PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A COMPARATIVE STUDY OF WORSHIP STYLES AND THEIR
         IMPACT ON WORSHIPERS IN BABCOCK UNIVERSITY

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Some congregations of the Seventh-day Adventist Church at Babcock University have witnessed a wind of change in their mode or style of worship in recent times. This change, though not elaborate, is somehow remarkably different from the traditional Adventist style of worship, which is said to be patterned according to Bible principles of worship. However, there are congregations in the university that continue to maintain what they consider the conservative Adventist worship style. As a result, a comparative study of worship styles and their impact on worshipers within Babcock University was deemed necessary.

This study examined the concept of worship as couched in some biblical passages, explored the *raison d'être* and the cultural premise for the current situation in worship, evaluated the level of awareness of worshipers in Babcock University on worship styles, identified the impact of different worship styles on both SDA; non - SDA staff and students in Babcock University. Multiple methods were used to arrive at the findings of this research.

Firstly, thematic study of the texts where corporate worship appeared was done to underscore the biblical elements of worship. Secondly, the qualitative method of research was applied in order to observe the issues that excite people's interest and curiosity in the worship centres on campus. Thirdly quantitative survey was conducted. The data collated were analyzed using Statistical Package for Social Science (SPSS 14) to arrive at the statistical reports.

This study discovered that there are basic bible principles of worship and the majority of worshipers at Babcock University are knowledgeable about what constitutes worship based on the Scripture. It also found out that the desire to be like 'others' is one of the reasons for contemporary worship prevalent in Babcock University. Finally, this research discovered that 76.1% (235) of the worshipers prefer sound biblical worship without any dilution whereas 54% (170) prefer the contemporary worship with heavy instruments, drums and dance. Therefore it is recommended that pastors and worship leaders should agree and implement sound biblical principles in worship at their various centres or churches on campus, without any dilution or strange import.

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A project

presented in partial fulfilment

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Dedicated to God Almighty

Who led me all through this study

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CHAPTER 1

INTRODUCTION

Worship as a practice is embedded in all human religions in the world as a process of interacting with God or deities. This practice that is innate in human beings seeks expression from time to time, in one way or the other in obeisance to God (as Sovereign Creator); people, spirits and angels (demonic forces who were cast down on earth), or even objects, to mention but a few. The views and understanding of people about the existence of God in different cultures and religions determine the nature of their worship. Monotheism, Pantheism and Polytheism are various concepts undergirding the religions of the world.[1] Among the Christians, for instance, monotheism[2] is a core concept expounded in the Bible and Christians maintain the stand that there is only one God (the Creator) who must be worshipped (Deut 6:4). However, how this God is worshipped especially in the public or corporate service, takes place in diverse styles and has significant impact on the congregation, irrespective of the age, status and ethnic or racial background of the worshippers.

Today, the worship of God in Christianity has taken different approaches and forms. As Edmund P. Clowney rightly asserts, God does not prohibit His children

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[1]Kelvin Onongha, Olufemi Alofe, S. Diadim Audu, *God in the Eyes of Modern Man* (Lagos, Nigeria: Jamiro Press Link, 2007), 30.

[2]See J.D.Douglas, ed., *The New International Dictionary of the Christian Church* (Grand Rapids, Michigan: Zondervan, 1974), 637.

from bringing idols in worship just because it is used by ardent enthusiasts of other religions, but because He wants them to deeply appreciate the form of worship He approves.[3] This statement implies that there is a form of worship that is prevalent among idol worshippers, but God warns His people not to follow them, because of the impact it will have upon their minds and the potential danger it has on His relationship with them. However, the Bible records that the Israelites disobeyed God and followed the patterns abhorred by God (Deut 12:30-32) thus bringing upon themselves all the curses that were recorded in Deuteronomy 28.

Historically, the Seventh-day Adventist Church is known to be unique in her form of worship among all other Christian denominations. Just as Raymond Holmes pointed, Seventh-day Adventist Church believes that worship is a fundamental issue in the great controversy between God and Satan, hence true worship must be in concord with the teachings of the Scripture, not necessarily with sociocultural ideas[4].In the light of Revelation 14:6-12, Adventists claim to have a divine mandate to evangelize the world to join in the true worship of God and fear Him. Furthermore, Holmes asserts that worship for the Adventist is gradually shifting from theocentric model to the popular anthropocentric model found in some other protestant churches.[5] This popular model is synonymous to postmodernism which evaluates truth in the context of culture.[6]

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[3] Edmund P. Clowney, *The Church.* (Downers Grove, Illinois: Inter-Varsity, 1995), 120.

[4]C. Raymond Holmes, "Worship in the Book of Revelation" *Journal of the Adventist Theological Society*, 811-2 (1997), 6-11.

[5]Ibid.

[6]Fernando Canale, *The Cognitive Principle of Christian Theology*, (Berrien Springs, Michigan: Andrews University Lithotech, 2010), 235-240.

Background to the Study

In recent times there has been controversy among Seventh-day Adventist congregations in Babcock University district on worship styles. This controversy which is centred on the use of contemporary Christian music that captures the social phenomena of Pentecostal worship seems to be polarising the church system and brings confusion among some students, staff and members of the Church. Consequently when it became obvious that some members of the Pastoral Staff especially, had a number of awkward issues to contend with the new worship style, there was a need for a Pastoral Staff Bible/Prayer Conference so as to chart a new course. Reacting to this situation, Michael Onyedikachi Akpa affirms that what happened at Babcock University in the area of worship and music between August 1999 to May 2001 and what he observed between September 2007 and June 2008 was very strange[7]. To him, worship prior to August 1999, when Babcock University was given a charter as a private University in Nigeria, was not a struggle because majority of the students were from Seventh-day Adventist background .But the teeming population of non Seventh –day Adventist staff and students in the school after the charter, brought pressure for change in worship style, thereby giving room for many worship centres[8].

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[7]Michael Onyedikachi Akpa, *An Appraisal of the use of Contemporary Music in Worship.* A paper presented at the Pastoral Staff Bible/Prayer Conference held at the School of Education and Humanities Board Room, Babcock University, Ilisan-Remo, Ogun State. Sunday June 8, 2008.Interestingly, this observation were shared by other significant persons who had served in and outside of Babcock University as Church workers. Hence it was a burning issue that required discussion. Pastor Akpa, Pastored in the early days of Babcock University, as university pastor (1999-2001).Presently he is an Associate Professor in Babcock University.

[8]Ibid.

Statement of the Problem

Biblical worship harmoniously reveals the love and awesomeness of God; hence it is theocentric[9] in nature. Obviously, it is characterized by humble expression of love and faith onto God through visible deeds of obedience. While some members of the Seventh-day Adventist congregation in Babcock University feel that the biblical pattern of worship which the Church claims to uphold, be practised and maintained in Babcock University, others assume that a change in worship style will elicit positive response to the gospel messages the Church has been commissioned with, and increase Church growth. The idea of change seems to be offensive to those who believe that Seventh-day Adventist church has a unique message and mission, especially in a University setting like Babcock.[10]

This research focuses on the controversy between the biblical worship pattern Seventh-day Adventist upholds and the contemporary style being advocated, with a view to identifying the impacts on the members of the congregation in Babcock University and possibly proffers solution. The following are the questions this work will attempt to address:

1. Are there some Biblical principles to follow in worship?

2. Should a people's culture shape the way they offer worship that is acceptable to God?

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[9]C. Raymond Holmes, "Worship in the Book of Revelation," *Journal of the Adventist Theological Society*, 811-2 (1997), 1.

[10]Some pastors and members believe that Babcock University is an evangelistic centre where non Seventh-day Adventists can be reached in their numbers with the unique messages of the church, without necessarily spending much .Usually in a typical Adventist local church setting, heavy budget is allocated for evangelism, yet the turnout may not be as much as the number of the non Seventh-day Adventist staff and students in Babcock University. In other words, students pay for them to be educated and prepared for the second coming of Jesus Christ.

3. What are the perceptions held by worshipers in Babcock University on worship styles?

4. What are the perceived effects of the worship styles on the worshippers (Seventh-day Adventists and non-Seventh-day Adventists) in Babcock University districts?

5. How can the spiritual life of the Seventh-day Adventist Church, Babcock University district, staff and students be revived and sustained?

Purpose of the Study

The aim of this study is to:

1. Understand the concept of worship as couched in some biblical passages.

2. Explore the *raison d'être* and the cultural premise for the current situation in worship.

3. Evaluate the level of awareness of worshippers in Babcock University on worship styles.

4. Evaluate the impact of different worship styles on both Seventh-day Adventist and non-Seventh-day Adventist staff and students in Babcock University District.

5. Identify ways to rejuvenate spirituality on campus.

Significance of the Study

The impact of the worship styles will help the pastors ministering on campus to make proper decision on how to develop worship programs. It will also create opportunity for students and staff to experience Adventist values and appreciate the spiritual mentorship provided for their harmonious development while in school. It will reveal the extent to which Babcock University has gone in providing leadership

for the church in Nigeria, as a citadel of knowledge for the prospective pastors and other church workers who shall have one role or the other to play in worship/church leadership .It is proposed that the findings of this paper will ultimately be a contribution to the educational and spiritual programmes of the Seventh-day Adventist Church in Babcock University district.

Definition of Terms

These definitions are mainly provided for the purpose of giving the reader appropriate meaning of the terms as used in this study.

Babcock University. This is one of the higher institutions of learning of the Seventh-day Adventist Church in the world situated in Nigeria.

Contemporary worship style. This refers to a pattern of worship that has a flexible order, packaged to attract members by incorporating new artistic mediums through: secular music that has strong connection or association with free lifestyles as well as meditative songs of worship. It encourages radical expressive outlets via heavy musical instruments, dance and applauses. All these help worshipers connect on emotional level with one another before expositions of the scripture.

Contextualization. This term is used to emphasize the expression of concepts in line with the cultural realities of a given community.

Liturgy. Prescribed order of worship.

Postmodernism. Present state of culture in the society, especially in the developed world.

Paganism. Based on early Christian notion, this refers to belief in ancient polytheistic or pantheistic religions.

Protestantism. This is a religious movement that emerged in the 16th century, led by Martin Luther to oppose Roman Catholic doctrines, but believing in justification by faith only in Jesus Christ.

Traditional Seventh-day Adventist worship style. This is a structured worship style that is fundamentally packaged with doctrinal expositions, fellowship with hymns and spiritual songs that appeals to the intellects as well as the emotions; expressed in reverence to God for His goodness to all.

Worshipers. In this study, worshipers refer to those who participate in worship activities of Seventh-day Adventist Church in Babcock University. Obviously there are three varied categories of worshipers at Babcock University. They are: members of Seventh-day Adventist Church; members of Pentecostal Christian Churches; members of Evangelical Churches; members of Catholic Church; members of Islamic Religion and members of African Traditional Religion.

Delimitations

This study is limited to Babcock University students both Seventh-day Adventists and non-Seventh-day Adventists, and workers who worship in Babcock University community. We know that change is constant in the live of any growing organisation, and as an Institutional church, series of papers and discussions may have a significant impact on the rapid change that suddenly motivated this study. Hence this study is based on a snap shot of the scenery of worship in Babcock University within 2009/2010 to 2012/2013 academic session.

Methodology

In this study, a multi-faceted method was used because the topic of study involves theological and specific case in ministry. It is theological in the sense that worship is a major component of what shows our relationship with God, the self-existent Creator of the universe. Worship as a concept in Christian religion did not emerge from a vacuum. Therefore the theology of worship will be traced from the ancient Israel in Old Testament history to the transnational era in the New Testament which takes into consideration the impact on the people. This required a thematic approach; especially on the text that bears the incidence of corporate worship among the Jews. Thematic approach in this study means selecting the key principles found in several texts on corporate worship. This method is germane to this study because it will be an endless study if exegetical study approach is applied on all such texts with corporate worship background.

Consequently, the elements and principles of worship outlined from various passages wherein corporate worship occurred in the Bible will be used to evaluate the styles of worship found in Babcock University district. This will involve comparative approach. The church at Babcock University is unique, because it involves peoples of different backgrounds and religious affiliations who came to work or study. Some may have experienced conversion at Babcock and their first-hand experience of Adventist worship is what is modelled here. Therefore a qualitative method will also be applied in this study. A qualitative method is a descriptive approach in research which helps in identifying the phenomenological issues, present situation and possible solution based on what is evident.[11] Also the research will require quantitative approach. In view of

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[11]Nancy Jean Vyhmeister. *Quality Research Papers*. 2nd ed. (Grand Rapids, Michigan: Zondervan, 2008), 155-157.

these, I visited the churches in Babcock University district in order to administer questionnaires, interview people and observe worship sessions.

Chapter 2 consists of comparative study of worship and patterns used. Also a thematic study was made on relevant texts with corporate or public worship. Also in this same chapter, relevant literature on worship styles from Pentecostal, evangelical and Adventist scholars were reviewed. In Chapter 3, relevant literature on worship styles from Pentecostals, Evangelicals and Adventist scholars were reviewed. In Chapter 4, the profiles of Babcock University, the historical, political and socio-religious background of the people are part of the research description. Also the statistical report of the research survey was analyzed using SPSS Version 14 software. Based on the findings of the research a program was designed to address the challenge of worship styles at Babcock University. In Chapter 5, discussion, conclusions and recommendations of the study were made; hence the dutiful obligations of the church were carefully emphasized.

CHAPTER 2

COMPARATIVE STUDY OF WORSHIP

In order to understand the concept of worship as well as provide basis upon which theological conclusions could be made on this study, biblical foundation of worship from Old Testament and New Testament were investigated. More so, the study of Old Testament texts where corporate worship occurred gave a clear principle of biblical worship.

Worship in the Old Testament

In the book of Genesis, worship, as an important part of human devotion to God was expressed in several places. At creation, Adam and Eve expressed their devotion to God in worship on the seventh day, as a mark of honour and rested in the perfect work of the sovereign Creator. The Bible does not actually tell us how the worship in Eden took place, the sample of music used and the style of worship adopted. But an allusion in the book of Job38:7 "When the morning stars sang together, and all the sons of God shouted for joy,"[12] posit that angels after the creation sang for joy.

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[12]Unless otherwise specified, all Bible references in this work will be taken from the NKJV.

Hence it is imperative to say that singing with joy was part of the liturgy of worship in Eden before the fall. But after the fall, sin affected the relationship of Adam and Eve and impacted on the way worship was done. For instance, the story in Genesis 4:1-7, recorded a worship service that took place outside the Eden.[13]The two sons of Adam and Eve, Cain and Abel, participated in the worship. In fact, they built altars and presented their sacrifices unto the God of heaven as a token of their love, according to the example showcased by their father, Adam.[14] This was adjudged to be a family or private worship.[15]

However, it is very clear that the first Bible record on sacrificial worship system after the fall, outside the Garden of Eden is found in Genesis 4. In that account, two classes of worshippers emerged.[16]A survey of Judeo-Christian tradition reveals that the descendants of Cain stood out as a symbol of false worshippers who continuously rebelled against God's standard, while the descendants of Seth, the third son of Adam followed the principles of God on worship. These classes of worshippers are a symbol of what is experienced in churches today.

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[13] Rosalie H. Zinke, Worship in Genesis: Two classes of Worshippers," in *Adult Sabbath School Bible Study Guide*, eds. Clifford R. Goldstein, Soraya Homayouni, Sharon Thomas-Crews (Ibadan, Nigeria: Positive Press,2011), 5-8.

[14]Ellen G.White, *Patriarchs and Prophets* (Washington DC.: Review and Herald Publishing Association, 1890.), 68.

[15]Google *Old Testament Worship - Old Paths Pulpit* http://www.oldpathspulpit .org/pdfs%5C OLD TESTAMENT WORSHIP.ppt Old Testament Worship & Music References Worship Arts Resources (12April, 2012).

[16]Rosalie H. Zinke, in this view postulates that false form of worship emanates from the incidents of Genesis 4:3-5.Self-centeredness took over the worship, as seen in the case of Cain.

