

Liberty University Baptist Theological Seminary

**21ST CENTURY EVANGELISTIC WORSHIP STRATEGY
FOR THE EMERGENT GENERATION IN SOUTH KOREA**

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by

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ABSTRACT

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Young adults are leaving the church. According to a research of Barna Group, three of every five young Christians are forsaking the fold. Therefore, reaching and sustaining the next generation in the local church is one of the most important issues for the church today. Young adults who were born in 1977 through 1994 are disappearing from or not attending the local church in South Korea. The purpose of this project is to present the development of an evangelistic worship strategy, which transfers the Christian faith to the next generation and presents a recovery model based on evangelism. The research will consist of surveying young adults and case studies of churches that have succeeded in this area. This author will provide a strategy model that will provide a plan to reach this current and future emergent generation.

Abstract length: 137 words

DEDICATION

To my precious wife, Yangnam Lee, my two beautiful daughters, Hayeon and Seoyeon,
and my beloved family in South Korea

And

To my supportive church family at THE SaRang Church and New Frontier Church

TABLE OF CONTENTS

ABSTRACT	iv
DEDICATION	v
TABLE OF CONTENTS	vi
LIST OF ABBREVIATIONS	ix
CHAPTER 1: INTRODUCTION	1
Statement of Problem	3
Terminology	8
Statement of Limitations	9
The statement of Methodology	10
A Review of the Literature.....	12
Summary	21
CHAPTER 2: WHO IS THE EMERGENT GENERATION?	22
Characteristics of the Emergent Generation.....	22
The Classification and Location of the Emergent Generation	22
Comparison of the Emergent Generation and Their Parents	23
The Emergent Generation and the Church.....	32
Why the Emergent Generation is leaving church.....	33
How to resolve this crisis.....	36
Summary	39
CHAPTER 3: EVANGELISTIC WORSHIP FOR EVANGELIZING THE EMERGENT GENERATION	40
The Definition of Evangelistic Worship	40
Conversion.....	41
Reformation	44

Restoration.....	46
Discipline.....	48
Outreach.....	50
History of Evangelistic Worship	52
Evangelistic Worship in the Era of the Reformation.....	52
Evangelistic Worship in the Era of Free Church Movement.....	55
Evangelistic Worship in the Era of the Great Awakening.....	59
Evangelistic Worship of Charles Finney	62
Evangelistic Worship of Seeker Service	64
Relation of Evangelistic Worship and the Emergent Generation	69
Evangelistic Worship for the Emergent Generation.....	69
Evangelistic Worship by the Emergent Generation	70
Summary	72

CHAPTER 4: A CASE STUDY OF EVANGLISTIC WORSHIP

FOR THE EMERGENT GENERATION	74
Standard.....	74
Evangelistic Worship Churches	76
New Frontier Church (New York, NY).....	77
Vintage Faith Church (Santa Cruz, CA).....	87
Passion City Church (Atlanta, GA)	95
MOSAIC Church (Los Angeles, CA).....	102
Summary	112

CHAPTER 5: EVANGELSTIC WORHSIP STRATEGY

FOR THE EMERGENT GENERATION IN SOUTH KOREA.....	114
Vision and Philosophy of Church	117
Setting the Vision and Philosophy of Church	118
Planning EWEG Strategy	120

Education.....	125
Discipleship Training	126
Worship Education	128
Evangelistic Worship for the Emergent Generation (EWEG)	133
Core values in EWEG.....	134
The main orders of EWEG	137
Connection with outreach.....	143
Summary	145
 CHAPTER 6: SUMMARY AND CONCLUSION.....	 147
Summary	147
Conclusion.....	149
The reasons for EWEG.....	149
Application to the readers' church.....	150
 APPENDIXES	 152
BIBLIOGRAPHY	165
IRB APPROVAL	169

LIST OF ABBREVIATIONS

CCC	<i>Chodae Community Church</i>
DMIN	<i>Doctor of Ministry</i>
EWEG	<i>Evangelistic Worship for the Emergent Generation</i>
NFC	<i>New Frontier Church</i>
PCC	<i>Passion City Church</i>
PS11	<i>Public School: The William T Harris School</i>
SCBC	<i>Santa Cruz Bible Church</i>
VFC	<i>Vintage Faith Church</i>

CHAPTER 1

INTRODUCTION

The influence of the Christian faith is declining in America. According to the Census report 2010, the proportion of evangelical Christians in 2008 was 50.9%. When it compares with proportions of 2001, which was 52.2% and 1990 which was 59.9%, the percentage of evangelical Christians in America has been decreased.¹ In addition, according to the survey report of The Barna Group, the real percentage of church attendance in America is only 41%.² The unfortunate implication is that each new generation is becoming increasingly unchurched.³

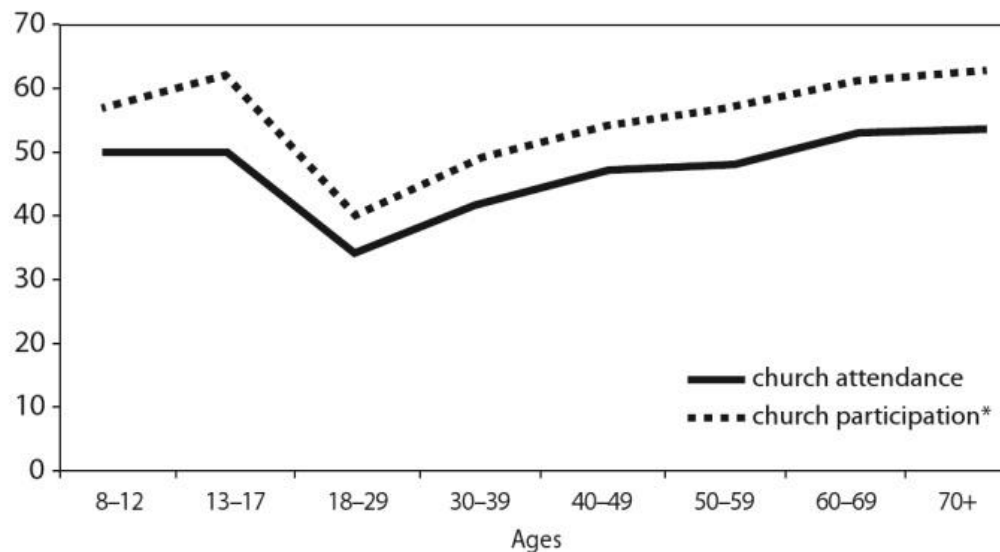


Figure1.1. Percent of Americans of each age who report monthly churchgoing and church participation⁴

¹ U.S. Census Bureau, Statistical Abstract of the United States: 2011, Population 61.

² www.barna.org (Accessed on January 15, 2013).

³ Thom S. Rainer, *Surprising Insights from the Unchurched* (Grand Rapids: Zondervan, 2001), 33.

⁴ David Kinnaman, *You Lost Me* (Grand Rapids: BakerBooks, 2011), 22.

Table 1.1 also shows the rates people attend church in America each weekend. The new generation is leaving both the church and the faith.

Table.1.1. Who attends Church in America Each Weekend?⁵

Generation	Birth Years	Percentage Attending Church
Builders	Before 1946	51%
Boomers	1946 to 1964	41%
Busters	1965 to 1976	34%
Bridgers	1977 to 1994	28%

Rainer calls new generations who were born in 1977 through 1994 as “Bridgers.”⁶ This generation is known as “the next boom,” “the echo Boomers,” “the new boom,” “the vava boom” because they are children of Boomers.⁷ While this generation has a significant population proportion, the attendance proportion to church service is low. This is a problem. Many churches and Christian leaders are attempting to handle this crisis, but the reality is that churches are finding it difficult to address the issue.

One of the best re-engaging places and methods for this generation is worship. Worship is the best place to evangelize unbelievers and encourage believers with faith. Worship is the fundamental beginning point and the best resolving key solution for this problem. However, many churches are attempting to resolve this problem through some programs and events. Worship renovation, which is the center of gospel can be a good alternation for this problem. For resolving this problem, churches and pastors should study the various aspects of worship and research the successful cases of corporation.

⁵ Rainer, *Surprising Insights from the Unchurched*, 34.

⁶ Thom S. Rainer, *the Bridger Generation* (Nashville: Broadman & Holman Publishers, 1997), 3.

⁷ Ibid., 2.

Statement of Problem

Worship has generally been defined as a spiritual meeting with God. Worship is to go to the presence of God and to meet with Him. Robert E. Webber explains that this meeting was called up by God and was arranged entirely by Him.⁸ God speaks in the meeting. There is a proclamation of the Word in this meeting. After listening, people accepted obedience to the Word of God. The representative Greek word for the verb “to worship” in the New Testament is *proskynein*. This word is a complex word of *pros* (towards) and *kynein* (to kiss).⁹ David Peterson says that this Greek word is “to be understood in the physical sense of bending or bowing, as a gesture of awe and surrender to God, often with thanksgiving, in response to some gracious revelation of the Lord in word or deed.”¹⁰ This word shows a premise that worship is the meeting between God and His people. Worship is not only acts of worship, but to go into the presence of God, and to meet Him.

Another definition of worship is to give glory to God. Psalm 29:2 says, “Ascribe to the Lord the glory due his name; worship the Lord in the splendor of his holiness.”¹¹ The Psalmist says that worshiper has to go into His presence and give all glory to God. The chief and ultimate

⁸ Robert E. Webber defines about worship as the meeting with God. He summarizes about worship as this meeting in his book, “First, the meeting was convened by God. Second, the people were arranged in a structure of responsibility. Third, the meeting between God and Israel was characterized by *the proclamation of the Word*. Fourth, the people accepted the conditions of the covenant, thus signifying a subjective commitment to hear and obey the Word. Finally, the meeting was climaxed by *a dramatic symbol* of ratification, a sealing of the agreement.” Robert E. Webber, *Worship Old & New* (Grand Rapids: Zondervan, 1994), 21.

⁹ David Peterson, *Engaging with God* (Downers Grove: IVP Academic, 1992), 59.

¹⁰ Ibid.

¹¹ NIV.

purpose for which God created man was for Him to receive all the glory from man.¹² These are come true in worship. Worship is the best passageway for giving glory to God.

However, if there is one more important definition for worship, worship is the place of change. Worship attendees can experience the change of mind, thought, and personality in worship. David Wheeler and Vernon Whaley say, “Authentic worship of Jesus changes a person.”¹³ Worship attendees experience shaping, molding, nurturing, and maturing them in worship.¹⁴ They explain in more detail,

When we worship in faith with our love, devotion, obedience, and service, He responds to us. He gives us His grace, love, devotion, companionship, and care. As we spend time with Him in worship, He increases our desire to worship. As He increases that desire, we worship more deeply and sincerely. God uses our worship to shape us and form us into His likeness.¹⁵

Through this relationship with God in worship, attendees can experience in three aspects.

First, worship attendees can have the reformation of the relationship between God and them. The faith of Christians can build up more and more, and nonbelievers can convert to Christian in worship. In case of the pious Christian, they can receive more grace and love from God in worship continually. The more the pious Christian worships God, the more they can receive this tremendous grace from God. The more they dedicate to God, the more they can experience the Kingdom of God deeply. The best model of this case is Peter, found in Acts

¹² Westminster Confession wrote, “Man’s chief and highest end is to glorify God, and full to enjoy him forever.” “The Westminster Confession of Faith,” *the Book of Confession* (New York: Office of the General Assembly of the Presbyterian church [USA], 1999), 173.

¹³ David Wheeler and Vernon M. Whaley, *the Great Commission to Worship* (Nashville: B&H Academic, 2011), 82.

¹⁴ *Ibid.*, 63.

¹⁵ *Ibid.*, 63.

chapter 2:1-41, when he and the others were praying in the upper room, God fulfilled His promise to send the Holy Spirit, after which Peter and the others experienced a huge change. For the nominal Christian or the apprentice Christian, worship is the place to break their religious pretense or to build up their faith. In the book of Nehemiah, when Ezra the priest read the book of the Law in the presence of the men, women, and others who could understand, the people understood and mourned. They praised the God with Ezra the priest.¹⁶ Finally, the non-believers can be converted as Jesus' followers by listening to the gospel of Jesus in worship. The book of Acts says that there were many baptized people in the early church. According to Acts 2: 46, "Every day they continued to meet together in the temple courts (NIV)." The noticeable part is verse 47. Acts 2:47 says, "And the Lord added to their number daily those who were being saved." (NIV) This meeting was not a simple meeting for the fellowship. The meeting was as church. There were the apostles' teaching (v.42), praising God (v.47), praying to God (v.42), fellowship (v.42), and sharing their possessions and goods (v.45) in the meeting. And, there were many converted people as Christian in worship. Therefore, the reformation of the relationship in worship related with the gospel. Worship is the presence of God to change and evangelize people.

