# **Worship that Pleases and Glorifies God**

## A proposal to generate a biblical and practical philosophy of worship

## Faith Presbyterian Church – January 2021

“Most of us are more conditioned by custom and personal preference in this matter than we would care to admit.”[[1]](#footnote-1)

# Proposal and goals for this study

This study aims to develop a Biblical and practical philosophy of worship which will articulate what we believe about worship and explain how we aim to lead our church in the public worship of God. One of the session’s primary responsibilities is to ensure our corporate worship is pleasing to God and beneficial to His people. This study should enable our session to articulate, our worship leaders to enact, and our congregation to embody a common vision for the worship of God at Faith Presbyterian Church.

# Study participants

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## Authority for this study

We desire to be led by God as He has revealed Himself in His Word. Therefore, the Bible will be our primary source for direction. Secondarily, we will rely on guidance contained in our doctrinal standards found in the Westminster Confession of Faith (WCF) and the Book of Church Order (BCO). According to BCO 47.1, “Since the Holy Scriptures are the only infallible rule of faith and practice, the principles of public worship must be derived from the Bible and from no other source.” We will also seek to better understand this vital subject with recourse to books and articles written on the subject by Christian authors.

## Timeline for this study

For the remainder of 2020, the study participants will commit to studying the Scriptures, praying for God’s guidance, and reading books and articles about the subject. Monthly discussions will take place as we proceed, and these will culminate in a report which will be approved by the session, circulated among the congregation, and implemented by our worship leaders. The result of the study will provide us direction as we look to hire or enlist worship leaders, both now and in the future.

The first phase of the study will include the study of various texts to be read by the participants. Books and articles studied will include:

1. *Worship by the Book*, edited by D. A. Carson
2. *Worship in Spirit and Truth*, by John Frame
3. *Christ-Centered Worship*, by Bryan Chapell
4. *Does God Care How We Worship*, by Ligon Duncan
5. *Engaging with God: a Biblical Theology of Worship*, by David Peterson
6. “The Regulative Principle of Worship,” by Terry Johnson
7. “Evangelistic Worship,” by Tim Keller
8. *“Worship Guide for MNA Sponsored Church Planters*,” by Wade Williams
9. *Directory for Public Worship*, located in the *Book of Church Order* (BCO)

Participants are asked to read their materials and draw up not more than a 2-page summary which will be discussed at the next scheduled meeting. In this way each participant will be able to get his head around the many facets of this rich topic. At the conclusion of the study phase of our work, we will determine which aspects of our worship should be maintained and which should be amended or discarded. The final step will be writing up our findings and presenting them to the Session and, finally, to the congregation.

We pray for God’s blessing upon us as we seek to lead our church in a direction that pleases our great God!

# Outline of this report

The results of our study will be presented in the following order:

1. Summary conclusions
2. Study findings
   1. What is worship
   2. The purpose of worship
   3. The goals for Sunday worship
   4. Vertical and horizontal in worship
   5. ‘Regulative Principle’ of worship
   6. Tone of worship
   7. Effects of worship
   8. Inner and outer worship
   9. Congregational preferences in worship
   10. Worship leadership
3. Rubric for making worship decisions
   1. Overall
   2. Exalt God
   3. Encourage believers
   4. Evangelize the lost
   5. Other considerations

# **Summary Conclusions**

*The primary purpose for which our church gathers on Sunday morning is to exalt the living God through Jesus Christ, by the power of the Holy Spirit. It is also vital that we aim to encourage God’s people and evangelize those who do not yet know Jesus. While the primary focus on Sunday morning should be the worship of God, all three are desirable and important.*

*Worship has both vertical and horizontal elements, and therefore, we will give thoughtful attention to both. While in worship our praise is directed to God, there could be no worship of God apart from worshipers. Therefore, God’s children should regularly be stirred up to love, good deeds, and encouragement.*

*It is biblical and desirable for our worship services to include traditional reformed elements of worship, but the elders have considerable latitude, in deference to biblical wisdom, in arranging the particulars of those elements for our particular congregation. At no point are we at liberty to add to or subtract from the guidance God has given us in His Word.*

*The tone of our worship services will be reverent and joyful, sober and celebratory, fearful and delightful, dignified and passionate. To neglect either the gladness or seriousness of worship ignores vital portions of revelation, violates God’s express will, and impoverishes God’s people.*

