

LIBERTY BAPTIST THEOLOGICAL SEMINARY

EFFECTIVE WORSHIP LEADERS IN SOUTH KOREA CHURCHES: SEVEN
BIBLICAL ATTITUDE PRINCIPLES OF A WORSHIP LEADER

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ABSTRACT

EFFECTIVE WORSHIP LEADERS IN SOUTH KOREA CHURCHES: SEVEN
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Liberty Baptist Theological Seminary, 2014

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The role of worship leaders is very important. They can be a positive influence and contribute much to worship and harmony, or they can be a negative influence and a cause of division. Sad to say, but many worship leaders in South Korean churches are a negative influence. This is primarily because senior pastors select their worship leaders with an over emphasis on musical talents. Selecting a worship leader is a vital role of a senior pastor and he must thoroughly evaluate every candidate based on key biblical principles before hiring.

The purpose of this thesis project is to equip the senior pastors of South Korean churches with an internship program that evaluates their worship candidates upon seven key biblical principles. It will provide a theoretical foundation for the program, examine the development of worship leader selection processes within South Korean churches through a historical survey. These principles can be used to evaluate worship leaders and about 100 worship leaders will be evaluated with the seven principles.

Abstract length: 167 words

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This dissertation is dedicated to God
and beautiful and virtuous my wife, Eun-Rang Yun,
son, Ji-Yu and daughter, Ji-In,
My parents, Dong-Ok Kim and Eun-Soo Lee,
My wife's mother, Lee-Nam Kim
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CHAPTER 1

INTRODUCTION

Background

In recent years, worship leaders within South Korean churches have caused severe divisions within their churches. They are saved and have accepted Jesus Christ as their personal Savior, but they do not follow His Word and live a Spirit-filled life. This is a significant issue to worship leaders since they are called to speak the Word and lead the church in worship. Leading worship requires both musical ability and spiritual maturity. However, many worship leaders are not mature or growing spiritually, because they do not prepare for His service in their own daily lives. Though they powerfully proclaim the Gospel with their words, they do not practice it in life. They do not seek sanctification in their lives, nor offer daily sacrifice, nor seek to be transformed into the image of Christ.¹

Many worship leaders seem to be focusing more on financial gains, and not spiritual growth. In 1998, the Korean church experienced a great national scar when Korean churches had to default on loans they had obtained from the International Monetary Fund (IMF). Under the influence of IMF, many Korean churches had to accept changes and new paradigms that people took an early retirement from work. They

¹ A. W. Tozer, *On Worship and Entertainment*, Trans by Lee, Yong-Bok, (Seoul, Korea: Kyu-Jang Publish, 2004), 133.

reduced giving so that churches had to decrease budgets.² Reducing budget influenced Contemporary Christian Music (CCM) artists because they experienced diminished music budgets and even dismissal. According to Ki-Bum Park, CCM market separates both major CCM artists and minor CCM artists. There is a growing gap between the haves and the have-nots in CCM market. The churches ignore CCM rookie artists because rookies do not have experience for CCM ministry.³ Also, senior pastor wanted multiple ministers who have various functions in church and decreased budgets impacted this. As the result, the Korean music market went into a depression. Due to the decrease in the CCM market since 1998, many artists lost both CCM concerts and ministry in churches. They wanted to find jobs in the church because of survival. Worship leaders with no theological training began to be hired. As a result, they were more concerned with their music and their performance rather than leading the congregation in worship of God. They had become worship leaders primarily for financial gain⁴ and to have a job in music.⁵

Furthermore, senior pastors did not evaluate the character of the worship leaders they were hiring. After 1985, many Korea churches hired praise leaders for their worship services. Praise leaders had more musical talents than their senior pastors but not as much spiritual maturity. Senior pastors and praise leaders had different perspectives on each other's jobs within the church. Senior pastors thought that praise leaders should simply

²Chul-Ho Yun, "Church in IMF and paradigm of new ministry" Amennews, [December 01, 1998], <http://www.amennews.com/news/articleView.html?idxno=1080>. [accessed January 25, 2014]

³ Bridge Builders Korea, *Know-how of worship team work*, (Seoul, Korea: Bridge Builders Korea Publisher, 2002), 182.

⁴ Jung-Won YU, "How much salary cap for senior pastor?" KoreanDaily, [June 11, 2003], http://www.koreadaily.com/news/read.asp?art_id=229244. [accessed February 23, 2014]

⁵ Bridge Builders Korea, 182-183.

handle the musical aspects of worship. The praise leaders expected their senior pastors to help them grow spiritually. Unfortunately, the senior pastors often did not teach them sufficiently, and the congregation did not grow spiritually as a result of the worship leader not growing. Many churches grew because the people enjoyed the music rather than being concerned with spiritual growth. They were seeking entertainment rather than spiritual growth. This often meant that people would look for other churches when they wanted worship that contributed to spiritual growth and not just entertainment.

Statement of Problem

Such wide spread use of worship leaders who were saved but not sanctified within the South Korean churches is a direct result of senior pastors selecting their worship leaders primarily on musical talents. Senior pastors do not appear to have enough spiritual discernment to appoint spiritual worship leaders. Senior pastors, for example, seek musical talents over spiritual maturity. In the past, Korean pastors strongly required the spiritual power in churches. They had a passion for God. They read the Bible and prayed and had strong personal devotion life, and therefore relationships with God. They had great experiences of Holy Movements in churches. After 1985, contemporary worship made an appearance in Korea. It was an epoch-making event in Korea. There were not enough God called and theologically trained praise leaders available. Many senior pastors did not have musical talents and they began to appoint praise leaders based primarily on musical talents without careful evaluation of spiritual development.

Statement of Purpose

The purpose of this thesis project is to equip the senior pastors of South Korean churches with an internship program that evaluates their worship candidates on seven key biblical principles. To find an effective worship leader, senior pastor would use the internship program and seven biblical principles. Most churches do not have clear standards for evaluating worship leader. This internship program will offer assistance to senior pastors in evaluating candidates. This internship program will give a helping hand to senior pastors. This internship program will run for three months. During this period, senior pastor and worship leader can share visions for church and goals for worship. After the internship, the pastor will evaluate the eligibility of a candidate using the seven key Biblical principles.

Through use of the seven key biblical principles, the senior pastor will have a basis for appraisal of worship leader during the internship program. This internship program has two goals. During three months, senior pastor will have a perspective on the character of the candidate. Using the seven key biblical principles, senior pastor will analyze candidate in both spiritual and musical qualities. Many senior pastors have evaluated the musical talents of potential candidates, but have not evaluated the biblical qualities of a person.

There are problems with the three-month trial period for experienced worship leader. This internship program has the aim to build worship leaders in churches. Jin-Ho Kim stated that “Jesus not only wants to train worship leaders, but He also wants them to

worship Him with their spirit and their whole body.”⁶ However, many worship leaders focus on pleasing others with their music and not Christ. This is problematic for the church. Worship leaders are not only worship leaders, but also ministers. They should have a firm foundation based on theology and the Bible. However, many worship leaders have ignored this and build their foundation based on musical talents. This three-month trial period is not designed to change a person completely, however, it is meant to set a potential worship leader on a right path.

The seven-step process used in the internship program for training worship leaders will make a difference. The seven-step process includes relationship, calling, obedience, integrity, preparation, mission and vision, and recovery and celebration. This seven-step process will teach proper worship to candidates. Most Christians think that worship and praise have the same meaning. However, worship and praise are different. Praise is defined closer to the sounds of music, but worship is serving God with spirit and truth.⁷ Worship leaders should emphasize more on worship than praise. Thus, this seven-step process provides theological and biblical foundation of worship to candidates. The seven-step process will make stronger worship leaders in churches.

Statement of Methodology

In order to equip the senior pastors of South Korean churches with an internship program that evaluates their worship candidates based on seven key biblical principles, this thesis will provide a theoretical foundation for the program. It will examine the development of the worship leader selection processes in South Korean churches through

⁶ Bridge Builders Korea, 64.

⁷ Ibid., 39.

a historical survey. It will also validate the seven key biblical principles by using them to evaluate about one hundred worship leaders.

Chapter 1: This is the introduction and it includes statements of problem, purpose, methodology, and limitations. It has a theoretical basis for the project and a review of the literature. It serves to introduce the thesis to the reader.

Chapter 2: In history of Korea Christianity, senior pastors had trouble appointing worship leaders in the churches. They appointed candidates by incorrect methods. This was one of the reasons Korean churches began to decline; they lost the confidence of members. This chapter will explore the biblical, theological, and historical background of changes in worship and hiring of many new staff members as worship leaders. This chapter will recommend an internship program to use in selecting worship leaders. This internship program is composed of four main sections; appointment, evaluation, training, and decision.

Chapter 3: This chapter will review the history of worship leaders causing trouble. There were few events that led Korean churches into chaos. In history of Korean churches, Korean Christians experienced five events that were very influential: under the rule of Japan, Ideology, the Korean War, the five economic development plans, and IMF. These happenings influenced the selection processes in churches. This chapter will discover and approach the problem of selection processes in South Korean churches.

Chapter 4: This chapter will present the seven key biblical principles for evaluation of worship leaders. It will build on chapter 3 and compare and evaluate worship leaders. This chapter will analyze problems of worship leaders using the seven

keys biblical principles. Chapter 4 will compare worship leaders with the seven key biblical principles.

Chapter 5: This chapter will analyze and evaluate about one hundred worship leaders based on the seven principles. This will provide support for Chapter 3 because it approaches recent problems of selection processes. This chapter is a survey with fifty questions. It will be based on seven key biblical principles and to analyze and evaluate current worship leaders in South Korean churches. Through this survey, this chapter will discover both positives and negatives for worship leaders.

Chapter 6: This chapter will provide a three month internship program for worship leaders. The internship program should help senior pastors to use clear standards built on the seven key biblical principles.

Statement of Limitations

This thesis proposes a worship leader internship program for the senior pastor's consideration. The senior pastor has the authority to appoint worship leaders in churches. Korean society emphasizes a vertical relationship. This project provides the senior pastor with a tool to evaluate worship leaders using the foundation of seven key biblical principles in an internship program that will result in either employment or dismissal of the intern.

This research is limited to only worship leader candidates. In Korea, most senior pastors appoint worship leaders without evaluation. Many worship leaders are selected

emphasizing musical skills⁸, not faith.⁹ Most senior pastors do not have perspective on spirituality and musical talents. Thus, many senior pastors wrongly conclude that musical talents equal or are even more important than spirituality. Through seven key biblical principles, senior pastors will have clear biblical standards to evaluate spirituality of candidates.

This dissertation does not discuss current worship leaders in churches. There are worship leaders in many churches. Many ministers became worship leader because of musical talent. Though this paper does not evaluate current worship leaders because they became worship leader by selection of senior pastor. This dissertation will provide the senior pastor a way to prepare and evaluate potential worship leaders.

This dissertation only reflects on historical perspective of senior pastors for Korean worship. Christianity doesn't have a long history within the history of Korea. Korean history has experienced both modernization and Korea Christianity. Korean Christians have experienced modernization in Korea and became interested in external influences. This researcher demonstrates Korean worship through a historical perspective while individuals experience worship in their daily lives. This dissertation illustrates worship leaders as either positive or negative influence with the history.

This thesis does not discuss all the current styles of worship because many churches are using styles of worship such as traditional worship, contemporary worship, blended worship, emerging worship, and others. Korean churches experienced

⁸ Sang-mook Lee, "Get Rid of Standard of world" the Pastor Times, [March 30, 2005], <http://www.mokhoeja.co.kr/news/articleView.html?idxno=7054> [accessed April 10, 2014]

⁹ Bo Kyoung Kim, *Report The Present Condition For Senior Pastor*, Ministry and Theology, Seoul: Duranno, November, 2010, 57.

contemporary worship after 1985. They sought to blend both traditional worship and contemporary worship. Thus, this paper will address blended worship in Korean churches.

The practical implications and suggestions of this dissertation are mainly applicable to Dae-Shin Presbyterians in South Korea and is based on Dae-Shin Presbyterians. The Dae-Shin Presbyterians in this study did not have a worship leader training program. Through this thesis project, the researcher proposes an internship program that includes appointment, evaluation, training, and decision for senior pastors.

The Theoretical Basis of Project

Biblical Basis

Selecting a worship leader should be based on foundational principles from the Bible. The Bible principles present four steps: Appointment, Evaluation, Training, and Decision.

Appointment: According to the Bible, there are two types of calling. First, God calls directly to His people. Through direct calling He speaks directly to an individual and offers His authority. Genesis 6:13 “God said to Noah, I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth.”¹⁰ God calls His people in order to fulfill His plan in world. Second, God uses an indirect method. God always looks at the lives of people. When people commit sin God sees it, as He sees and knows all. He makes an indirect calling through prophets. Prophets always bring God’s message in order to declare His command to people. Moreover, they receive His commands, like to appoint kings, prophets, and

¹⁰ All scripture references will be from English Standard Version translation unless otherwise noted.

priests. 1 Kings 19:15-16 “you shall anoint Hazael to be king over Syria. And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.”

Evaluation: When selecting people for leadership roles, God evaluates them on the basis of obedience and fruit. He always provides His plan, command, and mission to electing people because in the Bible, He admires an obedience people. However, He punishes disobedience people. This is important thing that God always evaluates people based on their obedience. 1 Kings 13:26 “when the prophet who had brought him back from the way heard of it, he said, It is the man of God who disobeyed the word of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word that the LORD spoke to him.” Matthew 7:16 “You will recognize them by their fruits. God always knows humans, people never understand other people.” God evaluates fruit for behavior of people. This obedience becomes standard for evaluation because people do not evaluate His command, however God is able to evaluate their ministry by fruit in the church.

Training: In the Bible, anybody becomes a leader who is father, king, prophet, and priest. Candidates were anointed at anyplace; but, they needed training programs for candidates. Jesus becomes a role model for training. In the Old Testament, they who are father, king, prophet, and priest, provide training for candidates by individual life. Numbers 27:18 “So the LORD said to Moses, Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.” According to Old Testament, teachers coach candidates by personal life, not knowledge. They only teach the Bible. In addition to this, Jesus taught his disciples as before in the Old Testament. Matthew 4:19 says, “he

said to them, Follow me, and I will make you fishers of men.” He calls his disciples so that he does training by his life. The training compares between the Old Testament and the New Testament. There’re some differences between the books. After the Ascension, the Holy Spirit teaches the disciples.¹¹ Thus, candidates are able to learn by life of leaders and mentors in the Holy Spirit.

Decision: When the leaders teach candidates and evaluate them in the church, then they can make the decision to either nominate or dismiss. According to the Bible, decision is significant for leaders. Samuel serves God with all his heart and body, but his sons do not serve Him. They preferred individual gain to serving God.¹² David wanted his son, Solomon¹³ to serve God with heart and body. Sadly, Solomon does not follow David’s teaching in his old age.¹⁴ He serves idols, not God. Because of this, Israel decided to split into two separate kingdoms: north and south. Leaders need to learn a lesson from the Bible, and make wise decision on candidates either hiring or failing.

Theological Basis

This theological basis explores and defines worship and worship leader.

Furthermore, this theological basis demonstrates role of the worship leader.

¹¹ John 14:26 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

¹² 1 Samuel 8:3 “Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.”

¹³ 1 Kings 2:3-4 “keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish his word that he spoke concerning me, saying, If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.”

¹⁴ 1 Kings 11:4 “For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father.”

Worship: The meaning of worship is to bow down before God. Through human heart and body, people worship and desire a relationship with the Creation God.

According to Graham, “worship is for God. Worship is God’s enjoyment of us and our enjoyment of Him.”¹⁵ This is a very important principle. Worship always thinks about God, not people and idols. Navarro defines that “worship is initiated by the God who has revealed himself.”¹⁶ People never serve God without worship.

Worship leader: Worship leader uses function of music in worship service. Worship leader leads contemporary worship. The contemporary worship requires a worship leader, but churches do not understand purpose of worship leaders. Worship leader is not only worshipper¹⁷, but also praise-leader.¹⁸ However, church members confuse worship leader because they are thinking that worship leader and praise leader are the same. Whaley defines “the role of the worship leader is preparation because they are teaching, training, evangelizing, edifying, encouraging and promoting for worship.”¹⁹ However, some praise leaders only lead worship service by musical talents and do not really create worship. Worship leaders should be spiritual leaders in a pastoral sense and able to create a real worship experience with the music.

Role of the worship leader: Worship leaders should lead church members to God, not environment or self. Worship leaders have various musical talents. Many are able to

¹⁵ Graham Kendrick, *Worship*, (London: Great Britain for Kingsway Publications LTD, 1984), 22.

¹⁶ Kevin J Navarro, *The Complete Worship Leader*, (Kindle Electronic Edition: Chapter 1, Location 114)

¹⁷ Stephen Miller, *Worship Leader: We are not Rock Stars*, (Kindle Electronic Edition: Chapter 2, Location 329)

¹⁸ Vernon M. Whaley, *The Role of the Worship Leader Work Book*, (Virginia Beach; Academx Publishing service, 2010), 11, 30.

¹⁹ Vernon M. Whaley, *The Role of the Worship Leader Work Book*, 7.

play guitar and to lead worship music. However, they receive attention from church members and because of this, worship leader snatches God's glory. Whaley addresses that "worship leader role is to be worshipper, theologian, disciple, professional, musician, servant, lover of people and leader."²⁰ Thus, worship leader has to know the role of the worship leader in churches.

Historical Basis

Through historical basis, this thesis illustrates weaknesses about the appointment process. Many senior pastors emphasized appointment in church. However, the early Korean missionaries emphasized appointment, evaluation, training, and decision. Because of this emphasis, many pastors and leaders influenced Korea greatly. However, Christianity in Korea experienced great and small events in the nation. They lost good tradition for Christianity in Korea. Historical basis demonstrates about cause and effect for weakness brought on by worship leaders.

In case of Christianity in Korea, the Korean Church had good foundation of worship. Many people had religion. They met missionaries from other countries and accepted the Gospel. Through missionaries, Korean Christians grew up in the true faith. They also experienced hardships. Because of hardships, many senior pastors lost their focus on ministry. Many Christians were transformed from worshippers to survivors; and Korean churches are still influenced by this. Moreover, many senior pastors were lacking discernment. They appointed many ministers in churches. They did not evaluate potential ministers carefully because they emphasized relationships, and not biblical and

²⁰ Vernon M. Whaley, *The Role of the Worship Leader Work Book*, 7.

theological knowledge and spiritual development. The Korean culture does emphasize relationships. It still matters in the Korean culture which university you graduated from and the ties you have with other alumni. Eventually, many senior pastors emphasized school relationship rather than individual ability and development. They did not have an evaluation for worship leader. Thus, this thesis will make an objective observation by historical perspective.

The early Korean Christians: Missionaries had a standard both for appointment and evaluation for leaders. They analyzed Korean Christians. They made disciples. They had clear rules that applied for worshippers. The early Cho-Sun Christians provided a great example of Christians. From 1885 to 1910, the people of Cho-Sun, Korea, did not believe in Jesus. Then missionaries came to Cho-Sun Koreans. Missionaries built schools and hospitals, but not churches. Nevertheless, the missionaries had passion for the Gospel. Cho-Sun Koreans evidenced Jesus by the lives of the missionaries. They did not fear death. Because of them, the early Cho-Sun Christians experienced Jesus in their lives. Their life became the model for contemporary worshippers. Under the missionaries, Cho-Sun Christians developed a fair standard for judging Korean Christians. Many experienced falsehood of Korean Christians. However, they had a correct discernment standard for Korean Christians.

Under the rule of Japan: While under the rule of Japan there were many problems for Cho-Sun Christians. Under the rule of Japan, many pastors and missionaries lost clear standards for worship. From 1910, Japan persecuted both missionaries and Cho-Sun Christians. For ten years, Japan took two different approaches for Cho-Sun Christians and missionaries. Japan was affirmative to missionaries while they were negative to Cho-Sun

Christians. After 1934, Japan began to establish Shinto worship in Korea. They emphasized Shinto worship to remove the influence of Christianity and missionaries. Many Korean pastors experienced hardship because of Shinto worship. Many pastors emphasized survival, not faith, during the rule of Japan. Many pastors lost passion for ministry. They emphasized survival of relationships, many pastors appointed staff ministers in churches based on relationships.

The Korean War: People prefer ideology to faith. World War 2 influenced Korea. Korea gained independence from Japan on Aug 15, 1945. Missionaries revisited Korea after 1945. However, many Christians lived under the ideology. Korea was separated north and south because of ideology. Ideology is ahead of faith, Korean society strongly stresses ideology. Korean Christians prefer ideology to personal faith. Many senior pastors did not have a basis for evaluation in ministry.

Five economic developments: During the five economic development plans, many churches grew by numerical numbers but did not grow individuals in the faith. Many senior pastors needed more assistant pastor in churches. They appointed ministers in churches without evaluation. Many churches emphasized numerical growth, not quality of the minister. The economic development plan made a new paradigm for Korean churches. After the Korean War, Korean churches were reduced to nothing. It was very serious for the people because they lost everything, but they had hoped to rebuild their community and building. After 1960, Korean society began about five economic development plans every five years. It affected Korea because many people left their hometown and moved to cities.

Under the rule of IMF: The IMF economic plan caused a failure in Korean churches. After the IMF, many senior pastors were determined to employ worship leaders. They preferred individual faith and musical talents rather than value of character. They only appointed foundation of value of character. Worship leaders were appointed based on musical talent versus personal faith. They became self-centered preaching the living word. Christianity in Korea was founded on missionaries' faith. However, many Christians lost that first faith. They were focused only on survival. Many senior pastors emphasized numerical growth. IMF was at the peak of problem in Christianity in Korea. In 1998, Korea was under the influence of IMF, Korea Christians were strongly fighting for survival. They did not need individual faith. They focused only on survival during the economic uncertainty. Many senior pastors experienced difficult times.

Review of the Literature

This review of the literature has selected many books. Those books are very important for this thesis because they hold key points.

Vernon M. Whaley's book, *Called to Worship*, illustrates history of true biblical worship. It demonstrates biblical worship from the book of the Genesis to the book of the Revelation. It provides insight and coaches about God's plan. Furthermore, it illustrates the importance of worship, and it suggests biblical basis for this thesis. Through *Called to Worship*, this researcher establishes one perspective of worship. It has strength because it focuses only on God.

Vernon M. Whaley's book, *The Role of the Worship Leader Workbook*, also demonstrates roles of worship leaders in church. In each chapter, the author states a

question, and provides a solution for problems faced by worship leaders. Its strength is that it addresses roles, and provides core principles for worship leaders, and principles to use in thesis project.

Navarro's book, *The Complete Worship Leader*, addresses the character of worship leaders. It illustrates both developing and improving leadership skills. It is very significant for this researcher because the author provides solutions to the source of trouble, and demonstrates attitudes of worship leaders in churches. It strongly demands the spiritual role of the worship leader.

Robert E. Webber's book, *Worship Old and New*, approaches the blend of traditional worship and contemporary worship through a historical perspective. It provides a total view of worship in the Bible. Furthermore, it provides four major sections that address the biblical foundation of worship, theology, history, and practice. Through *Worship Old and New*, one can discover the foundation of worship.

Also, another book, *Worship is a Verb*, describes a training program for worship teams. It is very important for worship leaders. The author demonstrates that real worship focuses on the death and resurrection of Jesus. *Worship is a Verb*, provides information about an effective worship team training program. It provides a foundation of the internship program for candidates.

Vaughan Roberts' book, *God's Big Picture*, demonstrates God's plan in the world. The author illustrates eight stages of worship. In the eight stages, the author emphasizes the Kingdom of God. The author interprets God's plan from the book of the Genesis to the book of the Revelation. It based on the biblical foundation of worship. The Bible is supreme subject, and focuses on Jesus Christ, through whom people receive

salvation. Through this book, the researcher is able to explore the Bible for worshippers from Genesis to Revelation.

David Peterson's book, *Engaging with God*, explores biblical worship in the Bible. The author describes how to worship Him from the book of the Genesis to the book of the Revelation. It calls for a radical rethinking of the meaning and practice of worship, and describes recovering the richness of biblical worship. It influences biblical foundation for worship and worshipper.

Bob Kauflin's book, *Worship Matters: Leading Others to Encounter the Greatness of God*, describes true worship in life. The author focuses on the essential act of worship from a biblical foundation. He provides the role of the worship leader in churches. It addresses current problems and solutions to churches and senior pastors. Through *Worship Matters*, the researcher is able to approach problems of worship leaders and discover great solutions.

John MacArthur's book, *Worship the Ultimate Priority*, illustrate real worship. The author provides information about worship in a biblical perspective. The author illustrates "why churches need true worship?" and provides answers in the book. In *Worship the Ultimate Priority*, the author strongly addresses the most important parts for worship. This researcher found help about the importance of worship in life.

Eugene H. Peterson's book, *Leap Over a Wall: Earthy Spirituality for Everyday Christians*, demonstrates the life of King David. The author addresses the failures and victories throughout the life of King David. The researcher discovered much about the biblical principle of integrity. Through this, the researcher found solutions to the problem of worship leaders and integrity. It provides a principle of integrity for worship leader.

Graham Kendrick's book, *Worship*, addresses the essential needs of worship. It illustrates the attitude of a worshipper. It suggests what should be in the mind of a worshipper. Many worship leaders become praise leaders. Furthermore, this book demonstrates various environments for worship. Many worshippers emphasize the natural environment, not worship. Also, this book emphasizes the role of worship in churches. It emphasizes the attitudes of a worshipper, both in church and in their lives.

Yu-Jung Lee's book, *Wakes up Worship*, illustrates seven methods for successful worship. The author describes the longing and the importance of becoming a true worshipper in life. This book reminds Christians to worship in all parts of their lives. In this book, the author emphasizes the attitude of worshippers. It was used a lot in developing the internship program for worship leaders.

A. W. Tozer's purpose for writing, *Worship: The Missing Jewel of the Christ*, is to recover a heart for true worship in life. The author illustrates Christ's presence in worship and approaches problems of worship at this present time. This book provides solutions to problems of worship leaders. Moreover, Tozer stresses the attitude of worshipper in churches. Many worshippers have lost the attitude of worship.

Young-Kyu Park's book, *History of the Korean Church 1*, demonstrates the history of Christianity in Korea. The author includes detail of events in Christianity in Korea from 1784 to 1910. It is a very important resource about Christianity in Korea. It addresses both individual life and faith in the early Korean Christians. It provides a standard model for worshippers. Through it, the researcher is able to discover the life of early Korean Christians.

Also, another book, *History of the Korean Church 2*, illustrates history of Christianity in Korea from 1910 to 1960. During this period of time, the Korean Christians experienced two great events in history. This book demonstrates life of Christians while under the rule of Japan and during the Korean War. It shows the persecutions of Korean Christians.

Debra and Ron Rienstra's book, *Worship Words*, illustrates words of worship. It describes the relationship between the pastor and the worship leader. The author provides dimensions of language, repetition, authenticity, metaphor, tradition, lament, and worship planning. It expresses worship. It provides solutions that cross worship styles and various church traditions.

Jung-Hyun Lee's book, *Worship for Reformed*, addresses the principle of worship. The book approaches the history of worship and, demonstrates the element of traditional Sunday worship under the perspective of a Presbyterian. It illustrates the necessity to worship in Korea. Through *Worship for Reformed*, the researcher gets a flow of worship history and theology. This book describes total worship.

Bridge Builders Korea's book, *Know-How of Work of Worship Team*, provides a manual for a proper worshipper mindset. The author addresses how to become a spiritual worshipper, giving methods. Jesus is the role model for worship. The authors approach problems faced by worship leaders in Korea. It provides insight and solutions for them.

Hee-Gom Moon's book, *Worship is not A Concert*, illustrates the mental attitude of worshipper. The author demonstrates becoming a spiritual worshipper and worship leader through individual experience. He describes true worshipper and worship leader.

He has a question that asks how to truly worship in church. The author emphasizes becoming true worship leader in churches.

Young-Jo Ha writes about his Onnuri Church in his book, *Dreaming like ACTS Church*. The author experienced Christ leading the church. Therefore, the author wrote about his church's vision and mission becoming like the ones in ACTS. The author demonstrates church growth by worship. He talks about contemporary worship and worship leader. Through it, the researcher discovers the role of the worship leader and the emphasis about church ministry.

Os Guinness' book, *The Call: Finding and Fulfilling the Central Purpose of Your Life*, illustrates the calling of God to an individual. The author addresses a real calling and provides a method of finding a specific calling in life. Many people do not make a decision about God's calling in life. Through the book the foundation of calling for worship leader can be discovered.

Terminology

Worship leader: is not only “worshipper, but also praise-leader.”²¹ Worship leader is a compound word made up of both worship and leader. Worship means to bow down and respect God. Leader is a helper in order to guide people the right way. Worship leader has two roles that are essential. He is the worship and praise leader for the congregation in worship services. This thesis project is written about worship leaders. Through worship leaders, church members are able to approach and deeply worship God.

²¹ Vernon M. Whaley, *The Role of the Worship Leader Work Book*, 7

Worshipper: is “to serve God by truth and heart.”²² They have a special feature that they confess Jesus Christ for life of redemption. Their worship is based on redemption, to worship Him by spirit and truth. This thesis project defines worship leader and worshipper as the same.

Praise leader: “takes responsibility for worship songs.”²³ Praise leaders lead gospel songs before and after sermon. They become helpers for senior pastors to lead worship songs with worship band during service. This thesis project emphasizes the role of the song leader, not worship leader.

Senior pastor: is a representative of the church. They have two roles for inside and outside of ministry. The inner ministry is to preach in the worship service. The outside ministry provides leadership in the church. Worship leaders and worshippers work under the rule of senior pastor. Senior pastor is key point for thesis project because they have authority over employment and dismissal in churches.

True Worship: is to restore Christianity in Korea. “True worship includes heart of worshipper in life.” In Korea, Christianity is missing true worship that demonstrates both honestly speaking and biblical action. Through true worship, worship leader feels access to God. True worship is the goal for ultimate worship leaders.

Contemporary Worship: is a new trend of worship that emerged during the twenty-first century. Contemporary worship focuses on God and people. It illuminates singing, praying, and preaching. It does not use the Apostles Creed and the Lord’s Prayer. Senior pastor and worship leader only concentrate on the seeker. Contemporary worship

²² Chul Soon Park, *Worship Meditation for Truly Worshipper*, (Seoul, Korea: Joy Publisher, 2009), 18.

²³ Hyuk Choi, *Leading Worship into God’s Presence*, (Seoul, Korea: Kyu-Jang Publish, 2002), 52.

has influenced Korea positively. Contemporary worship is a background for this thesis project.

Original Relationship: is to aim for worship leader. Original relationship means the primary relationship between God and humans. This thesis project illustrates the first section, relationship. People have God's image, but they lost His image in the world. People live under sin. This thesis addresses the perfect relationship between God and human, and how to restore relationships.

Summary

In Korean Church, many worship leaders are at the center of a problem. They became a troublemaker because of selection process of senior pastors. Many senior pastors appointed worship leaders judged only by musical talents. This choice influenced churches, causing divisions. The reason for this problem is that senior pastors do not have an absolute standard for selecting worship leaders. They focus only on musical talent, not spiritual maturity. Thus, senior pastors need to evaluate candidates by biblical principles.

The purpose of this thesis project is to propose to senior pastors an internship program for candidates of worship leader. In order to develop the internship program, this thesis project studies theoretical basis by biblical, theological, and historical basis. Through theoretical basis, this thesis project strongly emphasizes about four key biblical stages for selecting and positioning a worship leader: appointment, evaluation, training, and decision. Furthermore, this chapter has given statements of problems, purpose, methodology, and limitations. It also has given a review of the literature and terminology.

Through this proposal, this thesis addresses the importance of internship for potential worship leader candidates.

CHAPTER TWO

THE BIBLICAL, THEOLOGICAL, AND HISTORICAL BACKGROUND OF CHANGES IN WORSHIP

Introduction

In history of Korean Christians, the role of worship leaders has been emphasized in churches. Worship leader is not only worshipper¹ but also praise-leader.² One hundred thirty years ago, Christianity had its beginning in Korea society. Christianity in Korea has been mostly positive, but some parts have had a bad effect. Many pastors and worship leaders have shown corruption to people. Because of this, people realize that the church is a very hypocritical group.

In history of Christianity in Korea, senior pastors had trouble appointing worship leaders in the churches. They appointed candidates by incorrect method. Many senior pastors and leaders preferred individual relationship to the spiritual development of worship leaders. They failed to evaluate individual faith and spiritual development of worship leaders. This caused a bad appointment influence and negative churches.

This paper's aim is to take a theoretical approach to the worship leader. The biblical basis introduces selecting worship leaders by appointment, evaluation, training,

¹ Vernon M. Whaley, *The Role of the Worship leader workbook*, (Virginia Beach, Academic Publishing Services, 2010), 11.

² Lex Buckely, *Rise Up and Sing: Equipping the Female Worship Leader*, (Colorado Spring, CO: David C. Cook, 2010), 23.

and decision. The theological theoretical explains for role of the worship leader. The historical basis looks deep into history of Christianity in Korea.

This chapter will recommend an internship program to use in selecting worship leaders. This internship program is composed of four main sections; appointment, evaluation, training, and decision.

Biblical Basis

From the book of the Genesis to the book of the Revelation, there are four key biblical stages for selecting and positioning a worship leader: Appointment, Evaluation, Training, and Decision.

Appointment: The Bible is filled with examples of God calling out His chosen leader, who in turn uses his or her God-given authority to call out other leaders. According to the Bible, there were two rules by which God called people, and He used His people in order to appoint other people. When God called people, He wanted serious events for Israel. For example, Genesis 12:1-2, “Now the LORD said to Abram, Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.”³ Exodus 3:10 “Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” Judges 6:14 “And the LORD turned to him and said, ‘Go in this might of yours and save Israel from the hand of Midian; do not I send you?’” Through the Bible, God appointed Abraham, Moses, and other people. All the verses have one principle, God leads people in the world. He becomes a grand ruler for the people.

³ A scripture reference will be from English Standard Version translation unless otherwise noted

When God called His people, He had a goal. He used fathers, kings, priests, and prophets for Himself. God gave authority to appoint to older men, not to young people. Throughout the Bible, God used the leaders who were appointed including fathers, kings, priests, and prophets. For example, Exodus 18:21 “Look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens.” 1 Samuel 9:16 “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me.” 1 Kings 19:16 “Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.” Acts 6:3 “Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty.”

God used people for His glory. For His glory, God called the people indirectly. They became equipment for His glory in the world. Thus, God used the people both directly, whom God called by His authority, and indirectly, whom He chose through older men. God provides leaders to become a role model for the people. He taught appointment to the people.

Evaluation: God appointed people, and He evaluated the people. Evaluation began from the outside. Many leaders appointed people through God’s authority. They worked together in church. Through evaluation, the leaders experienced either positive result or negative result. According to the Bible, many leaders did not evaluate the people to cause harm. For example, 1 Samuel 2:24 “No, my sons; it is no good report that I hear the people of the LORD spreading abroad.” 1 Samuel 8:5 “and said to him, “Behold, you

are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”” Matthew 7:16 “You will recognize them by their fruits. God always knows humans, people never understand other people.” The behavior of people was evaluated by their fruit. This is very significant for the people because they did not have knowledge of how to properly evaluate people. They only evaluated people from the physical side. Church leader emphasized physical side. Because of this, people had deeply wounded by the physical side. People did not understand people by the physical side. Thus, the leader needed to evaluate people by the physical side. People also need to be judged by their appearance.