Second, worshipers can experience the change of their worth and mind for living in the world. Worship is place of orientation for worshipers on how to live worshipful life. David Peterson used the phrase word "worship as life orientation" in order to explain this aspect of worship.¹⁷ He says, "Worship theology expresses the dimensions of a life orientation or total relationship with the true and living God."¹⁸ He says continually, "Worship in the New

¹⁶ Nehemiah 8:1-15.

¹⁷ David Peterson, *Engaging with God*, 17.

¹⁸ Ibid., 18.

Testament is a comprehensive category describing the Christian's total existence."¹⁹ Therefore, worship is the place of education that Christians can live as the people of God. Paul's ministries in Tyrannus can be a good proof for this. Paul taught his disciples and "had discussions daily in the lecture hall of Tyrannus (NIV. Acts 19:8-20)." As the result, many people converted and "openly confessed their evil deeds (v.18)." Many people to sorcery brought scrolls and burned (v.19). This shows that the life and worth of people who heard the Word of the gospel in worship are changed.

Third, worshipers can be changed to become a missional Christian in worship. Worship is not for self-centeredness of attendances. Like the word of David and Vernon, "Worship is a critical connection to becoming a missional Christian."²⁰ This missional Christianity means that one does mission right where Christians are. Missional means adopting the posture of a missionary, learning and adapting to the culture around them while remaining biblically sound. Missional means being a missionary in the place of their life.²¹ According to John Piper, this mission is ultimately for worshipping God. He says, "Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. Worship is the fuel and goal of missions."²² Christians live out their faith when they practice this missional life. In worship, they can be prepared to live the missional life. God gives the vision of the missional life in worship. He gives the confidence for the missional life in worship. He gives the power and wisdom for the life in worship. David and Vernon say, "God has actively pursued fallen men and women first to

¹⁹ Peterson, *Engaging with God*, 18.

²⁰ David and Vernon, *the Great Commission to Worship*, 120.

²¹ Ed Stetzer, *Planting Missional Churches* (Nashville: B&H, 2006), 19.

²² John Piper, *Let the nations be Glad* (Grand Rapids: Baker Academic, 1993), 15.

be redeemed and then to join Him on mission as the Great Commission Worshipers to proclaim eternal hope to a lost world.”²³ The book of Acts 2 is a good biblical proof for this change. After experiencing the power and gift of the Holy Spirit in worship, Peter and the others stood before many people. When Peter preached about the gospel of Jesus, 3,000 people converted to Christianity, becoming Christ’s followers by believing in Him as their savior. Like this, worshipers can be changed to the missional Christian in worship, and they can fulfill to evangelize others with the gospel in their life. This proof can be founded in the gospel of Matthew 28:16-20. The disciples meet the resurrected Jesus and worship Him. After they worship, they received the Great Commission from Jesus.

In summary, worship is the presence of God where lives are changed in Christ. This change includes both corporately and in individual lives as well. In His presence, worshipers can experience the power and change by the gospel.

However, the problem is that the influence of the gospel is disappearing from the emergent generations. Worship, the most important changing place, is no longer appealing to them. Many young Christians are leaving the church and are not practicing worship, and young nonbelievers are disregarding the faith of their parents. Marva J. Dawn says, “Obviously many of the teenagers (and some of the leaders) understood worship as only another form of entertainment, which must be replaced with another activity when it is not amusing enough.”²⁴ He says, “Simplistically, youth don’t participate in worship because they don’t understand it.”²⁵ This means many churches of today lost the health and balance for biblical worship. Worship,

²³ David and Vernon, *the Great Commission to Worship*, 122.

²⁴ Marva J. Dawn, *Is It a Lost Cause?* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 66.

²⁵ *Ibid.*, 67.

which lost the power of the gospel can't give any influence to the new generation. Therefore, the main concern of this project is the restoration of biblical worship to have the power of the gospel and the influence for the new generation.

The purpose of this project is to redefine the Evangelistic worship for unbelievers of new generations and to suggest a good alternative for resolving the problem by providing the proven methodology that has been successfully employed by some churches and ministries in America. Specially, this research project can give good strategy to churches and pastors of South Korea for evangelizing non-believers of next generation and building up believers of them. This project will provide a strategy model that will lay out a plan to reach this current and future Emergent Generation of South Korea.

Terminology

There are two specific terminologies in this project that need to be defined. The first is Emergent Generation. There are various titles used for younger generations such as "Postmodern," "Next generation," "X-generation," "Google Generation," and "Bridgers." In this project, this researcher will use the terminology "the Emergent generation" for the new generations. The word *Emergent* means "coming into view," "emerging," and "arising."²⁶ The younger generation is a coming generation and has certain common characteristics with the older generation. Therefore, the Emergent Generation is the newcomer of today's church. Churches and pastors need studying to understand these young people, and training themselves for

²⁶ <http://www.thefreedictionary.com/emergent> (accessed January 19, 2013).

evangelizing them. The ages of the Emergent Generation is also classified by those who were born between 1977 and 1994.²⁷

The second is the definition for Evangelistic worship. Evangelistic worship is a gospel centered worship. This is not a “Seeker Service.” In the case of “Seeker Service,” all focus and direction of worship are for converting the unchurched. This is proper as a special evangelical event for the unchurched. However, evangelistic worship is not a performance or event for the unchurched. Evangelistic worship has two significant elements. The elements are the gospel-centered worship and the calling for the Great Commission, are to go to all the world and to evangelize people. Therefore, evangelistic worship is not only for believers, but also for the unchurched.

Statement of Limitations

This project is limited in the following scope.

First, this project is limited the study of evangelistic worship and the education necessary for evangelizing the Emergent Generation. This project will start from the study of the biblical background for evangelistic worship, as well as understanding the dynamics of the Emergent generation. Evangelistic worship is not only the acts of worship, but also the holistic worship which includes worship education and worship life as living sacrifice.

Second, this project is not the study of the Emerging Church. The subject of this project is similar with the purpose and target of the Emerging Church. However, this project will have the pure purpose of the evangelism of the Emergent generation. Evangelistic worship is not a

²⁷ Thom S. Rainer defines the Bridger generation who was born between 1977 and 1994. He says, “There are seven – two million Bridgers, the second largest generation in America’s history. They come from a different world than previous generations in terms of race, families, economy, and religion.” Thom S. Rainer, *the Bridger Generation* (Nashville: Broadman & Holman Publishers, 1997), 1.

temporary trend for contemporary worship and new generation, but a healthy result of the biblical worship for evangelizing them.

Third, this project is not for all Christians throughout the world. The motivation to study this project is for the Emergent Generations in South Korea. Because this researcher is studying in America, this researcher will bring the proper case study from some churches in America. A Korean American church in America will be added in the example churches of a case study.

Fourth, the target of evangelistic worship in this project is not for all ages of Christian. This is for the Emergent Generation who were born between 1977 and 1994.²⁸ The main target for an application of this project is the Emergent Generation of South Korea who were born between 1977 and 1994.

The statement of Methodology

This project will focus on evangelistic worship to evangelizing the Emergent Generation. Since 1999, this researcher has served both worship and young adult ministries in local churches and institutions for young people. This research is the result of ministries for past years, as well as a new plan for future ministries. Therefore, this research includes the theoretical study based on biblical and historical foundations, practical investigation based on books, survey, and interviews of some modeling churches.

²⁸ It is ambiguous to define for the Emergent Generation exactly because there are many items and classification for them. Therefore, this researcher decided Emergent Generation to people who was bone between 1977 and 1994. The classification of this age is brought from *the Bridger Generation* by Rainer. Rainer, *the Bridger Generation*, 1.

Chapter one contains a general introduction for this research. This chapter includes a Statement of the Problem, Terminology, Statement of Limitations, Statement of Methodology, review of the Literature, and Summary.

Chapter two is the study for the Emergent Generation. This Emergent Generation is the main target of this research. The point of study for them is who they are, what kind of characteristics they have, and what they need. With professional data and material, the research accesses their culture and a point of contact for their evangelism.

Chapter three is the study for the evangelistic worship. Evangelistic worship is the healthy and biblical worship. The main study of this chapter is the study for the biblical and theological foundation of evangelistic worship. Furthermore, this chapter provides the historical background of evangelistic worship for the Emergent Generation (EWEG).

Chapter four contains the practical searches of successive model churches for evangelistic worship of the Emergent Generation (EWEG). These churches have the vision of evangelism for the Emergent Generation and have many younger members and a larger congregational presence. The data is dependent upon book material, interview, and survey.

Chapter five is the ultimate subject of this research. Based on the studies of previous chapters, this chapter will deal with new pastoral philosophy, practical evangelistic worship plan, and worship education for evangelizing the Emergent Generation.

A Review of the Literature

Book Sources

The book *The Great Commission to worship* shows the biblical foundation for the relationship between worship and evangelism.²⁹ David Wheeler, a professor of evangelism and Vernon Whaley, the director of center for worship in Liberty University explain the relationship of both worship and evangelism with Matthew 28:16-20. In the book, they prove that the Great Commission is given by true worship. Without true worship, there is not true evangelism. This book shows that it is impossible to separate between the concepts of worship and evangelism.

The book, *Worship Evangelism*, by Sally Morgenthaler, deals with inviting unbelievers into the presence of God.³⁰ This book was published in 1995, and states why the Boomer generations are leaving church. The reasons are that churches have lost the essentials of worship and spirituality. Even through the main generation with which this book deals is Boomers, this book gives many insights and foundations for this project. Because the Emergent Generation is the children of Boomers, they might have received much negative effect from their parents about church and faith. Also, the negative reasons of worship experience reveal the results of why the Emergent Generation is leaving church.

The book, *Engaging with God*, by David Peterson, introduces a wide biblical theology for worship.³¹ This book is a good text for worship in the Bible. It is a summarized and edited worship theology of the Bible systemically. He also defines the word and meaning of worship in this book. Specifically, he deals about the relation between worship and Gospel. He says,

²⁹ Wheeler and Whaley, *the Great Commission to Worship*.

³⁰ Morgenthaler, *Worship Evangelism* (Grand Rapids: Zondervan, 1995).

³¹ Peterson, *Engaging with God*.

“Revelation and redemption are the basis of acceptable worship in biblical thinking.”³² There has been the changing from sinner to the children in worship. This was promised and shown by God’s covenant. Jesus accomplished the covenant by dying on the cross. Therefore, he says, “the gathering of the church is meant to be an anticipation of the heavenly or eschatological assembly of God’s people.”³³

The book, *Let the Nations be Glad*, by John Piper, shares on the ultimate goal of people.³⁴ Our goal is for God to be glad. Even though this book deals with missions, John Piper says the ultimate goal is worship because God is the ultimate goal. According to this book, missions are to make a true worshiper who has as their goal to please God. Therefore, worship is the fuel and goal of mission.³⁵ Through worship, his people can uphold and display his glory.³⁶ Also, they have to take the experience of the heart in worship.³⁷ This points out the weaknesses of today’s worship that is revealed in the local churches. This book attempts to find the true purpose of worship and mission.

The book *Emerging Worship* introduces a new worship and philosophy.³⁸ Emerging worship started from trying to recover the essence of worship and making alternatives for the emerging generation. The emerging church needs to address is “Where are all the 18 - 35 year-olds?” The more important problem is that church leadership makes them choose to leave. This

³² Peterson, *Engaging with God*, 284.

³³ Ibid., 287.

³⁴ Piper, *Let the Nations be Glad*.

³⁵ Ibid.

³⁶ Ibid., 255.

³⁷ Ibid., 243.

³⁸ Dan Kimball, *Emerging Worship* (Grand Rapids: Zondervan, 2004).

book introduces the change of worship, which can resolve the issues with church, such as Willow Creek Community church, McLean Bible Church, Twin Lakes Church, Vintage Faith Church, House Churches and St. Mary's Anglican Church.

The book, *the Shaping of Things to Come*, says that the Emerging Missional Church is the best model church in a post-Christendom context.³⁹ According to this book, the church needs a revolutionary new approach, and the missional church represents God in the encounter between God and human culture. Michael Frost and Alan Hirsch suggest three features of the missional church in this book. First, the missional church is *incarnational*, not attractional, in its ecclesiology. Second, the missional church is *Messianic*, not dualistic, in its spirituality. Third, the missional church adopts an *apostolic*, rather than a hierarchical, mode of leadership.⁴⁰ This book shows how the culture of today is changed, and how that has to be changed in tune with the times.