Old Testament Worship Terminologies

However, the first question to be addressed in this section is: what is worship? There are about four basic terms used in Old Testament to describe worship. These are "*shachah,*" "*saghadh,*" ⚜*abhadh,*" and ⚜*atsabh.*"[17]Therefore to understand the fundamental concept of worship, there is need to explore the expressions given to the above terms in the Old Testament Bible. The verbal root "*sagad*" identified as one of the basic principal terms for worship in Old Testament[18]. It buttresses the idea of bowing down before the presence of a deity. Its usage in the imperfect[19] is only 4 times. When used in the imperfect, it is joined always with another term ⚜*chûh.*" Thus it connotes false allegiance which in the context of religious worship is bowing down to idol.

For instance in Isaiah 44:15, 17, 19 and 46:16 the usage of "*sagad*" in the context of religious worship depicts the foolishness of man in bowing down to the image made with his hands. It is also used in expressing gratitude to human authorities (Gen24:26). In the other passages where it is used, it depicts gratefulness unto God as an expression of worship. One of the ways to express this gratitude may be by bowing or kneeling in prayer. This external gesture captures the inner attitude of the mind .It shows reverence and submission as an act of worship (Ex4:31; 33:19;

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[17]*International Standard Bible Encyclopaedia* Electronic Edition in *Bible Works,* Version 7(Norfolk: Bible Works LLC.,1992-2005),s.v."Worship."

[18]*New International Dictionary of Old Testament Theology and* Exegesis (1997), 222.

[19]Imperfect verbs are used in many ways depending on the context.
 See Page H.Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, Michigan: Wm.B. Eerdmans Publishing Co.1992), 129-146.

34:8; Judg7:15). [20] In the Old Testament, ⚜*chûh*" was used about 110 times in reference to worship but over half of such usages were associated with the worship of other gods. Some of these worships can be found in Isaiah 40:19-20; 45:20; Jeremiah 10:3-5.

Another principal term used to describe worship in the Old Testament is "*abad,*" meaning "be caused/ influenced to serve or be led to worship." In a theological sense, it connotes the idea of being swayed by a divine agency to render faithful service unto God in a visible form (Ex3:12cfMal3:18; Ex4:23; Deut6:13; 1Sam7:3; Ps100:2; Jer2:20). However, in a general sense the theological usage describes the various services performed for God, especially by priests in worship. The Old Testament describes worship as an act of reverence before God in body and mind. An attitude that does not in any form depicts rowdiness, but reverential attitude in service unto God.

The third Hebrew term used in describing worship which also carries similar meaning –"to bow down" is ⚜*shachah.*" The Qal form suggests an act of reverence or homage, while in niphal and hiphil[21] it connotes humility. However, among the four major terms used for worship in Old Testament Bible (Hebrew), ⚜*atsabh,*" which is the fourth, appeared only once for worship (Jer44:19). Its usage connotes image making or idol carved for worship. It is literally rendered as "carve," "fabricate," "fashion".[22]

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[20]*New International Dictionary of Old Testament Theology and Exegesis,* 304.

[21]The Qal is used to express simple active or in English equivalent simple present tense. Niphal and hiphil are used to express other derivates of the word used. See Mark Futato, *Basic Hebrew* (2003).

[22]*International Standard Bible Encyclopedia*, Electronic Database Copyright (c)1996 by Biblesoft) .

Sanctuary worship. God instructed Moses to build a sanctuary that He may dwell among them.[23] Just as Noah was given specific instructions on the construction of the ark that accommodated the survivors of the antediluvian world – Noah's family and selected animals, Moses was shown a heavenly sanctuary as a pattern for building the earthly sanctuary. God did not leave him to wander in thought, but gave details on how it should be constructed; the type of materials in their respective categories and appropriate measurements.[24] One can easily conclude that if God is particular about the structure and materials to be used in building the sanctuary, it is possible that He should also be particular about what will be done in the sanctuary and how it should be done.

We have established clearly the major biblical terminologies used to describe worship in the Old Testament. Therefore when God instructed Moses to build a sanctuary that He may dwell among them, the implication is that the sanctuary will be a place of Worship. Such was a public worship under the leadership of Moses, which eventually prepared the people for congregational worship when they settled in Canaan.[25]In fact the Israelites understood the sanctuary to be a place of "worship, meditation and sacrifice."[26]The sanctuary was designed in three apartments - the courtyard, the Holy Place, and the Most Holy Place. In each of these apartments were

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[23]Exodus25:8

[24]See Exodus 25; 26.

[25] Franklin M. Selger, *Understanding, preparing for, and practicing Christian worship*,2nd edition, revised by C. Randal Bradley (Nashville, Tennessee: Broadman&Holman Publishers, 1996)16

[26]Dederen, Raul, ed., .*Handbook of Seventh-day Adventist Theology.*vol.12. (Hagerstown, Maryland: Review and Herald, 2000) 378.

objects that symbolize the great spiritual truth for the Jews.[27]These descriptions suggest that the sanctuary is a unique place for spiritual activity. God in His wisdom instructed Moses to anoint Aaron as priest to mediate between Him and His people.[28]Thus the task of the priest is primarily to minister and intercede on behalf of the people who came to worship God. The priest and the Levites led the people to worship God appropriately.

This kind of worship is generally public[29]. Although scholars like Franklin M. Segler and C. Randal Bradley asserts that worship in the Old Testament Bible were of two types. These are temple and synagogue worship.[30] This temple worship is what I identified as sanctuary worship, but the synagogue worship will be discussed briefly in New Testament worship. Temple worship involves sacrificial acts of different kinds; burnt offerings, peace offering, sin offering guilt offering and meal offering brought in appreciation or entreating the favor of God. Also the people who came to worship God are to rejoice before His presence because the sanctuary was a place to receive forgiveness and cleansing from sin.[31]

It is interesting to note that instruments of music, silver trumpets and cymbals were used for the glory of God in temple worship.[32]People participated in it with

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[27]Ibid.,379.

[28]Ibid.

[29]*International Standard Bible Encyclopedia,* Electronic Edition in *Bible Works*, Version 7.

[30]Franklin M. Selger, *Understanding, Preparing for, and Practicing Christian Worship*, 2nd edition, revised by C. Randal Bradley (Nashville, Tennessee: Broadman & Holman Publishers, 1996), 17-22.

[31]See Deut.12:5-7, 12, 18; 16:13-16.

[32]*International Standard Bible Encyclopaedia*, Electronic Edition.

posture of reverence as they sought divine favor from God. And they sang praises, especially at the pronouncement of benediction by the priest. Some basic elements of temple worship can be summarized thus: sacrificial offering, recitation of the law, singing of songs, and prayers. The Levitical chants were part of the worship segments.[33] There was orderliness in the worship and the Priests were careful not to lead the people away from God. Mark Leuchter writes:

> Priests were thus the representatives of the people to YHWH, but Priests also stood as representatives of YHWH to the people...identifying and clarifying the purpose of a given ritual, reifying tradition by the recitation of laws or the records of legal precedent, and preserving the catalog of hymns and prayers that the deity would expect or even demand be recited at specific occasions.[34]

In other words if worship is perverted, the priest has a greater responsibility. In views of Segler and Randal, kings seem to be more prominent in temple worship than priests, thus making it difficult to conclude that the priests are responsible for any anomalies in worship activities. This fact is substantiated with the role of Solomon at the dedication of the Jerusalem temple.[35] But a closer look at the structure of Old Testament worship affirms the prominence of priests in matters of worship. This is because sacrificial activities centred on the priest among other things. More so, God specifically set a boundary between the priestly function and the royal function of kings. In the Old Testament, it is clear that priestly function was prominent in worship. Therefore the priest must differentiate between sacred and secular. The monumental example of Hophni and Phinehas, who perverted their sacerdotal duties, remained a

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[33]Ibid.

[34]Mark Leuchter, "The Priesthood in Ancient Israel," http://btb.sagepub. com/cgi/content/abstract/40/2/100 at Hinari (28 April, 2010).

[35]Franklin M. Segler, C. Randal Bradley, 17, 22-23.

big lesson for generations of priests in Israel. God did not overlook their wicked acts in the sanctuary, but warned them until their evil deeds could not be hidden.

However, it is important to note that the evil deeds of Hophni and Phinehas did not stop the people of Israel from coming to meet with God in the sanctuary. Theologically, the sanctuary was a place of encounter[36] with God for blessing. It also served as a place of comfort in Israel both for the priest and the people. After toiling during the day(s), a time is set apart for communion with God. This time is specifically mentioned in Exodus20:8-9; "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work.✐ Thus Taylor argues that the first and second commandment deals with understanding the concept of God and how to worship Him. The only God to worship is the Sovereign Creator of heaven and earth, any other is a false god. More so, the true God must have the true way of worship. Therefore any mode of worship that God did not approve is a false mode of worship.[37]

Worship in the New Testament

Worship did not end with Old Testament scripture. All that happened in Old Testament points to the Messianic ministry of Jesus Christ. Hence we need to understand how worship took place during the New Testament era. Like the Old Testament worship with various sacrificial practices which took place in the sanctuary through the help of the priests, the New Testament worship continued with sacrificial system, until Jesus Christ fulfilled the ultimate sacrifice at the cross of Calvary.

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[36]Dederen, 318.

[37]Taylor G. Bunch, *The Ten Commandments* (Washington, DC: Review and Herald, 1944), 36.

According to scholars like Ralph P.Martin,[38] Segler Franklin and Randal Bradley[39], synagogue worship which was inherited from the Jewish tradition served as a formative pattern for the New Testament system of worship. Furthermore, the fall of Jerusalem temple in A.D.70, gave rise to the synagogue service which was less formal and its building was not elaborate. Although there was no much dichotomy between the temple and synagogue worship, except that in synagogue worship, congregational participation was paramount. Also teaching of the scripture by prominent people overshadowed the priestly activities of the temple worship. This is because the death of Jesus Christ on the cross of Calvary brought all sacrifices to an end.

According to Ralph P.Martin, the three features of the New Testament Church are: *the charismatic element*, *the didactic side* and *the Eucharistic element.* In his explanation, *the charismatic element* involves the offering of wholehearted praise and prayer under the influence of the Holy Spirit. This was portrayed in the Church at Corinth. However, Paul warned that in worship orderliness should be maintained, especially on the issue of the gift of ☺tongues☺.[40]Usually the worship was open to the public wherein unbelievers participate and became converted.[41]The second element is *the didactic side* which constitutes studying or teaching of the

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[38]Ralph P. Martin, *Worship in the Early Church*, 2nd edition (Grand Rapids, Michigan: William B.Eerdmans Publishing Company, 1978),23-24.
   [39]Franklin M. Segler, C. Randal Bradley, *Understanding, preparing for, and practicing Christian worship*, 22-23.

   [40]Ralph P. Martin, "Aspects of Worship in the New Testament Church," *Vox Evangelica* 2(1963):6.

   [41]*International Standard Bible Encyclopaedia*, Electronic Edition in *Bible Works*, Version7.

scripture.[42]This is part of the synagogue model. Moreover, the Church was filled with Holy Spirit, and members' gifts were fully used to edify the Church. The third element is the *Eucharistic.* This involves the Lord's Supper, hymns and canticles (1Cor.14:15, 16, 26; 11:18ff.Eph.5:19f; Col3:16f.).All these elements were found in the Church at Corinth.[43]

New Testament Worship Terminologies

The language of the scripture in the New Testament is Greek. There are four major terms used in describing worship here, these are: "proskune✱," "sebomai," "latreu✱," and "eusebe✱."[44]The most commonly used among them is "proskune✱," which means "to prostrate," "to kneel and do homage to a significant person or God" (Matt 20:20; cf Matt4:10; Jn 4:21 24; 1 Cor14:20; Rev4:10; 5:14; 7:11; 22:9; 11:16; 19:10).[45]The second term frequently used in describing worship is "sebomai," meaning "to revere, stressing the feeling of awe or devotion".[46]This connotes worship of the Supreme Being, not mere human or objects. Hence in the passages where it occurred (Matt15:9; Mk7:7cf Acts16:14; 18:7, 13), hypocrisy is possible as well as genuine spiritual service.

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[42]Ralph P. Martin, "*Aspects of Worship in the New Testament Church,*" Vox Evangelica 2(1963), 6.

[43]Ibid.

[44]*International Standard Bible Encyclopaedia*, Electronic Edition in *BibleWorks*, Version7 (Norfold: Bible Works LLC.,1992-2005), s.v. "Worship."

[45]*Vine's Expository Dictionary of Old and New Testament Words* (Nashville, Tennessee: Thomas Nelson Publishers, 1997), 1247.

[46]Ibid.

Another term used for worship within the context of spiritual service unto God is "latreu✳." The meaning is "to serve," or "render religious service."[47] Obviously it has the same meaning with the Hebrew term "*abad.*" However, ❀eusebe✳," which is another term used in the Greek language to describe worship suggests there is a way to worship the Supreme God which may be different from all other forms of worship. Calvin asserts that the Greeks understood "eusebeia" to mean "right worship," even though they gave their devotion in ignorance to idols; they knew that certain principles must be followed when it comes to the worship of the Supreme God.[48] This is because worship brings the worshipper blessings when done in the right way. Cain and Abel are monumental examples for all generation of human beings on the issue of acceptable worship.

Thematic Study on Relevant Texts

In the Old Testament, there are cases of worship styles or forms of worship people followed in rendering service to God. Some were approved by God and some were not approved as acceptable worship. Therefore in this section we shall consider two of such public worship and the form it took; and know why God approved or disapproved it. The first categories are the worship considered biblical and acceptable before God. The Bible texts for these discussions are 2 Chronicles 7 and Nehemiah 12.

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[47]Ibid.

[48]Calvin, *Institute of the Christian Religion*, trans. Henry Beveridge (Peabody, Massachusetts: Hendrickson, 2009), 62-63.

Overview of the Parts of Worship in 2 Chronicle 7

Generally, Chronicles reveal a great historical truth about Israel's monarchical system and the temple services.[49] The narrative in 2 Chronicle 7 reveals the religious order that permeates in every sphere of Israel as a theocratic nation. Suffice it to say that religion is known to be a "powerful basis for social integration [rather] than ethnicity".[50]Thus it is primordial to life. However, there are two important issues in this narrative. First is that Solomon had finished building the temple which God commanded him to build. Second issue was the feast of dedicating the temple with sacrifices and instruments of music in a solemn assembly. As earlier mentioned, temple worship has certain ingredients that are prominent. Therefore the paragraphs below contain the prominent ingredients that constitute worship principles as found the 2 Chronicle 7.

Principle of prayer. Prayer is one of the principles in worship as found in the pericope, 2 Chronicle 7.The glory of God came down after Solomon had finished his prayer unto God, thus indicating that prayer is an important element in worship (7:1).Similarly the book of Isaiah 56:7 affirms the importance of prayer in the house of God, for all people. According to Webster's New Encyclopedic Dictionary, prayer is defined as "the act or practice of praying to God; a supplication, or expression addressed to God".[51]Also the Dictionary of the Old Testament Historical Books affirms prayer as an address to God, but in the second person. It is said to be a human

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[49]Bill T. Arnold, H. G. M. Williamson, eds., *Dictionary of the Old Testament Historical Books*, (Illinois: Inter-Varsity Press, 2005) 804.

[50]Ibid., 271.

[51]*Webster's New Encyclopaedic Dictionary*, revised edition (New York: Black Dog & Leventhal Publishers, 1995).

initiation.[52] Whether it is done officially or unofficially is not stated. In a more extended understanding, prayer is a human expression of faith in God to solve problems and chaotic situations that confront His people. It could also be an expression of thanks for wonderful work done in behalf of human beings. Prayer is said to be a distinguishing factor between living religion and mere philosophical maxim that strives to conjecture on human nature and his destiny.[53] Furthermore, Ellen Gould White defines prayer as "the opening of heart to God as a friend"[54]

Considering the importance of prayer as an element in worship, what kind of prayer was made in 2 Chronicles7:1, and what general principle should guide prayer in corporate or public worship? Firstly, the above text is an extended conclusion of what started in chapter 5.The ark of covenant was brought into the inner sanctuary by the Levites and priest, thereafter praises in song and musical instruments were rendered in one accord by the levitical singers and the priests unto God (5:7-14).Secondly, it is obvious that Solomon's prayer was dedicated to God for the good and blessings of Israelites and any stranger who would enter into the sanctuary with a request or need. It was an expression of concern for forgiveness, cleansing, justice and care. Thus his prayer hinges on delighting oneself in the Lord and His will (Ps 37:4).Billy Graham, concurs to this statement and asserts that an individual receives his/her heart desires

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[52]Bill T. Arnold, H. G. M. Williamson 80.

