the Lord!” Emphasis mine.

be truth-filled as well as spirit-filled.⁸⁵ Corporate worship must be a wedding of emotion and truth, of Holy Spirit and sound doctrine. Today, too many highly emotionally-driven services lack the truth of God's word. Conversely, other services focus on the truth of God without worshiping in the power of the Holy Spirit.⁸⁶

Moreover, Matthew 15:8-9 warns his reader of inauthentic worship. Creeds or doctrine, when devoid of a heart yearning for God, equates to vanity and false worship.⁸⁷ Therefore, to rightly ascribe glory to the name of God must be in the power of the Holy Spirit. Moreover, reciting scripture, singing a hymn, or praying from the Book of Common Prayer may not guarantee authentic worship. Thus, how can one shake a friend's hand in church, then cross the street to avoid a person of another race? Even more, how can one say he or she loves God the creator, yet hate the creation made in God's own image? A fuller revelation of God must be understood for appropriate worship to take place. Thus, authentic worship, in its most basic sense, is the revelation and response to God.⁸⁸

⁸⁵“Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth” (NIV).

⁸⁶ Gail R. O'Day, “Luke-John” in *The New Interpreter's Bible*, vol. 9. ed. Leander E. Keck (Grand Rapids, MI: Abingdon Press, 1996), 567-568. In the eschatological present, true worship is no longer defined by place, but as worship “in spirit and truth” (vv. 23-24). Worship of God in spirit and truth does not point to an internal, spiritualized worship but to a form of worship that reflects and is shaped by the character of God. That is, the historical problem of Jewish vs. Samaritan worship is transformed into the eschatological encounter with the presence of God. “God is spirit” (v. 24), not bound to any place or people, and those who worship God share in the spirit. Jesus' presence in the world initiates this transformation of worship, because Jesus' presence changes the moment of anticipation (“the hour is coming”) into the moment of inbreaking (“and is now here”).

⁸⁷“These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men” (NIV).

⁸⁸ Gary Furr and Milburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Macon, GA.: Smyth & Helwys Pub., 1998), 2.

To illustrate, John gives the worshiper a glimpse of authentic worship in heaven. The completion of earth's tribulations ends in holy ecstasy around the throne of God. The images found in Revelation 4:1-11 not only describe the scene in heaven, but also documents twenty-four elders and magnificent creatures worshipping God the Almighty. John chronicles these worshipers whose unending praise dramatizes the fulfillment of what it means to worship in spirit and in truth. Not only does the passage help to validate the power, honor, and glory due to God, Revelation brings heaven near for the present day reader as he or she anticipates heaven. Worship present and future may be interpreted through the hymn writer John Newton, (1725-1807) "The earth shall soon dissolve like snow, the sun forbear to shine; But God, who called me here below, Will be forever mine."⁸⁹ Likewise, the dramatic foretaste and fulfillment of authentic worship described in John's revelation connects the worshiper on earth to the heavenly host and further visualizes the anticipation of everlasting authentic worship.⁹⁰ Robert Webber distinguishes between theology and worship. He says,

when theology is divorced from the liturgy, theology becomes abstract from the life of faith, thereby losing its life. That's because worship, not theology, is the most basic way of communicating the life and spirit of God. For this reason it is most appropriate to think theologically of worship as the Gospel in motion.⁹¹

⁸⁹ John Newton and William Cowper, *Olney Hymns: In Three Books* (London: Chiswick Press, 2002), 53. The original lyrics from Newton do not appear in *The Baptist Hymnal* (Nashville: Convention Press, 1991), 330. For more information please see *Handbook to the Baptist Hymnal* (Nashville: Convention Press, 1992), 92.

⁹⁰ Christopher C. Rowland, "Hebrews – Revelation" in *The New Interpreter's Bible*, 591. Hymns recur throughout Revelation (e.g., 5:12-13; 7:10, 12; 11:15, 17; 12:10-11; 15:3-4). They probably echo the worship in synagogues and the early Christian communities and are reminiscent of doxological passages elsewhere in the NT (esp. Rom 16:27; Jude 24; cf. 1 Chr. 29:11). But what passages like Isaiah 6 indicate to readers is that the uttering of the Sanctus enabled humans to share in the language of the heavenly liturgy.

⁹¹ Robert E. Webber, *Worship Old and New*, 65.

Thus, the practice of authentic worship informs theology and aids in worship education and renewal.

Nonetheless, Christian worship, with continued study and enhanced understanding of God, allows the worshiper to appreciate the awesome responsibility and privilege to worship the one true God. “Fear the LORD your God, serve him only and take your oaths in his name” (Deut. 6:13 NIV). Christ quotes this Old Testament passage when he rebukes the devil. Jesus answered, “It is written: ‘Worship the Lord your God and serve him only’” (Luke 4:8 NIV).⁹² At times, worshipers are guilty of approaching God without awe and fear. Therefore, authentic worship must be given to the one true God and not any other:

Sing to the Lord, all the earth; proclaim his salvation day after day.
Declare his glory among the nations, his marvelous deeds among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols, but the Lord made the heavens. Splendor and majesty are before him; strength and joy in his dwelling place. Ascribe to the Lord, O families of nations, ascribe to the Lord the glory due his name. Bring an offering and come before him; worship the Lord in the splendor of his holiness (1 Chron. 16:23-29 NIV).

Likewise, the Psalmist says, “Come, let us bow down in worship, let us kneel before the Lord our maker; for he is our God and we are the people of his pasture, the flock under his care” (Ps. 95:6-7 NIV). True worship requires surrender and allegiance to God. Authentic Christian worship engages the mind as well as the senses. “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth” (John 4:23-24 NIV).

⁹²R. Alan Culpepper, “Luke” in *The New Interpreter’s Bible*, vol. 9, 101. In response to this temptation, Jesus quotes Deut 6:13 (see also Deut 10:20), but the Lukan form of the text changes the word for “worship” (*proskyneo*) to the same word used for in the devil’s proposition in v. 7, and he adds the word for “only” (*monos*) in the second part of the verse for emphasis.

Christian worship is not temporary but will carry on into eternity.

Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say ‘You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being’ (Rev. 4:9-11 NIV).

As evidenced throughout scripture (past, present, and future worship), “the focus and meaning of worship is rooted in the work of Christ.”⁹³ Doctrine that informs and calls worshipers to remembrance of Christ’s act is therefore needed. Historical Christian texts, as well as current worship trends, reveal both systematic and chaotic approaches to theology of Christian worship. Consequently, a systematic approach to Christian theology is both appropriate and practical. A biblical theological understanding of worship is paramount, and may be complemented by historic systematic approach as found in the Nicene Creed.

We believe in one God the Father All-sovereign, maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all ages, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sitteth on the right hand of the Father, and cometh again with glory to judge living and dead, of whose kingdom there shall be not end:

And in the Holy Spirit, the Lord and the Life-giver, that proceedeth from the Father, who with Father and Son is worshipped together and glorified together, who spoke through the prophets:

In the holy Catholic and Apostolic Church:

⁹³ Robert E. Webber, *Worship Old and New*, 70.

We acknowledge on baptism unto remission of sins. We look for a resurrection of the dead, and the life of the age to come.⁹⁴

The Nicene Creed proves the necessity for theological understanding, for it was birthed out of a need to combat the Arian controversy. The church must realize that everything done in worship speaks theology, for better or worse. The sermon must be theologically sound, as well as the handling and interpretation of scripture. The music sung may be the most dominant theological expression in worship; why then would the church settle for mediocrity when choosing and singing text that is not biblically and theologically sound?

Contemporary Conversations about Christian Worship

Considerable conversations about Christian worship involve music in worship as a means for worship renewal. For many, however, the words “music” and “worship” are used interchangeably. This common misconception by various ministers and laypeople assert music as being the only actual worship, while leaving the rest of the service as isolated events within the service. This confusion is worrisome and may encourage congregations to worship music rather than the triune God. Musician and composer Keith Getty bluntly and correctly asserts,

Music, rather than accompanying the congregation in singing to the Creator of the Universe, has become level-one marketing. This...generation is walking away from Christianity because they think it's manipulative...if people have been told that a quivering liver equates to the presence of God, they deserve to think Christianity is manipulative.⁹⁵

⁹⁴ Henry Bettenson and Christ Maunder, eds. *Documents of the Christian Church*. Fourth ed. (London: Oxford University Press, 1992), 27-28.

⁹⁵ Keith Getty, “Toward Depth and Beauty,” *Southern Seminary*, Fall 2012, 25.

Above all, worshipers must realize that the entirety of the service must be Christian worship. Corporate worship is not music by itself; rather worship includes prayer, Word, sermon, drama, giving, listening, and other elements that are carefully selected. Some components of worship are indispensable, while others may complement worship, but may not be essential. The Lord's Supper, Baptism, offering, and sermon are often minimized, separated, or overlooked all together when congregants are asked to identify corporate worship. To this end, Webber observes "evangelicals are awakening to the need for worship renewal. True worship renewal does not come about through superficial measures, but through recognizing that worship studies are an essential discipline of Christian theology. Renewal grows out of attention to the biblical and historical sources of Christian worship and the provision of the Holy Spirit."⁹⁶

Song selection and personal preference dominates contemporary Christian conversations on worship.⁹⁷ When worship becomes all about the music, naturally discussions on Christian worship revolve around song choice. Personally, congregants request songs heard on the radio. One well intentioned lady wanted her favorite song sung on her birthday. In most of these cases, there is little if any understanding to musical selection within the context of a worship service. To some, it seems as though I am a radio host of a request call in show. Often, these song suggestions are given out of an emotional connection to the song without consideration to the purpose or appropriateness of the song within a corporate worship service. The question becomes "Are we

⁹⁶ Robert E. Webber, ed., *Twenty Centuries of Christian Worship, Volume 2*, 343. Taken from "Worship: A Methodology for Evangelical Renewal," *TSF Bulletin* 7:1 (September-October 1983):8-10.

⁹⁷ G. Temp Sparkman, "Corporate Worship: The Experience and the Event," *Perspectives in Religious Studies* 03, (Fall 1991): 241-48.

worshipping God, or are we worshipping self, or are we using worship as a means to build our earthly kingdoms?”⁹⁸

RATIONALE

Why was this project needed at First Baptist Church Kings Mountain or any other church? What was the real point? To what end? My perceived reality of First Baptist Church was that there had developed subcultures associated with the three morning services. Though there are positives to each service “style” I had pinpointed perceived weaknesses prone to our congregation, one of which was the desire for one style or genre of music to dominate all others. Within each one of our services, music played a significant role in worship. To that end, this necessitated a more substantial understanding of music’s purpose in worship.

Moreover, there must be a greater purpose for the worshipers than hearing their favorite song. There was a perceived misunderstanding of what corporate worship should look like and what part the congregation plays in this divine drama. To a point, God’s position in worship shifted from the subject of worship to the object of worship, thus allowing the worshiper to focus more on his or her own satisfaction and experience rather than glorifying the triune God.

In no way did I think that a four-week sermon series and a small group study would dramatically change the entire culture nor would it fix all misunderstandings about worship. I did, however, anticipate the possibility of a culture shift at FBC Kings Mountain as well as a greater awareness of God in worship. Furthermore, I had hoped to engage the congregation to be active participants in worship rather than mere spectators.

⁹⁸ Carl Stam, “A Purpose Statement for Worship” 80, no. 4 (Fall 2012): 24.

The biblical, historical, and theological foundations of worship aided the development of a fuller understanding of worship for the congregation and me.

I wanted to illustrate what worship looked like in scripture, through history, and how it should inform and shape our worship today. Similarly, I wanted to indicate how correct theology informed and incorrect theology misinformed worship. Thus, misplaced theology resulted in false worship.

I desired to piece together worship in its fullest sense.⁹⁹ To accomplish any of this, the project had to be more than just knowledge. More knowledge of worship without application, renewal, and change produces nothing positive. It would simply make one more knowledgeable about worship, yet ineffective in purposeful worship renewal. Through further word study and exegesis, I was able to more fully apply biblical principles of worship to modern context. In doing so, the participants related to the saints of old, discovered new expressions through worship, and measured current worship practices through the biblical, historical, and theological lenses, thus more fully identifying authentic worship throughout history. Moreover, my personal worship practices were evaluated through these same lenses to appraise and evaluate what aspects of worship I have neglected.

There were both personal and professional reasons that led me to this project. First, I had an earnest desire for further worship education in my life. I have been passionate about corporate worship since age sixteen. My grandfather was a part-time minister of music for many years and my father served churches as minister of music

⁹⁹ Robert Webber, *Ancient-Future Worship: Proclaiming and Enacting God's Narrative* (Grand Rapids, MI: Baker Books, 2008), 43. The issue that all of us need to deal with is the reduction and fragmentation of God's *whole* story. The full story is that of the works of the Father, the Son, and the Holy Spirit.

since the age of fifteen. I recognized the importance in worship education and renewal in my life and in the lives of those whom I ministered to.

Throughout the D Min process, I experienced further worship education and worship renewal. I became more than ever concerned for the worshipers at First Baptist Church and anticipated growth in the area of worship education and worship renewal. Webber reminded me what biblical worship does: “It remembers God’s work in the past, anticipates God’s rule over all creation, and actualizes both past and future in the present to transform persons, communities, and the world.”¹⁰⁰ My desire was to share what I have learned and experienced to better equip First Baptist Church to worship in spirit and in truth.

¹⁰⁰ Robert Webber, *Ancient-Future Worship: Proclaiming and Enacting God’s Narrative* (Grand Rapids, MI: Baker Books, 2008), 43.

CHAPTER 4

CRITICAL EVALUATION

I have been passionate about worship education and worship renewal for years, yet I never had an opportunity to explore in greater depth with congregants, curriculum and services dealing with worship until now. What I discovered throughout this process was many Christians are passionate about the idea of worship, but not necessarily passionate about the worship of God and worship to God. Amid the project, I had opportunity to dialogue with congregants from the treatment group and control group. One of the most frequent reactions to the worship education and renewal assessment was, “I had never really given worship much thought.” That specific remark and similar comments validated the need for this project and continued projects in regard to worship education and worship renewal at First Baptist Church.

The following section of my report will describe and critically evaluate the control group and treatment group selection. Next, I will evaluate the project curriculum material as well as the worship service material. Finally, I will critically evaluate the surveys, assessments and data collected then offer conclusions and next steps based on the evaluation.

Control and Treatment Group Selection Evaluation

Initially, the plan was to survey the entire church membership through Sunday school to select the treatment group. After I consulted with my pastor, statistical advisor, and doctoral advisor it was decided that the control and treatment groups would be more effective if the treatment group were selected from the average Sunday evening service

participants since that was where part of the experiment would take place. By doing so, this decreased the number of potential surveys, but increased the likelihood that those surveyed were more willing to participate and would be most likely to attend the evening worship services. The Sunday night crowd is generally more faithful to attend church and more likely to volunteer for additional requests. Out of 223 people (including children) present for the pre-test survey, 150 people completed and turned in the pre-test. I was grateful for the many people took the survey, but there was almost immediately a problem with the survey. The vast majority did not sign his or her name to the perforated survey tab. This tab was not only used to enlist volunteers for the treatment group, but it would be used to track those control group participants throughout the four-week evening worship series. Thus, I could no longer track the individual control group participants in this way. I could not accurately determine if the instructions were not clear to the participants or if the participants did not want their name assigned to their survey. To be sure, I would never track surveys by this manner ever again.

Of course, not all those who took the pre-test would be there for the post-test, but it would have been another item I could measure. However, all was not lost. After conferring with my statistical advisor and my doctoral advisor, Dr. Steibel, the survey results could be used to gauge the overall growth of the control group to the overall growth of the treatment group.

The treatment group was selected from those who volunteered from the pre-test survey group. Out of the 150 returned pre-test surveys, 50 people indicated that they were willing to participate in a treatment group if asked. The result was quite welcome, as a third of the group had volunteered for my project. Thus, there was a proportionate

amount of treatment group participants to the control group to further strengthen my research while maintaining a manageable size treatment group.

From the fifty who volunteered, the final number for the treatment group would be limited to fifteen. Out of the names given to me by my third party administrator, only three were unable to participate. Thus, the first alternates from each category were contacted. Therefore, the treatment group consisted of fifteen people, five from each morning service (8:30, 11:00, Overflow). This was a key component to my project, because I wanted to see if there was any difference in attitude and understanding regarding worship among the three services. I was pleased to discover that out of the treatment group participants, only two were in my immediate ministry connection. Thus, I did not have a group of my special volunteers who knew me well. However, given that they come to the evening worship service, they were likely more involved in the church than the rest of the congregation.

Curriculum Development and Presentation of Material

The material given to the control and treatment groups centered on worshipping in spirit and truth. To the control group, it appeared as another four-week evening worship service series. To the treatment group, the evening services reviewed and continued their study from the previous Monday night seminar (Appendix B, p. 98). The materials presented to the treatment group and control group sought to lead to greater understanding of worship and desire to worship in spirit and in truth.

The curriculum developed for the treatment group was designed to coincide with the following service, thus reinforcing and illustrating the material covered in class. Overall, I found this to be most successful. In retrospect, however, I should have given

each participant the complete four-week packet so that they could be better equipped to participate in discussion and ask more questions. By doing so, they may have participated even more throughout the class. I refrained from giving all the material to the treatment group prior to the seminar for two reasons. One, I did not want them to go too far ahead in the book and not study and ask questions regarding the current material. Two, it allowed me to refine the following week's material according to the progress made by the treatment group. However, not having all the curriculum ahead of time may have prevented some of the treatment group from participating fully in the class. I regret this decision and now would have given the material ahead of time and supplemented the curriculum each week as needed.

Furthermore, I regretted giving them too much information in the short time allotted for the class. My intention was to help them grow deeper in knowledge, yet at times it was overwhelming as assessments and conversations validate. For the majority of the seminar group, the material was brand-new, specifically two of the worship definitions from weeks three and four, which needed detailed explanations. Hence, I gave them more material than we were able to cover in four one-hour meetings. One advantage the seminar gave me, however, was an opportunity to refine and change my upcoming worship service to better connect with the congregation, and also reinforce the material for the treatment group. Essentially, all of my sermon material coincided with and was taken from the seminar curriculum research and presentation.

It was particularly significant for me to observe how the treatment group grew in their theological understanding of worship and their desire to worship in spirit and in

truth. I took great joy in witnessing several aha moments throughout the class. I will greatly miss the time together.

Worship Service Material

Every service was designed to be theologically appropriate and relevant for the subject and setting of worship. The treatment group helped me gauge how much information could be absorbed in a weekly service. Thus, insights gained from the treatment group seminars aided me to keep the services concise and centered on one theme throughout.

For that reason, each of the four services corresponded to the treatment group from the previous Monday. This allowed me to refine my thoughts and to gauge which ideas were most effective and most apt to be absorbed. The four part series, “worship in spirit and in truth,” gave four main qualifications to fully engage in worship. By limiting the series to four main thoughts, there was a greater likelihood that the congregation could understand, absorb and apply the messages beyond the project duration.

Furthermore, I wanted the congregation to have more tangible ideas of worship rather than just information on a page of notes. I wanted to show them and engage their minds and bodies in corporate worship. As indicated previously, I employed one of our congregants, an artist, to design visuals throughout my four-week sermon series, which gave the congregation a physical and visual illustration to my sermons (Appendix C, p. 149). I also purchased graphics that could serve as an additional visual for the congregation (Appendix C, p. 151). The congregation responded well to the visual, musical, and dramatic points throughout the four-week series.

In contrast, I would like to have had more time to go longer and deeper in the study of worship, yet the month long project was exhausting for me and for those I relied on heavily to help with the services. The worship service component of the project was by far the most difficult, due to the number of volunteers, components, and transitions I coordinated within the service. Mental fatigue proved to be a significant challenge throughout the project, particularly the final two weeks. The transitions of leading congregational song, to preaching, to facilitating the service were taxing on my voice and my concentration. Even as I delegated others to help me, I was still the one who had to coordinate all the moving parts. In retrospect, I should have had a run through on a Thursday or a Saturday prior to the Sunday worship service. This would have given all volunteers the opportunity to physically and mentally prepare without double-checking with me the night of the service.

Furthermore, the month long project limited the number of opportunities I had to teach on all of the worship practices and components found in a corporate worship setting. As a result, I unintentionally minimized talking about some the components in worship effectively highlighting others. Specifically, I wished I had explored more deeply the preaching component in worship. For the preaching component in worship is often overlooked as a component in worship and viewed as its own entity. In my effort to demonstrate music's proper place in a worship service and explain that music is one of many worship components, I inadvertently drew greater attention to music and less toward all other components.

Quantitative Survey Evaluations

The design of the survey instruments, though time intensive, proved beneficial to the project objective of assessing worship education and renewal. I had full confidence in the survey instruments due in large part to the guidance of Dr. Laura Boyles whose PhD is in Educational Research Methodology and includes a minor in statistics. The survey instruments, sermon assessments, and treatment group assessments provided valuable data for my project.

Out of the 223 in attendance including children, 150 pre-tests were completed and turned in that evening. Though the evening service was not well attended, I was pleased with the 67% participation rate. For the post-test, 149 people turned in surveys out of the 278 people (including children). Thus the final turn out was 54%.

Data Results and Interpretation

To critically evaluate the data collected from the pre-test and post-test and interpret the findings objectively, I conducted four chi-square tests for goodness of fit at the suggestion by my statistical advisor.¹⁰¹ The conclusions from the four tests determined whether or not change occurred throughout the project. To accomplish this, I took the results of all the survey questions and found the p value of each question to conclude results. I determined and set my p value at .05, which would indicate any change (5%) or higher for each question evaluated. The p value summaries determined

¹⁰¹ “A goodness of fit test is used to help determine whether a population has a certain hypothesized distribution, expressed as proportions of individuals in the population falling into various outcome categories.” “In other words, the chi-square test can be applied to help determine if the observed sample distribution is significantly different in some way from the hypothesized population distribution.” Taken from Daren S. Starnes, Daniel S. Yates, and David S. Moore, *The Practice of Statistics*, 4th ed. (NY: W.H. Freeman, 2012), 840.

which questions resulted in notable change (Appendix D, p. 214).¹⁰² Next, I needed to conduct tests based on the p value to draw credible comparisons and conclusions from the data. I therefore used the chi-square goodness of fit test method to conduct four separate tests to evaluate the likelihood of observed changes. From the project, I determined the following comparative tests were needed.

Test one compared the treatment group and control groups pre-test results to measure their initial understanding of worship and discover any variation of understanding. Test two compared the change in the control group pre-test and control group post-test. Test three tracked the differences between the control group post-test and the treatment group post-test and gave special attention to the progress made between the two. Test four compared the treatment group's pre-test and the treatment group's post-test to chart any growth.

Each goodness of fit test helped to assess the difference or percentage of change between the two comparative items. From the four tests, I drew informed conclusions and perceptions. As previously noted, the pre-test and post-test included eighteen questions, fourteen of which dealt specifically with worship while the other four helped determine the demographics of both the treatment group and control group (Appendix D, p. 202).

The following tests assessed the data taken from the pre-test and post-test through a series of four chi-square tests (x2 gf tests). Each test compared and contrasted two items and identified the questions which had a p value of .05 (5%) or higher. Finally, conclusions will be drawn from the data of each test.

¹⁰² A P value of .05 translates to 5% change or difference between two tested items. Please see the summary for a detailed changes of the project.

Test One—Treatment Group Beginning/Control Group Beginning

The first goodness of fit test served to determine a beginning baseline for both the treatment group and control group. It should be noted that both groups took the pre-test together before they were actually divided into a control group and a treatment group (Appendix D, p. 204).

The first test evaluated the difference between the pre-test answers of both the control group and the treatment group. Though the treatment group was randomly selected from the control group, my initial thought before the test believed that the treatment group might have a higher beginning point than the control group. My intent, therefore in the first goodness of fit test, was to determine the initial beginning point before any treatment was given. The test results concluded no significant difference between the control group and the treatment group pre-test answers.

Questions seven, thirteen, fourteen, sixteen, seventeen, and eighteen indicated a minimal difference between the two groups (Appendix D, p. 204). Furthermore, of these, only questions fourteen and eighteen indicated a notable difference between the pre-test answers of the control and treatment group. (Appendix D, p. 204 and 206).

I was intrigued by the answers to statement fourteen, “Although I have a preferred style, I don’t mind to occasionally include the newest songs out there, a mix of old and new, and/or hymns only.” I asked them to circle all answers that applied to determine their inclusion of various musical styles in worship. The answers varied from the control group and treatment group (Appendix D, p. 204). What surprised me was that the majority of the control group indicated the occasional incorporation of all styles, while the treatment group majority preferred a mix of old and new. I found this notable due to

the fact that 10 of the 15 treatment group participants attend contemporary or highly contemporary service styles, which have little to no formal hymns in the service.

Question sixteen, “How frequently do you connect Sunday worship during the following week,” was particularly important to my project. I wanted to discover how many people connect corporate worship on Sunday with the rest of their lives. Based on the pre-test survey 51% of the control group considered themselves to connect Sunday worship most or all the time the following week while 66% of the treatment group made a connection. What was surprising was that a third of control and treatment group participants had never given any thought or little thought to the connection of Sunday worship to the rest of the week (Appendix D, p. 205).

Question seventeen asked, “Does worship on Sunday influence your personal devotion and worship?” It is interesting to note that there was a 10% difference between the control group and treatment group; 22 % of the control group and 33% of the treatment group did not consider Sunday worship to significantly influence their personal devotion.

Question eighteen asked for the participant’s opinion, “What percentage of the congregation understands the purpose of worship?” The question was designed to evaluate how the group evaluates other’s perception of worship understanding and participation among themselves and those around them. I knew that there was no way to scientifically gauge peoples’ understanding of worship only on perception. There was, however, merit in the participant’s perceptions and observations within a corporate worship setting. Initially, I anticipated that the majority of those surveyed would consider themselves and others to understand the purpose of worship.

The majority of the control group and treatment group determined that 40-60% of congregants understood the purpose of worship. What was particularly interesting was the dissimilarity among the two groups regarding the smallest answer (below 25%) and the largest answer (75-100%). Over a fourth of the treatment group indicated they believed that 25% or less of the congregation understood the meaning of worship, while only 3% of the control group indicated the same answer.

Test Two—Control Beginning/Control End

The second chi-square goodness of fit test compared the pre-test and post-test results of the control group (Appendix D, p. 206). This test helped to measure what, if any, change took place among the control group over the course of the four-week Sunday evening worship series. The p value of .05 (5%) was used again to determine change of the two items. Of the fourteen evaluative questions, questions five, six, twelve, fourteen, sixteen and seventeen indicated change above 5%. Of these only questions twelve, fourteen, and five indicated notable change above 15%.

Question five “What best describes your understanding of corporate worship?” There was a marked increase indicating their understanding of worship. Though the majority did not consider themselves to be experts, more people indicated an increase in their understanding of corporate worship when comparing the pre-test and post-test. However, given the four possible answer choices, it was imperative to look at the comparative change within each answer (Appendix D, p. 206). Prior to the worship sermon series, 16% of the control group indicated no understanding of corporate worship contrasted to only 3% after the series.

Statement twelve asked the respondents their level of agreement “Congregational singing connects us **only** to other believers in the room.” The majority of responses highly disagreed with the statement, yet there were 15% less who disagreed in the post-test. Furthermore, those who highly agreed with the statement increased by 7%.

