vineyard music™

VOLUME 49 | FEBRUARY 2003

# inside worship™

A DEEPER LOOK



## When Heaven Meets Earth

INSIDE ...

THE DOCTRINE OF MAN AND THE WORSHIP OF GOD
THE WONDER OF THE CROSS
MULTI-RELEVANT WORSHIP
SONGSTORY
THE VIEW FROM HERE

PLUS: DRUMS IN WORSHIP

# The Hidden Ministry Of The Worshiper



In our first year of becoming Christians, my wife Elaine and I decided that everything we would do from then on would be submitted to furthering the cause of Christ. We agreed with God that we would do anything, go anywhere and pay any cost to be a part of His plan to love the world through His Church.

So, we set our course to love the Church in invisible ways – serving, praying, caring, encouraging, giving and supporting the Bride of Christ in any way we could. It was never our choice to make the ministry God enacted through us visible; it seemed, however, that God did have plans to make it more visible. To this day, we continue to set aside our need for affirmation in order to fulfill the hidden ministry of Jesus, and He can then choose to expose us or hide us according to His good pleasure.

For every leader, and every Christian for that matter, our lives are indeed the loudest instrument we have to herald the good news of Christ – louder than our words or personalities. Because our lives have both visible and hidden components to them, we must be in the business of forming and reforming our characters in the pursuit of holiness. If we aren't in that business, we have little authority to lead – we lack integrity from the inside out. We must be consistent in our pursuit of God, at every level, from devotion to action, or we abdicate our right to lead anyone anywhere. No leader is perfect, but our whole-hearted pursuit of God must be driven by an inner desire to simply glorify the God we love and serve. He may hide us in order to accomplish that.

It is my conviction that at some stage in every leader's life, they will have to literally lay down everything on the altar of God's service, including the need for affirmation. God will then reveal to them what He has called them to do in the world.

There are three ways that our hidden life of complete devotion to Christ makes its way out of us into the world:

Our Worship
*Lay it all down daily.* Worship is the act of laying our lives down on the altar, day in and day out, moment by moment, choosing God's plan above our personal comfort.

Our Walk
*Choose character and pure devotion.* Personal purity, truth in the inmost places, must characterize our life both externally and internally. To put Jesus first in our culture is to truly walk out the Kingdom of God in a self-focused world.

Our Works
*Act out the Kingdom every chance you get.* We don't live out an ethereal faith disconnected from real life. Faith in Jesus is integrally connected to a world that needs to be touched, healed, fed, loved and carried to the feet of Jesus.

Embrace the hidden ministry of Jesus – and you'll gain your reputation in heaven as a true minister of the gospel.

**Jeremy Cook**

insideworship™

Volume 49 | February 2003

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# Letter From The Editor

Nowhere is what we believe about God, and about our relationship to Him, more embodied and expressed than in the Church's worship. To live a life fixed on heavenly realities, as opposed to dwelling on earthly circumstances, is to ride strong against the tide of culture. In other words, to worship God above ourselves is to set God at the beginning, middle and end of the human experience. To worship Him from the darkened lens of our humanity is an enterprise God is intimately concerned with.

This issue of ***Inside Worship: When Heaven Meets Earth*** focuses in on the reality that our worship experience holds both heavenly and earthly elements, and that being relevant to God and to the world we live in is possible. Somehow these elements mingle, just as Jesus was both God and man, into a fire of human passion directed toward celebrating the Creator of the universe.

Theologian Steve Robbins gives worshipers a firm theological understanding of the difference between the Western view of man and the integrated Hebrew understanding of the worshiper in his article, "The Doctrine Of Man And The Worship Of God." Worship leader Brenton Brown propels the cross to the center of our understanding of a Kingdom that is not ethereal, but embedded in the real world. Regular features of our Web site such as SongStory and The View From Here combine forces to keep us attentive to songs that lead us to God-focused living. Finally, Bold's Fold and More Three-Word Lessons For Worship Leaders keep us aware that laughter is an integral part of the Christian life.

It is our continued prayer at Vineyard Music that heaven will continue to meet earth in your church, your workplace and your living room through the songs and resources we provide. Bless you as you enjoy this issue of *Inside Worship.*

Dan Wilt
Editor



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# The And The Worship

STEVE ROBBINS, PH.D.

As I approached middle age, I avoided wearing bifocals by getting eye surgery that changed the shape of my cornea so the light entering my eye gets to the retina, rather than being refracted and causing near-sightedness. That solved my near-sightedness; but now I have to deal with the far-sightedness typical of aging. However, I prefer wearing reading glasses when needed to wearing bifocals all the time. About 20% of the population cannot tolerate bifocals at all; and those who do wear them have to adjust to part of their vision bringing things closer, while the other part puts them farther away. In time, bifocal wearers learn to adapt, and everything seems somewhat normal. Their new perception becomes reality, but their view of the world has changed.

### The Western Worldview

We who live in the western world have a worldview, made explicit by the ancient Greek philosopher Plato, that splits reality up like those bifocals. This worldview (Platonic Dualism) separates reality into two levels: the ideal in the realm of perfect ideas versus the phenomenal experienced by our senses - and the spiritual versus the physical. This dichotomy devalues the phenomenal or physical while exalting the ideal or spiritual; and it sees man's spirit as *trapped* in the body. This leads to a distorted view of man that affects the way we worship, think and behave.

