

THE ROMANIAN CHURCH MUSICIAN: BIBLICAL- ECCLESIOLOGICAL FOUNDATIONS FOR TRAINING CHURCH MUSICIANS

GARY M. MATHENA¹

ABSTRACT: In the fall of 2016, Dr. Lois Vaduva and Simona Popoviciu, music faculty and staff at Emanuel University of Oradea (EUO), surveyed fifty-seven Romanian Baptist pastors from small, medium, and large churches ranging in membership size from less than twenty to more than one hundred. Another survey was done of ten Emanuel University music school alumni who had graduated within the last twelve years and currently work in a European Baptist church. The goal of the EUO case study was to ascertain the musical leadership needs of Romanian Baptist churches and to determine what pastors felt were the most important qualities and skills a church musician needed to be successful in local church ministry. The ten music alumni were asked the same questions in their survey asked of the pastors. This provided opportunity for the faculty to comparatively analyze the expectations of the pastors with the expectations of the church music leaders. This article will use the results of those two surveys along with other relevant resources to identify the specific biblical-ecclesiological needs of the Romanian Evangelical church in support of a rationale for the training of church musicians to meet those specific needs.

KEY WORDS: Church leadership, church music, Biblical worship, Pastoral calling, the Great Commission.

¹ DR. GARY M. MATHENA, B.M., M.C.M., D.C.M., D.W.S. is Resident Adjunct Professor of Worship Studies, School of Music, LIBERTY UNIVERSITY, Lynchburg, VA 24515, and Visiting Professor, Emanuel University of Oradea, Romania.

Vaduva and Popoviciu's case study² undertaken in the fall of 2016 reveals at least five music leadership needs of the Romanian Baptist church. What follows is the articulation of each need followed by a biblical, theological, and/or philosophical application to the problem or issue.

THE NEED FOR MUSICIANS WHO ARE THEOLOGICALLY GROUNDED

Survey Results

When asked to rate the importance of a church musician being knowledgeable of Biblical Worship, of the fifty-seven pastors surveyed in the EUO case study, fifty-four gave it a rating of „very important” or „important.” All ten of the music alumni rated being knowledgeable of Biblical Worship as „very important” or „important.” On the subject of Biblical Doctrines, fifty-two pastors gave it a rating of „very important” or „important,” as well as nine out of ten music alumni.³

Biblical, Theological, and/or Philosophical Application

John MacArthur, in his book *Worship: The Ultimate Priority*, said this about the importance of a biblical theology of worship: „Perhaps the greatest need in all of Christendom is for a clear understanding of the biblical teaching about worship. When the church fails to worship properly, it fails in every other area. And the world is suffering because of its failure.”⁴

2 Lois Vaduva and Simona Popoviciu, (2018), „The Compatibility Between the Music Expectations of Church Leaders and the Training of Church Musicians in Romania: A Case Study,” in: Văduva, S., Fotea, I., Thomas, A. (eds) *Solutions for Business, Culture and Religion in Eastern Europe and Beyond*, 151-162, Springer, Cham. https://doi.org/10.1007/978-3-319-63369-5_12.

3 Ibid.

4 John MacArthur, *Worship: The Ultimate Priority* (Chicago: Moody Publishers, 1983, 2012), 26.

Whether they were the priests and Levites of the Old Testament, or the apostles, prophets, evangelists, pastors, and teachers of the New Testament, throughout the biblical record, the worship leaders were the theologians of their day. The Old Testament worship leaders *had* to be students of the Word of God in order to worship God in the way he demanded, or suffer the consequences, as did Nadab and Abihu, King Saul, Uzzah, and King Uzziah. Not only is a right theology of worship critical to the success of a believer's walk with God, but it is equally critical to a worship leader's success in ministry.

Dr. David Toledo, Associate Pastor of Worship and Creative Arts at First Baptist Church in Keller, Texas and adjunct faculty member at Southwestern Baptist Theological Seminary, writes that, in his opinion:

A worship leader cannot possibly hope to have a long-term ministry that guides a congregation in worship informed by biblical principles, provides a vehicle for spiritual formation, and serves as a consistent Gospel [sic] witness without some level of theological training. The essential nature of theological training for the worship leader finds support from the witness of Scripture, the nature of worship itself, the structure and content of worship, the pastoral role of the worship leader, and the example of hundreds of years of Christian history.⁵

Christian worship must be rooted in biblical principles, or it is not Christian at all. Jesus emphasized, „The hour is coming and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship him. God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:23-24 [NKJV]). The effective worship leader builds his philosophy of worship on the „truth” he finds in the diligent study of God's Word. Warren Wiersbe writes that „if we do not submit to some kind of objective revelation, some Word from God, then our worship is ignorant and probably false.”⁶ One approaches God in worship on His terms, at His invitation, and by His means.