Statement fourteen was worded so that those who read it would have to think about their response. Statement fourteen, “Although I have a preferred style, I don’t mind to occasionally include the newest songs out there, a mix of old and new, and/or hymns.” The majority indicated they do not mind the inclusion of all three musical selections on occasion. What was interesting was the 5% decrease of those who preferred only the newest songs, and an 11% increase by those who preferred hymns only. There was a 6% decrease of who indicated all three styles, yet that still remained the top answer. I hoped that there would be a change as to exclusivity of one style of music, which could be gauged by the post-test. The statement presented to the survey group sought to measure the change in attitude toward musical style and musical content. One point made in the four-week sermon series, worship in spirit and truth, emphasized excellence in music regardless of genre. One of the criteria for excellent music in worship was biblically and theologically appropriate text. As these results indicate, there seemed to be an attitude change from the control group regarding the exclusivity of one style of music. In hindsight, I would have limited the possible responses rather than circle all three. The data was much more difficult to draw any remarkable conclusions. (Appendix D, p. 207).

Test Three—Treatment End/ Control End

It must be noted that both treatment group and control group participants took the post-test at the same time. It was my hypothesis that the treatment group participants

would have a significantly higher change in results from post-test questions. The results changed regarding the end result of the control and treatment group were quite significant. There was significant/greater change in six of the fourteen measurable changes and three questions with moderate changes. Therefore, according to the chi-square goodness of fit test— the percentage of increase of the treatment group was greater than the control group.

Question five, “What best describes your understanding of corporate worship?”

The statistics indicate 100% of treatment group participants claim to have knowledge/understand corporate worship compared to 89% of the control group. What is impossible to know from the quantitative data exclusively is whether or not the group participants actually understand corporate worship. Qualitative data or a follow up question would have been helpful here.

Question six developed from a perceived need to evaluate the ultimate reason we gather for worship. “I think the **number one** reason we meet for worship is to, a. glorify God, b. sing praises to God, or c. personally experience the presence of God.” The majority of both groups indicated that glorifying God is the primary reason we meet to worship. However, 24% of the control group and 20% of the treatment group selected another answer. Thus, even after four weeks of worship services and seminars specifically addressing the subject, object, and purpose of worship, there were still those who disagreed or still did not understand the full premise of worship.

Question seven, “What best describes your participation in singing during the worship service?” According to the pre-test results, both the control group and the treatment group indicated that they sing most of the time or all the time in worship.

Furthermore, the majority of the treatment group pre-test results indicated a high degree of involvement in congregational singing (Appendix D, p. 209). It should be noted that the control group had a higher degree of change than the treatment group, due to a lower beginning pre-test result and inconsistent attendance.

The majority of the control group and treatment group highly agreed with the statement eleven, "Congregational singing can be a response to God." These results indicated a shift from the initial findings of the pre-test. However, the treatment group's response was 14% higher than that of the control group's response.

The difference can be attributed to several components applied to the treatment group that was not given to the control group. First, treatment group participants studied a variety of songs in the seminar and evaluated each for their biblical foundation and theological depth. Next, significant class time was given to the importance of congregational singing. Finally, treatment group members had opportunity to take active rolls in the corporate worship. It can be deduced that many of the treatments applied impacted their understanding and participation in congregational singing and worship (Appendix D, p. 209).

Statement thirteen, "My preferred song selection in worship is: the newest songs out there, a mix of old and new, or hymns only." The majority of control and treatment group respondents marked a mix of old and new, yet the treatment group post-test charted a greater shift of musical preference from the other choices (newest songs/hymns) to a mix of old and new. Criteria for excellent music in worship was emphasized and discussed at length in the treatment group meetings. In addition to song study, they studied patterns of worship, and worship planning purposes, which emphasized variety of

music styles and expressions. Though both groups end results saw a change, the treatment group saw more significant growth.

In question seventeen, “Does worship on Sunday influence your personal devotion and worship,” I wanted to find out what percentage of the congregation connects private and corporate worship. Furthermore, after the project, I wanted to determine which group had an increased influence and connection of private and corporate worship. Both groups experienced growth, yet the treatment group indicated a 9% growth in regard to influence of corporate worship to private worship. At the conclusion of the project, there was a shift in both group’s indication that corporate worship now influences their private devotion more than before.

Test Four—Treatment Begin/Treatment End

The final chi-square goodness of fit test evaluated the change of the treatment group pre-test to their post-test. This test was needed to determine the overall change of the treatment group after the project. Of the fourteen measurable questions, four of those (six, seven, twelve, eighteen) resulted in 5% change, yet only two questions (nine, P Value = 3.975 and fifteen, P Value = .721) indicated any notable change (Appendix D, p. 215).

Statement nine, “It’s **not** critical that the songs in worship match the pastor’s sermon/theme.” Three of the fifteen participants did not view the coordination of music with sermon as critical. However, eleven members or 73% of the group viewed connection of music to the rest of the service as highly significant. The change may be explained due to the fact that the treatment group curriculum dealt with worship service

design and coordination of service themes. In addition, they were asked to explain connections of previous services within the seminar class.

Question fifteen, “On average, how much time a week do you spend in private devotion time?” I wanted to evaluate the treatment group’s growth in private devotion time before and after the project. There was a clear 72% shift towards more time spent in weekly private devotion time (Appendix D, p. 213). Curriculum guides for weekly devotion may have contributed to the increase in private worship time. Each participant was asked to make a conscious effort to prepare for corporate worship by a daily private worship time for the entire month.

Statement six, “I think the **number one** reason we meet for worship is to, a. glorify God, b. sing praises to God or c. personally experience the presence of God.” There was a 7% increase of those who answered, “a. glorify God,” yet there was no change from those who selected “c. personally experience the presence of God.”

Question seven “What best describes your participation in singing during the worship service?” As previously noted, the treatment group indicated a high level of participation at the beginning of the project. There was a slight change indicating a higher level of participation (Appendix D, p. 211).

Statement twelve, “Congregational singing connects us only to other believers in the room.” I was pleased to see that every member of the treatment group disagreed or highly disagreed with statement twelve. The change marked from the pre-test was moderate, yet the shift was significant enough in regard to how their education of congregational singing progressed. They answered now from a deliberative view of theology and were better able to articulate their belief.

Question eighteen, “What percentage of the congregation understands the purpose of worship?” It was particularly interesting to note that from the pre-test to post-test, the majority of the answers shifted from, c. 40%-60% of the congregation to, d. 60%-75% of the congregation understands the purpose of worship (Appendix D, p. 213). This indicates that the treatment group believes the congregation understands more about the purpose of worship than prior to the project. However, their perception cannot be confirmed without further testing. Furthermore, there was a shift away from the extreme answers of a. knowing nothing, or d. knowing everything about the purpose of worship.

Qualitative Data and Interviews

The time constraints of the four week project and the need for initial assessments concerning worship resulted in less qualitative data than I would have liked. In retrospect, I would have met with each seminar participant for a more in depth formal exit interview that would better gauge progress over the course of the four week project. I regret that I did not ask the seminar participants to elaborate on paper what they had learned by the end of the four week project because the amount of qualitative data intrigued and encouraged me that there were participants who were interested in worship education and renewal. In addition, there were observable changes throughout the four week seminar class that indicated to me retention of the material. More importantly, I witnessed application of the material learned among the participants within the seminar. Granted, some of the changes among the participants were deduced from their enthusiasm and engagement in class, but their participation and reflection in the weekly worship services also added to the evidence.

As a result, there were those participants, particularly treatment group participants, who were able to articulate their understanding of worship and share it with others. Subsequently, they also perceived cultural and communicative barriers in worship. One participant in particular elaborated on the consumeristic nature of worship in churches and the problems caused from the me-centered culture (Appendix E, p.220).

In retrospect, I would have given more attention to the collection of qualitative data from all participants. Furthermore, I would have designed additional instruments that would aid in more detailed responses from the treatment group participants. In future projects, I will design assessment tools and adjust curriculum that will allow for more relevant qualitative data to be collected.

Teacher Assessment Surveys

The teacher assessment survey was an anonymous way to evaluate the effectiveness of the seminar organization, structure, material, and instruction of the facilitator. As such, I genuinely wanted to gauge how effective each component was and how I could improve the next time I conduct a worship seminar project. The assessment survey, however, was not as effective of an evaluative instrument as I had hoped.

All of the questions of the assessment survey asked the participant to indicate 1, being excellent, to 5, needs improvement. Statistically, I received high marks on all questions (average answers 1-1.4); it was not as beneficial as it might have been had I asked several open ended questions. Only the final question allowed the seminar participants to comment on improvements for the seminar, thus there was little qualitative data from the seminar assessment (Appendix E, p.221).

One observation that should be noted is the difficulty to accurately assess a teacher with whom the group already has a positive relationship. There is therefore a desire from the group for the teacher to succeed. I am certain they wanted me to look good and for my project to be successful. Thus, the participants are less likely to critique harshly. In retrospect, I would have given questions that would have necessitated a descriptive response and crafted questions that would not seem antagonistic toward the person being surveyed.

Sermon and Worship Service Assessment Surveys

In much the same way, the sermon and worship service assessment survey did not accomplish all I had thought it would. I wanted those surveyed to honestly evaluate and assess all four of the evening worship services to determine how I could improve the next time I preach, lead, and teach. Even more, I wanted data that would aid me in developing a more effective way to communicate as well as refine the material covered in the four week worship series. For these reasons, I asked the congregation a series of questions concerning the subject matter of my sermons, my communication as a preacher, and my application of the worship service. In addition, the assessment also asked the congregation the effectiveness and connection between the biblical text and the world today, and the connection between private and corporate worship.

The survey asked participants to answer on the five-point scale, 1 being definitely and 5 being no, or needs improvement. Again, the survey averages determined that I received high marks (Appendix D, p.216). The average answer for each question ranged from 1.12-1.68. However, the high marks did not help me to definitively determine how effective I was in communicating and connecting in the worship services. If I could

reconstruct an assessment tool, I would form questions that would require a more in depth response.

To be sure, in order to have given a more intensive qualitative assessment to the congregation, I would have either had to considerably extend the evening service time past an hour or shortened the final worship service material, neither of which was desirable. There were other children's activities at the same time as the evening worship service that required the service to be limited to an hour. Furthermore, the material in the worship services were critical to my project and could not have been condensed any more than it had already been done. I would have, however, added an additional place in the worship service assessment for those to comment if they so wished.

CHAPTER 5

CONCLUSIONS

What other conclusions can be drawn from the tests, surveys, and overall project?

The pre-test and post-test survey results provided the necessary data for the four chi-square tests. However, there were only slight to moderate changes indicated in the test results based on percentage graphs and p value summary lists. Even though the p value was set at .05 to indicate change, 5% is not considered significant. Why were there not dramatic changes as a whole based on the quantitative data? I offer four observations.

First, the majority of the survey questions were designed for an overall assessment of worship rather than asking questions with specific right and wrong answers. The obvious draw back to this line of questions resulted in a low level of change. Second, most of the questions asked the participants to assess their own understanding of worship or their perception of worship at First Baptist Church without qualifying what they actually view as worship. Third, since so many of the respondents gave high assessments in the initial pre-test survey, there was a much smaller gap in which to progress. Thus, moderate to high-level pre-test answers resulted in only low to modest changes in the post-test answers. Finally, the surveys were not set up to produce dramatic results. Rather, the surveys served as a tool to assess perceived needs for this project as well as future projects.

The survey results from the pre-test and post-test as well as the critical assessment of the quantitative data indicated small growth. The graphs indicated where the most growth took place. It can therefore, be concluded that there is evidence that progress was made in the area of worship education and renewal.

In addition to the quantitative data, the qualitative data, though small, further helped to identify small growth. The comments, notes, and conversations were additions that indicated that the treatment group participants began to apprehend and put into practice some of what the seminar material introduced (Appendix E, p. 222). I regret, however, that there was not more qualitative data to balance the quantitative data. Thus, I would have designed the seminar in such a way to collect more significant qualitative data throughout the four week treatment group portion of the project.

Certainly, the overall project was not meant to be the single greatest event to take place at First Baptist Church. It was, however, designed to be a catalyst for worship renewal among the people of First Baptist Church, which would generate interest and new projects. Furthermore, the project helped me to revise the curriculum and assessment tools so as to be more effective in presentation and assessment of the material. Therefore, I am preparing for future projects and experiments.

First, three months from now, I plan on a follow up meeting with all treatment group participants to reevaluate their understanding of worship and inquire on future worship renewal projects. Many expressed interest in developing a multilevel worship class for beginners, intermediate, and advanced for the congregation of First Baptist Church.

Second, I envision starting a two semester series on worship education and renewal. This will build on the research and curriculum from the past project and expand the curriculum to two six-week seminars. I plan to implement these programs through the FBC continuing education program calendar alongside other Bible studies, which may result in increased participation.

Third, I want to develop an annual worship emphasis month in our morning worship services, which would involve congregation members of all ages. As part of this, I propose a “one worship” which would combine all of our morning services into one so that our entire church could worship together.

Fourth, I would like to coordinate with my pastor to include a write up in our weekly *Messenger*.¹⁰³ The regular inclusion of the article would specifically address corporate and private worship needs. The guest columnists could include pastoral staff, deacons, and lay people.

What did I learn? Proper foundations and understanding of worship are only part of the worship education and worship renewal component. The most important and most difficult component to assess quantitatively is the transformative power of the Holy Spirit. Knowledge and improvement from pre-test to post-test surveys are ultimately useless if the new insights gained are not practiced and lived out under the guide of the Holy Spirit.

Furthermore, I realized after the project that I inadvertently placed a heavy burden on myself to make worshipers who would worship in spirit in truth rather than relying on the Holy Spirit to do so. Therefore, I neglected to emphasize the work of the Holy Spirit within each worshiper including myself. Going forward, there is freedom to know that worship continues to be the inner working of the Holy Spirit and thus, I must highlight the Holy Spirit as the catalyst for worship in future projects.

In addition, even though I exegeted and incorporated John 4 into my sermons and seminars, there is so much more to be explained to help guide the people in worship. In

¹⁰³ The Messenger is a weekly church publication that includes announcements, giving, prayer needs, and a written column from our pastor.

future projects, I would incorporate more insights from John 4. Likewise, after research and reflection on the project, I would have emphasized that spirit and truth worship cannot be separated. Throughout the project process, analysis, and reflection, I am now more aware of the richness of worship and humbled by God's relationship with the worshiper.

Accordingly, worship is not a month long project, but it is a lifelong pursuit. There is no end to worship. Therefore, projects like this and others are needed. The results certainly are not flashy, nor will everyone want to be involved, but there is merit in projects concerning worship education and worship renewal. Each step in the process gives the participant more instruction and opportunity for involvement in worship.

To be sure, there needed to be more specific questions in the pre-test and post-test to validate further progress made in the project, yet informal conversations with treatment group participants indicated earlier determined that they did not limit their seminar and worship experience to simply information or knowledge. They indicated that the project contributed to transformative worship experiences that were empowered by the Holy Spirit. However, this was logged through personal notes and treatment group comments. More specific quantitative and qualitative data would be needed to objectively and more effectively assess specific growth.

The main objective was to address corporate worship and private worship at First Baptist Church and increase awareness and purpose in worship. Based on the project findings, further study and projects are needed. Worship and learning is a lifelong pursuit, which is why I look forward to future projects and life-long learning worshipping in spirit and in truth.

APPENDIX A

A1 PRE-TEST SURVEY, A2 POST-TEST SURVEY, A3 WORSHIP SERVICE
EVALUATION, A4 SEMINAR EVALUATION

SURVEY # _____

A1 Pre-Test Survey

1. How long have you attended First Baptist Church Kings Mountain?

- A. Less than a year
- B. One year to five years
- C. Six years to ten years
- D. More than ten years

2. Age Range

- A. 25 and under
- B. 26-35
- C. 36-50
- D. 50-75
- E. 76 and older

3. Which morning service do you most regularly attend?

- A. 8:30 AM
- B. 11:00 AM
- C. Overflow

4. I usually arrive for morning church services

- A. Ten minutes before
- B. During opening announcements
- C. After the doors have closed

5. What best describes your understanding of corporate worship?

- A. What is that/never heard of it
- B. I have heard the term but don't know
- C. I've heard it discussed
- D. I could teach a seminar on it

6. I think the **number one** reason we meet for worship is to

- A. Glorify God
- B. Sing praises to God
- C. Personally experience the presence of God

7. What best describes your participation in singing during the worship service?

- A. Never, I don't like to sing/no one wants to hear my voice
- B. Rarely
- C. Only when it's a song I like
- D. Most of the time
- E. Always

8. When I think that others aren't participating in worship, I am less likely to participate

Highly Agree

Highly Disagree

1 2 3 4 5 6

9. It's **not** critical that the songs in worship match the pastor's sermon/theme

Highly Agree

Highly Disagree

1 2 3 4 5 6

10. The text of the music isn't as important as my personal experience in worship

Highly Agree

Highly Disagree

1 2 3 4 5 6

11. Congregational singing can be a response to God

Highly Agree

Highly Disagree

1 2 3 4 5 6

12. Congregational singing connects us **only** to other believers in the room

Highly Agree

Highly Disagree

1 2 3 4 5 6

13. My preferred song selection in worship

- A. The newest songs out there
- B. A mix of old and new
- C. Hymns only

14. Although I have a preferred style, I don't mind to occasionally include

(circle all that apply)

- A. The newest songs out there
- B. A mix of old and new
- C. Hymns

15. On average, how much time a week do you spend in private devotion time?

- A. Less than one hour
- B. One to three hours
- C. Three to five hours
- D. More than five hours

16. How frequently do you connect Sunday worship during the following week?

- A. Never, never thought about it
- B. 1-2 days
- C. 3-4 days
- D. Most days
- E. Everyday

17. Does worship on Sunday influence your personal devotion and worship?

- A. Never/I never really thought about it.
- B. Never or rarely
- C. A few times
- D. Most of the time
- E. Almost every time

18. What percentage of the congregation understands the purpose of worship?

- A. Below 25%
- B. 25%-40%
- C. 40%-60%
- D. 60%-75%
- E. 75%-100%

A2 Post-Test Survey

SURVEY # _____

1. How long have you attended First Baptist Church Kings Mountain?

- A. Less than a year
- B. One year to five years
- C. Six years to ten years
- D. More than ten years

2. Age Range

- A. 25 and under
- B. 26-35
- C. 36-50
- D. 50-75
- E. 76 and older

3. Which morning service do you most regularly attend?

- A. 8:30 AM
- B. 11:00 AM
- C. Overflow

4. I usually arrive for morning church services

- A. Ten minutes before
- B. During opening announcements
- C. After the doors have closed

5. What best describes your understanding of corporate worship?

- A. What is that/never heard of it
- B. I have heard the term but don't know
- C. I've heard it discussed
- D. I could teach a seminar on it

6. I think the **number one** reason we meet for worship is to

- A. Glorify God
- B. Sing praises to God
- C. Personally experience the presence of God

7. What best describes your participation in singing during the worship service?

- A. Never, I don't like to sing/no one wants to hear my voice
- B. Rarely
- C. Only when it's a song I like
- D. Most of the time
- E. Always

8. When I think that others aren't participating in worship, I am less likely to participate

Highly Agree

Highly Disagree

1 2 3 4 5 6

9. It's **not** critical that the songs in worship match the pastor's sermon/theme

Highly Agree

Highly Disagree

1 2 3 4 5 6

10. The text of the music isn't as important as my personal experience in worship

Highly Agree

Highly Disagree

1 2 3 4 5 6

11. Congregational singing can be a response to God

Highly Agree

Highly Disagree

1 2 3 4 5 6

12. Congregational singing connects us **only** to other believers in the room

Highly Agree

Highly Disagree

1 2 3 4 5 6

13. My preferred song selection in worship

- A. The newest songs out there
- B. A mix of old and new
- C. Hymns only

14. Although I have a preferred style, I don't mind to occasionally include (circle all that apply)
- A. The newest songs out there
 - B. A mix of old and new
 - C. Hymns
15. On average, how much time a week do you spend in private devotion time?
- A. Less than one hour
 - B. One to three hours
 - C. Three to five hours
 - D. More than five hours
16. How frequently do you connect Sunday worship during the following week?
- A. Never, never thought about it
 - B. 1-2 days
 - C. 3-4 days
 - D. Most days
 - E. Everyday
17. Does worship on Sunday influence your personal devotion and worship?
- A. Never/I never really thought about it.
 - B. Never or rarely
 - C. A few times
 - D. Most of the time
 - E. Almost every time
18. What percentage of the congregation understands the purpose of worship?
- A. Below 25%
 - B. 25%-40%
 - C. 40%-60%
 - D. 60%-75%
 - E. 75%-100%

Please circle the number of the **Sunday night** worship services you attended the month of November.

1 2 3 4

If you were in the Monday night seminar class, please check this box,
and write your name here _____

A3

Sermon and Worship Service Assessment Sheet

1-definitely 2-most of the time 3-somewhat 4-not very much 5-no, needs improvement

The sermon(s) helped me understand the subject of worship better.

1 2 3 4 5

The sermon(s) helped me see how God is at work in the text and worship.

1 2 3 4 5

The preacher displayed passion and enthusiasm for the message.

1 2 3 4 5

The sermon(s) made a connection between the biblical world and our current situation.

1 2 3 4 5

The sermon was delivered in a way that I could easily understand.

1 2 3 4 5

The sermon illustrations (stories, analogies, visuals, etc.) helped me understand the biblical text and worship.

1 2 3 4 5

The components within the worship service(s) connected together well.

1 2 3 4 5

In thinking about the entire service, there were opportunities for:

Private worship

1 2 3 4 5

Corporate worship

1 2 3 4 5

A4**Teacher Assessment Survey**

1= Excellent 2=Very Good 3=Good 4=Average 5=Needs Improvement

The in class instruction helped me understand the subject better.

1 2 3 4 5

The teacher displayed passion and enthusiasm for the text.

1 2 3 4 5

The class sessions made a connection between the biblical world and our current situation.

1 2 3 4 5

The class structure was organized in a way that I could easily understand.

1 2 3 4 5

The teacher facilitated discussion where I was able to participate freely in class.

1 2 3 4 5

The class material helped me learn and understand the concepts private and corporate worship.

1 2 3 4 5

The teacher led the class confidently.

1 2 3 4 5

The teacher's organization allowed the class to flow well.

1 2 3 4 5

The seminar helped me to better connect to the worship service.

1-definitely 2-most of the time 3-somewhat 4-not very much 5-didn't help at all

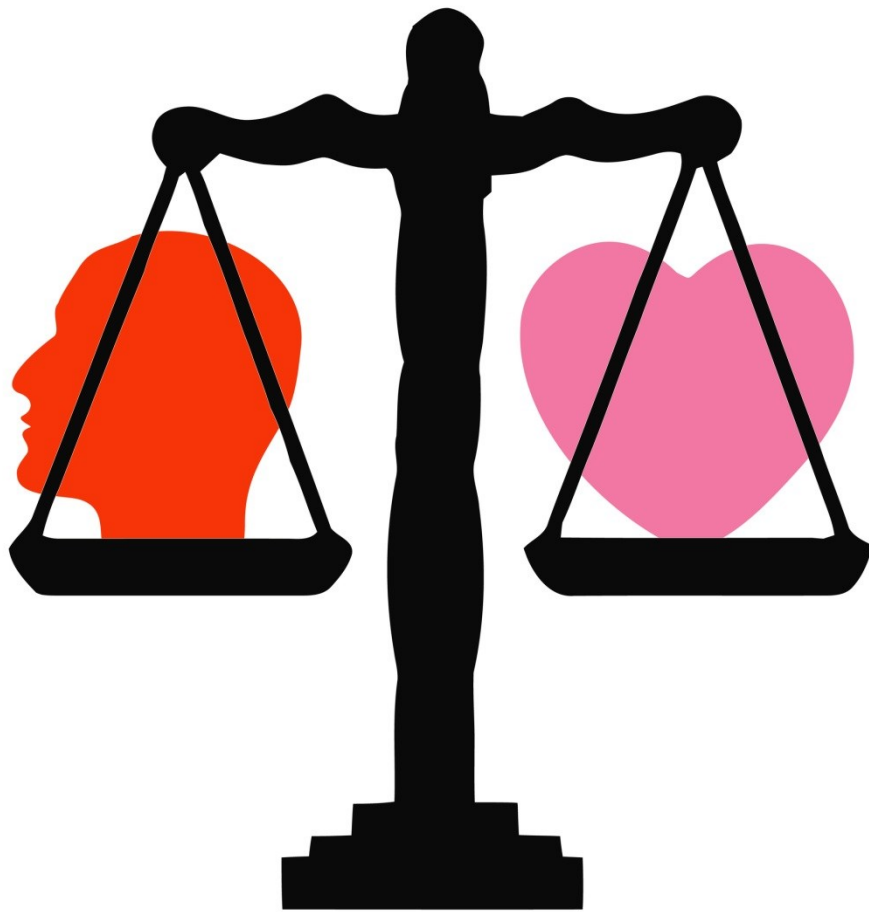
Comments on improving the seminar:

APPENDIX B

SEMINAR MATERIALS

This includes all written material given to the seminar participants for all four weeks as well as notes used to facilitate discussion.

Participant Guide Four Week Seminar



Worship in Spirit and Truth

Participant Guide
Four Week Seminar
Worship in Spirit and Truth

A four-week study on Mondays from 6:30-7:30 PM
October 27, November 3, November 10,
November 17

Sunday Evening Services at 6:00 PM
November 2, November 9, November 16,
November 23

Contact Information - Jonathan Bundon
jonathanXXXXXXXXX
XXX-XXX-XXXX

Week One—Worship in spirit and truth

Opening Prayer

The Model Prayer

*Our Father, who art in heaven,
Hallowed be Your Name.
Your kingdom come. Your will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom and the power and the glory forever. Amen*

What is Worship?

Why Do We Worship?

Week One Worship Meaning

“Worship is a conversation between the God of revelation and people in need of redemption.”¹⁰⁴ C. Welton Gaddy

Worship Experience

Describe your best worship experience.

¹⁰⁴ C. Welton Gaddy, *The Gift of Worship* (Nashville, TN.: Broadman Press, 1992), xvii.

Scripture Focus

“But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.” John 4:23-24 ESV

Context

What does it mean to worship in spirit and truth?

Spirit	Truth

Modern Day Application

Corporate Worship—only the redeemed can truly worship

Private Worship—right relationship with God

Lectio Divina Psalm 121:1-8

- 1** I lift up my eyes to the hills.
From where does my help come?
- 2** My help comes from the LORD,
who made heaven and earth.
- 3** He will not let your foot be moved;
he who keeps you will not slumber.
- 4** Behold, he who keeps Israel
will neither slumber nor sleep.
- 5** The LORD is your keeper;
the LORD is your shade on your right hand.
- 6** The sun shall not strike you by day,
nor the moon by night.
- 7** The LORD will keep you from all evil;
he will keep your life.
- 8** The LORD will keep
your going out and your coming in
from this time forth and forevermore.

Big Idea for the coming week

1. Read John 4:1-26 (with special attention given to verses 23-24).
2. See yourself as the Samaritan woman. How was your life before Christ?
3. How is your life now?
4. Reflect on what it means to worship in “spirit and truth.”
5. Throughout the week pray through Psalm 121. Read through multiple times each time asking God to speak to you.

Week Two—Worship in spirit and truth

Recap from Week One:

- Insights from last week - John 4.
- Questions or comments from the scripture
- To worship in spirit and truth, we must:
 1. Be redeemed and quit habitual sinning
 2. Worship Everyday
 - 3.
 - 4.