The book, *the Bridger Generation*, is for the evangelism of the next generation.⁴¹ Thom S. Rainer defines the younger generation who were born between 1977 and 1994 as Bridgers. He says that this Bridger generation is American's second largest generation, and suggests what they believe and how to reach them. They are called "the visual generation," "the media generation," "the rights generation," "the fatherless generation," "the daycare generation," "the latchkey generation," "the violent generation," "the materialistic generation," "the isolated generation," and "the dissocialized generation." He suggests twelve characteristics of Bridger-reaching churches. The characteristics are unconditional love, adult-to-Bridger mentoring, intentional

³⁹ Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Peabody: Hendrickson Publishers, 2003).

⁴⁰ Frost and Hirsch, *The Shaping of Things to*, 12.

⁴¹ Rainer, *the Bridger Generation*.

evangelism, high expectations, cultural sensitivity, Biblical preaching, prayer ministries, parental training, Godly youth leadership, effective Bible study, exclusivity, and involved youth. This book shows the main characters of the Emergent Generation and alternative for evangelizing them. This book also helps to understand the Emergent Generation and a comprehensive blueprint for evangelism of them.

The book, *Surprising Insights from the Unchurched and Proven Ways to Reach Them*, is another book by Thom S. Rainer.⁴² This is a data book, which is the result of survey about the unchurched. It offers the important data for analyzing the reasons of church decline. There are two parts. The first part is listening to the formerly unchurched. This part shows the most important points which people are thinking as the critical elements for choosing and coming to church. This teaches about the important evangelistic point for the unchurched, and helps us to understand them. The second part is how leaders of churches reach the unchurched. This part is the surveys of the church leaders. This shows leaders' level of education, method, and frequency for reaching them. This data helps to know the important elements of church renewal for the unchurched Emergent Generation.

The book, *You Lost Me*, by David Kinnaman, deals with the problems of dropouts and disconnections of emerging generation.⁴³ In the first chapter, this book defines the dropout problem and interprets its urgency. The second chapter contends with questions such as "Is this generation's dropout problem the same as that of previous generations?" "What is so different

⁴² Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001).

⁴³ Kinnaman, *You Lost Me*.

about Mosaic dropouts?” “Is the culture really changing all that much for the emerging generation?”

The book *Church 3.0*, by Neil Cole, is about the change of church in tune with the times.⁴⁴ The first chapter is “global changes demand a better church.” Since the new millennium, the world is changing at high speed. Above all, people of today have changed unimaginably. However, churches have not changed. Therefore, Neil Cole insists that churches have to be a Church 3.0 generation. According to his classification, church 1.0 was the first-century. The Jerusalem church was Church 1.0, and Antioch would be Church 1.1.⁴⁵ The Reformation is the turning point of Church 2.0. It is the period of Church 2.0 from 1518 to yesterday. The problem is that today is changed. Neil Cole offers many suggestions for becoming Church 3.0 to evangelize in today’s world.

The book *the Present Future*, by Reggie McNeal, contains a concern for the church of today and future.⁴⁶ McNeal throws many tough questions for changing church in this changing era because he thinks the concern of church for Churchianity is wrong. These wrong thoughts create many bad visions and purposes of church, such as Church Growth. He says, “People may be turned off to the church, but they are not turned off to Jesus.”⁴⁷ This book gives many insights about Kingdom growth, reformation to release God’s people, spiritual formation, preparation, and apostolic leadership for being evangelistic worship.

⁴⁴ Neil Cole, *Church 3.0: Upgrades for the Church* (San Francisco: Jossey-Bass, 2010).

⁴⁵ Cole, *Church 3.0: Upgrades for the Church*, 5.

⁴⁶ Reggie McNeal, *the Present Future* (San Francisco: Jossey-Bass, 2003).

⁴⁷ Ibid., 12.

The book *Perspectives on Christian Worship* introduces various worship views by five persons.⁴⁸ This book deals with 5 kinds of worship such as “Liturgical worship, Traditional Evangelical worship, Contemporary Worship, Blended Worship, and Emerging Worship.” Unlike other books, this book does not focus on new style worship likes as Contemporary and Emerging Worship. Five authors offer the transformation of evangelical worship through each worship style.

The book *Contemporary Worship for the 21st Century* has a similar subject with this research.⁴⁹ This book chooses Contemporary worship for the evangelism of the next generation. It deals with the subjects of marks, model, seekers, culture, evangelism, creating, and leadership with worship. It offers practical orders of worship.

The book, *the Convergent Church*, is a book about missional worship in an emerging culture.⁵⁰ This book begins from a diagnosis of culture and the church of today. That is a primer on Postmodernity. However, authors of this book do not want to write about the Emerging Church. The purpose of this book is as follows. “Our concern is with the proper handling of the nexus of cultural relevance and innovation with theological carefulness and orthodox foundation.”⁵¹ They wrote this book about missional worship for the convergent Christianity.

The book, *a New Kind of Church*, by Aubrey Malphurs, gives a vision to change church as a new style which is based on the Bible.⁵² According to this book, the problem of churches

⁴⁸ J. Matthew Pinson, *Perspectives on Christian Worship* (Nashville: B&H Academic, 2009).

⁴⁹ Daniel T. Benedict and Craig Kennet Miller, *Contemporary Worship for the 21st Century* (Nashville, Discipleship Resources, 1998).

⁵⁰ Mark Liederbach and Alvin L. Ried, *the Convergent Church* (Grand Rapids: Kregel Publications, 2009).

⁵¹ Ibid., 24.

⁵² Aubrey Malphurs, *a New Kind of Church* (Grand Rapids: Baker Books, 2007).

that are declining is that people have transitioned into twenty-first century, but churches are the churches of the twentieth century. For being a healthy changed church, one needs to develop a theology of change, a theology of culture, a definition of the local church, a definition of the biblical concept of servanthood, and a new-model church. For a good theology of change, Malphurs offers the three *F*s: *function*, *form*, and *freedom*.

Scripture Sources

1 Corinthians 14:24-25 explains the representative example of evangelistic worship. The Bible says when nonbeliever who attend a worship service do not understand the gospel and yet when they hear a prophecy, their sins will be revealed and they will worship God. It shows that the quality and mode of worship should not only honor God, but also serve an evangelistic purpose as well.

Acts 2 shows the connection between a worshiping congregation and the evangelism presented for nonbelievers. After Jesus was taken up to the Kingdom of God, the disciples had gathered for worship and prayer. During this time of prayer, they experienced the Holy Spirit come upon and in them to speak in other tongues as the Spirit enabled them. Many people who heard the prayer in various languages asked them about this situation. Peter, along with other disciples, explained this phenomenon which was about the gospel of Jesus. As a result, more than three thousand nonbelievers were converted to Christianity.

Acts 17:22-31 reveals that preaching the gospel is for reaching nonbelievers. Paul preached to the people of Athens who lived under an intense influence of philosophy. He taught them about God's true justice as well as the message of the gospel. This proves that preaching the gospel is not only for the believers, but also nonbelievers.

Acts 5:42 shows how the Jews were evangelized in the temple courts. They visited the temple for praying or worshiping. However, they needed to listen and believe in the gospel of Jesus. This confirms that evangelism also reaches stagnant believers in the church.

Matthew 12:9-14 reveals that worship is not only for Christians, but also nonbelievers as well. When Jesus met and healed a paralytic, the teachers of the law and the Pharisees were there, observing Jesus' teaching and actions. This Bible verses detail how Jesus preached to nonbelievers who were present while others worshiped Jesus.

In Matthew 12:38, we find another example of how worship is not only for Christians, but also nonbelievers. During many times of Jesus' healing and preaching, the teachers of the law and the Pharisees were listening to the gospel, and yet asked Jesus for a miraculous sign. As we discover in Romans 1:16, the Bible clearly reveals how individuals need the power of God for salvation through the gospel of Jesus.

John 3:1 teaches the influence of worship. Nicodemus, a member of the Jewish ruling council, came to Jesus at night, and after meeting with Jesus, he converted to Christianity. John 7:50 and 19:38-42 verify Nicodemus' conversion. Nicodemus defended the gospel of Jesus in the temple courts, and later, after Jesus died, he brought a mixture of myrrh and aloes to the tomb. This reveals how an encounter with Jesus brought him salvation and eternal life. Worship is to encounter the triune God, where we can find salvation and eternal life.

Matthew 28:16-20 shows the relationship between worship and the Great Commission. The eleven disciples worshiped Jesus in Galilee after the resurrection, at which time they received the Great Commission from Jesus. This illustrates that worship and outreach are inseparable, and that the worship service must connect with extended worship to reach others.

Isaiah 6:1-8 is another example of the relationship between worship and outreach. Isaiah was in the presence of God and His holiness, after which he responded to the calling of God for evangelizing people. This shows how a divine worship encounter connects with the outreach to evangelize people.

In 1 Peter 2:9, one discovers the true calling of worshipers. God chose us as a royal priesthood, a holy nation, a people belonging to God for declaring the wonderful light of Jesus. This means that priesthood God to which as appointed us, is not only to minister to believers during the worship service, but also to preach and evangelize the world with the gospel. Therefore, all worshipers have the obligation to worship God and preach the good news to the world.

Colossians 1:28, teaches believers about the influence of the gospel to train worshipers in Christ. Preaching is the most important element for those who attend worship service, since preaching is for us. However, worship is the most important element for our relationship with God. Through preaching, all attendees can be trained to become disciples of Jesus. Worship is not to provide a simple ethical education, but for being perfected in our faith in Christ.

1 Kings 19:1-21 shows the aspect of restoration in worship. When Elijah was afraid and ran for his life from Jezebel, he was depressed because of his difficult circumstances. However, when he went into the presence of God with his prayer, God made him to stand strong once again. This is a prime example of how God restores stagnant or complacent Christians in worship.

John 21 teaches that meeting with Jesus can help restore the weakest believer. After Jesus' death, the disciples returned to their previous lives with deep depression and guilty consciences. However, Jesus found them and forgave each one, and restored them with a new vision. This

shows that meeting with Jesus in worship brings restoration and vision from God. Worship is the place of encountering Jesus, and all attendees in worship can experience restoration in Christ.

In Romans 12:1-2, one discovers that worship is not limited to the time of the worship service, but includes an extension of worship to connect with the lives of believers. Romans 12:1 says that true spiritual worship is to offer oneself as a living sacrifice. This emphasizes that all worshipers have to live for the glory of God in every aspect of their lives.

Revelation 7:9-10 is the scene of worship in the last days of the world. When the time of the end comes, people of every nation and tribe will worship God with a loud voice declaring, “Salvation belongs to our God, who sits on the throne, and to the Lamb.” This is the reason that the realm of people who worship Jesus has to be extended to all people of every nation and tribe. Through evangelistic worship, all people will worship God in the final days.

Summary

Worship is the place where we go in the presence of God and meet Him. Worship is also to give the glory to Him. Worship is the place to be changed by Him as well. Everyone who was experienced the gospel of Jesus Christ in worship changes his or her purpose, reason, attitude, style of life. Furthermore, they can live with the power of life and change for the change in the world. The Kingdom of God will come through those who are changed in true worship. The problem is that numerous Emergent Generation is leaving this amazing changeable place of worship. We cannot avoid the Apocalypse where churches will shut down if we would simply avoid blocking the healthy alternatives discussed in this research.

CHAPTER 2

WHO IS THE EMERGENT GENERATION?

Characteristics of the Emergent Generation

It is imperative to identify who constitutes the Emergent Generation because evangelizing the Emergent Generation through evangelistic worship is central to this research.

The Classification and Location of the Emergent Generation

There are six living generations, which are six distinct groups of people. They have different likes, dislikes, and attributes. The first generation is “the Builders.” They were born between 1919 and 1946. This generation can be divide into two groups, “the GI generation (before 1933)” and “the Silent generation (between 1933 and 1945).” The former, known as the World War 2 generation, are an affluent elderly group, and their wealth has not been dependent upon lengthy education.¹ The latter is the younger portion of the builder generation. They are small group, and are also referred to as “the Silent generation” because few members held high-profile business or political positions.²

The second generation is “the Baby Boomers,” who were born between 1946 and 1964. They have been the main generation in the area of business, schools, the media, and churches for the past four decades.³

¹ Rainer, *The Bridger Generation*, 3.

² Ibid.

³ Ibid., 5.