5 David M. Toledo, „Why Worship Leaders Should Study Theology,” in *Artistic Theologian* 2 (2013), 16–24.

6 Warren W. Wiersbe, *Real Worship: It Will Transform Your Life* (Nashville:

A worship leader's theology of worship will affect the songs and themes he chooses, the things he says from the platform, the Scripture he uses, the way he orders the worship service, the way he starts the service, the way he ends the service, the way he prays—a worship leader's theology of worship informs his philosophy of worship, which will affect his practice of worship leadership.

The importance of a theologically-trained worship leader is seen very clearly in Colossians 3:16: „Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God” [ESV]. One of the five New Testament worship leader roles is that of „teacher.” The worship leader is a teacher of the Word. A teacher cannot teach what he does not know. Before a worship leader can teach and admonish the people of God „singing psalms and hymns and spiritual songs,” he must first allow the word of Christ to dwell in him richly.

What a worshipper knows about God—his theology—affects how and to what extent he is able to worship God. In speaking of those who worship idols made with their own hands, the psalmist writes, „Those who make them become like them; so do all who trust in them” (Ps 115:8 [ESV]). The worshiper becomes like what he worships. The more the worship leader knows about God, the more He will love God and become like Him, and, consequently, that will spill over into the lives of those he leads in worship as well. As Proverbs 27:17 says, „Iron sharpens iron, and one man sharpens another” [ESV]. The Romanian church needs church musicians who are theologically grounded.

THE NEED FOR MUSICIANS WHO ARE SPIRITUALLY MATURE

Survey Results

Related to the need of a church musician to be theologically grounded is the need for a church musician to be spiritually mature. Of the fifty-seven pastors surveyed, fifty-two said that the spirituality of the church musi-

Thomas Nelson Publishers, 1986), 24.

cian was „very important” or „important,” with nine of the ten musicians agreeing.

Biblical, Theological, and/or Philosophical Application

Leading worship is a spiritual exercise, which requires spiritual leadership. J. Oswald Sanders writes: „The church has always prospered most when it has been blessed with strong and spiritual leaders who expected and experienced the touch of the supernatural in their service.”⁷

Being a church musician is at once a wonderful privilege and an awesome responsibility. There are many „practical” aspects related to music ministry that could and should be discussed, but that discussion must always begin with the church musician himself because „the acceptability of any act of worship is determined by the acceptability of the worshipper.”⁸

It is possible to be at once theologically orthodox and spiritually bankrupt. There is an interesting passage in the book of Amos that emphasizes this point:

[God said] I hate, I despise your feast days, and I do not savor your sacred assemblies. Though you offer Me burnt offerings and your grain offerings, I will not accept them, nor will I regard your fattened peace offerings. Take away from Me the noise of your songs, for I will not hear the melody of your stringed instruments. But let justice run down like water, and righteousness like a mighty stream. (Amos 5:21-24 [NKJV])

Why is God so critical of the worship of His people when they are doing the ritual of worship exactly the way He told them to do it? God is not opposed to feast days, sacred assemblies, burnt offerings, grain offerings, peace offerings, or singing and playing instruments—He is opposed to worship that is hypocritical and half-hearted. God does not care so much for orthodoxy on the outside as He does spirituality on the inside. God

⁷ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967), 17.

⁸ Ron Dunn, quoted in Don McMinn, *A Heart Aflame!* (Oklahoma City: NCM Press, 1993), 27.

said through Isaiah, „Inasmuch as these people draw near me with their mouths and honor me with their lips, but have removed their hearts far from Me” (Isa 29:13 [NKJV]). Jesus taught that the first and great commandment is to love God „with *all* your heart, with *all* your soul, and with *all* your mind” (Matt 22:37-38 [NKJV], emphasis added). A church musician can play all the right notes, sing all the right lyrics, make all the right transitions, and present a musically flawless service, but if he is not infused with the Spirit of God what he does will make no difference whatsoever in the light of eternity.