### The Biblical View Of Man

The Bible has a different, Hebraic view of man. Whereas the Greek views man as divided into two (or three) components, the Hebrew views man as a unity – an animated physical being (a psychosomatic unity).[1] This is why biblical faith demands the resurrection of the body for salvation, while Greek religion seeks liberation from the "tomb" of the body. Scholars have reminded us repeatedly that, although the New Testament writers wrote in the Greek language, the concepts are rooted in Hebraic thought. Paul, for instance, seems to think of man not as being divided into components, but as a unity having an inner and outer dimension (Eph. 3:16; 2 Cor. 4:16; Rom. 8:23). The inner dimension or core of man's being is his heart – the governing center of his thinking, feeling, willing being. It is the orientation of man's heart – toward God or the world – that determines his destiny.

### Consequences For Worship

Western dualism has huge consequences for the area of worship. It causes Christians to either suppress the physical expression of their worship (contempt for the physical and esteem for the spiritual or ideal) or to indulge themselves in experience without self-control (since the body is of no spiritual consequence, it can indulge any impulse without concern).

In 1 Cor. 11-14, Paul issues a number of directions and corrections to the Corinthians in regard to their gatherings for worship. Paul was enjoining self-control while the Corinthians experienced revelatory gifts, inspired speech, powerful healings, communion, etc. – so that everyone could be edified (including non-believers; see 14:23-24). Their speech had to exalt Christ (12:3; orthodoxy); their behavior had to manifest Christ's love (ch. 13); and the result of their contributions had to build up the community of believers (ch. 14, esp. vv. 3, 12, 39-40). Paul's policy was not suppression, but regulation of spiritual gifts and experiences in worship.

John Wimber, the founder of the Vineyard movement, used to comment on 1 Cor. 14:40 in an interesting way. He said that some emphasize "decently and in order" while forgetting that the first words of the verse say, "But all things should be done." It is easy to keep everything in order if nothing is allowed to happen. That is not what Paul was telling the Corinthians or anyone else in the New Testament. Paul commended all the gifts and the participation of all believers in worship (1 Cor. 12:7). Believers are to experience and express the full range of God's grace within the constraints of orthodoxy, love and edification of the community.

Paul also exhorted the Ephesians to be filled with the Holy Spirit with the result of them speaking and singing to one another with psalms, hymns and spiritual songs, and always giving thanks to God for everything (Eph. 5:18-20).[2] He said similar things to the Colossians (Col. 3:16-17).[3] To the Thessalonians he said to rejoice constantly, pray continually, give thanks in all circumstances, not quench the Spirit by despising prophecy, but rather to test the prophesies – holding on to the good and dismissing the bad (1 Thess. 5:16-22).[4]

All evidence points to New Testament worship being highly interactive. This should be no surprise to anyone who has read the Old Testament, as well. The Psalms are full of exhortations to worship by: singing, playing instruments, shouting, raising hands, giving thanks, vocalizing praise, kneeling, bowing down, falling down before God on one's face, laying prostrate, clapping, crying, dancing, composing and playing new songs, and even quieting oneself before God in silence. In his *Reflections On The Psalms*, the intellectual Anglican, C.S. Lewis, said that giving ourselves to praise results in a "glorious release of the inner being."

In the New Testament, the church experiences an explosive joy and praise (Greek *agalliaomai*; cf. Acts 2:46-47; 5:40-42; cf. Revel. 19:1-2, 4-7; Lk. 1:41-44, 46-55; 10:17-21) that is evangelistically contagious in the wider community.

### Consequences For Mind Renewal

A second consequence of this dualism is two extreme positions Christians in our culture take toward mind renewal, or spiritual transformation. One position views Christianity as totally cerebral. This view claims that, once all the facts of Scripture are assembled in the way a religious tradition claims is correct, we have the deposit of truth once for all delivered to the saints. Since this position is committed to that codified Truth, any new experience becomes the enemy, because it may challenge the current understanding of the traditional view.

However, according to Romans 12:2, Christians "prove what the will of God

# Doctrine Of Man Of God

is" by yielding and responding to God's Spirit while trying things out. The term "prove" here means both testing and approving; that is, verifying by experiencing. We test the leading we receive; and, if it warrants it, we approve it. The Christian's capacity for ethical decision-making depends, not just on rote memory of biblical laws, but also on spontaneous awareness of what God's will is in specific situations, as the Holy Spirit gives insight and ability.[5]

**"Western dualism has huge consequences for the area of worship"**

This is how the Christian finds the Will of God that is "good and acceptable and perfect." The grace of God is upon the trial and error method. It's the only way anyone has ever learned. This consecrated search for pleasing God, while trusting and testing your spiritual leading, is the way you are to "present your bodies (i.e., our whole selves) as a sacrifice – living, holy, pleasing to God, which is your appropriate worship."[6]

The other extreme position of spiritual transformation is to see it as totally experiential. This position claims that thinking things through slows us down from experiencing everything we can possibly experience. One noted guest speaker at a Vineyard conference years ago advocated this position when he encouraged his audience to "put their brains in a rocket ship and shoot them to the moon." The mind, in this view, is a hindrance to moving forward with God.