The third generation, “the Busters,” were born between 1965 and 1976. This generation has seen dramatic downturn in the number of annual births when compared with the Baby Boomers.⁴

The fourth generation is the main object of this research. This generation has various names. They are called “X-generation,” “New generation,” “Next generation,” and “Google generation.”⁵ These are part of the younger generation and are university students, single adults, and young couples of today. Thom S. Rainer calls them “the Bridgers.”⁶ In this research, they are referred to as “the Emergent Generation,” who were born between 1977 and 1994.

Comparison of the Emergent Generation and Their Parents

The Emergent Generation is the children of the Boomers. The older generation in the church is the Boomers, and the younger generation is the Emergent Generation. One reason previous generations of Christian failed to pass on their faith to their children is that they do not understand this new generation.

When generations are transitioning from old to new, there are usually distinct changes taking place. It is natural that each generation is different from the previous generation, however, this Emergent Generation brought radical changes. Many church leaders among the older generation are feeling these changes, but they feel powerless to do anything about them. Church

⁴ Rainer, *The Bridger Generation*, 6.

⁵ According to a new UK report on the habits of the “Google Generation”, the “Google generation” is a popular phrase that refers to a generation of young people, born after 1993 (in case of Leonard Sweet, he divided this Google generation from one who was born in 1973), that is growing up in a world donated by internet. *Information behaviour of the researcher of the future*, (UCL, 11 January 2008). 7.

⁶ Rainer, *The Bridger Generation*, 3.

leaders must analyze this new generation, and study them so that they might share the gospel with them.

The next subjects are the changed circumstances and worth of the Emergent Generation.

First, the Emergent Generation was grown and developed in better circumstance than that of their parents. Table 2.1 is the comparative table of the environments of the Boomers and the Emergent Generation.

Table 2.1. Two Different Worlds⁷

Boomers	Bridgers
Cold war	Regional wars
Nuclear threat	Terrorist threats
Economic prosperity	Economic uncertainty
Mother's care	Day care
"Father Knows Best"	Father isn't home
TV dinners	Low-fat fast food
Network TV	Cable TV
Ma Bell	Internet
VW buses	Minivans and SUVs
Free love	Condoms
Monoculture	Multicultural

While the Emergent Generation has done better than their parents in the areas of having access to the internet or owning a private car, they have experienced emotional hunger such as loneliness and the absence of a father. This means that they are thirsty for relationships with others, because their experiences with relationships may be poor. Many of them are leaving church because of the difficulty of relating. Their improved standard of living has made them selfish. Church is not only a place of worship, it is also a community of worshipers. Egoism in the younger generation is the main reason they leave the church community. They are maladjusted; they're undisciplined in the gospel. Pastors and church leaders need to pay more attention to them in the art of worship.

⁷ Rainer, *The Bridger Generation*, 8.

They need to be educated about them so they can understand their background and tendencies. Insensitivity to their needs manifested in tyrannical leadership, whether through teaching or calling, chases them out of the church.

Second, the attention of the Emergent Generation is focused on their future and getting a good job because of the deteriorating economy. The economic climate and unemployment crisis in recent times are severe. This phenomenon makes them cautious about adopting the pioneering spirit for their future. Table 2.2 is a comparison table that shows how the thoughts about the future have changed between the Emergent Generation and their parents.

Table 2.2. Attitude of College Freshmen 1971 (Boomers) and 1993 (Bridgers)⁸

		Boomers 1971	Bridgers 1993
Reasons noted as very important in deciding to go to college:	Parents wanted me to go	22.9%	34.6%
	Get a better job	73.8%	82.1%
	Gain general education	59.5%	65.3%
	Make more money	49.9%	75.1%
	Learn more about things	68.8%	75.2%
	Prepare for graduate/professional school	34.5%	61.2%
Objectives considered to be essential or very important:	Raise a family	60.2%	70.6%
	Be very well off financially	40.1%	74.5%
	Help others in difficulty	62.7%	63.3%
	Be successful in own business	41.9%	42.6%
	Participate in community action	25.9%	25.6%
Students who rated themselves above average in:	Academic ability	50.6%	56.2%
	Leadership ability	34.9%	55.9%
	Mathematical ability	32.0%	43.0%
	Popularity	29.2%	45.6%
	Self-confidence (intellectual)	34.8%	59.6%
	Self-confidence (social)	27.4%	51.3%

Thom S. Rainer commented on this result by saying, “The Bridgers in much greater numbers than the Boomers go to college for a better job, for a better education, and to make more

⁸ Rainer, *The Bridger Generation*, 9.

money.”⁹ This means the Emergent Generation has much interest in having professional jobs in their future. The main reasons for this phenomenon are success and money.

These tendencies are not different among South Koreans; a similar pattern is discernable. Both table 2.3 and table 2.4 show survey results administered by Campus Evangelization Network about the concern for the future of university students in South Korea. These show both Emergent Generation of America and South Korea having similar aspiration for their future.

Table 2.3. Comparison the plan after graduating collage¹⁰

		The 1 st Preference	The 2 nd Preference	The 3 rd Preference
		Going Graduate School	Getting a Job	Preparing an exam for Job
Sex	Male	39.2%	32.0%	17.1%
	Female	43.0%	24.9%	24.1%
Religion	Christian	46.1%	24.7%	17.5%
	Non-Christian	35.7%	32.3%	24.6%

Table 2.4. Plan Contents after graduating collage¹¹

	Total	Christian	Non-Christian
Going Graduate School	41.2%	46.1%	35.7%
Testing for public officer	20.9%	17.5%	24.6%
Getting a Job	28.2%	24.7%	32.3%
Operating company	3.6%	3.7%	3.4%
Working in the NGO	3.2%	5.6%	0.5%
Others	2.4%	1.7%	3.2%

More noteworthy in Table 2.3 and 2.4 is that the first concern of the students in South Korea is focused on attending graduate school. This coincides with Rainer’s opinion that the Emergent Generation has great concern about “education as the foremost issue on their mind.”¹² An

⁹ Rainer, *The Bridger Generation*, 9.

¹⁰ Campus Evangelization Network, *A Survey for the value and life of Koran Student of University 2009* (Seoul: KCEN, 2009), 73.

¹¹ Ibid., 72.

¹² Rainer, *the Bridger Generation*, 20.

economic crisis makes it difficult for the younger of South Korea to run to the job market after getting a good academic education.

The report of a survey by the Organization for Economic Cooperation and Development (OECD) supports this phenomenon. The report says, “The global financial crisis has amplified the value of a good education.”¹³

This phenomenon came from excessive worry about the economic crisis and the trend of public opinion, which concentrates on success. This problem is exacerbated when the message from worship pulpit is no different. Many sermons are influenced by the popular prosperity theology. Consolation can help the younger generation take a brace in a while, but that does not make them a healthy Christian. The compromised message has made the younger generation sick of the false faith or forced them to leave the church altogether.

Third, both the worldview and lives of the Emergent Generation have undergone value change; one that is removed from that of their parents. Leonard Sweet, an author of the book *Postmodern Pilgrims*, expressed the characteristic of the Emergent Generation in four words with the acronym EPIC.¹⁴ The first letter “E” represents the change from “rational” to “experiential.”¹⁵ Marilyn Carlson Nelson, chair, president, and CEO of Carson Companies says, “Selling is not about peddling a product. It’s about wrapping that project in a service – and about selling both the product and the service as an experience.”¹⁶ The Emergent Generation wants to

¹³ <http://www.nytimes.com/2013/07/01/world/europe/financial-crisis-amplifies-educations-value.html> (accessed July 16, 2013).

¹⁴ Leonard Sweet, *Post-Modern Pilgrims* (Nashville: Broadman & Holman Publishers, 2000).

¹⁵ *Ibid.*, 31.

¹⁶ <http://www.fastcompany.com/online/19/one.html> quoted from Leonard Sweet, *Post-Modern Pilgrims*, 33.

experience what life is. They don't want to get a mere superficial information.¹⁷ The second letter "P" signifies the change from "representative" to "participatory."¹⁸ The following comparison shows how the Emergent Generation is changed from "representative" to "participatory."

A representative culture is based on certain beliefs:

- People want and need to be controlled and have decisions made for them.
- The task of leadership is to administer guidance and regulations.
- People do only the things they are rewarded for doing.
- People cannot be trusted to use their personal freedom in service of the society or organization.

A participatory culture is based on just the opposite beliefs:

- People want to make their own decisions and have multiple choices.
- Leadership is emboldening and empowering others to lead.
- People will make sacrifices for the good of the whole.
- Human systems are self-organizing, and people can be trusted to invest wisely of their resources and time.¹⁹

The third letter in the acronym EPIC "I" stands for the change from "word-based" to "image-driven."²⁰ The culture of the Emergent Generation is image-driven. If there is one common language in all the 6,500 languages of the world, the one may be a metaphor.²¹ The new generation likes to use the metaphor, an image language. The fourth letter "C" means the change from "individual" to "individual-communal."²² If there are two popular words in the website of today, those may be *connected* and *community*. Through those two words, a new word *connexity*

¹⁷ Sweet, *Post-Modern Pilgrims*, 33.

¹⁸ Ibid., 59.

¹⁹ Ibid.

²⁰ Ibid., 89.

²¹ Ibid., 86.

²² Ibid., 112.

is made.²³ This word also expresses the characteristic of today's younger generation. The Emergent Generation also wants to participate in both a deeply personal and communal experience with the divine and to experience the transformation of life which issues from identification with God.²⁴

The enlargement and modernization of the church make the younger generation passive. They aren't given much to do in the church. They receive a well-ordered education in the faith, and they attend the well-prepared worship services. Both the education and worship are officiated by professionally trained pastors or staffs. Therefore, the Emergent Generation does not have any interest in the church because their desire to participate is unfulfilled since they're excluded from all activities of worship or Bible teaching. Eventually, they leave the church or become a passive Christian.

Fourth, the Emergent Generation is spiritual, not religious. Ed Stetzer says, "When we asked to describe their own personal religious or spiritual beliefs, 43 percent of the younger unchurched said they were spiritual but not religious. Another 31 percent claimed to be both spiritual and religious. Only 9 percent were religious but not spiritual, and 18 percent said they were neither spiritual nor religious."²⁵ Reggie McNeal wrote the supporting article for this phenomenon in his book, *The Present Future*. "The truth is, although intrigue with institutional religion is down, interest in spirituality is up."²⁶ He also says, "People may be turned off to the church, but they are not turned off to Jesus. Jesus is popular. He still makes the cover of *Times*

²³ Sweet, *Post-Modern Pilgrims*, 109.

²⁴ Ibid., 112.

²⁵ Ed Stetzer, *Lost and Found: The Younger Unchurched and The Churches that Reach Them* (Nashville: B & H Publishing Group, 2009), 20.

²⁶ McNeal, *the Present Future*, 11.

and *Newsweek* every year.”²⁷ This doesn’t mean that everyone in the Emergent Generation denies Christianity. Rather, people have much concern about Jesus. Their negative response may be directed to *Churchianity*.²⁸ With regard to this, Dan Kimball also summarized the statistical data of George Barna in his book, *The Emerging Church*,

Out of all the age group, those aged 18 to 32 are the least likely to describe themselves as religious, as Christian, or as committed Christians.
 Young adults today in the US seem the most open to exploring faiths other than Christianity.
 Young adults are avoiding church: Church attendance is declining by generation. Compared with teens throughout the past twenty years, today’s teenagers have the lowest likelihood of attending church when they are living independent of their parents.
 The data regarding young adults also pose the possibility that churches are losing ground in terms of influence and may need to consider new approaches.²⁹

The fact that the younger generation has interest in God is good news. Ed Stetzer supports this fact. He confirms the results of survey that the younger generation is not religious, but spiritual.

Table 2.5. Beliefs about God, Age 20-29.³⁰

Beliefs about God, Age 20-29	20-29	20-24	25-29
God, or a higher supreme being, actually exists.	81%	81%	80%
There exists only one God, the God described in the Bible.	57%	61%	54%
The existence of God does or would have an impact on the way you live your life.	74%	77%	72%
The God of the Bible is no different from the gods or spiritual beings depicted by world religions such as Islam, Hinduism, Buddhism, etc.	58%	56%	59%

²⁷ McNeal, *the Present Future*, 12.

²⁸ McNeal used this word to express the phenomenon that Christians focus on religious activities than worshipping and following God. Ibid.

²⁹ Dan Kimball, *The Emerging Church* (Grand Rapids: Zondervan, 2003), 48

³⁰ Stetzer, *Lost and Found*, 21.