*Our aims in worship are to inform the head (intellect), stir up the heart (affection), and activate the hand (volition). We ignore any of these to our detriment.*

*Our church must come to worship eagerly prepared for an encounter with the living God. This can only be done when we approach Him in the right spirit and with proper heart preparation.*

*Sometimes, maybe even most of the time, worship arrangements will be made on the collective preference of our session (and worship leader) and represents our understanding of what is biblical as well as best for our flock at a particular time.*

*Worship must be intelligible without being dumbed down. That is, we desire that all who worship with us have a clear understanding of what is taking place as we worship. This includes unbelievers, new believers, and mature believers, whether young or old*.

*As the Bible does not contain a list of which music instruments must (or must not) be used in worship, we must not create such a list. All instruments can be utilized so long as they do not distract from worship.*

*Our worship leadership must model genuineness and humility. If at any point they should be overcome by serious sin, they (as with any of our leaders) will voluntarily step down from their role.*

# **Study findings**

1. What is worship?

Worship is the purpose for which human beings were created. The first question of the Westminster Shorter Catechism asks, “What is the chief end [purpose] of man?” The response is “Man’s chief end is to glorify God and enjoy Him forever.” Followers of Jesus Christ are to strive to glorify God in all that they do. A regular expression of glorifying God is gathering with others who seek to glorify God in their lives, the church. Though we should glorify God in all we do (1 Corinthians 10:31), worship constitutes a special component of the life which pleases and glorifies God.

Worship in the New Covenant (Luke 22:20; Matthew 26:26-9) must be uniquely centered around Jesus Christ. Apart from Him we have no access into the presence of God, nor could we have any guarantee that the Spirit of God would be present with us. Our worship must be Christ-centered because, in the New Covenant, He is the better Temple, true Israel, Lord of the Sabbath, and final priest. His bride, the church, is the new Temple.

Corporate worship contains numerous elements which are to be observed continually in services. These include reading Scripture (1 Tim. 4:13), hearing the Scriptures explained and applied to life (Neh. 8:6-8), prayer (Acts 2:42; 1 Cor. 14:16), singing songs of praise (Eph. 5:19; Col. 3:16), taking up offerings (1 Cor. 16:1-2), publicly confessing our faith (1 Tim. 6:12) and sins (2 Chron. 7:14), participating in the Lord’s Supper and baptism (1 Cor. 11:23-6; Matt. 28:19) and receiving God’s blessing (Num. 6:22-7).[[2]](#footnote-2)

With this foundational statement set forth, we will now turn to some of the important topics to which we directed our energies.

1. The purpose of worship

Why do Christians gather together on a weekly basis? Perhaps surprisingly, it depends on which Christian you ask. Some orthodox theologians (David Peterson and D. A. Carson) suggest that the weekly service should not be termed “worship” due to the fact that a Christian’s whole life is to be an act of worship (Romans 12:1-2). They argue that the concept of believers having designated times for corporate worship passed away with the Old Testament. Instead of thinking of the Sunday morning gathering as *worship*, they suggest a more biblical approach is to call this *edification*. However, the session of Faith disagrees. We believe there is something unique in the regular corporate gathering of Christians that is appropriately termed *worship*. While it is true that the Christian’s whole life should be lived as an act of worship, it is nevertheless accurate to classify what transpires on Sunday morning – hearing the Word preached, participation in the sacraments, and the collective praising of God – as true worship.

1. Goals for Sunday worship

For what reason do Christians gather on a weekly basis? This topic began as a point of lively disagreement but eventually gave way to glad consensus. The important question at issue concerns the aims of Sunday morning worship. The primary goal is to exalt God, but is that the exclusive purpose of the weekly gathering? According to Scripture, it would seem that it is not. For instance, in Hebrews 10 one of the aims of the weekly gathering is for Christians to encourage one another. Verses 24-25 read, “And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, *but encouraging one another*, and all the more as you see the Day drawing near.” The encouragement and edification of the saints is a legitimate goal of gathered worship.