Every time a Christian group has embraced this position throughout the history of the church, the results have been disastrous for the faith – whether it was the Corinthian enthusiasts who resisted Paul, or the Montanist's ecstatic prophecy and rigid asceticism in conflict with the early church, or the Albigensies and Cathari of the Middle Ages, or the "spiritualists" of Luther's day, who thought they did not need serious theological reflection because the Spirit spoke to them directly without need of scriptural correction,[7] or even Christians groups in our own time that have turned into cults. Neither of these extremes recognizes that for our Christian mind to be renewed we must balance our past understanding with critical assessments of new understandings of Scripture, better insights into the historical Christian Tradition, and fresh spiritual experiences. The integration of theological reflection and new Christian experience is essential to the long-term integrity of our Christian faith.

### Conclusion

We need to overcome our cultural bifocals to be more biblical about our worship. We must think biblically and critically, on the one hand, and experience and promote responsive-expressive worship, on the other hand. When God's people are gathered for biblical worship, that worship does not occur only in the mind without physical expression; nor do experiences in worship exhibit themselves without theological reflection. Trial and error, testing and approving are all in order. As church leaders we have both a right and an obligation to judge how engaged our people are in worship by looking at how they express themselves. It may be wise to make adjustments in the way our corporate worship is led and in how we model, teach and encourage the members of our congregations to express themselves. Furthermore, it is very biblical to judge the integrity and depth of people's worship in the worship service by the spiritual growth (transformation) and ethical decisions they are making in their homes, work places and the market place – truly an integration of all facets of life in the worship of God.

1. See Bruce Milne, *Know the Truth: A Handbook of Christian Belief*, rev. ed. (IVP, 1998), 120-122; Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Zondervan, 1994), 472-486; etc.

2. James D. G. Dunn, *Jesus and the Spirit* (1975), called it "charismatic hymnody." We see this also in 1 Cor. 14:26 where the hymn brought by the believer may be spontaneously composed and sung as well as a song known to others but spontaneously sung as the Spirit led.

3. E. Lohse, *Colossians and Philemon*, Hermeneia (1971), 151, says that if the references to psalms, hymns, and spiritual songs do not clearly designate three distinct categories, then they at least "describe the full range of singing which the Spirit prompts."

4. Ralph Martin, in *The Spirit and the Congregation and in Worship in the Early Church*, says that the order of Paul's exhortations in 1 Thess. 5:16ff. follow the order of early Christian services. See FF Bruce, *1 Thessalonians*, Word Biblical Commentary, on 1 Thess. 5:19-22. Verse 22 refers to "every bad kind" of prophecy.

5. James W. Sire, *Discipleship of the Mind.*

6. This rendition of Romans 12:1 follows the order of words in the Greek text. The Greek word I have translated "appropriate," above, is *logiken*, usually translated as "spiritual" or "rational" or "reasonable" in most translations. This complete or wholehearted consecration of the believer to God and His leading is appropriate in light of the mercies of God described in Romans 1-11. This is the believer's appropriate/reasonable/spiritual worship.

7. This ended in followers of Jan Matthys and Jan of Leiden leading the Münster Rebellion where they received prophecies to reenact polygamy as the biblical Patriarchs did, bear arms against the Catholics until the Kingdom came to that city, and even run naked through the streets. This ended in great loss of life as well as moral and spiritual degradation.

8. 1 Cor. 7:1; see NIV footnote and verses 3 and 5.



**Steve Robbins, Ph.D. is the director of the Vineyard Leadership Institute (www.vli.org) in Columbus, Ohio, and serves as the Educational Task Force head for the Association of Vineyard Churches US, missions pastor of Vineyard Columbus and as a board member for AVCUS. Steve has been married to his wife Nancy for 31 years and has two daughters, Karen and Krista, and one granddaughter, Janaiah.**

# The Wonder Of The Cross

BRENTON BROWN

Visit Brenton's regular column at ***www.vineyardmusic.com***. In this issue of *Inside Worship*, Brenton addresses how the reality of the cross should affect us as worship leaders.

***How does our understanding of Jesus' sacrifice on the cross for us apply to how we approach leading others, as worship leaders and creative leaders?***

The reality of Jesus' death affects me in a couple of ways. The first thing it does is to make me think - yes! I'm in the right religion! I'm doing the right thing! Jesus' dying for me is the ultimate symbol and act of justice and of grace. I'm a sinner. And I need saving! And I get "in" only because of God's surprising and unexpected generosity toward me. It is an unexpected act of kindness! So my first response is to say...

*"Yes! Wow! I can't believe it! You mean I get to be forgiven and made clean and included in what God's doing? Me? Are you sure?! This is fantastic news...are you absolutely sure?! Really?! You want me?...Absolutely sure? Man!*



This is the kind of breathless wonder the cross generates in me whenever I really sit down to think about it, and leads almost seamlessly toward the desire to get involved somehow. Whatever this good and kind God is up to, I'd love to help and get "stuck in" if anyone will let me. I want in on this (I can still remember a funny, kind of intense frustration the first year after understanding this truth - when there was no formal opportunity to help anywhere).