Training: The leader who is father, king, priest, and prophet appointed candidates for temple; and they needed a training program. According to the Bible, many leaders became teachers or mentors for candidates. For example, Matthew 4:19 “he said to them, Follow me, and I will make you fishers of men.” Luke 19:47 “He was teaching daily in the temple.” Mark 2:13 “He went out again beside the sea, and all the crowd was coming to him, and he was teaching them.” John 8:31 “So Jesus said to the Jews who had believed in him, If you abide in my word, you are truly my disciples.” Jesus teaches His disciples through His daily life. He becomes a role model for His disciples. Jesus’ life is the most important for the people. Many mentors and leaders taught people through daily life. Many candidates learn through their leaders and mentors who are father, king, priest, and prophet.

Decision: The leaders decided either to hire or to fire the candidate. Many leaders evaluated the candidate. In the Bible, the leader had authority either to hire a candidate or to fire a candidate. According to the Bible Joshua 7:3, “And they returned to Joshua and

said to him, Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few.” Acts 5:4 “And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God. They chose individual fame, not to glorify of God.” Because of lack of wise decisions, they experienced hardship within the community. The Bible demonstrates a good choice. Jonah 3:10 “When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.” 1 Kings 21:27, “And when Ahab heard those words, he tore his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went about dejectedly.” Esther 4:16, “Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish.” Through the Bible, the leaders learn about decision. Decision is very significant to church because candidate influenced either positive result or negative cause. The leader needs to make good choices that influence people’s daily lives in a positive manner.

Theological Basis

A study of theological basis defines about worship and worship leader. Moreover, this research discovers the mission of the worship leader and internship candidate.

Worship: Worship illustrates a key point in the Bible that focuses on God. In the Bible, worship is expressed by various words. Many words focus only on creation by God. The Hebrew word for worship is *YABAD* (עָבַד) meaning, “to work and serve”.

Exodus 3:12 “you shall serve God on this mountain.” Through the Bible, God wanted service from people. The people have to serve Him through their lives. According to *YABAD*, to worship is to serve His master who is not only the creator but also almighty God. This word links to service.⁴ Another word is *SHA-HA-A* (שהה). This word means to obey God or to kneel to Him. It also means worship, obedience, and service.⁵ Exodus 4:31 “they bowed their heads and worshiped.” In the Bible, God emphasized obedience to the people. God emphasized for the people to obey.

In addition, there is another word, *ABODA* (עבודה). It means working in the tabernacle. This word stresses service and effort.⁶ According to Walter L. Kaiser, this word links people of Israel to a sacrifice offering, and they would serve the Levites and priests with a sacrifice offering.⁷

Furthermore, the New Testament has more words for worship; the first is sacrifice. It illustrates worship as devotion, dedication, and vow. Worship at the altar was transformed by the fulfillment in Christ.⁸ Secondly, the connecting word is *PROSKUNEO* (προσκυνεο). John 4:24 “God is spirit, and those who worship him must worship in spirit and truth.” This word uses both people and God,⁹ meaning to respect God. People respected people in the world. It is serious for Him because He created the

⁴ So-young Kim, *The Life and Worship* (Seoul, Koera: The Christian Literature Society of Korea, 1974), 30.

⁵ Jang-Bok Jung, *The Introduction for Worship* (Seoul, South Korea: Jongroseoju, 1985), 8.

⁶ Jung-Hyun Lee, *Worship for Reformed* (Seoul, South Korea: Seoul Bible Theological Seminary Publisher, 2001), 19.

⁷ Ibid., 19.

⁸ Allen P. Ross, *Recalling the Hope of Glory*, 56.

⁹ Jung-Hyun Lee, 20.

world in order to gain respect from people. Thus, people have to respect God through their individual life. The New Testament has another word, *REITRUKIA* (λειτουργία). Romans 12:1 I “appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” This verse illustrates to work or worship to the Christian. People work for themselves, but God required people to work for Him. This verse uses various illustration such as the work of priests, work of Christ, and worship of church.¹⁰

Therefore, all worship words demonstrate that worship means to bow down and to respect God. A study of biblical backgrounds discovers various types of worship, not just basic worship. It is significant to the worshippers because they always experience worship in their individual live. Biblical basis has one point of view that is the worshipper’s situation. From the book of Genesis to the book of Revelation, people of God worshipped and praised Him, but they worshipped with their own style. According to the Bible, the researcher separated eight chronicles because each chronicle illustrates a certain environment and equipment.

Worship leader: In theological foundation, the researcher is going to define worship leader and the worshipper. According to Whaley, worship leader is a worshipper.¹¹ In his book, *The Role of the Worship Leader Workbook*, illustrates various roles of worship leaders in churches. Worship leaders have various roles as disciple, theologian, artist, servant leader, pastor, and others. The worship leader’s most important

¹⁰ Eun-Kyu Park, *Rediscovery of Worship* (Seoul, South Korea: The Christian Literature Society of Korea, 1988), 18.

¹¹ Vernon M. Whaley, *The Role of the Worship Leader Work Book*, (Virginia Beach; Academx Publishing service, 2010), 11.

role is to be a worshipper.¹² Whaley illustrates that “according to Psalm 51:12-17, in order to be a worshipper, one must remember to be broken. God is in the business of using broken people.”¹³ Thus, Christians become worshippers, and then become worship leader in church.

Furthermore, Miller also addresses that worship leaders are worshippers.¹⁴ He suggests that worship leader has to become a worshipper. First many worship leaders are talented and charismatic in personality.¹⁵ However, worship leader must emphasize serving God. “Jesus is our true and ultimate worship leader—our high Priest and mediator who leads us to the throne of God and allows us to worship by the power of the Holy Spirit.”¹⁶ Thus, worship leader must serve God like in John 4:24, in spirit and truth.

Worship leader in Korean church: In the case of Korean churches, many ministers become both worship leaders and preachers. They do not have separate ministry in churches. In the history of Christianity in Korea, most ministers did not know the role of the worship leader in church. They appointed worship leader as a praise leader. Most worship leader have minimal role in church. Many senior pastors establish a worship leader to function as a praise leader. Thus, Christianity in Korea must separate the identity of worship leader accordingly.

The mission of the worship leader: First, worship leaders have to serve God with their lives. John 4:23-24, “the Father is seeking such people to worship him, God is spirit,

¹² Vernon M. Whaley, 11.

¹³ Ibid., 11.

¹⁴ Stephen Miller, *Worship Leader: We are not Rock Stars*, (Kindle Electronic Edition: Chapter 2, Location 329)

¹⁵ Ibid., Chapter 1, Location 158.

¹⁶ Ibid., Chapter 2, Location 239.

and those who worship him must worship in spirit and truth.” Worship is to serve God in spirit and truth. In worship, people think about serving God, which includes knowing God. John Calvin, in his book, *Institutes of the Christian Religion Vol. 1*, demonstrates knowing God. People have always worshipped gods. They could not find the real God, therefore, they made idols.¹⁷ He emphasized that Christians should know God in life. When people understand Him, they are able to worship Him with their heart and personal knowledge. People must emphasize knowing God in life. According to J. I. Packer, people believed Jesus. They converted to become worshippers. When they believed Jesus, they accepted His sovereignty.¹⁸ In Romans 11:36, “For from him and through him and to him are all things. To him be glory forever. Amen.” The Apostle Paul strongly stresses sovereignty. This verse illuminates His almighty, providence and discernment. The God who created the world will take care of the universe, and He will judge the world after the second coming of Jesus.

In worshipping God, people acknowledge almighty God as the Creator, Protector, and the last Arbiter in life. This requires knowing God, to receive, to commend, and to obey Him. Worship leader comes under the rule of His sovereignty, not individual talents. God emphasized His commands, not individual talents and skills. Eventually, worship leader should wholly worship God in his life with his talents.

Second, worship leader focuses on Jesus Christ. The Bible illustrates Jesus’ work in the world. Jesus is not only true God, but also true human. This dual nature was very

¹⁷ John Calvin. 1536. *Institutes of the Christian Religion Vol. 1*, Translated by Jong-hop Kim Jong-sung Lee, Bok-yun Shin, and Chul-ha Han. Seoul, Korea.

¹⁸ J. I. Packer. “God’s Sovereignty at Work.” In LaVonne Neff 1986, 127.

important for the people. He has the divine nature of Christ.¹⁹ John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” 1 Timothy 2:5, “For there is one God, and there is one mediator between God and men, the man Christ Jesus.” He was not only God, but also mediator for people. According to Norman Geisler, Jesus worked ministry of harmony between God and humans.²⁰

Third, worship leader sees Christ as the incarnation of God.²¹ Jesus is God but did not have a sin. Yet he received hardships on behalf of the people. Hebrews 2:10, “For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.” Hebrews 2:18, “For because he himself has suffered when tempted, he is able to help those who are being tempted.” Jesus experienced persecution in place of the people. According to J. I. Packer, He became a role model for the people. Nevertheless, He revealed the kingdom of God. Thus, people followed His ministry. Christians have to have a heart of Christ in the world.²² Consequently, Christians worship centered on Jesus because they have to be reminded of His ministry for worship. Worship is to focus on Jesus, not people or congregation. Jesus worshiped God, Christians followed His ministry and bow down and stand up for Him. Because of Jesus, people are able to learn about the nature of God.

Fourth, worship leader cooperates with the church. The church is to confess gathering for the Savior Jesus Christ. The church is not only an organization, but also for individuals. Jesus becomes the head of the church and the people are the body. Worship

¹⁹ Louis Berkhof, *Manual of Christian Doctrine*, (Michigan: Wm. B. Eerdmans Publisher, 1933) 181.

²⁰ Norman Geisler, “Jesus: Both God and Man.” In LaVonne Neff 1986, 131.

²¹ Louis Berkhof, 178.

²² J.I. Packer, “Being Conformed to Christ’s Image.” In LaVonne Neff 1986, 143.

leader is to lead people to God through worship. Church is worshiping God both in and out of church. According to Howard Snyder, Christian relationship is very important between Jesus and people.²³ The goal of a Christian is to cooperate in worship for God. Romans 12:5 “so we, though many, are one body in Christ, and individually members one of another.”

Rony Noland illustrated corporate worship²⁴ in WRSP 801. Noland demonstrated corporate worship as three biblical principles because many church members do not understand what worship is. Many church members attend worship service, but they do not understand and experience worship. The worship leader position is important in worship. Many people attend services led by worship leader. The worship leader has to be a role model in church for worship, and the worship leader should show spirituality by life style.

The worship leader must remain centered around Jesus. Jesus is the head of church. Christians become members of the body of the church. Colossians 1:18, “And he [Jesus] is the head of the body, the church.” The worship leader leads church members in corporate worship. The worship leader must emphasize relationships between God and people. His service should bring forth respect for God and love for other people. This action recognizes Jesus as the head of churches and people the body of churches.

The worship leader makes a confession for Jesus Christ in his personal life. He is not only worshipper, but also song-leader. Before worship leaders begin to serve in

²³ Howard Snyder, “Why Go to Church?” In LaVonne Neff 1986, 333.

²⁴ Worship leader need to corporate worship. He stresses three worship principles that are teach, model, and invite. Teach – people teach worship. 90% people do not understand worship. So our congregation needs more teaching for worship. Model – biblical worship based on model. Invite - Worship leader invite people in worship, not require worship. (In Doctor of Ministry class WRSP 801, Fall Intensive 2012)

churches, people were exponential worshippers. Becoming worshippers, they live in the world, but they were not of the world. They have hope for Heaven. They live a separated life that is different for non-Christians and Christian.²⁵

Ephesian 1:4-5, “he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love, he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will.” The worship leader helps members to confess Jesus in their lives. This action is most important for worship leader because they do not lead worship without confession. Worship is to lead through Jesus. Worship leaders always remember Jesus’ mercy and grace and lead church members to Him.

Therefore, senior pastors grew in judgment of worship leaders. Many senior pastors were more interested in the musical talents of the worship leader. It was a weakness of senior pastors. Senior pastors choose a worship leader for the church. In Bible, Matthew 7:16, “You will recognize them by their fruits.” 1 Samuel 8:1, 5, “When Samuel became old, he made his sons judges over Israel.... and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”” Senior pastors chose worship leader based on individual fruit. The foundation of decision was not based on the Bible.

Internship for candidate: In history of Christianity in Korea, many missionaries and senior pastors used internship programs. During the early twentieth-century, they encouraged internship because many people became rice Christians for their individual gains. Merriam Webster defines a Rice Christian as someone who accepts baptism not on the basis of personal conviction but out of a desire for food, medical services, or other

²⁵ Charles Colson, “How Long Does Conversion Take?” In LaVonne Neff 1986, 35.

benefits.²⁶ Through internship programs, many Christians wielded strong influence to the nation.

This internship program has to have a positive influence on both worship leaders and churches. Worship leader and church should have an effect on each other. A significant problem in the protestant church begins in worship. Worship leader does not understand and teach biblical foundation for worship to church members. Church members don't think it matters all that much. Causing, worship leader and church members to fail in worship. Thus, when worship leader learns about biblical worship through the seven-step process and teaches worship as he leads worship, the problem can be solved. Worship leaders should discover true worship so that the church members can rebuild biblical church.

Many Christians became rice Christians for their individual gains. They did not follow the teachings of the missionaries and the senior pastors, and later these Christians become leaders in the church. This negatively influenced the churches. At this present time, many pastors and leaders have developed from these rice Christians and it is creating a bad effect on the churches. They cause sexual problems,²⁷ and abuse their authority to the members of the church to gain their financial desire.²⁸

The Bible strongly teaches selection or decision. For example, Exodus 32:29, “And Moses said, Today you have been ordained for the service of the LORD”. God

²⁶ (Merriam-Webster Dictionary., “rice Christian” [accessed January 24, 2014, <http://www.merriam-webster.com/dictionary/rice%20christian>])

²⁷ Mission Life Team, “Establish Christianity Countermeasure Committee” Kukminilbo, [July 31, 2012], <http://news.kukinews.com/article/view.asp?page=1&gCode=kmi&arcid=0006297309&cp=nv>. [accessed January 25, 2014]

²⁸ Kwonhyo Ku, “Reformed Church’ Newsnjoy, [January 04, 2014], <http://www.newsnjoy.or.kr/news/articleView.html?idxno=195932>. [accessed January 25, 2014]

selected Levities because they became helpers to Moses and Aaron. God directly appointed Levities. Numbers 8:26, “They minister to their brothers in the tent of meeting by keeping guard, but they shall do no service. Thus shall you do to the Levites in assigning their duties.” God trains Levities through Moses and Aaron. Moses and Aaron became leaders for Levities to evaluate and train them. Numbers 16:3, “You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?” People assembled, and they competed with Moses and Aaron because they wanted to gain authority in Israel. Moses and Aaron followed God’s commands; but the assembly did not follow God’s commands. Moses and Aaron decided about the assembly by God’s judgment. In the history of Israel, Moses and Aaron illustrated appointment, evaluation, training and decision. All these begin from God’s authority. Missionaries and senior pastors lived Christian lives based on the Bible. They applied biblical principle for foundation of theological basis.

Historical Basis

In the growth of the church, the role of worship leaders has been emphasized in churches. A lot of churches institute Contemporary worship from America and Australia worship. Contemporary worship brings promoting growth of church in its train. In order to grow up church senior pastor and worship leader emphasize in the church. Worship leader sets a high value on the church. A lot of senior pastors emphasize appointment for worship leader in churches so that a lot of senior pastors hire worship leader foundation of musical talents. Because of appointment, a lot of churches experience church quarrel

and dispute among church members owing to worship leader. Senior pastors do not evaluate personal faith for worship leader.

In the history, senior pastor never emphasized appointment of associate ministers in the churches. A lot of senior pastors were taught by mentor or previous generation but they did not follow perfectly what they were taught. The early missionaries emphasized to Korean Christians appointment, evaluation, training, and decision. However, Christianity in Korea experienced five events and Christians lost the good tradition from the missionaries. A historical study demonstrates the cause and effect based on weaknesses of the selecting process for worship leaders.

Korean Church has good foundation of worship. A lot of people had religionism.²⁹ They are interesting in acquiring knowledge from the Bible. They meet missionaries from other countries and received the Gospel. Through missionaries, Korean Christians grew up in the true faith.. However, they experience hardships from external environments. Because of hardships, a lot of senior pastors lost their focus on ministry. A lot of Christians transformed from worshippers to survivors; Korean churches are still influenced by this. Moreover, a lot of senior pastors were lacking discernment for worship leaders. They appointed a lot of ministers in churches. They were missing evaluation for ministers because they emphasized relationship for ministers, not Bible knowledge and spirituality. Korea has for a very long time emphasized relationships. Relationship problem continues at the present. It still matters in the Korean culture which university you graduated from and the ties you have with other alumni. Eventually, many senior pastors emphasized school relationship rather than individual ability. They did not

²⁹ Sang-Jin An, *The Nineteen Century Christian Ideology of Europe and America, and Mission of Korea*, (Seoul: Religion and Culture, 2002), 158.

have a good basis for evaluation of worship leaders. Thus, this thesis will create an objective evaluation tool from a biblical and historical perspective.

The early Korean Christian: In the late 19th century, Cho-sun was in a very chaotic state because Cho-Sun was open to foreign countries. Missionaries come through at that time. A lot of Cho-Sun people ignored missionaries because they thought about them as aggressors.³⁰ However, missionaries served people and society because of the Gospel.³¹ The people saw evidence of the Gospel by the missionaries servant leadership so that people became Christians in Cho-Sun. The people wanted to food and medical care, and they became rice Christians.

Nevertheless, missionaries served many people with school and hospital. Through school and hospital, the missionaries made disciples.³² Missionaries analyzed people and applied biblical standards to evaluate before appointing leaders for the churches. They had biblical rules for worshippers. Through the 1903 Won-San revival movement and the 1907 Pyoung-Yang revival movement, missionaries and Christians experienced many conversion. The revival movement spread over the whole country.³³ Under the missionaries, Christians learned about the Christians life. Christian life was based on the Bible. Unsaved people respected Christians.³⁴

³⁰ Phil-sun Hong, *The 19th and 20th accept Christianity both Korean and Chinese*, (Master of Arts diss, Hankuk University of Foreign Studies Graduate School of International and Area Studies, 2012), 17.

³¹ Choon-Mock Oh, *1907 Revival Movements cause of occurrence and Historical study*, (M. Div thesis, Han-ill Presbyterian Seminary, 2003), 10.

³² Yong-Kyu Park, *History of the Korean Church I*, (Seoul, Korea: Lifebook, 2004), 503.

³³ Ibid., 911.

³⁴ Ibid., 963.

Under the rule of Japan: While under the rule of Japan there were many problems for Cho-Sun Christians. Under the rule of Japan, many pastors and missionaries lost clear standards for worship. After 1910, Cho-Sun was under the rule of Japan. During the rule of Japan, there were problems for Christians. First, Japan wanted to get rid of consciousness of Korean culture.³⁵ Under the rule of Japan, pastors and missionaries received interference from Japan because Japan wanted to govern Cho-Sun in their own manner. Japan strongly emphasized this removal of Korean consciousness while Korean pastors and missionaries were teaching national consciousness in both schools and churches. Secondly, Japan selected two different approaches about Christians and missionaries.³⁶ Thus, Japan was affirmative for missionaries though they were negative for Christians.³⁷ Beginning in 1934, Japan emphasized Shintoism. Through Shinto worship, Japan strongly emphasizesd religion. They demand Shinto worship from Christians at school, church, and everywhere.³⁸ When people ignored Shinto worship, Japan arrested them. Moreover, the missionaries ignored Shinto worship because missionaries had strongly belief in Christianity. They closed down the mission schools.³⁹ Then Japan banished missionaries from the country.⁴⁰ During under the rule of Japan, pastors demanded survival rather than faith. Christians selected either Shinto worship or persecution. A lot of Christians made a bad choice because of survival. Consequentially,

³⁵ Yong-Kyu Park, *History of the Korean Church 2*, (Seoul, Korea: Lifebook, 2004), 113.

³⁶ Ibid., 678.

³⁷ Ibid., 124.

³⁸ Ibid., 685-689.

³⁹ Ibid., 708.

⁴⁰ Ibid., 781.

a lot of pastors kept their churches, but they lost the importance of belief. Pastors moved away from their missionary's heritage. In order to survive, pastor emphasized appointment by relationships. They lost passion for ministry while emphasizing survival.

The Korean War: On Aug 15, 1945, Korea experienced independence from Japan.⁴¹ After independence from Japan, people emphasized ideology. However, Korea had a different ideology. South had democracy while north had communism.⁴² The foundation of ideology, south and north begin Korean War on June 25, 1950. Through Korean War, Koreans experience great pain. Eight million people escaped from north, one million people lost their life, one million people became patients, and five hundred seventeen thousand people became orphans.⁴³ Through Korean War, people lost whole life. They focused only on survival. A lot of people join churches while they were interested in survival.⁴⁴

Five economic developments: After Korean War, Korean had Gross National Product (GNP) of 67 dollars⁴⁵ Korea was very poor in 1961. General Jung-Hee Park had a military coup. He became president. He had a goal that was economic development so he made the five economic development plans. Under the name the five economic development plans, people leave hometown to go to the large cities.⁴⁶ Under the

⁴¹ Yong-Kyu Park, *History of the Korean Church* 2, 801.

⁴² Ibid., 811.

⁴³ Ibid., 863.

⁴⁴ Ibid., 867.

⁴⁵ Tae-Wan Kim, *The History of change for GDP*, Monthly Cho-Sun, [January, 2010], <http://monthly.chosun.com/client/news/viw.asp?ctcd=&nNewsNumb=201001100082>. [accessed February 19, 2014]

⁴⁶ Kyei-Yeon Choi, *The Study of Farm village of Korea for Saemaul Movement*, (Kyung-gi, Korea, The Graduate School of Korean Studies, 2007), 14.

influence of the five economic development plans, a lot of young people went to the cities. A lot of churches grow very large in numbers. Pastors focused on church growth. Pastors were not concerned with either making disciples or worshippers. Senior pastors concentrated on numerical growth so that they appointed associate ministers based on relationships rather than personal faith. They did not evaluate individual belief of appointees.

Under the rule of IMF: Christianity in Korea was founded on missionaries' faith. However, a lot of Christians lost the missionary's heritage. After the five economic development plans, Korea experience rapid growth. Through the rapid growth, people enjoyed economic privileges while churches continued to emphasize numerical growth. As a result, people began excessive spending behavior based on credit so that Korea experienced national nonpayment. Korea became under the rule of IMF. Under the influence of IMF, senior pastors reduced budget of churches. In order to maintain church, senior pastors determined who would be the worship leader. They prefer musical talents over individual faith of worship leaders. Senior pastor did not apply biblical standards. They focused on both relationships and musical talents rather than biblical standards.⁴⁷

Summary

Senior pastors misunderstand appointment for worship leader in churches. Many missionaries taught senior pastors about appointment, evaluation, training, and decision. However, senior pastor experienced five events. They lost important principles that are appointment, evaluation, training, and decision. Senior pastor appointed worship leaders

⁴⁷ Bridge Builders Korea. *Know-how of Worship Team Work*, (Seoul, Korea: Bridge Builders Korea Publisher, 2002), 183.

based relationship or musical talents. Because of this, many churches have become spiritually weak. The churches have to produce life, but Korean churches have lost life. They are growing in numbers, but they do not have life.

Chapter three will uncover the history of Christianity in Korea. Through history, this thesis approaches and explores trouble appointing worship leaders. In history, Korean experience five events that influenced Korean Christians. Korea Christians changed from true Christians to rice Christians. They focused only on individual gains. Therefore, chapter three will discover and explore the troubles caused by worship leaders.

CHAPTER THREE

HISTORY OF WORSHIP LEADERS

Introduction

Music has always been an important part of worship. Worship music has always needed accompanists and leaders. As Christian churches were established in Korea, music, with accompanists and leaders were significant parts of the worship services. Dr. Schmitt wrote about the early development of music and music leaders for worship in the American churches.

Music has been an important part of worship almost since the beginning of time. Music is a very important part of our culture. Churches have had a specialist to help with the music on the church staff for a long time. It is one of the most widely accepted church staff positions. Many churches that have only a pastor on the paid staff, will secure a part-time music director to improve the quality of their music. It is a widely held opinion that the first professional added to help the pastor in most churches should be able to assist with the music program.

The 19th and 20th centuries have really seen the rise of church staff as we know it today. The 20th century has especially seen many changes. It has been the time of the rise of professions in the church staff. Churches have grown larger and have become more organized. Churches have demanded a more professional level of performance. Church programs and ministries have greatly increased and require enlisting and training of workers, securing curriculum and equipment, promoting and correlating. The administrative work of these church programs simply got too much for volunteer workers. The multiple staff has developed as these changes have occurred.

The church musician position of today traces its beginning to the revivals and camp meetings of the 18th century. These meetings had a strong emphasis on new songs and gusty congregational singing. Many evangelists had musicians travelling with them. The singing schools of the 19th century also contributed to the development of church music and the office of a professional staff member.

Colleges and seminaries reacted to the evident need for trained church musicians and established courses, then departments, and finally degrees in music. In case of Korea, worship music is important of part in worship. A lot of worship leader are interesting in music skills so that churches required worship leader that have outstanding ability for musical talents. Causing, people think that musical talent links to worship leader. In Korea, only one seminary learns for worship.¹ Another seminary teaches worship in course either one or two times. Furthermore, a lot of Para-churches lead Korea worship education. They had worship camp and worship school every semester. Korea has two typical worship classes that are All Nations Worship (ANW) and Bridge Builder Korea (BBK). ANW and BBK are established same time. Since 1987, ANW and BBK lead Korean Worship. Also, they taught worship to each churches members. However, they did not teach about for worship. They always emphasize church music, not worship. According to School of ANW, they emphasize individual prayer. Through 5 day 4 nights, candidates learn worship by prayer. And they had praise and worship on evening worship.² Moreover, BBK lead school of worship leader. They limited candidates who are worship leader and worship team members. They have ten weeks program. They only taught identity and duty of worship leader 2 weeks. Eight weeks taught musical skills for worship.³

This in turn gave impetus to the movement by offering the training, by the public exposure of their programs, and by the performance of the graduates of those programs. The denominations also began to establish departments of church music. These denominational programs employed professionals, which created a demand for more specialists in the local churches.

Before the depression of the early 1930s many larger churches had a staff member in music. The economy of the depression caused many of these new professionals to seek other employment as these positions were severely reduced. After the depression, and especially after World War II, the demand for church staff members who were specialists in music increased rapidly.⁴

During the history of Christianity in Korea, the early missionaries emphasized worship in the early twentieth century. Missionaries used four leadership processes with Cho-Sun Christians: appointment, evaluation, training, and decision. They selected Korean church leaders on the basis of spiritual development and the witness of a

¹ http://www.sjs.ac.kr/v2/info/f03_6.htm

² <http://www.anm21.org/MainPage.asp?D1=5&D2=1>.

³ http://www.bridgebuilders.or.kr/bbs/board.php?bo_table=school_w&pageNum=2&sub=1

⁴ Frank Schmitt, "An Introduction to Church Administration", class notes prepared for use in Liberty Baptist Theological Seminary, 2011.

Christian life style. However, pastors lost their clear standard for evaluating potential church leaders on the basis of faith. They emphasized appointment but not evaluation, training, and decision.

Korean Christians experienced five historical events that have greatly impacted the church: under the rule of Japan, Ideology, Korean War, Five Economic Development Plan, and IMF. Through these five events, senior pastor's influence increased and Christians were transformed from worshippers to rice Christians.

Senior pastors emphasize the role of the praise-leader, not worship-leader as Contemporary Worship (CW) gained in influence. It was expected that CW music reach and minister to youths and young adults.⁵ Praise-leaders wanted to become worship leaders but without spiritual training. Senior pastor were appointing worship leaders without evaluation of their individual faith. Senior pastor did not have a biblical standard for evaluating worship leaders. Senior pastors only emphasized musical ability in selecting music directors. Senior pastors depended on praise leader to help church with only musical talents.

Eventually, senior pastors experienced problems by praise leaders in the churches because praise leaders wanted to become worship leader without evaluation about individual faith and spiritual development.

This thesis chapter's aim is to approach foundation of problems of worship leader from the historical perspective of Christianity in Korea. Christianity in Korea has history of one hundred thirty years. Early Christians learned both faith and the spiritual life from

⁵ Young-Jo Ha, *Dreaming ACTS Church* (Seoul: Duranno Publisher, 2010), 174.

the missionaries. Their faith was based on the faith of the missionaries.⁶ Missionaries selected Korean senior pastors for the Korean churches because of evangelism.⁷ Senior pastors had learned biblical standards from the missionaries, but after they experienced the five major events in history then the senior pastors lost their biblical standards for selecting associate ministers. After the five major events, senior pastors only emphasized either relationship or musical talents for praise leaders.

The Early Korean Christianity from 1885 to 1910

Missionaries who loved the people of Korea taught them. These missionaries were from America, Canada, Australia, and other countries; they came to the land of Cho-Sun, which changed its name to Korea, in 1945. The Republic of Korea, which is formerly known as Cho-Sun, experienced the missionary Thomas Robert Jermaine for only one day in 1866. This was the first day of his arrival to the land when he was arrested and publically execute by the Cho-Sun government.⁸ Upon his martyrdom, many other missionaries like Horace Grant Underwood (1859-1916) and Henry Gerhart Apenzeller (1858-1902) followed his footsteps⁹ and evangelized the nation through medical and educational ministries Easter in 1885. They wanted to build churches, but Cho-Sun government was not allowing the building of churches. They only approved both schools and hospitals.

⁶ Young-Kyu Park, *History of the Korean Church I*, (Seoul, South Korea: Lifebook, 2004), 462.

⁷ Ibid., 660.

⁸ Ibid., 260-261.

⁹ Ibid., 369.

Following the seeds of the Gospel planted by the missionaries, there was a period of great revival in Korea between 1900 and 1910. Missionaries made disciples so that select Christians as church leaders and then they had training to Christians.¹⁰ However, a few Christians became leader while a lot of Christians became rice Christians because they wanted a lot more food and medical benefits.

Missionaries tried to teach rice Christians about biblical criterion like evaluation and decision for use in selecting leaders in the church.¹¹ They investigated rice Christians in Cho-Sun with a suspicious eye.¹² In 1903, the Wonsan Revival Movement broke out when the missionaries in Korea corporately sought for God's forgiveness upon their lives.¹³ In 1907, a historical revival of true conversion among the Koreans began in Pyoung-Yang and spiritual transformation took place throughout the land.¹⁴ Because of revival movements, Christians began to show individual faith in their lives. This was a very important event in the history of Christianity in Korea because their lives were going to become equal in faith and life. Missionaries applied biblical criterion for selecting church leaders and churches began to appoint Christian leaders by the same biblical criterion as the missionaries. Furthermore, missionaries under their absolute criterion for selection, carefully analyzed Christians before appointing them for service. At that time, a lot of Cho-Sun intellectuals refused the Gospel, but they saw the power of the Bible in jail. Missionaries served Cho-Sun intellectuals in the jails by supplying them books.

¹⁰ Young-Kyu Park, *History of the Korean Church 1*, 660.

¹¹ Ibid., 678-679.

¹² Ibid., 754.

¹³ Young-Kyu Park, *Pyoungyoung Revival Movement*, (Seoul, South Korea: Lifebook, 2003), 44.

¹⁴ Jin-Kyung Kil, *Kil Sun Joo*, (Seoul, South Korea: Jong-Rho Publisher, 1980), 182-183.

Missionaries provided Cho-Sun intellectuals by books from foreign countries.¹⁵ They read various foreign countries books that include the Bible. Because of the Bible, people experienced conversion in the jails. They accepted the Gospel from knowledge gained from Bible reading and study. Christians also went to the church because they needed a lot of food and comfort of mind. At first, rice Christians enrolled at churches because of free food. However, rice Christians experienced almighty God through the Bible preaching and teaching and they changed from rice Christians to true Christians and worshippers of God.

Under the rule of Japan in Korea

Christians learned worship from missionaries.¹⁶ Missionaries had biblical criterion for Cho-Sun Christians. The early Christians practiced the Christian life through their own lives because they experienced a deficiency environment and knew something was missing. As they lived the Christian life they had a dramatic effect on social work. Cho-Sun, however, lost the sovereignty of their nation because of the Japan Empire overpowering them. Christians experienced religious persecution in this time.¹⁷ Under the rule of Japan, Christians in Korea wanted to preserve personal faith by becoming a martyr and they passed the spirit of martyrdom down to others. Through religious persecution was going to become standard for Cho-Sun Christians because they showed

¹⁵ Sang-mook Lee, "1899 Jail of Hansung" AmenNet, [September 08, 2010], http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0001442859 [accessed December 2, 2013]

¹⁶ Young-Kyu Park, *History of the Korean Church 1*, 818.

¹⁷ Young-Kyu Park, *History of the Korean Church 2*, (Seoul, South Korea: Lifebook, 2004), 681-682.

strong individual lives by martyrdom. In persecution, Christian preserved their own faith then it was strengthened them so that they become truly Christian.

Missionaries taught Christians both individual faith and nationalism.¹⁸ They taught a strong standard to leaders¹⁹ because they led a lot of social movements with missionaries under the rule of Japan. Missionaries investigated Korea; they taught people both individual faith and view of nation with Korean Bible and Hymns.²⁰ Missionaries wanted to awaken Korea Christian even while under the rule of Japan. They also taught at schools both national awareness and faith training. They led the March First Movement that is known as the Korean independence movement.²¹ Christianity in Korea combined independence and social work. In the early years under the rule of Japan, Christianity in Korea influenced the nation. Because of independence movement, Christians experienced persecution by the Japan Empire. Christians were jailed because they were Christian. Under the hardship and death, Christians gave up their own faith, and submitted to Japan. A few Christians overcame hardship under the rule of Japan and kept their faith despite the persecution. These few held up well under the persecution and pressure of Japan.

The Japanese Empire aimed to that destroy both Christianity in Korea and nationalism.²² They began to emphasize Shintoism after 1930 in Korea. With Shintoism, Japan wanted to get rid of Christianity in Korea and nationalism. They strongly regulated

¹⁸ Young-Kyu Park, *History of the Korean Church 1*, 793.

¹⁹ Ibid., 939.

²⁰ In-Soo Kim, *The History of Korea Christianity*, (Seoul: Korea Presbyterian Publisher, 1994), 316.

²¹ Young-Kyu Park, *History of the Korean Church 2*, 160-163.

²² Ibid., 677.

Korea Christian in every place. When they found violation of Christians against Shintoism, they send the Christians to jail and closed the mission schools. Because of Shintoism, missionaries were exiled from Cho-Sun, and Korean church leaders were deeply distressed and experienced hardship in jail.²³ Christianity in Korea had a turnout martyr who was Ki-Chul Choo.²⁴

Under the Ideology in Korea

Koreans gained their desired independence from Japan on August 15, 1945,²⁵ but they did not have a firm set of laws and order for the nation. The early Korea independence did not have good influence because Korean government experienced chaos by Ideology that was either south or north.²⁶ Korea government did not prepare workers for the independent nation. They appointed workers who were working under the Japanese Empire rule.²⁷ They appointed them without apology to the people. They stood at the peak of political power, and Korea Christians followed them because of individual gains.²⁸ Missionaries and Korean pastors also did not prepare for independence from Japan. Missionaries and Korean pastors were appointing Christians to leadership based on relationship²⁹, not individual faith, spiritual development and view of the nation. The

²³ Young-Kyu Park, *History of the Korean Church* 2, 717-731.

²⁴ Ibid., 721.

²⁵ Ibid., 792.

²⁶ Ibid., 797.

²⁷ HistoryNews, Get rid of pro-Japanese group, HistoryNews, [June 12, 2011], http://www.historynews.kr/sub_read.html?uid=355. [accessed March 22, 2014]

²⁸ Young-Kyu Park, *History of the Korean Church* 2, 813-814..