Our working definition of worship, thus far:

Worship is a process of communing with God and fellowshiping with believers with the right heart and attitude. Worship should be our entire life of praising and serving God.

Week Two Worship Meaning

“Worship is the total adorning response of man to the one eternal God self-revealed in time.”¹⁰⁵ Evelyn Underhill

Worship Experience

Describe your best worship experience.

¹⁰⁵ Evelyn Underhill, *Worship* (Eugene, OR: Wipf and Stock Publishers, 2002, 1989), 3.

Scripture Focus

“Sing to the Lord, *all the earth*. Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord, and greatly to be praised; he is to be revered above all gods. For all the gods of the peoples are idols, but the Lord made the heavens. Honor and majesty are before him; strength and joy are in his place. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength.” 1 Chronicles 16:23-28 (NRSV). Emphasis mine.

Scripture Context

This is David’s song of thanks as the ark enters Jerusalem. In these verses, David calls for the praise of God and invites the people to cry out for prayer and deliverance. In addition David remembers the mighty acts of God and His blessing.

Lectio Divina

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” Romans 12:1-2 (ESV).

Big Idea for the coming week:

Email worship questions, text worship questions to Jonathan. E-mail is jonathanXXXXXXXXX. Cell phone is XXX-XXX-XXXX.

Do you do anything special to prepare for worship—whether it is private time of worship or a worship service at your church? Here are some ways to help prepare for worship:

- Pray before every worship experience. When worshipping privately, make prayer the first thing you do. When preparing for a corporate worship service, pray as you are getting ready for the service, traveling to the service and/or waiting for the service to begin.
- Play Christian music
- Keep a brief journal of what God has done in your life and reference it often. Worship is a response.
- As you prepare for private worship or corporate worship, begin to expect that you will encounter God in a personal way.

Song for the Week – Come, Thou Fount of Every Blessing

Come Thou fount of every blessing, Tune my heart to sing Thy grace
Streams of mercy, never ceasing, Call for songs of loudest praise
Teach me some melodious sonnet, Sung by flaming tongues above
Praise the mount, I'm fixed upon it, Mount of Thy redeeming love

Here I raise my Ebenezer; Here by Thy great help I've come
And I hope by Thy good pleasure, Safely to arrive at home
Jesus sought me when a stranger, Wandering from the fold of God
He to rescue me from danger, Interposed His precious blood

Oh, to grace how great a debtor, Daily I'm constrained to be
Let that grace now, like a fetter, Bind my wandering heart to Thee
Prone to wander, Lord I feel it, Prone to leave the God I love
Here's my heart, Lord, take and seal it, Seal it for Thy courts above

Scripture of the week

During the week, reflect on Psalm 42:1-2.

“As the deer pants for streams of water, so my soul pants for you, my God. My soul thirsts for God, for the living God. When can I go and meet with God?”

Complete this thought. "Lord I praise You for you have revealed yourself as _____ today. I thank you for _____ in my life.

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Week Three—Worship in spirit and truth

Recap from Week One and Two:

- Insights from last week- 1 Chronicles 16:23-28; Romans 12:1-2
- Discussion on your preparation for worship last week
- To worship in spirit and truth, we must:
 1. Be redeemed and quit habitual sinning
 2. Worship Everyday
 3. Worship with excellence (everything we have)
 - 4.

Week Three Definition

“True worship is the **celebration** of being in covenant fellowship with the sovereign and holy triune God, by means of the reverent adoration and spontaneous praise of God’s nature and works, the expressed commitment of trust and obedience to the covenant responsibilities, and the memorial reenactment of entering into covenant through ritual acts, all with the confident anticipation of the fulfillment of the covenant promises in glory.”¹⁰⁶

Allen Ross

Our seminar definition of worship, thus far:

Worship is a process of communing with God and fellowshiping with believers with the right heart and attitude. Worship should be our entire life of praising and serving God.

¹⁰⁶ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications, 2006), 67.

Four Fold Pattern of Worship

1. The Gathering

2. Word

3. Table (Response)

4. Sending

Scripture Focus

Praise the Lord. Praise God in his sanctuary; praise him for his mighty heavens. Praise him for his acts of power; praise him for his surpassing greatness. Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with the tambourine and dancing, praise him with the strings and flute, praise him with the clashing of cymbals, praise him with resounding cymbals. Let everything that has breath praise the Lord. Praise the Lord. Psalm 150:1-6 (NIV).

Scripture Context

Look back at 2 Samuel 6:5-6, 14 (ESV).

And David and all the house of Israel were making merry before the Lord, with songs and lyres and harps and tambourines and castanets and cymbals....And David danced before the Lord with all his might. And David was wearing a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the horn.

How can we move beyond passivity in corporate worship?

How can we compare and contrast David's participatory worship to his wife, Michal's, reproach and reluctance in worship?

How can we avoid Michal's hesitation and even bitterness in worship?

Corporate Worship

How does Psalm 150 fit into our modern context of corporate worship and how do our personal experiences influence our understanding of this passage?

Private Worship

Should Psalm 150 fit into our private worship context? If so, how?

Lectio Divina

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him"
Colossians 3:17 (ESV).

Excellence in Worship

I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down

like waters, and righteousness like an ever-flowing stream.
Amos 5:21-24 (ESV).

“Doctrine without worship is empty. Worship without doctrine leads to ignorance.”¹⁰⁷

Worship Expressions

Below are a sampling of the worship activities listed in scripture:

Bowing - 2 Chron. 29:29; Luke 22:41; Acts 20:36
Clapping - Ps. 47:1; 98:4,8; Is. 55:12
Communion - Mark 14:22-26; Luke 22:19-20; 1 Cor. 11:23-26
Dancing - 2 Sam 6:14; Ps. 30:11; Ps. 149:3
Fasting - Neh. 1:4; Esth. 4:3; Isa. 58; Dan. 9:3; Joel 2:12
Giving - Isa. 58:7; Mal. 3:10; 2 Cor. 9:7-8
Listening - Josh. 1:8; Ps. 81:13; Ps. 119:15; Phil. 4:8
Playing instruments - 1 Chron. 15:16; Ps. 98:5-6; Ps. 150
Praying - Matt. 6:9-13; Acts 1:14; 4:31; 1 Thess. 5:16-17
Prostrating - Deut. 9:18; Josh. 5:14; 1 Kings 18:39; Rev. 1:17
Raising Hands - 2 Chron. 6:13; Ps. 63:4; 1 Tim. 2:8
Serving - Ps. 100:2; Matt. 20:25-28; Acts 20:18-19; Rom. 12:1
Shouting - Ps. 95:1-2; 98:4; Zech. 9:9
Singing - Ps. 100:2; 147; Eph. 5:19; Col. 3:16

There are three basic types of music in the corporate worship service: Horizontal or Man Focused, Vertical or God Focused, and a combination of both.

Horizontal/Man Focused	Horizontal and Vertical	Vertical/God Focused
Jesus is all the World to Me	10,000 Reasons	Holy, Holy, Holy
Every Day	How Great Thou Art	Revelation Song
My Jesus I Love Thee	Beneath the Waters	God of Wonders
Hope In Me	Come, Thou Almighty King	Great is Thy Faithfulness
Blessed Assurance	Glorify Thy Name	Blessed Be the Name

¹⁰⁷ Robert Smith Jr., *Doctrine that Dances*. (B&H Nashville, 2008) 5.

Big Idea for the coming week:

Email worship questions, text worship questions to Jonathan. E-mail is jonathanXXXXXXXXX. Cell phone is XXX-XXX-XXXX.

Strive for excellence in everything you do as part of your spiritual act of worship.

This week strive for excellence in everything you do:

“Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ” Colossians 3:23-24 (ESV).

Week Four—Worship in spirit and truth

Recap from previous weeks

Insights on Romans 12:1-2; Psalm 150;

To worship in spirit and truth, we must:

1. Be Redeemed and quit habitual sinning
2. Worship everyday
3. Worship with excellence (everything we have)
4. Worship in harmony with heaven and with a future look to heavenly worship

Week Four Definition

“To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.” William Temple¹⁰⁸

What this means to us who don't speak in Old English!

Our seminar definition of worship, thus far:

Worship is the celebration of communing with God both private and corporately. This includes the balance of head and comes from a fuller revelation of God.

¹⁰⁸ William Temple, *Nature, Man and God: Being the Gifford Lectures Delivered in the University of Glasgow in the Academic Years, 1932-1933 and 1933-1934*, Kessinger Publishing's Rare Reprints (Whitefish, MT: Kessinger Publishing, 2010), 34.

Scripture Focus

“Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say ‘You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.’” Revelation 4:9-11 (NIV).

Does this fit into our private and corporate worship? If so, how?

Scripture also encourages Christian corporate worship:

“Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.” Hebrews 10:25 (NIV).

Though some may argue that one can worship God anywhere, this does not negate the fact that Christians should gather for corporate worship.

“Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.” Ephesians 5:19 (NIV).

Lectio Divina

Christian worship is neither a temporal nor a singular act, but rather it is a continual act as long as life endures.

“Praise the Lord, O my soul. I will praise the Lord all my life; I will sing praise to my God as long as I live.” Psalm 146:1-2 (NIV).



Advent Wreath

Week one – Prophecy Candle/Hope Candle, in remembrance of the prophets who foretold the birth of Christ.

Week two – Love Candle/Bethlehem Candle, in remembrance of Christ's manger.

Week three – Shepherds Candle, represents joy.

Week four – Angel Candle, represents peace.

Week five – Christ Candle, reminds us that Jesus was sent to wash away our sins. His birth was for his death, his death was for our birth!

Faith in Worship

"What is faith? Now faith is the assurance of things hoped for, the conviction of things not seen." Heb. 11:1 (ESV)

"What is faith? It is the confident assurance that what we hope for is going to happen. It is the evidence of things we cannot yet see." Heb. 11:1 (NLT)

1. We have faith that God is in the midst of us. He is our audience though unseen. He's really with us!
2. We worship in faith that we are in agreement with other Christians, in private and corporate worship around the world.

3. We have faith that we worship with a larger congregation.
(Great cloud of Witnesses, Heb. 12:1)
4. We have faith that one day our faith will be fully realized in
heaven worship. (Faith will be sight)

Final Thoughts

What connections can be made about all four weeks of the seminar?

Which scripture, illustration, sermon, or seminar made the best connection for you?

Bookshelf

“Heaven,” Randy Alcorn. ISBN 978-0842379427

“Worship Old & New,” Robert E. Webber. ISBN 978-0310479901

“Then Sings My Soul: 150 of the World’s Greatest Hymn Stories,”
Robert J. Morgan. ISBN 978-0785249399

“I Could Sing of Your Love Forever: Stories Behind 100 of the World’s
Most Popular Worship Songs,” Lindsay Terry. ISBN 978-1418519698

“Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions,”
Kenneth W. Osbeck. ISBN 978-0825438998

Word List
(Fancy words that Jonathan may use)

Corporate Worship—a community of Christian believers who come together to glorify God (Expressions of worship may include any of the components listed below).

Some components found in Corporate Worship:

Reading Scripture
 Preaching the Word
 Praying
 Observing the ordinances—
 Baptism and the Lord's Supper
 Giving of tithes and offerings
 Offering our gifts and talents to the Lord
 Singing

Some components found in Private Worship:

Prayer
 Singing
 Talking
 Silence
 Fasting
 Reading

4 Worship Definitions

Week 1 - "Worship is a conversation between the God of revelation and people in need of redemption."¹⁰⁹ C. Welton Gaddy

Week 2 - "Worship is the total adorning response of man to the one eternal God self-revealed in time."¹¹⁰ Evelyn Underhill

Week 3 - "True worship is the celebration of being in covenant fellowship with the sovereign and holy triune God, by means of the reverent adoration and spontaneous praise of God's nature and works, the expressed commitment of trust and obedience to the covenant responsibilities, and the memorial reenactment of entering

¹⁰⁹ C. Welton Gaddy, *The Gift of Worship* (Nashville, Tenn.: Broadman Press, 1992), xvii..

¹¹⁰ Evelyn Underhill, *Worship* (Eugene, Or.: Wipf and Stock Publishers, 2002, 1989), 3.

into covenant through ritual acts, all with the confident anticipation of the fulfillment of the covenant promises in glory.”¹¹¹

Week 4 - “To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.” William Temple¹¹²

Private Worship—devotional time spent alone with God.

Doctrine—a belief or set of beliefs held and taught by a church, political party, or other group.

Lectio Divina—Latin for divine reading. Benedictine practice of scriptural reading, meditation and prayer intended to promote communion with God and increase the knowledge of God’s Word. It does not treat Scripture as texts to be studied, but as the Living Word.

Propitiation—an atoning sacrifice. Jesus Christ’s sacrifice as the atonement (payment) for our sins.

Revelation—the act of revealing or making something known.

Ascribe—assign, credit, attribute.

Glory—something that brings praise or fame to someone or something.

Literally means *heavy*

Theology—the study of the nature of God and religious belief. Thinking about God including His attributes and work in creation, humanity, and eternity.

¹¹¹ Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications, 2006), 67.

¹¹² William Temple, *Nature, Man and God: Being the Gifford Lectures Delivered in the University of Glasgow in the Academic Years, 1932-1933 and 1933-1934*, Kessinger Publishing's Rare Reprints (Whitefish, MT: Kessinger Publishing, 2010), 34.

Transcendent God—God is above us. He is not an equal; we worship our Creator, the eternal, infinite God.

Immanent God—God is constantly present in our lives. He is the giver and sustainer of life.

Covenant Agreement

We the undersigned do covenant together to participate in all Monday evening seminars and Sunday evening worship services for the duration of the series, "Spirit and Truth."

Name

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

Seminar Notes

None of the following notes were handed out to the class, but helped me to organize my thoughts and engage the seminar participants in discussion. The notes and seminar discussions directly impacted and informed my sermons for the following week.

Seminar notes and talking points Week 1

Used to facilitate discussion

Introduction

I want to thank each of you for your participation in the small group seminar class as well as the corporate worship services on Sunday evenings. I recognize that each of you have other things you could be doing right now, yet you have chosen to take part in this seminar. I believe that shows a desire to learn, worship, and to help others.

I wanted to briefly share how this project came about.

Personal History and ministry

Over the course of the next four weeks we will begin to discuss and engage in worship, both private and corporate. I want us to be open with one another and ask questions. Do not be afraid to disagree or question anything we discuss.

With this in mind, let us begin with our opening prayer. (Read The Model Prayer)

I'd like for us to explore worship... What worship looks like for you, and your perception of how worship is interpreted by others. So the first question is:

What is Worship?

I will take our ideas and definitions of worship and insert them into next week's curriculum. I would like for you to review the definitions you've discussed and begin to refine them this week to discuss in the next seminar.

Corporate worship must be understood within the context of Old Testament and New Testament worship. God took the initiative to bring salvation to fallen creatures, then we responded. There is a revelation and response.

We've established some ideas of worship; now let's explore the reason behind worship.

Why do we worship?

Response to God's revelation; what are some reasons you hear or you agree with?

Week One Worship Meaning

Each week we will look at a different definition of worship from different scholars and glean from them to inform our own class definition of worship.

The first comes from C. Welton Gaddy,

“Worship is a conversation between the God of revelation and the people in need of redemption.” What does that mean? The God of revelation; revelation simply means unveiling or uncovering. What else?

Worship Experience

When we reflect on our own worship experiences, what would you consider to be your best worship experience?

(Share my own experience of worshipping at All Souls in London with people of all races and languages) No more than five minutes.

Each week we will partner each new worship definition with a scripture focus. With that in mind, let us look together at John 4:23-24.

Scripture Focus

“But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.”

Context (Set up the scene for them)

Worship Practices of Jews and Samaritans

Two different places of worship

The Samaritan woman knew worship practices, she knew location and ritual, but she did not know God.

Jesus broke all sorts of boundaries when he encountered the Samaritan woman.

Jews considered Samaritans half-breeds.

Men did not often talk with women in public, much less Samaritan women.

Notice how the Samaritan woman’s understanding changed throughout the story.

(Refer to the verses that highlight the understanding)

Outsider

Sir

Prophet

Redeemer

“The story of Jesus and the Samaritan woman at the well is not just about water; it is a lens through which we see the heart of humanity. Jesus is teaching us that the heart of the matter of our human plight is a matter of the heart. The woman reveals *hardheartedness* in her assertion, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?”¹¹³

Let’s briefly look at John 4:21-24 (Taken and informed by sermon material and research)

21 Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

The Samaritan woman was probably expecting a different answer, maybe a debate or at least avoidance to her question.

(Discuss location and background of Samaritan and Jewish worship)

22 You worship what you do not know; we worship what we know, for salvation is from the Jews.

She did not have revelation of true worship; salvation was coming from the Jews.

(Through the lineage/the house of David will come salvation). We know that is the person of Jesus. She had some head knowledge about ritual and history, but not the full revelation.

23 But the hour is coming, and is now here,

“The hour is coming and now is” brackets future and present without eliminating either.¹¹⁴

This phrase “is first used in relation to the worship of the Father in Spirit and in truth.”¹¹⁵

¹¹³ Robert Smith, *Doctrine That Dances: Bringing Doctrinal Preaching and Teaching to Life* (Nashville, TN.: B & H Academic, 2008), 67.

¹¹⁴ WBC v. 36 p. 62

¹¹⁵ WBC v.36 p. 65

23 when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

The fact that Jesus said “True worshipers” means that there must be false (inauthentic) worshipers.

²⁴ God is spirit, and those who worship him must worship in spirit and truth.”¹¹⁶

True worshippers worship ‘in spirit and truth.’ It is not likely that ‘spirit’ refers to the Holy Spirit (though the Spirit does help our worship, Romans 8:26). It is the human spirit that Jesus means/ A man must worship not simply outwardly by being in the right place and taking up the right attitude, but in his spirit. The combination ‘spirit and truth’ points to the need for complete sincerity and complete reality in our approach to God. There is an important point in the concluding statement that the Father seeks such “to be his worshippers.”¹¹⁷

What does it mean to worship in spirit and truth?

Worship is more than music. Though we may quickly identify or equate religious music to worship, this is incorrect. In corporate worship, everything should be an expression of worship.

What are some of the components in our worship services?

Music, Offering, Baptism, Lord’s Supper, prayers, sermon, Christian Greetings. All of these (and more) can be worship. Look at the definition we began with. “Worship is a conversation between the God of Revelation and the people in need of redemption.” (Gaddy). Though this is not an exhaustive definition, one can view each corporate worship service component and notice how this has application. God reveals himself through the sermon, through scriptures, etc.

Spirit and Truth Chart

True worship must be a joining of spirit and truth. Yet too often, we separate them into knowledge or emotion. To better help us understand how one separates spirit and truth, let’s explore some misconceptions and faults that come from one side or the other.

¹¹⁶ *The Holy Bible: English Standard Version*. (2001). (Jn 4:21–24). Wheaton: Standard Bible Society.

¹¹⁷ Leon Morris, *The Gospel According to John: The English Text with Introduction, Exposition and Notes*, The New International Commentary On the New Testament (Grand Rapids, MI: Eerdmans, 1971), 270.

Spirit	Truth
Heart	Head
Personal Experience	Knowledge/Understanding
Highly Emotional	Highly Intellectual

Misconceptions and mistruths

All emotion/no substance All knowledge/no heart

One problem in this either/or mindset is that true worship must be spirit and truth, engage both heart and head. One of my seminary professors Dr. Robert Smith Jr. said in his book *Doctrine that Dances*, “Doctrine without worship is empty. Worship without doctrine leads to ignorance.”¹¹⁸

Modern Day Application

Pass out Bulletins and ask them to select and describe how each item in the service order can be worship and if/how each item is neglected or minimized.

Lectio Divina

As part of this class and part of your private worship time, I would like to introduce and incorporate Lectio Divina or Divine Reading.

¹¹⁸ Robert Smith, *Doctrine That Dances: Bringing Doctrinal Preaching and Teaching to Life* (Nashville, TN: B&H Academic, 2008), 5.

Seminar notes and talking points Week 2

Recap from Week One:

- Insights from last week - John 4. (Refer to Week One Notes)
- Questions or comments from the scripture
- To worship in spirit and truth, we must:
 1. Be redeemed and quit habitual sinning
 2. Worship Everyday

Seminar definition of worship

Worship is a process of communing with God and fellowshiping with believers with the right heart and attitude. Worship should be our entire life of praising and serving God.

After spending a week with this definition and reflecting on the material, what would you change about our seminar definition?

Introduce new definition

Week Two Worship Meaning

“Worship is the total adorning response of man to the one eternal God self-revealed in time.”¹¹⁹ Evelyn Underhill

What does this mean?

How does it differ from last week’s definition?

What should we incorporate from this definition into our own?

Worship Experience

Ask for a few more volunteers to share their best worship experience.

Scripture Focus

Sunday night’s sermon will include this passage and Romans 12:1-2. Let us explore the passage a bit.

(Read this passage and discuss).

“Sing to the Lord, *all the earth*. Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord, and greatly to be praised; he is to be revered above all gods. For all the gods of the peoples are idols, but the Lord made the heavens. Honor and majesty are before him; strength and joy are in his place. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength.” 1 Chronicles 16:23-28 (NRSV). Emphasis mine.

- Focus on “tell of his salvation from day to day”
- Emphasize the importance of daily private worship

¹¹⁹ Evelyn Underhill, *Worship* (Eugene, OR: Wipf and Stock Publishers, 2002, 1989), 3.

Scripture Context

This is David's song of thanks as the ark enters Jerusalem. In these verses, David calls for the praise of God and invites the people to cry out for prayer and deliverance. In addition David remembers the mighty acts of God and His blessing.

Refer to research in paper and sermon notes

(Please see p. ____).

Lectio Divina

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

Romans 12:1-2 (ESV).

- As time permits, allow them to pray through this passage several times
- Discuss words or phrases that were particularly meaningful to them

Questions to ask them about the Romans passage with particular emphasis on verse one.

1. What does it mean to present your bodies as living sacrifices?
 - a. How can we do this? (holy and acceptable)
 - i. Holy means set apart for a particular purpose
2. What does it mean by "which is your spiritual worship?"
 - a. This is logical

Big Idea for the coming week:

Do you do anything special to prepare for worship—whether it is private time of worship or a worship service at your church?

Share with them the list below, yet do not limit them to these. Allow them to be creative and to make suggestions of their own.

- Pray before every worship experience. When worshiping privately, make prayer the first thing you do. When preparing for a corporate worship service, pray as you are getting ready for the service, traveling to the service and/or waiting for the service to begin.
- Play Christian music
- Keep a brief journal of what God has done in your life and reference it often. Worship is a response.
- As you prepare for private worship or corporate worship, begin to expect that you will encounter God in a personal way.

Song for the Week – Come, Thou Fount of Every Blessing

Sunday night, I will use this hymn in part of the worship service. I would, therefore, like you to sing or pray through this song every day this week similar to how we would do *Lectio Divina*. In doing so, you will hopefully be more involved and invested in the message. Let us briefly go through each line and discuss anything that is not clear or is particularly significant.

Come Thou fount of every blessing, Tune my heart to sing Thy grace
Streams of mercy, never ceasing, Call for songs of loudest praise
Teach me some melodious sonnet, Sung by flaming tongues above
Praise the mount, I'm fixed upon it, Mount of Thy redeeming love

Here I raise my Ebenezer; Here by Thy great help I've come
And I hope by Thy good pleasure, Safely to arrive at home
Jesus sought me when a stranger, Wandering from the fold of God
He to rescue me from danger, Interposed His precious blood

Oh, to grace how great a debtor, Daily I'm constrained to be
Let that grace now, like a fetter, Bind my wandering heart to Thee
Prone to wander, Lord I feel it, Prone to leave the God I love
Here's my heart, Lord, take and seal it, Seal it for Thy courts above

Key points to bring out

- Ebenezer—stone of help
- Fetter—expand on simile
- Liken our private worship and relationship with God to an out of tune guitar.

Seminar notes and talking points Week 3

Review the previous weeks

1 Chronicles 16:23-28; Romans 12:1-2

1. Be redeemed
2. Worship everyday
3. Worship with excellence

Week Three Definition (elaborate and explain anything needed)

Seminar Definition (prod them to expand and discuss their definition)

Worship is a process of communing with God and fellowshiping with believers with the right heart and attitude. Worship should be our entire life of praising and serving God.

Four Fold Pattern of Worship¹²⁰

Briefly introduce and describe the Four Fold Pattern of worship

Worship is drama

We will look at this in regard to our church context. Please note that some components of our corporate worship service may vary slightly from other Christian worship services.

This is only a sampling of the pattern of worship

1. The Gathering
Enter into the presence of God. Gathering is a narrative.
Bring people before God and to form them into a worship community,
To offer praise to the transcendent God, and to be prepared to hear the Word of God through confession and forgiveness.

Examples of Components within the Gathering (at FBC)

Prelude

Entrance Hymn

Christian Greetings

Call to Worship

Prayer

¹²⁰ I gathered and synthesized material taken from the following sources
Robert Webber, *Planning Blended Worship: The Creative Mixture of Old and New*, 50-189, and
Robert Webber, *Worship Old and New: A Biblical, Historical, and Practical Introduction*, rev. ed., 135-194.

Act of Praise
 Confession and Forgiveness
 Opening Prayer (Silent or Spoken)
 High Praise Gathering Songs
 Songs about God/Experience
 Songs of Relationship

2. Word

Worship shifts from coming into the presence of God to being and remaining in that presence.

Examples of Components within the Word (at FBC)

Scripture Readings
 Psalm Sung or spoken
 Sung prayer/Spoken prayer
 Musical response
 Sermon set up through Word, video, drama
 Sermon
 Sung response
 Prayers of the people

3. Table (Response)

Examples of Components within the Table or response (at FBC)

Celebration to the Triune God
 Remembers Christ's sacrifice
 Tithes and offerings
 Communion or The Lord's Supper
 Songs, Hymns
 Invitation

4. Sending (Dismissal)

After receiving and responding (revelation and response) we are charged to be the church. Go and serve others in the name of Christ.

Examples of Components within Sending or dismissal (at FBC)

Opportunities for service
 Prayer
 Scripture Reading
 Benediction Sung or spoken
 Postlude

Scripture Focus Psalm 150:1-6 and 2 Samuel 6:5-6

Connect how the two scriptures help us more fully understand worship and how we must give our all in worship

(Questions to ask and discuss)

How can we move beyond passivity in corporate worship?

How can we compare and contrast David's participatory worship to his wife, Michal's reproach and reluctance in worship?

How can we avoid Michal's hesitation and even bitterness in worship?

Excellence in Worship

What does it mean to give our best in worship?

Read Amos 5:21-24

We must engage our heart and mind when we worship.

"Doctrine without worship is empty. Worship without doctrine leads to ignorance."¹²¹

Three types of music within a corporate worship service

1. Horizontal/Man Focused

These songs acknowledge God (God's grace, sovereignty etc.), but ultimately has "I" or "we" as the subject. Generally speaking if there are more "I, We, me" words in the song than God the Father, Jesus or spirit, it can be concluded that this is horizontal in nature and focus.

2. Horizontal and Vertical

These songs are distinguished by both the relationship we have with God, and also God's nature or mighty acts. For example, "How Great Thou Art" both speaks of our human observations and responses to God's revelations (When I consider, when I think, then I shall bow) yet the text also includes the acts of God and the nature of God (the worlds Thy hands have made, sent Him to die, When Christ shall come).