Another feature of public worship that must not be neglected is that of seeking to lead those to Christ who do not know Him. Paul approves of, if not celebrates, the presence of unbelievers in Christian worship services in 1 Corinthians 14:20-25. The specific context of this passage concerns the question of speaking in tongues. He states that it is preferable for unbelievers to hear believers prophesy intelligibly in church, instead of speak in unintelligible tongues. He then adds, “24But if all prophesy, *and an unbeliever or outsider enters*, he is convicted by all, he is called to account by all, 25the secrets of his heart are disclosed, and so, *falling on his face, he will worship God and declare that God is really among you*.” If Paul’s practice was to prohibit unbelievers from Christian worship services, this would be the place to address it. He does not do that. Rather, he takes joy at the thought of an unbeliever falling on his face and beginning a life of worshiping God. Some Reformed theologians of stature disagree.

Ligon Duncan rejects the idea that worship should be concerned with evangelism, stating that this misunderstands the goal of worship.[[3]](#footnote-3) During the Q&A session of the “Reformation 500” conference, the late R. C. Sproul’s retort to this question is sharper, “When you talk about seeker sensitivity, what that means…is you consciously design worship for the unbeliever. That's crazy.”

These eminent theologians seem to confuse the question of whether evangelism should be *a goal* of worship, for whether it should be *the goal* of worship. Can worship have more than one goal? If it can (perhaps one central goal with subsidiary goals), why can’t one of those goals be evangelism? We have already seen from 1 Cor. 14 that Paul was upbeat in his assessment of unbelievers being present in church. If the glory of God is the highest goal of Christian worship, is not God glorified when the lost come to saving faith in His son? After Zacchaeus repented Jesus responded, “For the Son of Man came to seek and to save the lost” (Luke 19:10). Should this not happen in church buildings? Furthermore, Psalm 105 commands God’s people to tell the nations about Him *in the context* of worship: “Oh give thanks to the Lord; call upon his name; make known his deeds among the peoples! Sing to him, sing praises to him; tell of all his wondrous works!” Of course, this must be done without ‘dumbing things down’ at the expense of the mature. However, it is possible and necessary to make worship intelligible for unbelievers.

If evangelism should not be an aim of gathered worship, is it appropriate for the pastor to explicitly lay out how a person can come to faith in worship? The reality is, in every healthy church, there will always be unbelievers in worship. This will include covenant children who have not yet professed faith, unbelieving visitors, and church members whom the session mistakenly permitted into membership though they were still unregenerate. What a missed opportunity it would be to fail or refuse to share the Gospel with them.

In light of the above, we affirm that there is one primary purpose for worship with two accompanying goals. Sunday worship is for the purpose of *exalting God*, *encouraging believers*, and *evangelizing* those who don’t yet know Jesus.

1. Vertical and horizontal in worship

We believe there must be a vertical as well as a horizontal dimension in Christian worship. Corporate worship is vertical because we are gathered to direct our praises to the God who alone deserves all praise. Yet worship must also be horizontal because it is human beings who engage in it. Worship is not only for God; it is also to build up the people of God. This is why the author of Hebrews enjoins regular attendance at church (every pastor’s favorite verse to cite to the truant!), “*24And let us consider how to stir up one another to love and good works, 25not neglecting to meet together…*” Clearly the purpose of the weekly meeting is for believers to stir each other up to love, good works, and to encourage one other. In worship God receives all praise, but humans are those who bring their praise. One author describes the sermon as having two primary responsibilities, “First to the truth, secondly to this particular group of people.”[[4]](#footnote-4) The same can be applied to worship. Worship, at its essence, has both vertical and horizontal dimensions to it and therefore we must not neglect thoughtful consideration of either.

1. ‘Regulative Principle’ of worship

Our session believes the so-called “regulative principle” of worship is faithful to God’s Word, though we are scattered across the spectrum on how rigidly or flexibly this standard should be applied. The regulative principle states that Christians are only to worship God in ways explicitly commanded in Scripture; all other practices are forbidden in public worship. The “normative principle” of worship, on the other hand, may be summarized this way: “Where the Bible neither commands nor forbids, the church is free to order its liturgical life as it pleases for the sake of good order.”[[5]](#footnote-5) None of the authors we studied adhere to the normative principle, explicitly anyway. However, the authors we have read differ over how exactly to apply this principle. Some try to draw very rigid distinctions over what the Bible explicitly prescribes (Terry Johnson and Ligon Duncan) and claim that anything that falls outside that is erroneous. Other authors (John Frame and Tim Keller) apply the regulative principle more loosely.