²⁹ Ibid., 830.

nation's independence influenced Christianity in Korea. Missionaries and Korean pastors emphasized both individual faith and nationalism in order to appoint candidates in churches. However, churches required a foundation of relationships for the appointment.

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Churches experienced a tabernacle period. They separated between liberal democracy in the south and communism in the north, because of ideology.³¹ Christians wanted either liberal democracy or communism. The northern and southern parts of Korea were influenced by different political thoughts, where the north was influenced by communism and the south by liberal democracy. In the northern capital city, Pyoung-Yang, the Soviet Union began to inject socialism into Korea through a dictator named Kim, Il-Sung.³² He initially guaranteed the freedom of religion to people, but the Soviets were ultimately pursuing communism. Many prominent and wealthy leaders of the country were persecuted under Kim's rule, and many of them were known to be Christians³³ who wanted to build a new state under a Christianity ideology and liberal democracy. There were heavy ideological conflicts between the Christians and the uprising communists.³⁴ The southern Christians eradicated the communists to exile.

Such an ideological division and social disorder heavily influence Christianity in Korea because people did not have a unified identity. Within this turbulent period,

³⁰ Sang-Kyu Lee, "A 1950-1960s Christianity in Korea" *Light and Salt*, April 1997, accessed March 22, 2104. http://www.duranno.com/sl/detail.asp?cts_id=35437.

³¹ *Ibid.*, 797.

³² The Society of the History of Christianity in Korea, *A History of Christianity in Korea Vol. 3*, (Seoul, The Institute of the History of Christianity in Korea: 2009), 45

³³ The Society of the History of Christianity in Korea, 45.

³⁴ *Ibid.*, 46-47.

Christians placed more emphases on personal survival and national identity, rather than individual faith and the Kingdom of God. On top of this turbulence, Korean was more deeply distressed by three painful years of Korean War that begin June 25, 1950.³⁵ Korean War was an ideological war, not a territorial war,³⁶ where people sacrificed under the banners of different ideologies. The communist forces from the north attack the Christian coalition in the south and persecuted both missionaries and Korean Christians.³⁷ A lot of Christians escaped from the north to the south in order to find religious freedom³⁸, but southern people did not welcome escapees because they thought that persecute by northern communist forces.

During the three painful years of the Korean War, missionaries and Korean pastors lost biblical criterion for appointing associate ministers. Missionaries and pastors needed a helping hand from foreign countries³⁹ so that they appointed candidates without evaluation for personal faith.⁴⁰ Through Korean War, the United States sends both soldiers and missionaries to Korea. Missionaries met with Korean pastors again. Korean pastors become mediators between U. S. government and South Korean government.⁴¹ In these circumstances, Korean pastors understand about beneficial relationship with U.S. government after independence and Korean War. Missionaries needed assistant people in

³⁵ Young-Kyu Park, *History of the Korean Church* 2, 856.

³⁶ The Society of the History of Christianity in Korea, 53.

³⁷ Young-Kyu Park, *History of the Korean Church* 2, 863.

³⁸ Sang-Kyu Lee, The Situation of Korean Church, KukMinIlBo, [August 12, 2012], <http://missionlife.kukinews.com/article/view.asp?gCode=mis&arcid=0006339885&code=23111817>. [accessed March 22, 2014]

³⁹ Young-Kyu Park, *History of the Korean Church* 2, 870.

⁴⁰ Ibid., 893.

⁴¹ The Society of the History of Christianity in Korea, 33.

churches.⁴² They wanted to rebuild South Korea so they appointed people from in and out of churches without evaluation of faith. Korean pastors and missionaries emphasized strong ideology rather than individual belief.

Under the Five Economic Development of Christianity in Korea

Christians got an incorrect tradition. They lost heritage of missionaries about appointment, evaluation, training and decision. Unfortunately, Korean pastors experienced both under the rule of Japan and Korea War that has changed the perspective of Christians. They emphasized to be a well-being in life.⁴³ They strongly required either individual gains or survival. A lot of pastors and missionaries made a decision for survival because Korea was nothing after Korean War.⁴⁴ Missionaries were concerned about survival for Korea. A lot of missionaries were established a social ministry.⁴⁵ Senior pastors were under rule of missionaries. However, senior pastors were selected on relationships, not individual faith.⁴⁶ Senior pastors appointed associates because of foundation of relationships that includes regionalism, school relations, and kinship.⁴⁷ They appointed people who had a foundation of relationships without evaluation of individual faith.

⁴² Young-Kyu Park, *History of the Korean Church* 2, 869.

⁴³ Hyun Cho, Jung-Hee Park and Yong-Gi Cho, Hankyerei, [June 15, 2011], <http://well.hani.co.kr/17913>. [accessed March 22, 2014]

⁴⁴ Young-Kyu Park, *History of the Korean Church* 2, 863.

⁴⁵ Ibid., 864-870.

⁴⁶ Sang-Kyu Lee, "A 1950-1960s Christianity in Korea" *Light and Salt*, April 1997, accessed March 22, 2104. http://www.duranno.com/sl/detail.asp?cts_id=35437.

⁴⁷ Soo-hun Kim, I do not believe person meet the first time rather than the Government, Hankyerei, [December 26, 2006], <http://well.hani.co.kr/17913>. [accessed March 22, 2014]

In 1961, South Korea experienced a military coup d'état by general Chung-Hee Park. He had a dream of strengthening Korea's military power and uplifting the nation from its economic poverty.⁴⁸ He had a stern ambition to initiate a nationwide economic development, transforming South Korea from farming country to industrialized nation.⁴⁹ South Korea began to change in accordance with his economic development plan and a lot of people migrated from rural villages to urban cities in pursuit of financial, cultural, and educational benefits offered in large cities.⁵⁰

Throughout this period of rapid change, Korea churches needed a lot of helping hands. A lot of pastors appointed candidates without evaluation.⁵¹ Senior pastors only emphasized qualifications of candidates such as regionalism, school relations, and kinship.⁵² Churches continuously experienced natural numerical growth as Koreans found churches because of personal beneficial for their individual gains. The rapid economic development inculcates anxiety. Having left their hometowns they joined a church to find peace amongst intense dissatisfaction and fear they experienced in competitive cities.⁵³ Many do not have a place to sleep in a crowded city and church buildings often served as temporary shelters. With abundant numbers of people open to any forms of blessing and open-armed churches, the churches experiences great numerical growth.

⁴⁸ Jae-Hyoung Jung, The Five Economic Development Plan, Economic Information and Education Center, [February 4, 2010], <http://well.hani.co.kr/17913>. [accessed March 22, 2014]

⁴⁹ Soo-Young Park and Won-Ki Kwon, "Historical Overview for Urbanization in Korea" research paper, Seoul: Kyung Hee University, 1992, 147-148.

⁵⁰ The Society of the History of Christianity in Korea, 122.

⁵¹ Won Kyu Lee, Drifting Korean Churches, The Korean National Association of Christian Pastors, [June 17, 2013], <http://www.kpastor.org/news/articleView.html?idxno=478>. [accessed March 22, 2014]

⁵² Chul-Young Kim, Overcome school relations, and kinship, NewsPower, [August 27, 2009], <http://www.kpastor.org/news/articleView.html?idxno=478>. [accessed March 22, 2014]

⁵³ The Society of the History of Christianity in Korea, 124.

Throughout this period of economic growth, churches experienced rapid numerical growth, but churches did not prepare future church leaders. Pastors appointed leaders in churches, but they did not evaluate individual's faith and character. Pastors transferred perspective from center for God to human-centric⁵⁴; they emphasized increased numerical growth. Moreover, Pastors failed to gain adequate knowledge from the Bible. They blended a mix of both Christianity and Shamanism⁵⁵ and that made a new paradigm in churches that was mysticism.⁵⁶ They emphasized mysticism for numerical growth. They did not follow the teachings of either the early Korean Christians or the missionaries. The early Korean Christians taught only the Bible, but now church leaders emphasized mysticism after the economic development.⁵⁷

Through the changes churches continued to experience external growth. Senior pastors did not properly evaluate candidates for praise leaders before appointment. In the face of these uncertainties, the Korean churches embraced contemporary worship through Onnuri church in 1987.⁵⁸ That church prepared worship leader under with a strong biblical foundation. They taught living the Christian life from passages like Matthew 22:37-40.⁵⁹ This church provided a role model for worship using contemporary worship.

⁵⁴ Sung-Jong Pyo, *Serving Worship to Watching Worship*, IgoodNews, [April 30, 2012], <https://www.igoodnews.net/news/articleView.html?idxno=34616>. [accessed March 22, 2014]

⁵⁵ Young-Kyu Park, *History of the Korean Church* 2, 885.

⁵⁶ Kyoung Sook Lee, *The World and Christianity*, (Seoul: Ewha Woman University, 1996) 197.

⁵⁷ The Society of the History of Christianity in Korea, 111.

⁵⁸ Yong-Jo Ha, 174.

⁵⁹ Matthew 22:37-40 37 And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself. 40 On these two commandments depend all the Law and the Prophets."

Through their contemporary worship, many churches understood about preparing worship leaders for churches.

Since 1987, Christianity in Korea has been growing again in both individual faith and character. The Korean churches copied contemporary worship services from the American worship services.⁶⁰ However, they copied external worship service, and not internal worship. Young adults and teenagers admired contemporary worship through worship songs.⁶¹ This contemporary worship caused a lot of Christians to leave from small churches to join mega churches with contemporary music and worship leaders.⁶²

Additionally, this contemporary worship required worship leader in churches. Most churches do not think about importance of worship leader, but they want to copy the contemporary worship services of mega churches.⁶³ Senior pastors were interested in appointing candidates to be praise leaders. Candidates focused only on musical talents. Senior pastors did not evaluate candidate by individual faith and character. As a result, most churches were influenced in worship service under the rule of worship leader. Worship leaders have musical talents rather than spiritual development and biblical knowledge.

⁶⁰ Yong-Jo Ha, 118.

⁶¹ Ibid., 174-175.

⁶² Ibid., 177.

⁶³ Bridge Builders Korea, 41.

After IMF of Christianity in Korea

Christianity in Korea follows up ahead step. This is very important for Christians because many Contemporary Christian Music (CCM) artists became worship leaders.⁶⁴ Senior pastors did not worry about meaningful worship in churches. Senior pastors appointed many candidates for worship leaders in the churches. In this case of Christianity in Korea, churches are growing up before 1998. Churches were growing and the people did not have money troubles and much to worry about. In addition, CCM markets were growing in churches. CCM artists were having successful concerts and selling many albums.

Unfortunately, Korea came under the presence of International Monetary Fund (IMF) in 1998. This IMF changes Korea. Korea society falters in the world so that outside countries stopped believing in Korea.⁶⁵ Korea's sovereign credit rating was being downgraded. People experienced lay offs. Korea society increased in suicide by unemployed person. This was also causing to churches. Many churches were in bankruptcy. Christians left churches and to find survival. Churches decreased the number of ministers in churches because of reduced budget and events. IMF also influenced CCM markets. CCM artists lost their ministry both inside and outside of churches.⁶⁶ Before this IMF, worship leaders played an active part in churches. CCM artists influenced both youths and young adults who had dreams for becoming a CCM artist.

⁶⁴ MokShin editing department. *The Worship*, (Seoul, Korea: Duranno Publisher, 2011), 207.

⁶⁵ According to Korea Economic Research Institute, Korea had gap of economic growth. 1997 had + 5% economic growth while 1998 had – 5.8%. Thus Korea had 10 % growth. *Study for 1999 after IMF transforming foundation of industry and restructuring*, (Seoul: KERI, 1999), 1.

⁶⁶ Bridge Builders Korea, 182.

In the twenty-first century, the Korean churches emphasized contemporary worship, blended worship, and seeker services. Churches want to be resourceful, but they did not have enough resources. Furthermore, CCM markets changed the paradigm from CCM to worship song.⁶⁷ CCM artists make records about various CCM, but they experienced only worship songs. CCM artist sought worship songs for their albums. CCM was focusing only on youths and young adults in churches.⁶⁸ Youths and young adults were fanatical about music, both worship songs and CCM. Churches modified their target audience from adults to young adult and youth. Christians found comfort from worship songs. Senior pastors cooperated with CCM artist. In this regard, they corrected the flaw of each other. Senior pastor hired CCM artists as worship leader, CCM artists had a job in churches.⁶⁹ Churches appoint CCM artists and they were becoming naturally the worship leaders from outside.

Summary

In history of Christianity in Korea, the early missionaries planted the seed of the Gospel for Korean Christians. Christians learned by missionaries both Gospel and life of Christians. Missionaries expressed Christianity by individual life. Missionaries and Korean pastors had to have good standard for candidate for leadership positions in the churches. However, Cho-Sun suffered aggression by Japan. Under the rule of Japan, missionaries and Korean pastors basically stopped appointing associate pastors and they thought primarily about survival. Missionaries and Korean pastors began to appoint

⁶⁷ Bridge Builders Korea, 183.

⁶⁸ Yong-Jo Ha, 174.

⁶⁹ Bridge Builders Korea, 182.

associate pastor candidates without evaluation of individual faith. This became a tradition for Korean Christianity. Many pastors hired candidates without evaluation while under the rule of Japan to the time of the IMF. They only appointed on the basis of foundation of relationships that is regionalism, school relations, and kinship. Because of appointing on the basis of relationships, Korean pastors became sick in churches.

Chapter four will demonstrate the problems of worship leader. Recently, many candidates became worship leader on a foundation of musical talent and without evaluation about individual faith. It is very serious worship leader situation because many candidates prepare musical skills, not individual faith. Many senior pastors appoint worship leader by musical talent, not individual spiritual development. Chapter four will approach and evaluate worship leader by seven key biblical principles. These will become a standard for appointing worship leaders. Through seven keys biblical principles, the researcher analyzed the current worship leaders, and found problems of worship leader in churches.

CHAPTER FOUR

SEVEN BIBLICAL PRINCIPLES TO USE IN EVALUATION OF WORSHIP LEADERS

Introduction

It has been shown that Korean pastors need a sound, solid, spiritual basis to evaluate potential worship leaders for their churches. This chapter seeks to provide seven key biblical principles to use for this purpose. In the history of Christianity in Korea, worship leaders have caused problems in the churches. The major problems have developed because worship leaders were hired with strong musical skills but lacking spiritual maturity. A lot of senior pastors did not require or expect the duties usually assigned to a worship leader to be carried out. Both lack of spiritual development and lack of performing duties have contributed to problems in the churches.

In order to keep the church growing, senior pastors emphasize the worship service. But they lack standards for appointing worship leader. Senior pastors learned about church growth from other senior pastors who emphasized the worship service and contemporary music. They thought that church growth was the most important thing. They used contemporary worship to produce growth. Contemporary worship requires the role of a worship leader that is talented in music and concentrates on the music in worship. They work on musical talents and skills rather than spiritual worship. Senior

pastors require worship leaders to upgrade the musical part of worship service. They use music for numerical growth of churches.

In the Bible, apostles and church members cooperated for the glory of God. In the Bible, Acts chapter 6 verses 3-4.¹ Apostles and church members had a cooperative relationship with God. However, today senior pastors and worship leaders have different points of view. They do not emphasize a partnership between senior pastor and worship leader.

Selecting a worship leader is a vital role of a senior pastor and one should thoroughly evaluate every candidate with key biblical principles before hiring. This is significant for senior pastor because hiring is receiving from God, not the people.

The Bible especially illustrates leadership through appointment, evaluation, training, and decision. The internship program proposed in this thesis uses key biblical principles for appointment. Deuteronomy 1:13 “Choose for your tribes wise, understanding, and experienced men, and I will appoint them as your heads”.¹ Chronicles 16:4 “he appointed some of the Levites.” Hebrews 5:1 “For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.”

Secondly, this internship program requires evaluation. 1Samuel 8:5 “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.” Matthew 7:16 “You will recognize them by their fruits.” Evaluation begins from outside behavior and many people and leaders should evaluate the behavior

¹ Acts 6:3-4 “Brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty, But we will devote ourselves to prayer and to the ministry of the word.”

of candidates. Jesus said that you would recognize them by their fruits which means an act of heart expressed from the inside to outside.

Thirdly, this internship program provides training program for the candidate. Job 1:5 “when the days of the feast had run their course, Job would send and consecrate them, and he would rise early in the morning and offer burnt offerings according to the number of them all.” In the Old Testament era, Job becomes model of teacher. He teaches his son by burnt offering. Also, in Matthew 4:19 Jesus said to them, “Follow me, and I will make you fishers of men.” Luke 19:47 “He was teaching daily in the temple.” The chief priests and the scribes and the principal men of the people were seeking to destroy him. Jesus assumed the role of a teacher. He taught His disciples through His life.

Fourthly, this internship program helps to make a decision about the candidate. Nehemiah 2:5 “you send me to Judah, to the city of my fathers' graves, that I may rebuild it.” Esther 4:16 “Then I will go to the king, though it is against the law, and if I perish, I perish.” Nehemiah and Esther make a good selection for God in spite of weaknesses. However, they decide for His glory. Depending on decision, people experience either good environment or bad environment.

Senior pastors must think comprehensively upon a firm foundation of biblical principles before hiring a worship leader. They require a clear set of biblical standards for a worship leader before appointing him and be willing to holistically evaluate a candidate with those standards. Senior pastors must assess each and every candidate about individual spirituality and musical talents.

This seven-step process has a foundation in the Bible and can become a rigorous standard for worship leader. According to Andy, worship leading is to combine spiritual

and musical talent.² Unfortunately, most worship leaders strongly emphasize musical talent rather than personal faith. Worship leader emphasizes only music. Therefore, this seven-step process is rigorous standard for selecting and appointing a worship leader.

Relationship

The key point of worship is relationship with God and the people. Relationship begins from God. God created the world to have a relationship with people. The Bible demonstrates this primary relationship. In the Bible, God rightly demands a personal relationship with people. Relationship is a responsibility, not an obligation. Genesis 1:27 “So God created man in his own image, in the image of God he created him; male and female he created them”, John 13:34 “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.” The Bible describes that relationship begins with God, not people. The Bible emphasizes the key point of relationship through worship.

According to Ill-Woong Chung, worship is to meet and share God with His people.³ He demonstrates that worship stresses relationship between God and people, not human to human. Also Webber describes that worship is that “worship challenges secularism because it establishes a relationship with God and sets the world in order. The worship reaffirms the reality of God, the significance of life, and the worth of the human person.”⁴ Through worship, people have relationship with God and others. Furthermore,

² Andy Park, *To Know You More: Cultivating the Heart of the Worship Leader*, (IVP Books, 2004), 283.

³ Ill-Woong Chung, *ShinHakJiNam*, (Seoul: ShinHakJiNamSa 2009), 31.

⁴ Robert E Webber, *Worship is a Verb: Eight Principles for Transforming Worship*, (Hendrickson Publishers: 1992), 27.

Whaley addresses congregational worship. People connect both God and others by worship. “Worship should be vertical, horizontal, and inward.”⁵ According to Whaley, worship serves God and shares with others, so that the life of faith is shown by worship.

Worship includes relationship between God and others. However, in Korea the worship leader tends to have relationship with God, not others. They follow up His mission in life, but worship leaders have formula relationship, not deep relationship with others. According to Graham, “the importance of right relationships with one another as a prerequisite of worship is highlighted by Jesus himself in Matthew 5:23 and 24.”⁶ He said that “many people are bringing their gifts of praise, or money, or service, to the ‘altar’ while making no effort to be reconciled with their fellowship worshippers.”⁸ His opinion is that people understand Jesus’ teaching in life. Jesus emphasizes relationship between people. Thus, Jesus provides a new commandment to disciples. In John 13:34, He said, “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.”

Unfortunately, Christians have emotional injuries so that they leave churches because of worship leader. Worship leader has different knowledge from other Christians. Worship leader think that leader is leading group and that church members are the group following. Worship leader do not think about Jesus’ teaching, they focus on musical talent and quality, not the congregation. Worship leader leads worship without

⁵ Vernon M. Whaley, *The Role of the Worship Leader Work book*, (Virginia Beach, Academic Publishing Services, 2010), 21.

⁶ Matthew 5:23-24 So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ESV

⁷ Graham Kendrick, *Worship*, (Great Britain for Kingsway Publications LTD: 1984), 46.

⁸ Ibid., 47.

individual spiritual life. Furthermore, worship leader emphasizes musical talents rather than relationship in front of God and others. They want to show their individual talents through worship service. They think about worship as a music concert, not worship service so that they focus only on musical quality in worship. Many worship leaders do not have relationship with God or His people in their approach to worship.

Calling

Another key point is calling. In worship, calling is very important to worship leader because Christians experience calling from almighty God. In the Bible, God calls the people for His mission. God works through His people so that He always calls His people for mission. Exodus 3:10 “Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” 1 Samuel 3:10, “And the LORD came and stood, calling as at other times, “Samuel! Samuel!” And Samuel said, ‘Speak, for your servant hears.’” 1 Kings 19:16, “Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.” Jonah 1:1, “Now the word of the LORD came to Jonah the son of Amittai.” God calls His people for His plan. This is very important for worship leader because worship leader has to have a calling from God on his life.

According to Whaley, calling is “He has called us by His glory and goodness.”⁹ He illustrates that “worship leader is not to be confused with the more general sense of a calling. Worship leaders describe their whole lives in terms of the call. It goes to the very call of one’s being. It is the pivotal and life-defining decision.”¹⁰ In addition, Os

⁹ Vernon M. Whaley, 25.

¹⁰ Ibid., 25.

Guinness demonstrates the calling. He separates first calling and second calling. Firstly, “Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service.”¹¹ In addition the second calling is “considering who God is as sovereign, is that everyone, everywhere, and in everything should think, speak, live, and act entirely for him.”¹² Through the calling, people respond to His calling so that they have a mission. Calling creates a big picture that it changes identity and mind for worship leader.

Christianity in Korea has a problem with calling. Worship leader does not check on calling by himself. They may work without calling. A calling from God produces energy for worship leader, but worship leaders lead worship without experiencing calling. They think that worship leader is a job, not ministry. This is serious for church because worship leader emphasizes both musical talent and individual gains and not true worship. They do not think about importance of worship. They have a lack of mission or vision. Resolutely, many worship leaders are missing the calling on their life.

Obedience

Obedience is another key point for worship leaders. Christianity in Korea establishes a foundation of obedience. In the Bible, God requires obedience from His people. Many people have experienced power by obedience. Individual faith is expressed by obedience. In the Bible, Abraham is obedient. His life is about obedience. Abraham

¹¹ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life*, (Thomas Nelson: 2003), 4.

¹² Ibid., 31.

makes an appearance in Genesis chapter 11. And he receives God's command in chapter 12. Genesis 12:1-3, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

He obeys God's command so that his family leaves for the new land that is Canaan. In the Bible, his obedience is great because he received God's promise at seventy-five years. He gets a son who is Isaac who was born when he was one hundred years old. During the twenty-five years between, he walks with God. He concentrates only on His promise in the world. The Bible emphasizes that Abraham becomes a man of faith.¹³

In the Bible, many people should express obedience by their personal life. They experience His mercy and grace by obedience. This principle should apply in the church. Whaley describes obedience in worship. "True worship begins with obedience. Without it, every song is meaningless and ceases to be worship."¹⁴ This is a very important principle. Worship leaders forgot the meaning of worship. They emphasize musical talents like singing and instruments skills. Worship, however, strongly requires obedience both to God and leaders in the church. Furthermore, Jong-Phil Lee wrote "in the Bible requires

¹³ Hebrews 11:8 "By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going."

¹⁴ Vernon M. Whaley, *Called to Worship: The Biblical Foundations of Our Response to God's Call*, (Thomas Nelson: 2009), 52.

faith with a foundation of obedience.”¹⁵ Ki-sung Yu also addresses “in order to receive the Holy Spirit, it requires obedience”¹⁶

Foster demonstrates that “submission should get training.”¹⁷ According to Richard, “submission makes strong mental case in front of God. Many Christians want to obey His command, but many people have failed because they almost do not have strong mental condition. Thus, people are able to get strong mental condition by submission.”¹⁸

Furthermore, Jong-Phil Lee addresses that “people should obey older or senior persons.”¹⁹ Many people have experienced command from older or senior person. God establishes this principle in the world. People should not ignore command from older or senior persons. People should always obey authority. Genesis 22:9, “When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.” Isaac obeys his father.

The senior pastor should evaluate for obedience. Senior pastors strongly emphasize obedience to themselves. This is foundation of culture in Korea. During five hundred years, that Korea was under the influence of Confucianism, Koreans learned to obey any command from someone older or a senior. Eventually, people did not have a decision about their obedience, they just obeyed without thinking. This obedience exercises a far-reaching influence to Korean Christians because many Korean have come

¹⁵ Jong-Phil Lee, *The Training*, (Seoul, Korea: Mok-Yang, 2011), 112.

¹⁶ Ki-Sung Yu, *People Belongs to Jesus I*, (Seoul, Korea: Nexuscross, 2009), 253

¹⁷ Richard J. Foster, *Celebration of Discipline*. (HarperSanFrancisco; 3rd edition, 2002), 183.

¹⁸ Ibid., 185.

¹⁹ Jong-Phil Lee, 124.

to believe in Jesus during the past one hundred years. However, they are not following the next step taught by the missionaries, to give complete obedience to Jesus as Lord of their lives.

While, disobedience influences the present worship leaders the early worship leaders always obeyed the commands of senior pastors. The early worship leader did not think about environment and individual gain. They focused only on Gospel, not church growth. But today's Korean leaders experienced various environments and they are interested in church growth. The strong desire for church growth has created a problem in churches. Senior pastors treated many worship leaders very unfairly. They required worship leader to sacrifice whatever was needed for church growth, and blamed the worship leader if church did not grow. This caused many worship leaders to ignore commands of senior pastors.

Worship leader get small income from churches. On the contrary to this, senior pastors requires sacrifice of the worship leader. Because of this, worship leaders work on upgrading their individual skills in music through enrolling in musical institutes. They want to use their musical talents in and out of church because their income from churches is low. Worship leader desire additional income from other sources. They focus on individual gain, not obedience. Because of this, many worship leaders fail in church because of disobedience.

Preparation

Another key point is preparation for worship leader. Worship leader has to be well prepared for the worship services. According to the Bible, God always prepares His

people for the His glory. Leader is able to find preparing people in the Bible, like Noah, Moses, Paul, and others. God made a promise to Noah. In Genesis chapter 6 verses 5²⁰, God is always righteousness, but people were very wicked in the world. God prepares Noah for a new covenant.²¹ Through a flood of waters, God completes His new promise to Noah. Furthermore, God prepares Moses for Israelites. According to Genesis 46, Jacob leaves from Beersheba to Goshen.²² He and his family stay in Goshen during four hundred. During this period, Jacob's descendants status was changed from foreign visitors to slaves. People of Israel did not understand why they became slaves in Egypt. Exodus 1: 11 demonstrates the experiences of the People of God as slaves.²³ God prepared Moses to deliver Israel. Moses receives God's command.²⁴ Through ten plagues, Israel escapes from Egypt. In God's plan, Moses was prepared to deliver Israel. Moreover, God prepared Paul. He is a Pharisee. He wants to capture Christians because they are heresy and not following the Jewish religion. The Christians believed that Jesus was the Messiah. Paul goes to Damascus because he wants to capture the Christians there. At that time, he meets Jesus and experiences his own personal conversion. He becomes a Christian and follower of Jesus. God prepared Paul to make disciples in foreign

²⁰ Genesis 6:5 "every intention of the thoughts of his heart was only evil continually."

²¹ Genesis 6:18 "I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you."

²² Genesis 46:28 "He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen."

²³ Exodus 1:11 "Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses."

²⁴ Exodus 3:10 "Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."

countries.²⁵ God always prepares for His glory. In preparation, people are able to find one thing. In the Bible, people had different kinds work. Some worked a long time, but others worked short time. However, God works through all the people.

Jae-Chul Lee describes the role of worship in preparation, “worship must serve to prepare the heart.”²⁶ Many worshippers do not prepare for worship. They misunderstand the importance of worship. When a prepared heart comes to worship, God delights in it. People have to understand that “worship’s subject is God, not people.”²⁷ Lee addresses that people prepare for worship because prepared people experience true worship of God. “Korea prepared the army. First time, they do not run with gun, but after training for four weeks, they are able to run with guns.”²⁸ This is important to Christians because prepared and trained worshippers can serve God through their worship.

Whaley addresses that “the leadership preparation and presentation of worship by a worship leader is at the heart of successful worship. The responsibilities of the worship leader involve teaching, training, evangelizing, encouraging, and promoting the local church.”²⁹ This is important for worship leaders because they seem to forget the roles of worship leaders in churches. They should prepare for worship in God’s presence. Thus, worship leaders never prepare just praise-songs, they have to prepare everything in the worship service for the glory of God.

²⁵ Acts 9:15 “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.”

²⁶ Jae-Chul Lee, *New Face of Bible Study*, (Seoul, Korea: HongSungSa, 1994), 164.

²⁷ Ibid., 165.

²⁸ Ibid., 19.

²⁹ Vernon M. Whaley, *The Role of the Worship Leader Work book*, 7.

Furthermore, Yu-Jung Lee who is not only worship leader, but also professor for Liberty in Korea said, “worship leader prepares for worship and has great expectations.”³⁰ He demonstrates that worship leaders sometimes omit total preparation for worship. Worship is experienced because of individual preparation. In addition to preparation, worship should have a sense of expectation. When people have a date, they prepare everything. Worship is similar to a date. It is an appointment to meet with God.

Additionally, Graham demonstrates preparation. He addresses worship through three expectations. “Firstly, there is the level of expectation among the people that will obviously be dependent upon many factors. Secondly, there is the level of expectation of the leaders, hopefully yet higher. Thirdly, there is God’s expectation or possibly the word ‘intention’ would be more appropriate.”³¹ Through these three expectations, he wants to upgrade the level of worship.

People must learn to prepare for worship. However, worship leaders are failing to teach preparation. They spend more time learning music instruments and musical theory. In contemporary worship, churches want to upgrade musical quality. But Christians have always craved true worship. This is very serious for worship leader because of them, various worship music is upgrading in churches, but many Christians hope for the presence of God, not musical sound. Worship leader and Christians look for different things. Worship leader concentrates on music, Christians focus on presence of God. Because of emphasis on musical quality, Christians do not experience worship. Christians only admire musical concert in churches.

³⁰ Yu-Jung Lee, *Wakes up Worship* (Seoul, South Korea: YWAM publisher, 2012), 121-125.

³¹ Graham Kendrick, 162.

Integrity

Integrity is another core principle for worship leader. The Bible describes integrity as one thing that is Holy. Worship leaders should develop integrity for God. In history of the Bible, God becomes role model for Integrity. He shows His holiness to His people. In the Bible, God is Holy.³² Also, Peter declares Jesus' as Holy.³³ The Bible emphasizes the Holiness of God because the people have God's image.³⁴ When they have God's image, they are not shy with God. People sinned in front of God in Genesis chapter 3 and brought on separation from God and unhappiness. People never again become holy; but now they live in sin. Because of this, people practice untruth, deception, and other sins. According to the Bible, God gave orders for them not eat the unclean food in Leviticus chapter 11. This is very serious to Israelites because they had to experience God's mercy and grace in the desert. During crossing the desert, God required the obedience to the law of eating from the Israelites. The reason is that God is Holy.³⁵

People need to restore their broken relationship with God. God wants his people to confess sins and He promises to forgive and cleanse. The Bible stresses that David had integrity. His life is amazing because when he was a teenager he fought Goliath.³⁶ He

³² Leviticus 11:45 "For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."

³³ 1 Peter 1:15-16 "but as he who called you is holy, you also be holy in all your conduct, since it is written, You shall be holy, for I am holy."

³⁴ Genesis 1:27 "So God created man in his own image, in the image of God he created him; male and female he created them."

³⁵ Leviticus 11:45 "therefore be holy, because I am holy."

³⁶ 1 Samuel 17:51 "Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled."

demonstrated his integrity by his individual life. His life was right with God, and he became the King in Israel after Saul. One day he looked and saw Bathsheba bathing and lusted for her. They then sinned in front of God and God sent Nathan to David. When David was confronted about his sin, he confessed it to God.³⁷ When he confessed his sin to God, He forgave him.

Whaley describes that God is in the business of using broken people. Jesus said that “he came to mend the broken heart.”³⁸ Moreover, according to Psalm 51:12-17, in order to be a worshipper, one must be broken.³⁹ God wants to the broken heart from worship leaders. In addition to this, Charles defines the Holiness of God. He found it in John 1:14.⁴⁰ When God lives with Christians, they experience His holiness in their lives. Christians have to experience holiness by living with God.⁴¹

Also, Ki-sung Yu, demonstrates that people develop integrity in the world by way of the Cross. Through the Cross, Christians appear over flowing with integrity to others.⁴² When people experience the Cross in life, they are able to show up as real Christians by

³⁷ Psalm 51:17 “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.”

³⁸ Vernon M. Whaley, *The Role of the Worship Leader Work book*, 11.

³⁹ Ibid., 11.

⁴⁰ John 1:14 “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

⁴¹ LaVonne Neff, Ron Beers, Bruce Barton, and Linda Taylor, ed. 1986. *Practical Christianity: A Down-to-Earth Guide to Heavenly Living*: Carol Stream, IL: Tyndale House Publisher. Charles Colson. “what It Means to Live a Holy Life.” In LaVonne Neff 1986, 461.

⁴² Ki-Sung Yu, *People Belongs to Jesus I*, (Seoul, Nexuscross:2009) 21-26.

their personal lives. Hee-Kwang Park, illustrates integrity and says that a holy and devotional life expresses itself through the internal life rather than the external life.⁴³

Korean people seem to have lost integrity. The early Korean Christians showed integrity by their personal lives. They lost composure because they lived under the rule of Japan. They lost everything. However, they never lost integrity in front of Japan. They had a strong faith in God. Time passes and they experienced five events in history. They began missing integrity in their lives. Christians, rice Christians, and non-Christians become influenced same under the environment. Christians began to think about individual gains rather than integrity.

Mission and Vision

Worship explains mission and vision. This is key point for worship leaders. In the Bible, God wants mission and vision. Jesus commanded His disciples to adopt the Great Commission as their mission and vision.⁴⁴ Also, God prepared foreigners for Paul.⁴⁵ This is fantastic because God always prepares His people. When God sends His people, He provides mission and vision to them. In Acts, Peter and Paul experienced His preparation to reach foreigners. This is very important to Christians because Peter thinks God is Israel's, and not for foreigners. However, he experienced God's mission and vision by

⁴³ Hee-Kwang Park, *Restoration of Biblical Worship Praising to God*, (Seoul, YWAM Publisher, 2011), 22.

⁴⁴ Matthew 28:19-20 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

⁴⁵ Acts 9:15 "the Lord said to him, Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel."

Cornelius. He baptized the foreigners.⁴⁶ Paul becomes a disciple. He wants to share Jesus with foreigners and plants seven churches in Asia. He experiences a strong vision.⁴⁷ Thus, he carries his mission and vision to foreigners.

Furthermore, Tozer says, “Christians have to worship God because the people experience salvation in life by Jesus Christ.”⁴⁸ Salvation begins God’s mercy. Because of this, people should present Jesus Christ to non-Christians. Firstly, God provides salvation to Christians. Secondly, Christians should follow up God’s mission and vision to non-Christians. Through carrying out His mission and vision, God receives the glory from Christians.

The Bible has one theme that is the Gospel. Mission and vision are methods of presenting the Gospel. Through mission and vision, people should listen to the Gospel. Piper demonstrates correlation between worship, and mission and vision. “Worship is fuel and goal of mission. It’s the goal of mission because in mission we simply aim to bring the nations into the white-hot enjoyment of God’s glory.”⁴⁹ Yu-Jung Lee addresses worship as spiritual training, small group relationship, mission and vision, ministry and others.