[53]Rodney J. Hunter, ed., *Dictionary of Pastoral Care and Counselling* (Nashville, Tennessee: Abingdon Press, 1990), 937.

[54]Ellen G.White, *Messenger of Hope*: *Connecting with Jesus* (Seoul Korea: Everlasting Gospel Publishing Association, no date), 1786.

when he or she has learn to delight in God and His will.[55] No wonder the glory of God descended in the form of cloud after the prayer of Solomon.

Furthermore, it is evident that Solemnity was a phenomenal feature of the worship session wherein Solomon offered sacrifices and prayed in human intelligible language for the edification of his hearers. Gerhard F.Hasel argues that prayer in public worship should be said in a tongue familiar to the congregation so that they may respond with "Amen"[56]. This is because the one who prayers in tongue may be edified, but the assembly may not be edified without interpretation.[57] This does not in any way inhibit individual participatory prayer. In fact in the sanctuary worship, when an individual comes with animal either for sin offering or guilt offering, he or she places his or her hands on the lamb, confess sins committed before slaughtering it. [58] In such case, individual prayer is unavoidable.

Another important principle on prayer emphasized in Jesus' teaching in Matt.6:7 is vain repetition. This method of prayer is prominent among the gentiles who worship idols and objects. It is obvious that such a prayer supposes that the deity

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[55]Billy Graham, *Peace with God* (Minneapolis, Minnesota: World Wide Publications, 1984)169-170.

[56] Ralph P.Martin, *Worship in the Early Church*, 2[nd]edition, asserts that "Amen" was used at the Old Testament and New Testament worship to affirm or endorse the words of prayer. It was said by the congregation both at the end of prayer and praise. The introduction of clap offering appears to be a strange phenomenon in the 21st century Christian churches.⊙ngel M.Rodr×guez in Adventist Review (May 1997) argues that clapping is common with entertainment industry. More so, it was not an element of worship in Old Testament and New Testament.

[57]Gerhard F.Hasel, *Speaking in Tongues* (Berrien springs: Adventist Theological Society Publications, 1991)146.

[58]Lawrence M. Nelson. *The Sanctuary Made Simple* (Middleton, Idaho: CHJ Publishing, 1996)19.

entreated is deaf, unconscious or sleeping.[59] Therefore prayer in corporate worship is important and the content should be relevant to the need of the worshippers. It should be presented by faith in the name of Jesus Christ.

Praise. This is another element found in public worship (2 Chronicles 7). According to James Orr; the term praise has its origin from Latin –*pretium*, which means "price" or "value." It is usually an acknowledgment of worth or value[60] ascribed to an object, but in the context of the biblical passage above, it is a sincere attitude of thankful expression to God for His mighty works. Other words that capture the meaning of praise in the explanations of James are (tehillah, "psalm," "praise," todhah, "confession" "thanksgiving," shabhach, "to praise" "glorify," zamar, yadhah, "to stretch out the hand," "confess;" aineo, epaineo, (epainos).[61] Since the term "praise" is used in connection with instrument of music, I will like to discuss a little on the issue of instrument of music in relation to this periscope (7:6).

Instruments of music were part of the external phenomena in the Old Testament temple worship. The spiritual leaders of that era, made effort to select a group of people among the Levites and trained them on the use of different kinds of musical instruments to accompany the songs used in worship.[62] Rabbi Jacob Singer

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[59]See *Adam Clarke's Commentary* on Mat 6:7 and 1 Kgs18:26, 29.

[60]James Orr, ed., "Definition for 'PRAISE.'" *International Standard Bible Encyclopaedia*. Bible-history.com - ISBE; 1915.

[61]Ibid.

[62]James W. McKinnon, "The Exclusion of Musical Instruments from the Ancient Synagogue" *Proceedings of the Royal Musical Association* , *106*, (1979 - 1980), 77-87 [Taylor & Francis, Ltd. on behalf of the Royal Musical Association], http// www.jstor.org/stable/765928 (27August 2012).

pointed out the following as instruments of music in the temple worship: "the stringed, the wind and the percussive groups."[63] These are grouped in Table 1.[64]

Table 1. Instruments used in Temple Worship

Hebrew name	Identification	Traditional authorised version (av)
STRING		
	Harp***	Psaltery/viol
	Lyre***	Harp
INSTRUMENTS		
nēbel		
kinnôr		
WIND		
INSTRUMENTS	Double-pipe*	Pipe
ḥālîl	Horn****	Trumpet/cornet
	Trumpet****	Trumpet
šôpār		
ḥăṣoṣĕrâ		
PERCUSSION		
tōp	Tambour**	Timbrel
měṣiltayim/ṣelṣĕlîm	Cymbals**	Cymbals
měna'an'îm	Sistrum*	Cornet

Note the following:

1. the (****) shows that the instrument identified is most likely the appropriate name, and used for temple worship

2. (***) more likely the name, and used for temple worship

3. (**) likely the name, and used for temple worship

4. (*) least likely used for temple worship

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[63]Jacob Singer, "Jewish Music historically considered," http://dedicated-206-222-198 010.inebraska.com/depts/polley/Jewish%20Music%20Pages%203%20-%208.pdf (27August 2012).

[64]Adapted from T. C. Mitchell, "*The Music of the Old Testament Reconsidered,*" Palestine Exploration Quarterly124 (1992):132 http://www.biblicalstudies.org.uk/pdf/peq/music_ot_mitchell.pdf (27August, 2012).

Mitchell argues that the above instruments appear to be the ones used in temple worship. Although there are other instruments of music known in the Ancient Near Eastern culture, but they were not used by the Jews in their worship of Jehovah. These other instruments not used are *drum*, *lute*, the vertical *flute*, the *clappers* and the *vibro-frame*.[65] In other words, not all instruments were used in worship. Moreover, efforts were made to select specific instruments that could blend well with the tone and voices of the singers, since they served as accompaniment.[66] It is important to note that scholars have argued strongly on the use of instruments to worship God. Although it is not the focus of this study, but certain points raised are germane in this discussion. In his paper, *"The Exclusion of Musical Instruments from the Ancient Synagogue,"* James W. McKinnon reviewed the views of scholars like Werner, and music historians on the ban of instruments in the synagogue worship.

These are the line of thought projected: the use of musical instruments was banned in the worship service after the fall of Jerusalem temple in A.D.70. This view is supported by the *Mishna.*[67] Perhaps the ban was an expression of mourning over such a terrible destruction.[68] Another view is that the ban came because some of those

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[65] T. C. Mitchell, "*The Music of the Old Testament Reconsidered,*" Palestine Exploration Quarterly124 (1992):132 http://www.biblicalstudies.org.uk/pdf/peq/music_ot_mitchell.pdf (27August, 2012).

[66] Jacob Singer, 5.

[67] The *Mishna* is the oral tradition or interpretations of the law, according to the Pharisees who were experts in interpreting the law.

[68] James W. McKinnon, "The Exclusion of Musical Instruments from the Ancient Synagogue" *Proceedings of the Royal Musical Association*, Vol. 106, (1979 - 1980) 79 [Taylor & Francis, on behalf of the Royal Musical Association], http//www.jstor.org/stable/765928 (27August 2012).

instruments were used in wild parties and worship of objects (gods).[69] Similarly,

church fathers corroborate the second view. Clement of Alexandria was quoted as one

of the church fathers who resisted the use of instruments for worship. This is his

statement:

> For if people occupy their live with pipes, and psalteries, and choirs, and
> dances and Egyptian clapping of hands and such disorderly frivolities, they
> become quite immodest and intractable, beat on cymbals and drums, and make
> a noise on instruments of delusion….Let the pipe be resigned to the shepherds,
> and the flute to the superstitious who are engrossed in idolatry. For, in truth,
> such instruments are to be banished from the temperate banquet.[70]

This calls for a rethink, especially in such churches where instruments of music brings

confusion. Consequently Edmund affirms that instruments are not necessarily an

element of worship. In other words, worship can be conducted with or without musical

instruments. [71]The vocal cord can be developed to produce skillful sounds for worship

purposes. *A capella* (singing without instrumental accompaniment) music appeared to

have developed in the synagogue worship where instrumental music was not

prominent.[72] Whereas it is possible to use what is available in our environment and

culture to worship God, we need great caution in the use of instruments that would

excite animalistic passion in the minds of worshippers.

On the whole, it is established that praise, with specific instruments was

permitted in the temple worship as a way of expressing joy and thankfulness to God.

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[69]James W. McKinnon, 80.

[70]Johannes Quasten, "The Conflict of Early Christianity with the Jewish Temple Worship," http://www.ts.mu.edu/content/2/2.4/2.4.2.pdf (27 August, 2012) 482.

[71]Edmund P. Clowney., *The Church. (*Downers Grove, Illinois: InterVarsity, 1995)127

[72]James W.McKinnon, 85-86.

Praise is a duty which cannot be overemphasized in corporate worship. Whenever the people of God gather for worship, and praise is lacking, this shows that something is fundamentally wrong with such gathering (Ps 50:23; Rom 1:20 f).

Overview of the Components of Worship in Nehemiah 12

The introductory issues in this pericope are basically part of the structure of leadership put in place during the reformation work of Nehemiah. It should be noted that the temple was a symbol of identity for the Jews. But the captivity in 722 B.C. by the Assyrians left their temple in ruins.[73]To commence the worship episode that will bring joy to the community who had suffered from captivity syndrome, there was need to dedicate the rebuilt temple. Therefore the narrative in this pericope is a reflection of the previous dedication service of the temple of Jerusalem, which incidentally was a public worship. In view of the similarities found in these worship settings, one would conclude without mincing words that there are certain elements that were prominent in the liturgical order of public worship in Old Testament. These include: Songs in Worship, Tithe and Offering, Preaching and Teaching.

Songs in worship. Another important element in corporate worship that is closely connected to praise is the choice of song used in worship. In Nehemiah12:42, the singers sang with joy under the leadership of Jezrahiah. More so the singing here involves two choirs, apart from the congregation and the instrumentalists. It is obvious that singing was an important element used for worship both in Old Testament and New Testament. Hence Paul admonished the Ephesians to use songs in encouraging

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[73]G.O.Abe, *The Religion of the Exile*. (Lagos, Nigeria: New Dawn International, 2005.)12

one another, especially hymns, psalm and spiritual songs.[74] Although we do not have

an idea of the melody of such songs and the kind of words used to compose the songs

they sang; evidences in the Bible show that most of the songs used in worship have

theological themes and were specified for worship. A thorough investigation of the

terms used for songs in Israelite cult suggests there were songs for worship and songs

for secular activities. According to the Theological Workbook of the Old Testament,

sh✗r and *mizm✶r* are major terms used for songs in Hebrew language. *Sh✗r* is used

sometimes to identify secular songs, while *mizm✶r* is restricted to worship

songs.[75]God sometimes give the lyrics and ask the prophet to teach the people the

song.

An example of such incident is found in Deutronomy31:19 "Now therefore,

write down this song for yourselves, and teach it to the children of Israel; put it in their

mouths, that this song may be a witness for Me against the children of Israel."The fact

that God choose the words of the song shows that effort must be made to choose

words that communicate important spiritual experiences of the people of God. Such

experiences include the truth about God and His character; the mighty works wrought

among His people and the hope of eternal salvation. All these experiences necessitate

spontaneous attitude of worship with songs of thankfulness and awe. It is important to

note that thankfulness does not connote rowdiness and irreverence in worship. Neither

the two choirs nor the congregation, in this pericope- Nehemiah 12, engaged in rowdy

worship as a result of their songs.

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[74] See Ephesian5:19.

[75]The Theological Workbook of the Old Testament, Electronic Edition in *Bible Works*, Version 7(Norfolk: Bible Works LLC.,1992-2005),s.v. "Song"

In fact Femi Adedeji concurs with Robertson who affirms that worship songs have unique characteristics. Rather than lead worshipers into indulgence, worship songs should be awe-inspiring, virtuous and serene.[76] These characteristics are captured in the teachings of Paul in Philippians 4:8 "Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things."

Tithe and offering. Among the elements of worship found in Nehemiah 12, tithe and offerings were core factors in issues of worship in Israel. Its relevance was authenticated in the pre-exile and post-exile era. Pentateuch as well as the writings of later prophets like Malachi emphasized on it. According to the American Tract Society Dictionary, the term used for offering in Hebrew is *minchah*. It connotes sacrifice, though different from sacrifices that involve blood. The general understanding about offering is that it is an expression of the heart unto God for what He has done, in a visible act. Under the Levitical system, there are different kinds of offerings. Some offerings like first fruits and tenths were compulsory while others were voluntary.[77] Denotatively, tenths are the tithes. It was dedicated unto God and used for the upkeep of the Levites (Num.18:21-24). There are evidences in the New Testament, which shows that this principle did not end in the Old Testament period.1Corinthians 9:13, 14; 16:2 and Acts 4:34-36 can be viewed as illustrative passages that encourages giving of tithe and offerings in the New Testament era.

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[76]Femi Adedeji, "Musical revolution in contemporary Christianity," in *Creativity and Change in Nigerian Christianity*, eds. David O.Ogungbile and Akintunde E. Akinade (Lagos,Nigeria: Malthouse, 2010)232.

[77]American Tract Society Dictionary, in *Power Bible* CD(Bronson: Online Publishing Inc.,2000) s.v. "Offering."

Therefore the practice of tithe and offering, based on the pericope in focus reveal the spiritual truths which God gave to Israel of old and the spiritual Israel today. Franklin M. Segler and Randall, observes that the theology of giving and the procedure is fundamental in Paul's teaching, and the early church adhered to it. Though they argued that Pentecostal worship appears to neglect the practice,[78] it is an important act of worship that brings blessings to the individual worshipper and enables the gospel commission to move geometrically (1Cor.10:18; 2Cor8:5, 7; 9:15).

Consequently, effort was made to establish a system for the collection and distribution of the offerings so as to maintain moral prudence (Nehemiah12:44). This poses a challenge to churches were funds are embezzled and the store house is impoverished. Nehemiah noted with dismay the corruption that have plagued the people of God (13:10) and called for faithfulness and integrity.

Preaching and teaching. The narrative in Nehemiah 12, extended to chapter 13 with more information on the aspect of didactics. The congregation read the book of Moses not just as an empty ritual, but for cognitive and spiritual formation. Usually the priests have the sole responsibility to teach the law. In Jewish synagogue, it was not allowed for anybody to come and teach the congregation during worship (Mk6:2-4; Acts15:21; 17:17; 26:11). This prohibition was necessary to avoid erroneous teachings.[79]But the Pharisees were afraid of the truth; hence they questioned the authority of Jesus Christ to teach, because His teaching exposes their hypocritical lifestyles. More so, the fact that Jesus Christ never attended their rabbinical schools,

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[78]Franklin M. Segler, C.Randal Bradley, *Understanding, preparing for, and practicing Christian worship*, 148-149.

[79]J.T. Packer and M. C. Tenney, eds. *Illustrated Manners and Customs of the Bible* (Nashville, Tennessee: Thomas Nelson, 1980), 410.

make it difficult for them to accept him as a certified public speaker/teacher/preacher on theological issues.

From the previously mentioned pericope, the congregations who read the book of the law were prepared in their hearts to see the sinfulness of inordinate ambition of Balaam, a distinct teaching on the doctrine of Balaam- "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication"(Rev 2:14).In other words, preaching and teaching from the scripture is a fundamental principle in corporate worship. In addition to that, faith development comes by hearing the word of God (Rom 10:17). This is exemplified in the pericope in view-Nehemiah13:3 ✵so it was when they had heard the Law, that they separated the entire mixed multitude from Israel" (cf. Neh 9:2; 10:28).The word of truth they heard motivated their hearts to action. Bailey Gillespie asserts thus: "Often God breaks into people's lives with a revelation of His grace and goodness. It might be sudden, as a result of crises, emotional stress, or profound sense of distance from God, but more often it is gradual and comes during the process of growth and commitment."[80]

The instructions from the word of God are intended to bring change of heart and commitment to moral integrity (Ps1:7-11). Within the historical context of Nehemiah's reform, the book of the law was an important tool to bring revival and reformation in the lives of his people-the Jews. They had gone through emotional stress and have realized the need to follow God's truth.