Part of the reason for this variation is that the Bible contains significant ambiguity as to how Christians must structure worship. For example, the Bible does not tell us explicitly how to order the service, which elements of worship must be included in corporate worship, whether we stand or sit when God’s Word is read, or if testimonies are permissible. Examples of these kinds could be multiplied endlessly. One camp would argue that the Lord has given Christians significant latitude in how we deploy the Bible’s guidance for worship. Whereas the Scriptures give us the practices that please God in worship, according to John Frame, God “left the specifics open-ended.”[[6]](#footnote-6) The other camp would respond by distinguishing between what they denominate as the substance, elements, and circumstances of worship but of course, Scripture does not explicitly make such distinctions.

One word of caution is in order regarding the relationship between the regulative principle and the normative principle. While we would all agree that failing to do that which the Lord explicitly commands in worship is a serious sin, we must beware the opposite error of forbidding that which God does not forbid. That is, we must not add to God’s Word. Adding to God’s Word is as problematic as subtracting. For example, if we were to forbid women from taking up the offering on the grounds that such a practice could move the church in a laxer direction in terms of female participation in church leadership, that would be to implicitly add to God’s Word. If such a policy were communicated to the church as “God says that females are not to assist with collecting the offering,” this would explicitly do so.

Another example of adding to God’s Word would be to only permit singing out of the hymnal or to give the church the impression that only hymns are acceptable for the worship of God. This would fall into the same category of error. Adding to God’s Word where He has not spoken is the very thing for which Jesus strongly opposed the Jews in the 1st century. The errors of the Roman Catholic church in this area are well known to Protestants. May God help us to neither add nor subtract from His Word.

1. Tone of worship

Another point which gave rise to extensive discussion concerns the question of the tone of worship. Strict regulative principle advocates (e.g. Terry Johnson) insist that holy reverence and the fear of God are the only proper postures for worship. On the other hand, the position espoused by John Frame allows for a friendly, joyful atmosphere on Sunday morning. What makes this question very difficult to judge is that both sides can stack up Bible verses which favor their preference! In favor of reverential, awe-inspiring worship many quote Hebrews 12, “let us offer to God acceptable worship, *with reverence and awe*, for our God is a consuming fire” or Isaiah’s near melt-down experience of seeing the glory of God (Isaiah 6:1-7). On the other hand, those who want to emphasize the joy and delight of worshiping God will turn to David dancing before the Lord when the Ark of the Covenant returned to Israel (2 Samuel 6:12-15), the dozens of references to singing and shouting to the Lord with joy in the Psalms, or even Deuteronomy 28:47 in which God’s people would actually be punished for not serving the Lord “with joyfulness and gladness of heart.”

In a formal debate with John Frame on the subject of worship, D. G. Hart wrote that he objects to “the atmosphere of such worship which Prof. Frame describes as ‘an informal service with a friendly, welcoming atmosphere and contemporary styles in language and music’...I think it is incredible that anyone would try to describe Reformed worship as friendly or welcoming considering what our theology professes concerning the holiness, righteousness and transcendence of God, what God expects of anyone who would approach him on his holy hill…”

Frame’s response to this is worth quoting in full, “What Hart says nothing about is the other side of the biblical teaching, also precious to Reformed people. God is not only transcendent, but also immanent. God is not only the judge of all the earth, but is also our loving Father for Jesus’ sake. At Christ’s death, the veil of the temple was torn in two, and the New Testament calls us to come boldly into the holiest place, the place that struck terror into the hearts of Old Testament worshipers. New Testament Christian worship is celebration of the Resurrection, so it is typically to be joyful. So God does welcome his people into his presence.”[[7]](#footnote-7)

Our church must strive to keep this balance in check. If we emphasize God’s transcendence at the expense of His immanence, we have a God who is distant and unrelatable; a God who is immanent but not transcendent and we may quickly forget that God is holy and therefore to be feared.