At the present, worship expresses mission and vision. However, people do not always experience mission and vision in worship. Church members experience praise-

⁴⁶ Acts 10:48 “he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.”

⁴⁷ Acts 16:10 And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

⁴⁸ A. W. Tozer. *Worship the Missing Jewel of the Christ*. Trans by Lee, Yong-bok, (Seoul: Korea, Kyu-Jang Publish, 2006), 75.

⁴⁹ John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions*, (Ada, MI: Baker Academic, 2010) 35.

songs in worship. However, worship leaders may emphasize musical quality in worship and not mission and vision. Because of this, church members do not hear about mission and vision in worship service, furthermore, they never think about them. They think that mission and vision are for missionaries, not church members.

Recovery and Celebration

Worship leaders should produce both recovery and celebration. During worship service, church members have to experience both recovery for body and soul, and celebration in personal life. Worship requires recovery and celebration. However, people relegate worship from glory to concert. In worship, Christians never think about importance of worship. They focus only on musical quality. In the Bible, people have to feel recovery and celebration in worship. In Matthew 9, Jesus goes to the house of Matthew. He meets him to share His vision. According to the Bible, people hated Matthew because he was a tax collector. At that time, tax collector worked under the Rome Empire. They charged as much tax as they could to the Israelites. However, Jesus visits his home to make him a disciple.⁵⁰ Jesus makes a disciple and then provides both restoration and celebration. In Jesus, people feel both recovery and celebration.

Tozer illustrates that “worshippers need to recover true worship. At this present time, Christians are missing true worship.”⁵¹ They are similar to the people of Israel in Isaiah. God required to Israelites to not bring offerings if they were not prepared to worship. This is very serious for Christians. Present Christians are same as the Old Testament people. God requires true worship and worshipper before He accepts the

⁵⁰ Matthew 9:9-18.

⁵¹ A. W. Tozer, 148.

worship. Without recovery, they never become true worshipper. Through the recovery in Jesus, people are able to become a true worshipper.

Hong-Suk Choi addresses celebration, “In the early Christians, they feel celebration through the Lord’s Supper. This influenced Christians because they celebrated the salvation of Jesus through the Lord’s Supper.”⁵² Also, Su-Wook Park demonstrates celebration in his dissertation. “Worship is proclamation and delight for God’s mercy and grace. In worship, people get in presence of God so that they feel His comfort and rest. Because of this, people have to feel celebration by worship.”⁵³ Christians feel celebration through worship. Without worship, people never get true celebration.

Through worship, people have to feel recovery and celebration. Korean worship leader excludes both recovery and celebration. Worship leaders emphasize both customary worship and perfunctory worship. This is very important for worship leaders because they may lead worship without recovery and celebration. Worship leaders stress musical quality in worship so that Christians are transformed from worshippers to audiences. Christians want to get relationship with God. However, they do not want to be interfered with by others. Moreover, Christians go to church in order to watch a music concert. They do not feel both recovery and celebration in worship, because of two things; Christians ignore love and fellowship with others and just watch worship.

Summary

⁵² ShinHakJiNamSa, *Shin-Hak-Ji-Nam*, (Seoul: Chong-Shin Publisher, 2003), 57.

⁵³ Su-Wook Kim, *the Necessity of Praise Pastor in Korean Churches*, (M. Div thesis, Han-ill Presbyterian Seminary, 2005), 9.

This chapter presented seven biblical principles that includes relationship, calling, obedience, integrity, preparation, mission and vision, and recovery and celebration to use in evaluating potential worship leaders. Many worship leaders in Korea totally exclude these seven biblical principles. Because of this, Christians do not experience significance of worship. This problem begins from senior pastors because they emphasize church growth over individual faith. In numerical growth, worship leader becomes an important contributor for the church..

Therefore, chapter five will analyze and evaluate about one hundred current worship leader based on the seven biblical principles. This chapter is a survey with five questions that is divided into both formula questions and special questions. Through the survey, worship leaders will be compared both positive and negative. This survey is founded on a good database for worship leaders.

CHAPTER FIVE

THE RESEARCH ANALYSIS

A lot of worship leaders in Korea are prepared with both musical talents and skills but are not prepared spiritually. The spiritual development is very important for worship leaders. They prepare both their musical talents and skills because they desire individual gains. In church, senior pastor should emphasize worship leader's individual spiritual development and musical talents because worship leader will influence numerical and spiritual growth. However, currently worship leaders emphasize musical talents rather more than Christian life. Under the rule of senior pastor, a lot of ministers become worship leaders without evaluation of personal spiritual development. They want to learn about ministry from the senior pastor though worship leader is missing a biblical foundation of worship. They totally stress musical quality in service.

This was stated in the previous chapter that worship leader is a significant problem in Korean churches. This chapter, utilizing research by a survey, provides a lot of information about worship leaders in Korea, who they are, and how they are perceived. This survey was composed of fifty questions. The responders to the survey included senior pastors (little more than 1/3 of responders), worship leaders (about 1/3 of responders), worship team members, and deacons and elders (these lay volunteers were a little less than 1/3 of responders). The members of worship team included soundmen, photographers, computer-men and others. The survey was made

available on Worship Builders¹ on Facebook. Also students from An-Yang Seminary in South Korea were asked to participate using Worship Builders on Facebook. There were 120 responses to the survey.

This survey requested both basic individual information and questions that were based on the seven biblical principles. This survey was based on seven biblical principles to analyze and evaluate current worship leaders. This chapter will discover both positive and negative characteristics of worship leaders.

RESULTS OF SURVEY

GENDER DIFFERENCES

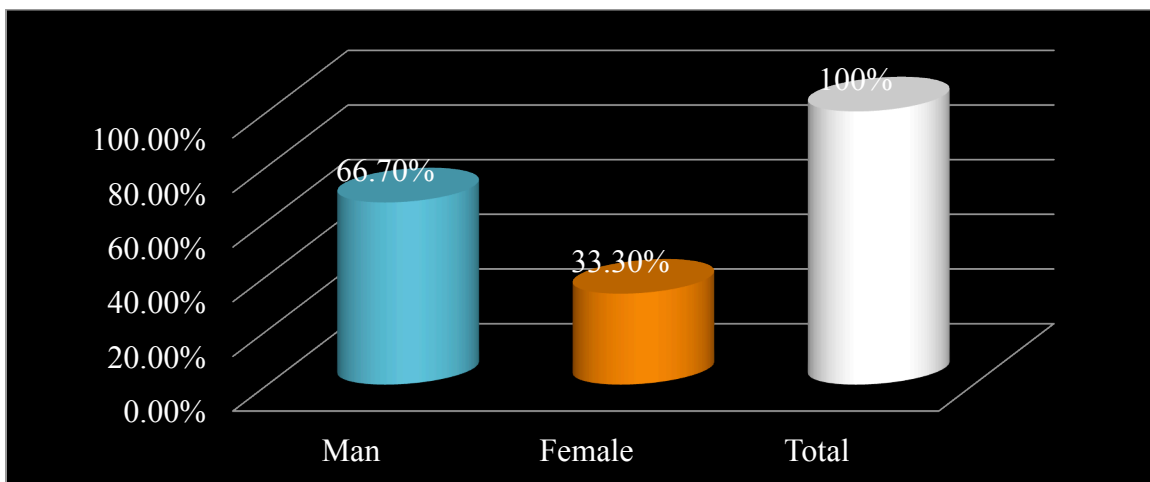


Figure 1: Gender Distinction

The question was asked, what is your gender? The participants response was eighty (66.7%) were male, and forty (33.3%) were female. In Korean churches, worship leader should be male rather than female. Probably most of the females were worship team members.

¹ https://www.facebook.com/chulsoon.park.3?fref=pb&hc_location=friends_tab.

AGES OF PARTICIPANTS

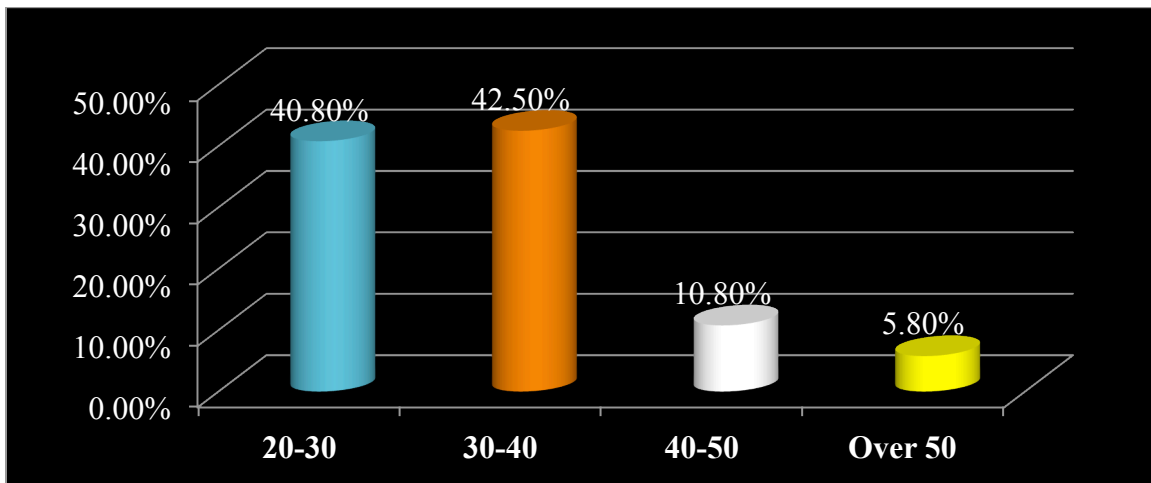


Figure 2: Age of Participants

Age	20-30	49	40.80%
	30-40	51	42.50%
	40-50	13	10.80%
	Over 50	7	5.80%
	Total	120	100%

Table 1: Age of Participants

The survey asked, what is your age? The number of participants divided by age: 20-30 ages was 49 (40.8%) of the participants, 30-40 ages was 51 (42.5%) of the participants, 40-50 ages was 13 (10.8 %) of the participants, and over 50 was 7 (5.8%) of the participants. This demonstrates that most (over 80%) of those involved in worship are 20-40 years old. This is interesting about worship leaders. According to Andy, in America the average age of worship leaders that are full time is 36, part time is 34, and

volunteer is 38.² Korean church has a similar environment. However, this survey revealed a difference in ages of worship leaders. In Korea, worship leaders are required to be multi-minister. They are not only lead worship but also serve as associate pastors. Worship leaders decide to become minister before age forty.

MARRIED STATUS OF PARTICIPANTS

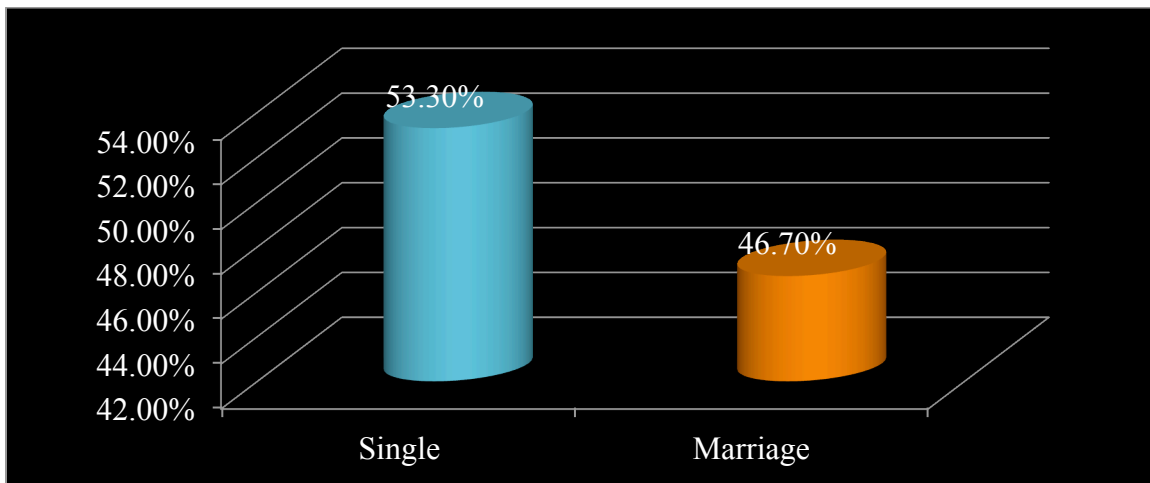


Figure 3: Marriage

Marriage	Single	64	53.3%
	Marriage	56	46.7%
	Total	120	100%

Table 2: Marriage

The survey showed that 64 (53.3%) were single and married were 56 (46.7%) participants. This may be caused in part because worship leaders in Korean churches have low income from churches. According to Jung-Won Yu, the Korean Confederation

² Andy Park, "What do Worship Pastors Look Like?" *Enrichment Journal*, [July 31, 2012], http://enrichmentjournal.ag.org/199903/103_worship_pastors.cfm. [accessed February 7, 2014]

of Trade Unions makes public salary cap for minister. They suggest a salary cap of Korean minister so that a family of four receives 40,000 in U. S. dollars. That is salary cap of senior pastor. However, 80% of senior pastors receive a salary under 20,000 in U. S. dollars.³ Korean churches pay very small salary for worship leaders and therefore church prefers single to couple.

POSITIONS OF RESPONDERS TO SURVEY

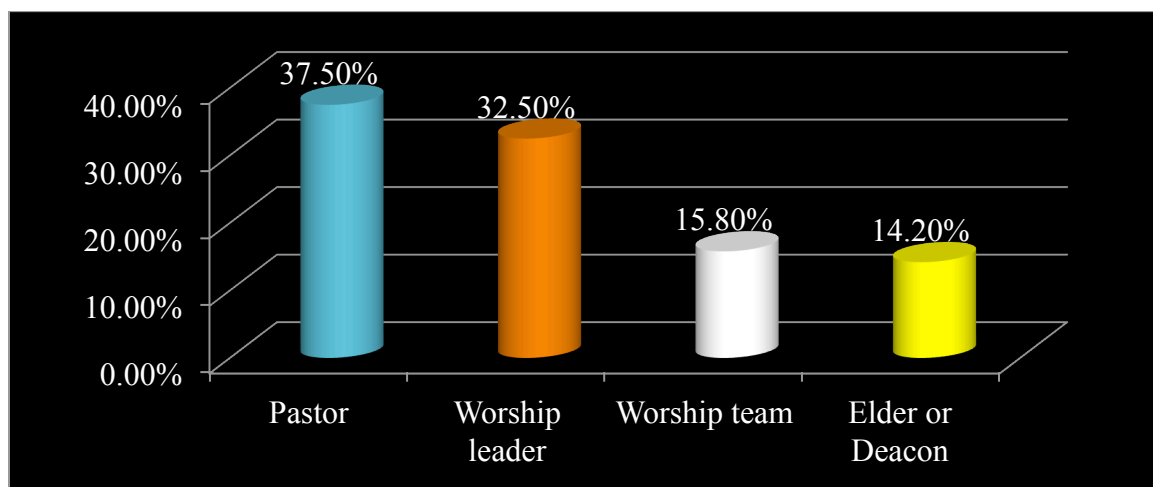


Figure 4: Position

The question was asked, what is your position in the church? Those participating in the survey included, pastors (45 people, 37.5%), worship leaders (39 people, 32.5%) worship team members (15.8%) and deacons or elders (14.2%).

Position	Pastor	45	37.5%
	Worship leader	39	32.5%
	Worship team	19	15.8%
	Elder or Deacon	17	14.2%
	Total	120	100%

Table 3: Position

³ Jung-Won YU, "How much salary cap for senior pastor?" KoreanDaily, [June 11, 2003], http://www.koreadaily.com/news/read.asp?art_id=229244. [accessed February 7, 2014]

However, there are too many demands on worship leaders by senior pastors. First, worship leader are under the rule of the senior pastor. And senior pastors require worship leader to obey them. Secondly, senior pastor prefer seminary students rather than seminary graduate because the salary is so low. The churches want to spend little money on worship leaders. As a result, worship leader become a multi-minister in churches. Because of these two reasons, worship leader is both pastor and worship leader.

STYLES OF WORSHIP

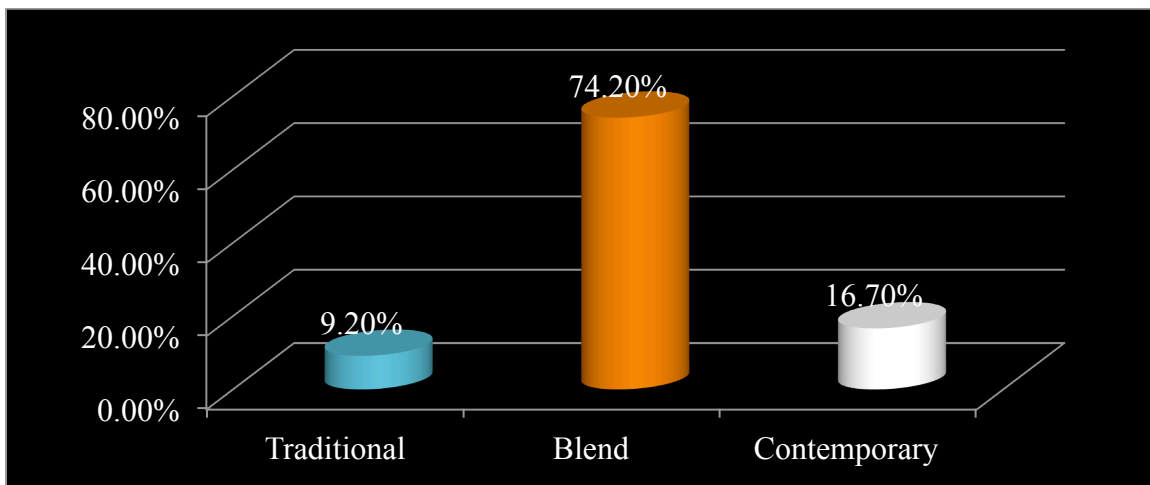


Figure 5: Style of Worship

In the survey church worship was divided into three styles of worship services that includes traditional worship service was 11(9.2%), blended worship service was 89 (74.2%), and contemporary worship service was 20 (16.70%). Before 1985, almost all Korean church worship services were traditional worship. The churches use praise leader before and after preaching. Praise leader only used hymns. After 1985, Korean church experienced contemporary worship. A lot of churches applied contemporary worship songs in worship service. Those churches followed seeker worship service from America. However, most churches preferred traditional worship rather than contemporary worship.

Senior pastor desired both traditional worship and contemporary worship. They began to make Sunday worship a blend worship service. After twenty-five years, Korean church does mostly blended worship. In blended worship service, the senior pastor requires a worship leader.

Style of Worship	Traditional Worship	11	9.2%
	Blended Worship	89	74.2%
	Contemporary Worship	20	16.7%
	Total	120	100%

Table 4: Style of Worship

PRESBYTERIAN DENOMINATIONS IN KOREA

In Korea, Presbyterian denominations are different from Presbyterian churches in America, Canada, and Australia. Presbyterian denominations are one of largest denominations in Korea, because early missionaries were Presbyterian.

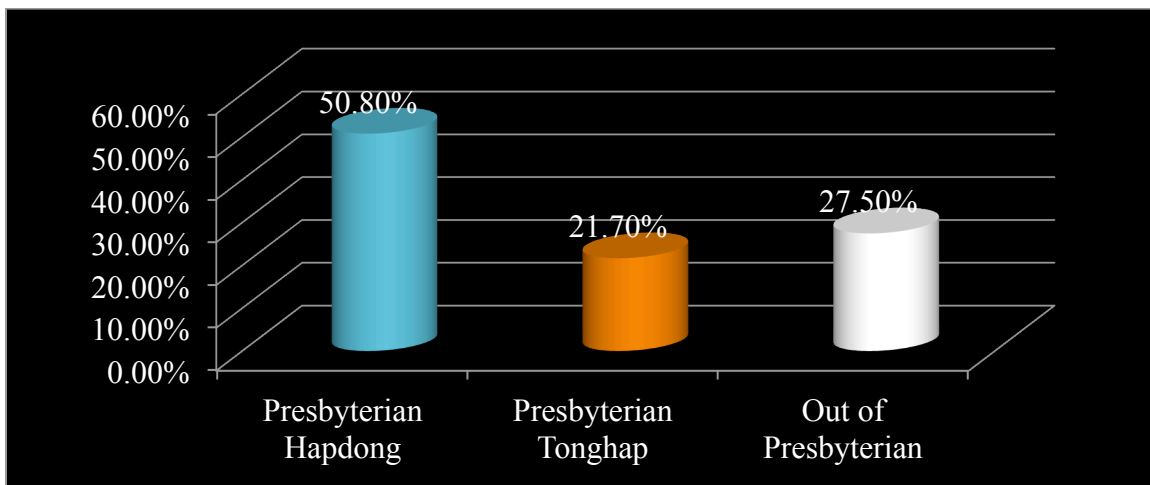


Figure 6: Denomination

Missionaries taught their faith that was founded on the nation they were from. Because of this, Korean Presbyterianism fell under the influence of the missionaries. Korean Christians established standards of individual faith. The survey asked participants to tell which denomination they belonged to and most were Presbyterian. Korean Presbyterian denomination is made up of two primary groups. The survey participants were members of Presbyterian Hap-dong is 61(50.8%), Presbyterian Tong-hap is 26 (21.7%), and out of Presbyterianism is 33 (27.5%). The main Presbyterian denomination is the Presbyterian Hap-dong.

Denomination	Presbyterian Hap-dong	61	50.8%
	Presbyterian Tong-hap	26	21.7%
	Out of Presbyterian	33	27.5%
	Total	120	100%

Table 5: Denomination

YEARS IN PRESENT CHURCH

The question was asked, how long have you been attending your current church? Most participants have been a member of their church for twenty years. This is interesting about worship leaders although they were not separated out and the high number of 20 years of attendance included pastors, worship team members, and deacons and elders.

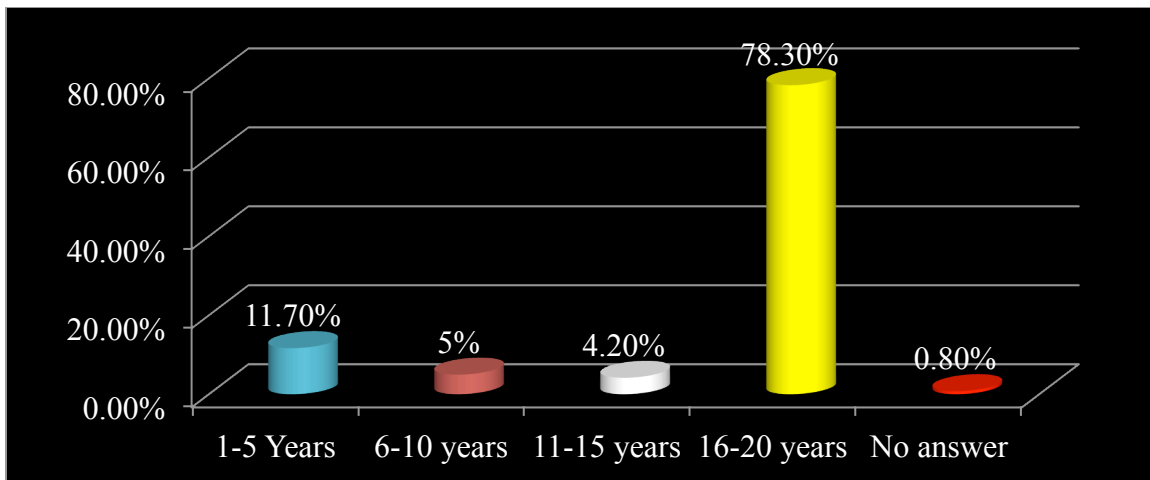


Figure 7: Attendance in current Church

The largest number 94 (78.3%) participants claim to have been members of their church for sixteen to twenty years. This would include many of the worship leaders, but it is thought that most of the participants attending that church for less than 15 years would be worship leaders. Conversely, worship leader have to understand church environment. When people have believed in Jesus for over sixteen years, they are expected to work in the church. They experience the life of Christians by their church. Worship leader learn from their senior pastor. Thus they have same ideas for worship statement and mission statement.

The second largest group selected one to five years. This shows those called to the ministry and probably most of these were actual worship leaders. In Korea, senior pastor may appoint worship leader from outside because smaller church do not have musical resources. Because of that, senior pastor will hire worship leader from seminary or another church. These are working in ministry.

Attendance in current Church	1-5 years	14	11.7%
	6-10 years	6	5%
	11-15 years	5	4.2%
	16-20 years	94	78.3%
	No Answer	1	0.8%
	Total	120	100%

Table 6: Attendance in current church

SIZE OF CHURCHES IN SURVEY

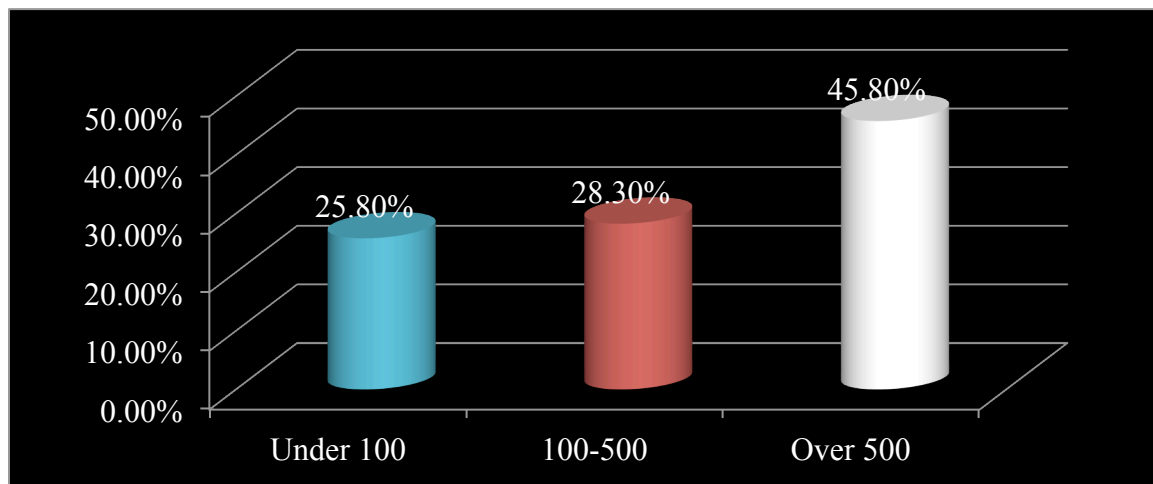


Figure 8: Size of Your church

Participants were asked about the size of their church. This survey illustrates church sizes that includes under 100 was 31 (25.8%), 100-500 was 34 (28.3%), and over 500 was 55 (45.8 %). This survey was made up a lot of variety in sizes of churches. This survey was spread evenly for church size, according to the Christian Daily, which investigated church size in 2004. This paper stated that over 1,000 size was 3%, 500-1,000 size was 18%, 100-500 size was 56%, and under 100 size was 23%.⁴

⁴ Ko-am Hyun, "How much salary cap for senior pastor?" Christianity Daily, [Jan 28, 2005], <http://www.christianitydaily.com/articles/1733/20050128/교인-1000명-이상-대형교회-선호도-하락.htm>. [accessed February 25, 2014]

Size Church	Under 100	31	25.8
	100-500	34	28.3
	Over 500	55	45.8
	Total	120	100%

Table 7: Size of Your church

In one survey of Christianity in Korea, 23% of participants selected 500-999 member church, 13.3% participants elected 100-199 members of church, and less than 99 members in church was selected by only 8.9%. Three thousand members in church was selected by only 2.7%.⁵

IMPORTANCE OF SEVEN BIBLICAL STANDARDS

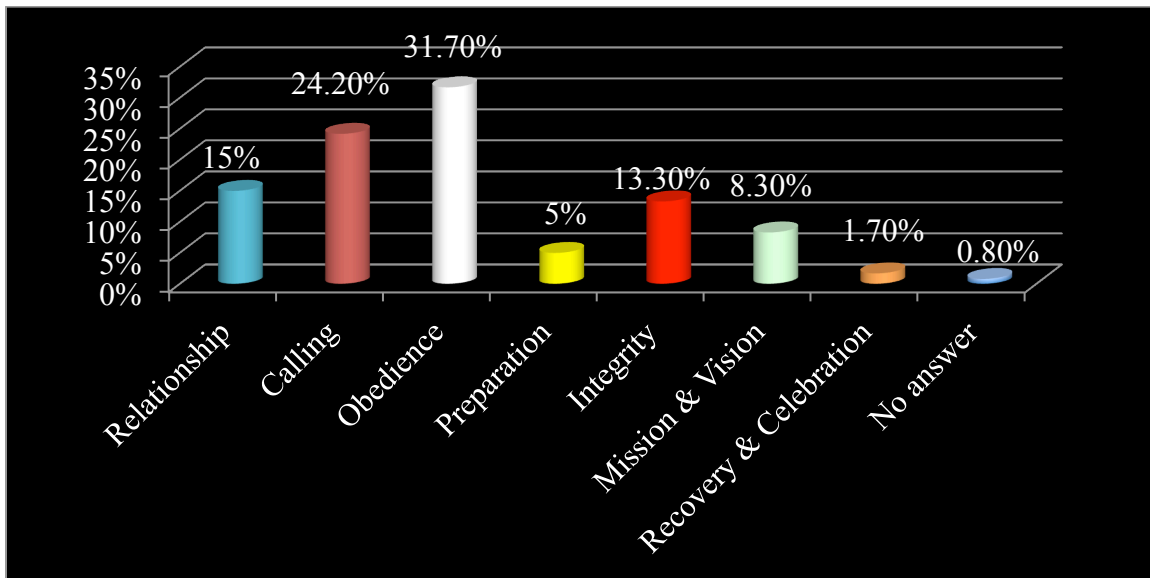


Figure 9: The most important standards for Worship Leaders

The question was asked, what is the most important characteristic of a worship leader? Eight possible answers were given: 1) Calling / 2) Obedience / 3) Integrity / 4) Preparation / 5) Mission & Vision / 6) Relationship / 7) Recover & Celebration / 8) All of

⁵ Igoodnews, "Small church is hard" Igoodnews, [January 12, 2014], <http://www.igoodnews.net/news/articleView.html?idxno=40895>. [accessed February 11, 2014]

the above. This survey revealed that the three most important were obedience (31.7%), calling (24.2%), and relationship (15%). These are very significant for worship leaders. Of the key characteristics, obedience is the most important for worship leader. Thirty-eight participants emphasized obedience both to God and to the senior pastor. Koreans always emphasize obeying in individual life to power of authority. The survey revealed that worship leader are missing other principles for worship leaders that are preparation, integrity, mission and vision, and recovery and celebration.

The most important standards of Worship leaders	Relationship	18	15%
	Calling	29	24.2%
	Obedience	38	31.7%
	Preparation	6	5%
	Integrity	16	13.3%
	Mission & Vision	10	8.3%
	Recovery & Celebration	2	1.7%
	No answer	1	0.8%
	Total	120	100%

Table 8: The most important standard of Worship Leaders

RELATIONSHIP WITH GOD

The question was asked, does worship impact your relationship with God? The participants were to choose from a scale of 1-10. A lot of participants had a good relationship with God because of the worship service. Worship has a power that makes a good relationship with God. Figure 10 addresses the participants relationship with God. This question had an average answer level of 8.4. Forty-four (36.7%) of participants felt satisfied with God. Moreover, 102 (85%) participants elected over level 8. From this

survey a great number of people are satisfied with God. They follow teaching from the Bible. After Ten Commandments, many Christians wanted to keep Moses' coaching as well as the new commandments Jesus taught in Matthew. Matthew 22:37-38, "And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment."" However, many participants did not have good relationship with others.

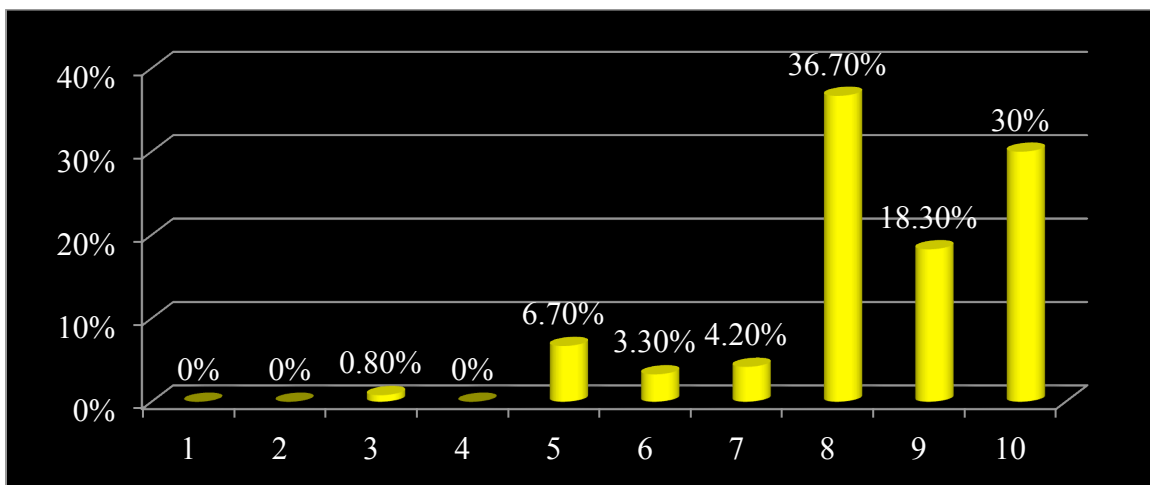


Figure 10: Worship impacts relationship between God and you?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	0	1	0	8	4	5	44	22	36
Percentage	0%	0%	0.8%	0%	6.7%	3.3%	4.2%	36.7%	18.3%	30%

Table 9: Worship impacts relationship between God and you?

RELATIONSHIP WITH OTHERS

Another question asked, does worship impact your relationship between your neighbors and yourself? The participants were to choose from a scale of 1-10. Figure 11

shows the survey response about relationship with other people. This question had an average answer level of 7.4. Many participants selected level 7 and 8. This data reveals that participants have relationship with neighbors through worship service but they do not prefer relationship to God over relationship to others. Relationship with God is more important. This data make a comparison between Figure 10 and Figure 11. Participants set a high value on God rather than neighbors.

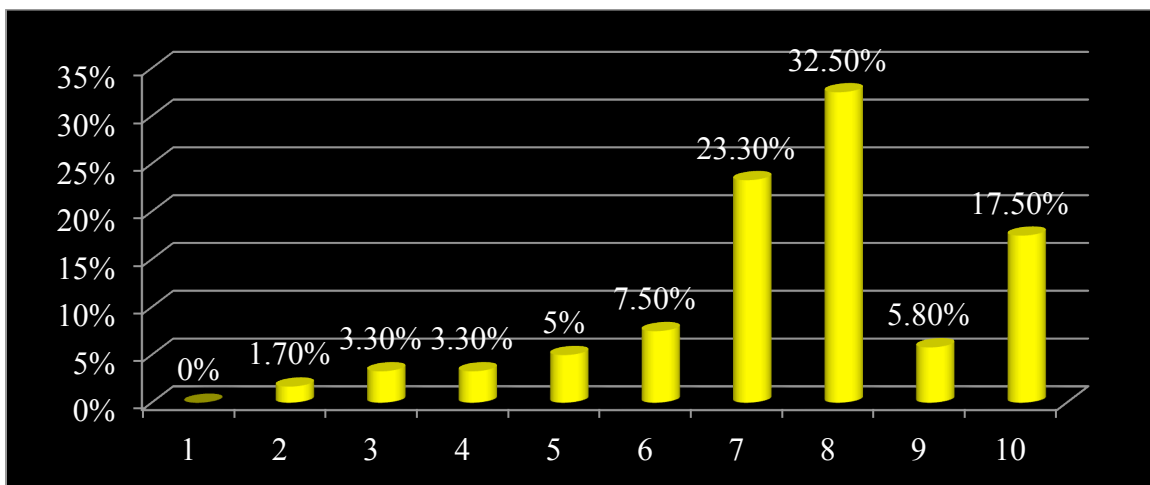


Figure 11: Worship impacts relationship between neighbors and you?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	0	1	0	8	4	5	44	22	36
Percentage	0%	1.7%	3.3%	3.3%	5%	7.5%	23.3%	32.5%	5.8%	17.5%

Table 10: Worship impacts relationship between neighbors and you?