3. Vertical/God Focused

These songs focus solely on God's nature or acts; does not have I, we, or me as the subject. There is little or no interaction with our personal feelings, emotions, or experience. Most of the text read as fact.

¹²¹ Robert Smith Jr., *Doctrine that Dances*, 5.

Seminar notes and talking points Week 4

Insights and recap from last week

Romans 12:1-2; Psalm 150

To worship in spirit and truth, we must:

1. Be Redeemed and quit habitual sinning
2. Worship everyday
3. Worship with excellence (everything we have)
4. Worship in harmony with heaven and with a future look to heavenly worship

Week Four Definition

Week 4 - “To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.” William Temple¹²²

(Expand and explain)

To worship is

- To make alive the inner self/inner voice/ soul by the thrice holy God
- To put in or learn with the truth of God
- To cleanse from impurities/ or to make clean
- To cleanse and allow God’s true beauty to inform and transform you
- To open your heart to what God has done for us
- To devote yourself (think, feel, will) to being transformed into God’s image

With this in mind, let us review and evaluate our seminar working definition

Worship is the celebration of communing with God both private and corporately. This includes the balance of head and heart and comes from a fuller revelation of God.

What needs to be edited? Added or removed?

The fourth component to worshipping in spirit and truth is:

Worship in harmony with heaven and with a future look to heavenly worship

¹²² William Temple, *Nature, Man and God: Being the Gifford Lectures Delivered in the University of Glasgow in the Academic Years, 1932-1933 and 1933-1934*, 34.

Read and discuss

Revelation 4:9-11; Hebrews 10:25; Ephesians 5:19

Lectio Divina

Give the class an opportunity to read and pray through Psalm 146:1-2.

“Praise the Lord, O my soul. I will praise the Lord all my life; I will sing praise to my God as long as I live.” Psalm 146:1-2 (NIV).

As we look to worship in harmony with heaven and with a future look to heavenly worship, it is beneficial to explore the season of advent which will begin next week. I would like to look at how the first advent reminds us of Christ’s first coming, yet points us to Christ’s second coming.

“Advent is a corporate spiritual journey that calls for expectant waiting and readiness for the coming of Christ. When the church travels this journey and treats it as a discipline of life and prayer, the joy of Christians is immeasurably intensified.”¹²³

With this in mind, let us look at the advent wreath and its meaning. (Bring in actual advent wreath)

Advent Wreath

Week one – Prophecy Candle/Hope Candle, in remembrance of the prophets who foretold the birth of Christ.

Week two – Love Candle/Bethlehem Candle, in remembrance of Christ’s manger.

Week three – Shepherds Candle, represents joy.

Week four – Angel Candle, represents peace.

Week five – Christ Candle, reminds us that Jesus was sent to wash away our sins. His birth was for his death, his death was for our birth!

Faith in Worship

“What is faith? Now faith is the assurance of things hoped for, the conviction of things not seen.” Heb. 11:1 (ESV)

“What is faith? It is the confident assurance that what we hope for is going to happen. It is the evidence of things we cannot yet see.” Heb. 11:1 (NLT)

1. We have faith that God is in the midst of us. He is our audience though unseen. He’s really with us!
2. We worship in faith that we are in agreement with other Christians, in private and corporate worship around the world.

¹²³ Robert Webber, *The Complete Library of Christian Worship*, vol. 5, *The Services of the Christian Year* (Nashville, TN: Star Song Pub. Group, 1994), 109.

3. We have faith that we worship with a larger congregation. (Great cloud of Witnesses, Heb. 12:1)
4. We have faith that one day our faith will be fully realized in heaven worship. (Faith will be sight)

Final Thoughts (Insert into Qualitative Assessment)

What connections can be made about all four weeks of the seminar?

Which scripture, illustration, sermon, or seminar made the best connection for you?

APPENDIX C

WORSHIP SERVICE ORDERS AND SERMONS

The following material includes all aspects used during the four-week worship service series.

6:00 p.m. Worship in Spirit and Truth
Sunday, November 02, 2014

Video Announcements

Prelude

“Praise to the Lord, the Almighty”

Scripture Reading

Psalm 121

Taylor Davis and Taylor McNeil

BH#16

“O Worship the King”

G

Confession/Thanksgiving/Greetings

Jason Mills

8BH 3

“Worthy of Worship”

F

BH 135 (08 223 in F)

“Nothing but the Blood”

G

Offertory Prayer

Jeff Johnson

Worship through Giving

Jeremy Fern

Sermon Introduction

Jonathan Bundon

Readers Theatre

John 4

Reg Alexander, Andrew Turner, Kyra Turner

Message

Jonathan Bundon

Message in Song

“Redeemed”

Jeremy Fern and Dustin Ledford

Sermon Conclusion

Jonathan Bundon

Closing Song

“I Will Offer Up My life”

Postlude

“I Will Offer Up My life”

Scripture Reading

Student Readers Taylor Davis, Taylor McNeil

Psalm 121:1-8

TD: I will lift up mine eyes unto the hills,

TM: where does my help come from?

TD: My help comes from the Lord, the Maker of heaven and earth.

TM: He will not let your foot slip—he who watches over you will not slumber;

TD: indeed, he who watches over Israel will neither slumber nor sleep.

TM: The Lord watches over you—the Lord is your shade at your right hand;

TD: the sun will not harm you by day, nor the moon by night.

TM: The Lord will keep you from all harm—he will watch over your coming and going both now and forevermore.

Congregational Call to Worship**O Worship the King**

Chris Tomlin, Johann Michael Haydn, Robert Grant

Verse 1

O worship the King all glorious above
 O gratefully sing His wonderful love
 Our Shield and Defender the Ancient of Days
 Pavilioned in splendor and girded with praise

Verse 2

O tell of His might O sing of His grace
 Whose robe is the light and canopy space
 His chariots of wrath the deep thunderclouds form
 And dark is His path on the wings of the storm

Verse 3

O measureless might ineffable love
 While angels delight to worship above
 Thy mercies how tender how firm to the end
 Our Maker Defender Redeemer and Friend

Chorus

You alone are the matchless King
 To You alone be all majesty
 Your glories and wonders
 What tongue can recite
 You breathe in the air
 You shine in the light

CCLI Song # 4255664

CCLI License#36640

Confession/Thanksgiving/Greetings

Rev. Jason Mills

Worthy of Worship Mark Blankenship, Terry W. York

Verse 1

Worthy of worship worthy of praise
 Worthy of honor and glory
 Worthy of all the glad songs we can sing
 Worthy of all of the off'rings we bring

Chorus 1

You are worthy Father Creator
 You are worthy Savior Sustainer
 You are worthy worthy and wonderful
 Worthy of worship and praise

Verse 2

Worthy of rev'rence worthy of fear
 Worthy of love and devotion
 Worthy of bowing and bending of knees
 Worthy of all this and added to these

Verse 3

Almighty Father Master and Lord
 King of all kings and Redeemer
 Wonderful Counselor Comforter Friend
 Savior and Source of our life without end

CCLI Song # 82869

CCLI License # 36640

Nothing But the Blood

Robert Lowry

Verse 1

What can wash away my sin
Nothing but the blood of Jesus
What can make me whole again
Nothing but the blood of Jesus

Chorus

O precious is the flow
That makes me white as snow
No other fount I know
Nothing but the blood of Jesus

Verse 2

For my pardon this I see
Nothing but the blood of Jesus
For my cleansing this my plea
Nothing but the blood of Jesus

Verse 3

Nothing can for sin atone
Nothing but the blood of Jesus
Naught of good that I have done
Nothing but the blood of Jesus

Verse 4

This is all my hope and peace
Nothing but the blood of Jesus
This is all my righteousness
Nothing but the blood of Jesus

CCLI Song # 21332

CCLI License # 36640

Offertory Prayer

Jeff Johnson

Worship Through Giving

Jeremy Fern

Sermon 1 Outline

Speech before the speech

I want to thank you for being here tonight as we start a four week series on worshiping in spirit and truth. Thank you for your encouragement these three years in my pursuit of this degree. I want to thank Bro. Chip for not only allowing me to pursue my doctorate, but encouraging me. Thank you. I am excited to share with you over the next four weeks the importance of worship. If you will bear with me, we should be out of here by 10 p.m. So why did I decide to do this?

I have had a passion for worship education and worship renewal since I was 18 years old. The questions, what is Worship? Why do we worship? continued to guide my study. I'd seen what worship had been reduced to, entertainment and wars within the church. What I've discovered is that worship wars are not something new.

In my study and research, John 4 became foundational to my worship understanding and renewal. Spirit and truth can be related to the Head and Heart... There seems to be a struggle between the two whether it's over worship or daily life. Let's look at worship in the context of scripture.

As we do, let's have this understanding of worship in our mind. There are many definitions for worship, but we will focus on one each week.

The first definition to consider is this:

“Worship is a conversation between the God of revelation and people in need of redemption.”¹²⁴

¹²⁴ C. Welton Gaddy, *The Gift of Worship*, xvii..

With that, I'd like to take us back to the time of Christ and relieve this historical account found in John 4. The two main characters are Jesus and the Samaritan woman.

This will give us context for the main biblical passage tonight.

(Readers Theatre) John 4:1-25. Reg, Kyra, and Andrew read the story.

Three readers—the narrator, the woman, and Jesus

Notice the Samaritan woman's progression of understanding toward Jesus from outsider—Sir—Prophet—Redeemer

Our main character Christ, a Jew is found talking to a Samaritan...Now this was a huge deal. Jews rarely spoke to women in public much less a Samaritan woman.

Long story short—Jews and Samaritans didn't like each other and didn't worship together. The Jews refused to worship with them, thus the Samaritans build a new site from which to worship. The Jews worshiped in Jerusalem; the Samaritans on Mt. Gerizim. They were roughly 40 miles apart.

Let's now explore the John 4 passage together. Let's look ahead to vs. 21.

21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

The Samaritan woman was probably expecting a different answer, maybe a debate or at least avoidance to her question. Jesus **did**, however answer her question.

So here we have Jesus answering a question that has been debated among the Jews and Samaritans. **"Where's the real place to worship God?"** (I love to watch Jesus work throughout scriptures. Answering questions designed to stump him, ensnare him, or convict him. I know he's the Son of God, yet I never tire of him answering the seemingly unanswerable).

Here Jesus abolished the debate the woman hoped to have. The woman was probably stalling. Remember, Jesus asked about her husband...she said she didn't have one and didn't want to get caught up in that situation so she tried to side step the issue. How often do we do this? How often do we talk about anything beside the main point, or anything to keep us from looking at our own sin?

Jesus answered; "you can't contain God."

Jesus goes further his answer, "There is coming a time"...Jesus not only diffused the debate, but he gives her a glimpse at when the event will take place.

²² You worship what you do not know; we worship what we know, for salvation is from the Jews.

She did not have revelation of true worship; salvation was coming from the Jews in and through the person of Jesus Christ (Through the lineage/the house of David will come salvation). We know that is the person of Jesus. She had some head knowledge about ritual and history, but not the full revelation.

²³ But the hour is coming, and is now here,

Jesus is speaking of both the present and future. The Jews and Samaritans were waiting for the Messiah. Jesus proclaims, "He is here!" But for us today, we can see that this includes present and future time. Most scholars agree that this can also be a foretelling of things to come when Christ will once again return. Here we get to see what the Samaritan does not see. Jesus, the Messiah has come! Yet we also see and know that Christ will one day come again for us. So, "The hour is coming and now is" brackets future and present without eliminating either.¹²⁵

Jesus continues:

¹²⁵ WBC v. 36 p. 62.

23 when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

The fact that Jesus said “True worshipers” means that there must be **false** worshipers. The debate over worship, of course, wasn’t confined to this one meeting. Once God is removed as the subject of worship and replaced with anything else, idolatry takes place. We can read in the bible where people were killed because they offered foreign fire, improper worship.

False worship has always been present. Today’s culture is no different. False worship occurs anytime anyone or anything replaces the triune God as the subject. Buddhism, Hinduism, Islam, Judaism do not have the subject right. By the same token, many professing Christians unwittingly take part in false worship. Worship that has us the worshiper as the primary means of experience, glorification, and satisfaction is false worship. Today in churches and in the hearts of some Christians, worship has become reduced to entertainment, music, and me centeredness.

If it’s all about me, than it’s not about God.

We’ve taken him out of worship. Whether it’s a Pharisee or Samaritan, or a southern Baptist, true worship requires that the subject of worship be the Triune God.

Worship the Father in spirit and truth—spirit and truth,

We will explore together throughout this four part series on worship what it means to worship in spirit and truth (direct attention to head and heart).

Father is Seeking

God is seeking—this is the active tense. God is never static. He’s always active. You don’t seek what you already have. The fact that God is seeking true worshipers means that there are few people who choose to worship God in spirit and truth. Do we? Do we really worship him in truth?

²⁴ God is spirit, and those who worship him must worship in spirit and truth.”¹²⁶

What prevented the Samaritan from worshiping in spirit and in truth? She had knowledge of ritual and history. She may have been sincere, but she didn’t understand the subject of worship...who she worshiped...(Habitual sin in her life.) 1 John. 3: 6-10. Don’t go on sinning. She wasn’t redeemed. What prevents us from worshiping in spirit and truth?

This passage isn’t referring to the Holy Spirit, though the Holy Spirit helps our worship Romans 8:26 reminds us of that. “It is the human spirit that Jesus means. A person must worship, not simply outwardly by being in the right place and taking up the right attitude, but in his spirit.” The combination of “spirit and truth” points to the need for complete sincerity and complete reality in our approach to God. ¹²⁷ Otherwise, we do not know the god we claim to worship. Today, our worship has become entertainment. Wars over the right style of music...proper attire...all these things prevent us from recognizing sin in our life and recognizing who we should worship.

The Samaritan had five husbands and the one she was sleeping with wasn’t her

¹²⁶ *The Holy Bible: English Standard Version*. (2001). (Jn 4:21–24). Wheaton: Standard Bible Society.

¹²⁷ *The International Commentary of the New Testament. Commentary on the Gospel of John* Leon Morris. F.F. Bruce general Editor. WM.B. Eerdmans publishing Co. Grand Rapids, MI 1971. 270-271.

husband. How can we expect to worship a holy and righteous God and expect God the Father to be pleased with our habitual and rebellious sinning? And further more condone our actions? Furthermore bless our willful disobedience. The Samaritan woman wanted to avoid this issue altogether. Notice she'd rather discuss protocol for interacting with Jews, she'd much rather discuss which worship center or service to attend. She'd rather even talk theology than for Jesus to recognize her sinning.

How are we any different than this woman? How are we alike?

Problems in worship/what can we learn?

1. Our God's too small

(If I had a little Red Box song)

Too often, we, like the Samaritan woman, want to limit God to a time and place.

God is bigger than that. The devil wants to keep him limited to an hour on

Sunday. "One hours fine, but don't interfere with the rest of the week." Why then

should we expect to truly meet with God on Sunday when we don't have a

personal relationship throughout the week?

2. Our relationship is dysfunctional

I love my wife and children. But how dysfunctional would my marriage and family

relationship be if I only talked with them once a week? If I told Heather, I love you

honey, but never showed her or lived like I did. Our situation may not seem as dire a

circumstance but the problem of relationship still remains. (How can we say we love God

yet love the world and the things of it?) The Samaritan woman knew about worship

practices, she knew location and ritual, but she didn't know God. She wasn't a true

worshiper. Her private life and public life were different. Worship and habitual sinning

do not go together.

3. The subject of worship is misplaced

The Samaritan woman was concerned with location, ritual, and Fathers...Jacobs well. Christ was concerned with worshiping THE FATHER! When we put anything in place of the Father, we do not truly worship...we replace him with our own personal satisfaction, our own brand of worship.

Responses in Worship/Revelation (Repeat definition from beginning)

“Worship is a conversation between the God of revelation and people in need of redemption.”¹²⁸

For the Samaritan woman to truly worship, she was in needed redemption and right relationship with God the Father. And that can only come through a relationship with Jesus Christ. Where do you fit in this story? Where does Jesus find you today? Do you have head knowledge of the bible? Do you know theology yet lack sincerity in worship? Are you sincere in worship, yet do not desire a deeper understanding of who God is? Remember that Christ came to redeem us...to have fellowship with us...to free us. Where are you today? I'd like for you to listen to this song and think about how God redeemed you, how he loves you, and how we are new creatures in Christ.

Song “Redeemed” Benji Cowart, Michael Weaver

Verse 1

Seems like all I could see was the struggle
 Haunted by ghosts that lived in my past
 Bound up in shackles of all my failures
 Wond'ring how long is this going to last
 Then You look at this pris'ner and say to me Son
 stop fighting a fight that's already been won

¹²⁸ C. Welton Gaddy, *The Gift of Worship*, xvii.

Chorus 1

I am redeemed You set me free
 So I'll shake off these heavy chains
 And wipe away ev'ry stain
 Now I'm not who I used to be
 I am redeemed

Verse 2

All my life I have been called unworthy
 Named by the voice of my shame and regret
 But when I hear You whisper child lift up your head
 I remember O God You're not done with me yet

Bridge

Because I don't have to be the old man inside of me
 'Cause his day is long dead and gone
 Because I've got a new name a new life
 I'm not the same and a hope that will carry me home

CCLI Song #6219086

CCLI License #36640

The Samaritan woman needed revelation and redemption. The first step required to worshiping in spirit and truth is accepting Jesus as Savior and repenting of sin.

Redeemed how I love to proclaim it-(speak lyrics) Words Fanny Crosby

Redeemed, how I love to proclaim it!
 Redeemed by the blood of the Lamb;
 Redeemed thro' His infinite mercy,
 His child and forever, I am.
 Redeemed, redeemed, Redeemed by the blood of the Lamb;
 Redeemed, re-deemed, His child, and forever, I am." BH #544

CCLI Song # 30622

CCLI License #36640

Prayer

Father, as we continue in this series, quicken our hearts to hear from you. May our private and corporate worship glorify you. As we go out this evening and this week, may we be Christ's ambassadors to everyone we meet. And may we worship you in spirit and in truth; In the name of Christ our redeemer, Amen.

Closing Challenge in Song

I Will Offer Up My Life Matt Redman

Verse 1

I will offer up my life In spirit and truth.
Pouring out the oil of love As my worship to You.
In surrender I must give My ev'ry part
Lord receive the sacrifice Of a broken heart

Chorus 1

Jesus what can I give What can I bring
To so faithful a friend To so loving a King
Savior what can be said What can be sung
As a praise of Your name For the things You have done
Oh my words could not tell Not even in part
Of the debt of love By this thankful heart.

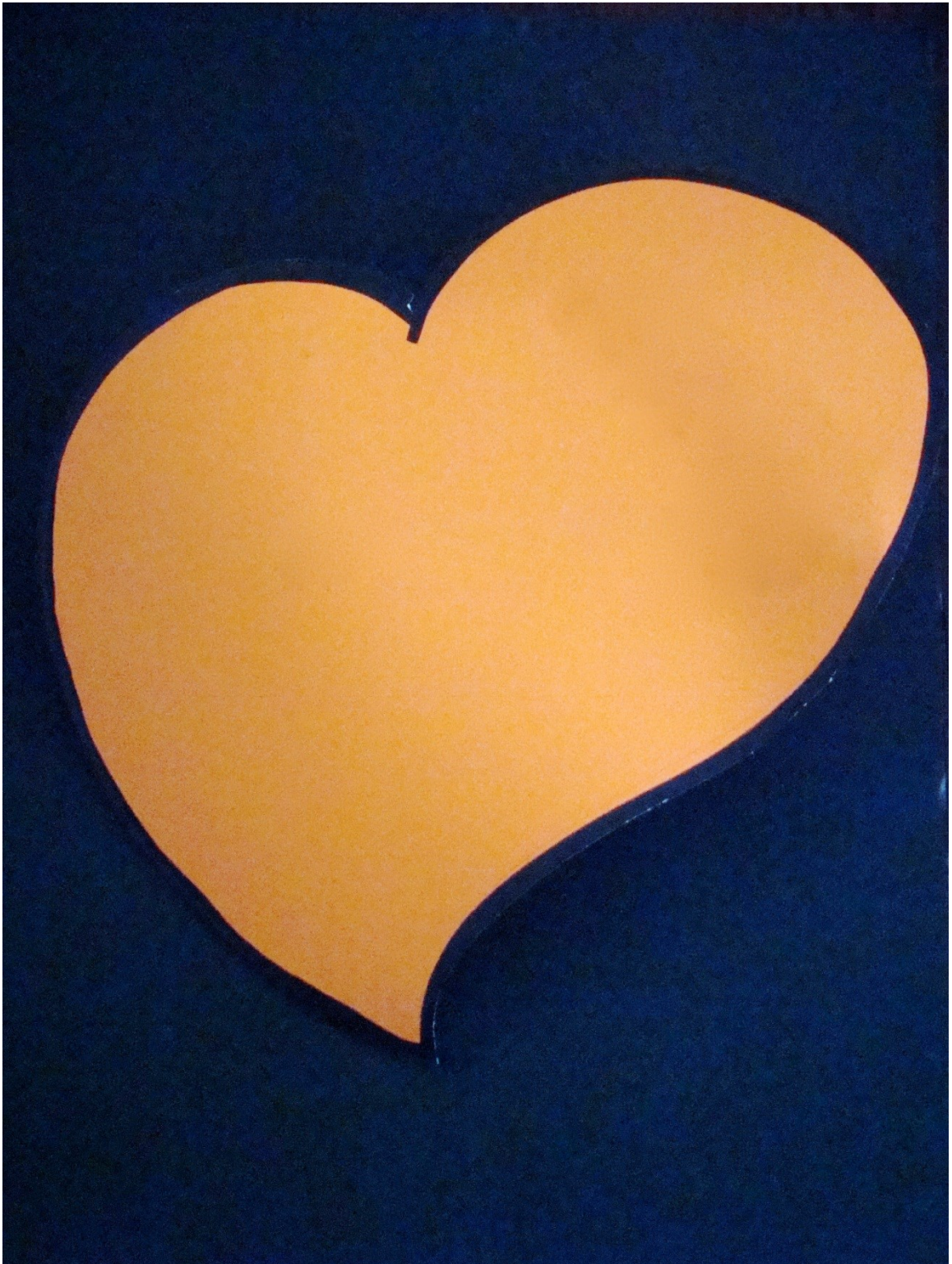
Verse 2

You deserve my every breath
For You've paid the great cost
Giving up Your life to death
Even death on a cross
You took all my shame away
There defeated my sin
Opened up the gates of heaven
And have beckoned me in

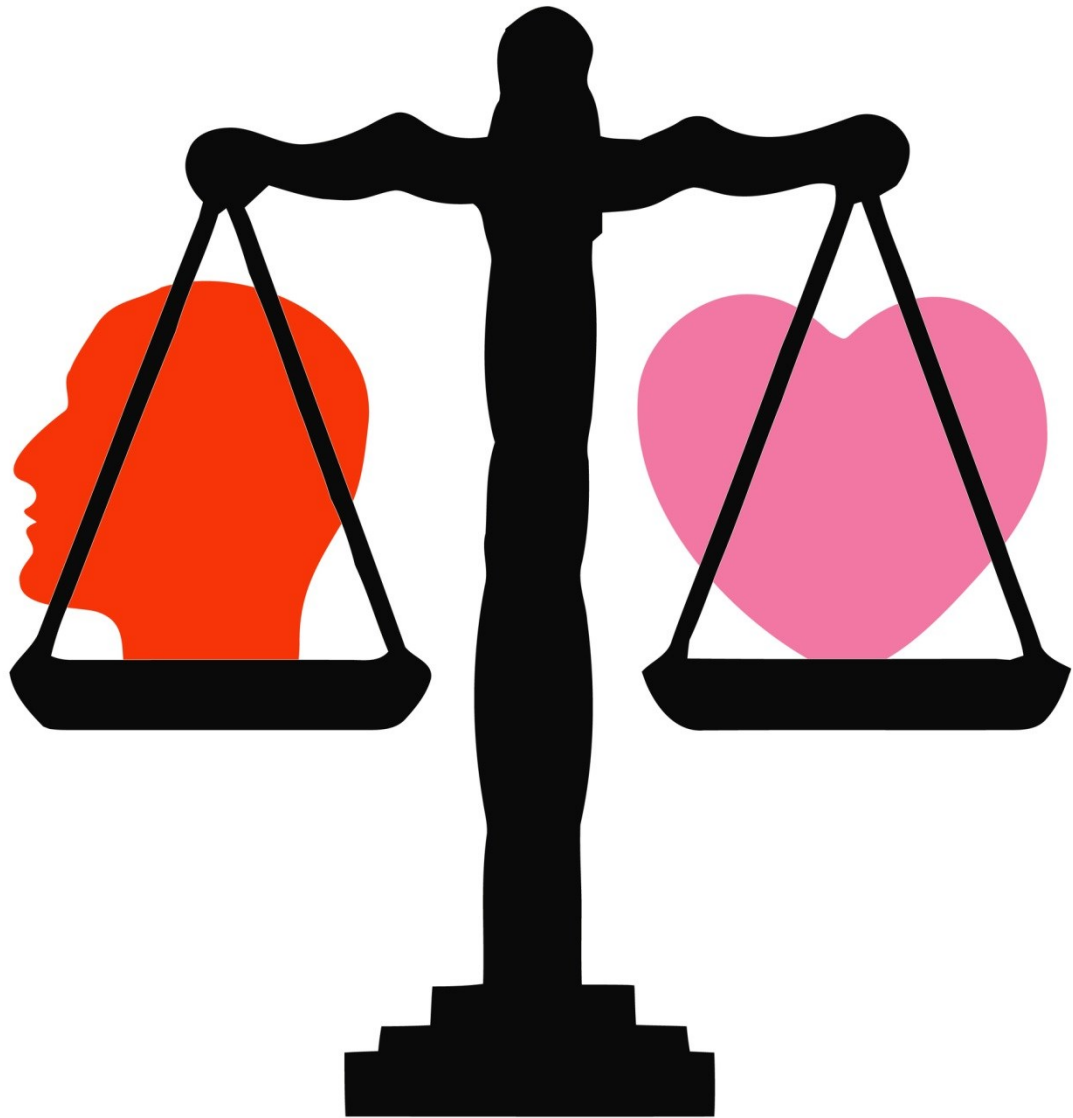
CCLI Song #1083764

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Visuals Used in service 1







6:00 p.m. Worship Every Day

Sunday, November 09, 2014

Scripture Reading	Psalm 34:1-3	
Call to Worship	“Everyday”	D, Band and Team
	“No Other gods”	G, Congregation
8BH 28	“To God Be the Glory”	G/Ab
A Time of Praise and Thanksgiving		Juliet Owenby, Vance Bridges, Emolyn Lambert
8BH 480	“Step by Step”	F
BHC (BH 483)	“Footsteps of Jesus”	C/Db/D
Offertory Prayer		Jeff McCall
Worship Through Giving		Heather Bundon
Scripture Reading	Romans 12:1-2	Jenson Fleicher.
Message in Song	“The Potter's Hand”	Angela Ashley
Message	Worship Every Day	Jonathan Bundon
Closing Song 8BH 98	“Come, Thou Fount of Every Blessing”	D/Eb
Prayer		

Everyday

Joel Houston

Verse 1

What to say Lord
 It's You who gave me life
 And I can't explain
 Just how much You mean to me
 Now that You have saved me Lord
 I give all that I am to You
 That everyday I can
 Be a light that shines Your name