I guess in one very important sense, the cross is what motivates me to serve God and to keep serving Him. Not out of some sense of owing him a debt, nor even primarily out of gratitude - even though those aren't in and of themselves bad reasons. But rather because this news, this truth, is the best thing I've ever heard.

*And the person behind it, God, is the best person I've ever met.*

I just want to be around Him and what He is into. Jesus died so a punk like me could be included in His family. He makes me (feel) clean, and good, and safe, and happy and found. Why wouldn't I want to worship Him? Why wouldn't I want to help others do the same? This historical fact keeps me at it. It helps me to persevere and endure. The bible calls it "repentance."

But there's another way that I guess I'd like the cross to affect the way I help/serve/lead others. It's not simply that Jesus says, "Look at what I've done for you, the life I lived and the death I died for you. Enjoy! I did it for you. Take and eat." He does say this! But He also says to me:

*"Do you see the way I lived and died? Can you see how I did it? Well that's what it means to be human. That's what it looks like to live well. Now go and live like that. Go and serve like that. Go and help like that, and love like that, and teach like that. Follow me, Brenton.*

Well, this is the hard part!

Just last night I was thinking about how Jesus lived - how sacrificial not just his death, but also his life was. It was selfless. His death was a picture of his whole life. He came to serve, not to be served. He prayed this kind of prayer,

*"But please, not what I want. What do You want?"* (Luke 22.42, The Message)

He showed us what it means to lose your life for God, to put God's plans for your life before your own, to put others first, to keep at it even when those you love have given up. I thought:

*"Man, I love Jesus. But do I really want to follow Him? Do I really want to copy Him, to live that kind of selfless way? What about all the things I want to do! It's a big ask!"*

And it really is only possible through His Holy Spirit. But if we let him lead us to live like this, we will lead people lovingly and joyfully, with patience and kindness and gentleness and self-control and serenity. As Paul puts it in his letter to the Galatians:

*"Everything connected with getting our own way and mindlessly responding to what everyone else calls the necessities of life is killed off for good – crucified."* (Luke 5.24, The Message)

## "...There is a lot left to learn.

And what happens as a result? We become nice people! We become witnesses! This is how the cross should affect the way we lead.

For better or for worse, there is something very public about the way we worship God as leaders. Our most important message is not the songs we sing but the people we are.

*"People are watching us as we stay at our post, alertly, unswervingly...in hard times, tough times, bad times; when we're beaten up, jailed and mobbed (!); working hard, working late, working without eating; with pure heart, clear head, steady hand; in gentleness, holiness and honest love; when we're telling the truth, and when God's showing his power; when we're doing our best setting things right; when we're praised, and when we're blamed; slandered, and honored; true to our word, though distrusted; ignored by the world but recognized by God; terrifically alive but rumored to be dead; beaten within an inch of our lives, but refusing to die; immersed in tears, yet always filled with a deep joy; living on handouts yet enriching many; having nothing, having it all."* (2 Cor. 6, The Message)

I haven't been beaten up, jailed or mobbed for leading worship or a creativity group yet - although I can think of moments when the sound guys might have wanted to do just that! But the principle is the same. People are watching us - not just listening.

These are the answers that sustain me. At the end of a year like this, lying sick in bed (I have glandular fever as I write), the moments that stand out aren't primarily the times of incredible visitation or manifestations of God's presence - though these were amazing. Mostly what stands out is how I was with people. How I related to others. How I spoke to the guys working the video projector or the sound desk, or the other people in the band. What my words were like when I wasn't singing. What my heart was like when I wasn't worshiping.

For me, the truth remains that the more I am able to let go of my agenda for my life, the more I am able to live aware of God and the people around me. The more I am able to embrace the cross, to lose my life and all the plans I have for it, the more I am able to follow and copy the kind of selfless life Jesus lived.

And there is a lot left to learn.



**Brenton Brown is a Vineyard worship leader, songwriter and trainer from the UK. His songs are used by the Body of Christ worldwide, and his passion is to see the Church rise to its call to impact our generation.**

# Multi-Relevant Wo




A few years ago, I left the corporate world to serve as the worship pastor of a Vineyard church in the southern United States. My family had lived our entire lives in Minnesota, so moving meant leaving all that was familiar to us. Shortly after arriving, I found myself leading worship for our church's Fourth of July celebration – a very important holiday in the US. Wanting to do things right, I included music that I thought would be *relevant* for the day. Everything was going great until the final song, "The Battle Hymn Of The Republic." The congregation just did not seem to engage in the song. I was baffled.

After the service, a few folks kindly clued me in. According to US history, the Union army used that tune as a theme song when they marched through the South at the end of the Civil War. Oops. Apparently the memory still had some lingering effects. For some, I had succeeded in facilitating a very relevant worship experience that day – relevant in a very negative way!

### A Multi-Relevant World

We live in a multi-relevant, inter-related world, filled with an astounding variety of people from all walks of life. What powerfully ministers to some may not impact others in the same way. Ultimately, it's the Lord who meets each person where they are. As worship leaders, our job is to simply let the reality of God touch the lives of those we're called to reach. In Matthew 22:37-39, Jesus reminds us to not only "love the Lord our God with all our heart, soul and mind," but to "love our neighbors as ourselves." Not only is God blessed when we give our all to Him in worship - but also when our worship reaches those around us and among us.