CALLING FROM GOD

The question was asked, did you feel called by God to be a worship leader? The answer was to be yes or no. Figure 12 shows the response of just the worship leaders to

this question, and 100% felt called. This is very important for them because calling becomes a fuel for worship leaders.

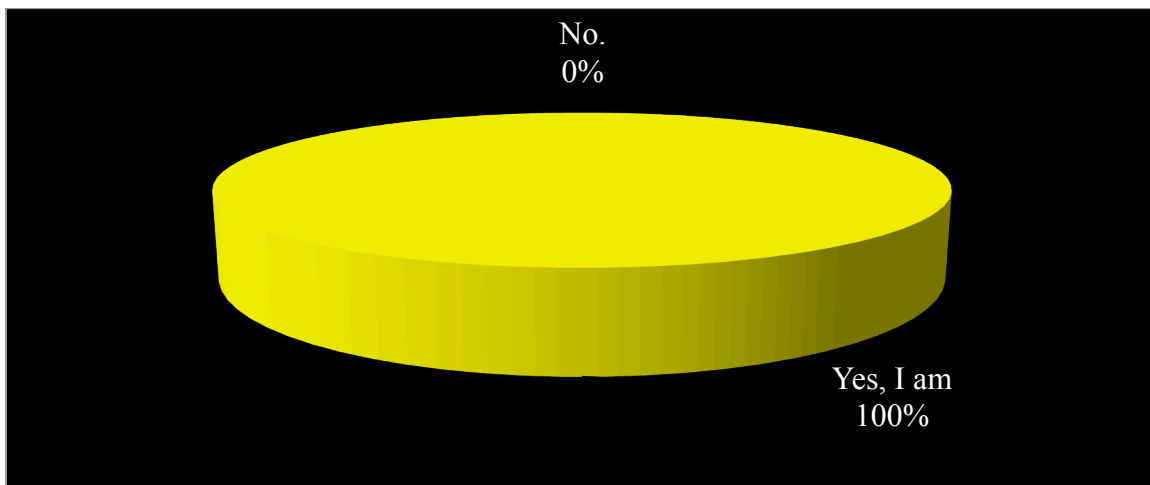


Figure 12: Worship leader felt calling from God

Feel calling worship leader from God?	Yes	39	100%
	No	0	0%
	Total	39	100%

Table 11: Worship leader felt calling from God

In response to the question of how did you become a worship leader, 50 (51.6%) participants selected by calling of the senior pastor. Many participants became the worship leader because of selection of the senior pastor. This is very important because participants respect and have confidence in the senior pastor. However, senior pastors select worship leaders on the foundation of musical talents. According to a survey by the Korean National Association of Christian Pastors, 410 people of 500 participants, selected good for senior pastors. Church members are satisfied with their senior pastor.⁶

⁶ Won-Kyu Lee, "Adrift Korean Church" kpastor, [January 12, 2014], <http://www.kpastor.org/news/articleView.html?idxno=478>. [accessed February 11, 2014]

Furthermore, a lot of participants had confidence about becoming a worship leader through the selection of senior pastor. This question relates to Figure 7 that was on attendance in church. Senior pastor perfectly understand worship leader that has a life of faith in the church. Under a God-fearing life, senior pastor recommended worship leader.

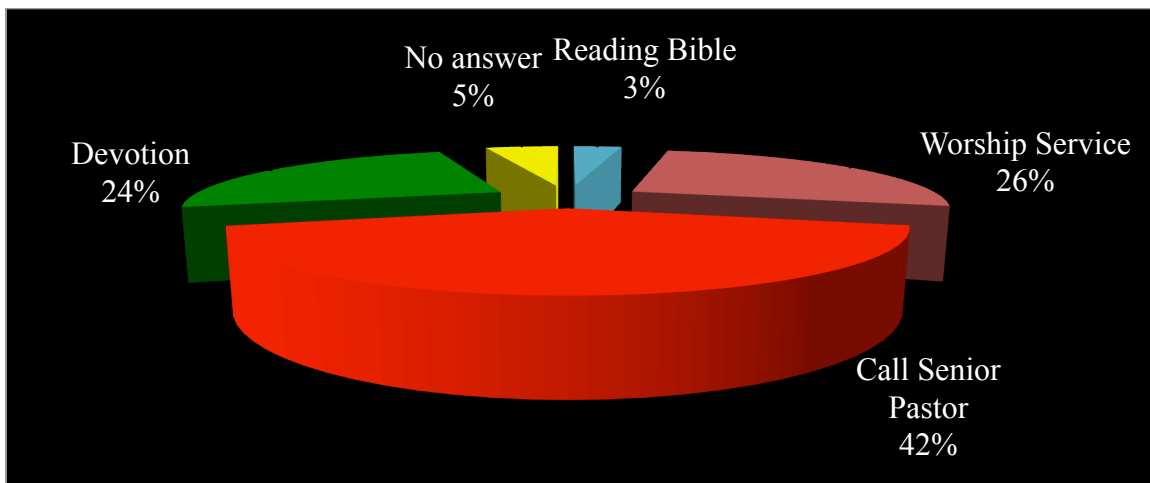


Figure 13: How to become a worship leader?

Also, 31 (26%) participants became the worship leader through the worship service, and 29 (24%) participants through devotion of either individual or parents. To sum it up, 110 (92%) participants became the worship leader were affected by senior pastor in the church.

How to become a Worship leader?	Read Bible	4	3%
	Worship service	31	26%
	Devotion	29	24%
	Call of senior pastor	50	42%
	No answer	6	5%
	Total	120	100%

Table 12: How to become a worship leader?

SACRIFICES FOR MINISTRY OF WORSHIP LEADER

Figure 14 addresses what worship leaders gave up to serve God. Senior pastors put a big emphasis on sacrifices of missionaries. Many senior pastors learn through missionaries.⁷ They should emphasize worship leader and what they give up.⁸ Many worship leaders gave up personal life and that was selected by 46% of the worship leaders. Churches may require to give up personal life because of calling. Korea has special characteristic that senior pastor emphasize worship leader as a Nazarite. “All the days that he separates himself to the LORD.”⁹ Finances or budget was the second largest response and was selected by 31% of worship leaders. Many worship leaders have small income. Participants accept this loss of income. Senior pastor and worship leader in Korean churches do not put a priority on salary. They focus only on the mission, not individual gain.

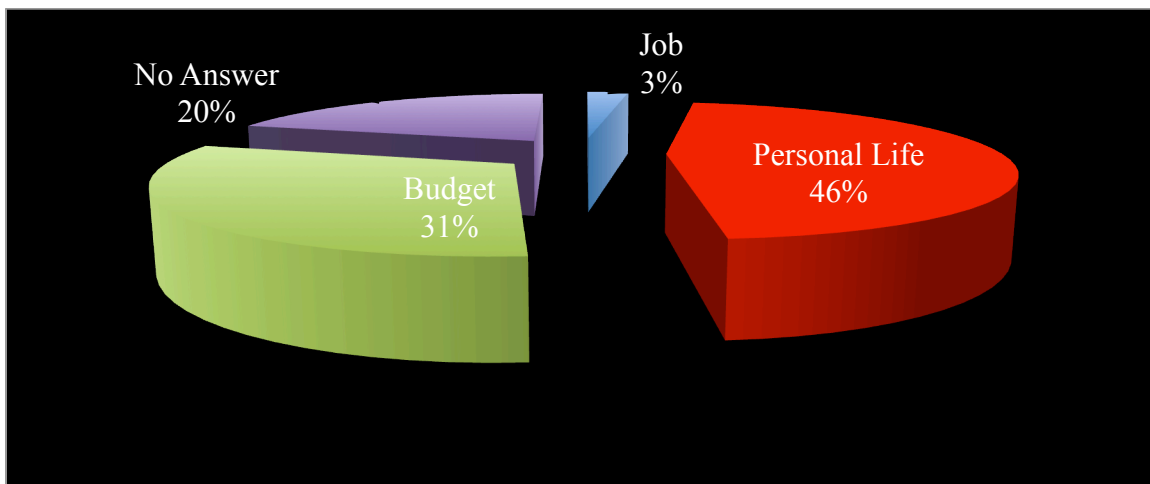


Figure 14: What did you give up in your life for Calling?

⁷ Yong-Kyu Park, *History of the Korean Church 1*, (Seoul, Korea: Lifebook, 2004), 891-892.

⁸ Yong-Kyu Park, *History of the Korean Church 2*, (Seoul, Korea: Lifebook, 2004), 277.

⁹ Numbers 6:6

Sacrifices for Calling?	Personal life	18	46%
	Budget	12	31%
	Job	1	3%
	No answer	8	20%
	Total	39	100%

Table 13: What did you give up in your life for Calling?

PREPARATION FOR THE POSITION

The question was asked, what do you do to fulfill your calling? The possible answers were read the Bible, Bible study, music study and others. The following results were only from the worship leaders. Bible reading (28%) and Bible study (16%) were very important, but study music was second in importance at (18%). Most worship leaders confirm that the Bible is an important part of preparation for His calling. This is good policy of worship leaders because worship leaders have to know the Bible and musical theory. This is responsibility of worship leader to serve God with the Bible and music. There were 23% of the worship leaders that chose not to answer this question.

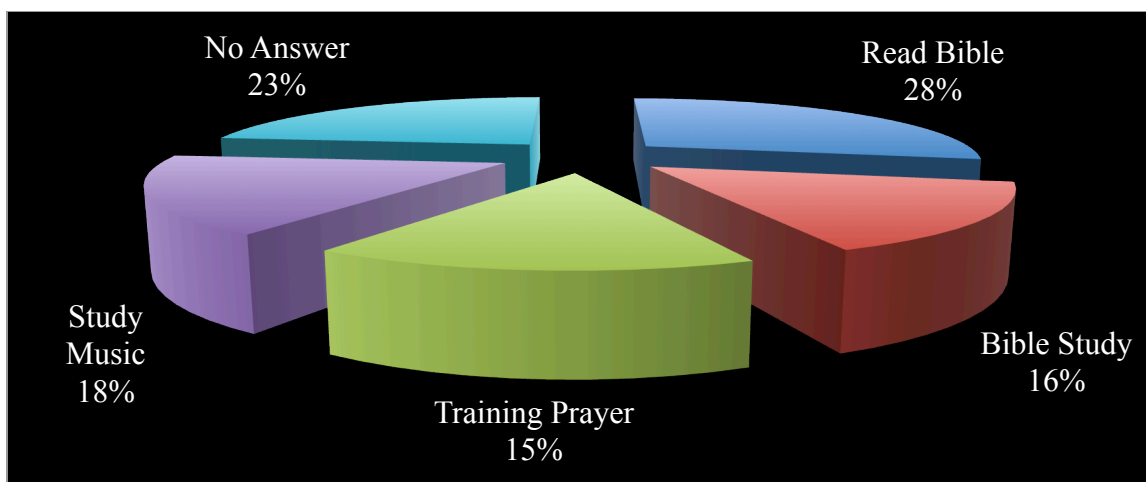


Figure 15: How do you prepare for your calling?

What do you effort for calling?	Reading Bible	11	28%
	Bible study	6	16%
	Training prayer	6	15%
	Study music	7	18%
	No answer	9	23%
	Total	39	100%

Table 14: How do you prepare for your calling?

CONFIRMING GOD'S VOICE

The question was asked, how do you confirm God's voice? The possible answers were through reading Bible, through preaching, through praying, through a quiet time, and other. The results reported here were only the results from the worship leaders.

Figure 16 demonstrates how God's calling was confirmed. The largest group (39 persons or 33%) of worship leaders confirmed God's calling through prayer. Senior pastors emphasize spending much time in individual prayer. According to the

Amennews, senior pastors in Korea spend an average of 90 minutes a day in prayer.¹⁰

Through prayer time, worship leader confirms His calling. In other words, if worship leaders do not spend enough time in prayer, they may never understand His calling.

Prayer time confirms His calling.

Moreover, 36 (30%) participants stress reading Bible to confirm their calling. Senior pastors and worship leaders emphasize upgrading an individual's spiritual life. They make a good choice through reading the Bible. Reading Bible, prayer, and Quiet Time have a strong influence on personal spiritual growth. When they understand God, they will practice His calling through personal life. Over 100 (86%) participants selected individual methods to confirm His voice.

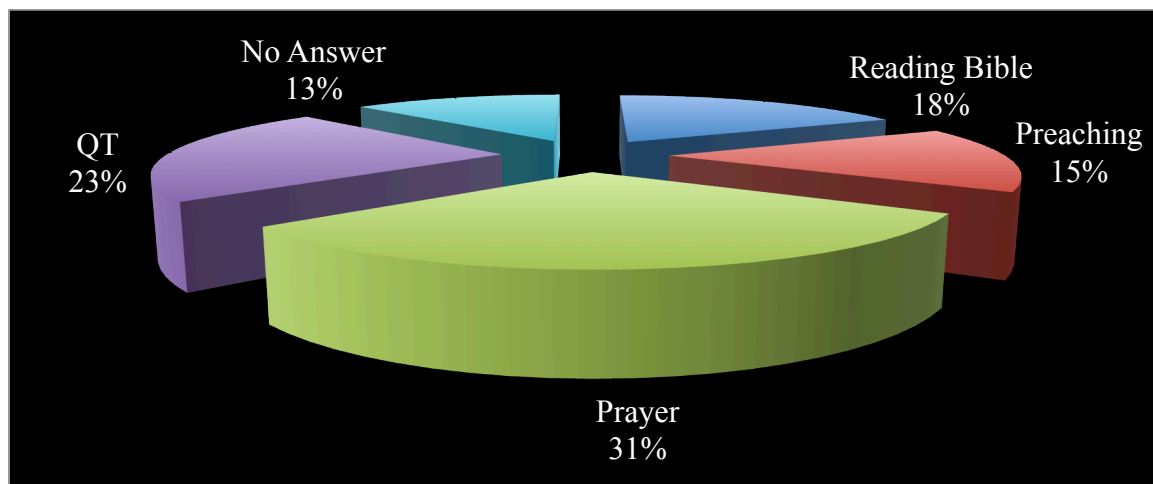


Figure 16: How do you confirm His Voice?

¹⁰ Sung-Hoon Myoung, "Ministry of prayer and church planting" Amennews, [May 10, 2006], <http://www.amennews.com/news/articleView.html?idxno=6770>. [accessed February 17, 2014]

How do you confirm His Voice?	Reading Bible	7	18%
	Preaching	6	15%
	Prayer	12	31%
	QT	9	23%
	No answer	5	13%
	Total	39	100%

Table 15: How do you confirm His Voice?

TIME BEFORE ACCEPTING CALLING

After hearing God's calling, worship leader requires obedience. There are two types of obedience. First, worship leader obeys God. Second, worship leader obeys senior pastor or authority in the church. This is important to worship leader. Worship leader has to have obedience because a lot of authority in the church requires it. Thus, worship leader must practice obedience.

According to Figure 17, 41% of worship leaders immediately obeyed His calling. Fifteen percent of worship leaders accepted God's calling within a couple of days. This is very interesting because when participants confirm His calling, they accept as soon as possible. Twenty-three percent of worship leaders responded to His calling within a couple of weeks.

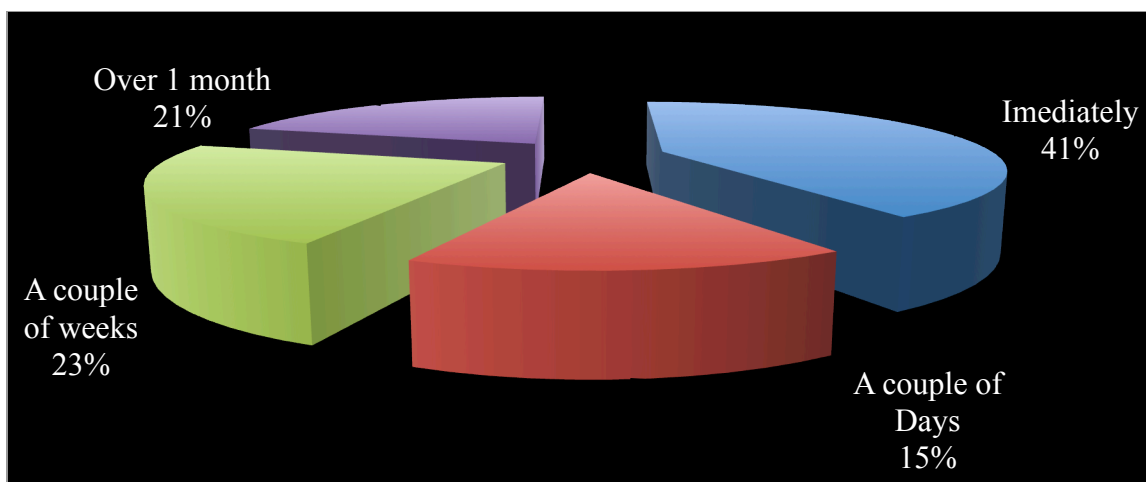


Figure 17: How long did you hear His voice before obeying?

How long do you obey His voice?	Immediately	16	41%
	A Couple of days	6	15%
	A couple of weeks	9	23%
	Over 1 months	8	21%
	Total	39	100 %

Table 16: How long did you hear His voice before obeying?

RESPECT FOR PASTOR AND WORSHIP LEADER

Figure 18 addresses respect of senior pastors and worship leaders in churches.

Senior pastors and worship leaders expect respect. According to In-Woong Song, senior pastor has to require serving both God and people. 1 Samuel 15:17, “And Samuel said, “Though you are little in your own eyes, are you not the head of the tribes of Israel? The LORD anointed you king over Israel.”” 1 Samuel 15:22, “Behold, to obey is better than sacrifice, and to listen than the fat of rams.” At this present time, respect is expected.¹¹

¹¹ In-Woong Song, “The self management and leadership for Minister” The Korean National Association of Christian Pastor, [January 9, 2012], <http://www.kpastor.org/news/articleView.html?idxno=448>. [accessed February 26, 2014]

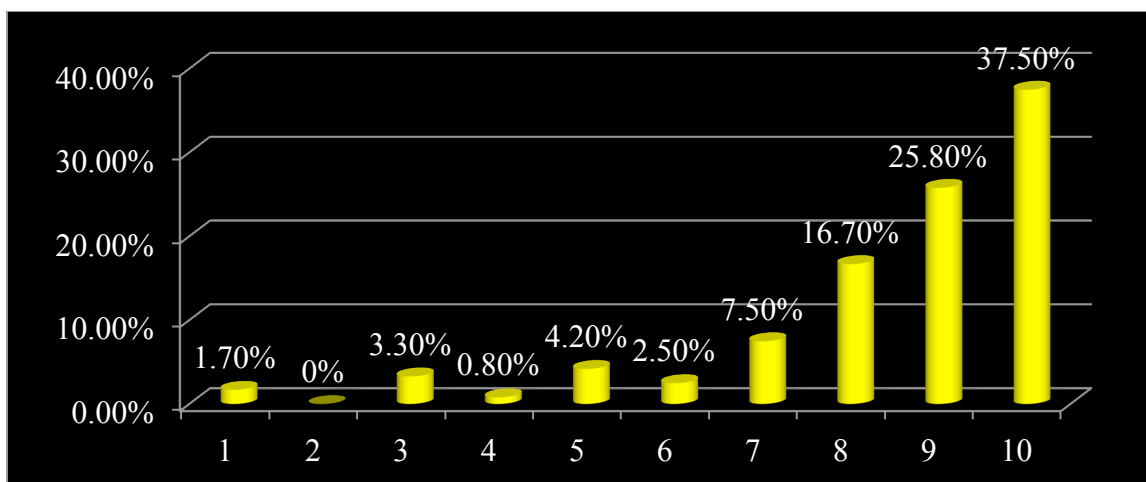


Figure 18: Do you think that worshipper should respect Senior Pastor and Worship Leader?

Forty-five (37.5%) participants selected level 10 for respect to senior pastor and worship leader. Ninety-six (80%) participants take respect for granted in the church. This is very interesting for worship leader because they lead worship team and worship service. They are leader in the church. Nevertheless, they show respect by their lives. They become a role model for respect in the church.

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	2	0	4	1	5	3	9	20	31	45
Percentage	1.7%	0%	3.3%	0.8%	4.2%	2.5%	7.5%	16.7%	25.8%	37.5%

Table 17: Do you think that worshipper should respect Senior Pastor and Worship Leader?

OBEDIENCE TO GOD AND PASTOR

Figure 19 considers objects for obedience. Worship leaders must respect senior pastor and his authority in churches. Because of this, worship leader confuse object of obedience. A lot of worship leaders obey senior pastor rather than God. This is very

important problem in churches. This question asks do you obey God? Thirty-six (30%) participants selected level 8 that worship leader should obey senior pastor rather than God. When they selected level 10 for senior pastor while they selected level 8 for God. In Korea a lot of worship leaders prefer obedience to senior pastor over obedience to God.

WORSHIP AND OBEDIENCE

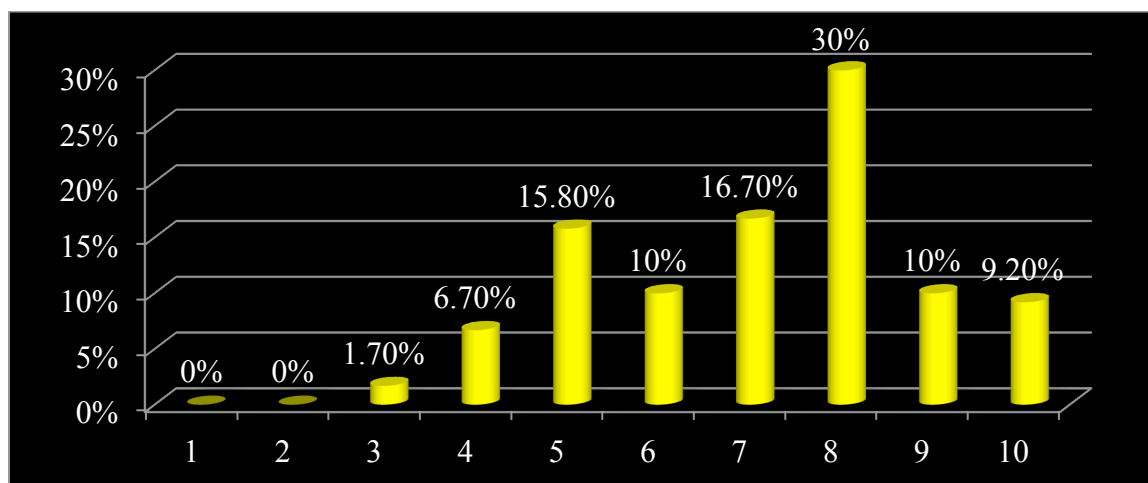


Figure 19: Do you worship Him through obedience?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	0	2	8	19	12	20	36	12	11
Percentage	0%	0%	1.7%	6.7%	15.8%	10%	16.7%	30%	10%	9.2%

Table 18: Do you worship Him through obedience?

WAYS TO SHOW OBEDIENCE TO CALLING

What do you do for obedience, was a significant question asked. The possible responses were personal spiritual life, education, job, personal plan, and other. Figure 20 shows ways to show obedience to the calling. Seventy-seven (64%) participants work on

developing their spiritual life. Obedience is to become the fuel of worship leader.

Eventually, worship leader totally prepare spiritual life for worship service. Spiritual life is founded on relationship with God. When participants have good relationship with God, they are able to obey Him. As a foundation of spiritual life, worship leader has to obey His commands.

Also, 22 (18%) participants zestfully prepared individual education experiences in order to obey God. A lot of worship leader effectively obeyed by learning the Bible, music instruments, and personal spiritual development. This is important to worship leader because they should obey with individual education. Moreover, 15 (14%) participants will prepare for God's ministry in order to effectively obey.

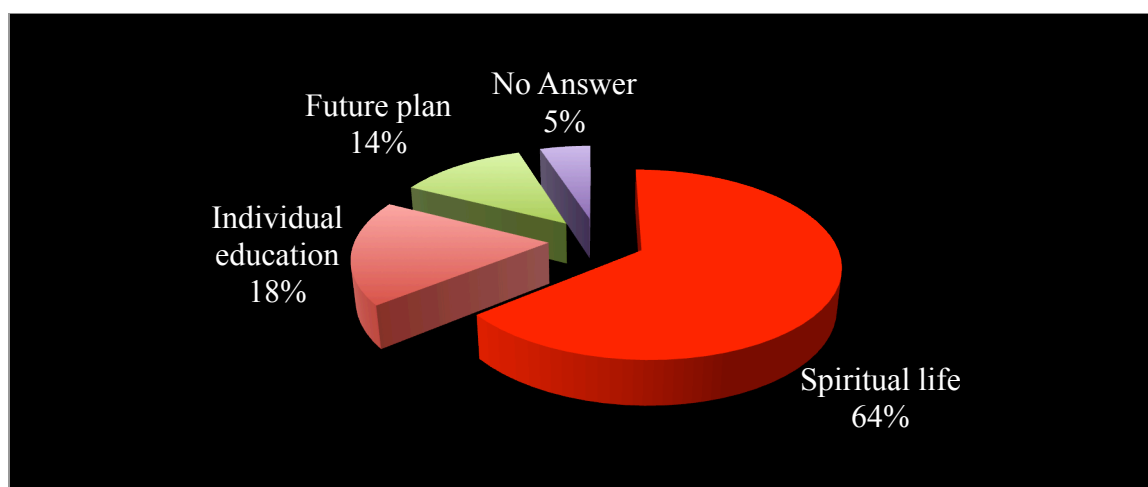


Figure 20: What do you do to show obedience?

What do you do to show Obedience?	Spiritual life	77	64%
	Individual education	22	18%
	Future plan	15	14%
	No answer	6	5%
	Total	120	100%

Table 19: What do you do to show Obedience?

EXPECTATION FOR WORSHIP

Another question asked, do you have expectations for worship? The participants were to choose from a scale of 1-10. According to Yoo-Jung Lee, worship starts heart of expectation for meeting with God in Sunday worship service.¹² Because of expectation, worship leader has to prepare for worship. Worship expresses by individual life. Figure 21 demonstrates expectation for worship from all the participants in survey. This question had answer that was level 7.9. Over one hundred (85.9%) participants selected over level 7. This is very important to worship leader because they have high expectations for worship, thus they prepare carefully with their knowledge and talents. A lot of worship leaders prepares for worship by reading Bible, personal prayer, studying Bible, individual education, and practicing on music instruments. This is to show about current phenomenon of worship leader.

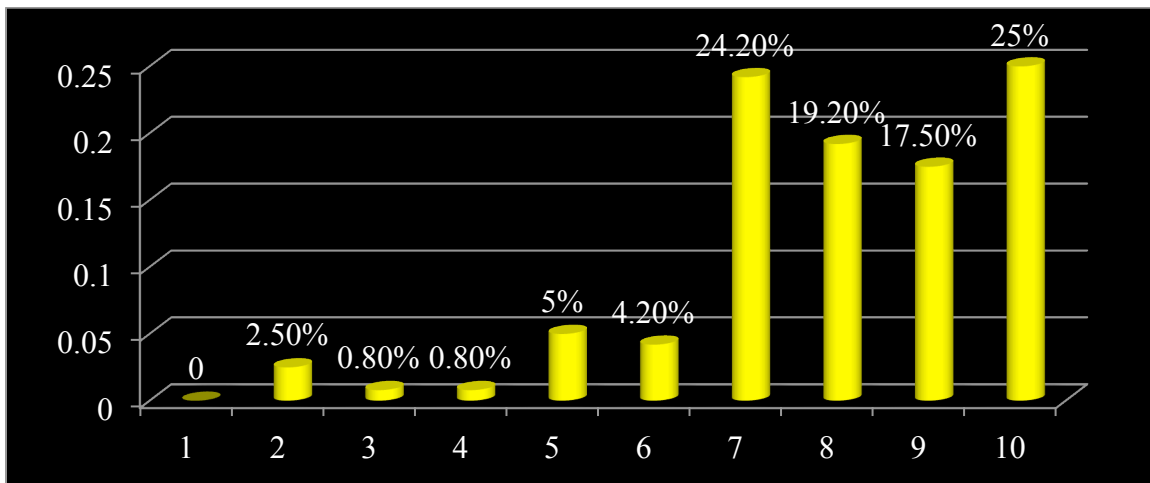


Figure 21: Do you have expectation for worship (all participants in survey)?

¹² Yoo-Jung Lee. *Wakes up Worship*, (Seoul, South Korea: YWAM publisher, 2012), 92.

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	3	1	1	6	5	29	23	21	30
Percentage	0%	2.5%	0.8%	0.8%	5%	4.2%	24.2%	19.2%	17.5%	25%

Table 20: Do you have expectation for worship (all participants in survey)?

The responses of the worship leaders were very similar. See figure and chart below.

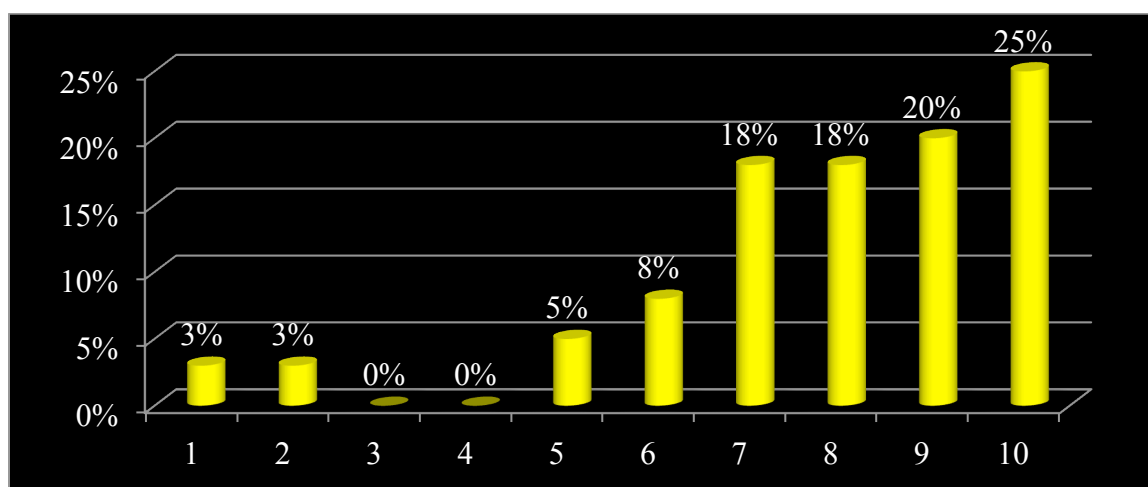


Table 22: Do you have expectation for worship (responses of worship leaders only)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	1	0	0	2	3	7	7	8	10
Percentage	3%	3%	0%	0%	5%	8%	18%	18%	20%	25%

Table 21: Do you have expectation for worship (responses of worship leaders only)?

PREPARATION FOR WORSHIP

This database that is Figure 23, shows that worship leaders do not have enough time to carry out all their responsibilities. Christianity in Korea, worship leader is multi-

player in churches. This is very serious to worship leader because worship leader is not only to prepare Sunday preaching, but also to make ready leading worship.

This database compares both Figure 23 and Figure 24. In Figure 23, worship leader should have high expectation about worship while they prepare for worship. This question had response that was level 7.1. Thirty (25%) participants prepare steadily for worship. However, 52 (43.4%) participants do not make ready for worship. This database reflects reality of worship preparation. Also, 38 (41.7%) participants select fewer than 10%. This is very important for worship because 41.7 % participants lead worship under individual talents or experience.

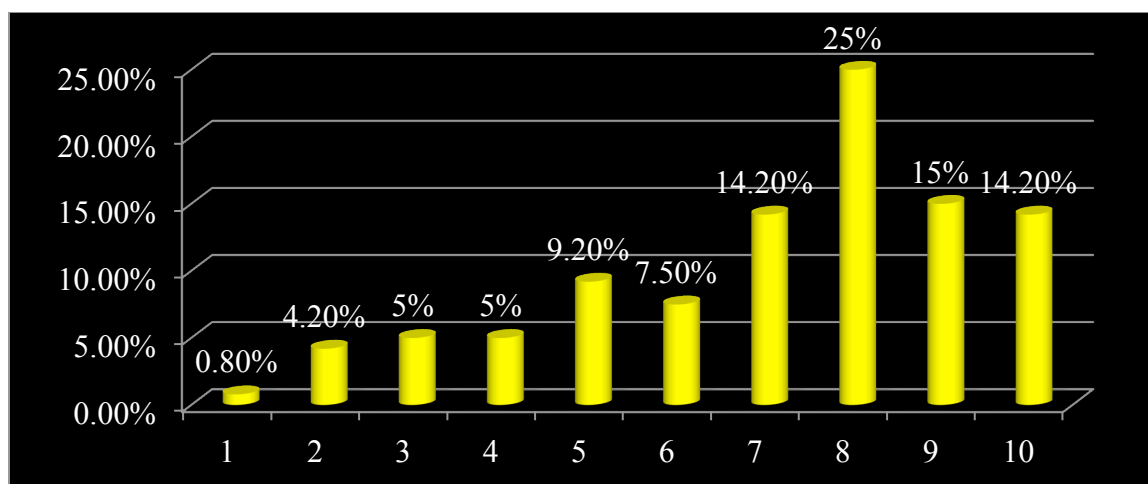


Figure 23: How many do you prepare for worship (all participants in survey)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	5	6	6	11	9	17	30	18	17
Percentage	0.8%	4.2%	5%	5%	9.2%	7.5%	14.2%	25%	15%	14.2%

Table 22: How many do you prepare for worship (all participants in survey)?

The responses of the worship leaders were very similar. See figure and chart below.

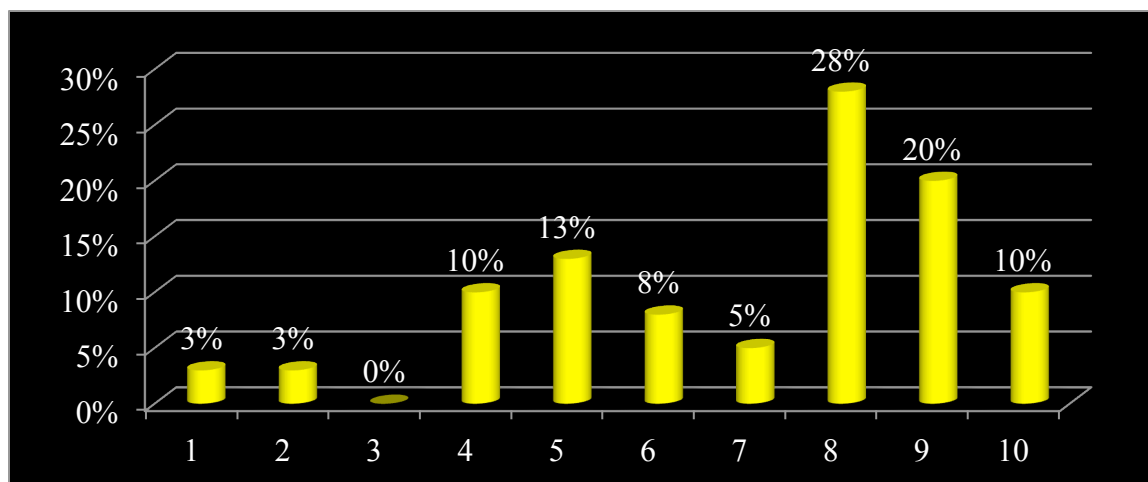


Figure 24: How many do you prepare for worship (worship leaders responses only)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	1	0	4	5	3	2	11	8	4
Percentage	3%	3%	0%	10%	13%	8%	5%	28%	20%	10%

Table 23: How many do you prepare for worship (worship leaders responses only)?