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[80]V. Bailey Gillespie, "Growing Up Faithful: Faith Development and Youth Ministry" in *Getting it Right*, Shirley Mulkern (Hagerstown: Review and Herald, 2005), 209.

Overview of False Worship at Mount Sinai

Having discussed the two categories where public worship acceptable unto God took place, let us consider another scenario of public worship in the book of Exodus 32. A cursory look at the book of Exodus reveals the gradual attempt of God to educate the people of Israel and uphold them in spiritual nurture that they might be light to the whole world. One aspect of this spiritual nurture is on principles of worship. Prior to this period, Israel had suffered from slavery and insult in the hands of Pharaoh and his people. To emerge as light in the surrounding nations means there is need for a new spiritual formation that is different from what they saw in Egypt. Herbert Wolf opines that God intentionally allowed them to spend a year at Mount Sinai so as to know His covenant and align themselves to His agenda for their victory against the Canaanites.[81]

However, the narrative in Exodus 32 shows a negative behavior from the people who had received instruction on spiritual formation, perhaps for a year on the worship acceptable to God. This means learning had not taken place. Does it mean they were not taught well? Following the common maxim among teaching professionals: 'learning had taken place when there is little or more permanent change in behavior'. Moreover, this change is usually dependent on two variables: the teacher and his teaching method, the student and his learning experiences .Whereas this study is not focusing on teaching methodology at Sinai as a precursor to the worship style at Mount Sinai, it is important to note that lack of positive change at this point is not as a result of having little or no right knowledge, but accepting the truth from the heart.

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[81]Herbert Wolf, *An Introduction to the Old Testament Pentateuch* (Chicago: Moody Press, 1991), 126-127.

Their argument was that Moses delayed in coming to take them out of the mount, whereas they sent him to receive instruction from God who had blessed them and delivered them from the hand of Egyptians. Therefore they needed a god they could see or touch, since Moses was nowhere to be found. To make the matter worst, Aaron the priest corroborated with them by building an altar of sacrifice, as if it was a genuine worship unto God. He instituted the worship pattern of the Egyptians and led them to more terrible sin –image worship (Golden Calf).[82]However, there are two elements found in the worship of the golden calf that was not found in the worship in 2 Chronicle 7 and Nehemiah 12.These are bowing down to molten calf (32:8) and dancing (32:19). In fact, Joshua described the worship sound as the noise of war (vs.17).

Dance in worship. From the above discussion, it is clear the worship at Mount Sinai under the guise of the golden calf was a false worship. One of the reasons it is adjudged false worship is the orgiastic dance.[83] The word 'dance' as used in the Old Testament has several shades of meaning. Fausset's Bible Dictionary identifies *machowl* as the major Hebrew term for dance which literally means "moving or leaping in a circle" while *machalath* is a stringed instrument.[84] The word 'dance' appeared 107 times in the Bible, but it was associated to religious service in four places. Explaining more on this, Philemon Omerenma Amanze pointed out in an illustrative manner the various Bible passages this term was used for easy exegesis. They are summed up in

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[82]Donald Guthrie, Alec Motyer, Alan M. Stibbs, Donald J.Wiseman, eds. *The New Bible Commentary*,3rd Edition (Leicester, England: Inter-Varsity Press,1970),137.

[83]Ibid.

[84]Fausset Bible Dictionary, Electronic Edition in *Bible Works*, Version 7 (Norfold: Bible Works LCC, 1992-2005), s.v. "Dance."

the following categories: *chul*, meaning "play the pipe" (Exodus 15:20; 32:19; Judges 11:34; 21:21; 1 Samuel 18:6); *racad* and *phasah* , meaning "leap or jump" (Job 21:11;Eccl.3:4;1 Kings 18:26); *krar*, meaning "to be active ,to leap"(2 Samuel 6:14,16); *hallah* and *chul* ,meaning "praise and play the pipe"(Psalm 149:3). [85] In the views of Coleman, dance assumed a prominent place in traditional Hebrew worship. Furthermore, he argued that the early Christian church allowed it, until the Middle Ages, when it was seen as a taboo. Thus it was expunged from worship at the reformation era. [86] Similarly, Nalbandian posit that dance is one of the ways of expressing sincere praise to God in worship, because the dancer displays an outburst of happiness[87].Therefore it is not something bad on its own and should not be identified as evil in worship

In like manner, Noah Denver Manring in his thesis, attempted to advance arguments in favor of dance as an approved element of worship before God in ancient Israel. This he did through some Biblical passages where dancing was found in religious feasts (Exodus 15:20-22;32:19-24;Judges 21:16-25; 2 Samuel 6:1-11,12-23;1 Chronicle13:1-14;15:1-16:3).But he concluded that it was expunged in the New Testament era because it was part of the sacrificial system of worship that ended at the cross.[88] The idea that God commanded the use of dance in psalm 118:27; 149:3

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[85]Philemon O. Amanze, "A Contextual study of Dancing as part of Worship among Seventh-day Adventists: King David as a case study" in *More like Jesus,* ed.Ugochukwu L. Ahiamadu (Aba, Nigeria: Seventh-day Adventist Church, East Nigeria Union Mission, Spirit of Prophecy Service, 2010), 92.

[86]L. Coleman, "Worship God in Dance" *Renewal Journal* 6(1995), 37.

[87] Zenob, Rev. Nalbandian, *The Shepherd and his flock*. (New York: St.Vartan, 1983) para.8.

[88]Noah Denver Manring "The Element of Dance in Worship" (M.A. thesis, Reformed Theological Seminary, 2006), 28-63. www.rts.edu/site/Virtual/Resources /student_theology/pdf (10 March,2013)

and150:4 respectively have been disputed by many scholars. The word 'dance' used in Psalm 149 and 150 is rather interpreted as an instrument of music.[89] A critical analysis of the passages quoted reveal that God never commanded the use of dancing in worship. Clowney therefore submits that wherever it occurred, it was circumstantial, not part of the elements of worship[90] .Consequently, Amanze affirms that David danced but it was not in the Temple worship. More so, that David danced does not mean it is a command from God for us to dance in worship. Otherwise, polygamy should be accepted too, because David was a polygamist and it is against God's command.[91]

Bowing Down to Image. The act of bowing down to image of any kind is a grievous offence against God who made the heavens and the earth. As mentioned in the preliminary Biblical evidence of the Hebrew terms for worship, '*atsab*' was used to connote image making. God did not mince words when He declared in Exodus 20:3-6 thus:

> You shall have no other gods before me. "You shall not make for yourself a graven 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 upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.(RSV)

Therefore, suffice it to say that Aaron made the Calf image to please the children of Israel, not that it was an approved element of worship of God. Apparently he was

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[89]Samuele Bacchiochi, "Shall we dance?" *Adventist Affirm*, *14*, No.2(summer 2000):25.

[90]Edmund P. Clowney, *The Church.* (Downers Grove, Illinois: InterVarsity, 1995), 129.

[91]Amanze, 93-96.

afraid of mob action against him; hence he relinquished his ecclesiastical authority and championed the popular pattern of pagan worship.

Perceived Impact of Worship Styles on Worshipers

Generally, it is clear that the worship found in Exodus 32 (Mount Sinai) and the ones reviewed in 2 Chronicles 7 and Nehemiah 12 respectively had significant impact on the worshipers. Though there were no statistical analysis to show the correlation, mean and percentage differences; Biblical authors account showed the impacts. In 2 Chronicles 7:10, there is a clear evidence that the people were impacted positively and they went home happy and charged for dedicated service to God, and the community at large. The Bible records thus: "On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the LORD had done for David, for Solomon, and for His people Israel." Remember that the goodness of God is only revealed to souls desirous to worship God in Truth and in Spirit. Similarly Nehemiah 12 revealed that the worship pattern modeled by the leaders impacted positively on the worshipers. The joy and gladness described in this passage would not be as a result of theatrical entertainment, but spontaneous and sound theological didactics. This also brought some changes in the moral lives of the people (Neh12:44ff).

On the other hand, a cursory look at the in Exodus 32 (Mount Sinai) revealed the sophistic nature of frustrated Spiritual Leaders, when they want to be seeker-friendly as against divine connection. Aaron who was the frustrated Spiritual Leader in the foregoing narrative mingled biblical pattern of worship with what was contemporary in the Ancient Near East region and the result was disastrous (see Exo.32:31-33). It was until the leaders who had divine connection led them back to God, they would have lost their lives in the cause of experimenting on the worship styles of that era.

However, it must be realized that the people (Israelites) had been away from their land for many centuries. Their exposures in Egypt on worship still had some effect upon them, even after receiving instructions on the right worship acceptable to God. At this point, God was still patient with them and continued educating them until godly character was fully formed in their lives.

Summary

Considering the sheds of meaning gathered on the four commonly used terms for worship in both the Old Testament and New Testament, it is evident that what is described as worship is more of humble expression of inward relationship with God through visible acts. Secondly, the worship described in 2Chronicle7and Nehemiah12; were approved by God based on the evidences found in the narratives. Therefore serving God in truth and in spirit is the only acceptable worship and truth that sets us free from error. Thirdly, the principles identified in 2 Chronicles 7 and Nehemiah 12; apply to all worship activities for all believers in all generations, irrespective of the time, place and culture.

CHAPTER 3

LITERATURE REVIEW

In this chapter, historical perspective of   the early church, medieval era, reformation era, modern and postmodern eras were reviewed. Also, the views of scholars from the evangelical, Pentecostal, and Adventist churches on worship and their preferred styles provided a framework for proper understanding of the theology of worship and its implementation in the above mentioned churches in the 21st century.

Worship in Church History

The Christian church has a unique historical background that spans about 200 centuries. All through these centuries, worship was one central issue, which could not be neglected. The question at this point is: what was the style of worship during the apostolic era? Was there a time when the church decided to change the style of worship and what was responsible for such a change?

Worship in Early Church

Worship as part of the Christian Church life followed a specific pattern from the onset. The instruction given to Moses (Exodus 25-40) by God in relation to the tabernacle and issues concerning worship activities in the Old Testament reveals that God has never taken the issue of worship for granted. He has always given instructions and commands orderliness in worship. This orderly manner of worship is called

'liturgy.'[92] The Apostle Paul specifically declared the importance of order in worship to the Corinthian Church thus: 'For God is not the author of confusion, but of peace, as in all churches of the saints'… 'Let all things be done decently and in order' (1Cor 14:33, 40).

Earle E. Cairns also affirms that worship in the early church followed the order given by the apostles. Describing the pattern of worship in the first century, Cairns reveals that believers usually gather in private homes, temple and lecture halls for worship. At the worship services, the celebration of the Lord's Supper was a continuous practice and unbelievers were baptized into the fellowship as believers in the names of the Father and of the Son and of the Holy Spirit. More so, prayers were offered to God, words of exhortation given by the elder in- charge from the scripture and spiritual songs were sung to the glory of God. People gave gifts and money for the purpose of helping those in need.[93] Commenting further on the pattern of worship, Justin Martyr, one of the Church Fathers describes the liturgy in the Christian church in A.D.150 thus:

> The memoirs of the apostles are read, as are the writings of the prophets, insofar as time will allow. When the reader has finished, the president, in his speech, admonishes and urges all to imitate these worthy examples. Then we all stand and pray together aloud. When the prayers are ended, we great one another with a kiss. At that point, as we have already said, bread is brought, with wine mixed with water to the president, who accepted them and prayed, offering up praise and glory to the Father of the universe, through the name of the Son and the Holy Spirit, and then give thanks, for our being deemed worthy to receive these things at his hands. When he had concluded the prayers and thanksgiving, the people consented by saying Amen-so be it.[94]

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[92]See "Definition of terms" on page 6.

[93]Earle E. Cairns, *Christianity through the Centuries,*3rd ed. (Grand Rapids, Michigan: Zondervan, 1996), 83.

[94]Matthew A. Price and Michael Collins, *The Story of Christianity.* (London: Dorling Kindersley, 1991), 40.

The above testimony from Justin Martyr shows that the early church was handed a specific pattern of worship, which they were to follow even after the death of the apostles. The liturgy of the early church was simple even though people worshipped in private homes because of persecution, yet worship was laced with awesomeness and orderliness.

Elements of Change in Christian Worship

Biblical evidences reveal that the apostles maintained a specific orderly yet spirit-filled pattern of worship. However, certain elements of change were observed in Christian worship as time passed by. Such changes must have been introduced after the death of all the apostles. Historical evidences reveal that changes in the Christian pattern of worship began as the Church leaders interacted with the host community (Rome) whose major religion was Paganism. The interactions between the church and the pagan community brought about controversies in the early church. While Tertullian, one of the Christian Apologists, was reluctant to accept interactions with Pagan festivals based on his conviction that such interactions may mar the doctrine of the Church, Irenaeus, one of the Church Fathers, thought that interacting with the pagan community will be beneficial to the growth of the church; hence he accommodated the elements of the host culture into the Christian worship. [95]

One of the Pagan elements of worship that was introduced into Christianity was the use of heavy instrumental music and dancing.[96] The Church adapted it in order to make prospective converts comfortable to accept the Christian faith. But the end point was a great compromise of faith in the sense that other practices of the Pagan

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[95]Matthew A. Price and Michael Collins, 47.

[96]Ibid., 73.

religion came in that it became difficult to differentiate between secular and sacred lifestyle again. As much as possible, the Church collaborated with the State to execute discipline in ecclesiastical matters; thus making itself a political institution of the state, rather than confronting sin headlong as stated in the scripture. The reality of this great compromise was conspicuously manifested at the reign of Emperor Constantine, who was converted to Christian faith, and made it the major religion of his kingdom, in the fifth century.[97]

Worship in the Medieval Church

The gradual departure of the Church from biblical theology in matters of worship and doctrine to Greek philosophy was synthesized at the dawn of Medieval Era. This Medieval synthesis is the amalgamation of 'classical paganism'[98] with Christianity. For instance, in pagan Greek culture, images were fundamental elements which were meant to help worshippers connect with their gods at any religious gathering.[99] Thus different statues were found in various regions in ancient Greek cities, representing one god or the other. Elements of the pagan Greek religion were infused into pagan Rome. Despite the fact that the [pagan] Roman Empire ruled during the time of Christ and the Apostles, the Greek philosophy dominated the then world.

As Christianity expanded, more and more Greek and Roman converts joined the church and the church thought it necessary to adopt and Christianize some pagan

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[97]Earle E. Cairnes, 152-153.

[98]This phrase was used by Earle E. Cairnes (p.160) to emphasise the influential nature of Greek culture over the world during the ancient time. Some of these elements of Greek culture that is rooted in Christian theology of this era are: the immortality of the soul, veneration of great leaders of the church; image making-dubbed teaching aids for the illiterate members to understand.

[99]Ibid.,152.

practices in order to make their converts to feel comfortable. For example, the church decided to accommodate the pagan culture of veneration of their heroes, by endorsing the veneration of dead saints as a possible substitute for the hero worship of Greek converts. Great thinkers like Clement, Jerome, Tertullian and Augustine taught that Mary should be venerated as 'the Mother of God', thus instituting a new liturgy that is not bible based. Another strange concept that was added to the medieval synthesis is the transfer of worship from the Jewish Sabbath to Sunday.[100] Moreover, the medieval era was characterized with outward show of aesthetic architectural designs, mysterious pagan ceremonies, struggle for relevance and a form of godliness that did not lead to genuine repentance. This eventually led to the era of reformation.

Worship in the Reformation Era

The sixteenth century reformation brought about great change in every strata of human society. This change was necessitated by the desire to experience freedom in religious, socio-economic and political circles. However, this paper focuses on the religious aspect of the reformation, particularly the pattern of worship. Evidently the controversial doctrines of "purgatory, the worship of Mary, the intercession of saints, the efficacy of papal indulgences and the divine institution of papacy,"[101] contributed either directly or indirectly to the religious revolt that brought about Protestantism as a movement in the sixteenth century.