Christian worship is gospel-centric. Robert Webber writes, „Worship tells and acts out the life, death, resurrection, and coming again of Christ.”⁹ As Old Testament worship is centered in the story of the Exodus and redemption from Egyptian bondage, so New Testament worship is centered in the story of the cross, the empty tomb, and redemption from sin, death, hell, and the grave. Gospel-centric worship is entirely dependent upon the Holy Spirit—because it is the Holy Spirit who reveals to us that Jesus is who He said He was (John 15:26; 1 Cor 12:3). It is the Holy Spirit that reveals to us the deity of Christ and the reality of Christ’s incarnation, His passion, His ascension, and His exaltation at the right hand of the Father. It is the Holy Spirit that glorifies Christ in our worship (John 16:14). If the goal of worship is to glorify God by the exaltation of Christ (Phil 2:9), then that can only be done through the power of the Spirit. The Spirit of God does not fill songs, or instruments, or buildings; he fills people. „Do you not know that your body is the temple of the Holy Spirit within you, whom you have from God?” (1 Cor 6: 19 [ESV])

Worship is not a musical endeavor; it is a spiritual one. No level of musicianship can substitute for spirituality on the part of the worship leader. The effective worship leader must have a vibrant daily walk with God evidenced in a love for God’s Word, a passion for persistent prayer, a burden for the lost, and living a lifestyle of worship in the beauty of holiness. The Romanian church needs church musicians who are spiritually mature.

⁹ Robert E. Webber, *Worship Is a Verb: Eight Principles for Transforming Worship* (Peabody: MA, Hendrickson Publishers, Inc., 1996), 45.

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THE NEED FOR MUSICIANS WITH A PASTORAL CALLING

Survey results

One section of the EUO case study survey dealt with the importance of theological studies in the training of church musicians. The five topics surveyed in this category were: Old and New Testament, Biblical Doctrine, Missiology/Evangelism, Spirituality, and Biblical Counseling. Taking this category as a whole, 89 percent of the possible pastoral responses indicated that theological training for the church musician in these five areas was „very important” or „important,” as did 88 percent of the possible music alumni responses. What is interesting to note is that these five surveyed topics speak primarily to the pastoral role of the church musician. It is encouraging, according to these survey responses, that Romanian Baptist leadership recognizes that the *church* musician is more than *just* a musician.

Biblical, Theological, and/or Philosophical Application

John Witvliet writes, „What the church needs most is not another hymnal, larger choirs, more technology, a revised prayer book, or another set of published scripts. What the church needs most is discerning, prayerful, joyous people who treat their work as worship planners and leaders as a holy pastoral calling.”¹⁰ The church musician is a minister of the gospel with a pastoral mandate to disciple the church of God through music. This mandate is described in two key verses.

Before Jesus ascended to heaven after His resurrection, He made an appointment with His disciples to meet Him on a particular mountain. „Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, *they worshipped Him*” (Matt 28:16-17 [NKJV], emphasis added). Jesus then declared His God-given authority and gave them their assignment: „Go therefore and make disciples of all the nations, baptizing them in the name of the Father

¹⁰ John Witvliet, *Worship Seeking Understanding: Windows into Christian Practice* (Grand Rapids, MI: Baker Academic, 2003), 248.

and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.’ Amen” (Matt 28:19-20 [NKJV]). One cannot help but notice the close proximity of the disciples’ *worship* in verse 17, and the disciples’ *work* in verses 19 and 20. The work assignment to make disciples was given in the context of an intimate worship time with Christ. One’s worship *of* God always precedes one’s work *for* God—never the other way around.

The Great Commission insists that the primary focus of all church ministry, including that of the church musician, is to „make disciples” and to teach sound doctrine. How does the church musician do that, exactly? Colossians 3:16 provides the answer: „Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” [NKJV]. In these two verses, all five of the surveyed theological studies categories are represented. The category of Old and New Testament is represented in the phrase „the Word of Christ” in Colossians 3:16. The category of Biblical Doctrine is represented in the phrase „teaching them to observe all things I have commanded you” in Matthew 28:20. The category of Missiology/Evangelism is represented in the command to go and make disciples. The category of Spirituality is represented in the phrases „dwell in you richly,” „spiritual songs,” and „grace in your hearts to the Lord,” found in Colossians 3:16. And the category of Biblical Counseling is represented in the Colossians 3:16 phrase „admonishing one another in all wisdom.”