So how do we do all of this? I've found it helpful to ask an ongoing question: *Are our multiple expressions of worship, over any given period of time, congregationally, culturally and eternally relevant?*

I'm learning that we reach a broader spectrum of people when we're able to answer yes to that question in these three areas:

### 1) Congregationally Relevant: Are we reaching where our people where they are?

For some, churches are like favorite radio stations. They keep tuning in if they like the music and the talk. By definition, what happens in our churches determines why people come and stay. For many, it is the place where they have experienced significant encounters with God. More than likely, whatever is happening in worship during these times continues to affect us individually and corporately far into the future.

Remember when you were in high school, or during your formative years? You are probably still affected by the sights and sounds you experienced during that significant time in life. It's the same for our spiritual lives. As we grow, we continue to identify with certain expressions of worship that at one time or another have struck particular chords in our hearts. Collectively, these expressions form the basis for congregationally relevant worship.

Song selection and style play a big role in determining what's congregationally relevant. Therefore, it is important to look at both of these areas as tools to connect with our congregations. Whether it's "Amazing Grace" sung with a choir, "Shout To The Lord" with a contemporary praise team, or "Hungry" with a modern worship band, God gives us strategies to reach where our people where they are. If it touched someone once, it will probably touch them again. As a worship leader, it's okay to scratch where your church itches when the Holy Spirit is leading you to do so.

I'm learning that the use of specific songs and styles often gives us unspoken permission from the congregation to lead them in new expressions of worship that will reach new groups of people. I call it "weaving common thread" throughout the multi-colored fabric of worship ministry. Here are a few suggestions:

- Create bridges from one week to the next. This could be the same worship leader or a few of the same musicians leading two different style bands. Including a familiar face or two will communicate to the congregation that it's possible for a group of people to worship using more than one style.
- When using different worship teams and multiple expressions of worship, be sure to weave some of the same songs into each team's repertoire. It will give both visitors and congregation members alike common points of identity amidst the variety.
- Use three congregational favorites for every new song introduced. You'll be given the grace to include that new song that's been burning in your heart all week - the one God wants you to use to lead your congregation to another level of worship.

### 2) Culturally Relevant: Are we reaching our communities where they are?

Maintaining congregational relevance helps our churches willingly embrace other culturally relevant expressions of worship. Wouldn't it be nice if congregational and cultural relevance were the same thing? Life would be much simpler for worship leaders - we wouldn't have to struggle to balance the subcultures that develop in our churches with what may be happening outside of




ourselves. If we are to really love God, we must effectively learn to love our neighbors as we experience God's love ourselves. Worship must be both upward and outward, as we are continually renewed inward.

Today, many churches are taking a look around them and realizing that the basic model of a contemporary praise team with rock band instrumentation is not resonating with everyone we're hoping to reach. The models of worship developed by baby boomers, or any other group for that matter, will always be relevant to their own subcultures. Yet in today's world we must give place to a growing number of worship expressions.

I oversee worship in a church that recently added a multi-cultural worship choir to the mix. The inclusion of gospel music and traditional hymns in a boomer dominated world has opened the church up to new groups in our community and the generations that surround us. It's cool to see the cutting edge effect that hymns have on a younger generation discovering them for the first time.

Every generation seeks to develop its own expressions in music and culture. Simultaneously, they often want to discover what they missed two or more generations ago. For example, our Club Worship team is bringing back the electronic dance beats of the '80s and incorporating them into a post-modern setting. Personally, I remember getting into the Beatles in the '80s because I was too young to know they even existed in the '60s! I experienced part of the 20-year recycling of culture that every generation goes through.

Churches must be careful to avoid falling into a sub-cultural "no man's land," operating 10 – 20 years behind current culture. It's important to be sensitive to those who came into our churches during those years, but if we are to have an outward focus and continue to grow, our worship must resonate close to current culture. I believe the optimum target is to be about five years behind. If it's zero years, we run the risk of congregational alienation. We need some semblance of familiarity. Also, re-discovering culture 20 years old or more helps keep things fresh for rising generations.

**Eternally Relevant: Are we touching God where He is?**

Are lives being changed for the kingdom, are people coming to a knowing relationship in Jesus, and ultimately, is God getting all the glory? We need to be able to say yes to each of these things to be eternally relevant.

I served in a church where one of the elders once told me there had been "a lack of anointing" in worship. I began to ask God to help me discern the situation. This man was in a place where prophetically-oriented worship experiences carried a high priority for him. I had been leading worship with simple songs of love and adoration to God. The Lord then reminded me of all the restored lives and salvation encounters that had been taking place every week in our church, often in the midst of our worship times. God then led me to Paul's teaching in 1 Corinthians 13. When God's manifest presence is among us, we only know in part, and are able to "see but a poor reflection" of His glory in us - as but a reflection in a mirror. We are being transformed into His likeness. Until perfection comes, we are imperfect. Our perception of His anointing on a worship time is affected by our human condition.