Verse 2

Everyday Lord
 I'll learn to stand upon Your Word
 And I pray that I
 I may come to know You more
 That You would guide me
 In every single step I take
 That everyday I can be Your
 Light unto the world

Chorus

Everyday it's You I'll live for
 Everyday I'll follow after You
 Everyday I'll walk with You my Lord

Bridge

It's You I live for everyday

CCLI Song # 2798154

CCLI License #36640

No Other gods

David Moffitt

Verse 1

The God of the heavens
 The Ancient of Days
 The God of our fathers
 And God of my praise
 The Alpha Omega
 Beginning and End
 Forever and ever
 Your kingdom will stand

We come to bow before You now
 We come to lay our lives down

Verse 2

Our Maker Creator
 Before time began
 Messiah and Savior
 Redeemer and Friend
 Our Rock of Salvation
 So faithful and true
 We give all the glory
 And honor to You
 For You alone are worthy
 Of our never-ending love

Chorus

We will have no other gods before You
 Nothing on earth will compete for Your throne
 You are the sov'reign I Am
 And You'll reign in our hearts alone
 We will exalt You on high forever
 King of all kings and the Lord of all lords
 We will have no other gods before You

CCLI Song # 4189400
 CCLI License #36640

To God Be The Glory

Fanny Jane Crosby, William Howard Doane

Verse 1

To God be the glory great things He has done
 So loved He the world that He gave us His Son
 Who yielded His life an atonement for sin
 And opened the life gate that all may go in

Chorus

Praise the Lord praise the Lord
 Let the earth hear His voice
 Praise the Lord praise the Lord
 Let the people rejoice
 O come to the Father through Jesus the Son
 And give Him the glory great things He has done

Verse 2

O perfect redemption the purchase of blood
 To every believer the promise of God
 The vilest offender who truly believes
 That moment from Jesus a pardon receives

Verse 3

Great things He has taught us
 Great things He has done
 And great our rejoicing through Jesus the Son
 But purer and higher and greater will be
 Our wonder our transport when Jesus we see

CCLI Song # 23426

CCLI License #36640

A Time of Praise and Thanksgiving

Juliet Owenby, Vance Bridges, Emolyn Lambert

Step By Step

David (Beaker) Strasser

O God You are my God
 And I will ever praise You
 O God You are my God
 And I will ever praise You
 I will seek You in the morning
 And I will learn to walk in Your ways
 And step by step You'll lead me
 And I will follow You all of my days

CCLI Song # 696994

CCLI License # 36640

Footsteps of Jesus

Asa Brooks Everett, Mary Bridges Brown Canedy Slade

Verse 1

Sweetly Lord have we heard Thee calling
 Come follow Me
 And we see where Thy footprints falling
 Lead us to Thee

Chorus

Footprints of Jesus
 That make the pathway glow
 We will follow the steps of Jesus
 Where'er they go

Verse 2

Tho' they lead o'er the cold dark mountains
 Seeking His sheep
 Or along by Siloam's fountains
 Helping the weak

Verse 3

If they lead through the temple holy
 Preaching the Word
 Or in homes of the poor and lowly
 Serving the Lord

Verse 4

Then at last when on high He sees us
 Our journey done
 We will rest where the steps of Jesus
 End at His throne

CCLI Song # 115705

CCLI License # 36640

Offertory Prayer

Jeff McCall

Worship Through Giving

Heather Bundon

Scripture Reading

Romans 12:1-2

Jenson Fleisher

The Potter's Hand Darlene Zschech

Verse 1

Beautiful Lord wonderful Saviour
 I know for sure all of my days are
 Held in Your hand crafted into
 Your perfect plan

Verse 2

You gently call me into Your presence
 Guiding me by Your Holy Spirit
 Teach me dear Lord to live all of my life
 Through Your eyes

(Pre-Chorus)

I'm captured by Your holy calling
 Set me apart I know You're drawing
 Me to Yourself
 Lead me Lord I pray

Chorus

Take me mould me Use me fill me I give my life To the Potter's hand
 Call me guide me Lead me walk beside me
 I give my life To the Potter's hand

CCLI Song # 2449771

CCLI License # 36640

Sermon 2 Outline

(Following “The Potter’s Hand”)

I. Speech Before Speech

What a beautiful picture of God working in us. Have you ever seen a potter at the wheel taking a lifeless lump of clay and transforming it into a work of art? The only one who knows what the clay will become is the potter. The clay surrenders, to the molding and shaping so as to be useful to the master. What a beautiful picture, of how God takes us and forms us into the likeness of Christ. It’s a process. In the same way, worshiping in spirit and truth is an ongoing process.

If you were with us last Sunday we began a series on “worshiping God in spirit and truth.” We compared this phrase to our heart and head and how if we want to worship in spirit and truth, we must worship with our entire engagement of our heart and head. We must first and foremost be redeemed. We looked at the Samaritan woman’s need for redemption, we saw her life before Christ, and how her life was transformed.

We must worship every day.

Remember, last week’s worship meaning,

*“Worship is a conversation with the God of revelation and the people in need of redemption.”*¹²⁹

Tonight we explore how to worship in spirit and truth; we must worship every day.

¹²⁹ C. Welton Gaddy, *The Gift of Worship*, xvii.

II. Context of Scripture David Bringing back the Ark of the Covenant

Let's look back together at a hero of the faith, David. In 1 Chronicles 16:23, we are able to join the Israelite worship through David's song.

King David offers a song of thanks to Yahweh after the Ark of the Covenant returned to the Israelites. For the Ark of the Covenant wasn't just a treasured possession, the Ark represented the Lord's presence among the people of Israel.

Upon the Arks return David proclaims

III. Scripture 1 chronicles 16:23-28,

Sing to the Lord, *all the earth*. Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord, and greatly to be praised; he is to be revered above all gods. For all the gods of the peoples are idols, but the Lord made the heavens. Honor and majesty are before him; strength and joy are in his place. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength. 1 Chronicles 16:23-28 (NRSV). Emphasis mine.

We know from the Commandments in Exodus 20 who we worship, "You shall have no other gods before me." David illustrates God's supremacy over false gods, as well as gives some of the reasons why we worship and how often we must worship. In the context of 1 Chronicles, we see David's Theology set to music. David's words are given as imperatives, inviting us to worship the Lord. Give Him glory and honor **daily** for His mighty works. He invites the people (us) to sing as a response for what the Lord has done. Worship is a response to God's revelation, as well as God's mighty acts. God's

redemptive act continues, thus our response continues...to “tell of his salvation day to day.” David’s worship includes private and corporate worship.

IV. A look at David’s relationship with God

If we truly desire to worship in spirit and truth (heart and head), then we **must** be saved and we **must** worship each day. The Bible gives us a window into the life of David. We see his love and worship of the Lord. We experience his battle with Goliath. We’ve seen what life was like when David was in fellowship with God and when he was not. With David’s life as a backdrop, we move to

Romans 12— In much the same way, we see the request in Romans 12 given by Paul to the church in Romans. Paul writes (Rom. 12:1-2)

V. Romans 12:1-2 Keywords in the passage

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Now let’s look at these verses more closely.

Verse 1. I appeal to you therefore, brothers, by the mercies of God,

Just as David celebrated and worshiped the Lord, the return of the Ark of the Covenant, Paul reminds the reader of the mercies of God.

to present your bodies as a living sacrifice

Just as David presented sacrifices of thanksgiving in song as a sign of the covenant, Paul instructs us to be a living sacrifice. So then, present your bodies to him, a living, **consecrated** sacrifice,

holy and acceptable to God,

Holy means set apart for a specific purpose. Set apart in our thoughts and actions as we worship God. Just as David properly worshiped, we must also, for worshiping in spirit and truth is well-pleasing to God

which is your spiritual worship.

This is the only way to worship in spirit and truth. The word “spiritual” in this passage is quite intriguing because the word translated “spiritual” isn’t the word we commonly use pneustos spirit, but Greek word is _logikos_ from which we get our word logic and reason. Paul is saying in light of what God has done for us It is therefore reasonable and logical to worship God.

Verse 2. Do not be conformed to this world,

Do not let this world dictate to you how you should live, don’t let the culture be your influence, don’t be enslaved to this world.

but be transformed by the renewal of your mind,

But let God transform you in such a way that your very being is altered. Let God shape you like the potter shapes clay. So that you, when we are transformed we are transformed into the likeness of Christ.

that by testing you may discern what is the will of God, what is good and acceptable and perfect.

So that through this continual process of worship and transformation, you can prove that the will of God is good and well-pleasing and perfect. When we worship daily, we enjoy the covenantal love and fellowship with God the Father and understand more fully how He wants us to live. True worship then includes the offering of one's body, and all that one does every day with it, to God. Real worship is the offering of everyday life to God.¹³⁰

Again, let's consider the word in Romans "spiritual" or logical. What is our logical response to God? What is our logical response to the God self-revealed in time who has redeemed us, saved us, desires fellowship with us, who loves us, sent Jesus to die for us. What's logical? **Psalm 42 seems logical to me** "As the deer pants for streams of living water, so my soul longs after you (Psalm 42:1 NIV). Worshiping God then isn't a chore or a daily task to be checked off. Worship becomes a daily process of transformation. Yes, David's Psalms make more sense and hold greater meaning.

Our private (daily) worship changes how we view: our daily life

a. Daily Worship changes how we interact with others

It changes our interaction with our family, coworkers, even the people who cut you off on the way to work.

¹³⁰ William Barclay. *The Letter to the Romans*: The Daily Study Bible Series. (Philadelphia, PA: The Westminster Press, 1957), 167-169.

b. Daily Worship changes our perspective not necessarily our position (situation).

In the book of Acts when Paul and Silas was in jail weary from the chains and beatings with rods what does scripture record? They were singing songs and hymns at midnight. At that moment, worship didn't change the situation (we see what later happened) but it certainly changed their perspective.

c. Daily Worship changes how we enter corporate worship.

We no longer come like so many Christians come today with a worldly view of consumerism and me-centeredness, but instead with an attitude and heart of gratefulness. We come with a sacrifice of praise as David did. Daily worship will change how we enter Sunday worship. Therefore, it is no longer simply about my needs. (Information vs. transformation).

To Illustrate, I need three volunteers.

VI. Picture of Worship—the Analogy of Worship as a play.

Søren Kierkegaard—Danish Christian—apologist

He emphasized personal worship and how we should approach our corporate worship. He used the analogy or simile to illustrate what corporate worship looks like and what it should be. As with any analogy, simile, or parable, if you take everything to the extreme, it loses its meaning. So please don't misunderstand Kierkegaard's intention.

He used the analogy of worship to a play. We've probably all been to a play whether on Broadway, in charlotte, or high school theatre.

Now as with every play, there are always **three categories** of people

- First, there is **the audience**; those who have paid their money to see a show, to watch a performance.
- Next, you have **the actors**; these are the people who perform for the audience; those who have worked diligently to memorize lines, cues, songs, and choreography. They understand the character development.
- Finally you see **the prompter(s)**. These are the people who are often off stage who keep the play going. They are responsible for helping an actor if they drop a line; they help with scene changes, raise and lower the curtain. They make sure the flow of the play continues seamlessly.

Unfortunately, in many of today's churches, Christians have the roles mixed up.

Incorrect roles in corporate worship

- The audience being the congregation. They've come in and got their seat, pay the ticket price, and expect a good show. They want to leave fulfilled.
- The Actors are then seen as the congregational leaders, the pastoral staff, deacons, ushers, and choir. Anyone who does something on the stage.
- Finally, you have God as the prompter. He's there to help us out if we forget our lines. To give us a scripture to read or a song to sing.

This is what many consider worship to be. However, this is improper worship. Instead, let's look at corporate worship as a play, but from a new perspective, a new role.

New Perspective of Worship (Correct roles in corporate worship)

- God is the audience
- The congregation is the actors
- The congregational leaders are the prompters (and actors)

From this perspective, our view of worship drastically changes. We are no longer the audience waiting to be entertained, we are now the actors who've worked and worked to perform and give our best. How different would our corporate worship be

if we prepared for it all week with our private worship? Actors have to learn their lines before the play begins.

a. Stick show, God's with us

My parents took joy in our rehearsal. They saw how we wanted to show them the best we had. God is with us in our choir rehearsal. He is with Bro. Chip in his study. He is with you when you are on your knees in prayer...walking and talking with God on the Gateway trail. He is with you in private. There must be a connection between private and corporate worship. When there isn't we suffer and our relationship with God suffers. In musical terms, when we aren't worshipping with God throughout the week, we are out of tune.

Come, Thou Fount of Every Blessing

Robert Robinson

Verse 1

Come Thou fount of ev'ry blessing
Tune my heart to sing Thy grace
Streams of mercy never ceasing
Call for songs of loudest praise
Teach me some melodious sonnet
Sung by flaming tongues above
Praise the mount I'm fixed upon it
Mount of Thy redeeming love

Verse 2

Here I raise mine Ebenezer
Hither by Thy help I'm come
And I hope by Thy good pleasure
Safely to arrive at home
Jesus sought me when a stranger
Wand'ring from the fold of God
He to rescue me from danger
Interposed His precious blood

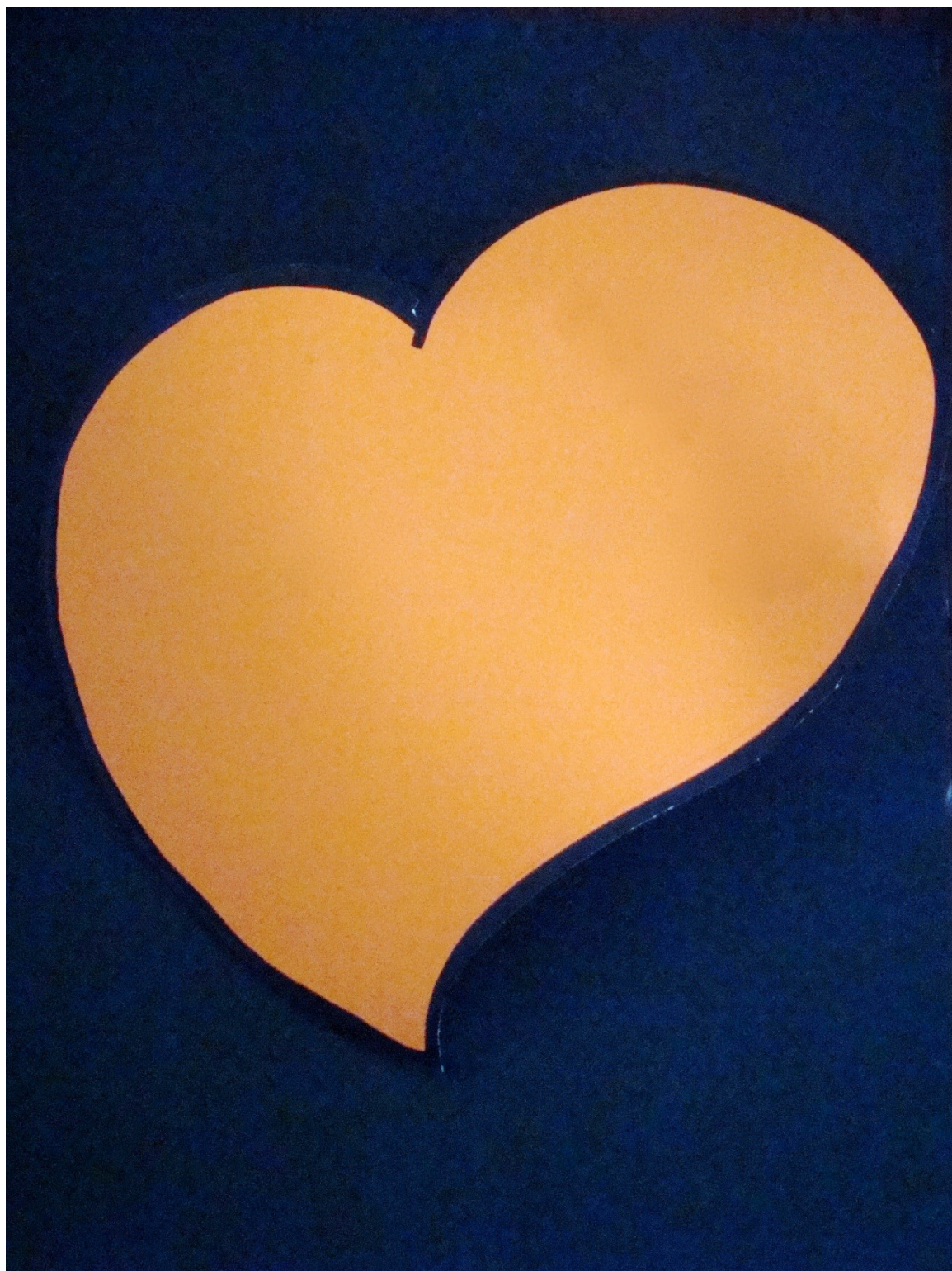
Verse 3

O to grace how great a debtor
Daily I'm constrained to be
Let Thy grace Lord like a fetter
Bind my wand'ring heart to Thee
Prone to wander Lord I feel it
Prone to leave the God I love
Here's my heart Lord take and seal it
Seal it for Thy courts above

CCLI Song # 108389
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Visuals used in the service





ACTOR

AUDIENCE

PROMPTER

6:00 p.m. Worship with Excellence (Everything)
Sunday, November 16, 2014

Video Announcements

Pre-service Music, Greetings

Children's Choir, 1-3

Scripture Reading	Psalm 27 (Selected Passages)	The Wilbanks' Children
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Children's Choir, 4-6

BH 277	"Take My Life, and Let It Be Consecrated"	F
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BH 14 (8BH 1)	"Praise to the Lord, the Almighty"	F/G
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Offertory Prayer		Ed Richards
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Worship Through Giving	"Jesus Paid it All"	Jennie Quinn, Eric Myers
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Message Part 1	(Recap)	Jonathan Bundon
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Message in Song	"Speak, O Lord"	Janet Anthony
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Message Part 2		Jonathan Bundon
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		Dan Messenger
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Message Part 3		Jonathan Bundon
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Scripture Reading	Deut. 6:4-9	Benita Moffitt
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Closing Song 8BH 562	"Love the Lord"	G
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Take My Life and Let it Be Consecrated Frances R. Havergal, Henri A. C. Malan

Verse 1

Take my life and let it be
 Consecrated Lord to Thee
 Take my hands and let them move
 At the impulse of Thy love
 At the impulse of Thy love

Verse 2

Take my feet and let them be
 Swift and beautiful for Thee
 Take my voice and let me sing
 Always only for my King
 Always only for my King

Verse 3

Take my silver and my gold
 Not a mite would I withhold
 Take my moments and my days
 Let them flow in ceaseless praise
 Let them flow in ceaseless praise

Verse 4

Take my will and make it Thine
 It shall be no longer mine
 Take my heart it is Thine own
 It shall be Thy royal throne
 It shall be Thy royal throne

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Praise to the Lord, the Almighty

Joachim Neander, translated by Catherine Winkworth

Verse 1

Praise to the Lord the Almighty
 The King of creation
 O my soul praise Him
 For He is thy health and salvation
 All ye who hear now to His temple draw near
 Praise Him in glad adoration

Verse 2

Praise to the Lord Who over all things
So wondrously reigneth
Shelters thee under His wings
Yea so gently sustaineth
Hast thou not seen how thy desires ever have been
Granted in what He ordaineth

Verse 3

Praise to the Lord Who doth prosper
Thy work and defend thee
Surely His goodness and mercy here daily attend thee
Ponder anew what the Almighty can do
If with His love He befriend thee

Verse 4

Praise to the Lord
O let all that is in me adore Him
All that hath life and breath
Come now with praises before Him
Let the Amen sound from His people again
Gladly forever adore Him

CCLI Song # 43073

CCLI License #36640

Sermon 3 Outline

I. Speech Before Speech

“Jesus paid it all, all to him I owe. Sin had left a crimson stain; he washed it white as snow.” The deeper we explore what it means to worship in spirit and truth, the more I am humbled and amazed at the depth of our Father’s love for us. The more we recognize God’s greatness, his revelation, the greater our response to him will be. If you’ve been with us the last two weeks, we’ve looked at what it means to worship in spirit and truth. In doing so, we’ve seen requirements or conditions that must take place in order for us to for truly worship in spirit and truth (full worship with heart and head).

To worship in spirit and truth we must:

1. Be redeemed/saved (Stop Habitual Sinning)
2. Worship Everyday
 - a. Our personal daily worship informs and transforms our corporate worship and our life.
3. Worship with Excellence/Worship with everything we have.
 - a. We give our best in response to God’s revelation to us.

David’s Song/Action

As you may remember, Last week we looked at part of David’s song upon the entrance of the Ark of the Covenant. In addition, there is a need to remember the manner in which he enters with the Ark. 2 Samuel 6:14 records that in verse 14 “David danced before the LORD with all his might. And David was wearing a linen ephod.”¹⁵ So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.” I thought of demonstrating his enthusiasm by having someone come in with a linen ephod and dance in the aisles for you, but there are some things that even Shane won’t do.

However, we can experience, and I hope we have experienced such times of overwhelming joy and celebration ourselves of being in the presence of God when we worship when we recognize more fully the enormity of His love and greatness. When Christians truly worship, there is a deep desire, a passion like David had, to bring God glory and praise him. We also can see how there are those who do not share our desire and even criticize. David's wife Michal "despised him in her heart."

Worshipping with everything you have may get you some funny looks and ridicule. Most likely not in our setting, but when we present our bodies as living sacrifices as Paul says in Romans 12, that's not the popular thing to do.

II.

But in regard to our corporate worship, today our worship is rarely risky. Our spiritual act of worship, our reasonable act of worship is to worship with all the talents and gifts we've been given. God has given us creative ways in which to worship him corporately and privately. Psalm 150 instructs us in our worship. Notice how many times the word "praise" is mentioned.

OT Psalm 150

Praise the Lord. Praise God in his sanctuary; praise him for his mighty heavens. Praise him for his acts of power; praise him for his surpassing greatness. Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with the tambourine and dancing, praise him with the strings and flute, praise him with the clashing of cymbals, praise him with resounding cymbals. Let everything that has breath praise the Lord. Praise the Lord.¹³¹ Psalm 150:1-6

Though not exhaustive, Psalm 150 provides us with appropriate responses to God's divinity within the context of worship. In fact, the passage mentions a place for

¹³¹ Ps. 150: 1-6 (NIV).

worship (sanctuary) as well as means and mode (various instruments). This passage beckons the worshiper to join all creation and employ every instrument to praise the Lord. Moreover, worship involves mind, body, and soul. The psalmist eagerly instructs the worshiper to express praise and thanksgiving by any means possible. “Every half-line begins with an imperative form of the verb “praise,” except the final one, which puts the subject first—“everything that breathes”—and switches to a jussive (like a wish or request) form of the verb (“Let everything . . . praise”).”¹³² Psalm 150 is the final doxology of the Psalms. The outward expression of Christian worship is often exhibited through singing, **but** is never limited to tune and melody alone. Creator God allows the worshiper to express his or her adoration for Christ and worship of him through many gifts.

III. Living Sacrifice

Again, this can be related to last week’s study of **Romans 12** where we present our entire bodies as living sacrifices. Everything we have and do in an act of obedience in worship.

Last week we looked at **Kierkegaard’s** analogy as worship as a play. We recognized the three categories within the play. And the parts played from the proper perspective.

- God-Audience
- Congregation leaders—Prompters
- Congregation—actors

We play different parts in worship as in life, but we strive to give our best.

¹³² J. Clinton McCann, Jr., “Psalms” in *The New Interpreter’s Bible*, vol.4 ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1996), 1278.

Following the analogy further, Therefore, part of giving our best is “learning our lines” throughout the week in prayer, in singing, in daily life. All of our daily worship then leads to our coming together on Sunday to give our Audience “God” our best.

In corporate worship, there is indeed, drama. Much of what we do is a retelling, a reenactment, or statement of what God has done or who God is. When we recognize this, we may more fully engage our hearts and our minds in worship.

Preparation is a key component in worship. The song I’ve asked Janet to sing tonight aids in this thought process of preparation.

Speak O Lord Keith Getty, Stuart Townend

Verse 1

Speak O Lord as we come to You
To receive the food of Your holy word
Take Your truth plant it deep in us
Shape and fashion us in Your likeness
That the light of Christ might be seen today
In our acts of love and our deeds of faith
Speak O Lord and fulfill in us
All Your purposes for Your glory

Verse 2

Teach us Lord full obedience
Holy reverence true humility
Test our thoughts and our attitudes
In the radiance of Your purity
Cause our faith to rise
Cause our eyes to see
Your majestic love and authority
Words of power that can never fail
Let their truth prevail over unbelief

Verse 3

Speak O Lord and renew our minds
Help us grasp the heights of Your plans for us
Truths unchanged from the dawn of time
That will echo down through eternity
And by grace we'll stand on Your promises
And by faith we'll walk as You walk with us

Speak O Lord till Your church is built
And the earth is filled with Your glory

CCLI Song # 4615235
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IV. Worship With Excellence (Everything you have)

Everything in a worship service can be an act of worship. Therefore, let's look briefly at some of the components in worship.

Components in Worship

Some examples of this are our ordinances The Lord's supper and Baptism. Both of which are a component within worship, but also a teaching tool (A reminder and promise).

In **the Lord's Supper**, we reenact the Passover with Christ and his disciples. We not only hear about what Jesus must do, we are able to relive the act. In this drama, we eat the bread and remember Christ's body broken for us; we drink the juice and remember Christ's blood spilt for us. Yes, this worship not only calls us to remember but to live as children of the redeemed.

Baptism is an outward expression of the inward transformation that has taken place in a Christian's life. We see that we are buried with Christ and raised to walk in the newness of life. What a celebration. This dramatic celebration is a reminder to Christians to remember their Baptism. Remember what Christ did for you. It's also a teaching tool to those who do not yet know Christ. When Ben Shives, was baptized last Sunday, his act was more than an act of obedience. He was a living picture of what God has done in his life. He was being a living sacrifice. Ben was also a teacher. He was teaching my son, Caleb, who was sitting there in the front pew. He helped to plant questions of why did he do this? What does Baptism mean?

Music in Worship

Music is easily one of the most if not the most disputed and debated subject in our denomination. Some refer to these disputes worship wars. Yet this isn't new. Issues over music have been going on as long as music existed. The instruments we use today at one time were considered improper.

Instruments/Heresy At one time, it was considered heresy to have instrumental music in public worship. There's a history of development concerning instruments in public worship/corporate worship. But it seems as though each style/culture added to music in worship in an effort to give their best. There has been, of course, instruments and musical text that remains throughout time, like Psalms.

Style/Marva Dawn

However, there are many styles of music. Yet it should not be a matter of style but one of content and appropriateness. Marva Dawn, a scholar whose musical preferences may lean to a more classical form of music states that ultimately, it's not what we like, but what God likes." Music is one component in corporate worship. Music serves as a vehicle for worship, yet is not an exhaustive means of worship.

Church Interview

Requirements for excellence in music in worship

Music should be theologically correct, biblically based.

Robert Smith Jr. states that "Doctrine without worship is empty. Worship without doctrine leads to ignorance." This statement is at least two fold in understanding.

If you have knowledge of God, correct theology, but are not fully engaged with everything you have, your worship will be empty. On the other hand, without proper

doctrine/Teaching, theology, your worship will be shallow. Therein lies the need to worship fully in spirit in truth.