WORSHIP PREPARATION DURING WEEK

The question was asked, how many times do you make an effort for individual worship during a week? The possible responses were a scale of 1-10. Figure 25 demonstrates the individual preparation for worship during the week. A lot of worship leaders do prepare for worship during the week. They lead on Sunday worship service. This question is to practice personal worship from Sunday to Saturday. Individual

worship meaning is to think about God by personal life. Individual worship is expressed by personal life during whole week.

According to Figure 25, participants may spend time with God during whole week. This question has answer that is level 7.1 of average. 35 (29.2%) participants select level 7. They get positive satisfaction for individual worship. Next, 31 (25.8%) participants elect level 8. To sum it up, 66 (55%) participants have settled life of Christian. However, 14 (11.7%) participants have a very satisfactory life of Christian. Thus, worship leaders are upgrading for their individual worship. When they upgrade to level 9 to 10, they will spend satisfactory time by individual worship.

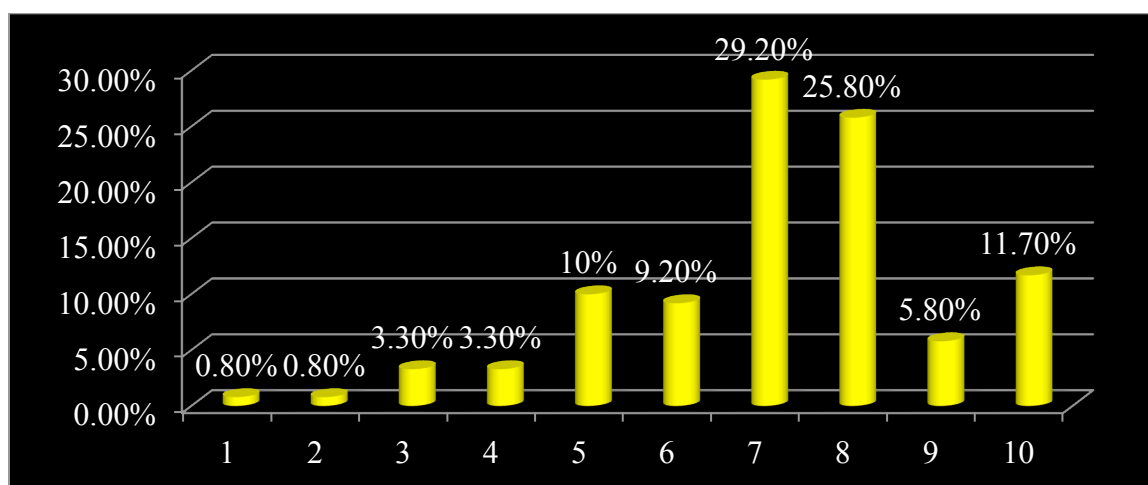


Figure 25: How many times do you make an effort for individual worship during a week (responses of all participants in survey)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	1	4	4	12	11	35	31	7	14
Percentage	0.8%	0.8%	3.3%	3.3%	10%	9.2%	29.2%	25.8%	5.8%	11.7%

Table 24: How many times do you make an effort for individual worship during a week (responses of all participants in survey)?

The responses of the worship leaders were very similar. See figure and chart below.

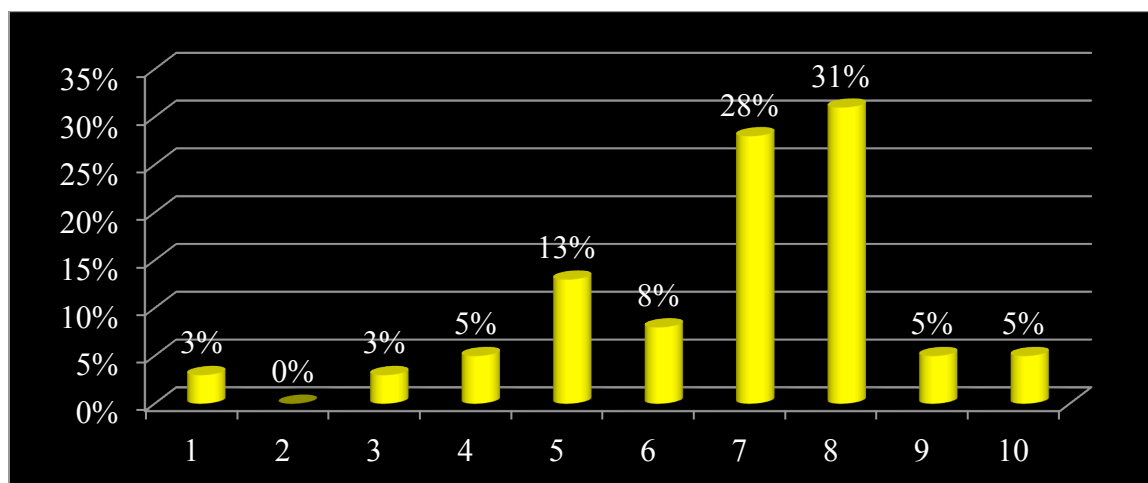


Figure 26: How many times do you make an effort for individual worship during a week (responses of worship leaders only)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	0	1	2	5	3	11	12	2	2
Percentage	3%	0%	3%	5%	13%	8%	28%	31%	5%	5%

Table 25: How many times do you make an effort for individual worship during a week (responses of worship leaders only)?

HOLY SPIRIT AND WORSHIP

Participants want to feel the Holy Spirit in worship. After Pentecost, people wanted to feel Holy Spirit through life. Worship leaders want to do the same thing as the early Christians did. The Bible addresses John chapter 14 verse 26.¹³ God sent the Holy

¹³ John 14:26 “the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”

Spirit because of people. Thus, worship leaders want to have the Holy Spirit as a foundation of worship.

Figure 27 describes that worship leaders want to get the Holy Spirit in worship. This question had answer that is level 8.8. Forty-eight (48.3%) of the participants selected level 10. They forcefully demand to receive the Holy Spirit by worship. Also, 29 (24.2%) participants selected level 8 to get positive satisfaction that is receiving the Holy Spirit by worship. In database, 107 (89.2%) participants make choice receiving the Holy Spirit by worship. However, 5 (4.1%) participants select under level 5. They feel no particular importance to receiving the Holy Spirit.

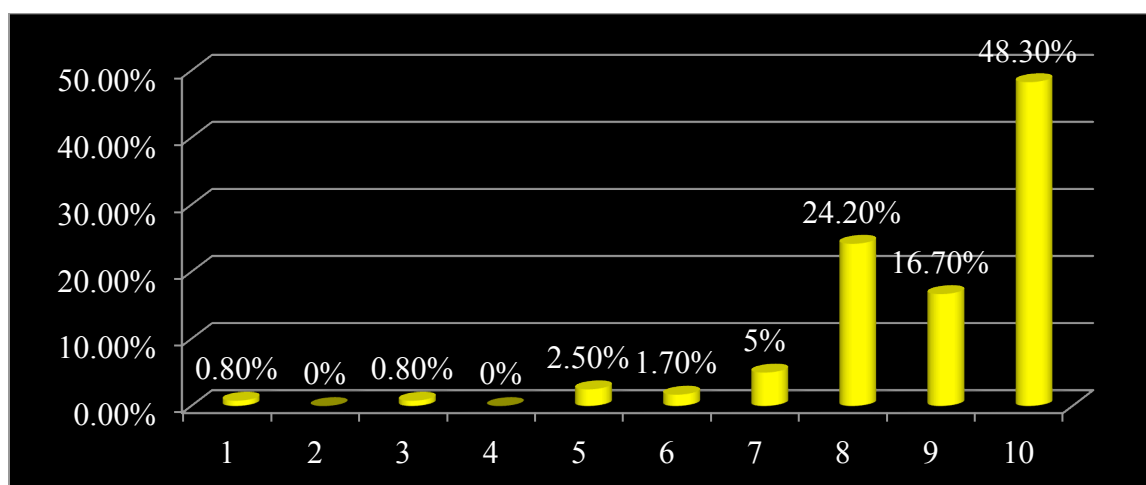


Figure 27: Do you seek the Holy Spirit in worship (response of all participants)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	0	1	0	3	2	6	29	20	58
Percentage	0.8%	0%	0.8%	0%	2.5%	1.7%	5%	24.2%	16.7%	48.3%

Table 26: Do you seek the Holy Spirit in worship (response of all participants)?

INTEGRITY AND WORSHIP

Two questions were asked about integrity: do you work to have a life of integrity, and do you work to have a life of integrity in all areas of your life? People develop a life of integrity by worship. Figure 28 describes satisfaction level for integrity in life. This question had answer that was level 7.4. There were 36 (30%) participants made choice level 8. Seventy-one (59.2 %) participants wanted to live a life of integrity. They make a greater effort because of integrity in life.

However, 29 (14.1%) participants ignore life of integrity. This database is very important to worship leaders because they lead worship. The Bible said that people have to be holy for God.¹⁴ Thus, worship is expressed by individual life, not Sunday worship. Worship stands aloof from other places. Worship is a human experience, not a place. Participants should be influenced by worship leader and worship about life of integrity.

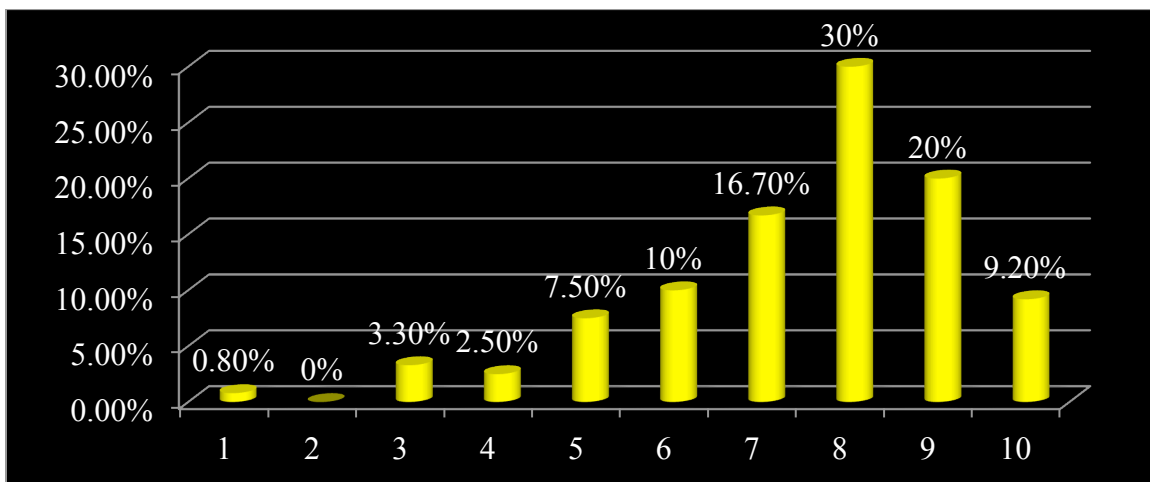


Figure 28: Do you work for life of integrity (response of all survey participants)?

¹⁴ 1 Peter 1:15 “but as he who called you is holy, you also be holy in all your conduct.”

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	0	4	3	9	12	20	36	24	11
Percentage	0.8%	0%	3.3%	2.5%	7.5%	10%	16.7%	30%	20%	9.2%

Table 27: Do you work for life of integrity (response of all survey participants)?

Furthermore, participants understand integrity should be practiced in all their life. People should practice integrity in all places of living. Someone will go school or somebody will go work place. However, participants perfectly know that integrity should be practiced in school, church, home, and all other places. Participants should understand presence of God.

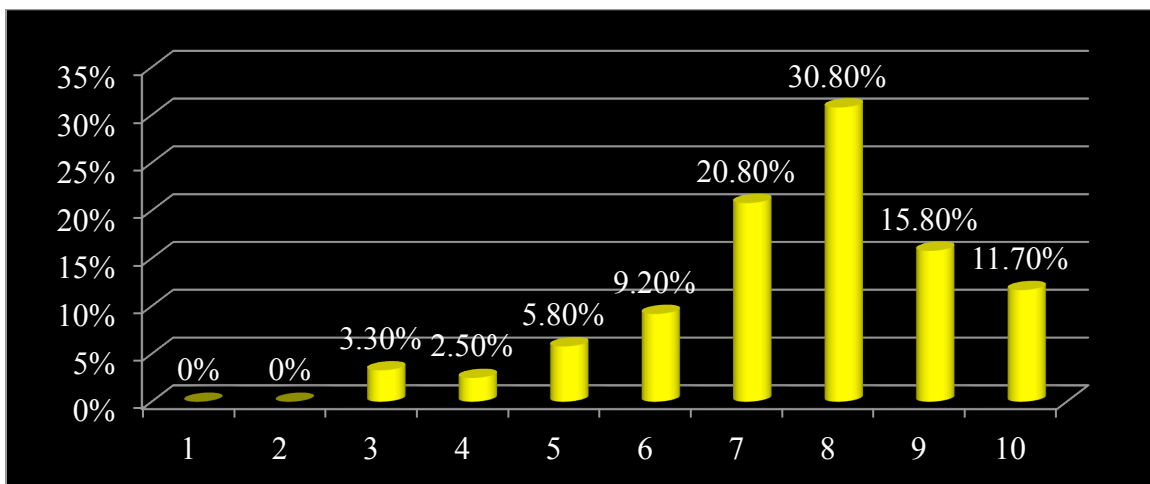


Figure 29: Do you work to have a life of integrity in all areas of your life?

In place of living a life of integrity, this question had answer that is level 7.5. Figure 29 describes place of living with integrity. Thirty-seven (30.8%) participants selected level 8. Next, 25 (20.8 %) participants selected level 7. 95 (79.1%). According to rebuilding Korean church, Korean ministers are below average for ethicality that

expresses integrity of Christian.¹⁵ Seven (5.7%) participants do not importance of living with integrity.

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	0	4	3	7	11	25	37	19	14
Percentage	0%	0%	3.3%	2.5%	5.8%	9.2%	20.8%	30.8%	15.8%	11.7%

Table 28: Do you work to have a life of integrity in all areas of your life?

THREATS TO INTEGRITY

A question asked, what could serve as a threat to the integrity of your heart/life? The possible answers included money, honor, power, idols, and others. Figure 30 provides the responses of all the participants. According to the Bible, people have always sought for individual gains after Adam and Eve. This question expresses participant of hiding integrity. Fifty-one (43%) participants made choice for money. A lot of participants have small income from churches so that they feel temptation by money. Nineteen (16 %) participants think that honor is very serious threat for them. People think that honor is significant. Also, 11 (9%) participants experience sexual problem. Those are the major threats to integrity in life.

¹⁵ Sang-Hwa Lee, "Survey for Rebuilding Korean Church" The Korean National Association of Christian Pastor, [January 9, 2012], <http://www.kpastor.org/news/articleView.html?idxno=173>. [accessed February 28, 2014]

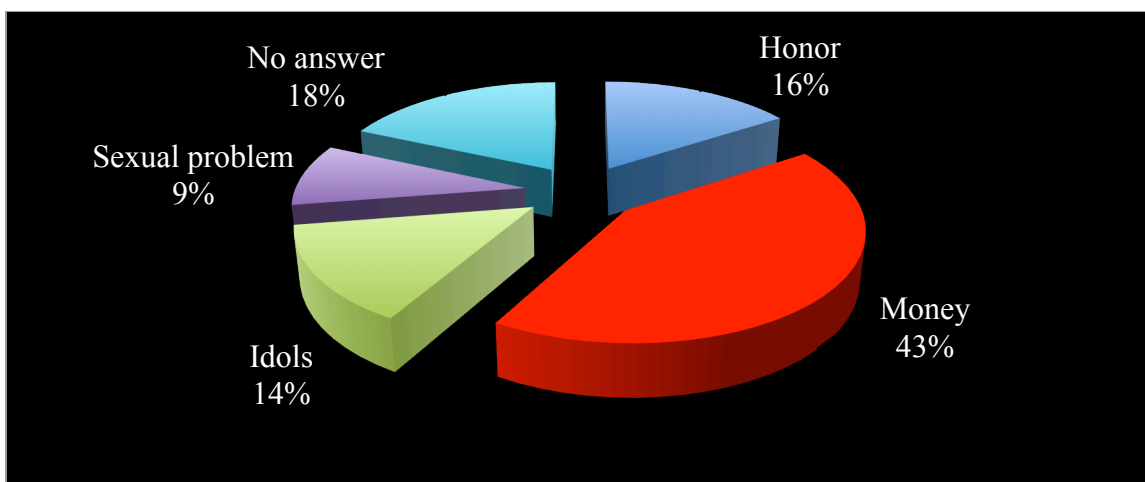


Figure 30: What could serve as a threat to your integrity (response of all participants)?

Do you think that what hinders integrity for your heart?	Money	51	43%
	Idols	17	14%
	Honor	19	16%
	Sexual Problem	11	9%
	No answer	22	18%
	Total	120	100%

Table 29: What could serve as a threat to your integrity (response of all participants)?

The responses of the worship leaders were very similar. See figure and chart below.

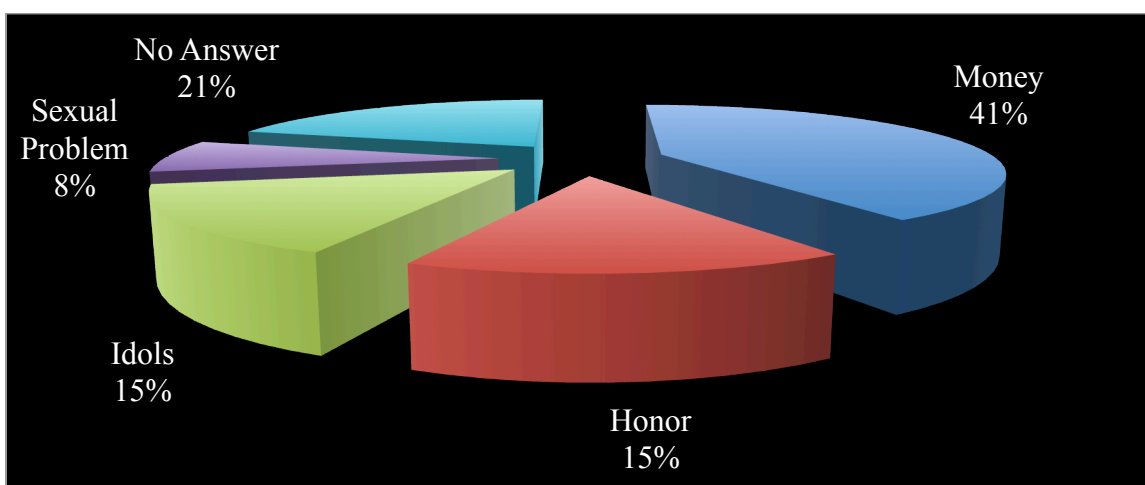


Figure 31: What could serve as a threat to your integrity (response of worship leaders only)?

What could serve as a threat to your integrity?	Money	16	41%
	Honor	6	15%
	Idols	6	15%
	Sexual Problem	3	8%
	No answer	8	21%
	Total	39	100%

Table 30: What could serve as a threat to your integrity (response of worship leaders only)?

MISSION AND VISION

Do you discover Mission and Vision in worship, was asked. Worship really should include mission and vision. In the Bible, Jesus taught His disciples about evangelism. His goal was the Kingdom of God.¹⁶ He preached, taught, showed mercy, healed, became a friend, and other things. He had to express the Kingdom of God to people. Thus, participants remember His teaching in worship. Figure 32 describes mission and vision in worship. Over 100 (95 %) of the participants feel that mission and vision should be a part of worship. However, 6 (5%) participants do not know importance of mission and vision for worship.

¹⁶ Matthew 4:17 “From that time Jesus began to preach, saying, Repent, for the kingdom of heaven is at hand.”

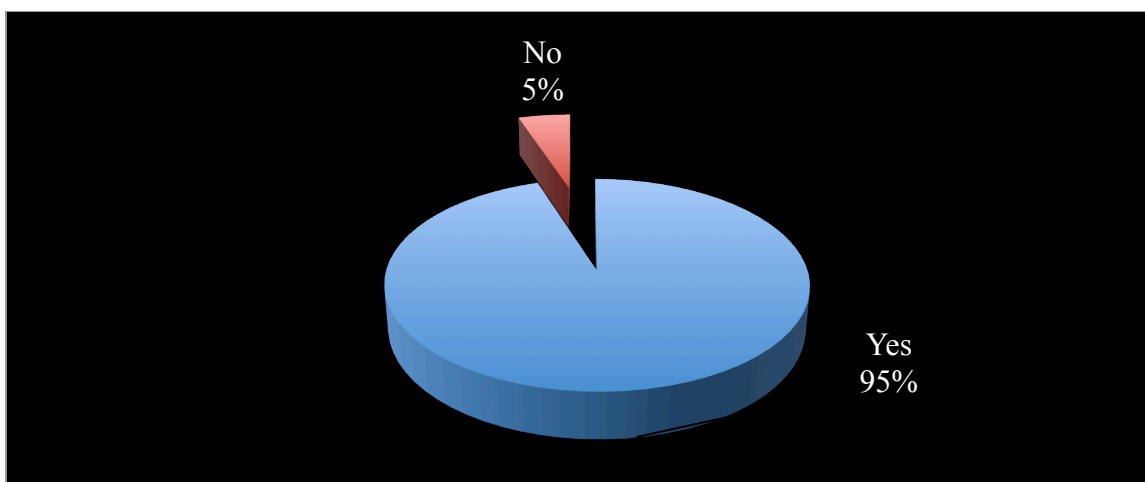


Figure 32: Do you discover Mission and Vision in worship?

Do you discover Mission and Vision in worship?	Yes	114	95%
	No	6	5%
	Total	120	100%

Table 31: Do you discover mission and vision in worship?

WORSHIP AND EVANGELISM

Do you think that worship is a method for evangelism, was another question on the survey. According to rebuilding Korean church, in order to rebuild churches will require evangelism program. This database illustrates that church should emphasize evangelism in worship.¹⁷ Thus, church should emphasize importance of mission and vision.

The contemporary worship service exercises a far-reaching influence for evangelism. A lot of churches adopt contemporary worship so that they obtain good result. Contemporary worship is attractive to unsaved people, especially young people.

¹⁷ Sang-Hwa Lee, "Survey for Rebuilding Korean Church" The Korean National Association of Christian Pastor, [January 9, 2012], <http://www.kpastor.org/news/articleView.html?idxno=173>. [accessed February 28, 2014]

Churches should use contemporary worship in order to do evangelism. Figure 31 describes the importance of evangelism in worship. This question had answer that is level 8. Forty-nine (40.8 %) of participants selected level 10. They think that worship makes an impact on evangelism. However, rest of participants did not have evangelism as important element in worship. This database is founded on perception gap because senior pastor influences for evangelism.

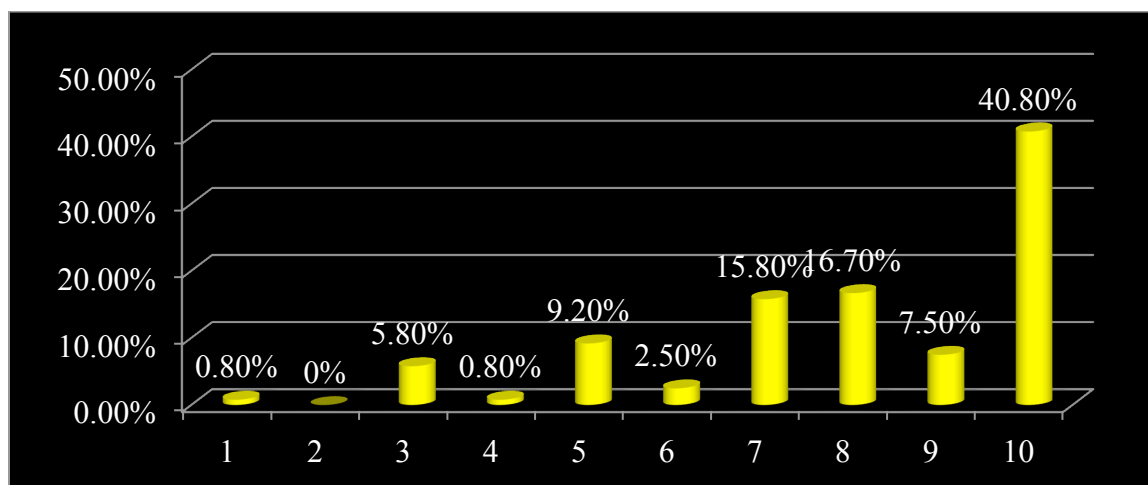


Figure 33: Do you think that worship is method for evangelism?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	0	7	1	11	3	19	20	9	49
Percentage	0.8%	0%	5.8%	0.8%	9.2%	2.5%	15.8%	16.7%	7.5%	40.8%

Table 32: Do you think that worship is method for evangelism?

WORSHIP PRODUCES LOVE FOR PEOPLE

One of questions asked, because of the worship service, do you practice love for people? Evangelism is shown through action for His love in life. Figure 34 shows how much worship produces love for people that results in evangelism. This question had

answer that is level 7.1. Thirty-one (25.8%) of participants made choice of level 8. Next, 30 (25%) participants selected level 7. Sixty-one (50.5%) of the participants have the satisfaction of evangelism. Moreover, 22 (18.3%) participants have the most satisfaction for evangelism. However, 37 (29.9%) participants do not feel that worship services increase love for others. The reason is that, they do not have mission and vision in worship, they never experience His mercy and grace in personal worship.

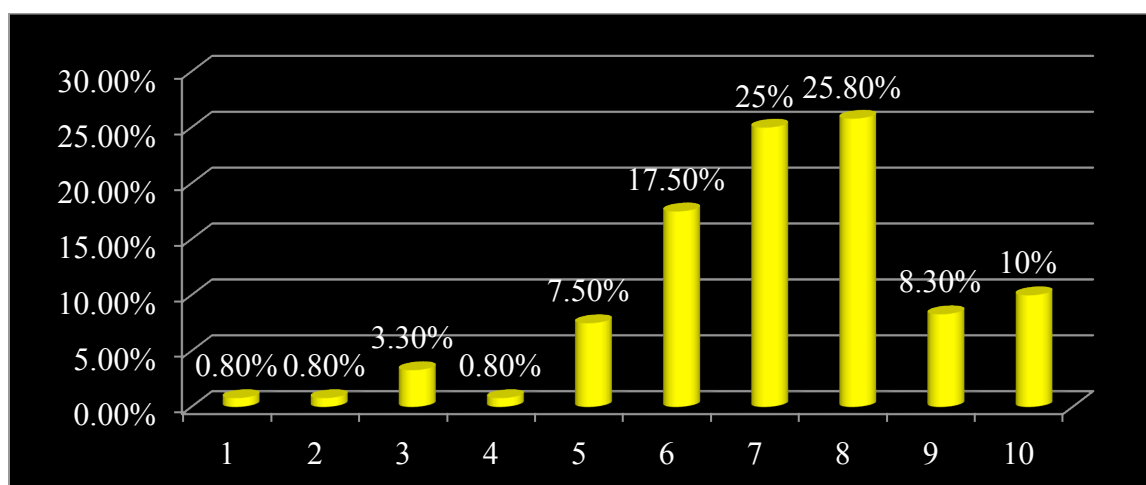


Figure 34: Because of worship service, do you practice love to people?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	1	4	1	9	21	30	31	10	12
Percentage	0.8%	0.8%	3.3%	0.8%	7.5%	17.5%	25%	25.8%	8.3%	10%

Table 33: Because of worship service, do you practice love to people?

WORSHIP AND MOTIVES FOR DEVOTION

Another question asked, because of the worship service, do you discover a motive of devotion in and out? People are able to find devotion by mission and vision in worship. This is important to participants because devotion is influenced by worship

leader and worship. Worship leader should prepare carefully for worship. Devotion is founded on preparation for worship. Figure 35 describes motivation for devotion. This question has answer that is level 7.8. Thirty-nine (32.5%) of participants made choice level 8. Also, 28 (23.3%) participants selected level 10. They have the most satisfaction for developing devotion in worship. Because of mission and vision, people are able to make choices for devotion. Without devotion, people are not able to work in churches. This is interesting in worship because worship has a power that influences evangelism and devotion. Worship is based on devotion, but 17 (14%) participants do not confirm for devotion because they separate mission and vision in both evangelism and devotion. Worship, devotion, and mission and vision are different parts. However, worship perfectly includes devotion, mission and vision, evangelism, and others.

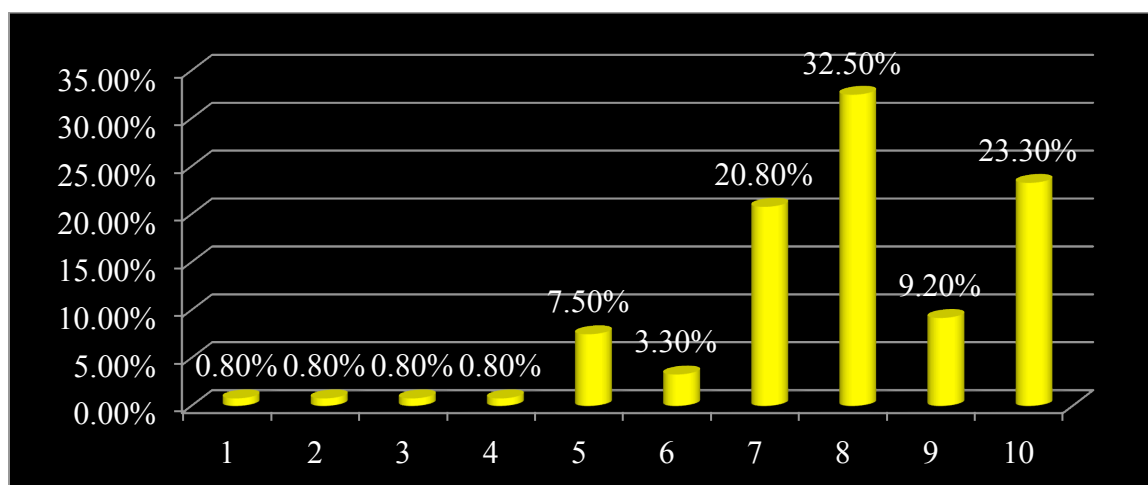


Figure 35: Because of worship, do you discover motive of devotion in and out?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	1	1	1	1	9	4	25	39	11	28
Percentage	0.8%	0.8%	0.8%	0.8%	7.5%	3.3%	20.8%	32.5%	9.2%	23.3%

Table 34: Because of worship, do you discover motive of devotion in and out?

WORSHIP AND CELEBRATION

Worship provides relationship, calling, obedience, preparation, integrity, mission and vision, and celebration and recovery. This is important principle for worship.

Through worship, people have to understand celebration and recovery. In worship, Jesus always provided celebration.¹⁸ Through celebration, people are able to feel delight.¹⁹ Also, Jesus gave disciples encouragement through celebration. His disciple lost everything after the Cross, but Jesus is the Resurrection so that gives hope, encouragement, confidence, passion, and delight to disciples. Worship is to cause celebration and recovery to people.

The worship leaders response to this question about celebration and delight in worship was revealing.

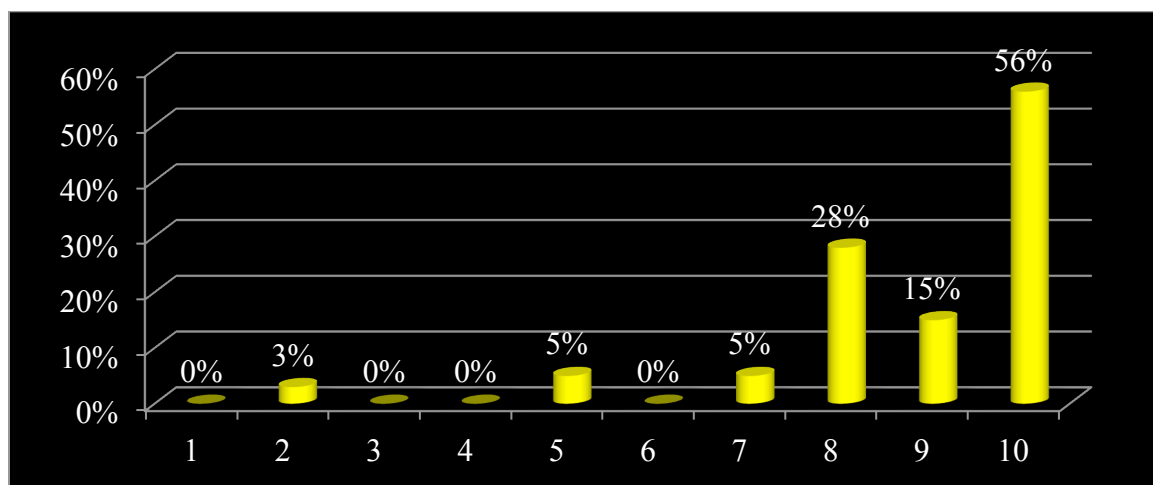


Figure 36: Do you experience delight when you worship?

¹⁸ Luke 2:10 “And the angel said to them, “Fear not, for behold, I bring you good news of great joy that will be for all the people.””

¹⁹ Acts 2:46 “And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts.”

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	1	0	0	2	0	2	11	6	17
Percentage	0%	3%	0%	0%	5%	0%	5%	28%	15%	56%

Table 35: Do you experience delight when you worship?

SIGNIFICANCE OF PARTS OF WORSHIP SERVICE

Figure 37 shows response to importance of different parts in worship. Worship service includes various parts like praise, preaching, prayer, Eucharist, and fellowship. Worship is not any one part. Worship has to be whole program on Sunday worship.

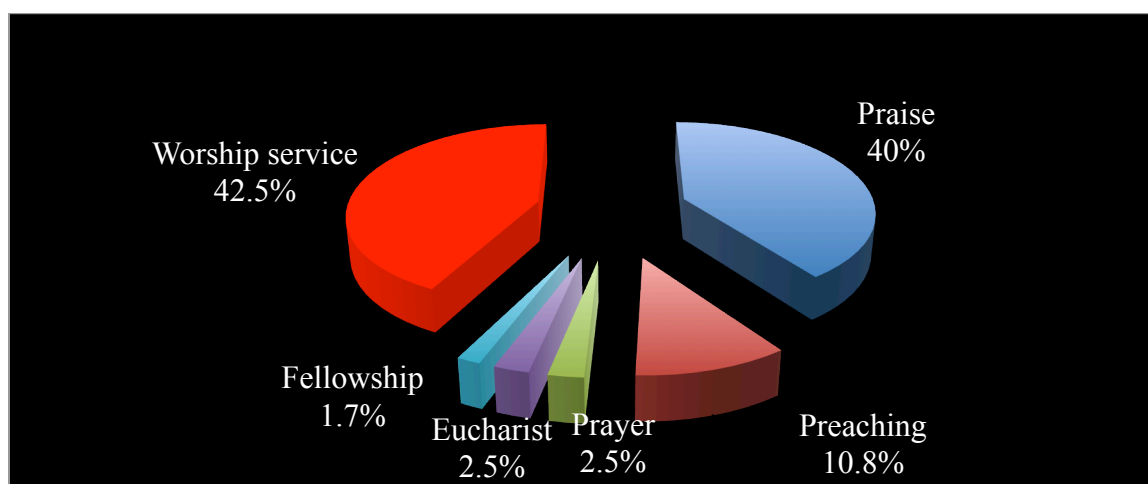


Figure 37: What do you enjoy in worship service?