Important insight is gained from the EUO case study survey regarding the need for Biblical Counseling in the training of church musicians. This category was rated „very important” and „important” by forty-six of the fifty-seven pastors, but was rated „very important” and „important” by nine out of ten of the music alumni. This survey result reflects the belief of both pastors and church musicians that the pastoral aspect of music ministry is as important as the musical aspect. The inference is that church musician will have many opportunities to counsel, encourage, ad-

vise, and admonish those in his ministry with godly wisdom and biblical discernment and should prepare for that eventuality.

These theological concerns are pastoral concerns. Zac Hicks believes „that every pastor should consider worship leadership part of their duty, and every worship leader should view their job as fulfilling a pastoral function. Every pastor and worship leader is a worship pastor.”¹¹

The Latin word *vocare*, from which we get our English word *vocation*, literally means „to call.” In other words, one’s vocation is his calling. The Greek word used in Scripture for „a calling” is *klesis*, seen in the Greek word for the church—the *ekklesia*, or „the called out.”¹² Peter writes, „But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who *called you out* of darkness into His marvelous light” (1 Pet 2:9 [NKJV], emphasis added).

Jason K. Allen, president of Midwestern Seminary, in his book *Discerning Your Call to Ministry: How to Know for Sure and What to Do About It*, distinguishes between four different kinds of *callings*, three of them related directly to ministry. Allen points out that the general idea of calling can refer to the work we are gifted to do in our „secular” occupation. The concept of *vocation* actually came out of the Reformation and identifies the biblical principle „that God calls and gifts every person for an occupation. Calling is not limited to the ministry; it reaches into every arena of life. In God’s providence He orders not only His church, but also society, gifting persons for service in each.”¹³ Allen then describes the differences between being called to minister, called to ministry, and called to the ministry.

Being called to minister is the calling everyone in the body of Christ has been given. 1 Corinthians 12-14 and Romans 12 both describe how

11 Zac Hicks, „Worship Leader: Ready or Not, You’re a Pastor,” August 11, 2014.

12 Ben Patterson, *The Grand Essentials* (Waco, TX: Word Books, 1987), 46-47.

13 Jason K. Allen, *Discerning Your Call to Ministry: How to Know for Sure and What to Do About It* (Chicago: Moody Publishers, 2016), 19.

every believer has been given particular gifts by which he can minister to the body of Christ.

Being called to ministry describes a person's vocation having a ministerial focus in some way; e.g. someone who works in a Christian school, a parachurch organization, a Christian camp, a church staff, etc. These are people who have sensed God directing them to work in ministry for the cause of Christ and the benefit of others, often at great personal sacrifice.

The third calling Allen distinguishes is the concept of being called to the ministry. This is the calling described in Ephesians 4:11-16; 1 Timothy 3:1-7; and Titus 1:6-9, where the five primary roles of the New Testament worship leaders, namely apostles, prophets, evangelists, pastors, and teachers are referenced. By and large, most theologians believe the roles of apostles and prophets only functioned during the early church era. Those were foundational roles that were no longer needed after the death of the first century apostles and the completion of the New Testament.

An argument could be made that although there are no longer actual apostles and prophets today, there are those who minister to the church with apostolic and prophetic dispositions. For example, today's worship pastor might serve prophetically in the sense of 1 Corinthians 14:3: „But he who prophesies speaks edification and exhortation and comfort to men.” In his prophetic role as a church musician, the worship he leads should be *edifying*, building people up in their faith; *exhorting*, encouraging people to live a holy life; and *consoling*, comforting the weary and strengthening the weak.

The word *apostle* literally means „one who is sent out.” The New Testament apostle had a missional mindset with a global, „big picture” perspective. He was a visionary. He was in a sense a spiritual entrepreneur, laying foundations and starting new things from the ground up. A worship pastor, in that sense, can minister in an apostolic way.