Colossians 3:15-16

“Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

If the word of Christ is to dwell within us, then we must study his word, live his word. Sing his word. Why is music so important? Because it communicates; it's ingrained in us. It helps us to remember. Why do most commercials, TV shows, and learning programs include music; because they tie information with melody? Example—The Office, ESPN Theme, Rocky, Sesame Street. This is one reason that singing correct theology is so vital in worship.

Transition to Dan Messenger

Music serves as a vehicle for worship. What if you don't consider yourself to be a fabulous singer, artist, or instrumentalist? That doesn't prohibit or disqualify you of offering praise to the Lord. You are still to sing praise to The Lord. You may think that your voice is bad or too harsh. It can't be any more potent than the **ram's horn/shofar** in scripture. Has anyone ever heard one? It can almost blow your hair off.

Dan Messenger—Letter

When we worship in spirit and truth, our minds and our hearts are fully engaged.

Conclusion

What shall we do then? How can we give our best?

J.I Packer declares that “Daily Work is worship? If that’s true, we must give our best in all we do, as an act of worship to God.

1. Prepare for corporate worship, physically as well as spiritually. Be responsible to rest enough on Saturday’s so that you can come into worship awake! (remember we are the actors in this drama) so that

We can fully engage mind and body in corporate worship
2. **Study** the Psalms, hymns, and theology
3. **Live out your worship.** Everything you do. Not only how you worship privately or corporately, but love others. Worship Christ through running your business with integrity. Honesty. When you live a life that is pleasing to God. When you worship with everything you have, you will worship in spirit and truth. Be the best you can be! Be the best student, athlete, plumber, automotive repairman.

Prayer

Father, may we your children give our best to you in everything. May our lives be an act of worship that is pleasing in your sight, so that we love you with our whole self, our whole life. Amen.

Spoken Benediction—Benita Moffit

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when

you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deut. 6:4-9 NIV).

Love The Lord

Lincoln Brewster

Verse 1

Love the Lord your God with all your heart
With all your soul with all your mind
And with all your strength

Chorus

With all your heart with all your soul
With all your mind with all your strength
Love the Lord your God with all your heart
With all your soul with all your mind
And with all your strength

Verse 2

I will serve the Lord
With all my heart with all my soul
With all my mind and with all my strength

Chorus 2

With all my heart with all my soul
With all my mind with all my strength
I will serve the Lord with all my heart
With all my soul with all my mind
And with all my strength

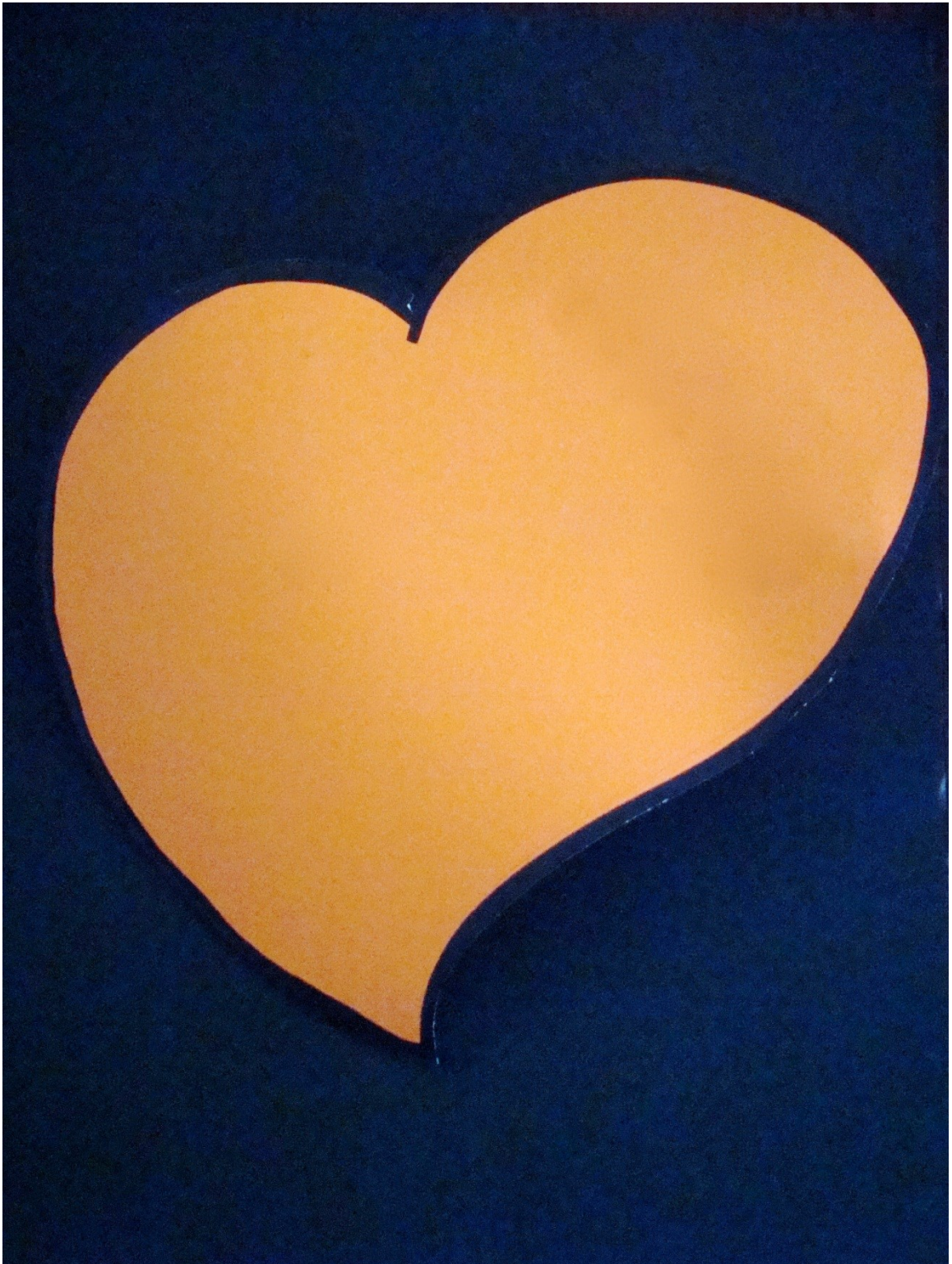
(Bridge)

I will love You (I will love You)
I will praise You (I will praise You)
I will serve You (I will serve You)
I will trust You Lord (I will trust You)

CCLI Song # 4572938

CCLI License # 36640

Visuals used in the service

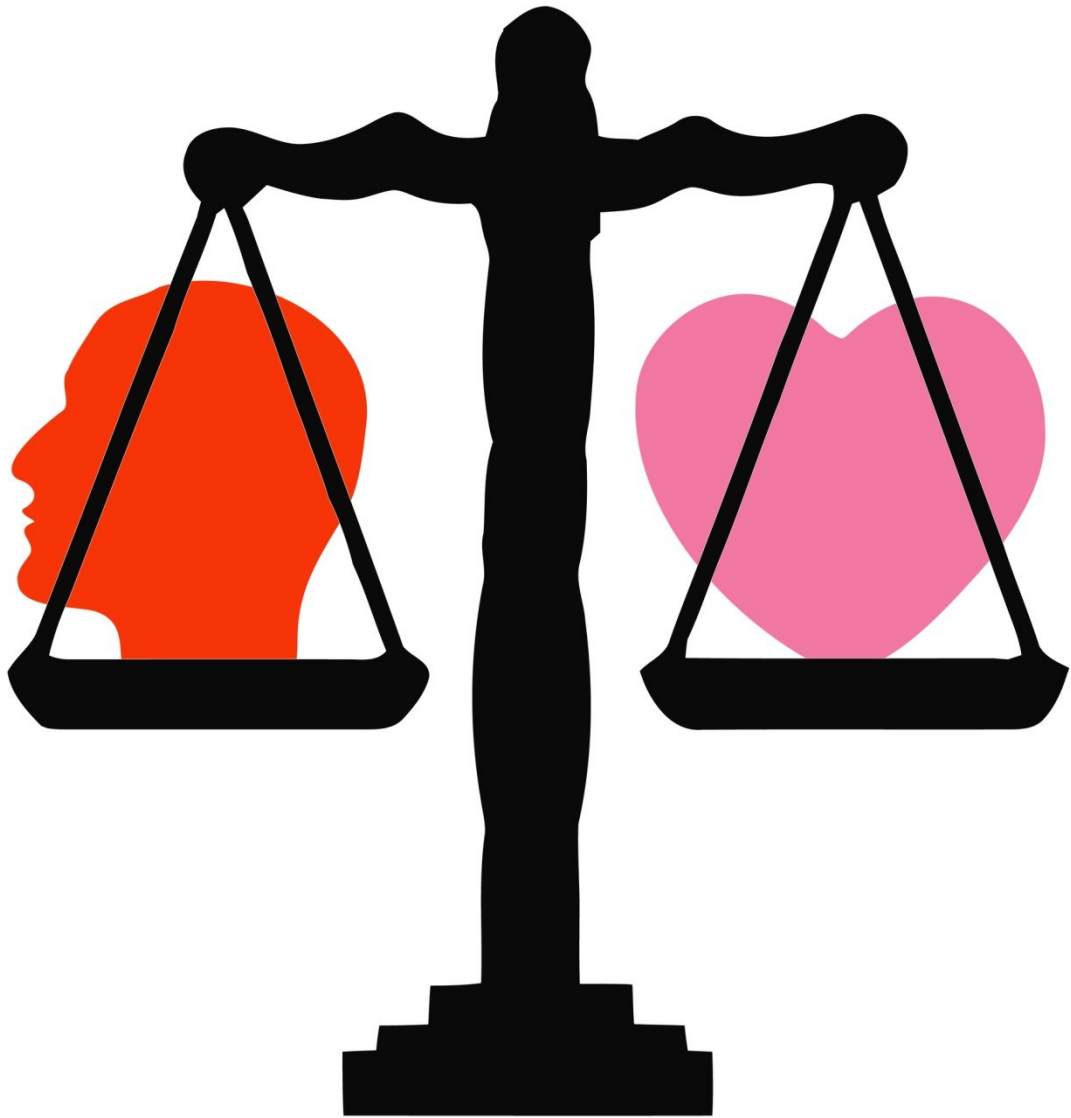




ACTOR

PROMPTER

AUDIENCE



6:00 p.m. Worship with Heaven in Mind
Sunday, November 23, 2014

Prelude

Scripture Reading

John 4:21-14

Kim and Bryce Kornegay

Call to Worship

“As We Gather”

“10,000 Reasons” (Bless the Lord)

D

8BH 68

“Holy, Holy, Holy”

D/Eb

Offertory Prayer

Don Duncan

Worship Through Giving

“Revelation Song”

D

Message

Jonathan Bundon

Pastoral Statement/Post-Test Survey

Bro. Chip

Closing Statement

Jonathan Bundon

Closing Song

“Let the Worshippers Arise”

As We Gather

Mike Fay, Tom Coomes

Chorus

As we gather may Your Spirit work within us
 As we gather may we glorify Your name
 Knowing well that as our hearts
 Begin to worship
 We'll be blessed because we came
 We'll be blessed because we came

CCLI Song # 35469

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10,000 Reasons

Jonas Myrin, Matt Redman

Chorus

Bless the Lord O my soul
 O my soul
 Worship His holy name
 Sing like never before
 O my soul
 I'll worship Your holy name

Verse 1

The sun comes up it's a new day dawning
 It's time to sing Your song again
 Whatever may pass and whatever lies before me
 Let me be singing when the evening comes

Verse 2

You're rich in love and You're slow to anger
 Your name is great and Your heart is kind
 For all Your goodness I will keep on singing
 Ten thousand reasons for my heart to find

Verse 3

And on that day when my strength is failing
 The end draws near and my time has come
 Still my soul will sing Your praise unending
 Ten thousand years and then forevermore

CCLI Song # 6016351

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Holy, Holy, Holy

John Bacchus Dykes, Reginald Heber

Verse 1

Holy holy holy
Lord God Almighty
Early in the morning
Our song shall rise to Thee
Holy holy holy
Merciful and mighty
God in three persons
Blessed Trinity

Verse 2

Holy holy holy
All the saints adore Thee
Casting down their golden crowns
Around the glassy sea
Cherubim and seraphim
Falling down before Thee
Which wert and art
And evermore shalt be

Verse 3

Holy holy holy
Though the darkness hide Thee
Though the eye of sinful man
Thy glory may not see
Only Thou art holy
There is none beside Thee
Perfect in power
In love and purity

Verse 4

Holy holy holy
Lord God Almighty
All Thy works shall praise Thy name
In earth and sky and sea
Holy holy holy
Merciful and mighty
God in three persons
Blessed Trinity

CCLI Song # 1156
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Revelation Song

Jeremy Lee Riddle

Verse 1

Worthy is the Lamb Who was slain
Holy holy is He
Sing a new song to Him Who sits on
Heaven's mercy seat

Chorus

Holy holy holy
Is the Lord God Almighty
Who was and is and is to come
With all creation I sing
Praise to the King of kings
You are my ev'rything
And I will adore You

Verse 2

Clothed in rainbows of living color
Flashes of lightning rolls of thunder
Blessing and honor strength and glory
And power be to You the only wise King

Verse 3

Filled with wonder awestruck wonder
At the mention of Your name
Jesus Your name is power breath and living water
Such a marv'lous mystery yeah

CCLI Song # 4447960

CCLI License #36640

Sermon 4 Outline

(Following “Revelation Song”)

Speech before Speech

“Who Was-, and is-and is to come!” Wow! Isn’t that exciting! The God we worship in spirit and truth is the God who’s always been, he’s here in the present, though not in physical form, and he’s coming again! How should we think about Jesus’ return? How should we worship? With anticipation! Think about your family traditions during or leading up to major holidays. There are Thanksgiving traditions and Christmas traditions. At our house we have items and traditions that help to build anticipation toward Christmas. I’ve brought a few items with me. (Hats, Advent Calendar, Rings, Carols, food) There is also the sound of a roaring fire or smell of freshly baked cookies to enhance the sights and smells of the holidays. There is anticipation and expectation only adds to Christmas morning! In a similar way, worship should be participatory and anticipatory.

Recap

To worship in spirit and truth, we must:

1. Be Redeemed and quit habitual sinning
2. Worship everyday
3. Worship with excellence (everything we have)
 - a. When we worship, we celebrate God’s covenantal love.
4. Worship in harmony with heaven and with a future look to heavenly worship

Remember the definition of worship we’ve used over the course of our study.

Worship is a dialogue...a conversation between the God of revelation and the people in need of redemption. With this in mind let’s briefly explore heavenly worship.

Let's look at Rev. 4:8-11. Here we get to look into the throne room of heaven. Let's pick up at the end of vs. 8.

“Holy, holy, holy, is the Lord God Almighty, who was and is and is to come! Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say ‘You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.’” Revelation 4:8-11 (NIV).

Who was—God was not created, who is—he is here with us, who is to come—Christ will one day return. We see throughout scripture, God's presence with His people. In John's vision, we see the continuous worship by the four living creatures and the twenty-four elders. We are drawn into this vision and reminded that that true knowledge of whom “God is inseparable from worship of God.” I understand that when you read Revelation, for some it may be intimidating. Yet there is so much that is accessible. There is quite a bit of description on things that we've never encountered. The apostle John couldn't describe it fully. He had to use earthly language to describe heavenly or eternal reality. John's uses similes and analogies throughout his letter. We see the Rainbow encircling God. A sign of His eternal promise...

Worship Takes Faith

“What is faith? It is the confident assurance that what we hope for is going to happen. It is the evidence of things we cannot yet see.” Heb. 11:1 (NLT)

When we worship:

- 1. We have faith that God is in the midst of us. He is our audience though unseen. He's really with us!**

Throughout scripture, God's presence was believed, but not physically seen. (There were a few exceptions, Moses, Ezekiel, and Jesus on the Mt. of Transfiguration). When

the Israelites worshiped, only the high priest was able to enter the holy of holies once a year. The rest of them could not enter, yet they believed the place existed. They had faith that the presence of the Lord was with them. Similarly, David was enthusiastic, to say the least, upon the Ark of the Covenants return. The Ark represented the presence of God. Today, when we meet in this place we have the assurance and reasoned faith that God is in our midst. Though we cannot see Him, God is with us.

2. When we worship, we worship in faith that we are in agreement with other Christians, here and around the world.

I've heard it said that I can worship God anywhere so why should I go to church. First off, we are the church, not a building. Second, you should worship everywhere, corporate, private, everything we do, yet if people are not coming together in corporate worship on a regular basis, I doubt that they truly worship anywhere else. "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (Hebrews 10:25 NIV). And we see that the day is fast approaching. Part of what we do in worship is encourage one another and to strengthen our faith with other believers. We sharpen each other, challenge each other, and motivate each other. We aren't crazy!

3. When we worship, we have faith that we worship with a larger congregation.
(Great cloud of Witnesses, Heb. 12:1 Visual)

When we gather together to worship, it's not confined to these walls. We are interconnected through Christ with Christians around the world who meets together to worship the living God. The blood of Jesus connects us with Christians in this world and with those in the next!

We worship with those saints who've gone before us... Take this to the next level. We worship with those in the heavenly realm. As Hebrews 12:1 reminds us, we are surrounded by such a great cloud of witnesses.

Beeson Dome--Picture

4. When we worship, we have faith that one day our faith will be fully realized in heaven worship. (Faith will be sight)

Remember that Christ in You, the hope of glory. (Colossians 1:27) When we worship in spirit and truth, we worship in faith, with hope that we will see Jesus! There is worship in the book of revelation, but it is the culmination/ height of worship. We get a glimpse of one moment in heavenly worship, yet there will be more. We see that wherever the Lord is, that's where the center of worship. In Revelation, we see and hear what happens. Or as Paul Harvey would say... the rest of the story. The outcome is certain. We know because Christ in You, the hope of glory. And the heavenly worship magnifies this.

Randy Alcorn—Book Heaven

To some, Heaven may not sound like Disney World. Some may read snippets of Revelation and conclude that heaven may become a boring worship service. However, as we've looked at scripture and allowed God to open our hearts and minds to worship more fully, we've discovered that worship celebrates the covenant relationship we share with God. To a greater extent, heavenly worship will be the complete fulfillment of God's promise.

If you want to know more about Heavenly worship, if you want to understand why we so eagerly anticipate the worship and everlasting life that awaits, read Randy Alcorn's Book

Heaven. We have it in the library. He helps with understanding some of what heaven will be, and activities that we will do (He also answers questions that you may have about heaven).

Our Faith will one day be sight.

Worship together remembers the Jesus victory! Sickness, death, war, famine, jobless, Christ has overcome the world! He's endured this world and beat it!

Barriers in Worship

- Race
- Culture
- Language
- Age
- Gender
- Distractions

In heaven, there will be no more barriers. There will be no more distractions. Finally, there will be full joining of head and heart. We can worship in spirit in truth.

Father, you are indeed, worthy of our worship. May we take the truths of your word, the prompting of your Holy Spirit, and with greater understanding may we worship you as the redeemed, worship you each day with all we have, as we eagerly anticipate your return and heavenly worship around your throne. In the name of Jesus Christ, Amen.

Closing Challenge (after Survey)

Thank you so much for your participation in the survey, in the series on worship, and your encouragement throughout this process. I hope that, though this series has come to its conclusion, your journey of worshiping in spirit and truth has only begun. May we continue to truly worship in spirit and truth, worship as the redeemed, worship every day,

your life time of worship, let God transform you into the image of Christ worship with excellence, all you have. Employ every talent, skill, job set to use for His glory

And worship in harmony with heaven, with anticipation that one day we will see Jesus and fully worship in spirit and truth. It's time for us to rise and to worship King. Now to Him who sits on the throne and to the Lamb, be praise and honor and glory and power, forever and ever!

Let the Worshippers Arise Michael Farren

Verse 1

Father I see that You are drawing
 A line in the sand
 And I want to be standing on Your side
 Holding Your hand
 So let Your kingdom come
 Let it live in me
 This is my prayer
 This is my plea

Chorus 1

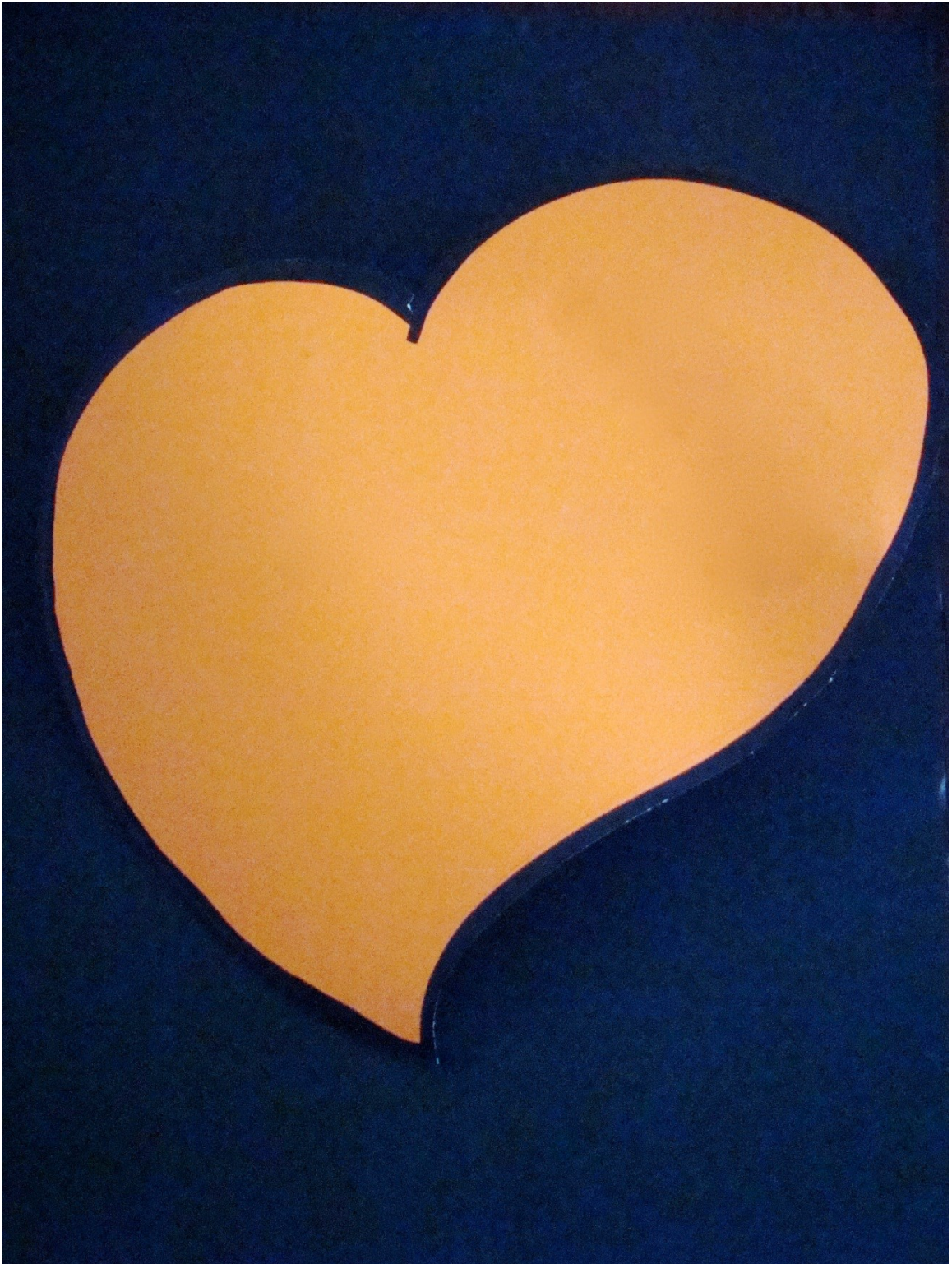
Let the worshippers arise
 Let the sons and the daughters sing
 I'm surrendering my all
 I surrender to the King

Verse 2

Father I hear it growing louder
 The song of Your redeemed
 As the saints of ev'ry nation
 Are awakening to sing
 From our hearts
 There comes an anthem
 Oh hear the heavens ring
 This is our song a song to our King