Only God can accurately assess anointing. Again, what powerfully ministers to some may not impact others in the same way. God showed me I was on track with what He wanted to accomplish in those worship services. The evidence of God was all around us. I was able to answer yes to the question - is the reality of God's presence in our midst such that it turns hearts toward Him, blesses His heart and brings Him eternal glory?

Ultimately, this is the reason we give place to multiple expressions of worship. May the relevance of God be released into our multi-relevant world of worship!



MARK MILLER

Mark Miller is the producer of *If You Say Go* for Vineyard Music, and the author of Vineyard songs such as "I Delight In You" and recent contributions "Sovereign Lord" and "A Living Hope." Mark has served as a Vineyard worship pastor in North Carolina and Colorado, and currently oversees worship in a church of 2000 in Minneapolis, MN. He is also helping to develop worship in the Vineyard there. Mark and his wife Tammie have four children: Jeremy, Josh, Jordan and Jenna

# Play




NATHAN HORNER, VINEYARD MUSIC UK

*Play* is no-nonsense guitar tuition book that cuts to the chase for the beginning guitarist.

How many of you have ever bought a guitar training book and diligently plowed your way through it? At the end of the experience, you probably had the privilege of impressing your friends with an unknown B-side from the early '70s! Yet you also discovered that your playing had advanced very little. Rarely does a guitar instruction book approach all the basic needs of a beginning worship leader/guitar player. Vineyard Music now presents you with a resource that fulfills the needs of the beginning guitarist.

Most beginning worship guitarists simply want to learn how to play the guitar with good rhythm, and to sing worship songs. With humour, sound advice and clear, practical instruction that is exactly what *Play* gets you doing.

Using examples of classic and modern Vineyard worship songs, this guitar instruction book takes the reader from the very basics (the authors explain the differences between guitars and how to buy one) right through to playing plenty of chords and lots of songs quickly. Other topics, such as using a capo, learning rhythm/strumming patterns and applying basic techniques to worship songs, are explored.

Then *Play* takes you one step further. *Play* comes complete with a CD for you to follow the acoustic versions of the songs for hands-on learning of the material, and also includes the bonus full-CD versions of the songs – so you can hear the difference.

We believe this book will get you strumming with confidence faster than any book you have ever come across. As well, it is a perfect resource for teaching new worship leaders in your church all that they need to know – from philosophy to practice – to begin leading worship from the guitar.

The authors Nigel Briggs and Nick Harding have been teaching people to play guitar for years with an emphasis on training up worship leaders. Here, they have drawn from their experiences to write a book that really meets the needs of the developing guitarist.

Tim Hughes, assistant pastor and worship leader at Soul Survivor Watford, says: *"This (Play) is a fantastic resource packed full of practical advice and clearly explained techniques to encourage and develop guitarists. This effective guide will be a real blessing to churches that want to release and train worship leaders. I thoroughly recommend it."*

Play can be ordered online through your national Vineyard Music office at www.vineyardmusic.com.

# SongS

In this issue, SongStory features some songs that particularly are useful this Easter season. Consider integrating some of these favorites into both yours and your church's worship expression this Spring.

## Home Again



*From Free To Fly & Desire*
**MICKE FHINN**

This song came to me a few years ago when I was ill and not able to work for a long time. I had a lot of time for myself, and a lot of questions before God. The simple chorus came first, and I didn't think that this song was supposed to be a worship song to use in the congregation. But soon I understood that God was thinking differently and as soon as I realized that, the words for the chorus fell into place. I tried to find the right words for the rest of the song and ended up in Luke 7 where it tells us about the woman who unreservedly throws herself before Jesus and kisses His feet. That was when it became clear to me what the song was supposed to be about.

# Story





## At The Cross

*From Draw Me Close: 25 Top Vineyard Worship Songs*

**RANDY & TERRY BUTLER**

I have a handwritten note in the back of my old NIV translation Bible that says " Bennettism: Oh God do you have any anecdote for me?" Yes! The cross! There's a place where we can put what we have done to others and what we've had done to us." The quote was from Lee Bennett and it was from his sermon on Palm Sunday 1992. That sermon and God's wonderful presence were a powerful combination that morning. I wrote down the quote and months later I was sitting at the piano and the song, using Lee's line, came tumbling out. A few weeks later I sang part of it for Terry while we were driving. He said he had some ideas about a chorus so we sat down and finished the song in a half-hour.



## Just Like Heaven

*From Just Like Heaven*

**LARRY HAMPTON**

After I finished writing "Just Like Heaven," I didn't give much thought to it being useful for anything other than my own personal worship time since it is sung in a higher-than-typical register. I finally decided to introduce the song at a "worship concert" held at our church and, as I began playing this song's musical intro, many in the room stood, lifted their hands to heaven, cheered spontaneously – *before I even started singing the words.* Virtually everyone sensed the intensity level/anointing for worship rise precipitously as we worshiped to this song that night. A few weeks later we played this tune again at the end of an acoustic set during an Anaheim Vineyard worship conference and after finishing, we were asked to play "that dulcet song" again – *and again!* Thereafter, we introduced it to the Anaheim congregation and it has become a favorite. It has been gratifying to see this song so well received over the past 1 1/2 years. My prayer is that you will find it enriching to your personal and congregational worship as well.


just like heaven

Vineyard's founding church brings you a range of songs focusing on the sovereignty of God & the hope of our future with Him.