Table 2.6. Beliefs about Jesus, Age 20-29.³¹

Beliefs about Jesus, Age 20-29	Agree
Jesus died and came back to life.	66%
Believing in Jesus makes a positive difference in a person's life.	77%

Table 2.7. Beliefs about the Christian Church., Age 20-29.³²

Beliefs about the Christian Church, Age 20-29	Agree
The Christian church is generally helpful to society as a whole	73%
I do not think my lifestyle would be accepted at most Christian churches.	39%
The church is full of hypocrites, people who criticize others for doing the same thing they do themselves.	67%
I believe I can have a good relationship with God without being involved in a church.	90%
The church is the only place to learn what it means to be a Christian.	9%

In the table 2.7, there is an unexpected result for the Emergent Generation. 90 percent of the young agreed that “I believe I can have a good relationship with God without being involved in a church,” This means they think that attending a church and congregation is not an essential element of faith in God. In South Korea, these kinds of Christians have been called *Canaan Christian* in recent times. These are two reasons for this label. The first is that they are similar to the biblical people of Canaan who looked for the Promised Land because they are unchurched Christians looking for a new healthy church. The second reason is that when this word *Canaan* read backward in Korean, means “not to go to church.”³³ The mentality of Christian youths has been radically changing in recent times.

However, many churches are becoming religious institutions as opposed to Christ-centered places of worship. The proclaiming of the gospel from pulpit is turbid; it's compromised. Many from among the Emergent Generation desire to hear the uncompromised gospel during worship; their spiritual thirst is not being quenched. They are either forced to listen

³¹ Stetzer, *Lost and Found*, 27.

³² Ibid., 32.

³³ Jaeyoung Jung, *The be Lost Spirituality of Today*,
<http://www.amennews.com/news/articleView.html?idxno=12633> (accessed July 19, 2013).

to other messages than that of Jesus during the time of worship, or they must be occupied with many responsibilities toward building the church community. These demands, without quenching their spiritual thirst, makes them leave the church.

In summary, we examined both expressed concerns of the Emergent Generation and the passive response of church. Obviously, the coming generation is different from previous generations. Although the changes of the Emergent Generation are more radical than the previous generations, the response of the churches is not proper. It does not adequately address the concerns raised by the Emergent Generation. Churches must change in order to evangelize the Emergent Generation. When a church has lost the ability to evangelize nonbelievers it has lost the essence of the church. Recovering that essence comes from the worship. The main subject of this research is recovered evangelistic worship for evangelizing the Emergent Generation.

Before studying the evangelistic worship of the Emergent Generation, we will examine the reasons churches lost the Emergent Generation even though churches host many worship services.

The Emergent Generation and the Church

While the Emergent Generation has changed in various aspects, the strategies of Churches to evangelizing the young are not developed properly. Churches have not adjusted their method along with the changing generations. Leonard Sweet says that recently very few young unbelievers are converting to Christ as Lord and Savior. Statistics on worship attendees in

America show the decline of Christianity.³⁴ This means the essential ability of church to share the gospel with non-believers has weakened. This also means that public meeting places of worship is changing; it is following where the church members meet publically, and the essence of worship to change all attendees with the gospel has been lost. The problem is that a proportion of the young's conversion during worship is diminishing. David Kinnaman says, "The church is not adequately preparing the next generation to follow Christ faithfully in a rapidly changing culture."³⁵

Why the Emergent Generation is leaving church

The first reason why this generation is leaving the church is due to the degradation of the church's evangelical ability to share the gospel. Many churches are failing to convert the younger or support the faith of the young Christian. Far from leading the faith of the Emergent Generation, most churches are not evangelizing the younger unchurched effectively and consistently.

The second reason is that churches have lost the important key points for the Emergent Generation. Ed Stetzer suggests four key points of young adult ministry, based on their own response. The suggested four key points of young adult ministry are *Community*, *Depth*, *Responsibility*, and *Connection*.³⁶ The first key, *Community*, is about the interest in relationships rather than in church programs. The Emergent Generation thinks that life is to be experienced together. They want to have a genuine relationship with others. They want to live their lives with

³⁴ Sweet, *Soul Tsunami*, 46.

³⁵ Kinnaman, *You Lost Me*, 22.

³⁶ Stetzer, *Lost and Found*, 67.

their friends.³⁷ Church members are no longer the object of pastoral caring they're instruments for the pastors' vision. The second key, *Depth*, means Deep Significance. The Emergent Generation long to be key people. They like to address the hard-to-talk-about topics. They like to ask the tough questions and they despise pat answers.³⁸ However, churches based on consumerism are unable to provide them the deep answer they crave. The third key, *Responsibility*, is strongly valued because they know their choices make a difference. Jesus came to save the lost. He came to serve and to save. In the gospel, the young is also asked to serve and save.³⁹ They also want to follow Jesus by living holy lives. Table 2.8 displays the survey result showing why the population of Christianity in South Korea are declining.

Table 2.8. The reason of Christian decline⁴⁰

Question: What do you think the reason of Christianity decline in recent?				
Classification	Entire	Christian (A)	Non-believer (B)	Note (A-B)
Churches haven't reacted properly to the changes of society.	8.2%	9.2%	7.0%	+2.2%
Churches have a bad reputation because of ethical problems such as financial corruption, sexual problem, and dishonesty of pastors.	28.5%	28.9%	28.0%	+0.9%
Fundamental functions of church such as evangelism, discipline, or education have weaken.	6.9%	10.3%	3.0%	+7.3%
The insistence of churches that Christian doctrine is the only right doctrine is dogmatic.	24.4%	15.0%	34.8%	-19.8%
The problem is issues in the society rather than one in churches.	6.5%	6.2%	6.9%	-0.7%
Christians haven't lived according to the doctrine of Bible.	15.5%	22.4%	7.7%	+14.7%
Etc.	1.6%	1.3%	2.1%	-0.8%
Total	100.0%	100.0%	100.0%	-

³⁷ Stetzer, *Lost and Found*, 67.

³⁸ Ibid., 68.

³⁹ Ibid., 115.

⁴⁰ Campus Evangelization Network, *A Survey for the value and life of Koran Student of University 2009*, 147.

According to this table, the main reasons that the Emergent Generation is leaving the church are corruption in Christianity (28.5%) and dogmatism of the doctrine of Christianity (24.4%). The church leaders' lack of accountability is connected with church dropout. The fourth word, *Connection*, is related to mentoring or intergenerational ministry. They want to connect with people who will walk alongside them and advise them.⁴¹ However, there is a huge gap and culture difference between generations.

The third reason for the Emergent Generation's dropout is the failure of worship renewal. While worship renewal has been emphasized for a long time, the real worship renewal has been unsuccessful. David Kinnaman says, "The ages eighteen to twenty-nine are the black hole of church attendance: this age segment is missing in action from most congregations."⁴² However, churches and older generations are still unresponsive, or don't want to change their worship. Robert E. Webber says that the younger Christians want three trends in worship. "They are a reaction to entertainment worship, a longing for an experience of God's presence, and a restoration of liturgical elements of worship."⁴³ Webber suggested nine needs as a result of a survey which was administered to students of Wheaton College and Wheaton Graduate School. This shows some interesting trends among the younger Christians.

1. A genuine encounter with God
2. Genuine community
3. Depth and substance
4. More frequent and meaningful experience of Communion
5. Challenging sermons and more use of Scripture in worship
6. Participation
7. Creative use of the senses; visual

⁴¹ Stetzer, *Lost and Found*, 68.

⁴² Kinnaman, *You Lost Me*, 22.

⁴³ Robert E. Webber, *The Younger Evangelicals* (Grand Rapids: Baker Books, 2002), 188.

8. Quiet, characterized by the inclusion of contemplative music and times for quiet personal reflection and intimate relationship with God
9. A focus on the transcendence and otherness of God⁴⁴

The younger Christians are longing for the experience of God's presence. The pulpit, Eucharist, and baptism are the symbols of God's presence in worship. They are also searching for other symbols of God's presence in worship. Singing, praying, offering, confessing their sins, and affirming their faith are the methods to experience God's presence.⁴⁵ Even though the Emergent Generation wants to experience God's presence in worship, worship in many churches hasn't provided this meaning or the experience. This is because worship is focused on entertainment, self-centered worship, and chorus-driven worship. "They want more. They want mystery, awe, wonder, transcendence."⁴⁶ According to Webber, worship is important among young Christians. "They are discovering that worship which concentrates on presentational outreach has no upreach."⁴⁷

How to resolve this crisis

Churches need to resolve the situation involving the Emergent Generation leaving the church. Ed Stetzer suggests strategic ideas for resolving this crisis in his book *Lost and Found*.⁴⁸

Creating Deeper Community. Churches that are effective at attracting and developing young adults place a high value on moving people into a healthy small

⁴⁴ Webber, *The Younger Evangelicals*, 189.

⁴⁵ Ibid., 192.

⁴⁶ Ibid., 199.

⁴⁷ Ibid., 201.

⁴⁸ Stetzer, *Lost and Found*, 143-144.

group system. Young adults are trying to connect and will make a lasting connection wherever they can find belonging.

Making a Difference through Service. Churches that are transforming young adults values leading people to serve through volunteerism. More than being pampered, young adults want to be a part of something bigger than themselves and are looking to be a part of an organization where they can make a difference through acts of service.

Experiencing Worship. Churches that are engaging young adults are providing worship environments that reflect their culture while also revering and revealing God. More than looking for a good performance, young adults desire to connect with a vertical experience of worship.

Conversing the Content. Churches that are led by authentic communicators are drawing young adults into the message. Though their styles vary from topical to exegetical, authentic communicators are true to their own personal style of communication and are usually more conversational than preachy.

Leveraging Technology. Churches that are reaching young adults are willing to communicate in a language of technology familiar to young adults. Young adults sense that these churches are welcoming churches that value and understand them, engaging them where they are.

Building Cross-Generational Relationships. Churches that are linking young adults with older, mature adults are challenging young adults to move on to maturity through friendship, wisdom, and support. Young adults are drawn to churches that believe in them enough to challenge them.

Moving toward Authenticity. Churches that are engaging young adults are reaching them not only by their excellence but by their honesty. Young adults are looking for and connecting to churches where they see leaders that are authentic, transparent, and on a learning journey.

Leading by Transparency. Churches that are influencing young adults highly value an incarnational approach to ministry and leadership. This incarnational approach doesn't require revealing one's personal sin list so much as it does require that those in leadership must be willing to express a personal sense of humanity and vulnerability.

Leading by Team. Increasingly churches reaching young adults seem to be taking a team approach to ministry. They see ministry not as a solo venture but as a team sport- and the broader participation it creates increases the impact of the ministry.⁴⁹

These strategic ideas are related to worship directly or indirectly. The Emergent Generation wants a vertical experience of worship and a changed message. Worship is not one-sided religious performance. A true worship experience involves meeting with God, and having a

⁴⁹ Stetzer, *Lost and Found*, 143-144.

personal relationship and communication between God and people. Therefore, communication with God is the important element in worship. In the ministries and teaching of worship, authenticity and transparency are also very important elements for the Emergent Generation.

Many youngsters want to grow and mature their faith in worship. Figure 2.3 shows the result of a survey that was administrated to college students. It shows the importance of worship for strengthening the faith of the young.



Figure 2.3. The best impacting method for faith.⁵⁰

According to this survey result, the influence of worship is necessary for building the faith of the Emergent Generation and evangelizing the younger unchurched. This is the preeminent reason to study evangelistic worship for the Emergent Generation (EWEG).

⁵⁰ Campus Evangelization Network, *A Survey for the value and life of Koran Student of University 2009*, 170.

Summary

One of the heartbreaking facts for the young generation is that they are supposedly descending on the church. There is only tragic news that they are leaving the church. Churches have lost the ability to share the gospel, and the Emergent Generation became the difficult object to evangelize. Therefore, churches need to seek and develop an alternative for resolving this tragic situation. This research suggests to build up worship again as the alternative. Worship is to meet God, and to enter the presence of God. Worship is the fundamental ministry in the church, and that has been the essential palace of the church for evangelization. In the next chapter, this research will study evangelistic worship as the alternative and biblical worship, and will examine the influence of evangelistic worship in the church history.

CHAPTER 3

EVANGELISTIC WORSHIP FOR EVANGELIZING

THE EMERGENT GENERATION

The Definition of Evangelistic Worship

Evangelistic worship is the term explored in this research, and is used to emphasize the true recovery of the conception of effective worship, something that is mainly forgotten in today's congregational worship. Unfortunately, many people associate worship as simply a ritual or religious ceremony to get their "fix" for self-gratification. However, the true essence is not just to bless people, but to present the Gospel of the Good News of Jesus Christ. True worshipers are contagious and authentic, and they have been changed by the Gospel. When the Word of the Lord is presented in worship, something supernatural always takes place because God's Word will never return void. The Word of the Lord, coupled with true and pure worship, will always be evangelistic. When others witness contagious and genuine worship, the Gospel is presented and lives are changed. Regrettably, this type of evangelistic worship has been lost in far too many churches.