CCLI Song # 4439112
 CCLI License # 36640

Visuals used in the service

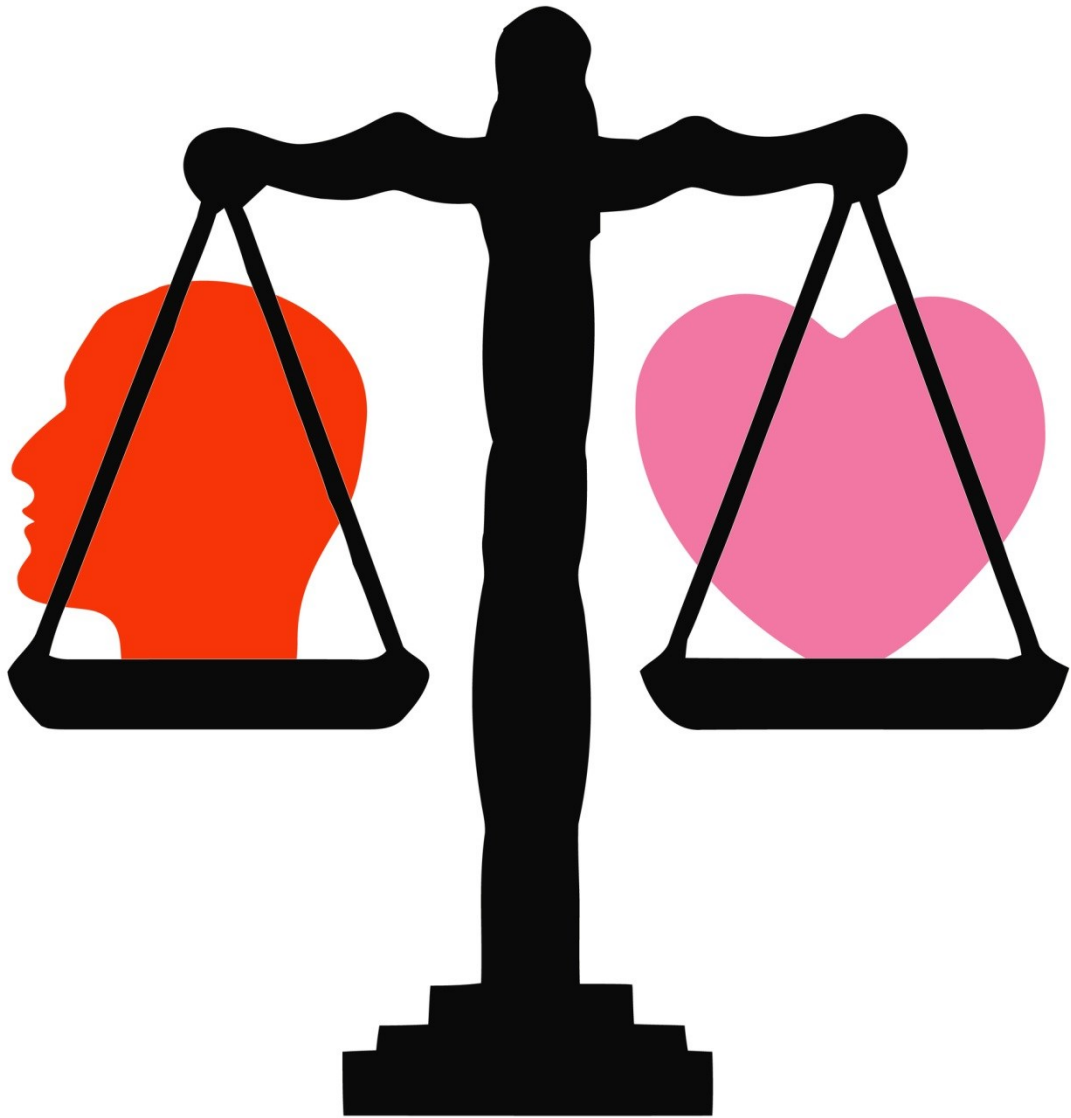




ACTOR

PROMPTER

AUDIENCE



Dome at Hodges Chapel, Beeson Divinity School
Used by permission



APPENDIX D

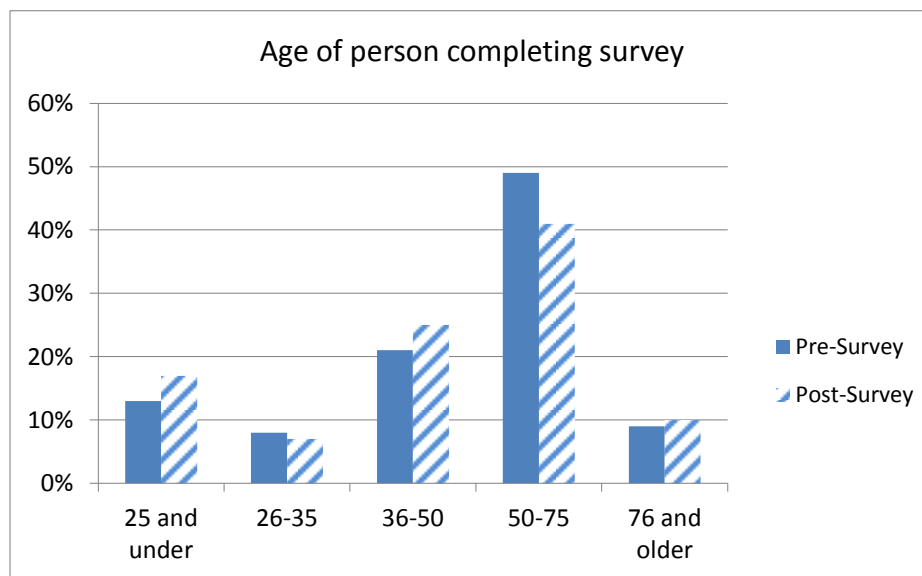
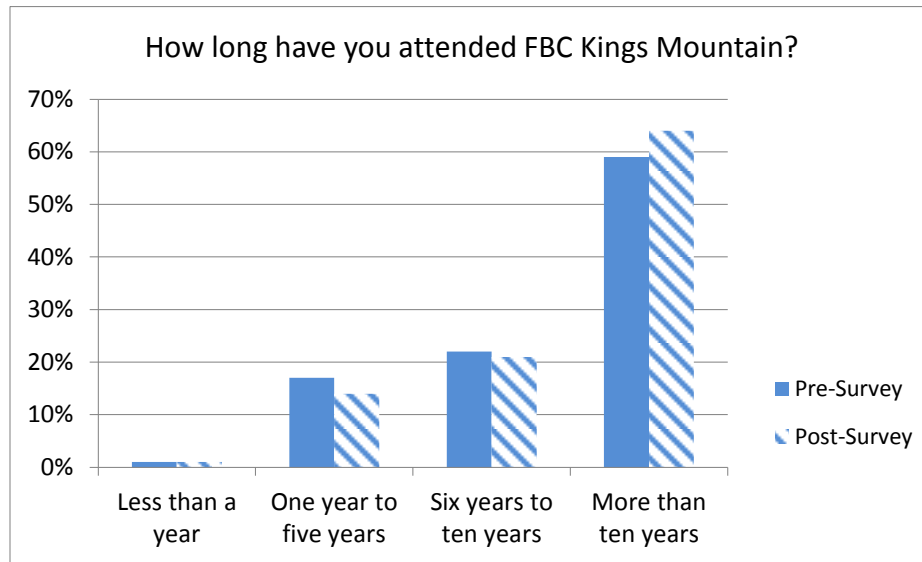
QUANTATATIVE DATA

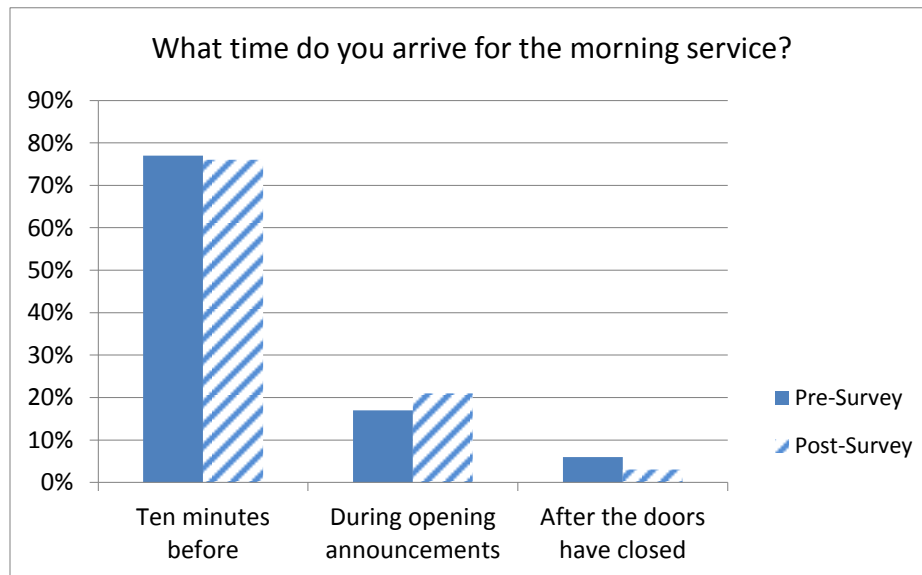
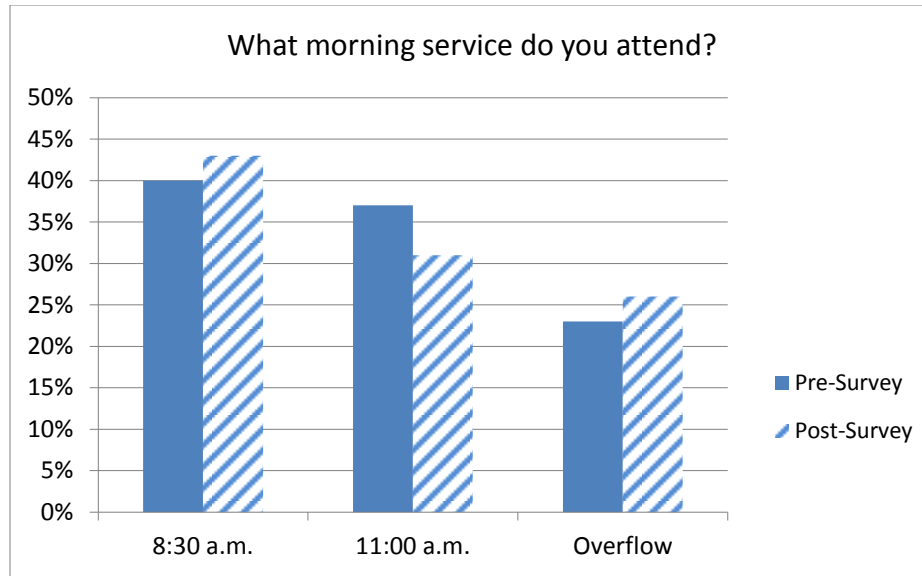
The following data includes all attendance, demographics, goodness of fit tests, and tables.

**First Baptist Church
Core Group and Treatment Group Attendance**

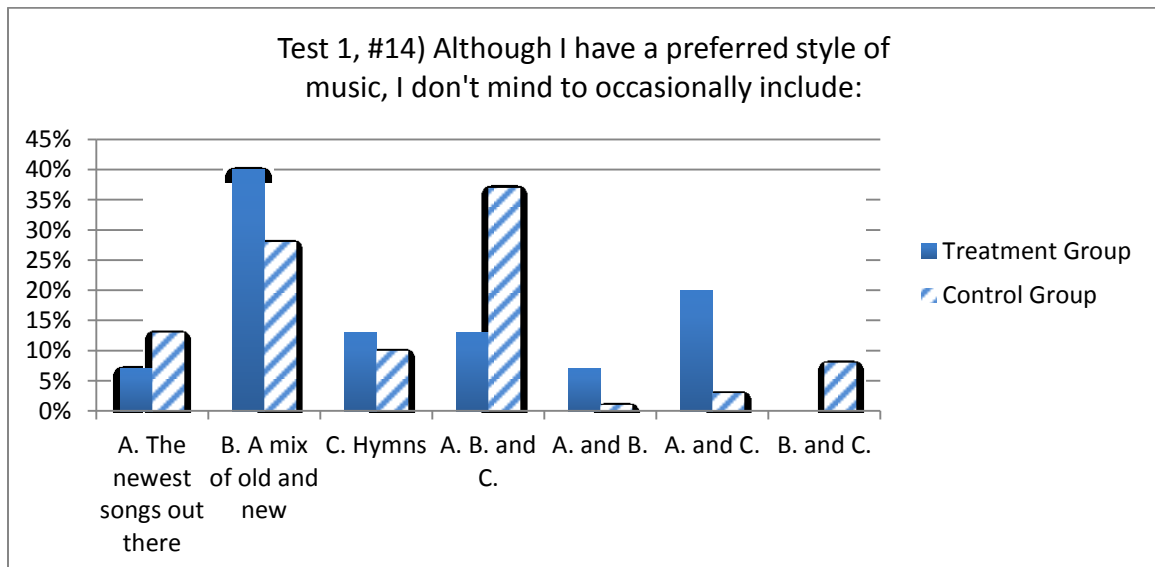
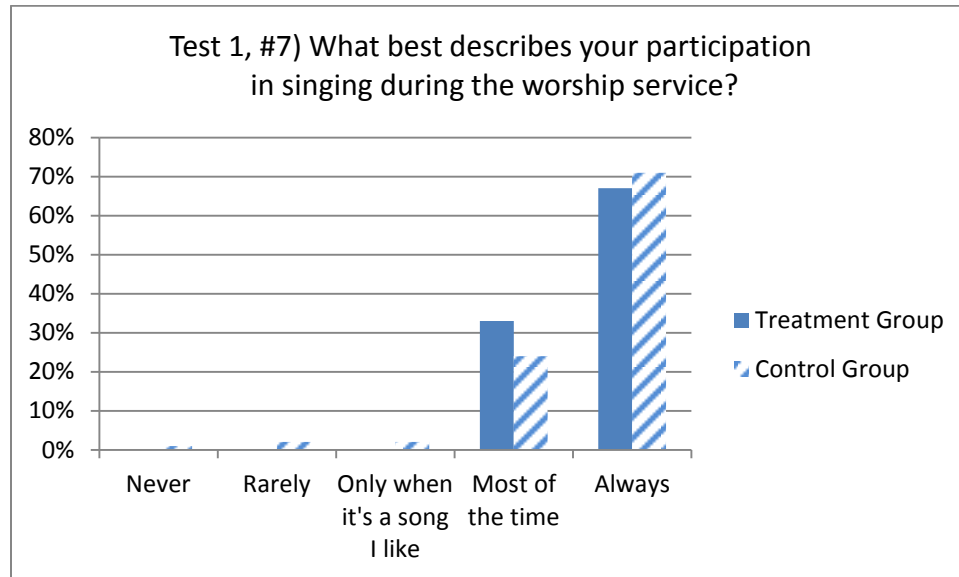
October 12, 2014 (Evening Worship, Pre-test)	223
October 27, 2014 (Treatment Group Seminar #1)	15
November 2, 2014 (Evening Worship, Service #1)	348
November 3, 2014 (Treatment Group Seminar #2)	15
November 9, 2014 (Evening Worship, Service #2)	330
November 10, 2014 (Treatment Group Seminar #3)	14
November 16, 2014 (Evening Worship, Service #3)	424
November 17, 2014 (Treatment Group Seminar #4)	14
November 23, 2014 (Evening Worship, Service #4 and Post-test)	278

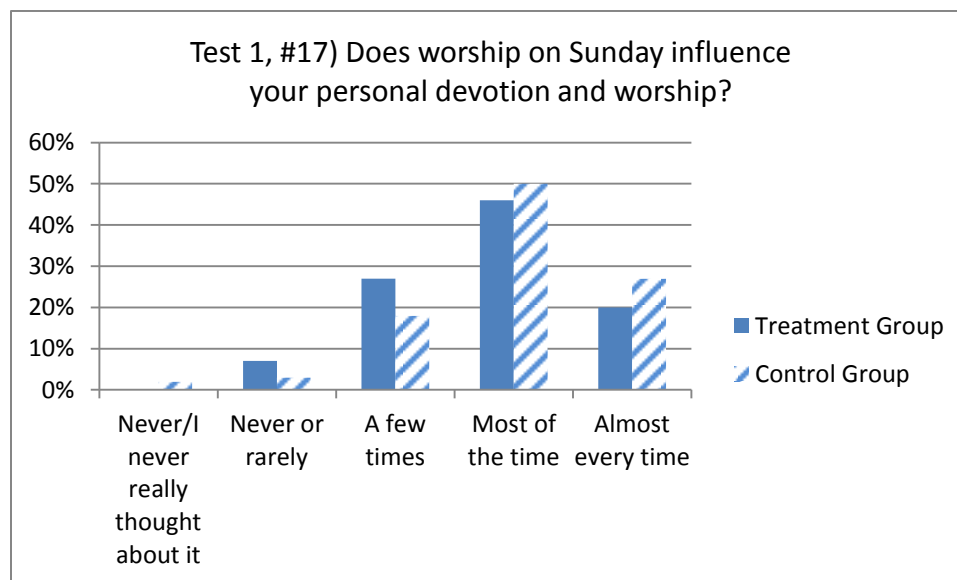
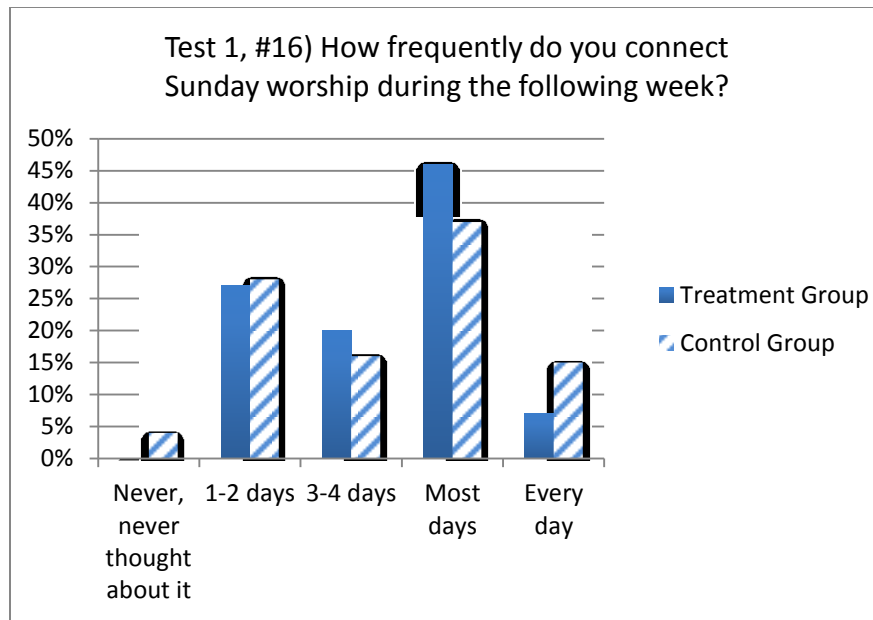
Demographics

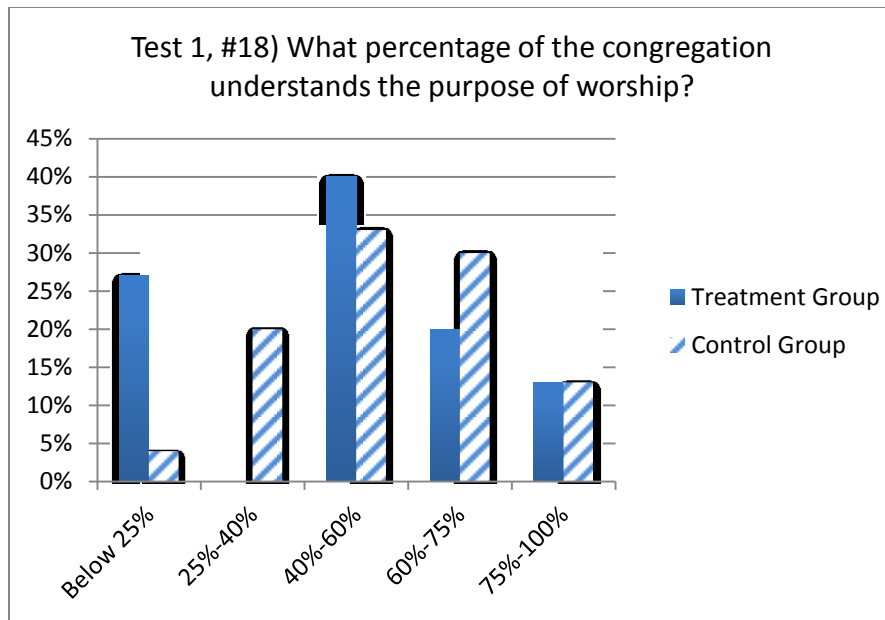




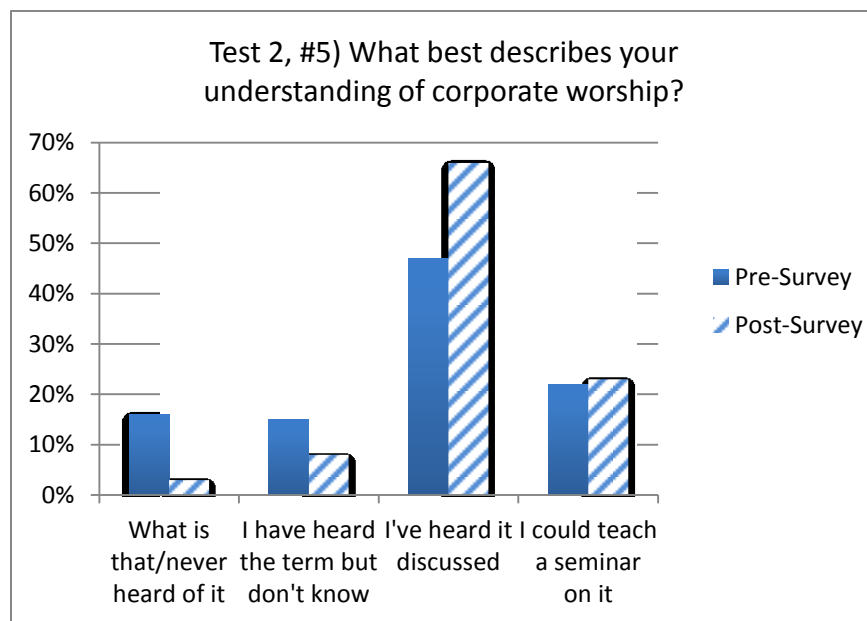
Goodness of Fit Tests, Test 1

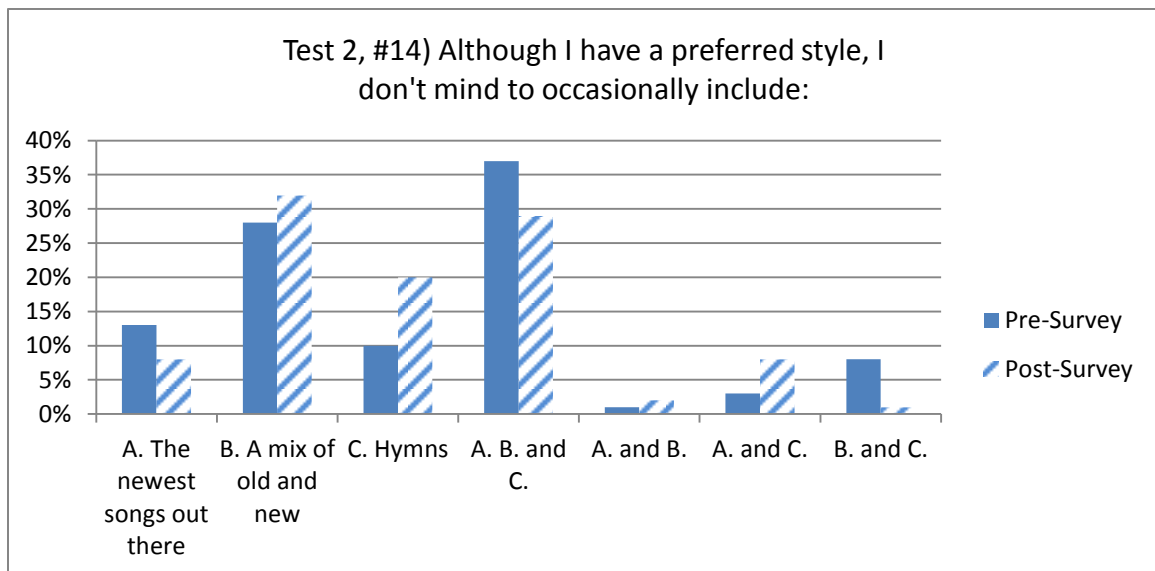
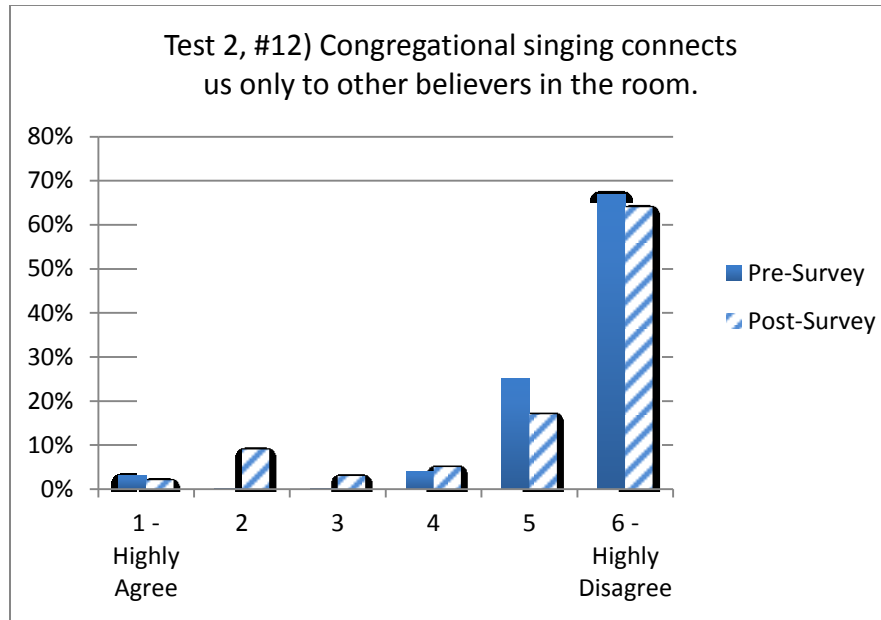




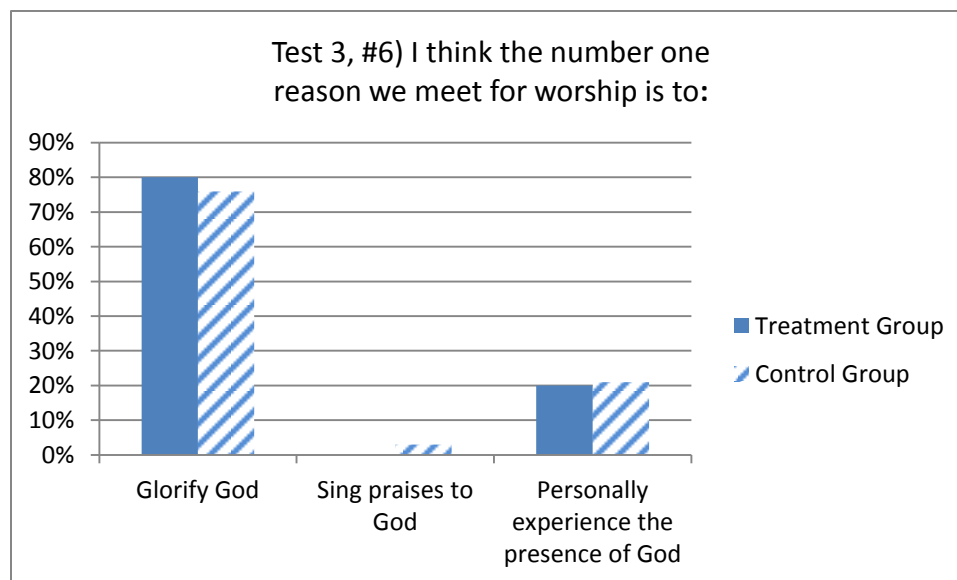
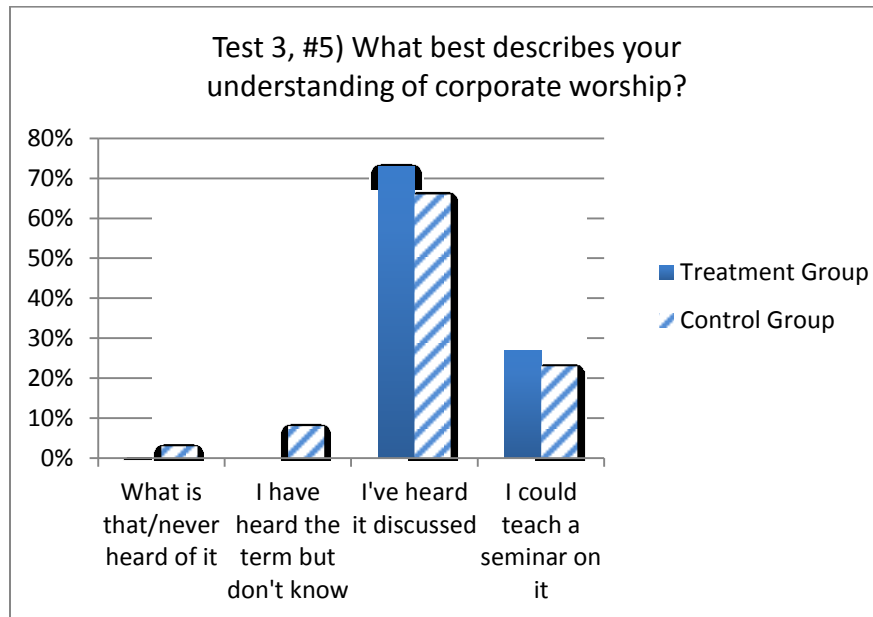