Our session recommends that we adhere to a both/and approach to this question, since a strict either/or approach would require us to turn a deaf ear to parts of the Bible. Perhaps no place in God’s revelation better juxtaposes the harmony between these two aims than Psalm 47:1-2, which reads “*Clap your hands, all peoples! Shout to God with loud songs of joy! For the Lord, the Most High, is to be feared, a great king over all the earth*.” Note the obvious joy which God loves to see pour forth from His people as they praise Him, with a note of the fear that should accompany it.

1. The effects of worship

It must also be remembered that God-honoring worship must aim to bring head, heart, and hand together. This is explicitly mandated by our Lord in Mark 12 when a scribe asked Jesus which commandment was the most important. Jesus answered by giving two commands, “*The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. 30And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ 31The second is this: ‘You shall love your neighbor as yourself*.’” If, according to Jesus, this is an apt summary of the whole law of God, surely this must apply to our worship as well. Imbalance as it relates to head, heart, or hand is dishonoring to God:

* Worship without the head is *emotionalism*
* Worship without the heart is *rationalism*
* Worship without life change is *antinomianism*

We do not want our beloved church to dishonor God through any of these errors.

1. Inner and outer worship

True worship is inward before it is outward. Jesus says a person can worship God in vain (Matthew 15), so our people must start with an inner posture of worship before they focus on the outward forms. For example, whether a church sings hymns or contemporary praise songs, it is possible to worship God in vain. Worship is a matter of the heart before it is anything else. The outward expressions of worship (singing songs, hearing the Word read and preached, and prayer) should flow from the inner desire to respond to God in worship. It does not make sense to focus on the outward forms and appearances in worship without first getting the inner part right before God. One way in which we can lead our congregation will be a commitment on our part to ensure our church is ready for worship on Sunday morning. It is difficult to imagine how Christians can come into the sanctuary without having given God any thought at all and expect He will be honored and one’s soul strengthened in worship. That inward disposition must fuel a desire to sing in response to God's grace, to hear God's precious Word read, expounded, and applied, to pray and give gifts back to God through offerings.

1. Congregational preferences in worship

In areas in which we do not have clear guidance in the Word, our preferences in worship are permitted so long as they do not get in the way of us exalting God, encouraging believers, or evangelizing the lost. Christians must be willing to subordinate our preferences to build up our Christian brother, sister, or the unbeliever (1 Cor. 9:12). Would it be okay for a preference of ours that is not theologically derived to prevent somebody from hearing the Gospel in worship? There is a serious theological problem if we *functionally* say to the lost, “If you're going to be a part of our church you must conform to *our* preferences.”

How would we characterize the maturity of a Christian who becomes disgruntled when a song is sung in worship that he does not like? While there is never wiggle room on tolerating bad theology in our songs, there are many songs sung that honor God and that minister to the diverse levels of maturity within our congregation. A healthy church should desire a blend of historic and contemporary songs to help believers praise the God who is ancient yet provides fresh supplies of His Spirit in the present. (Matthew. 13:52) In all things, God desires that His people glorify Him with a unified voice, “May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.” (Romans 15:5-6)

We must expect that not everything in worship will always be to our liking. Marva Dawn, a critic of the so-called “seeker sensitive” approach to worship, writes that if our congregations reflect the sort of diversity that we should expect within the body of Christ (age, education, background, ethnicity, maturity) everyone should come to church expecting to sing some songs that they don't like.

1. Worship leadership

We desire to be led in worship by neither a *mere musician* (someone who is skilled on their instrument but doesn’t lead us), nor a *worship preacher* (someone who inserts “mini sermons” between every song). Rather, we desire a skilled leader who intuitively senses when it’s appropriate to break up song sets and when to remain quiet so as not to disrupt believers’ communion with God. It is problematic for a music performer to play an instrument but not lead the congregation through the order of worship. We need to be led on Sunday mornings. As one worship leader expresses it, the sanctuary should be neither a lecture hall nor a concert hall.

The goal on Sunday morning is for our congregation to *participate*, not *spectate*. One highly specific corollary to this is that our music must not be too loud. Otherwise, the congregation is discouraged from lifting their voices to sing praise to God. Furthermore, we desire excellence from our worship leaders. However, this is so believers can engage in undistracted worship, not for the sake of being impressive.

Finally, at times all ministry leaders will be on the receiving end of criticism. In light of this, it is imperative that our worship leader be spiritually and emotionally resilient. Included in this is a willingness to humbly and thoughtfully welcome feedback from the congregants. Deep resiliency in the face of criticism comes as a byproduct of being deeply convinced of one’s full acceptance through Jesus Christ because of the Gospel.