Fifty-one (42.5%) of participants recognize the whole worship service. Worship is whole service, not part. Forty-eight (40%) of participant selected praise. This selecting praise is confusing because Christianity in Korea strongly identifies worship with music. Thirteen (10.8%) of participants made choice of preaching. In Korean churches, most church members seriously emphasize preaching in worship. According to the rebuilding Korean church, Korean churches should be required to rebuild preaching to rebuild

worship.²⁰ A lot of people receive teaching by preaching. Thus, preaching emphasize in worship.

What do you enjoy in worship service?	Worship service	51	42.5%
	Praise	48	40%
	Preaching	13	10.8%
	Prayer	3	2.5%
	Eucharist	3	2.5%
	Fellowship	2	1.7%
	Total	120	100%

Table 36: What do you enjoy in worship service?

Prayer (3, 2.5%), Eucharist (3, 2.5%), and Fellowship (2, 1.7%) show up in the survey. In database, participants lean to one side. This is very serious for worship because worship is an expression for God's mercy and grace by people. However, people make choice only one sided that included both praise and preaching. Through database, Korean participants should feel one side. They are not enjoyed worship.

WORSHIP AND COMFORT

Another question asked, do you feel comfort through worship? Figure 38 shows the response about comfort through worship. By worship, people are able to feel comfort, and peace of mind. This question had answer that was level 8. Thirty (25%) of participants selected level 10 because they have a very satisfactory experience. Also, 27 (22.5%) participants selected level 8. To sum up in level 8 to 10, 79 (65.8%) of participants made choice over average. According to the Bible, people meet angel

²⁰ Sang-Hwa Lee, "Survey for Rebuilding Korean Church" The Korean National Association of Christian Pastor, [January 9, 2012], <http://www.kpastor.org/news/articleView.html?idxno=173>. [accessed February 28, 2014]

because of mission. They fear God because when people meet God so that they must die to the world. However, God selected His people and provided mission. People get rid of fear and receive both comfort, and peace a mind in good worship experiences.²¹

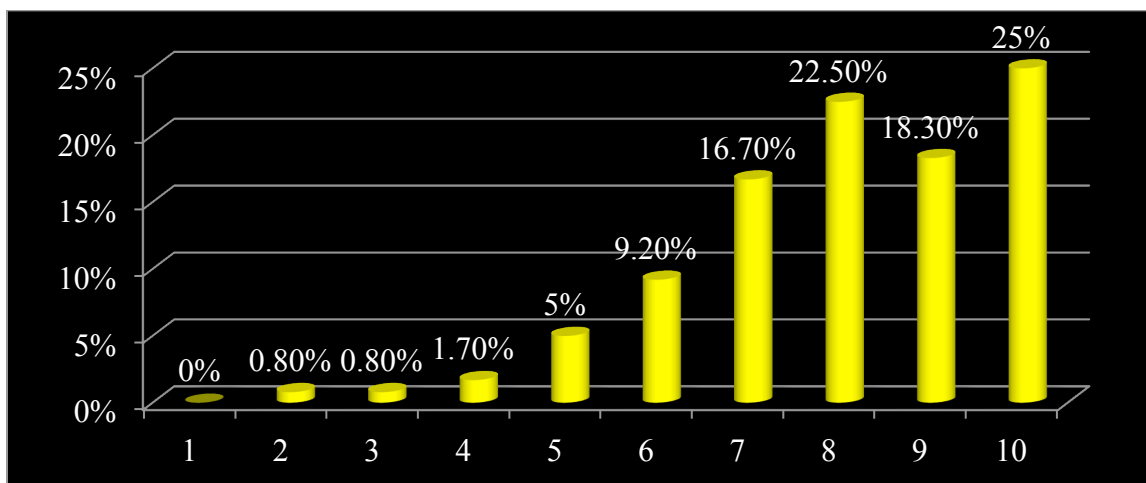


Figure 38: Do you feel comfort through worship?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	1	1	2	6	11	20	27	22	30
Percentage	0%	0.8%	0.8%	1.7%	5%	9.2%	16.7%	22.5%	18.3%	25%

Table 37: Do you feel comfort through worship?

WORSHIP AND RESTORATION

Worship is to begin with Jesus Christ. When people meet Jesus Christ they should experience worship and recovery of both soul and body. People think that worship is equal to like a mental exercise. However, worship is not mental. Worship influences the

²¹ Judges 6:24 “Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.”

individual soul and body. According to the Bible, when people met with Jesus they experienced recovery of body from injury.²² Also, Jesus met Zacchaeus going to Jericho. Israelites hate him because he was a tax collector. But Jesus met him to change or recover his mind.²³

The survey asked, do you experience recovery of both soul and body through worship? Figure 36 shows the response. This question had answer that is level 8.6. This question showed a higher average than other questions. Fifty-one (42.5%) of participants selected level 10. This database illustrates that people are very satisfied with the recovery they experience through worship. Through Jesus Christ, people may experience recovery of both soul and body. Twenty-three (19.1%) of participants did not rate recovery very high. Foundation of database, people should realize Jesus Christ in life and experience recovery.

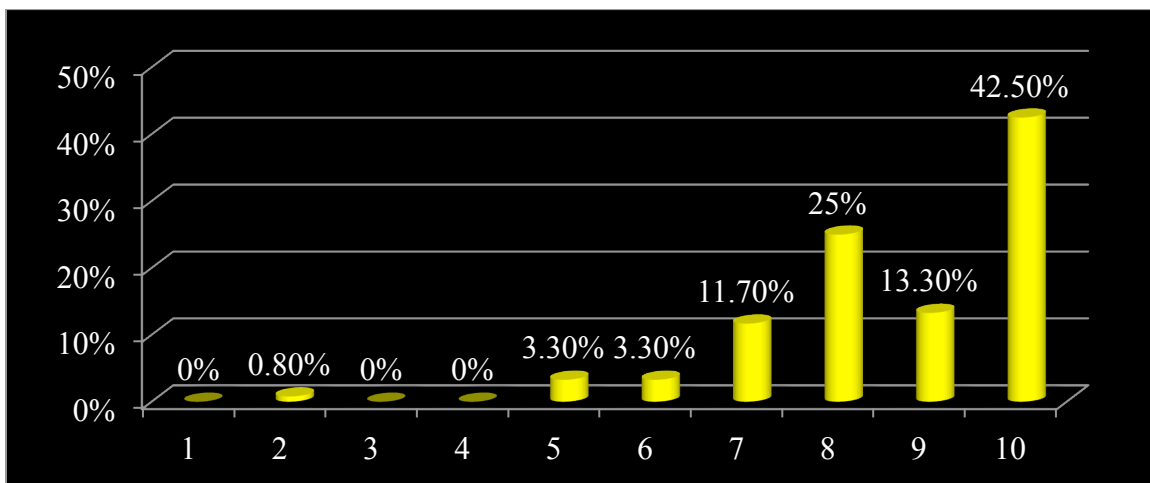


Figure 39: Do you experience recovery of both Soul and Body?

²² Mark 2:12 "And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, "We never saw anything like this!"

²³ Luke 19:8 And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	1	0	0	4	4	14	30	16	51
Percentage	0%	0.8%	0%	0%	3.3%	3.3%	11.7%	25%	13.3%	42.5%

Table 38: Do you experience recovery of both Soul and Body?

WORSHIP AND CELEBRATION

Worship describes another experience and that is celebration. Worship provides not recovery alone, but also celebration. The survey asked, do you experience delight when you worship? In worship, people are able to rejoice for celebration about Jesus Christ. Celebration is varied and includes praise, preaching, relationship, prayer, and others. An obvious fact is that people should feel celebration in worship. Without worship, people are not able to enjoy their personal life as much.

Figure 40 describes celebration for individual through worship. This question had answer that was level 8.3. Recovery and celebration questions show higher level than other questions. Forty-four (36.7%) of participants made choice level of 10. They were very satisfied with celebration in worship. Through worship, people always rejoice in life. Ninty-six (80.1%) of participants selected satisfaction with celebration level in worship. However, 24 (19.9%) participants made choice of dissatisfaction. Most people receive satisfaction but a few people do not receive satisfaction by worship.

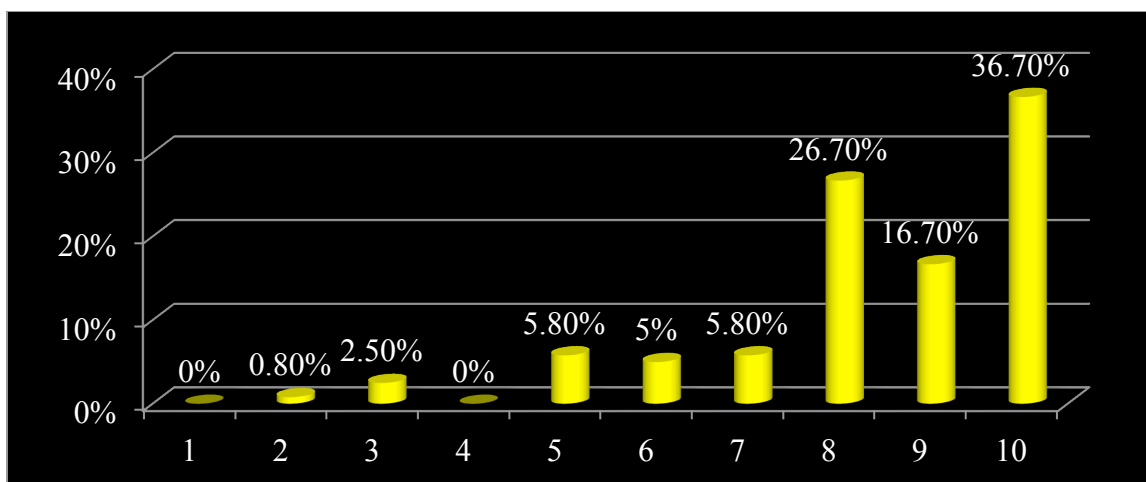


Figure 40: Worship is celebration, do you have delight (response of all participants)?

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	1	3	0	7	6	7	32	20	44
Percentage	0%	0.8%	2.5%	0%	5.8%	5%	5.8%	26.7%	16.7%	36.7%

Table 39: Worship is celebration, do you have delight (response of all participants)?

The response of the worship leaders was very similar to the responses of all participants, and this is shown in the table and figure below.

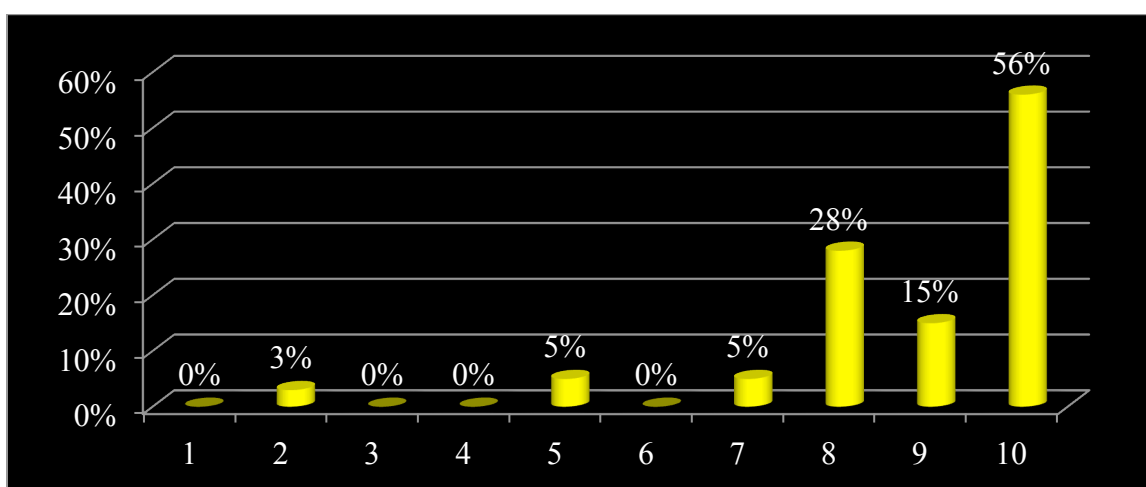


Figure 41: Worship is celebration, do you have delight (response of worship leaders only?)

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	1	0	0	2	0	2	11	6	17
Percentage	0%	3%	0%	0%	5%	0%	5%	28%	15%	56%

Table 40: Worship is celebration, do you have delight (response of worship leaders only?)

SHARING DELIGHT FROM WORSHIP WITH OTHERS

The question asked, do you share your delight with your neighbors? Figure 42 describes the importance of sharing delight with neighbors. This is interesting in celebration. Christianity in Korea, people have good relationship with God. They show devotion, faith, and relationships with others. However, Christians has better relationship with God rather than people. In every questionnaire, people made choice that God was more important than people. This is very important to Christians because they should understand teaching of Jesus. Jesus provides new commandment in John 13:34.²⁴ Also, He taught two commandments to people. People love God and people love others as yourself.²⁵ Unfortunately, people have lost His teaching. They should emphasize loving God.

Figure 42 demonstrates delight with neighbors. This question had answer that is level 7. This question's response was less than other questions. Thirty-two (26.7%) of participants selected level 8. People made the choice the best selected was level 8. Also

²⁴ John 13:34 "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another."

²⁵ Matthew 22:39 "You shall love your neighbor as yourself."

24 (20 %) of participants made the choice of level 7. However, 24 (20 %) participants selected level 5.

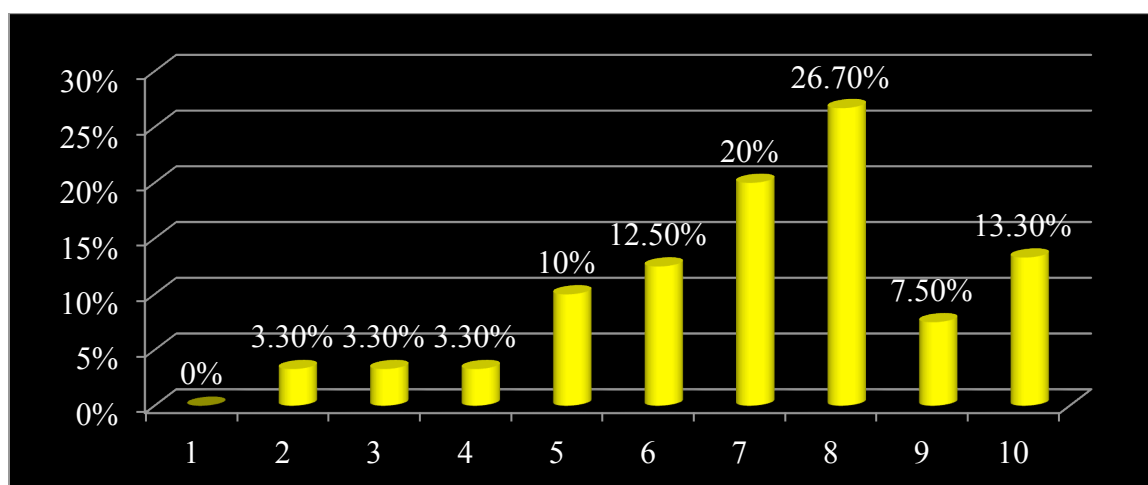


Figure 42: Do you share delight with neighbors?

A lot of participants have good delight so that provides rejoice with neighbors while a few participants do not have enjoy with neighbors. According to the Bible, disciples share whole everything in community.²⁶ But 20 participants do not follow their teaching in life.

Level	1	2	3	4	5	6	7	8	9	10
Satisfaction	0	4	4	4	12	15	24	32	9	16
Percentage	0%	3.3%	3.3%	3.3%	10%	12.5 %	20%	26.7 %	7.5%	13.3 %

Table 41: Do you share delight with neighbors?

²⁶ Acts 2:44-48 “And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.”

CONCLUSION TO CHAPTER

Through the survey, this researcher has investigated the current situation of worship leaders in Korea. They have an understanding of calling. Calling allows authority of people in churches. Authority people are like a senior pastor. A lot of worship leaders spend more time in having a relationship with God. When they have relationship with God, they start reading the Bible, praying, and studying music. Also, when they felt calling by God, they immediately obeyed His calling so that they have mission and vision in worship. By worship, participants make good relationship with God while people do not have a good relationship with neighbors. Through questionnaires, this researcher explored and faced a bit of controversy in worship.

This survey is based on seven biblical principles that include appointment, evaluation, training, and decision worship leader. This is very important principle for selecting. The Bible demonstrates the basic duties of a worshipper. Regrettably, senior pastor and worship leader only emphasize calling. According to the Bible, calling is the bases for ministry. In history of Christianity in Korea, senior pastor and worship leader have lost some of their principles. They only stress calling when selecting worship leader.

Participants focused strongly on God. They have God in the center of life while they neglect neighbors in churches. Therefore, senior pastor and current worship leader need to apply seven biblical principles to worship leader and worship bands. They need to feel the importance of worship.

Chapter six will provide a three-month internship program for worship leaders. During three-month, senior pastor has to teach seven biblical principles to candidates.

Through seven biblical principles will build strong worship leader in churches so that they can influence positive changes in churches.

CHAPTER SIX

THE INTERNSHIP PROGRAM

Introduction

This chapter will provide suggestions for worship leader internship program. According to Duk-kuy Ha, who is not only famous singer-songwriter but also professor and pastor, the preparation for pastors is significant, but not for worship leaders. Pastors complete seminary degree program and have hard training in church during five to seven years of internship or assistant pastor duties. But worship leaders are chosen based on musical talent, and not theological and biblical training.¹ Worship leaders typically do not experience spiritual education before becoming worship leader, only music training.

Worship leaders really do not have training programs available for them. A lot of para-churches and mega churches have training program for worship team members. They focus only on musical skills. In Korea, there are minister programs that include theological seminary, missionaries training programs, and developing a musical program, but not worship leader's training program. Many theological seminaries are based on missionaries program that concentrates on preaching for worship because Korea leaders follow missionaries teaching. Thus, they worked hard for preaching. Also, many missionaries learn through language schools. They wanted to teach about the Gospel by the languages of the people groups they are going to serve. Missionaries training

¹ Duranno Academy, *the Worship*, (Seoul: Duranno Publisher, 2011), 207.

concentrates on the presenting the gospel, not worship. Moreover, worship team members want to upgrade their musical skills. They find music school anyplace. This is important to worship team, but they are missing training on the nature of worship. Their training stresses musical skills. Also the worship leaders' training focuses on musical talent and skills. They do not spend much time reading the Bible and praying, but they work hard for improving voice and training in music instruments.

To help fill this vacuum, this chapter provides an internship training program for worship leaders. This internship program for worship leader will last three months. Through internship program churches and pastors can evaluate worship leader both internally and externally. The internship program provides analyses of the externals such as leading worship, relationship with senior pastor and worship team, and spiritual life. Furthermore, senior pastors will have training for the worship leader during eight weeks. During that time, senior pastor will teach worship leader the meaning of worship and seven keys biblical principles. Through these internship program, senior pastors can develop and upgrade worship leaders in churches.

Method of Internship Program

This study will start after Sunday worship and last for about two hours. Internship program contains two types of training with eight weeks for a study of biblical principles of worship and four weeks of reading and reporting on books. Candidates will share their life as a Christian with senior pastor. Also, this internship program has home work that includes both reading four spiritual books and summarizing the sermons from Sunday worship. By summarizing sermon, candidates will apply sermons in their own life.

Moreover, candidates will memorize key Bible verses every week for a total of 12. Senior pastor has to provide four books that will help the candidate to learn about worship.

Those four books should be typical worship books and the following are recommended.

Scheer Greg, *Art of Worship, The: A Musician's Guide to Leading Modern Worship*, MI: Baker Books, 2006

A. W. Tozer, *Worship the Missing Jewel of the Christ*. Trans by Lee, Yong-bok, Seoul, Korea: Kyu-Jang Publish, 2006.

Robert E Webber, *Worship Old and New*, MI, Zondervan Publishing House, 1994

Vernon M. Whaley, *Called to Worship: The Biblical Foundations of Our Response to God's Call*, TN: Thomas Nelson: 2009.

RECOMMENDATION FOR EIGHT WEEKS OF FORMAL STUDY

Lesson 1. What is Worship?

What is a religion? Malory Nye demonstrates religion that “Many religions are practiced in a way that presumes a reality beyond human such as gods, deities, and supernaturalism.”² Many people want to believe there are idols in the world. Through idols, they seek truth, building an ideal society, and learning ethics. Many people do worship idols, not God. Thus, Christians have to understand and defend the only real true God in the world.

What is Worship? Christians also have to understand and define worship. Worship illustrates faith, activity, and heart through attributing worth to God. Another concept is that worship is to demonstrate individual life for Him.

² Malory Nye, *Religion the Basics 2nd edition*, (Florence, KY: Routledge, 2008), 4p

The Christians worship is to express love, devotion, and sacrifice to Him. Thus, people focus only on God, and to serve Him through all their life. John 4:24 says, “God is spirit, and those who worship him must worship in spirit and truth.” The Bible stresses spirit and truth. The spirit means to worship should not be human-centered. People believe in Jesus and the conversion in their life. They received the Holy Spirit and worship from their heart. The truth means to perfectly understand and accept His knowledge in the world. Thus, Christians praise and worship Him through real knowledge. Therefore, Christians can find the foundation for worship in both Exodus 20:3 and Isaiah 42:8. Exodus 20:3, “You shall have no other gods before me.” Isaiah 42:8, “I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.”



Check Points

Are you a man of religion or a real Christian?
 What do you have as a goal of worship?
 Do you worship by your life?

Robert E. Webber illustrates that “worship is meeting between God and His people.”³ A. W. Tozer demonstrates that “worship is the best goal of human.”⁴ Tommy Tenney address that “worship is both sense of closeness and individual life for God.”⁵ Ki-hyun Kim illustrates that “worship is to receive the best respect to Him.”⁶ Worship means

³ Robert E Webber, *Worship Old and New*, p 20.

⁴ A.W. Tozer, *Worship the Missing Jewel of the Christ*. Trans by Lee, Yong-bok, (Seoul: Korea, Kyu-Jang Publish, 2006), 22.

⁵ Tommy Tenney, *You Are A God Chaser If...*, (Destiny Image Publishers: 2005), 9-13.

⁶ Ki-hyun Kim, *Worship is value of the best*, (Seoul, Korea: Joy Publisher 2009), 23.

to respect the creator by body and heart. Worship is an experience, not just acquiring knowledge.

Worship focuses only on individual, not the place. Therefore, Christians need to remember John 4:21-24,

21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth."

Worship in the Bible

The Bible shows worship by various people and cultures. Worship began with Adan and Eve and goes to the twenty-four elders in Revelation. They worship the Creation God, Jesus, and the Holy Spirit. However, Christians have to understand either to be proper in worship or worship in wrong ways.

There are a number of ways to worship that are displeasing to God.

- 1) God hates the worship of idols. (Exodus 34:11, Isaiah 48:11)
- 2) God hates worship from a hypocrite. (Isaiah 1:11-15, Hosea 6:6, Amos 5:21-24)
- 3) God hates worship from an evildoer. (Genesis 4:5)
- 4) God hates worship that has untruth in worship. (Exodus 20:3-6)

The Bible has many examples of ineffective worship.

Genesis 4:1-9. Cain and Abel

Exodus 26:61. Nadab and Abihu

1 Samuel chapter 1, and chapter 4 the sons of Eli, Hophni and Phinehas

1 Samuel chapter 13, and chapter 15 sacrifice of Saul

2 Samuel 6:1-9 Uzzah

2 Chronicles 26. Uzziah

Matthew 15, 23 worship of Pharisees

Acts 5:1-9 Ananias, with his wife Sapphira

The Bible tells of how people should approach God in worship, like in Psalms

24:3-6.

3. Who shall ascend the hill of the LORD? And who shall stand in his holy place? 4 He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. 5 He will receive blessing from the LORD and righteousness from the God of his salvation. 6 Such is the generation of those who seek him, who seek the face of the God of Jacob. Selah

God wants honor and adoration directly to Him through worship.⁷

- 1) Thus Worship is to look for Him
- 2) Thus Worship is to obey only Him.
- 3) Thus Worship is to focus only on Him by individual life
- 4) Thus Worship is to worship with precaution.

The goal of worship is praise by individual life. It is the duty for all Christians.

Therefore, worship is focusing only on Him.

Lesson 2. Worship is a relationship

A person has both vertical and horizontal relationships. The people under an authority must obey that person, so that they make a vertical relationship. A strong person's relationship with a weaker person is also a vertical relationship. In case of another situation, people have relationship with other people of equality. These are

⁷ John Macarthur, *Worship the Ultimate Property*, (Moody Publishers, 1983), 43.

horizontal relationships. This relationship is to respect each other. In the Bible, God wants relationship to people. A person has a vertical relationship with God. Through relationship, the person serves and obeys God. Moreover, God wants people to relate with each other. Jesus provided a new commandment to disciples. John 13:34 “You love one another: just as I have loved you, you also are to love one another.” Thus, a student follows up Jesus’ teaching in the Bible.

According to the Bible, a key point is to connect with other people. Connecting is very important to people because many people connect with nation, people, job, and others. Christian relationship connects with Jesus. Christian community is religious community. Therefore, Christians have to understand relationship between God and people. Through relationships with people, Christians get a deeper relationship with God. John 15:5, “I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.”



Check Points

Could you tell about your relationship with others?
 What do you think about the relationship of God and Adam?
 What is your barrier about relationship with God?
 Do you have true relationship with God?

Joy Dowson addresses that “God created people because of close relationship so that He ask and listen with the people.”⁸ The people have to remember about relationship. Relationship begins from God. Thus, the people think about importance of relationship in the world. People have three relationships in life. First, people have relationship with parents. Second, people connect with teachers and friends. Many people learn knowledge

⁸ Joy Dowson, *The Adventure of Hearing and Obeying God’s Voice*, Thomas Nelson: 2001), 12.

by teacher and they share with friends. Many people spent more time in school with teacher and friends. Last, the people meet spouse. Through spouse, many people make good or bad choice in life.

Through relationships, the people make a decision for individual life. In worship, relationship is important. God created the garden for the people. People enjoyed everything in the Garden of Eden.⁹ God created man and female and He blessed them. He loved the people and He eagerly looked forward to a relationship.

Genesis 1: 4. God saw that the light was good.
 Genesis 1: 10. God saw that it was good.
 Genesis 1: 12. God saw that it was good.
 Genesis 1: 18. God saw that it was good.
 Genesis 1: 21. God saw that it was good.
 Genesis 1: 31. And God saw everything that he had made, and behold, it was very good.

The Garden of Eden was a perfect place. There was no sin in the whole place. However, the people made sin in front of God. The sin cuts off relation between God and the people. It is very serious because the people no longer could live in the Garden of Eden. Because of sin, the people are thrown out of the Garden of Eden. Nevertheless, God loves people. He continually takes more interest in the people. People play hide and seek from God, but He find them. God always loves people, but the people always seem to want to escape His love. Worship is based on the relationship between God and the people. Worship builds relationship between God and His people.

According to Roberts, “God made perfect relation with God and person.”¹⁰ People are able to make various relationships in life, but perfect relationship is only with the

⁹ Genesis Chapter 1. ESV

¹⁰ Vaughan Roberts, *God's Big Picture: Tracing the Storyline of the Bible*, (IVP Books: 2006)

Creation God. Creation God only has perfect relationship in the world. People have to recover this perfect relationship in life. Through relationship, people can learn about His love and worship Him.

Worship is relationship that includes God, others, and me.

Relationship with God

People recover their relationship with God through Jesus Christ. He came to the world, and He became the sacrifice for the people. His sacrifice connected between God and the people.¹¹ Many people want to meet Creation God, but Jesus is the only way to that relationship. Romans 8:14-15, “For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!””

To develop a relationship with God, people have to approach through His interest. In the Old Testament, God finds His people and He is interesting to His people. He shows up in visions to His people. For example, Abraham walked with God. His step was in front of God. Genesis 15:6, “And he believed the LORD, and he counted it to him as righteousness.” Through relationship, Abraham listens about righteousness from God. Kim, Soon-Ho demonstrates that “relationship with God is to bring equal heart.”¹² Thus, righteousness becomes a foundation of relationship between God and the people.

¹¹ Joy Dowson, 15.

¹² Soon-Ho, Kim, *Spiritual Foundation for Reforming Christian*, (Seoul, Korea: YWAM Publisher, 2007), 229.

Relation with myself

Many people do not understand self. According to ancient proverb, “know thyself.” People need to know their selves. When you know yourself, you have a goal in life. Through personal goal, people change mind for thinking and heart. Neil who is a professor of Talbot school of Theology and author, illustrates that “people sometimes make sin. You have to remember one thing that your given status must be accompanied by noblesse oblige.”¹³ Which means that people think of who protects them in the world. When people contact sin, they will be a sinner. When people believe God, they will be a believer. Therefore, people have to contact with God in life so that when they understand themselves, they have contact with God.

Relation with others

Jesus taught the people by Sermon on the Mount. Matthew 5:23-34, “So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.” Church organizes people. There are Christians and non-Christians. Church has one goal that is salvation. Thus, many people are composing a part of the community in church. Someone show kindness to people, somebody else shows unkindness to people. People experience conflicts and quarrels in church. Therefore, Jesus teaches the people. Mark 12:29-31 “Jesus answered, 'The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. And 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.’ The second is this: ‘You shall love your neighbor as yourself.’ There is

¹³ Neil T. Anderson, *Victory over the Darkness*, (CA: Regal Books, 2010), 46-47.

no other commandment greater than these.”” Worship serves other like a relationship with God. Worship serves both God and others. Thus, worship illustrates by individual life.

Real Relationships

Real relationships are expressed by spiritual growth. Soon-ho Kim demonstrates that spiritual growth creates a sense of closeness. You draw closed to God when you serve others by intimacy. You have to find real relationships.¹⁴ Moreover, spiritual growth includes forgiveness for others. God forgives the people so that people follow His teaching to people.¹⁵ Thus, if you want to get a real relationship with God, you have to serve God and Jesus and share with others.

Jesus had a deep spiritual relationship with God.¹⁶ People followed the way of Jesus, and they understood His mission. John 5:19, “So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.” John 15:15-16, “No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you, You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.”

¹⁴ Soon-Ho Kim, 223.

¹⁵ Ibid., 225.

¹⁶ Ibid., 233.

When you have a real relationship with God, you have both delight and comfort.¹⁷

People get the comfort through God. God provides comfort to the people. People have relationship by worship so that they have comfort through worship. When people do not worship, they always feel fear. Gideon felt fear in life, but he met almighty God. He enjoyed comfort in life. Judges 6:23-24 “the LORD said to him, ‘Peace be to you. Do not fear; you shall not die.’ Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.”

Remember worship makes real relationship with God, it confirms an individual identity, and improves relationships with others.

Lesson 3. Worship is a calling

In this lesson, candidates will learn about calling. In Korea, horizontal relationships are very important because the people respect the older generation. The key point of calling is man of power delivers message to weaker people. It includes commend because if she or he gives order to weaker people, they have to obey her or him. People experience calling from man of power. This situation is able to show up in life. Sometimes man of power is a parent, teacher, or supervisor. This is like life of faith. Christian wants to experience calling from God. However, many Christians do not experience calling in life. Calling is special for Christian because they can change life through calling. Calling is the beginning of changing life.

Lee Yong-Kyu who is missionary and professor in Mongolia, demonstrates that “calling is important in my life. In calling, he strongly emphasizes walking together

¹⁷ Ki-hyun Kim, *Worship is value of the best*, (Seoul, Korea: Joy Publisher 2009), 47.

rather than environment.”¹⁸ Calling is a venture in front of God. Many people want to experience God’s helping hands. Helping hands are based on calling. God calls His people who are sometimes weak, fail, and have given up everything in life. He, however, uses His people for glory to Him. When people give up everything they are able to experience the filling of grace in life. Romans 1:1, “Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God.”



Check Points

Did you experience a call to influence your life?
Are you a volunteer or do you experience calling from God?
What is behind His calling?
What is the real calling from God?

Worship is understanding God’s calling. In the Bible, many people who were prophet, priest, patriarch, king, and others, experienced God’s calling. They wanted to work for God so they responded to His calling. If they did not experience His calling, they were on a personal mission. They heard the calling and then they must do His mission in the world. In case of calling, worship leader is equal in the Bible. Worship leader receives calls from God for worship. Worship leader has to remember His calling. Worship leader only call is for worship, not individual musical talent. Therefore, worship leader has to understand the calling. Os Guinness defines calling. “Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a

¹⁸ Yong-Kyu Lee, *The Put-down*, (Seoul, Korea: Kyu-Jang Publisher, 2006), 49.

response to his summons and service.”¹⁹ Thus, worship leader serves God by whole personality, not partial character. Worship leaders do not emphasize either personal spiritual or musical talent.

Who is calling you?

The calling requires knowing the caller. Formally, people receive order from older or more important person. The same principle holds in the Bible. The Bible has one thing required before people could received His calling. People repented of sin so that He restores from sinner to Christian. Isaiah 6:5, “I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!” In Bible, Isaiah met the Lord, he thought, “I will die because I met the Lord,” but God forgave his unfaithfulness and then He uses Isaiah for His mission.

Some do not understand His mission.

God always works for the people; He uses His people for His glory. In the Bible, many people experience His calling. If people do not connect with Him they do not understand His mission. 1 Samuel 3:10 the LORD came and stood, calling as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant hears.” 1 Samuel 3:17-18 “Eli said, “What was it that he told you? Do not hide it from me. May God do so to you and more also if you hide anything from me of all that he told you.” So Samuel

¹⁹ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life*, (Thomas Nelson: 2003), 4.

told him everything and hid nothing from him. And he said, “It is the LORD. Let him do what seems good to him.””

Samuel experiences His calling at night so that he receives His mission for Israel. He meets Eli the next day so that he addresses His mission to Eli, but Eli does not understand His mission. Others do not receive His calling and may not understand His calling in life. Eli is a prophet, but he does not know God’s mission. It is very serious to Christian. God’s calling is only experiences by selected people.

Calling is understand His mission.

In the Bible, Joshua and Caleb received His mission to spy on Canaan. They went to Canaan with ten other leaders who represented the 12 Tribes of Israel. They covered Canaan during forty days. Then they came back to Israel. Ten leaders had fear and worry about Canaanite, but two leaders were not afraid of Canaanite. Because of the negative thinking, Israel experienced life in the desert during forty years.²⁰ Joshua and Caleb knew and experienced His mission. Unfortunately, Israel experienced His grace and mercy, but they do not believe His mission. Numbers 14:30 “not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun.”

At this present time, people want to find His mission. They want to explore His mission by various individual methods. Unfortunately, people are not able to find His mission by individual methods. God’s plan only shows through His calling. People have to understand God’s plan and mission by teaching of Jesus and the presence of Holy Spirit. If you do not understand the presence of Holy Spirit, you will never know His plan

²⁰ Numbers Chapter 14. ESV

and mission. For example, Peter came to understand God's mission by prayer. He witnessed about Jesus to Cornelius who lived Caesarea and was a Gentile.²¹

After ascension, people understood His plan and mission by work of the Holy Spirit. If you want to know His plan and mission, you follow up both reading the Bible and spending more time for prayer. Because of both, people can understand His mission and plan. In John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you."

The Calling requires personal sacrifice

People have experienced His calling in life. Through calling, people must do sacrifice to God. People remember one thing that sacrifice is to give up. Through sacrifice, people experience filling and new things. For example, God called Abraham. He commended Abraham to leave homeland for anew land, Abraham and his families left for the promised land. They do not have anything else, they have only His promise. Genesis 12:1 "Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you."