That being said, there really are only three roles that worship leaders play in the modern church: evangelists, pastors, and teachers. The common denominator among these three roles relates to the ministry of the Word of God in preaching and/or teaching. Allen clarifies and elaborates:

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This is not to suggest that only those with a formal preaching position are truly called to the ministry, but that those called to the ministry are called first to teach or preach the Word, and should undertake their ministry accordingly. The ministry of the Word can show up in many different venues and express itself in many different formats, including worship leadership, counseling sessions, college ministries, classroom lectures, and the like.¹⁴

The worship pastor is a preacher of the gospel declaring the virgin birth, the virtuous life, the vicarious death, and the victorious resurrection of Christ. In his pastoral role „like John the Baptist, he must each week point men and women and boys and girls to Christ and say, ‘Behold, the Lamb of God who takes away the sin of the world!’” The fact that worship leaders are „called first to teach and preach the Word” reinforces the need for a church musician to be theologically grounded.

Besides the roles mentioned above, the worship pastor has also been called to serve in a priestly role. When Christ died on the cross, becoming at once the sacrificial Lamb of God and the Great High Priest He fulfilled and made obsolete those Old Testament types. Because of Christ’s death on the cross, those who are in Christ share in His priesthood, giving them direct access to the Father without a human intermediary. This is the doctrine commonly known as „the priesthood of the believer.”

You also, as living stones, are built up a spiritual house, *a holy priesthood, to offer up spiritual sacrifices* acceptable to God through Jesus Christ. . . But you are a chosen generation, *a royal priesthood*, a holy nation, His own special people, that you may proclaim the praises of Him who *called you out* of darkness into His marvelous light. (1 Pet 2:5, 9 [NKJV], emphasis added)

In his priestly role, the worship leader has been called out to offer four spiritual sacrifices. He has been called to offer the spiritual sacrifice of himself (Rom 12:1), his song (Heb 13:15), his substance (Heb 13:16b), and his service (Heb 13:16a). Not only does he offer spiritual sacrifices in

¹⁴ Allen, 22.

his priestly role as a church musician, but he also has the responsibility to intercede in priestly prayer on behalf of those he leads in worship. As Paul instructed his young protégé, Timothy, „Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men” (1 Tim 2:1 [NKJV]).

The calling of the worship pastor is a call to preach the gospel and to teach the Word of God. It is a call much deeper, wider, and higher than most church musicians have imagined. The Romanian church needs church musicians with a pastoral calling.

THE NEED FOR MUSICIANS WHO ARE RELENTLESSLY RESOURCEFUL

Survey results

One of the categories in the EUO case study survey ranked very high in importance in the section on „The Importance of Worship Studies” was *Musical Practicum in the Church*. Forty-one out of fifty-seven pastors rated it „very important” or „important,” as did nine out of ten of the music alumni.

Biblical, Theological, and/or Philosophical Application

As the word *practicum* would imply, the *Musical Practicum in the Church* gives the students the opportunity to get the „practical” experience they need in local church music ministry and to experiment with making „practical” application of all the theory, principles, and concepts they have learned in the classroom. Vaduva states:

Musical Practicum in the Church has a high interest, as it is mutually beneficial to pastors and musicians. During the musical practicum, a pastor can benefit from having a musician help in the church with minimal financial burden, and the musician has the opportunity to see firsthand all the implications and responsibilities that come with the job.¹⁵

¹⁵ Lois Vaduva and Simona Popviciu, 14.

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It is in this environment that the church musician learns the many subtleties of church work best understood and appreciated as they are experienced first-hand in the field. One of the most important skills to be learned in the practicum experience is the skill of resourcefulness. It does not take long for the student to learn that the concepts so easily understood in the classroom are not so easily applied in the real world of ministry. This is where resourcefulness comes into play.

Being relentlessly resourceful means developing the ability to take the resources available and seeing the potentialities that no one else can see. Resourcefulness then can be defined as a simple equation:

$$\text{Resourcefulness} = \text{Necessity} + \text{Creativity} + \text{Persistence}.^{16}$$

The Bible provides many examples and application of this „resourcefulness principle.” One such example is found in Mark 2. In summary, Jesus was preaching inside a crowded house. A severely disabled man, who desired to be healed, could not get in the doorway. The man’s friends cut an opening in the roof, and the man was gently lowered into the house right in front of Jesus. Jesus immediately healed the man and commended the four friends who had the faith and resourcefulness to bring their friend to Christ. Resourcefulness = Necessity + Creativity + Persistence.

Being resourceful requires the church musician to be a master communicator. Those in his ministry will have a hard time following his leadership with confidence if his ideas and vision have not been communicated in a clear and persuasive way. The apostle Paul wrote, „For if the trumpet makes an uncertain sound, who will prepare for battle?” (1 Cor 14:8 [NKJV]).