In chapter 1, this research was started behind the premise that the definition of worship has to include the change of all worshipers. As aforementioned, "Authentic worship of Jesus changes a person."¹ This is an important aspect for worship. Attendees of true worship can become more aware of experiencing the shaping, molding, nurturing, and maturing in God.² Chapter 1 dealt with the three changes in worship. In summary, the first is that "worship

¹ David Wheeler and Vernon M. Whaley, *the Great Commission to Worship* (Nashville: B&H Academic, 2011), 82.

² *Ibid.*, 63.

attendees can have the reformation of the relationship between God and them.” The second is that “worshippers can experience the change of their worth and mind for living in the world.” The third is that “worshippers can be changed to become the missional Christian in worship.”

The core of these changes in worship is the gospel. The changes are not humanistic, but the spiritual. Of course, all of Christians need the humanistic change. Because the result of worship is the change lives, the attendees can experience the changes of their personality and nature to bear their moral actions in worship. These changes are possible in the gospel. However, the problem is that many pulpits today are very religious and ethical. Worship has to be the gospel-centered. The gospel is the motivation of Christians’ worship, and the main purpose of church. If the gospel is weakened in worship, worship might be the religious congregation. This research will deal how the gospel changes all attendees in worship. Evangelistic worship to give the changes by the power of the gospel could be with explained next five conceptions.



Figure 2.1. Five conceptions of evangelistic worship

Conversion

The first conception of evangelistic worship is *Conversion*. The verb *convert* is the verbal form of *conversion* meaning “someone who accepts a new religion or belief.”³ Someone can receive eternal life when he or she believes in Jesus Christ. This is the core of Gospel, and this gospel is the center of all worships. Because of the characteristics of Jesus’ gospel, which is to

³ Sidney I. Landau, ed., *Cambridge Dictionary of American English* (New York: Cambridge University Press, 2000), 188.

give the eternal life, worship is connected with the change of life. This change of life is called as “Conversion,” and this might occur in worship.⁴ The problem is that many attendees of worship are forgetting this important aspect of worship. Franklin M. Segler and Randall Bradley say, “True worship will bring new life in the church. As branches must be vitally related and connected with the vine, so must the church itself be vitally related to the source of its life, the living Christ.”⁵ This is a good explanation to teach us how the conversion in worship is such an important aspect. Worship without this transformational power of Gospel is not the true worship. Evangelism in worship, which is to convert people, is one of the important conceptions of worship. This is, therefore, the reason to use the term *evangelistic worship*.

The word *evangelistic* means “seeking to convert others the Christian faith: missionary.”⁶ Evangelistic worship is often a problem for new conversions because of the premise that all of attendees in worship service are already born again Christians. Rather, evangelistic worship has the premise that all attendees are not born again Christians.⁷ Evangelistic worship also has the premise that if the preacher does not proclaim the true gospel and to challenge nonbelievers, they might lose the opportunity to be born again as a Christians forever.

⁴ John Baillie, *Baptism and Conversion* (New York: Charles Scribner’s Sons, 1963), 55-56. According to John Baillie, the word *conversion* was the usual translation among the Roman Stoics of the technical terms *metabole*, *metastrophe* and *ektrope* used by their Greek masters, who taught them that when a man forsook his old way of life to embrace the Stoic way, a complete change was accomplished in him; Ibid., 60-61. In case of the Old Testament, the word conversion was most commonly used with individuals which in connection with the call of the prophets. Many prophets of the Old Testament were called. The calls was an overwhelming individual experience. Therefore, the conversion in the Old Testament has the mean which God calls people to ministers; Ibid., 63. John Billie refers three kinds of conversion; namely, conversion as a crisis of self-surrender, conversion as transference of religious allegiance, and conversion as call to an office or discipline such as is required of only a few.

⁵ Franklin M. Segler and Randall Bradley, *Christian Worship: its Theology and Practice* (Nashville: B & H Publishing Group, 2006), 74.

⁶ <http://www.google.com/#q=evangelistic> (accessed September 20, 2013).

⁷ The reason to use the term *attendee* than *worshiper* is because of this premise. All of attendees are not born again Christ. If they are not redeemed, they can be called as worshiper. However, they can be the object for evangelizing, and they can be true worshiper after converting by the gospel. Evangelistic worship has the purpose to change all attendees to true worshiper.

Evangelism in Acts 2 is the best example for this subject (Acts 1 to 2). After Jesus was taken up to the Kingdom of God, disciples stayed Mark's house for praying. One day when the day of Pentecost came, they were all together at Mark's house. During prayer, they experienced the Holy Spirit came upon and in them to speak in other tongues as the Spirit enabled them. The next memorable event came when Jews from all over the nation gathered to hear the sound of prayer in various languages. Most of them were amazed and perplexed about this situation. Then Peter, along with the Eleven, explained this phenomenon. The explanation was about the gospel of Jesus. A noticeable part is the response from the people. "When the people heard this, they were cut to the heart and said to Peter and the other apostles, Brother, what shall we do (Acts 2:37, NIV)?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins (Acts 2:38a)." During the day another incredible situation occurred. More than three thousand were converted as born again Christians. In summary, the disciples' congregation for prayer was connected to the opportunity that nonbelievers listen to the gospel. Therefore, their congregation of prayer was connected to the conversion of nonbelievers.

Worship is not just a religious ceremony. Worship is not the exclusive property of the only disciplined Christian. Balanced worship has to include the chance that nonbelievers can be converted to Christianity by the power of the gospel. Worship is one of the places that God fulfills His plan for man's salvation. Peter Brunner, an author of *Worship in The Name of Jesus*, proves an important fact related with this part. He says, "Reading the New Testament, we soon notice that the congregation, assembled for worship as *ekklesia*, in many respects stands for man's salvation."⁸ He says continually, "What takes place in congregational worship can be

⁸ Peter Brunner, *Worship in The Name of Jesus* (St. Louis: Concordia Publishing House, 1968), 32.

understood correctly only when perceived in its bidirectional oriented incorporation into God's plan of salvation."⁹ If this evangelistic perspective is passed unobserved, worship loses its balance. Worship is the place that nonbelievers can be converted as Christians.

Reformation

The second conception of evangelistic worship is *Reformation*. The verb *reform* of *reformation* means "to make better by making corrections or removing any faults."¹⁰ Since Adam and Eve's sin, man's faith has been unstable. The big issue in the Old Testament was the spiritual adultery of the Israelite. Although God commanded Israelites to practice holiness and obedience, they hadn't kept up their faith in God. They changed their faith from God to other religions, which was often a direct result of the culture and tendencies of the Biblical era. Unfortunately, that was the change from faith in God to other religions or the wrong faith. Therefore, the reformation is to return from the other religions or wrong faith to the sincere faith in and for God.

Generally, *The Reformation* means "the 16th century movement for reform of the Roman Catholic Church."¹¹ Like the Reformation was the turning movement from wrong faith to correct faith for God, *reformation* of evangelistic worship means that people who have the wrong faith, such as a heretic, is returned to the correct faith by the power of the gospel.

There are many heretics or Christians who have incorrect faith in worship service of the church. They are indeed the ones who need to be "turned around" to develop a healthy belief in

⁹ Brunner, *Worship in The Name of Jesus*, 32.

¹⁰ Landau, ed., *Cambridge Dictionary of American English*, 716.

¹¹ A S Hornby, ed., *Oxford Advanced Learner's Dictionary of Current English* (New York: Oxford University Press, 1974), 707.

God. In many occasions, Jesus taught the teachers of the law and the Pharisees. One exciting fact is that many of the teachers of the law and the Pharisees were at the places where Jesus did His teaching. It appears as though they had much interest about Jesus and indeed listened intently to His teaching. When Jesus met and healed a paralytic, they were there (Matthew 9). Pharisees were also observing His teaching and actions. When disciples picked some heads of grain up and eat them, some Pharisees nitpick Jesus about the actions of His disciples (Matthew 12:1-2). When Jesus taught in the synagogue, they were listening to Jesus' teaching because even they could not leave from there (Matthew 12:9-14). Some of the Pharisees and teachers of the law asked Jesus to show them a miraculous sign (Matthew 12:38). The Bible doesn't say that the Pharisees and teachers of the law are outside of God's blessings through Jesus Christ. Jesus' teaching was not only for the poor, the sick, and the Gentile, but to change the hearts of the Jews and Pharisees. Jesus' teachings in the street or synagogue were for Jew's to change from their religious life to true faith. The book of Romans 1:16 says, "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile." The Bible teaches us that Jesus has much interest in the restoration of the Jews' faith.

Nicodemus, one of the Pharisees and a member of the Jewish ruling council, came to Jesus at night and asked Him about salvation (John 3:1). John didn't write whether he was whether he was converted or not at the time of the incident in the chapter 3. After meeting with Jesus, his belief was reformed to genuine faith in Jesus. In John 7:50, he was seen again. When the chief priests and Pharisees cursed Jesus' followers, Nicodemus refuted them. In John 19:38-42, when Jesus was dead, he brought a mixture of myrrh and aloes to the tomb of Jesus. These events show that Nicodemus was reformed by the gospel of Jesus.

In worship, there is the aspect of edifying a wrong belief. Evangelistic worship doesn't fail to notice a wrong belief. Reforming wrong beliefs is one of the important purposes of evangelistic worship.

Restoration

Restoration is the noun of the verb *restore*, which means "to return to an earlier condition or position, or to bring back into existence."¹² Evangelistic worship has the power to wake up the stagnant Christians in worship. In the church, there are many who fall into that category: the nominal Christians, the unbalanced Christians, the passionless Christians, and non-maturing Christians. Their faith is "shipwrecked" because there hasn't been a strong wake-up challenge in recent times from those who preach the gospel. Evangelistic worship, which emphasizes the change of life in the gospel, resolves this kind of problem. The teaching and sermons in worship that are based on the gospel will help those who want to be "awakened." In the place of authentic worship, believers can discover the power to overcome spiritual depression. Robert E. Webber says, "When worship is acted out in faith, the believer experiences again the refreshment of his or her relationship to God and he or she spontaneously experiences the joy of salvation."¹³

When Elijah was afraid and ran for his life from Jezebel, he stayed under a broom tree in the desert (1 Kings 19:1-21). He was depressed because of this situation, and he prayed for his own death. The time was one of the worst moments of his life. However, when he went into the presence of God, who is the spirit, he prayed to Him, and the Lord helped Elijah to continue to

¹² Landau, ed., *Cambridge Dictionary of American English*, 730.

¹³ Webber, *Worship Old & New*, 73.

stand strong for Him. The Lord made him to be comforted, and gave some food through an angel. Elijah also met the Lord at Mount Horeb where he received a vision of God again and the results were clear. Elijah could serve God by continuing to deliver the Word of God. Worship that engages people to meet God is the place of restoration for depressed people. Authentic worship is the place where stagnant Christians are restored by the gospel of Jesus.

In John 21, another example is found where Jesus restores people when they have a divine encounter with Him (John 21:1-23). After Jesus died on the cross, Peter and some disciples stayed on the Sea of Tiberius. They had returned to their previous job of catching fish, but were lost in failure because of the death of Jesus. Above all, they had difficulty in forgiving themselves because they had betrayed Him. Because their depression was so deep, they lost their vision for life. However, Jesus went to them. Besides forgiving His disciples, Jesus also shared His love with them. Then He gave them a great mission. Jesus said, “Feed my lambs (John 21:15).” “Take care of my sheep (John 21:16).” “Feed my sheep (John 21:17).” In summary, Jesus met His disciples, and helped them overcome their crisis. Examples like this, through worship, Christians can be strong to live with the biblical worth, as opposed to their secular identity. Authentic worship services are the best place for educating God’s people, and where all attendees are trained for standing strong for the Lord. They can be built up in the faith for overcoming all suffering in their lives. Unfortunately, many churches are forgetting this element of restoration in worship.