Schaff opines that reformation was necessitated by the corrupt practices that ate deeply into the moral fabrics of the church; hence a process of reconstruction in

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[100]Ibid., 153.

[101]David S. Schaff, *History of The Christian Church,*(Peabody, Massachusetts: Hendrickson, 2006), 6:572.

doctrine was initiated to lead to a radical change in worship. In his view, the reformation which aimed at bringing back primitive worship as found in the New Testament, succeeded in reducing the seven sacraments of the church under the auspices of the papists to two-Baptism and the Eucharist (Holy Communion or the Lord's Supper). He however argued that the New Testament did not impose a strict pattern of worship, thus concluding that there is no need for uniformity in Christian worship.[102]

In the light of Schaff's submission, it is evident that the reformers ran into controversies over what should constitute Biblical worship. Such controversies may have been as a result of centuries of continuous compromise on the principles of worship. Some of the controversies were on theological grounds while others may be pragmatic in nature. For instance, Martin Luther considered music and the Word as two strong elements in worship. Thus he emphasized more on bringing back the Word to the people and encouraging the use of the local language of the people in worship and congregational song for active participation. He composed great hymns and translated the Bible into the local language of the people.[103] For him, emotional expressions in worship were not a problem. In the words of Paul Grime:

> Other reformers during [Martin Luther's] time tried to confine and limit expression of worship. Zwingli banned the playing of organ because he rejected the use of instrumental music in Christian worship. Calvin saw music as a gift from God only for the secular realm. He considered instrumental music "senseless and absurd," forbidding the playing of harmonies. Only unison singing of the Psalm was permitted.[104]

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[102]Philip Schaff, *History of The Christian Church,* Vol.7 (Peabody, Massachusetts: Hendrickson, 2006), 484-486.

[103]Ibid., 486.

[104]Paul J. Grime, "Changing the Tempo of Worship," *Christian History*, *12*, No.3, issue 39(1993), 16, quoted LaMar Boschman, *Future worship*,113f.

The above comment from Paul Grime shows that on matters of worship style, there were divergent views among the reformers and these views are more pragmatic than theological, although the influence of scholastic theology of the medieval era[105] and rationalism of the reformation era percolate through the patterns of worship seen in the modern era. Commenting further on the situation of worship during the reformation era, Robert E. Webber Wrote:

> In the 17th and 18th centuries the local church was seen as a school, and worship was primarily aimed at educating the mind. With the 19th-century shift introduced by the rise of mass evangelism, the local church became an "evangelistic tent," and worship became the means of calling sinners to repentance and faith. Currently there is a growing awareness that worship is [the] central ministry of the Church.[106]

Worship in the Modern and Postmodern Era

The modern era in this discussion is from early nineteen century to late twentieth century. It is crystal clear that the protest of the fifteen century by Martin Luther and others sparked a great reawakening in Christendom and the effect brought about mega evangelism across the globe with the Gospel of Jesus Christ and the doctrine of salvation by faith only in Jesus Christ. Consequently, it is interesting to note that many protestant churches established ecclesiastical orders as a result of the sixteenth century reformation activities and were able to send missionaries to various language groups, tribes and nations with the gospel truth. However, these language

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[105]Jean-Yves Lacoste, ed. *Encyclopaedia of Christian Theology*, Vol.3 (New York: Routledge, 2005)1448-1453. This theology emphasises more on reason and issues about knowledge and truth are handled in Aristotelian logic.

[106]Robert E. Webber, *Planning Blended Worship* (Nashville Tennessee: Abingdon, 1998), 29.

groups, tribes and nations who accepted Christian faith made attempt to express their new found faith in their own cultural milieus.

Just as Rebecca Slough postulates "Culture is created through language, symbols, rituals, myths and stories, art forms (such as music, dance, painting, sculpture, etc.) and beliefs that show a people's understanding of themselves and their relationship to the natural and spiritual world."[107] For example, some African Christian Churches, after some years felt that Christianity was wrapped with European culture which seems not to allow for personal ecstatic experience as found in African traditional worship. Therefore to emancipate themselves from such colonial control, they adopted drumming and dancing as part of the elements of Christian worship. [108] In this example, dance and drumming in essence is part of cultural identity that was restricted in Christian worship under the leadership of the missionaries. Perhaps for that reason, many changes occurred in the pattern of worship found in the Christian Churches of modern Africa.

Similarly, Dan Marcec in his thesis insightfully describes Worship in the postmodern era as something based on "seeker-sensitive spirituality". In his view, the emerging Christian worship of the postmodern era is patterned alongside the popular culture of the American society. What appeals to the emotion is valued and adapted

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[107]Rebecca Slough, "Worship in Multicultural Diversity" in *The Complete Library of Christian Worship: The Complete Library of Christian Worship* 7, ed. Robert Webber (Nashville: Star Song, 1994), 194.

[108]Mary Pat Fisher, *Religion in the twenty-first Century.* (London: Routledge, 1999), 59.

to the congregation, irrespective of the potential dangers it has on spiritual growth.[109]

Be that as it may, the question is: should peoples culture shape the way they offer acceptable worship unto God? Reacting to this, Chase Vaughn, in his book review, highlighted the views of some scholars on worship in Christian perspectives. One of such views is that human cultures directly or indirectly determine how people respond to God's grace in worship, especially in songs. However, the proponent of this view acknowledges that human cultures have some negative influences that may not be appropriate to be accommodated in the worship of God. Speaking specifically on the use of songs in worship, he said that worship songs should not be limited to only the past. Instead worship of God should also involve the use of contemporary songs that captures the realities of the present culture.[110]

Unfortunately, some of the realities musicians attempt to capture in their songs in this postmodern era are such things that appeals to emotions which may eventually trigger orgiastic dance. Yet many Christians who desire to disassociate themselves from the routinized liturgy of medieval era; struggle to infuse into the worship such secular music just because it is relevant to the culture of the society. Today in America, the struggle has been on the use of popular music of the society to reconstruct the religious belief of the people.[111] Suffice it to say that the attempt in the postmodern Christianity is on reconstruction of pattern of worship that is distinct and

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[109]Dan Marcec, "The Modern Postmodern condition: Seeking Religious identity in contemporary American culture" (Master's thesis, The University of Georgia, 2004), 8-19.athenaeum.libs.uga.edu/bitstream/handle/10724/12499/marcec _daniel_9. (28 March, 2013).

[110]Chase Vaughn, review of *Perspectives on Christian Worship: Five Views*, ed.Pinson, J. Matthew. (Nashville, Tennessee: Broadman&Holman, 2009) 147,175-197.

[111]Dan Marced, 13.

seeker friendly .Though worship element is not only about music, but in postmodern Christianity it is the major element used in attracting people. The rationale for this repackaging model is aimed at liberating people from what is called parochial Christianity[112].

This statement implies that the Church in the postmodern era reflects the current realities of the society, and use what is readily available in the cultures to offer acceptable worship to God. This eventually is the theory of relativism. Relativism teaches that truth is values or ideas fixed by a particular culture. [113] That means whatever a particular culture allows should be equated as Biblical truth. More so, there is no absolute truth. Conversely, contemporary culture may give us sophisticated civilization, even on how to make worship attractive to the unchurched, but it cannot replace the God given principles of acceptable worship. Having discussed various concepts and patterns of worship accommodated in Christian church from the apostolic era to the postmodern era, some general conclusions made by various denominations and churches on the theology of worship will be drawn in the subsequent paragraphs.

The Theology of Worship

One of the most popular theological concepts of the twenty-first century that has distinct factor in the faith formation of God's people who are preparing for the

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[112]Parochial Christianity in this context refers to such denominational group in Christendom that does not give space for expressiveness, especially in the use of popular culture and music for worship.

[113]See John Macquarrie, "Postmodernism in Philosophy of Religion and Theology."*International Journal for Philosophy and Religion*.Ed. Eugene Thomas Long.Vol.50. (Dordrecht: Kluwer Academic, 2001), 9-21.

Parousia is worship. Many churches today build their theological understanding on worship based on cultural traditions rather than the revealed truth in the Bible. In light of the importance of true knowledge of worship, Jesus said to the Samaritan woman:

> Take my word for this; the time is coming when you will not give worship to the Father on this mountain or in Jerusalem. You give worship, but without knowledge of what you are worshipping: we give worship to what we have knowledge of: for salvation comes from the Jews. But the time is coming, and is even now here, when the true worshippers will give worship to the Father in the true way of the spirit, for these are the worshippers desired by the Father.[114]

The above statement of Jesus is not in any way couched on tribal sentiment, but it is based on the fact that worship is more of relationship. You cannot truly worship God without a good knowledge of who He is, what He wants and how He wants you to worship Him. If a church gathers on Saturday or Sunday for worship without a strong Biblical theology on what worship is all about, then that church is glowing in ignorance.

Describing the relationship between theology and worship, Franklin said "Worship without theology is sentimental and weak; theology without worship is cold and dead. Worship and theology together combine to motivate a strong Christian faith and to empower a fruitful Christian life."[115]Although some detailed studies on the concept of worship have been discussed in chapter two, however in this section, we shall attempt to explore the theological view points of the Pentecostals, Evangelicals, and Adventists on worship. The reason for selecting these three is because they all emerged as a result of the reformation movement that protested against the Catholic theologies that were incongruent with Biblical theology.

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[114]See John 4:21-23 (Bible in Basic English)

[115]Franklin M. Segler, *Christian Worship, Its Theology and Practice* (Nashville, Tennessee: Broadman, 1967)57.

Pentecostal Theology of Worship

Generally, Pentecostalism as a movement in Christendom started early in

twentieth century through the revival initiatives of a group of people in North

America. The pioneers were Reverend Charles F. Parham and William Joseph

Seymour.[116] According to Kwabena, J. Asamoah-Gyadu, in his review of Allan

Anderson's book, stated that Pentecostalism has a global phenomenon. This is

because it has traversed different continents of the world with a strong influence on

worship experience.[117] However, he pointed out clearly that even though

Pentecostalism is global, worship is contextualized according to regions or

cultures.[118]Pentecostalism has some noticeable characteristics, irrespective of the

region/language or tribe where it is practiced. Some of these characteristics include:

speaking in tongues, boisterous worship services, healing and miraculous signs and

emphasis on experiential spiritual encounter. [119]

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[116]J. S. Dunn, "Pentecostalism", *The History of Christianity*: *A Lion Handbook* (Icknield: Lion publishing, 1977), 618.

[117]Allan Anderson, "An Introduction to Pentecostalism: Global Charismatic Christianity," by J.kwabena Asamoah-Gyadu, *Journal of Religion in Africa,* Vol.35, Fasc.1, New Dimensions in the study of Pentecostalism (BRILL: Feb., 2005), pp 118-120, http://www.jstor.org/stable/1581663 (04 July, 2012) Allan argues that Pentecostalism takes into consideration people's culture; thus making it a diversified system that does not necessarily resist cultural motif, but harnesses it in reaching out to the social and physical needs of the people. However, the potential danger of this system is syncretism. More so, the emphasis on encounter above the revealed will of God in the Bible in Pentecostal movement signifies the theory of historical conditionality. Theology is built on history and human traditions not on the Bible. See Fernando Canale, *The Cognitive Principle of Christian Theology*. 172-173.

[118]ibid.

[119]See Onalapo, Ajibade, *Spiritual Reawakening: Attacking the Spiritual Compromise*. (Ibadan, Nigeria: 2003), 32-33.

This project does not intend to explore different waves of Pentecostalism, but it is worthy of note that these waves represent its historical impact on Christianity. Onalapo Ajibade reveals that the first wave was not accepted among the mainstream Christianity; hence it had no symbolic impact. However, the second and third waves were successfully integrated in the mainstream Churches. This was because the proponents of this movement realized the need to join existing Christian Associations, work in their ranks to nullify various accusations leveled against them as secret sects. Fortunately, they won converts among the mainstream Churches and began to popularize the teachings of speaking in tongues, miraculous healing, baptism of the Holy Spirit and casting out of demons. Eventually some Protestant Churches like Episcopal, Lutheran, Presbyterian Methodist and Roman Catholic churches began to adopt Pentecostal teachings.[120]

Describing the nature and theology of Pentecostal worship, Kelvin Okey Onongha states: "Pentecostal worship is a mirror reflection of the African magical worldview in the sense that it is the 'manipulation of divine power for our own ends.'"[121] In other words, Pentecostal worship is patterned to preserve traditional spiritual ontologies,[122] which eventually is absent in the mainline churches; hence it is spreading rapidly and contextualization is easy in each locality it is brought. This dynamics of integrating traditional culture into worship styles and the popular prosperity gospel which captures the interest of many who are pursuing wealth seems

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[120]Ibid., 34.

[121]Kelvin Okey Onongha, *Pentecostalism in Nigeria: Phenomenon, Prospects and Problems to Mainline Churches* (Ilishan-Remo, Nigeria: Babcock Consulting, 2011),100.

[122]J. Casanova, "Religion, the New Millennium, and Globalization." *Sociology of Religion* (2003) 62:415-441.

to be a strong factor in the growth of this movement. It is important to note that Pentecostalism came into view because of the assumed empty rituals and lifeless worship of the mainline churches. Therefore to provide alternative to the orderly and liturgical model in mainline churches, proponent of this moment introduced the concept of 'freedom' in worship expressions as the Holy Spirit moves among the congregation.[123]

According to Richard A. Pruitt, worship is not necessarily "a single ritual act; rather it is an experiential corporate event."[124]Thus, God is appreciated in worship through various ways of expressions. The following are essential elements in Pentecostal worship: naturally audible, demonstrative, participatory and best expressed in corporate environment.[125]Turning to the Pentecost experience of the Apostles upon which the Pentecostal theology has its root, one will realize that speaking in tongue which is a common phenomenon among the Pentecostals in worship is quite different from the experience in Acts 2. According to the findings of Gerhard F. Hasel, people who were enabled by the Holy Spirit to communicate the mysteries of the gospel at the Pentecost, spoke in understandable human language; not

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[123]Michael Onyedikachi Akpa, 11.

[124]Richard A. Pruitt, "Toward an Indigenous Pentecostal Theology of Worship" (Paper presented for THED 646 Theological Studies Seminar, Assemblies of God Theological Seminary, 2005),25. www.pneumafoundation.org/resources /articles/guest_tiptw.pdf (2 April, 2013).

[125]Ibid. 26. These elements of worship are succinctly explained thus: 'audibility' in essence refers to singing with heavy musical instruments, clapping as a sign of ovation, shout of praises; 'demonstrative' is seen as an act of homage to God as Supreme Being. Some of these demonstration includes jumping, dancing, waving of hands as a sign of truthfulness and openness; 'participatory' suggest that all must be engaged in worship activities; 'corporate environment' is particularly expressed in the context of community dynamism.

in ecstatic unintelligible utterances[126] prevalent among the Pentecostal churches of today. More so, speaking in tongue is not necessarily a gift all believers must possess to show they are born again. (See 1Cor.14)

The Theology of Evangelical Worship

Historically, Evangelicals as a movement is a "conglomerate of fundamentalists, premillennialists, moderate and radical evangelicals, in short: groups of believers who differ from each other on many points of their beliefs."[127]Marco T. Terreros describes Evangelicals as people whose belief system is grounded in historic Christian orthodoxy.[128] Just like the Pentecostal movement had three distinctive phases or waves, Evangelical movement have its own layers. The first layer emerged from the 16th century reformation with emphasis on *sola fide, sola gratia, solus Christus* and *sola Scriptura*. The second layer had emphasis on *Puritanism* (English), *Pietism* (German) and '*Nadere Reformatie*'. Denotatively, the theme for this era is on

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[126]Gerhard F. Hasel, 45.

[127]Klaas Runia, "What is Evangelical Theology? http://www.theologicalstudies .org.uk/pdf/ert/evangelical,(15 April, 2013).

[128]Marco T. Terreros, *Theistic Evolution and Its Theological Implication* (Medellin, Columbia: Marter Editions, 1994), 10. Note: Historic Christian orthodoxy are the groups of people in the ancient Byzantine empire who refused the Pope as their primate. See The Orthodox Christian Foundation. http:// www.ocf.org/orthodoxpage/

moral ethics. The third layer was basically on revivals.[129] Without belaboring the

historical details of evangelicalism, it is important to mention that Pentecostalism

infiltrated into their ranks with liberal theology; thus polarized their theology.