In order to give the student the best chance for success in his local church practicum experience as well as his future ministry after grad-

16 Lorie Marreo, „How to Promote Resourcefulness in Yourself and Others,” *lifehack.org*, accessed April 17, 2017, <http://www.lifehack.org/articles/featured/how-to-promote-resourcefulness-in-yourself-and-others.html>.

uation, wise is the Christian university that structures its curriculum in such a way as to teach the church musician principles and concepts related to being relentlessly resourceful.

THE NEED FOR MUSICIANS WHO ARE MUSICALLY COMPETENT

Survey results

The EUO case study surveyed the pastors and music alumni on the importance of music studies. The categories surveyed included: General Music Knowledge, Music Theory, Musical Arrangements, Voice, Choral Conducting, Instrumental Conducting, Piano/Organ, and Guitar. Not surprisingly, all the respondents on average rated all of these categories very high. Even the churches that did not have choirs and/or orchestras rated choral and instrumental conducting very high, indicating, perhaps, an interest in developing these areas in the future.¹⁷

Biblical, Theological, and/or Philosophical Application

The church musician must have a comprehensive and well-rounded musical education, giving him the ability to „speak the language” of all the musicians who may serve in his ministry, whether they be vocalists, pianists, organists, string players, brass players, or percussionists. Kevin Navarro writes, „Complete worship leaders must not only be theologians and disciples but artists as well. They must have the ability to influence the worshiping congregation with the arts. They must be able to articulate, through their art form, the message that God reveals as he redeems a people for himself.”¹⁸

God is glorified through skillful artists, as seen in these three biblical examples: The Lord has gifted Bezalel, Oholiab, and the other skilled craftsmen with wisdom and ability to perform any task involved in building the sanctuary. Let them

¹⁷ Vaduva, 11.

¹⁸ Kevin J. Navarro, *The Complete Worship Leader* (Grand Rapids: Baker Books, 2001), 79.

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construct and furnish the Tabernacle, just as the Lord has commanded. (Exod 36:1 [NLT])

Kenaniah, the head Levite, was chosen as the choir leader because of his skill. (1 Chr 15:22 [NLT])

They were all under the direction of their father in the music in the house of the LORD with cymbals, harps, and lyres for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king. The number of them along with their brothers, who were trained in singing to the Lord, all who were skillful, was 288. (1 Chr 25:6-7 [ESV])

One does not have to choose between a skilled musician and a spiritual one. Exodus 31:1-11 tells us that God not only gave Bezalel and Oholiab the „ability and intelligence, with knowledge and all craftsmanship to devise artistic designs” (vss 3-4), but He also filled them with the Spirit of God. God is the one who gives the church musician his skills and abilities, and as the parable of the talents would indicate, He expects him to invest time and energy to develop them so that he can give them back to God in better shape than he received them.

The psalmist writes: „Sing a new song of praise to him; play skillfully on the harp, and sing for joy” (Ps 33:3 [NLT]). Because David invested time and energy into his musicianship, he was given the opportunity to minister in the palace of a king. John Maxwell says, „Leadership is influence.”¹⁹ David’s skilled musicianship gave him tremendous influence both then and now. David’s songs are still being sung in our churches, and the musical reforms he brought to the worship of God influence the way we worship even today—all because he committed himself to being skillful on his instrument.

Nashville record producer and publisher Bob MacKenzie often said, „The longer the line of preparation, the greater the opportunity.”²⁰ Those who have been called to equip and educate young church musicians and

19 John Maxwell, „Leadership Is Influence: Nothing More, Nothing Less,” *Christianity Today*, accessed March 26, 2017, <http://www.christianitytoday.com/pastors/2007/july-online-only/090905.html>.

20 Dr. Vernon Whaley, Adjunct Professor of Worship, Liberty University.

worship leaders should be diligent to encourage them to spend whatever time is necessary to prepare for ministry and not be impatient with the preparatory process. They need to be constantly reminded that a man who has prepared well for his ministry will accomplish so much more over a longer period of time than the man who has not. There is no time lost in taking time to prepare.

The Emanuel University case study survey supports the biblical-ecclesiological rationale for the training of church musicians because it illustrates that the Romanian church needs musicians who are theologically grounded, who are spiritually mature, who have a pastoral calling, who are relentlessly resourceful, and who are musically competent.

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