Discipline

Discipline means “the practice of training people to obey rules or a code of behavior.”¹⁴ Evangelistic worship also includes discipline and training Christians to become Jesus’ disciples through worship. This true worship brings the growth in the faith to all worshipers. If there is not the mature of attendees’ faith in worship, the worship loses the important element. People who participate in worship mature in their faith because the core of worship is the gospel, and this gospel has the power to change lives. True worshipers go to church with the anticipation of staying in God’s presence and to grow in their faith through the gospel. A writing of Franklin M. Segler and Randall Bradley proves this. They say, “One of the purpose of worship is the edification of the individual.”¹⁵ They say continually, “Edification means the building up of the individual- the mind through instruction, perception, and discernment; the emotions through the energizing of instructional relationship; the conscience through the sensitizing power of God’s Spirit; and the will in its motivation to action.”¹⁶

Twelve disciples of Jesus has received the best possible discipleship training. Whenever Jesus preached in the Synagogue or on the street, they were always there. Jesus also taught them directly through numerous events of preaching and teaching in which disciples received the best training in various aspects for their lives and ministries.

The core of evangelistic worship is the gospel. In the gospel, there are the obvious values and worldviews to see and live the world through a Biblical perspective. Before living the life as an apostle, disciples of Jesus learned the Biblical values. And, this formation of Biblical values

¹⁴ Landau, ed., *Cambridge Dictionary of American English*, *Ibid*, 242.

¹⁵ Segler and Bradley, *Christian Worship*, 75.

¹⁶ *Ibid*.

starts from the desire to emulate Jesus. According to Dallas Willard, “The disciple is one who, intent upon becoming Christ-like and so dwelling in his faith and practice, systematically and progressively rearranges his affairs to that end.”¹⁷ Disciples gradually resembled their Lord Jesus gradually through His preaching in numerous worship experiences. Luke 6:40 says, “A student is not above his teacher, but everyone who is fully trained will be like his teacher.”

Resembling Jesus includes many things. Jesus taught His disciples how to be prepared apostles, regardless of whether or not they realized it. Disciples had changed their values to see the Kingdom of God, purpose of their life, how to confronted problems, and the proper perspective of money. Today, discipleship training is called as *Spiritual formation*. Jesus caused *Spiritual Formation* in His disciples.¹⁸

Worship is the place that triune God works spiritual formation for Christians. Richard Averbeck says in his article, “Worship is the core discipline and experience of true spiritual formation. Everything flows from it. The human spirit that turns to God in worship begins a walk with him. The believer starts down the road of spiritual formation. The bright center line of the road is worship.”¹⁹ Therefore, evangelistic worship has the function of discipline.

This evangelistic worship has two steps for discipline. In the first step, evangelistic worship brings many transformations. The Holy Spirit works in worship “to make the

¹⁷ Dallas Willard, *The Great Omission* (New York: Harpercollins, 2006), 7.

¹⁸ Jonathan Morrow, “Introducing Spiritual Formation,” in *Foundations of Spiritual Formation*, ed. Paul Pettit (Grand Rapids: Kregel, 2008), 36-47. Jonathan Morrow explains spiritual formation with the Gospel. According to his word, Spiritual formation is “helpful to make a distinction between the gospel as an invitation offered to unbelievers and the gospel as God’s full kingdom program.” Spiritual formation gives “the person the opportunity to join the never-ending story” of Kingdom of God. Therefore, spiritual formation is the journey toward Christlikeness. Jonathan Morrow offers three essential resources for spiritual formation: God’s Word, God’s Spirit, and God’s people (the church).

¹⁹ Richard Averbeck, “Worship and Spiritual Formation,” in *Foundations of Spiritual Formation*: ed. Paul Pettit, 68-69.

transformation from deception to wisdom (James 3:13-18), from doubt to confident trust (Proverb 3:5-8), from illegitimate desires to good and holy legitimate desire (Galatians 5:16-26), from sinful rebellion against God to obedience (Matthew 28:20), from the depths of shame to the heights of God's love and glory (Ephesians 3:14-21), from a spirit of fear to a spirit of adoption (Romans 8:15-17), from scrambling to rest in the soul (Matthew 11:28-30).²⁰

In the second step, evangelistic worship helps Christians prepare to live the missional life. The Great Commission is for every Christian, not just for pastors, evangelists, or ministers. Christians have to live for God's purpose, which is not only overcoming life by transformation, but also learning to live the missional life by obeying the command of the Great Commission. As mentioned earlier, Jesus' disciples had been trained to live on the command of Jesus for the Great Commission. Spiritual formation brings all transformation of worldview in Biblical foundation. Therefore, evangelistic worship helps accomplish the transformation of all worldviews to a Christ-centered worldview, reaching and ministering to a dying world.

Outreach

After the worship service, one discovers that authentic evangelistic worship helps us connect with the living out one's worship. The keyword for living worship is outreach. *Outreach* means "an effort to bring services or information to people where they live or spend time."²¹ If all worshipers learn about loving God and serving others in worship service, they certainly have to practice to love of God and serve people in their life. Evangelistic worship is completed through the practice of outreach. David and Vernon, author of *the Great Commission to Worship*,

²⁰ Averbek, "Worship and Spiritual Formation," in *Foundations of Spiritual Formation*, 61.

²¹ Landau, ed., *Cambridge Dictionary of American English*, 604.

say in relationship to this, “Our greatest act of worship is not merely responding to God as an act of blind compliance to a set of rules and standards. To the contrary, God requires that if His children are to genuine worshipers, they must ‘be transformed by the renewing of your mind,’ in order to reveal to the unredeemed world the ‘good and acceptable and perfect will of God.’”²²

Romans 12:1 says clearly, “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.”

There is a standard of this outreach as the living worship is explained in the next verse of Romans. “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will (Romans 12:2).” This is the result of discipline. According to this verse, discipline is to build up the control tower of Christians who live out the practice of outreach. Discipline is certainly connected with the living worship.

Therefore, outreach is a living worship that has the thread of connection with the Great Commission. The Great Commission, which is given to all Christians as their mission, is based on Matthew 28:19-20. The Bible says, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19-20).”

The interesting fact is that the Great Commission was given to the disciples after worshiping Jesus. See Matthew 28:17, “When they saw him, they worshiped him.” Verse 18 says, “Then Jesus came to them and said.” This is the proof why evangelistic worship has to include

²² Wheeler and Whaley, *The Great Commission to Worship*, 21.

outreach. This text of Bible teaches that true worshipers are connected with the missional life of outreach. Franklin M. Segler says, “Life and ministry are extensions of worship.”²³

In addition, that outreach is the extension of worship is discovered through the Great Commission. The last passage of Matthew 28:20 says, “And surely I am with you always, to the very end of the age.” This means that Jesus promised His disciples that He would provide His power and presence. The important point is that the direct response of disciples’ worship was connected with Jesus’ blessing, which is to provide His power and presence.²⁴ Therefore, the outreach is extended worship in the presence of Jesus and domain of His power. This is the fifth conception of evangelistic worship.

In summary, evangelistic worship could be explained with five conceptions: conversion, reformation, restoration, discipline, and outreach.

History of Evangelistic Worship

Evangelistic worship, which is explained by five elements, have been seen in the history of the church. There were various types of worship in every era of church history. Many evangelistic worships were discovered in the histories of Christianity revival.

Evangelistic Worship in the Era of the Reformation

In 1517, there was a historic change in the church called the Reformation. There was much corruption in the churches. Of course, the worship was not biblical. The following article exposes the problem of worship in that era.

²³ Segler and Bradley, *Christian Worship*, 75.

²⁴ Wheeler and Whaley, *The Great Commission to Worship*, 40.

In sixteenth century, there was a big change in the church. This change of church for transform is called the Reformation. The Reformation, a great religious upheaval, broke down the unnecessary traditions of church.²⁵ It was risen by the reformers such as Martin Luther, John Calvin, Ulrich Zwingli, and Martin Bucer. William D. Maxwell explains the background why the Reformation had happened.

We have seen that, at the beginning of the sixteenth century, the celebration of the Lord's Supper in the Western Church has become a dramatic spectacle, culminating not in communion but in the miracle of transubstantiation, and marked by adoration, not unmixed with superstition, at the elevation. Said inaudibly in an unknown tongue, and surrounded with ornate ceremonial and, if a sung mass, with elaborate musical accompaniment, the rite presented only meager opportunity for popular participation. The people were not encouraged to communicate more often than once a year. The sermon had fallen into a grave decline, most parish priests being too illiterate to preach; and the place of the Scripture lections had been usurped on a great many days by passages from the lives and legends of the saints. The Scriptures were not fully accessible in the vernacular, and paid masses and indulgences were a source of simoniacal exploitation. Reformation was an urgent necessity.²⁶

This is a good explanation how the worship of the age has distorted. Writings, such as that of William Maxwell, showed how the Reformation was an urgent necessity in that period of time.

Especially, the Reformation was an urgent necessity for the restoration of worship. The origin of all decomposition of the age started from corrupt worship. As a result, reformers executed reform from the worship experience. As the representative example, they rejected the Mass because they thought that it made a repetition of the sacrifice of Christ. According to Robert Webber, the Mass had lost its original focus as thanksgiving. Rather, the Mass became a

²⁵ Webber, *Worship Old & New*, 109.

²⁶ William D. Maxwell, *An outline of Christian Worship* (London: Oxford Univ. Press, 1939), 72, quoted from Webber, *Worship Old & New*, 110.

propitiation to please God.”²⁷ Most of the attendees in the Mass wanted benefits and advantages through hearing the Mass.²⁸

For the Reformation of worship, they also had made an effort to the restoration of the Word of God.²⁹ One of the important slogans of the Reformation is “Sola Scriptura,” which is translated “by Scripture alone” in English. This means that belief of Christianity is founded on the Bible alone. All of teaching and preaching in worship must be based on the Bible. The Bible has all knowledge for salvation and instruction for the Christian life. In worship, God speaks through the pastor whose preaching is founded by the Bible.³⁰ However, people hadn’t listen to the Word of God up to 16th century because there were inherent problems within Catholic doctrine. First, the Catholic Church recognized the true rule of faith is found in Scripture and apostolic tradition. They taught Christ entrusted the preaching of the gospel to the apostles, and this apostolic preaching was to be preserved in a continuous line of succession.³¹ This living transmission is called Tradition. Another is that Bible had not translated into their language. Because people could not read the Bible or understand it in the Mass, they did know the Word of God in worship. Consequently, knowledge of salvation and Christian life came from tradition rather than from the Bible, and people became passive observers in worship.

Therefore, translation of the Bible was the important change of worship in the Reformation. Martin Luther did not forget this important reformation. In 1522, Luther published his German

²⁷ Webber, *Worship Old & New*, 110.

²⁸ Ibid., 111.

²⁹ “Reformers insisted on the restoration of the Word to its ancient and proper place in worship.” Ibid.

³⁰ “Worship is dialogical: God speaks and we respond.” Michael Horton, *A Better Way* (Grand Rapids: Baker Books, 2002), 26.

³¹ Catechism of the Catholic Church.

translation of the New Testament. Luther's collaborators translated the Old Testament, and the entire Bible was translated into German in 1534.³²

After this translation, the Bible was then translated to various vernacular Bibles, such as the Polish Brest Bible (1563), the Czech Melantrich Bible (1549), Bible of Kralice (1579-1593) and the English King James Bible (1611).³³

As the Bible was translated into various languages, the laity could know the true knowledge about the true faith. Tradition is not the Truth, nor does it contain the gospel. The Bible is the only Word of God. Up to this point, the words of the Bible could not be experienced in worship, nor could the laity be changed to be true followers of Christ. The translation of the Bible during this period became an important opportunity to present evangelistic worship and spread the Truth about the gospel of Christ. If the authority of Bible is removed from worship, then heresy, corruption, and false doctrine would be rampant.

Evangelistic Worship in the Era of Free Church Movement

With the Reformation, churches needed reform and revival themselves because the theology and practices had become institutionalized into programs. The Free Church Movement rose up due to reforming of theology and practices again. This was a radical movement to restore the pure faith of the early church. The main point of this movement was the understanding of

³² Michael A. Mullet, *Martin Luther* (London: Routledge, 2004), 145-148; Elmer Towns and Douglas Porter, *The Ten Greatest Revivals Ever: From Pentecost to the Present* (Ventura: Vine Books, 2000), 180-183. This was not the first translation of Bible. John Wycliffe (1328-84) tried that everyone could read the Word of God in their own language. Finally, Wycliffe's disciples translated the entire Bible to English language in 1382. Elmer Towns and Douglas Porter says that this was the groundwork for the Reformation.