However, the question is: do Evangelicals have a theology of worship?

Obviously they do! The traditional regulative principles of worship that

emerged with the Sixteenth Century Reformation are the basic theological teachings of

Conservative Evangelicals on worship. The principles are:

1. Biblical worship should be conducted in the local language (vernacular) of

the people for proper participation and edification

2. Bible reading should be in vernacular

3. Exposition of the Word should be central in worship

4. Praise and songs used for worship must be Biblical and congregational

5. The sacrament must be simple and Biblical

6. The work of the Holy Spirit must be prominent in worship activities, rather

than rituals and forms.

Terry L. Johnson argues that the desire to strip off the extra-Biblical traditions and

festivities from the worship rendered to God Almighty, led to the development of the

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[129]Runia, 294-295.

Note: The *Solas* ("alone" or "only") were distinctive teachings of the
Evangelicals after the 16th century reformation. Each of them has specific meaning.
Sola fide (faith alone or only) in essence refers to justification by faith; *Sola gratia*
(Grace alone) emphasis on grace through faith in Christ, not of work that we are
saved; *Solus Christus* (Christ alone) this teaching is a contrast to the Catholic penance
and the veneration of Mary, because it reaffirms the mediatorial office of Christ for the
forgiveness of sin; *Sola Scriptura* (The Scripture alone) in matters of faith and
lifestyle. See Terry L. Johnson, The Case for Traditional Protestantism (Edinburgh,
UK: The Banner of Truth Trust, 2004), 1-17.

regulatory principles of worship for the Reformed Christians [130](The Evangelicals).
However, with the infiltrations of Pentecostalism and Charismatic Renewal within
their ranks, worship methodology has changed.

The Seventh-day Adventist Theology of Worship

The Seventh-day Adventists are grouped as part of the "conservative Protestant
body of evangelical Christians whose faith is grounded in the Bible and centered on
Jesus."[131] More so, they have unique theology that emphasizes the sacredness of the
Sabbath and teaches all people to keep it holy; the priestly ministry of Jesus in the
heavenly sanctuary; the atoning death of Jesus Christ on the cross and His imminent
return to take His people home; as well as the responsibility of all people to take good
care of their health by obeying health principles as a religious obligation.[132] On the
issue of worship, George W. Reid opines that Adventists have not stipulated in clear
terms what is their theology of worship. Nevertheless, he asserts confidently that soon
a formal document on Adventists theology of worship will be produced. Currently,

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[130]Terry L. Johnson, *The Case for Traditional Protestantism* (Edinburgh, UK: The Banner of Truth Trust, 2004), 125-129.

[131]Nancy J. Vyhmeister "Who are the Adventists?" in *Handbook of the Seventh-day Adventist Theology* ,George W. Reid ed.(Hagerstown: Review and Herald, 2000), 1.

[132]Ibid.

the Adventists base their theology of worship on the basic tenets of the Bible which radical reformers of Sixteenth century also promulgate.[133]

According to C. Raymond Holmes, Seventh-day Adventists have their mission rooted in the three Angels messages of Rev 14:6-12, which issues a command to fear God and worship Him, among all other things, yet it could not develop a deep theological treatise on worship. To him, the absence of such theological treatise gave room for unnecessary controversies among some Seventh-day Adventist Churches. Raymond concluded thus: "We [Adventists] tend to react to what we do not like in worship, rather than do any serious thinking about what ought to constitute genuine Seventh-day Adventist worship."[134] Be that as it may, Adventists believe that worship should be guided by Biblical norms, should be theocentric and theologically sound.

A typical Seventh-day Adventist worship (Sabbath) services, for example begins with Sabbath School activities which includes: opening prayer, opening song, mission appeal (stories of how the church is penetrating other regions of the world and the successes/challenges), seed thought (a prologue to the worship theme for the day), lesson study (Sabbath school classes, based on Biblical expositions for spirituel domain according to age groups), special rendition, public testimonies, formal recognition of visitors/friends, closing remarks, closing song/prayer. All these take about 60-75 minutes. The second segment involves interlude of music from choir(s), reading of Bible, sermon, offering, prayers and few congregation songs, usually from

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[133]George W. Reid, "Toward an Adventist Theology of Worship" http://www.adventistbiblicalresearch.org/sites/default/files/pdf/advtheoworship.pdf (2 April, 2013).

[134]C. Raymond Holmes, "Searching for Genuine Adventist Worship," *Adventist Affirm,* Fall [1991?]. This article was part of photocopied papers as personal note during my undergraduate studies at Babcock University. It has no page number, and the year of publication appeared faintly. [Note: emphasis mine].

the hymn book (there is no specific order these items must follow).In all these, worship is encountering God, through corporate fellowship and participation of members.[135]

Elements of contemporary worship style. The fact that contemporary worship style appears to evoke strong demand among Christian churches today, means it has some identifiable phenomena. It is interesting to note that issues concerning change in worship style have become a burning issue in many religious meetings and scholars[136] have written so many things about contemporary worship style (both its pros and cons) that are overwhelming. On a general note, it follows the principle of "subjectivity, informality, spontaneity and enthusiasm".[137] Whereas not everything in contemporary worship style is in itself bad, one needs to understand that it is a package towards a particular trend. The following are some of the major elements of contemporary worship style: applause/clapping, drumming/heavy instruments, dancing, raising or lifting up hands as a non- verbal applause and other secular customs introduced in the worship of God.

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[135]General Conference of Seventh-day Adventist, *Seventh-day Adventist Minister's Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2009), 121.See also Seventh-day Adventist Elder's Handbook, 137-149.

[136]See Brenda E. Aghahowa, *Praising in Black and White* (Oklahoma, Ohio: United Church Press,1996),7-51; David Hoekema "Church Unplugged", *The Christian Century* (1994) 111:668-669; Marva Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture* (Michigan: William B. Eerdmans Publishing Company,1995)1-19,40-49. Ted Oslen, "Too Holy for the World, Too Worldly for the Church", *Christian Today* (1996), 40:84-88.

[137]Hui-Tzu Grace Chou and Raymond Russell, "The Effects of Organizational Characteristics on the Adoption of the Contemporary Worship Style among Taiwanese Congregations," Review of Religious Research, Vol48, No.1 (Sep.2006), 33-49.http://www.jstor.org/stable/20058116 (22 March, 2013).

Summary

From the foregoing discussions, it is crystal clear that Christendom has experienced a paradigm shift on matters of worship from one era to another. One of the major reasons for this is the complex theology promulgated by early Church fathers on Revelation –Inspiration. They used hermeneutical principles adopted from philosophy to interpret the Bible. Hence a dangerous foundation was laid in Christian Theology. Suffice it to say that people's expression in Christian worship is a reflection of their understanding about who God is to them. Where there are theological errors on the nature of God and man, it will also show in the way worship is conducted. So far, it is established that the Apostles never introduced pagan system of worship in the Church. Rather, it was gradually introduced by the Church Fathers who desired to win the pagan community with the gospel of Jesus Christ. Unfortunately, the same corruption and strange practices which led to the reformation of sixteenth century by Martin Luther and other reformers have overtaken Christendom beyond measure, even with level of knowledge and privileges God has given man within these centuries.

Finally, it is evident that biblical norms on worship remain valid for every age and the principles identified in 2 Chronicles 7 and Nehemiah 12; apply to all worship activities for all believers in all generations, irrespective of the time, place and culture.

CHAPTER 4

RESEARCH DESIGN, DATA ANALYSIS, AND PROGRAM DESIGN

This chapter focused on the impact of worship styles, Babcock University church profiles, research design, presentation of data analyzed and program designed to address the challenge of worship styles at Babcock University. As mentioned earlier, the research process involves multi-faceted method. It is both qualitative and quantitative in nature. Qualitative research gives description of a case and quantitative deals with data which ascribe values for effective statistical analysis.[138] The passion to cover various aspects necessary in this study has underpinned the methodological decisions used. The components of this method of study are in the various subheadings below.

Research Design

This study is descriptive and it compared the impact of worship styles in Babcock University, Seventh-day Adventist Church/ worship centers. Just as Ojo avers, "there is no single design that will be suitable for all research problems. This is

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[138]Olu Ojo, *Fundamentals of Research Methods* (Ibadan, Nigeria: Nelson Clemmy, 2005), 46.

because there are several ways of studying and tackling a problem."[139] Therefore the research instrument was designed to elicit responses on the impact of the worship styles used in each worship centre.

Population

According to Jones Umoru,[140] there are 8500 students (undergraduates and post graduates) distributed in various worship centers of the School.

Sample Size and Sample Technique

In order to avoid the rule-of-thumb approach, I adapted the statistical formula of National Education Association of the Minnesota and Texas University, United State of America thus: $S=X^2NP$ (-P)+d^5 (N-1)+ X^2P (1-P).Where: S= required sample, X^2= the table value of chi-square for 1 degree of freedom at the desired confidence level (i.e.3.811) N= the population size, P= The Population proportion (assumed to be .50 since this could provide the maximum size). D= the degree of accuracy expressed as a proportion (0.5).[141] Therefore the sample of this study would have been 619 students. However, because of the situation in Babcock University, where contemporary worship style is still at a preliminary level, it is expected to exhibit little variability[142]. Therefore I decided to use (50%) fifty percentage of the six hundred and nineteen (619) which is three hundred and nine (309) as the actual sample size for statistical decisions.

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[139]Ibid, 50.

[140]Jones Umoru is one of the Staff Chaplains of Babcock University.

[141]Olu Ojo,85-86.

[142] Ibid.

Research Instrument

The research instrument was designed with view of the research questions. It has four sections. Section A was designed to elicit demographic information; Section B was on the knowledge and perception of worship and the elements; Section C was on worship styles preferred; Section D was designed with some measurable elements of spiritual growth, so as to elicit responses from the subject on how they have been impacted by the worship styles provided in their worship centers. [143]

Validity and Reliability of Research Instrument

The instrument was validated on content through the useful contributions of lectures in the field of theology and religious studies. On the issue of reliability Split-Half method was used.

Administration of the Research Instrument

At the initial stage, I participated in various worship centers to observe the type of worship style provided. Thereafter an attempt was made to generate the taxonomy of worship styles so as to categorize the worship centers respectively. However, it was finally achieved through the help of research assistants who helped in distributing the questionnaires in various worship centers and collation of data respectively. Therefore using the sample size, the questionnaire was distributed in ten worship centers, using proportionate stratified sample. According to Olu:

> By this method, a researcher identifies his population and the key characteristics which will be of importance to the research. The population is divided into groups along these characteristics and each

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[143] See Appendix A.

group is known as stratum…select…each stratum in proportion to the share of the total population based on simple random or systematic criteria[144]

Data Collection

This was accomplished through the effort of research assistants who worship in each of the worship centers chosen as sample. Fifty questionnaires were sent to the selected worship centers, and the remaining was distributed to staff. Three hundred and nine (309) were retrieved and analyzed.

Data Analysis

Descriptive statistics was used to analyze the data collected to get percentages, frequencies, group statistics, independent sample test and correlations. The quantitative data were statistically analyzed with SPSS Version 14 software.

<p align="center">Babcock University Church Profiles</p>

Babcock University Church which began with the commencement of Adventist College of West Africa in 1959 is situated in a community called Ilisan-Remo, Ogun State. According to Theodore U. Dickson, Sunday D. Audu and Sampson M. Nwaomah, quoting Onansanya, described Ilisan-Remo as one of the largest town within Remo-Division of Ogun State. It is a conglomeration of six different native groups of people who were diverse in religious and political matters, but came together as one entity. Geographically, Ilisan-Remo is part of the South West geopolitical zone of Yoruba tribe of Nigeria. It is situated, sixty eight Kilometers

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[144] Olu,73.

North West of Lagos, sixty Kilometers South West of Ibadan and Abeokuta respectively.[145]

Ilisan-Remo is thickly populated with people of diverse backgrounds, especially with the existence of Babcock University and its high demanding quality of education. Considering the vantage position of Babcock University Church, especially with its human, intellectual, financial, infrastructural, rich spiritual heritage and psychological profiles, the Seventh-day Adventist Church in Nigeria and especially Ogun Conference, expects geometric increase in baptisms, spiritual nurture and high retention of members through well structured bible based worship.

Currently at Babcock University, ordained ministers and commissioned ministers are distributed all over the worship centers and churches inside the campus as spiritual leaders. Majority of these spiritual leaders are faculty staff in the Religious Studies Department .In these worship centers there are basically two patterns or styles of worship. One is tagged traditional Adventist worship style with elements of bible based model of worship and culturally appealing tunes; the second worship style tagged contemporary, has bible based elements of worship and some secular music characterized with noise, especially through instruments of music, dance and applauses. At present, the difference between the traditional Adventist worship style and the contemporary worship style in Babcock University is on the rock/pop music with noise, dance and applauses.

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[145] Theodore U. Dickson, Sunday D. Audu and Sampson M. Nwaomah, "The effect of religious noise on the environment of Babcock University, Ilisan-Remo, Ogun State" .*Babcock Journal of Management and Social Sciences*, Vol.10, No.1 January,2012,

Obviously, one of the challenges Babcock University is facing in view of worship and religious activities is how to evangelize the large population of non Seventh-day Adventist students. The impression some of them have is that worship should be laced with high emotion and music of popular culture, yet they have little or no interest in the doctrinal truths of the church. Worship centers without the popular pop/rock musical styles and other so-called emotionalized atmosphere, appears to be a dead zone for their worship experiences. On the other hand, some spiritual leaders at various worship centers in Babcock University appear to be comfortable with contemporary worship style. Hence they give support to students who clamor for change in worship style and struggle to provide an atmosphere that is suitable for their spiritual desires.

Therefore in this chapter, effort was made to present the realities through the data collected. Figure1shows the location of Babcock University in Remo land. Ilishan is gradually becoming a suburbanized town because of Babcock University. Hence it cannot be neglected in terms aggressive evangelism.

Figure 1. Map showing the location of Babcock University[146]

Worshipers at Babcock University come from different religious backgrounds. Below is a summary of the distributions worshiper according to their denominations. The data in Table 2 and Figure 2 below reveals that dominant group in worship centers at Babcock University are the Pentecostals followed by SDA members.

Table 2. Demographic profile of worshipers

Denomination	Frequency	Percent (%)
No answer	25	8.1
SDA	106	34.3
Evangelical	42	13.6
Pentecostal	123	39.8
Others	1	.3
Total	309	100.0

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[146] Adapted from Aham-Chiabuotu, "Prevalence and disclosure patterns of sexual abuse among adolescent girls in Ilisan," (B.Sc. project, Babcock University, 2011), 38.

Classic Distribution of worshipers Denominations
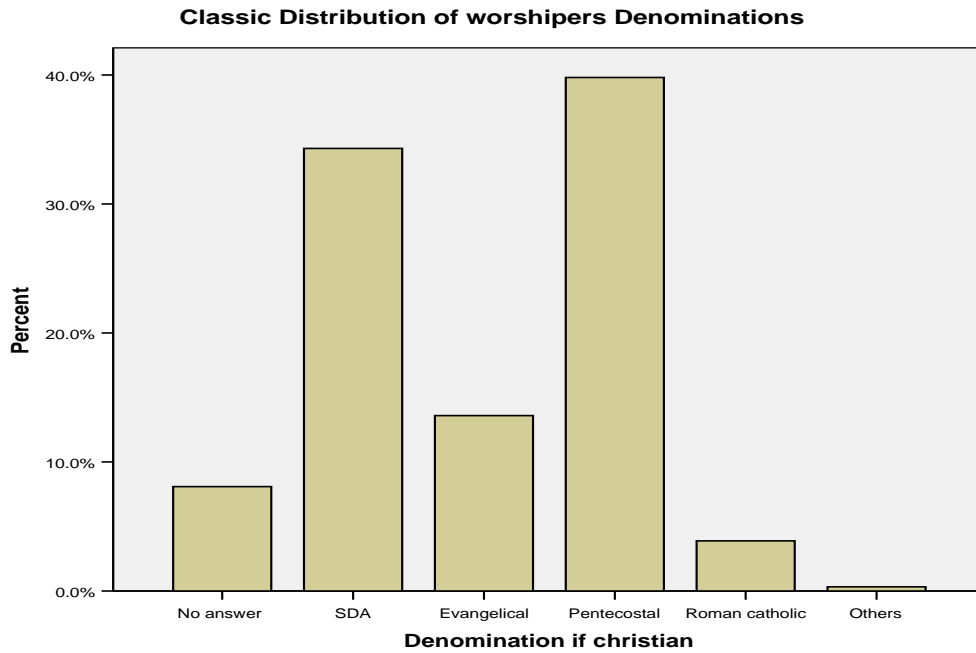
Figure 2. Distribution of worshipers at Babcock University by denominations

As shown in Table 3, females constitute 63.4% (196) of the total number (309) of sampled worshipers in the worship centers at Babcock University, while males are 112 (36.2%) of the sample. Only 1 person did not indicate his or her gender. On ethnicity, the dominate group in Babcock University are those from Yoruba culture.