He obeyed God's calling. He becomes homeless because God promised the land, but he did not understand where the land was. He depends only on God's promise during his life. In the perspective of humans, Abraham is a failure because he does not have the land and a son. However, the Hebrews 11: 8 demonstrates that "By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance.

²¹ Acts 11:4-8. ESV

And he went out, not knowing where he was going.” And verse 16 “But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.”

God’s calling requires both sacrifice and devotion. However, it becomes a blessing to His people. Worship leaders should remember this principle. Worship leader depends only on God. God calls His people and provides grace and mercy. Therefore, worship leader accepts His mercy and grace because He gives it to His people.

Lesson 4. Worship is Obedience

Through this lesson worship leaders will learn about obedience. Obedience is required of all Christians. God calls you, and you must obey His calling. People should feel delight and enjoyment by obedience. Key point of obedience is listening for God’s voice. People have to concentrate about His calling. If people do not listen about God’s calling and obey, they must do not anything. Obedience is listening, stopping, and going a new way. People listen for God’s voice, and change their life so that they will go a new way that is given by God. Mark 8:34 “And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me.””



Check Points

Could you tell about what you think about obedience?

Do you obey the Word of God?

What do you need for obedience?

Loren defines obedience as “obedience is to give up whole life for God.”²² Furthermore, “God requires about obedience, He will provide greater gift than present gift.”²³ Also, pastor Ki-Sung Yu defines obedience. “Obedience gives whole everything to God.”²⁴ Thus, obedience must do God’s commend in the world for His people. People have to understand obedience.

Worship is an individual obedience

His people are required to give both faith and obedience. Many people experience God’ calling, but they do not obey with their life. In the Bible, believers followed up God’s voice by obedience.²⁵ In Bible, believers required obedience for the Word of God. They followed up action in obedience. Through faith one can know His mission, the obedience is doing His commend. Thus, calling and obedience are not separate for a Christian.

In Bible, people learned about Abraham as ancestor of faith. However, people described Abraham with another word that he is king of obedience. He shows obedience by his personal life. In Hebrew 11: 8, “By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.” His obedience obeyed almighty God. He left hometown during twenty-five years, he receive the promise from God. According to Genesis chapter 22, Abraham got a son who is Isaac when he was about one hundred years old. When God

²² Loren Cunningham, *Making Jesus Lord: The Dynamic Power of Laying Down Your Rights*, (Seoul, YWAM Publishing: 1993), 21.

²³ Loren Cunningham, 20.

²⁴ Ki-Sung Yu, *People Belongs to Jesus I*, (Seoul, Nexuscross:2009), 253.

²⁵ Jong-Phil Lee, *The Training*, (Seoul, Korea: Mok-Yang; 2011), 112.

wanted him by burnt offering, he went up top of the mountain to offer son as a burnt offering. God wants the best obedience from Abraham so that he obeyed His command. God wanted Abraham for real obedience, not formula obedience.²⁶

According to the Bible, God requires obedience from His people. The obedience must require overcoming both environment and condition. When believers do not obey His commands, they incite the wrath of God. In 1 Samuel, people have to remember God message for Saul. 1 Samuel 15:22 “Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams.”

The obedience is to contact with the individual life. Many people think that the obedience may require either worship service or personal life. But obedience is both. Thus, if you want to experience obedience in your life, you should obey both almighty God and the authority of the church. The people of Israel experienced the helping hand from God. They did not obey His teaching in life. Therefore, God must require Israel to they focus only on Him. Obedience depends on giving up one hundred percent of life.

Unfortunately, Israel continually was insubordinate to God. They became a problem to God.²⁷ They did not thank and know His presence in life. God requires obedience. If you are a believer, you must obey God. In Deuteronomy chapter 30 verse 8 “And you shall again obey the voice of the LORD and keep all his commandments that I

²⁶ Ki-Sung Yu, 255.

²⁷ Judges 17:6; 21:25 In those days there was no king in Israel. Everyone did what was right in his own eyes. ESV

command you today.” When believers obey God, they are able to feel delight, thankful, praise, getting rid of worry, and other things from God.²⁸

Also, people should obey spiritual leader. God created the world, and He establishes principle of obedience through the man of power and supervision.²⁹ The New Testament describes about obedience by person in charge. Romans 13:1, “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.” Hebrews 13:17, “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.” God acknowledges this principle for society. God respects human obedience. After Exodus, Israel only looks to Moses for decisions, he is not able to get a break. At that time, Jethro visited Moses’ tent, he suggested one thing to Moses. Exodus 18:21, “look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens.” People are to obey authority, they establish additional leaders by senior leader or senior pastor. They only do this for His mission, not personal talent.

Three steps of obedience

First, the obedience focus only on God’ voice. When people drive on road, they can use radio. They find channel and listen about favorite channel. It is equal to listening to His voice. Believers base on the Bible, and they may listen about His voice by

²⁸ Ki-Sung Yu, 256.

²⁹ Jong-Phil Lee, 124.

foundation of the Bible. Believers have to focus only on His voice, not favorite channel. When they listen to His voice, they will start obedience to God.

Through Jonah, people should understand and know about the importance of obedience. Jonah was a prophet. He listens about God's voice. However, he ignores His command. Jonah 1:1, "Now the word of the LORD came to Jonah the son of Amittai, saying."

Secondly, obedience is to focus on God's plan rather than personal plan. According to the Bible, Israel never gets a good relationship with Nineveh. Jonah listen to God's command so that he leaves Joppa. Jonah 1:3, "But Jonah rose to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and went on board, to go with them to Tarshish, away from the presence of the LORD."

Because of Jonah, people met a mighty tempest, people cast lots, and the lot fell on Jonah. As a result, people hurled Jonah into the sea and the LORD appointed a great fish to swallow up Jonah.³⁰ People always make choses by personal thinking. But God requires whole obedience from people. Jonah spent time in fish for self-questioning. He meets presence of God in the fish. He receives second mission for Nineveh.

Thirdly, obedience is to give up individual whole plan to follow His plan. Jonah speaks about the fall of the Nineveh. He cries out about God's judgment for Nineveh. The people of Nineveh listen about his voice and they declare fast from king to livestock.³¹ Because of this situation, Jonah complains to God. He wants to get rid of Nineveh, but God loves them. This is very important that obedience appears through

³⁰ Jonah 4-17. ESV

³¹ Jonah 3:1-10. ESV

God's plan. Through Nineveh, believers should experience God's plan, not boast of one self.

Lesson 5. Worship requires integrity

In this lesson the worship leader will learn about integrity. People have interesting thoughts about personal integrity. After the Industrial Revolution, people lost integrity. It is very serious for people because they may work primarily for personal gain. Integrity influences the church. Many people become church members because of individual gain. They select church for success and gain, not personal faith. Thus, people learn about integrity. Key point of integrity is never deceiving people in and out of church. They show integrity by individual life. Form of integrity begins by life of worshipper. It is based only on attitude of personal. Psalms 84:11 For the LORD God is a sun and shield; the LORD bestows favor and honor. No good thing does he withhold from those who walk uprightly.



Check Points

- What is integrity?
- Why Christians should practice integrity in life?
- Why does worshipper need integrity?
- How to live life of integrity in front of God?

Kierkegaard is not only theologian, but also philosopher, defines integrity as “integrity needs one thing that follows up integrity of God”.³² Furthermore, Soon-Ho Kim describes integrity that “people never have integrity, Jesus only has integrity and

³² Richard Foster, *Practical Christianity*, (IL: Tyndale House Publisher, 1986), 295.

becomes a role model.”³³ In worship, integrity is expressed by faithfulness in life and pure attitude. Worship leader requires integrity, not option. Integrity is foundation of obedience. Worship leader has a goal and must obey God’s commands.³⁴ Thus, worship leader should have integrity. This is not personal talent, God only gives people integrity.

Integrity begins attitude of worship

People have interesting attitudes of others. In Korea, people are interested in respecting older people. It is very serious because Korean culture always respect older people and not young people. People always look into attitude of young people. If they have a problem, many older may get angry at young people. This is Korean culture. However, Christianity in Korea has equal culture. Korean Christians show respect to the older. Their mind is expressed by external action. Thus, worship leader has same mind both thinking internally and practicing externally. Worship leader should practices equal heart for worship in front of God. Worship leader has to remember Jesus’ teaching in the Bible. Matthew 7:16, “You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles?” Matthew 7:20, “Thus you will recognize them by their fruits.”

Through the Bible, Jesus emphasizes serving people. He always taught the people so that people may practice either act of internal or behavior of external. This is serious to Christian. Jesus requires both, not either. However, many people follow up one side, not both. Eventually, Jesus strongly emphasize that if you are a Christian, you have to follow

³³ Soon-Ho Kim, 152.

³⁴ Richard Owen Robert, Practical Christianity, 69.

His teaching. Worship leader has to practices Jesus' teaching in life and obey His commands.³⁵

Integrity reflects form of God by personal life

A mirror shows real life for people. This is always reflecting of the human. People may check on face by the mirror. Some school has a study of mirrors. They fix mirror on the people. Many people look at the mirror. The study team addresses result that attractive people spend more time before mirrors.³⁶ People always look at the mirror. The mirror approaches people in their life. This is one thing that people discover problems for individual make up and clothing. Christian life is equal like a showing mirror. People were created from God. They have God's image. Genesis Chapter 1 verse 27, "So God created man in his own image, in the image of God he created him; male and female he created them." Worship leader shows up God's image by his life. When you look into a mirror, you will see same form through the mirror. People have God's image; they have to show His image to others. Therefore, worship leader has to demonstrate God's image in and out of personal life. Remember! You have God's image. Matthew 12:33 "Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit."

Integrity under the rule of holiness

Integrity expresses holiness in front of God. Through the Bible, people are able to understand His creation. When God completed the universe, it was without sin. The

³⁵ Richard Foster, *Practical Christianity*, 295.

³⁶ Kawng-Sun Choi, *Behind Secret of Heart*, (Seoul: Hakjisa, 2004) 1.

Garden of Eden was a Holy place. His Creation was holy and clear. However, people made sin, they ate fruit that is the tree of the knowledge of good and evil.³⁷ Because of eating fruit, people have to meet sin in the world. Moreover, they separated from God. Eventually, people always make sin in front of God. They ignore God's teaching. Nevertheless, God loves the people. He always gets interested in people. He always provide good things to people, but they ignore His mercy. God gives choice to people. He calls for holiness for His things such as name, temple, materials, people, and others. Worship leader has to remember the holy. If he sins and becomes separated from God, he never becomes holy. Leviticus 11:45 "For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy." 1 Peter 1:16 "since it is written, 'You shall be holy, for I am holy.'"

Lesson 6. Worship requires preparation

Yun-a Kim is a great figure skating player in the world. Many judges want to look at her action on the top of ice. She plays figure skating maybe six minutes that includes short track is two minutes and 30 seconds and free skating is four minutes and 10 seconds. Through figure skating, Yun-a Kim shows up jump, spin, lift, step, turn, and others. Yun-a Kim only spends about 35 minutes during five major contests. However, she spends much time about fifteen hundred hour for those only 35 minutes. This is very serious to her because she always thinks about nation. Thus, she works hard for nation.

Key point of worship is preparation. Many people prepare for success in the world. They will find various knowledge and skills. This principle should apply to

³⁷ Genesis 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. ESV

worship leader. People are able to know key points through athletes. When someone who is an athlete, will prepare for contest, she and he are not a sloppy athlete. Worship leader should follow their exercise example. Many athletes are rewarded by their perspiration. Thus, worship leader never emphasize about personal musical talent. When you are the worship leader, you have to spend more time preparing for worship. Exodus 3:10 “Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.”



Check Points

- What do you do to prepare for success in your life?
- What do you prepare for God?
- What do you prepare for church and church member?
- What do you prepare for glory of God?

Joshua 1: 3 says, “Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses.” Feet tread means modesty and waiver of a right.³⁸ When you prepare one thing, this is based on obedience. God prepares His plan, so He prepares His people. In history of God’s plan, many people make an appearance of following His aim. Remember, preparation is linked to obedience.

Obedience ➔ People prepare for God’s plan ➔ Show glory to God

Worship prepares expectation for His presence in life

Worship begins expectation for God’s presence. A lot of people love God. Foundation of love begins with expectation of God. When people have expectation for God, they will enjoy worship. In the Bible, David has a great expectation for God. 1

³⁸ Loren Cunningham, 21.

Samuel 16:12-13 “And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, “Arise, anoint him, for this is he.” Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.” David meets a lot of hardship, however, he overcomes them because of God’s expectation. 1 Samuel 17:45 “Then David said to the Philistine, “You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.””

Through life of worshipper, people have to check up individual level of expectation in front of God. Without spiritual expectation, Christian do not expect true worship. Worship begins with expectation and loving God. Also, people go forward because of His helping hands and love.

Worship requires preparation

People prepare for their own business. They learn something by mentor. Religious belief is equal to Christian. Worshipper prepares for God in order to praise and worship. In the Bible, people create for God in order to praise and worship. Isaiah 42:8 “I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.” Goal of people is to give glory to God, goal of worship is to prepare for glory of God. The preparation has one thing that includes obedience. Genesis 22:2 “He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” God wants Abraham to offer Isaac as a burnt offering. Abraham obeyed His mission so that he

prepared Isaac in order to burnt offering. Genesis 22:3 “So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.”

God wanted Isaac as a burnt offering; Abraham serves His mission by obedience. When Abraham serves up his son by burnt offering on the mountain, God stops it. God prepares lamb for Abraham. He will overcome for God. Abraham called the place *Jehovahjireh*.³⁹

Whole knowledge of people exist for glory of God

In Korea, men over the age of twenty must join military because this is duty. They have training during four weeks. First week, they never run with a gun. After fourth week, they are able to run and bring gun. They do not experience weight of gun.⁴⁰ This is to result of training. In the Bible, God has training for His people. Moses is a typical example. God trained Moses by his life. Israelites became slaves to Egypt. They were under the rule of Egypt. Pharaoh had new babies killed if they were male. Moses receives grace from God. He lives in royal palace. However, he wants independence of Israel by his ability. Israelites ignore his ability because of this he escapes from Egypt. He receives God’s mission at age eighty.⁴¹

³⁹ Genesis 22:14 “So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.””

⁴⁰ Jae-Chul Lee, *New Face of Bible Study*, (Seoul, Korea: HongSungSa, 1994), 19.

⁴¹ Exodus 3:10 “Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.”

Through God, Moses evidences His ability in Egypt so that Israelites experience independence from Egypt. Moses leads Israelite during forty years in desert. Moreover, he writes the Torah that includes the book of Genesis, the book of Exodus, the book of Leviticus, the book of Numbers, and the book of Deuteronomy. God is using his knowledge for glory of Himself. Through Moses, people are able to be as Moses in personal life. People have to prepare interest, knowledge, education, and others.

Look to laziness

People are focusing on tomorrow. People always prepare for the future. This is very serious to people. However, Christian concentrates on the present rather than future. People have no idea for future. For example, people never understand weather. People check on today's weather, but this weather always changes. Luke 12:20, "God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'"

Christian need to get rid of laziness in life. Laziness begins with loving self.⁴² Lazy people do not experience God's great love and mercy in life. When people love their own body, they take good care body. People love God, but they do not work for Him because they love their selves. Therefore, Christians need to remove laziness in your life. When Christians removes laziness, they will work for God.

Lesson 7. Worship understands both Mission and Vision

Worship is to show glory to God by relationships with God and people. Also, worship declares His salvation to people. Through worship, people pervasively enjoy and

⁴² Nam-Jun Kim, *Laziness*, (Seoul: Lifebook Publisher, 2003) 47.

rejoice in His salvation. Thus, worship must declare both His salvation, and mission and vision. Goal of worship is preparing for non-Christian. A lot of people think that worship, and mission and vision are separated in worship service. However, God provides mission and vision by worship. Mission and vision are not experienced without worship.

A key point of worship is mission and vision. Mission describes that people have to understand God's work. Vision demonstrates that people have to expect new sign from God. Worship leader has biblical standard for mission and vision. When people have biblical standard for mission and vision, they will understand His plan in the world. Acts 16:9-10, "And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us." And when Paul had seen the vision, immediately we sought to go on into Macedonia."



Check Points

- What is your mission and vision?
- How do you receive God's mission?
- What does God show in vision to you?
- How do you receive mission and vision for the church?

John Piper defines mission, "worship is the fuel and goal of missions. It's the goal of missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God's glory. The goal of mission is the gladness of the peoples in the greatness of God."⁴³

Christians have to find mission and vision by worship. When people have mission and vision, they will burn with yearning for presence of the Holy Spirit. According to the

⁴³ John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions*, (MI: Baker Academic 3editions, 2010), 35.

Bible, Jesus promised the Holy Spirit. He died on the Cross because of human sin. But He offers redemption for the glory of God. This is very important for worship leader because they have to work with the Holy Spirit. John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”

Jesus provides mission to disciples by the Holy Spirit. After redemption, disciples did not understand His promise. But Jesus re-promises His mission in Matthew 28:19-20. Jesus commands His disciples to accomplish His mission. First, by making disciples of all nations. Second, by baptizing them in the name of the Father and of the Son and of the Holy Spirit. Third, teaching them to observe all things. After more prayer time they received the Holy Spirit. Then they were able to understand His mission in the world. Acts 1:8 “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Christians have to know their own identity so that they can correctly understand God’s mission and vision in the world. By the Holy Spirit, people make a confession to Jesus Christ. People are able to worship God. Worship creates an understanding of the plan of God.

The Holy Spirit → Mission and Vision → Plan of God.

Christians should want to understand mission and vision. How to understand His plan that is both mission and vision? Christians are able to know mission and vision by prayer. A lot of people can have mission and vision. But people cannot understand

mission and vision without the Holy Spirit. Through the Holy Spirit, people perfectly understand God's mission and vision. Thus Christians need to spend more time for prayer. Acts 11: 13-14 "And he told us how he had seen the angel stand in his house and say, 'Send to Joppa and bring Simon who is called Peter; he will declare to you a message by which you will be saved, you and all your household.'" Acts 15:7 "And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe."

Worship has a Goal to reach non-Christians

Worship exists reach non-Christians. The church organizes both Christian and non-Christians. Christians have to remember the goal of the church. Christians should bring gospel to non-Christians. Thus, Christians always give evidence of Jesus Christ and remember their goal of existence. According to the Bible, Saul meets Jesus in front of Damascus. He changes from Pharisee to Christian. Moreover, He becomes an evangelist. He perfectly gives up his life because of Jesus. Acts 9:15-16 "the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name.""

Therefore, worship leader and worshipper obviously receive mission and vision by God through worship. When Christians receives His mission and vision, they will become great worker for God.

Worship is practice of Love

Worship provides another goal that is practice of love. Christian confess that Jesus Christ is savior. He healed people,⁴⁴ raised a person from the dead,⁴⁵ claimed to be master of the Sabbath,⁴⁶ and to provided mercy and grace to followers.

Christians perfectly understands His life so that they learn about His goal in the world. By their life, Christians shows mission and vision. Thus, worshipper and worship leader get rid of individual life to follow Jesus Christ. When Christians serve Jesus, they are able to worship Jesus by personal life.

Christian should re-confirm the Holy Spirit by worship and to receive both mission and vision. When Christian perfectly worship God, they will receive mercy and grace and express them through individual life. If Christian does not experience His mercy and grace by worship, they will never find mission and vision.

Lesson 8. Worship is Recovery and Celebration

When people are sick, they should go to hospital because they meet doctor to check on this problem in their body. People should experience recovery by doctor's treatment. People have body problem so that they have to meet doctor. However, when people have problem in soul, they are able to recover by worship in church. Through Jesus Christ, people thoroughly experience recovery and celebration.

Furthermore, worship does not make a division for people. Worship is always open to people because Jesus always takes good care of people. Worship is gathering to

⁴⁴ Matthew 8:1-4

⁴⁵ John 11:39-44

⁴⁶ Mark 2:27-28

give praise and worship to God. God never separates people as Christian and non-Christian in worship. Also, God does not divide both non-patient and patient. He always welcomes people for worship. Matthew 9:13 “Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”



Check Points

What do you mean by celebration and recovery?
Do you experience individual recovery?
What do you think celebration of worship is about?

Jong-Phil Lee describes recovery in his book. People experience affronting by others and become depressed because of affront. Christian precipitously find Jesus because they realize current problem and are eager for God’s mercy and grace.⁴⁷ Also, Richard Foster demonstrates celebration in his book. Celebration is key point of spiritual training.⁴⁸ People give a shout in celebration. However, when finish celebration, people become a blank because finished celebration. Thus, people should experience worship. Worship always provides great joy and delight to people. Through worship, people go toward God so that people are able to experience eternal delight.⁴⁹ Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness.” Philippians 4:4 “Rejoice in the Lord always; again I will say, Rejoice.”

Apostle Paul always emphasizes to Christian, always rejoice even during hardships. Rejoice is prerogative to Christians because they are able to experience

⁴⁷ Jong-Phil Lee, 59.

⁴⁸ Richard Foster, 297.

⁴⁹ Ibid., 298.

rejoicing through Jesus. Through rejoice, Christian perfectly experience life of Christians. In the Bible, Jesus meets Zacchaeus. Israelites hate him because he always gathers tax for the Romans. He does not think for others. He always thinks for himself. Jesus goes to his home and he is changed by Jesus. He experienced absolute rejoicing because of Jesus. Luke 19:8 “Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.””

Worship looks around self

Worship awakes the present state of things for self. In the Bible, David always walks with God. He could fight Goliath with God so that he experienced victory by God. However, he experienced laziness. In the Bible, 2 Samuel 11 demonstrates that David does not go to the battleground. He stays in the royal palace, and he looks and sees Bathsheba. As the result, he commits sin to God. He has adultery with Bathsheba and he plans to killing Uriah. David is a King in Israel, but he sinned because of individual gains. However, he met Nathan the priest. Through Nathan, David is convinced of his error. David looks around his own sin so that he can return to God. Psalms 51:17 “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.”

God wants to wait for His people to confess and repent because He always refrains for a long time because He loves people. Thus, Christians think about His refrain in the world. This is not negligence, only love. He provides time of repentance to His people. Christians always realize individual sin and can restore a right standing in front of God.

Worship is Celebration

Worship is celebration with God. People always want to get celebration in life. This is very important because a lot of people lose celebration in life. People experience frustration by life and feel depressed. As the result, people never experience enjoyment and celebration. However, people are able to recover enjoyment by Jesus.

In the Bible, Matthew 9 illustrates celebration. People hated Matthew who was a tax collector because they take a lot of money from Israelites. However, Jesus finds Matthew. When people hate him, Jesus goes to Matthew's home to make disciple for Himself. Matthew 9:13 "Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

Jesus came to the world to provide enjoyment and delight. According to Richard Foster, in order to experience celebration, people should include singing, dancing, and praising for God.⁵⁰ Also, Hee-Kwang Park describes celebration in his book, the Bible addresses that people are serving God by delight and singing to Him in order to express enjoyment.⁵¹ Psalms 32:11 "Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart!"

The Bible requires that if you have enjoyment, praise the Lord by applause. Greeting with applause is the behavior of holy people and a justified act for worship.⁵² Applause is expressing enjoyment and delight. Through worship, people serve God by

⁵⁰ Richard Foster, 305.

⁵¹ Hee-Kwang Park, *Restoration of Biblical Worship Praising to God*, (Seoul, Korea: YWAM Publisher, 2011), 83.

⁵² Ibid., 90.

applause. Psalms 47:1 “Clap your hands, all peoples! Shout to God with loud songs of joy!”

In the Psalms five methods of body language are given in order to express enjoyment and delight. First, hands up shows devotion and blessing. (Psalm 134:2)⁵³ Second, playing music instruments meaning praising by whole body and heart. (Psalms 150:3-6)⁵⁴ Third, kneeling down meaning express passion for Christians. (Psalms 95:6)⁵⁵ Fourth, standing shows respect for God. (Psalms 134:1)⁵⁶ Fifth, attaining passion meaning is enjoyment and delight for God. (Psalms 149:3)⁵⁷

Christian’s worship is not form. Worship is individual life expressed by celebration. Through worship, worshipper and worship leader have to experience enjoyment and delight.

⁵³ Hee-Kwang Park, 93.

⁵⁴ Ibid., 99.

⁵⁵ Ibid., 104.

⁵⁶ Ibid., 109.

⁵⁷ Ibid., 111.

APPENDIX 1

INFORMATION ABOUT SURVEY

Date: *[Insert Date]*

[Title]

Worship Builder Community

Dear Students,

As a graduate student in the Baptist Theological Seminary at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree, and I am writing to invite you to participate in my study.

If you choose to participate, you will be asked to complete a 49-question online questionnaire. It should take approximately 10 minutes for you to complete the questionnaire. Your participation will be completely anonymous, and no personal, identifying information will be required.

To participate, go to https://docs.google.com/forms/d/15vg36GtO_N8Dayvj5y5ai2mf-GVMwGZn64HuXqfVIQk/viewform, click on the link provided, and complete the questions. The results will be sent to me. An informed consent document is located on the webpage. The informed consent document contains additional information about my research, but you do not need to sign and return it.

Sincerely,

Hyoseop Kim

CONSENT FORM

Becoming an Effective Worship Leader in the South Korean Churches: Seven Key Biblical Principles of a Worship Leader

Hyoseop Kim
Liberty University
Liberty Baptist Theological Seminary

You are invited to be in a research study of worship leaders. You were selected as a possible participant because you may be interested in worship because you lead worship service on Sunday, therefore this survey will be limited to worship leaders and worship team members. It will be used to prepare a biblical manual and guidance for worship leaders. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Hyoseop Kim, Doctor of Ministry candidate.

Background Information:

The purpose of this study is to gather information from worship leaders that can be used to create a manual for worshippers and worship leaders.

Procedures:

If you agree to be in this study, we would ask you to do the following things: answer the 49 questions provided to you through Google Survey. The survey will take no longer than 10 minutes to complete.

Risks and Benefits of being in the Study:

This study involves minimal risk, which is no greater than individuals would experience going about their daily lives. There is a risk of a breach in confidentiality, but this risk is alleviated by the anonymous nature of the survey. No individual names or church names will be asked for.

The benefits to participation include a benefit to society when the manuals are prepared.

Compensation:

This survey offers no compensation.

Confidentiality:

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records.

- 1) This researcher promises that the obtained data will be used only for the thesis project.
- 2) These questionnaires will be taken anonymously through the Google Survey program online. It does not provide individually identifiable information to the researcher.
- 3) At the end of the thesis project, all data will be discarded after being stored for three years.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Hyoseop Kim. If you have questions, **you are encouraged** to contact him at 434-509-6411 or hkim22@liberty.edu. The researcher's faculty mentor is Dr. L. Lavon Gray (434-592-3875, llgray2@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board at 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or by email at irb@liberty.edu

If you would like a copy of this information to keep for your records, please print it now, or request a copy from the researcher. .

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

IRB Code Numbers: [Risk] *(After a study is approved, the IRB code number pertaining to the study should be added here.)*

IRB Expiration Date: [Risk] *(After a study is approved, the expiration date (one year from date of approval) assigned to a study at initial or continuing review should be added. Periodic checks on the current status of consent forms may occur as part of continuing review mandates from the federal regulators.)*

Facebook Survey Notification

May God Bless Your Community

My name is Hyo Kim, and I am a Doctor of Ministry student at Liberty Baptist Theological Seminary working on a thesis project titled, “Becoming an Effective Worship Leader in the South Korean Churches: Seven Key Biblical Principles of a Worship Leader.” This thesis project places emphasis on current worship leaders because a lot of worship leaders do not recognize their mission in church, so they confuse worship with a concert. Therefore, my study will focus on seven key biblical principles.

In order to gather data for the responsibilities and capabilities of worship leaders in South Korea, I have designed a questionnaire that will provide 49 questions through Google’s survey program and take no longer than 10 minutes to complete. I would like to invite you to complete my questionnaire.

The obtained data will be used only for the thesis project and will be discarded after being stored for three years after the completion of the thesis project. My email is lamb797@gmail.com. If you have a question about the survey, please contact me.

Thank you

Hyo Kim

Survey information

1. Available period: Mar. 18(Monday). 2013 – April. 14(Sunday). 2013
2. Method of Survey: To link to Google survey
3. Subject of Survey: Worship leader and worship team members.
4. Website: https://docs.google.com/forms/d/15vg36GtO_N8Dayvj5y5ai2mf-GVMwGZn64HuXqfVlQk/viewform

SURVEY FOR BECOMING AN EFFECTIVE WORSHIP LEADER IN THE SOUTH KOREA CHURCHES: SEVEN KEY BIBLICAL PRINCIPLES OF A WORSHIP LEADER

Greetings to you in Jesus Christ. This Survey will be used to develop worship leaders in Korean churches. Please check the appropriate answers honestly, and please check (v) only one choice per question.

Liberty Baptist Theological Seminary, DMIN, Spring of 2013, Hyo-seop Kim

General Questionnaire

Gender: M / F **Age:** _____ **Married:** Y / N **Position:** _____

Style of Worship: **Traditional**
 Contemporary **Religious Background:** _____
 Blend

1. How long have you attended your current church?

1) Less than 1 year / 2) 1-5 years / 3) 6-10 years / 4) 11-20years / 5) over 20 years

2. How many people attend your church?

1) Less 50 / 2) 50-100 / 3) 100 -200 / 4) 200 – 300 / 5) 300- 500 / 6) 500 – 1000 / 7) 1000 more

3. What is the most important characteristic of a worship leader?

1) Calling / 2) Obedience / 3) Integrity / 4) Preparation / 5) Mission & Vision / 6) Relationship / 7) Individual Experience of Recovery and Celebration / 8) All of the above

4. What should the Sunday worship service focus on?

1) Praise / 2) the Word / 3) Prayer / 4) the Eucharist / 5) Fellowship / 6) All of the above

5. What is your position in your church?

1) Senior Pastor / 2) Assistant Pastor / 3) Worship Leader / 4) Singer / 5) Musician /
6) Technician / 7) Church Member

Formal Questionnaire

Please answer the following questions:

1. Did you feel called by God to be a worship leader?

1) Yes / 2) No

2. How did you become a worship leader?

1) by personally reading the Bible / 2) in a worship service / 3) through a devotion / 4) by being called by the pastor or church / 5) Other

3. How did you confirm His calling?

1) through my personal, spiritual life / 2) in a worship service / 3) through a devotion / 4) by being called by the pastor or church / 5) Other

4. What have you had to give up in your life for your calling?

1) Job / 2) Family / 3) Personal life / 4) Budget / 5) Other

Other reason: _____

5. What do you do to fulfill your calling?

1) Read the Bible / 2) Bible Study / 3) Music Study / 4) Other

Other reason: _____

6. How do you confirm God's voice?

1) Through reading Bible / 2) through preaching / 3) through praying / 4) through a quiet time / 5) Other

7. How long does it take you to obey His voice?

1) Immediately / 2) A couple of days / 3) A couple of weeks / 4) 10 days / 5) 1 month / 6) more than 1 month

8. How do you practice obedience?

1) Personal Bible reading / 2) Personal prayer time / 3) Reading a spiritual book / 4) Other

Other reason: _____

9. In what area of your life do you currently need to be obedient?

1) Education / 2) Job / 3) Personal Plan / 4) Other

Other reason: _____

10. What do you do for obedience?

1) Personal Spiritual life / 2) Education / 3) Job / 4) Personal Plan / 5) Other

Other reason: _____

11. What do you currently practice to live a life of integrity?

1) Personal Bible reading / 2) Personal Pray time / 3) Reading spiritual book / 4) Other

Other reason: _____

12. Where do you live for trustful life?

1) Church / 2) Home / 3) Office / 4) School / 5) all of the above

13. How do you pursue a life of integrity?

1) By reading the Bible / 2) By listening to preaching / 3) By Praying / 4) Through a quiet time / 5) Other

Other _____

14. What could serve as a threat to the integrity of your heart/life?

1) Money / 2) Honor / 3) Power / 4) An Ideal / 5) Other

Reason for Other: _____

15. What part of worship do you enjoy?

1) Praise / 2) Word / 3) Prayer / 4) Eucharist / 5) Fellowship / 6) All of the above

Please answer the following questions in the overall worship using the following scale:

1. Do you have an expectation for calling?

0 1 2 3 4 5 6 7 8 9 10

2. Do you think that worshippers respect their Senior Pastor or Worship Leader?

0 1 2 3 4 5 6 7 8 9 10

3. Do you worship God out of obedience?

0 1 2 3 4 5 6 7 8 9 10

4. If you receive grace, do you obey and apply grace in your life?

0 1 2 3 4 5 6 7 8 9 10

5. Do you work to have a life of integrity ?

0 1 2 3 4 5 6 7 8 9 10

6. Do you work to have a life of integrity in all areas of your life?

0 1 2 3 4 5 6 7 8 9 10

7. Do you work to have integrity in your thought life?

0 1 2 3 4 5 6 7 8 9 10

8. Do you have expectations for worship?

0 1 2 3 4 5 6 7 8 9 10

9. How many do you prepare for worship?

0 1 2 3 4 5 6 7 8 9 10

10. How many times do you make an effort for individual worship during a week?

0 1 2 3 4 5 6 7 8 9 10

11. How often do you make an effort to worship on Sunday?

0 1 2 3 4 5 6 7 8 9 10

12. Do you seek the Holy Spirit in worship?

0 1 2 3 4 5 6 7 8 9 10

13. Do you discover Mission and Vision in worship?

0 1 2 3 4 5 6 7 8 9 10

14. Do you think that worship is a method for evangelism?

0 1 2 3 4 5 6 7 8 9 10

15. Because of the worship service, do you practice love for people?

0 1 2 3 4 5 6 7 8 9 10

16. Because of the worship service, do you discover a motive of devotion in and out?

0 1 2 3 4 5 6 7 8 9 10

17. Does worship impact your relationship with God?

0 1 2 3 4 5 6 7 8 9 10

18. Does worship impact your relationship between your neighbors and yourself?

0 1 2 3 4 5 6 7 8 9 10

19. Do you feel comfort through worship?

0 1 2 3 4 5 6 7 8 9 10

20. Does worship alleviate people's pain?

0 1 2 3 4 5 6 7 8 9 10

21. Do you feel peace through worship?

0 1 2 3 4 5 6 7 8 9 10

22. Do you experience recovery of both soul and body through worship?

0 1 2 3 4 5 6 7 8 9 10

23. Do you recover a part of your soul and body through worship?

0 1 2 3 4 5 6 7 8 9 10

24. Worship is a celebration; do you experience delight when you worship?

0 1 2 3 4 5 6 7 8 9 10

25. Do you share your delight with your neighbors?

0 1 2 3 4 5 6 7 8 9 10

Thank you for taking the time to fill out this questionnaire. The results will be used valuably to renewal worship services not only for your church, but also for many other Korean churches. Shalom!



The Graduate School at Liberty University

March 29, 2013

Hyoseop Kim

IRB Exemption 1564.032913: Becoming an Effective Worship Leader in the South Korea Churches: Seven Key Biblical Principles of a Worship Leader

Dear Hyo Kim,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), **survey procedures**, interview procedures or observation of public behavior, unless:
- (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
 - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054



Liberty University | Training Champions for Christ since 1971

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EDUCATION

B.A., An-Yang University, 2003

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MINISTRIAL

Assistant Pastor Youth Division and Worship leader, Praise and Worship
Presbyterian Church of Yong-In in Korea, 2004-2006

Assistant Pastor Youth Division and Worship leader, Young-Kwang Presbyterian
Church of Dae-Jun in Korea, 2007-2008

Assistant Pastor Worship leader, New-Song Church of Burke, 2010-2012

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