JUST LIKE HEAVEN unites young writers, musicians & worshipers to celebrate God's holy presence with poetic, scripture-based lyrics & contemporary praise that ranges from quiet acoustic prayers to bold electric anthems.

enhanced CD

Enhanced CD features chord charts, overhead masters & video interviews.

*JUST LIKE HEAVEN* Songbook includes arrangements for piano & vocal, guitar chord charts and guitar tablature.

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YOU
& YOU ALONE

**YOU & YOU ALONE** recorded "live in the studio," injects 13 exceptional new songs into congregational worship that will find a resting place in the modern worshiping church around the world.




**The tracks are sonically exceptional and congregationally accessible.**

**Featuring well-known Vineyard worship leaders Dan Wilt and Kathryn Scott.**

enhanced CD

Enhanced CD features chord charts and overhead masters plus information about the recording.

YOU & YOU ALONE Songbook includes arrangements for piano & vocal, guitar chord charts and guitar tablature.

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# The View From





**The following Q & A with respected Vineyard worship leaders can be found online at www.vineyardmusic.com under our resource columnists' section, The View From Here. Drop in regularly to find more answers to important questions facing worship leaders of our generation.**

## You Shine

A COLUMN WITH BRIAN DOERKSEN

*"How can we focus ourselves, and others, on God as the 'essential reality of the universe' as worship leaders?"*

Brian: We need to sing songs of truth. To worship in "Spirit and truth" means to worship in a way that is firmly anchored in the character of God - to have "God songs" coursing through our worship times.

It is essential as worship leaders that we frequently use and write songs that are not about our feelings, or even our devotion (though we need lots of those songs, as well) - but rather are songs about God's character and nature.

Culture has given a platform of influence to songwriters; let's sow the truth of God's word into people through words of truth - carried on the wings of soaring melodies. Let's not just reflect culture; let's impact culture with "God songs."

Here

## Visio

A COLUMN WITH DAVID RUIS

*"We are a young band trying to be faithful with the creative gifts God has given us, and faithful to get out and play the music He's given us. Do you have any pastoral encouragments / perspectives you can send our way as we move ahead?"*

David: Well - that's a huge question! One of the first things I would say is that it is vital that you keep all you do anchored to *community*. Make your band's relationship center around following Christ together, being His disciples in the largest sense, and then see how the music flows from that place.

Also, discover and remain faithful to the broader sense of community that the Lord links you to - in other words, some tangible, localized expression of the Church. We have nothing to offer unless it's offered out of the corporate strength of vital community relationships in a local setting.

Finally, I encourage you to love the Lord with all you have - and love your neighbor. They go hand in hand. That will keep the music sweet and true.



# Celebrating 25 years of Vineyard Worship™



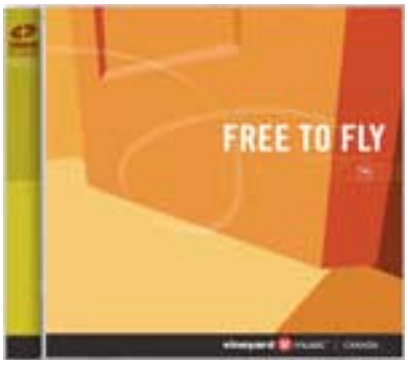

REVIEWED BY JOE RANDEEN

For over 25 years the Vineyard has been a rich source of worship. What started out with a few Christians wanting to simply worship God now spans the globe. Recognizing this rich heritage, Vineyard Music has released 4 double CD sets which revisit the past, four distinct "seasons of worship" that mark this 25 year period: *the Season of Glory - CHANGE MY HEART OF GOD, the Season of New Life - REFINER'S FIRE, the Season of Renewal - THE RIVER IS HERE,* and *the Season of New Nations - COME NOW IS THE TIME TO WORSHIP.*

This collection is not simply a nostalgic trip. It's a rich library of worship songs that can be used again and again to focus us back onto our sovereign God. These songs are timeless.

## Free To Fly

REVIEWED BY KEVIN M. COOKE




Listening to *Free To Fly*, two words came to my mind – ekklesia (an assembly of Christians gathered for worship) and eclectic (a collection of individual elements from a variety of sources). I don't know if they're related, but this album makes me think they are: great songs with a lot of variety. This album is full of different cultural flavors; not a "melting pot," more like a fruit salad. The song "Sing Hallelujah" proclaims the theme of worship in diversity. *Every tribe, every tongue sing hallelujah / Everything, everyone sing hallelujah.* The eclectic church gathered and lifting up the name of Jesus: Is this not an image of heaven? (Revelation 7:9)

## Beautiful

REVIEWED BY BILLY SOMERVILLE




*Beautiful* is a bold new release from Vineyard Music UK. I believe *Beautiful* to be the most important Vineyard Music release to date, ever, worldwide. As a fan of classic rock 'n' roll production, I love this record first for the way it sounds. Guitars are played the way they should be— richly and fiercely— with passionate singing and rhythms that are infectious. The songwriting throughout is quite good— almost flawless. *Beautiful* is a wild ride of immanence and transcendence, intimacy and holy reverence. This CD is something truly remarkable.