From Figure 3 as well as Table 3 above, majority (86.7%) of the worshipers are still single, 10% are married. 1.6% are widowed while 1.3% are divorced. Only 0.6% (1) did not indicate his or her marital status.

Table 3. Showing the demographic characteristics of worshipers

VARIABLES	Number of participants in this study (N) =309	
	Frequency	Percentage (%)
GENDER		
Male	112	36.2
Female	196	63.4
No Answer	1	.3
ETHNIC ORIGIN		
Yoruba	122	39.5
Ibo	113	36.6
Hausa	26	8.4
Others	46	14.9
No Answer	2	.6
STATUS		
Students	263	85.1
Staff	45	14.6
Others	1	.3
MARITAL STATUS		
Single	268	86.7
Married	31	10.0
Widowed	5	1.6
Divorced	4	1.3
No Answer	1	.3
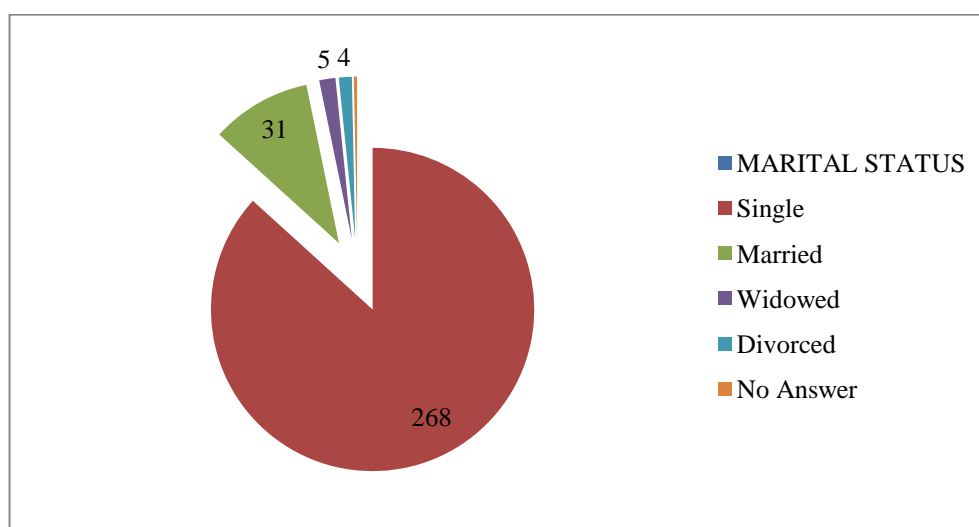
Figure 3. Marital Status of Worshipers

A cursory look at Table 4 below, revealed that the average age of the worshipers at Babcock University churches/ worship centers is approximately 22 (Descriptive statistical data Mean is 21.77).

Table 4. Age Distribution

Age	Frequency	Percent (%)
10	1	.3
11	1	.3
12	1	.3
14	1	.3
15	2	.6
16	16	5.2
17	33	10.7
18	44	14.2
19	44	14.2
20	47	15.2
21	27	8.7
22	15	4.9
23	21	6.8
40	6	1.9
25	9	2.9
26	4	1.3
27	4	1.3
28	6	1.9
29	1	.3
30	4	1.3
32	3	1.0
30	1	.3
34	3	1.0
35	4	1.3
37	1	.3
43	1	.3
45	2	.6
46	1	.3
50	1	.3
53	2	.6
72	1	.3
81	1	.3
92	1	.3

Concerning the issue of sound biblical knowledge on worship, Table 5 below

summarizes worshipers understanding on elements of biblical worship.

Table 5. Showing responses on knowledge of worshipers on biblical worship.

Variables	Responses	Frequency	Percent
1.	No answer	-	-
Worship should follow	Strongly agree	248	80.3
Biblical principles	Agree	54	17.5
	Unsure	4	1.3
	Disagree	3	1.0
	Strongly disagree	-	-
2.	No answer	1	.3
	Strongly agree	226	73.1
Basic principles of			
worship are revealed in	Agree	71	23.0
the Bible	Unsure	8	2.6
	Disagree	2	.6
	Strongly	1	.3
	disagree		
3.	No answer	8	2.6
Prayer is a basic element			
of Biblical worship			
	Strongly agree	219	70.9
	Agree	76	24.6
	Unsure	4	1.3
	Disagree	1	.3
	Strongly disagree	1	.3

(table continues)

Table 5 (continued). Showing responses on knowledge of worshipers on biblical worship

4.	No answer	1	.3
Studying and preaching the (Word) is part of Biblical worship	Strongly agree	224	72.5
	Agree	73	23.6
	Unsure	7	2.3
	Disagree	3	1.0
	Strongly disagree	1	.3
5.	No answer	2	.6
Songs of praises (hymns, psalm and spiritual songs)are elements of Biblical worship	Strongly agree	218	70.6
	Agree	79	25.6
	Unsure	5	1.6
	Disagree	3	1.0
	Strongly disagree	2	.6
6.	No answer	10	3.2
There is reverence and orderliness in Biblical worship	Strongly agree	189	61.2
	Agree	81	26.2
	Unsure	21	6.8
	Disagree	5	1.6
	Strongly disagree	3	1.0
7.	No answer	2	.6
All instruments of music were used and accepted to accompany singing in Biblical worship	Strongly agree	145	46.9
	Agree	83	26.9
	Unsure	38	12.3
	Disagree	23	7.4
	Strongly disagree	18	5.8

Table 6 shows the responses of worshipers in this study on issues of culture and personal taste when it comes to the worship of God. 131 (44.4%) are of the opinion that culture and personal taste should influence worship acceptable to God. 110(35.7%) disagreed with that, while 62 (20.1%) were not sure. 6 (1.9%) did not answer anything.

Table 6. Showing culture and personal taste

Statement	Responses	Frequency	Percent
Culture and personal taste should shape how people worship God.	No Answer	6	1.9
	Strongly Agree	63	20.4
	Agree	68	22.0
	Unsure	62	20.1
	Disagree	47	15.2
	Strongly Disagree	63	20.4
Total		309	100.0

People's perception on contemporary worship style is generally measured with emotions. The case of Mount Sinai was described with orgiastic dance and noise of war. Tables 7, 8, and 9 summarize the perception of worshipers at Babcock University on contemporary worship.

Table 7. showing the acceptance of heavy instruments for worship

Statement	Responses	Frequency	Percent
Contemporary pattern of worship accept the use of heavy instruments and appeal to human emotion	No Answer	7	2.3
	Strongly Agree	114	36.9
	Agree	87	28.2
	Unsure	48	15.5
	Disagree	31	10.0
	Strongly Disagree	22	7.1
Total		309	100.0

Table 8. Showing the acceptance of rock music for worship

Statement	Responses	Frequency	Percent
Rock music is acceptable in contemporary worship	No Answer	3	1.0
	Strongly Agree	58	18.8
	Agree	64	20.7
	Unsure	76	24.6
	Disagree	43	13.9
	Strongly Disagree	65	21.0
Total		309	100.0

Table 9. Showing charismatic manifestations

Statement	Responses	Frequency	Percent
Charismatic manifestations such as rolling on the ground and speaking in tongues are indication s of spiritual anointing in contemporary worship.	No Answer	3	1.0
	Strongly Agree	61	19.7
	Agree	76	24.6
	Unsure	65	21.0
	Disagree	35	11.3
	Strongly Disagree	69	22.3
Total		309	100.0

Impact of Worship Styles and Results

Generally as shown in Table 10 below, there are positive responses on each of the spiritual barometers itemized: on increase in church attendance, 171 (55.3%) are positively impacted with the type of worship style provided, while 84 (27.2%) are negatively impacted. 45(14.6%) of the worshipers said they were not impacted while 9(2.9%) gave no answer. On high interest in Bible study and evangelism, 156 (50.5%) were positively impacted and 98 (31.7%) were negatively impacted. 49 (15.9%) said there was no impact, while 6 (1.9%) gave no answer.

Considering openness to spiritual truth, 189 (61.2%) affirmed positive impact with the type of worship style provided and 73(23.6%) opined negative impact. 36(11.7%) said there was no impact, while 10 (3.2%) did not attempt any answer. Finally on regular return of tithe and benevolent offering, 179 (57.9%) of the worshipers affirmed a positive impact while 62 (20.1%) said they are impacted negatively. 54(17.5%) said there was no impact and 14 (4.5%) gave no answer. (Positive, Negative and No impact is an expression that is subjective).[147]

Table10. Showing impact of worship style on spiritual growth

Statements	Responses	Frequency	Percent
Increase in church attendance	Positive	171	55.3
	Negative	84	27.2
	None	45	14.6
	No answer	9	2.9
High interest in bible study and evangelism	Positive	156	50.5
	Negative	98	31.7
	None	49	15.9
	No answer	6	1.9
Increased openness to spiritual truth	Positive	189	61.2
	Negative	73	23.6
	None	36	11.7
	No answer	10	3.2
Regular return of tithe and benevolent offering	Positive	179	57.9
	Negative	62	20.1
	None	54	17.5
	No answer	14	4.5
	Total	309	100

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[147] Positive and negative impact may represent the extent at which one is encouraged to improve on the item identified. No impact is a superficial attitude, having no significance or substance.

Level of Knowledge About Biblical Worship

This section describes the participant's level of knowledge about what constitutes biblical worship. This variable was divided into 10 sub variables in order to capture the various components of biblical worship. A total of ten questions were asked and participants' responses were analysed to obtain an initial frequency distribution. Afterwards, responses were re-coded and transformed into continuous data so as to obtain descriptive scores of the group.

Since the knowledge questions were asked in 5 point likert format, they were scaled in such a way that the most correct answers attracted 4 points while the least correct attracted 0 point. A total of forty points was obtainable in the knowledge section. Participants with scores between 30 and 40 were regarded as having a high level of knowledge about biblical worship; those with scores between 20 and 29 were regarded as having average level knowledge while those with scores below 20 were regarded as having low or inadequate level of knowledge about what constitutes biblical worship.

The mean level of knowledge for the entire group was 32.69 (SEM =0.24, SD= 4.28), implying that the participants had a high level of knowledge about what constitutes biblical worship. The mean level of knowledge of the males was (32.8 (SEM =0.39, SD= 4.18) while that of the females was 32.6 (SEM =0.31, SD= 4.38). Similarly, the mean level of knowledge of participants who worship where traditional Seventh - day Adventist worship style was provided was (32.5 (SEM = 0.63); SD= 4.46) while that of the participants who worship in centres that adopted contemporary style of worship was 32.80 (SEM = 0.32; SD = 4.11).

With P value set at 0.05 level of significance, and a confidence interval of 95%, independent samples T-test was done to determine if there were significant statistical differences in the level of knowledge among males and females and among those who worshipped in worship centres that adopt purely traditional Seventh - day Adventist worship styles and those that adopt contemporary worship styles. But there was no significant difference in the level of knowledge of males and females *(P = 0.67)*. Also there was no significant difference in the level of knowledge among those in purely seventh day Adventist worship centres and those in contemporary worship centres *(P = 0.61)*.

Perception of Contemporary Worship

Three questions were used to determine what participants perceived as elements of contemporary worship. The questions were equally asked in a 5 point likert format but responses were re-coded and scored after an initial frequency distribution was obtained. A maximum score of 12 points were obtainable. Scores below 6 points represented low level of perception, scores between 6 and 9 points represented average level of perception, while scores above nine represented high level of perception.

The entire group obtained an average perception score of 6.7 *(SD = 3.20, SEM = 0.18)*. Those who worshiped in centres with purely Seventh - day Adventist style of worship had a mean perception of 5.97 *(SD=3.32)* while those in contemporary worship centres had a mean score of 7.60 *(SD= 2.87)*. An independent sample T test was also done to identify any statistical differences in perception of contemporary worship among the two groups and a *p- value < 0.01* was obtained. Hence participants in contemporary worship centres had a higher perception of what contemporary worship is all about than those in purely Seventh - day Adventist worship centres.

Participants' Preferred Worship Style

This section describes the participants' responses on their preferred worship styles. Out of the 309 respondents, 170 (54.5%) either agreed or strongly agreed that they preferred the contemporary pattern of worship because it accepts the use of heavy instruments such as drums, dancing, and other attractive phenomena that appeals to emotions while 235 (76.1%) either agreed or strongly agreed that they preferred worship that concurs with all basic biblical principles without any dilution or personal taste. At the same time, 192 (61.6%) of the participants either strongly agreed or agreed that any worship that does not concur with sound biblical principles is false worship but 17% ($n = 63$) were unsure of that fact.

The responses were re-coded and scored in such a way that those who had a higher inclination towards biblical worship obtained higher scores while those with inclination towards contemporary worship received lower scores. A maximum of 12 points was obtainable. Scores below 6 points implied higher inclination to contemporary worship patterns while scores between 6 and 9 points revealed an inclination towards biblical worship while scores above 9 showed higher inclination towards biblical worship style. A mean score of 7.29 (*SEM = 0.15*) was obtained for the entire group. This score implied that the participants had an inclination towards worship styles that are based on sound biblical principles.

When those who worshiped in purely Adventist worship centres were compared with those who worshiped in contemporary worship centres, worshippers in purely Adventist settings had a mean score of 7.79 (SD = 2.61) while those who worshipped in contemporary centres had a score of 6.81 (SD = 2.61). Independent samples' t - test revealed a *p-value of < 0.01*. This implied that participants in purely

Seventh-day Adventist worship centres are more favourable to worship styles that concur with sound biblical principles than those in contemporary worship centres.

Further analysis was carried out to determine other factors that influenced participants' preference of worship styles. Two demographic variables (age and ethnicity) were tested. With a 0.05 level of significance and 95% degree of freedom, Pearson's correlation analysis was done to determine the association between age and worship style preference. A correlation coefficient of 0.19 and a significant p-value of 0.001 were obtained when age was correlated with worship style preference. Hence there is a significant association between participant's ages and their worship style preference.

One way ANOVA was also carried out to determine how worship style preferences varied among the different ethnic groups that were represented in the study. A *p-value of 0.029 (F = 2.29)* was obtained. The obtained values showed that there is a significant variance in the worship style preferences among the different ethnic groups in the study.

Further post hoc tests were carried out so as to compare preferences among different ethnic groups. With a mean score of 7.82 among the Ibos and a mean score of 6.73 among the Yoruba, a significant p value of 0.002 was obtained when the two groups were compared. This result infers that the participants from the Ibo ethnic group had a higher preference for biblical worship than the Yoruba who were obviously more inclined towards the contemporary style of worship.

Perceived Impact of Worship Style on Spirituality

This section describes how the participants perceived the impact of the worship style adopted in their worship centres on their spirituality. Spirituality was measured using four parameters namely: (a) increase in church attendance, (b) high interest in

bible study and evangelism, (c) increased openness to spiritual truth and (d) regular return of tithes and benevolent offering. The four questions that constituted the impact variable were asked in 3 points likert format (Positive impact, negative impact and no impact).

Responses were re-coded and scores were assigned to them. Responses that indicate positive impact in any of the sub-variables attracted higher scores, those with negative impact attracted lower scores and those with no impact attracted no scores. A maximum of 8 points were obtainable. Scores between 4 and 6 points signified a fairly positive impact, scores above 6 points signified highly positive impact, scores between 1 and 4 signified negative impacts while 0 scores signified no impact.