# Rubric for making worship decisions

It will be helpful for our session and worship leaders to have a practical understanding of what we want our worship services to look like at Faith. To do this, we are proposing questions that will serve as criteria to determine which changes can be made worship. This rubric cannot possibly be exhaustive, but should at least get our leaders thinking in the right direction as they make decisions regarding corporate worship. Each criterion may be read in light of potentially introducing a new practice, song, or element in corporate worship.

Assuming a particular element of worship is theologically permitted, the following questions are aimed at facilitating deliberations, improving quality, and tempering personal preferences.

1. Overall

* Does this element[[8]](#footnote-8) align with the clear teaching of Scripture?
* Is it biblically mandated, biblically implied, or a congregational/personal preference?
* If there is biblical warrant for it, does it do a reasonable job taking into account what the Bible says about that subject? Does it omit significant teachings in the Scriptures?
* If a PCA elder from a highly conservative church attended our service, what do we presume he would think of this element? Likewise, if an elder from a progressive PCA church attended our service, what do we presume he would think of this element? Are we comfortable with their presumed assessments?

1. Exalt God

* Would inclusion in our worship services lend itself to God’s being magnified or minimized? Would it promote great and high thoughts of God?
* Would this encourage an appropriate reverence for God?
* Could it be construed as frivolous, silly, or solely for the purpose of entertainment?
* Would it assist the whole church (people of all ages, backgrounds, and ethnicities) to magnify God?

1. Encourage believers

* Does it promote a biblical blend of head, heart, and hand?
* If it is a preference, does it also take into account the preferences of others within our congregation?
* How would [insert congregant’s name] view this element when encountering it on Sunday morning?
* How would this element be viewed by a married couple, singles, college students, seniors, youths, a new believer, an unbeliever, non-reformed, widow/widower, or a missionary?

1. Evangelize the lost

* If this preference were enacted would it *needlessly* push people away from the Lord?
* Is the particular element of worship welcoming to outsiders/unbelievers as well as reflective of our own congregation?
* If someone happened to invite their unbeliever neighbor to church, what might they think of this element?
* Would this lend itself to promoting a balance between welcoming unbelievers and reverencing God?

1. Other considerations

* Is this element one that is typically considered an area of strength for reformed or PCA churches (example: exegetical preaching)? If so, do we feel that we are living up to our high standards? On the other hand, is this element one that is typically considered an area of weakness for reformed or PCA churches (example: welcoming atmosphere to unbelievers)? If so, what can be done to strengthen this weakness?
* Did I grow up or attend a church with this element? How is this influencing my thoughts?
* Is this element something Faith has always done, previously done but stopped, or never done? Why?
* If Faith began practicing this element, in 10 years what might we expect in terms of focus, culture, mood, atmosphere, etc.?

A final word of wisdom is in order regarding making changes to a church’s worship: “A congregation needs to be taught the right theological principles from the Bible before it is asked to accept changes in the way things are done. Change without an understood scriptural rationale will create heat but not bring any light.”[[9]](#footnote-9)

1. David Peterson, *Engaging with God: a Biblical Theology of Worship*, p. 15. [↑](#footnote-ref-1)
2. Edmund Clowney, ‘Presbyterian Worship,’ in *Worship: Adoration and Action* (1993), p. 117. [↑](#footnote-ref-2)
3. Ligon Duncan, *Does God Care How We Worship?*, p. 18. [↑](#footnote-ref-3)
4. Alec Motyer, cited in Tim Keller, *Preaching*, p. 212. [↑](#footnote-ref-4)
5. D. A. Carson, *Worship by the Book*, p. 24. [↑](#footnote-ref-5)
6. John Frame, *Worship in Spirit and Truth*, p. 23. [↑](#footnote-ref-6)
7. <https://frame-poythress.org/the-regulative-principle-scripture-tradition-and-culture/> [↑](#footnote-ref-7)
8. The word “element” is a catch all for: element, circumstance, mode, issue, item, etc. that is being evaluated. [↑](#footnote-ref-8)
9. Mark Ashton, *Worship by the Book*, p. 102. [↑](#footnote-ref-9)