## Fall On Me – Women In Worship Live

REVIEWED BY JAN BABAD




Faithfully recorded from the live *Women In Worship-Grace* conferences. One of the strengths of this recording is the diversity of sound provided by the five women leaders. From the raspy-rock sultry voice of Kim McMechan, to the vibrant and buoyant sound of Sheri Keller, to the clear articulate tones of Rachel Meyer, combined with the experience and maturity of Cindy Rethmeier and Marie Barnett, *Fall On Me* blends the gamut of vocal styles into a worshipfully fluid masterpiece. Several of the songs here have been previously recorded, providing familiar melodies, accessible and intimate lyrics easily embraced by worshipers.

# Drums In Worship

CALUM REES

One of the things that we've talked about in the Heart and Skill worship training events Vineyard Music hosts in the UK is the fact that the technical or musical ability of our worship teams has an impact on the accessibility of our worship. When we lead worship we want as many people as possible to be able to worship. For this to happen people must feel safe with the music we're playing – whatever the style it's in.

### Drummers And Muppets

So, here we are talking about drums in worship. Why, you may ask, should there even be room for drums within a worship setting? To many, drums and percussion are noisy extravagances that have become a barrier to worship. The traditional view of a drummer, I would suggest, is someone who listens to very loud music, who drools, who can't play any other instrument and is given a pair of sticks because he has a van big enough to carry all the gear, much like Animal from The Muppets. However, there is more to Animal than meets the eye.

He can certainly impress with his technique, time keeping and groove. But Animal also provides much in the way of inspiration. Just look at the guy! Sitting there with an inane grin on his face, just waiting to explode if given the nod. But until then, he holds everything in, practicing great restraint, never too loud and never getting in the way, in essence providing the rhythmic framework for the rest of the band.

Through all of this, Animal shows that he is on his way to fulfilling his calling. Animal was created to be the backbone for The Muppets Band, and as drummers we need to look to fulfill the same role within the worship band. Animal spent time developing his technique, time keeping and groove and is able to inspire us through his joy and anticipation of making music. He doesn't get in the way and he knows his role within the band.

But more than playing for a Muppet band, we play for God. We need to reflect the heartbeat of God through our playing. When we play we can either get in the way or pave the way for God to meet with His people. Practice restraint, sensitivity and humility through your playing and know that God loves those mystery grooves as you look to fulfill your calling.

### Some Quick Tips For Drummers

So, in view of all this here are four handy tips with which to engage your brain.

– Put your drums on a non-slip surface! There's nothing worse than trying to stop your bass drum from pushing the worship leader out of the way...trust me, it really wouldn't be for the best, okay! If you need to, get your own carpet. Learn the melody and words of the songs you are playing. Without knowing the intent of the song you won't be able to fully engage with it and convey the meaning through your playing.

– Have the music in front of you and even try singing the song as you play – great for all you budding Phil Collins' out there.

– Practice the things you cannot do! So often I fall back on the things that I find comfortable to play, even when practicing, when in order to develop I need to practice those things I cannot do. I think that's why it's called practice!

– Be inspired by the players out there, you know, the ones we really like listening to but can easily write off because they're not playing in church. It all boils down to being prepared to give of the best of ourselves in whatever situation we find ourselves in.

If we can be prepared with a good knowledge of our instrument combined with playing it, we can be ready to convey our heart of worship through the meaning in the songs. Go on, push the boat out, make a fool of yourself behind closed doors, you may even find yourself being asked to lead at times. Then what, prophetic drumming?

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Calum Rees serves as a drummer at South West London Vineyard. He is a drum teacher and session player by profession and has played on Vineyard Music UK releases *Come Now Is The Time (Winds Of Worship® #12 – Live From London), Hungry and Surrender.*

# More Three-Word Lessons For Worship Leaders

**Strike The Anvil**
Just like a blacksmith strikes the Anvil, when something is soft, it is the best time to form it. When your congregation is in a "soft" season toward God's Spirit, try to provide extra opportunities for people to connect with God in worship.

**Give Your Best**
Remember that those gathering have come from their work week, their family life and their place of need to gather for worship. Serve them with your best energy, music and passion. Both God and they are worth it.

**Shape The Set**
More inexperienced worship leaders tend to jump from song to song without regard for severe musical shifts that "jar" the congregation. Shape the set so there is a sense of fluid rising and falling to the worship time.

**Honor Your Pastor**
Your pastor is the one sitting in the front row thinking about the message he'll preach instead of engaging in the worship time! Do whatever it takes to support, submit to and serve this obedient saint carrying the spiritual responsibility for the discipleship of your Church.

**Savor The Moment**
A favorite worship song may end with a lingering quality of intimacy or attentiveness to God that is almost tangible. Don't be afraid to end a song and move on, and also don't be afraid to allow an extra few (or many) bars of music to facilitate the encounter with Jesus.

**Stop The Presses**
If it's clear in pre-service rehearsal that a song is not working out for the band, don't be afraid to just stop the presses and drop it from the set list. You heard God's voice telling you to do it – don't be afraid to hear His voice telling you to wait until a better time!

## bold's fold




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