As a group, a mean score of 5.53 *(SD = 2.2)* was obtained implying that the participants perceive that the worship styles adopted in Babcock University has a fairly positive impact on their spirituality. The level of perceived impact for those who worshiped in purely seventh-day Adventist worship centres was *6.03 (SD = 2.26)* this signifies a highly positive impact while that of the participants who worshiped in contemporary worship centres was *5.04 (SD = 2.22)* signifying a fairly positive impact.

An independent sample t test was carried out to compare the perceived impact of worship styles among the two groups and a significant p value of > 0.001 was obtained. This implied that there is a significant statistical difference in their level of perceived impact of worship style on spirituality among worshippers in purely Adventist settings and those in contemporary worship centres. Participants in purely Adventist settings perceived the worship styles in their centres to have a higher impact on spirituality than those in contemporary worship canters. Pearson's correlation

analysis also revealed a significant correlation between worship centres and perceived impact of worship style on spirituality (*Pearson correlation – 0.217; P = < 0.001*).

Suggested Solution

In this section, a brief outline of program designed for proper implementation of Bible based worship style within Babcock University community was presented. In developing this program, there are some presuppositions to be considered. These are:

1. Worshipers level of knowledge about biblical principles of worship
2. Worshipers level of knowledge and perceptions on contemporary worship style
3. Perceived impact of biblical and contemporary worship styles on worshipers' spiritual growth.

Based on the findings of this research, it is imperative to state that worshipers in Babcock University believe that the Bible prescribes the elements of acceptable worship to God. They are also knowledgeable about what constitute biblical elements of worship. Contemporary worship style though new in the Adventist church services is known to majority of the worshipers at Babcock University community, since they are from other Christian and non- Christian religious organisations.

However, concerning the perceived impact of worship styles on the worshipers' spiritual growth, worship centres which used traditional Adventist pattern of worship maintained higher impact on the spirituality of worshipers than worship centres which used contemporary elements or style of worship as had been discovered from this research.

Program Design

Therefore the approach to be used for effective implementation of bible based worship in Babcock University Community is called PS^2 GEDs model. This model consists of integrated sets of program components:-

P= Pastoral Staff and Institutional Compatibility

S= Spiritual gifts seminar

S= Selection of worship committee

GEDs= General Education Studies option

Pastoral staff and the institutional compatibility. The pastoral staff and its leadership appear to have divergent views on the theology of worship. Dancing and applause in worship is seen as elements of expressiveness among some pastoral staff, while others see it as element of Pentecostalism. Therefore there is need to have one voice in issues concerning worship style among the pastoral staff and the institutional leadership. Obviously the problem is not with the students or worshipers. The desire to be like others is a major challenge. In one of the pastoral forum which I attended, it was reported that students from Pentecostal denominations have started to revolt against the ban on any group religious gathering outside the official religious program of the school on campus. This is because they could not see any difference between the worship style of the Seventh-day Adventist Church on campus and the Pentecostals of which majority of them belonged. Therefore there is need for a rethink on how worship should be conducted among the pastoral staff. The right step to follow is to have one worship model.

Spiritual gifts seminar. The next step to follow is organizing spiritual gifts seminar in the worship centres as soon as the semester begins. The purpose is to identify the worshipers and their gifts. Usually a questionnaire is distributed to the

worshipers at the end of the seminar. Thereafter the pastoral staff categorizes the worshipers according to their gifts for effective service.

Selection of worship committee. The pastoral staff selects the members of worship committee based on their spiritual gifts. In the Old Testament, effort was made to organize a group of Levites for specific function in the worship of the Lord and that did not stop worshipers to participate in congregational singing, praying and other necessary activities in worship. The worship committee plans every worship program with the pastoral staff.

General Education Studies Option. This refers to the integration of topics on worship in the GEDS courses. The division of spiritual life (DSL) of the University, the office of institutional effectiveness (OIE) and the department of religious studies (DRS) should intentionally design topics on public worship and integrate it in the general education course (GEDS) so as to address issues concerning culture and worship, personal taste and worship, instrument of music and worship all from the Biblical perspective. The learning objective is to help students who have been shared into various worship centres develop the discipline of reverence, demonstrate deeper understanding of the redemption plan and experience spiritual development. This could also be done as part of chapel seminars for the section, if it is not possible to be integrated in the GEDS courses

Implementation. In view of the mission statement of the Seventh-day Adventist Church which focuses on: **"**mak[ing] disciples of all people, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal saviour and unite with His remnant church, discipling them to serve Him as Lord and preparing them for His soon

return".[148]The above mentioned program outline can be implemented among various worshipers (religious groups) in Babcock University and other Seventh-day Adventist institutions of learning thus:

1. Pastoral Staff should understand the Bible based pattern of worship as presented in traditional Adventist pattern of worship and indicate willingness to follow it. If the worship centers which used traditional Adventist pattern of worship could maintain higher impact on the spirituality of worshipers as revealed in this study, then much more could be achieved when all embrace it and apply it in all worship centers on campus.

2. Spiritual gift seminar: this involves all the worshipers in the centre assigned to the pastoral staff. This should be done on the first Sabbath of resumption in the worship centers and spiritual gift questionnaire be given to them to know the gifts of the worshipers in the worship centers. It could be organized in the evening worship twice, before distributing questionnaires so as to cover various aspect of the study. Handouts explaining in details what was taught should be produced for the worshipers.

3. Group worshipers into categories of gifts and empower them for service.

4. Select worship committee from the various gift groups to plan worship programs for the each Sabbath.

Just as indicated above, when all the steps necessary to prepare students for worship for the semester is followed, then implementation will not be difficult.

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[148]*Seventh-day Adventist Yearbook* (Washington, DC: Review and Herald, 2012) ,8.

Evaluation

This can be done every Sabbath after worship by the worship committee or fortnightly for improvement in subsequent worship seasons. Generally, it can be done fortnightly by the division of spiritual life to know so far the progresses made.

CHAPTER 5

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

Discussion

The discussion in this section is on the questions raised at the beginning of this study. The first question was "Are there some Biblical principles to follow in worship?" This was addressed in chapter 2 and confirmed with a high percent (97.8%) acceptance (responses) from worshipers that the Bible has fundamental principles to follow in worship. If the Bible has given clear directives on principles of worship, there is no need to borrow from other religions their method of worship, in the worship of God Almighty. Therefore, the best thing is to honour God, and serve Him as He has commanded, because human thoughts are no God's thought. Aaron's attempt to model foreign worship style at Mount Sinai was disastrous.

The second question "Should a people's culture shape the way they offer worship that is acceptable to God?" In other words, this question seeks to find out if people's way of life should influence the way they offer worship acceptable to God. For instance, if my culture requires that I commit adultery with the lunatic to show my braveness and determination to assume the kingship of my community, should I do that? As a Christian, I know that God warned against fornication and adultery. No matter the circumstance, I will rather forfeit the position than disobey God. Therefore Christians should not consider culture in offering acceptable worship to God, but His principles. That does not mean that people's culture has nothing good to offer unto

God in worship, but care must be taken to evaluate such culture with the word of God. Acts 5:29 "But Peter and the other apostles answered and said: "We ought to obey God rather than men". Conversely, 131 (44.4%) of the worshipers concur to culture and personal taste as important factor that should influence how we offer acceptable worship unto God, while 110 (35.6%) said no to the question. 62(20.1%) were not sure the right answer.

The third question "what are the perceptions held by worshipers in Babcock University on worship styles?" Majority believe that the Bible has stipulated what constitute worship acceptable to God, yet some still perceive personal taste and culture as a factor in choosing worship style which are acceptable in corporate worship. This may be as a result of their developmental and cultural backgrounds in spiritual formations.

On impact evaluation, both worship styles have some level of impact on the worshipers' spiritual lives. But the study revealed that worshipers in typical Adventist traditional worship centres perceived high impact on their spiritual lives. This correlates with the shocking revelations of Bob Burney.[149]According to him, Bill Hybels, a popular church growth expert and his colleagues championed the 'New paradigm' or 'New wave' ministry that emphasized more on contemporary worship style that is a conglomeration of professional marketing strategy, seeker-friendly strategy and sensitivity as the way forward. He asserts that many church leaders spent much to invest on this kind of worship style, but the result was disastrous. The following was the report of Bill Hybels research on the new paradigm he modelled for church leaders after many years:

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[149]Bob Burney, "A shocking 'Confession' from Willow Creek Community Church" http:// www.crosswalk.com/pastors/11558438/ (8 July, 2010).

We made a mistake. What we should have done when people cross the line of faith and become Christians, we should have started telling people and teaching that they have to take responsibility to become 'self-feeders'. We should have gotten people, taught people, how to read their bible between services, how to do spiritual practices much more aggressively on their own... Most of what [we] have been doing for these many years and ...taught millions of others to do is not producing solid disciples of Christ.[150]

In other words, emphasizing on bible study, intentional nurture of the members rather than integrating changing values of the society into worship, brings high spiritual impact on the worshipers. Also to improve and sustain spirituality in Babcock University, the leadership must follow the Bible and not traditions of men.

Conclusion

The controversies and bickering in Christian churches on worship styles are distractions from the camp of the devil to frustrate the work of preparing people for the kingdom of God. Lucifer now Satan, lived in heaven and tasted what worship is in the real sense of it. Though as human beings, our worship is tainted with sin; God did not hide from us the principles that should guide the way we offer acceptable worship to Him.

The findings of this study reveal that knowledge on what is right and acceptable worship is not lacking, but the desire to be like 'others' is the major challenge in our worship experiences. It is true that worship services vary according to culture, but it should be planned in such a way that every worshiper would experience God's goodness, grace, love as well as God's express command against wickedness, pride, ungodliness and deceptions. Our worship experience should not be based on the changing culture, but on the unchanging character of God.

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[150]Ibid.

Many people in the past have imbibed the wrong notion that culture should shape how worship is conducted, but such assumption has not brought any meaningful growth in spirituality. Whereas worship should be relevant to people's culture, it should not be shaped by people's culture. It is true that we belong to diverse cultures, but as members of God's family-(the church) we have only one culture. The Bible is our guide in every aspect of life. Every culture emerged from the moral code found in the Bible, but distorted by the Devil. He knew much about the worship in heaven, but modelled a counterfeit for His followers.

Anywhere God's principle, rather than man is followed; it will bring about positive changes and prosperity in all dimensions. The perceived impact shown from the samples in this study will be more fruitful in spiritual growth if effort is made to redirect the energy of the worshipers in real biblical worship not contemporary style.

Recommendations

It is obvious from this study that genuine and heartfelt worship brings about growth, but somebody must make a move to initiate this change. Martin Luther made a move that brought about reformation in the sixteenth century and the impact is still with us today. Part of the move recommended here is for Babcock University Religious Department to develop a curriculum for worship as a study and train more pastors, pianist and lay people on worship services. Education is one of the important means to bring about change in human society; therefore deliberate effort should be made to educate members and leaders on worship principles. Each time new members join the church, effort should be made to educate and nurture them in the churches' theology of worship. Adequate planning of worship events is the responsibility of the pastor. He can assign some people who are gifted in various ways to handle certain things so that worship experience of people will stir their love and devotion for the

master-Jesus Christ. Growth in the spiritual life begins with tarrying and digging deeper into the Word. Therefore spiritual leaders must spend time to study the Bible for insight to feed the worshipers aright. Because growth is not an option, Bible study should be intentional in worship services. Furthermore, the worshipers who sit at the feet of the spiritual leader develop faith and growth as they see their leader grow. They become responsible for their spiritual growth too.

Music is an important element in worship. Therefore song leaders or praise team should be carefully selected. Some people who came to worship God need somebody or something to motivate their hearts to drop their pains and burdens, in exchange for help or potential solution. At such point, words of hope expressed in melodious songs that capture the mind and evokes sense of humility, dependence on God and devotion to His will serve as a lubricant to the soul. Effort should be made in the music ministry of the church in composing new songs for worship as well as teaching worshipers the unknown songs in the hymn book. This is because the words of the hymns are highly emotive both in content and tone. It rehearses the spiritual experiences of our forebears and the truth they defended.

In light of the facts drawn from this study, the perceived impact of the worship styles should furthermore be experimented. Perceptions could be deceptive; therefore there is need for experimental study on the spiritual lives of worshipers with measurable activities.

APPENDIX A

RESEARCH QUESTIONNAIRE

Dear Sir/Ma,

This research is a part of the requirement for Master of Arts Pastoral Theology. The work is titled "**A COMPARATIVE STUDY ON THE IMPACT OF WORSHIP STYLES ON MEMBERS OF BABCOCK UNIVERSITY DISTRICT SEVENTH-DAY ADVENTIST CHURCH,**" Please kindly fill this questionnaire with the necessary information required. Thank you for accepting to share your views towards the progress of this work. Please note that the information you supplied will only be used for academic purposes. God bless you.

SECTION A: DEMOGRAPHIC INFORMATION

1. Worship Centre: . . . .

2. Status: ☐ Student ☐ Staff

3. Age as at last birth day (specify)..............................

4. Gender ☐ male ☐ female

5. How long have you been in your current church (worship centre)

   ☐ Less than 1 year ☐ 1-3 years ☐ 4-6 years ☐ 7-9 years ☐ 0 years and above

6. Religious Affiliation ☐ Christianity ☐ Islam ☐ ATR (African Traditional Religion.

7. If Christian, please indicate

   denomination..

8. Ethnicity:☐ Igbo ☐ Hausa☐ Yoruba   (Others

   specify)...........................

9. Marital Status: ☐ Single☐ Married☐ Divorced☐ widowed

SECTION B: KNOWLEDGE AND PERCEPTION ABOUT WORSHIP

Kindly tick the responses that express your views accordingly (SA=Strongly

Agreed, A=Agreed, U=Unsure, D=Disagree, SD=Strongly Disagree)

	STATEMENTS	RESPONSES				
10.	Worship should follow Biblical principles					
11.	The Bible reveals what constitutes basic principles of worship.					
12.	Prayer is a basic element of Biblical worship					
13.	Studying and preaching the Word (Scripture) is part of Biblical worship					
14.	Songs of praises(hymns, psalm and spiritual songs) are elements of Biblical worship					
15.	Tithe and Benevolent offerings are essential in Biblical worship					
16.	Holy communion (once in a while) can be regarded as part of elements of Biblical worship					
17.	There is reverence and orderliness in Biblical worship					
18.	Culture and personal taste should shape how people worship God					
19.	All instruments of music were used and accepted to accompany singing in Biblical worship.					
	PERCEPTIONS					
20.	Contemporary pattern of worship accepts the use of heavy instruments, drums, dancing and other attractive phenomena that appeals to human emotions					

21.	Rock music is one of the acceptable music used in contemporary worship				
22.	Charismatic manifestation, such as rolling on the ground and speaking in unknown tongue is an indication of spiritual anointing in contemporary worship				
	SECTION C: WORSHIP STYLE				
23.	I prefer contemporary pattern of worship because it accepts the use of heavy instruments, drums, dancing and other attractive phenomena that appeals to human emotions.				
24.	I prefer worship that combines and concurs with all the basic principles of Biblical worship without any dilution or personal taste.				
25.	Any worship that does not concur with sound Biblical principle is a false worship.				

SECTION D: IMPACT OF WORSHIP STYLE
How will you rate the impact of the worship style provided in your centre on the following issues: Tick (A) Positive (B) Negative (C) None

		RESPONSES		
	STATEMENTS	**A**	**B**	**C**
26.	Increase in church attendance			
27.	High interest in Bible study and evangelism			
28.	Increased openness to spiritual truth			
29.	Regular return of tithe and benevolent offering.			

APPENDIX B

LETTER

January, 2013.

The University Pastor,

Babcock University District,

Dear Sir,

PERMISSION TO ADMINISTER QUESTIONNAIRE

Greetings in the name of our Lord Jesus Christ.

I write to request for permission to administer questionnaire on "The Impact of

Worship Styles on Members of Babcock University, Seventh Day Adventist

Church".

The purpose of this exercise is to help me gather reliable information for my

Master of Arts Thesis in Pastoral Theology.

Thank you for your usual co-operation.

Yours sincerely,

Pastor Chiabuotu, G. A.

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