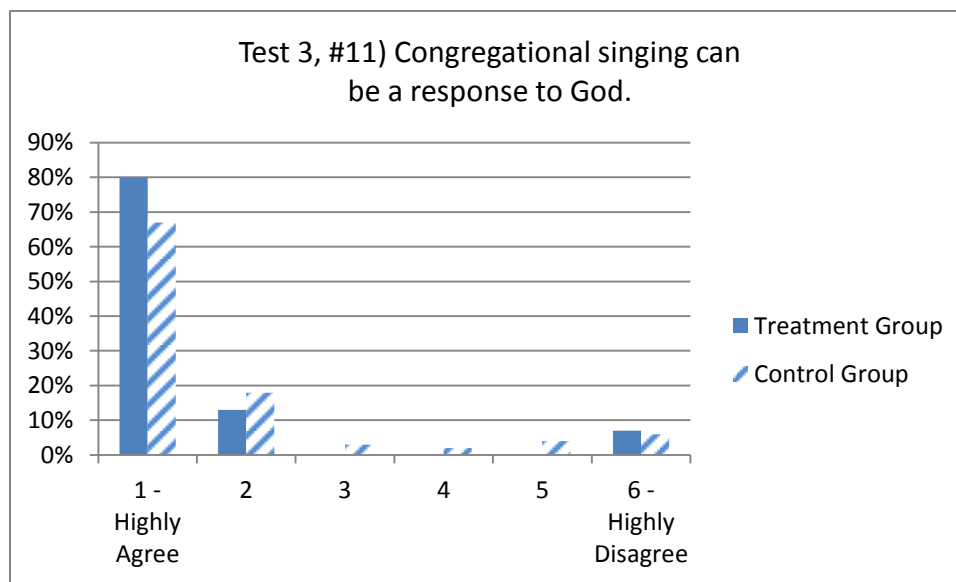
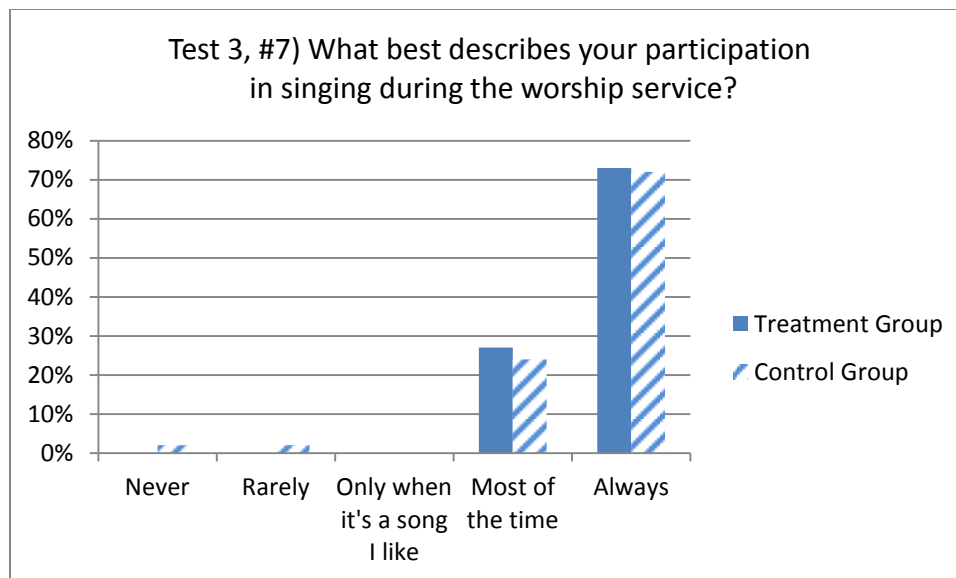
Goodness of Fit Tests, Test 2

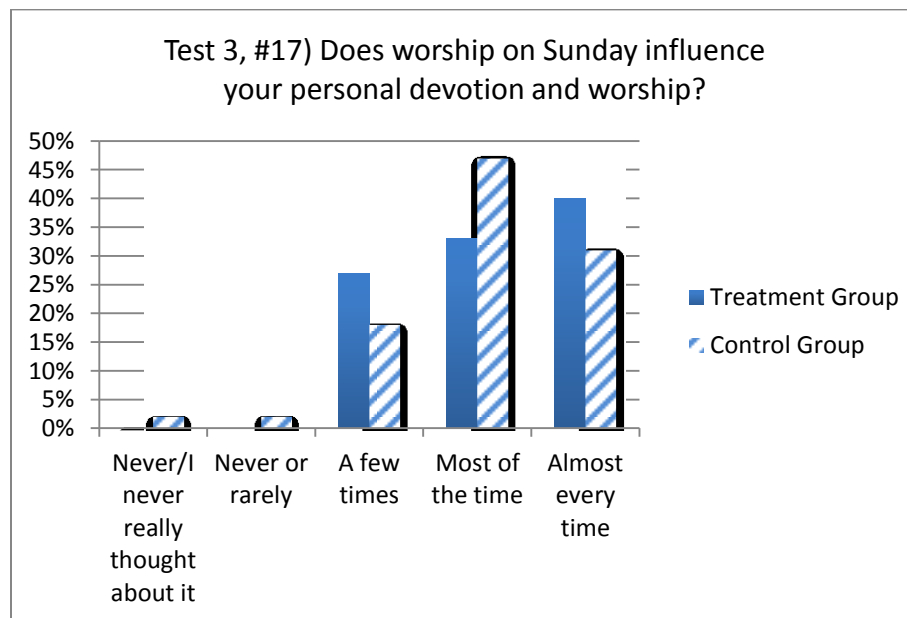
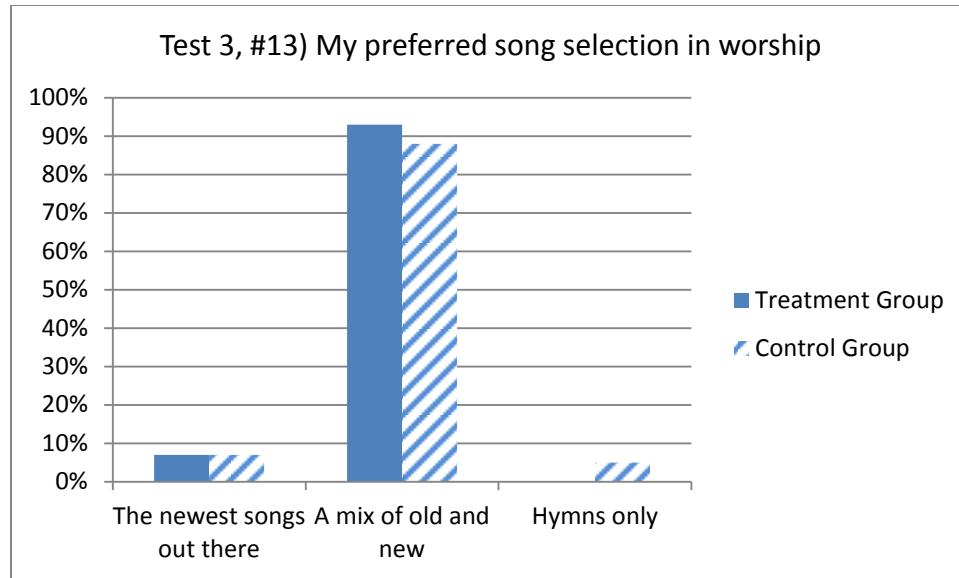




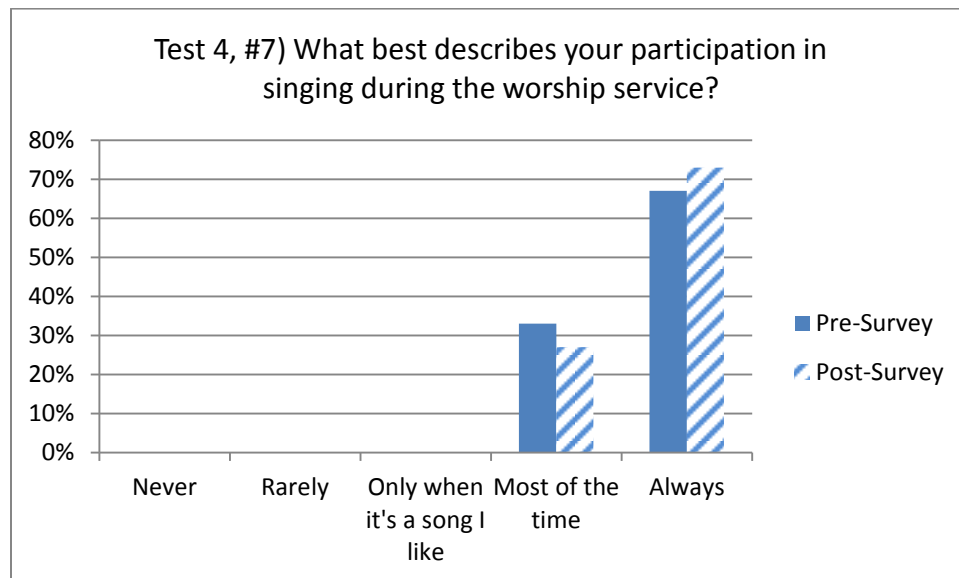
Goodness of Fit Tests, Test 3

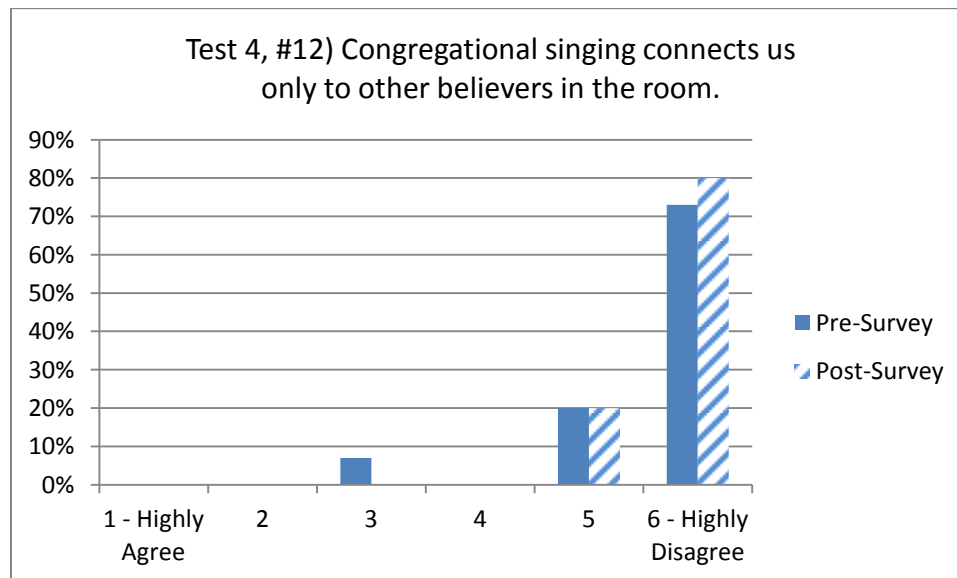
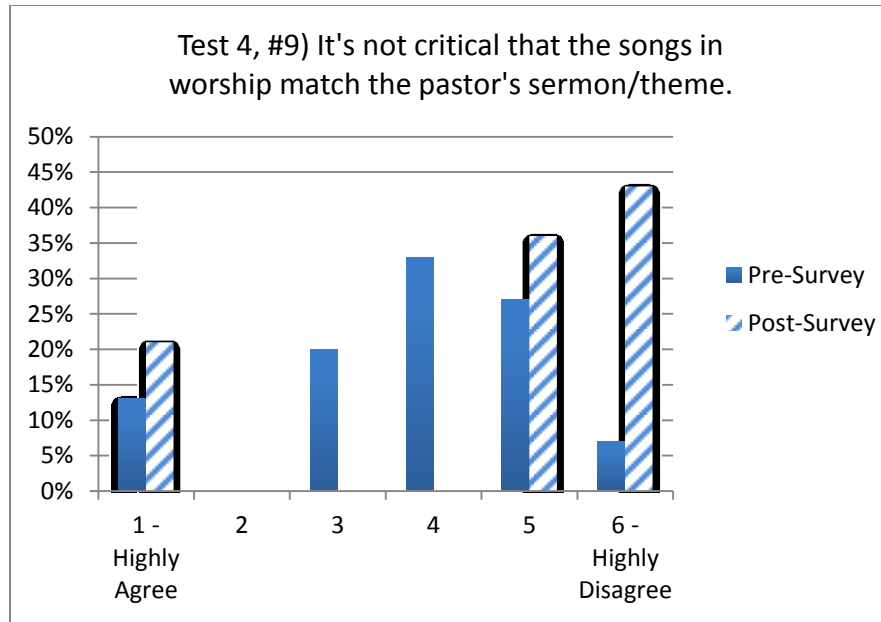


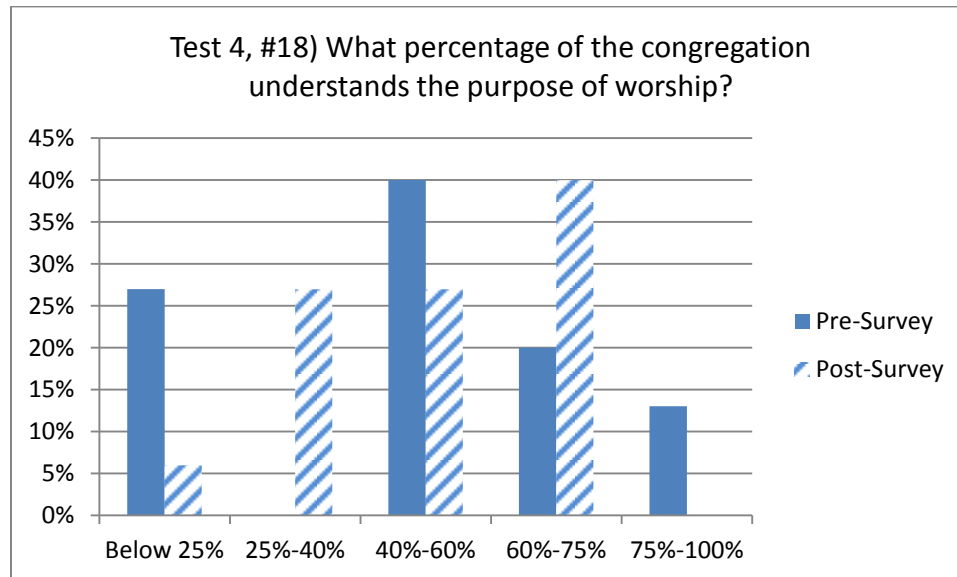
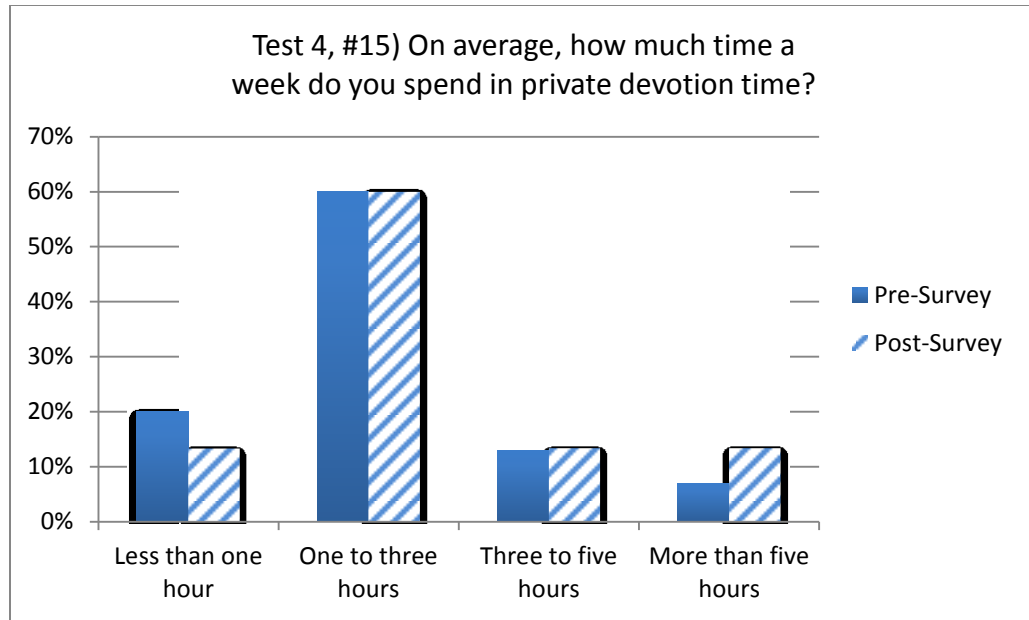




Goodness of Fit Tests, Test 4







P Value Summary List

Test 1 – Treatment Group Beginning, Control Group Beginning

Question 5 – P Value = .058	No Significant Change
Question 6 – P Value = .509	No Significant Change
Question 7 – P Value = .834	Significant Change
Question 8 – P Value = .063	No Significant Change
Question 9 – P Value = .061	No Significant Change
Question 10 – P Value = .271	No Significant Change
Question 11 – P Value = .049	No Significant Change
Question 12 – P Value = .152	No Significant Change
Question 13 – P Value = .521	No Significant Change
Question 14 – P Value = 2.431	Significant Change
Question 15 – P Value = .418	No Significant Change
Question 16 – P Value = .764	Significant Change
Question 17 – P Value = .778	Significant Change
Question 18 – P Value = 1.079	Significant Change

Test 2 – Control Group Beginning, Control Group Ending

Question 5 – P Value = 1.613	Significant Change
Question 6 – P Value = .775	No Significant Change
Question 7 – P Value = .347	No Significant Change
Question 8 – P Value = .165	No Significant Change
Question 9 – P Value = .243	No Significant Change
Question 10 – P Value = .030	No Significant Change
Question 11 – P Value = .004	No Significant Change
Question 12 – P Value = 6.139	Significant Change
Question 13 – P Value = .244	No Significant Change
Question 14 – P Value = 4.241	Significant Change
Question 15 – P Value = .114	No Significant Change
Question 16 – P Value = .734	No Significant Change
Question 17 – P Value = .785	No Significant Change
Question 18 – P Value = .223	No Significant Change

Test 3 – Control Group Ending, Treatment Group Ending

Question 5 – P Value = .619	Significant Change
Question 6 – P Value = .779	Significant Change
Question 7 – P Value = .789	Significant Change
Question 8 – P Value = .128	No Significant Change
Question 9 – P Value = .071	No Significant Change
Question 10 – P Value = .038	No Significant Change
Question 11 – P Value = .854	Significant Change
Question 12 – P Value = .586	No Significant Change
Question 13 – P Value = .694	Significant Change
Question 14 – P Value = .435	No Significant Change
Question 15 – P Value = .157	No Significant Change
Question 16 – P Value = .283	No Significant Change
Question 17 – P Value = .677	Significant Change
Question 18 – P Value = .468	No Significant Change

Test 4 – Treatment Group Beginning, Treatment Group Ending

Question 5 – P Value = .003	No Significant Change
Question 6 – P Value = .580	Moderate Change
Question 7 – P Value = .584	Moderate Change
Question 8 – P Value = .113	No Significant Change
Question 9 – P Value = 3.975	Significant Change
Question 10 – P Value = .139	No Significant Change
Question 11 – P Value = .048	No Significant Change
Question 12 – P Value = .580	Moderate Change
Question 13 – P Value = .207	No Significant Change
Question 14 – P Value = .008	No Significant Change
Question 15 – P Value = .721	Significant Change
Question 16 – P Value = .281	No Significant Change
Question 17 – P Value = .206	No Significant Change
Question 18 – P Value = .572	Moderate Change

APPENDIX E

QUALITATIVE DATA

Appendix E Contains the Teacher Assessment Survey Comments as well as comments on improving the seminar and other insights taken directly from the individual seminar discussions and notes.

Teacher Assessment Survey comments

The seminar could be used as a new Christian class.

It would be helpful to give out questions the week before so there could be more time to think, which may increase participation.

The seminar had a relaxed atmosphere and great information.

This worship class was organized and presented excellently.

I enjoyed the seminar very much and wish it were not coming to an end.

This helped me be more aware of my part in worship...to keep my heart open to receive God's Word.

Some of the definitions were difficult to understand or follow-for people that don't have all of the background knowledge; it could be difficult.

The teaching, discussions, and materials helped me to understand how important personal worship time is in my relationship to and with the Lord.

The seminar definition of worship changed but did not include earlier statements. Worship definitions should be provided ahead as some of the wording/concepts need time to contemplate. I feel this class needed more time; some ideas got "shorted" due to time.

This seminar was a true learning for a person still young in the faith. Some of the topics were over my head but challenged me to pursue more. When words or topics may have been challenging in the seminar class setting, through the week and the next Sunday night reinforced or corrected my course.

As Jonathan mentioned, this is a very full and rich subject. It was very difficult to hit everything, but I appreciated the introduction of different thoughts and books. I'd encourage everyone to add to the discussion. Some people probably feel they don't have a lot to add, but I believe it opens up ideas and healthy debate. One thought, may or may not be beneficial, is to divide the group into teams and give them ideas/concepts to debate. Whether they agree with them or not, it would help open healthy discussion.

The teacher did a good job involving everyone and acknowledging and respecting all viewpoints. He also was mindful of time.

A letter from a treatment group participant

While Heather was playing the piano, (a familiar song not sure exactly of the title or lyrics are), I thought and think as I hear another person sing, does the music/piano or voice is that what **honors God?** Or is it the **heart of the presenter?** As a person I hear the music and the voices they are beautiful to my ears but is God just as honored by me, one without the best voice or play an instrument. Hearing the music played by another person makes it possible that maybe just because I cannot make the same music, my heart can join in with the presenter to give God the Thanks and Honor and Glory He deserves.

Basically what I meant by these words.

Honors God – I was thinking what music honors God. What is beautiful to Him, beautiful to His ears.

heart of the presenter – The talents that has God given and people work hard to make beautiful music with their talents.

Informal interviews, seminar discussions and conversations regarding the four week project

Conversation with a treatment group participant

This month of seminars and worship services has been very convicting for me. I did not realize how significant the connection between private and corporate worship can be.

Conversation with a treatment group participant

You talked about worship service preparation in the seminar and mentioned it in one of your sermons. You said that the sermon, music, drama, prayers (everything in worship) needs to be biblically based and theologically sound. I thought that was basically the same thing until tonight.

You pointed out that the context and appropriateness of scripture was important to the use of scripture in the worship service. The sermon, music, etc. needed to have the biblical foundation and appropriateness in addition to the interpretation within the service.

Conversation with a treatment group participant

It is amazing to see how this culture has influenced the church, but not for good.

Conversation with a treatment group participant

It became apparent to me, (throughout this seminar) how people jump from church to church, or music or preaching style because they are not getting filled or they are not getting anything out of the sermon, music, or whatever. I realized that I too have fallen into that category at times. I have a greater awareness now of how I enter and participate in corporate worship.

Conversation with a treatment group participant

Until now (week two) I had not really connected my quiet time with Sunday worship. I did not realize how much they inform the other.

Conversation with a treatment group participant

The analogy of the Danish apologist (Kierkegaard) made total sense. It also gave validity to how people mistakenly come to worship. For some, it is entertainment. You talked about the influence of culture in class and in the worship service (week two). It is no wonder why people come to or leave churches, and pick and choose what they want to do. This world has trained us well to be consumers of everything; Consumers of goods and services. But it has trained us to be a consumer of the church. Pick and choose which service or church makes you feel good. Or choose to go to this church for preaching, but this one for the music. Go to this place for the kids program or activity.

You are right, people have their parts wrong. Most still think they are the audience.

Conversation with worship service participant

Before your sermon series, I had not given worship much thought. I did not really know much about worship. The spirit and truth made a lot of sense to me though. I would come to Sunday worship services and not be ready to worship. I was not prepared (like you said during your first sermon). That stuck with me.

Conversation with worship service participant

I did not really think I was coming to be entertained in worship, but throughout (the series of worship services) I began to understand that I had not really been coming to the service expecting to meet with God. I had not been ready to give worship to God.

Conversation with worship service participant

I like how you said how all the stuff (all the components) in the service can connect with each other. I've paid more attention to the worship service as a whole now.

Conversation with worship service participant

(At the conclusion of the second worship service) I had to ask myself, what do I bring to church (*meaning worship service*)? Am I just here for a show? I want to come to church with an attitude and desire to worship God and glorify him.

APPENDIX F

US CENSUS BUREAU STATE AND COUNTY QUICK FACTS

People Quick Facts for Kings Mountain and North Carolina

People QuickFacts	Kings Mountain	North Carolina
Population, 2012 estimate	10,648	9,748,364
Population, 2010 (April 1) estimates base	10,607	9,535,471
Population, percent change, April 1, 2010 to July 1, 2012	0.4%	2.2%
Population, 2010	10,296	9,535,483
Persons under 5 years, percent, 2010	6.2%	6.6%
Persons under 18 years, percent, 2010	24.7%	23.9%
Persons 65 years and over, percent, 2010	17.3%	12.9%
Female persons, percent, 2010	53.9%	51.3%
White alone, percent, 2010 (a)	73.0%	68.5%
Black or African American alone, percent, 2010 (a)	22.5%	21.5%
American Indian and Alaska Native alone, percent, 2010 (a)	0.2%	1.3%
Asian alone, percent, 2010 (a)	1.6%	2.2%
Native Hawaiian and Other Pacific Islander alone, percent, 2010 (a)	Z	0.1%
Two or More Races, percent, 2010	1.7%	2.2%
Hispanic or Latino, percent, 2010 (b)	2.6%	8.4%
White alone, not Hispanic or Latino, percent, 2010	71.7%	65.3%
Living in same house 1 year & over, percent, 2008-2012	85.4%	84.4%

Foreign born persons, percent, 2008-2012	0.8%	7.5%
Language other than English spoken at home, pct age 5+, 2008-2012	1.9%	10.8%
High school graduate or higher, percent of persons age 25+, 2008-2012	82.3%	84.5%
Bachelor's degree or higher, percent of persons age 25+, 2008-2012	14.4%	26.8%
Veterans, 2008-2012	858	738,926
Mean travel time to work (minutes), workers age 16+, 2008-2012	23.6	23.5
Housing units, 2010	4,597	4,327,528
Homeownership rate, 2008-2012	53.9%	67.1%
Housing units in multi-unit structures, percent, 2008-2012	23.8%	17.1%
Median value of owner-occupied housing units, 2008-2012	\$107,800	\$153,600
Households, 2008-2012	4,386	3,693,221
Persons per household, 2008-2012	2.43	2.51
Per capita money income in past 12 months (2012 dollars), 2008-2012	\$20,527	\$25,285
Median household income, 2008-2012	\$40,335	\$46,450
Persons below poverty level, percent, 2008-2012	20.2%	16.8%
Business QuickFacts	Kings Mountain	North Carolina
Total number of firms, 2007	844	798,791
Black-owned firms, percent, 2007	4.9%	10.5%
American Indian- and Alaska Native-owned firms, percent, 2007	F	1.0%

Asian-owned firms, percent, 2007	F	2.5%
Native Hawaiian and Other Pacific Islander-owned firms, percent, 2007	F	0.1%
Hispanic-owned firms, percent, 2007	F	2.7%
Women-owned firms, percent, 2007	17.2%	28.2%
Manufacturers' shipments, 2007 (\$1000)	336,164	205,867,299
Merchant wholesaler sales, 2007 (\$1000)	D	88,795,885
Retail sales, 2007 (\$1000)	103,718	114,578,173
Retail sales per capita, 2007	\$9,509	\$12,641
Accommodation and food services sales, 2007 (\$1000)	18,262	16,126,939
Geography QuickFacts	Kings Mountain	North Carolina
Land area in square miles, 2010	12.32	48,617.91
Persons per square mile, 2010	835.6	196.1
FIPS Code	35880	37
Counties	Cleveland County	
(a) Includes persons reporting only one race.		
(b) Hispanics may be of any race, so also are included in applicable race categories.		
FN: Footnote on this item for this area in place of data		
NA: Not available		
D: Suppressed to avoid disclosure of confidential information		

X: Not applicable		
S: Suppressed; does not meet publication standards		
Z: Value greater than zero but less than half unit of measure shown		
F: Fewer than 100 firms		
Source: US Census Bureau State & County Quick Facts		

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