³³ http://en.wikipedia.org/wiki/Bible_translations (accessed Dec 31, 2013).

how salvation is received.³⁴ They emphasized personal appropriation through understanding or experience and realized that baptism is a sign of faith and acceptance of Christ as savior by the believer. Therefore, they denied all activities that were formal or without mind and meaning. They devalued infant baptism, sign-acts such as Eucharist and liturgical calendar.³⁵ They thought these things, idols, or images that turned the heart away from God. Free Church Movement had the various flows of the Anti-liturgical movement, the pedagogical worship (17th through 18th centuries), and the Revival movement (19th century).³⁶

The Anti-liturgical Movement

The Anti-liturgical movement, which is a branch of Free Church movement, came from the Puritans in England. The main characteristic was only spiritual and anti-liturgical.³⁷ This movement represented three churches of the early Baptists, the Congregationalists, and the Quakers. They wanted “spiritual worship” without the use of a prayer book.³⁸ In case of the early Baptists, they saw that prophesying was a part spiritual worship. They thought that using the prayer book was unlawful for prophesying. The Congregationalists also didn’t use the written prayers because they thought that prayer was from the heart, directed by the Spirit of God. Quaker worship was a personal waiting worship upon the Spirit by every attendee in worship

³⁴ Webber, *Worship Old & New*, 114.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

service, and they felt they didn't need the ordained ministry and the sacraments. They wanted to open themselves to the presence of Christ in worship service.³⁹

This was a significant change for developing evangelistic worship, since they broke from the meaningless forms or religious customs up of that era. Until the time, churches hadn't had any spiritual change or reforming from the wrong fixations during worship. This Anti-liturgical movement contributed to helping make external rite worship to now be inward. The strict forms of worship had made worship service to the untouchable area, and no movement of the Holy Spirit was allowed. This Anti-liturgical crusade provided opportunity for the worship services to be flexible, allowing the Holy Spirit to move freely upon all attendees.

Pedagogical Worship

The second flow of Free Church movement is Pedagogical worship, which focuses on understanding the Word of God. This was influenced from the Puritan, who worshiped among the Presbyterians, the Congregationalists, and the independents.⁴⁰ Their worship ran for three to four hours, and most of the times were assigned to biblical instruction. They refused the dumb reading, which referred to meaningless commentary of the Bible because of the use of original languages or Latin by the clergy in worship. After the commentary reading of the Bible, these congregations encouraged all attendees to make prophetic statements or ask questions.⁴¹

Presbyterians practiced lecturing, and their sermon was the center of expository preaching. They wanted to illuminate God's Spirit through prayer and a humble heart. Sermons

³⁹ Webber, *Worship Old & New*, 114.

⁴⁰ Ibid., 115.

⁴¹ Ibid.

included the doctrinal content of the text, a development of the argument and reasons of the doctrine in the text, and the application of the text to the hearer.⁴² Because of this reason, ministers were highly trained to deal with using the original language and theology, and to do expository preaching.

Presbyterian Churches of today have the same characteristics and advantages with this flow, due to their following Calvinistic reform and the Puritan heritage. The Word of God was accurately taught by the laity and was just the beginning steps for evangelistic worship. Because the gospel has the power to change those who hear the Word of God, their refusal for “dumb reading” caused Christians to grow tremendously in the faith. The Word of the Lord “has the power to convert the soul (Psalm 19:7).”

On the other hand, Presbyterians had a weakness in presenting evangelistic worship, since they didn’t use ceremony in worship unless it was prescribed in the New Testament.⁴³ Their worship was intellectual excessive, and was limited in a balanced worship paradigm with smelling, tasting, and hearing, all of which are inspired by the Holy Spirit. Besides, this kind of worship is difficult to apply the Word of God to the lives of worshipers. The elements of discipline and outreach are very important for evangelistic worship. For satisfying these two elements, worship has to include the aspect of discipleship training, which applies the Word of God to the lives. If worship is defined as only teaching of the Bible, there is no problem. However, if worship is evangelistic worship of five elements, the refusing to use extra ceremonies, which are dealt with New Testament make worship to be unbalanced.

⁴² Webber, *Worship Old & New*, 115.

⁴³ Ibid.

Evangelistic Worship in the Era of the Great Awakening

Free Church movement flow had another notable example of evangelistic worship. That was the Great Awakening, which is arose in Europe and America in 18th century, included representative examples of Pietism, Moravianism, and Revivalism.⁴⁴

Pietism

Robert Webber defines Pietism as “a movement against dead orthodoxy.”⁴⁵ They had great concern for personal conversion, rejecting the formal doctrinal or external adherence to faith. The key of their worship is found in their stress on conversion. Robert Webber explains about their thought for conversion by stating, “In conversion, worship centered no longer on the objective and corporate action of the church, but on the personal experience of worship in worship and was followed by a rigorous ethical walk.”⁴⁶

Moravianism

Zinzendorf who was a leader of Moravian church in 18th century who focused on the renewal of church and its world mission. He insisted that all people need a personal relationship with the Savior, through whom the whole Godhead relates to the world.⁴⁷ Therefore, Moravians focused on the evangelism and world mission for nonbelievers.

⁴⁴ Webber, *Worship Old & New*, 117.

⁴⁵ Ibid., 117.

⁴⁶ Ibid.

⁴⁷ Erwin Fahlbusch, ed., *The Encyclopedia of Christianity vol. 3* (Grand Rapids: William B. Eerdmans Publishing Company, 2003), 649.

The main characteristic of the Moravian church for personal experiential worship was in hymnody. They concentrated to create a subjective experience of the Savior's suffering.

According to James H. Nichols, their hymns were "emotional, imaginative, and sensuous, with a minimum of intellectual structure."⁴⁸

Revivalist

John Wesley, who received strong influence by the Moravians, was the most famous revivalist. The Wesleys and their friend Whitefield were famous as a field preacher. Their preaching for conversion of nonbelievers was proclaimed irrespective of location or the use of an actual building. Their preaching was proclaimed in public places, and their main concern was evangelism which communicated the gospel of Christ to the unconverted. For example, when Whitefield preached to about 200 coal miners outside on February 17, 1738, more than 20,000 gathered to hear the sermon, and thousands were converted to Christianity.⁴⁹

Generally, the service order of their field worship consisted of a unique style of praying, singing, and preaching.⁵⁰ Wesley and Whitefield also settled dissenter churches, which emphasized preaching, small groups, and prayer meetings. This was the beginning of the new movement called "Methodist."⁵¹

⁴⁸ James H. Nichols, *Corporate Worship in the Reformed Tradition* (Philadelphia: Westminster Press, 1968), 122. quoted from Webber, *Worship Old & New*, 117.

⁴⁹ Elmer L. Towns and Vernon M. Whaley, *Worship through the Ages* (Nashville: B & H Publishing Group), 118.

⁵⁰ Webber, *Worship Old & New*, 117-118.

⁵¹ Towns and Whaley, *Worship through the Ages*, 119.

Specially, hymns of Charles Wesley were famous and important for evangelizing the unconverted. His hymns focused on the conversion and personal experience of salvation.⁵² He stressed God's desire to engage and encounter with His people. The Wesley brothers wrote and translated more than 6,500 hymns.

Worship of this time had an important feature. Hymns were an important method for evangelizing nonbelievers. Another writer who had the influence in the area of hymns was Isaac Watts. He was called the "Father of English hymnody."⁵³ He thought that Christian songs had to express themselves solely from the gospel of the New Testament. He denied singing about the experiences and circumstances of the Psalm writers of the Old Testament, but emphasized having worshipful thoughts and feelings when the believers sang. He also was famous as a theologian and preacher, and embodied doctrines in his songs. This means that songs, which he composed and wrote, contained the message of the gospel to covert the unconverted. Although doctrinal songs or Scripture songs might be strict, they could be utilized to deliver the gospel. Towns and Whaley commented about these dynamics,

By mid-century, hymns were consistently being used in worship - especially in rural and less aristocratic communities. Hymn writers strategically used hymns as a means for communicating theology and doctrine. For the first time, music was used a tool for evangelism, as people began singing in public songs of personal experience – an important innovation to worship. Hymn writers of the seventeenth and eighteenth centuries were concerned with composing songs that expressed both doctrine and personal experience.⁵⁴

⁵² Webber, *Worship Old & New*, 118.

⁵³ Towns and Whaley, *Worship through the Ages*, 120.

⁵⁴ *Ibid.*, 126.

The period from 1727 to 1790 was called the Great Awakening in Europe and America. In this period there was a huge revival where many nonbelievers were converted to Christianity. There was a huge church innovation for worship and evangelism, where the key point was transforming religious ceremony to true worship, and from the spoiled worship to evangelistic worship. For this change, the new hymns played a large role. The hymns employed the gospel, and delivered that doctrine and Bible to convert the un-converted.

Evangelistic Worship of Charles Finney

In the middle nineteenth century, Charles G. Finney was the most famous revivalist. Charles Finney who was a lawyer and atheist who converted to Christianity on October 10, 1821. He was ordained by the Presbyterian Church in 1824, and preached in the Congregational Church. Then, Charles Finney became the most famous evangelistic preacher in the era.

Throughout his ministry, Finney used his skills as a lawyer to persuade congregations to make decisions for Christ. He was known as powerful, emotional preacher who attracted great crowds. Whatever the population of the town, it was said that he could double it by his popularity and powerful preaching. Finney gave an invitation at the end of sermons for people to come and kneel and pray, to repent and receive salvation.⁵⁵

Charles Finney emphasized the gospel preaching. He focused on the plan of salvation, how someone could accept Jesus Christ as his or her savior and Lord.⁵⁶ His approach and change for worship left a memorable impression on those who heard and read about him. First, his pragmatic approach broke down tradition for freedom and innovation. He insisted that the Bible didn't require a special style and form in worship, and pursue the innovation of worship for

⁵⁵ Towns and Whaley, *Worship through the Ages*, 165.

⁵⁶ Robb Redman, *The Great Worship Awakening* (San Francisco: Jossey-Bass, 2002), 7-8.

evangelizing nonbelievers. Second, Finney developed a new style of worship to embrace culture and people of the era. Third, he developed a new relationship between worship and evangelism, which is one of his great achievements for worship. He made a concerted effort to show how evangelistic worship was necessary to exploit the Great Commission. “Everything that was said and done, sung and prayed in his evangelistic meeting must happen in a way that maximized the opportunity for conversion.”⁵⁷

Charles Finney made worship order a new method to approach nonbelievers with Gospel.

Robb Redman explains for the method of his worship.

Finney’s approach to worship was purely pragmatic; worship is a means to evangelistic ends. He called his approach to worship the “new methods”: songs with a simple and familiar melody and lyrics; a dramatic and engaging style of preaching; and the famous “anxious bench,” usually the front row of pews, reserved for those who felt God was calling them to repent of their sins and receive Christ.⁵⁸

With previous revivalists, Charles Finney simplified the order of worship because the purpose of worship embodied the evangelism to convert nonbelievers in worship. Through simplifying the order of worship, he wanted to focus on the gospel. This became the typical evangelistic worship that is often used to this day.

Charles Finney’s evangelistic worship had the clear purpose and focus of worship, which was to share the gospel and to convert nonbelievers.

⁵⁷ Redman, *The Great Worship Awakening*, 8.

⁵⁸ Ibid., 7.

Evangelistic Worship of Seeker Service

The Early Seekers Service

Evangelistic worship of Finney was succeeded to Sister Aimee, the pioneer radio evangelist. Her name was Aimee Semple McPherson and she was founder of the Angelus Temple in LA. After World War I, she started her ministry in LA through the Angelus Temple. Specially, her Sunday evening service was famous as evangelistic worship to reach nonbelievers, and was defined as the early seekers service. According to Robb Redman, her evangelistic worship was summarized with three main characteristics.⁵⁹ The first important characteristic was a suitable space. Angelus Temple was a big architectural building and was designed like a theater. It had an orchestra pit and good sound systems. The second important element was music. They had the best Jazz music team, and had a fame that excellent worship team led praise time for singing gospel songs with gusto. The third was her illustrated sermons. She used various methods in worship such as drama, scenery, costumes and makeup for delivering gospel in full effect. “She understood and used emerging popular culture and broadcast technology as a means to communicate the gospel.”⁶⁰ She liked the name “an evangelist” rather than “a faith healer.”

There is another pastor who is famous as a founder of the early Seeker Service. Pastor Robert Schuller established his church, the Crystal Cathedral, which was famous as the most distinctive church building in the world. However, as many know, the church building was sold in February 2012 to the Roman Catholic Diocese of Orange County because of bankruptcy. Redman says, “The Crystal Cathedral was the first American church to make extensive use of

⁵⁹ Redman, *The Great Worship Awakening*, 9-10.

⁶⁰ Ibid., 10.

marketing and church growth techniques as centerpiece of its mission.”⁶¹ Specially, Schuller’s evangelistic target was towards executives and entrepreneurs who were nonbelievers living in affluent Orange County. For these targets, the church music was intentionally eclectic, blending traditional music and contemporary special music in a contemporary style sanctuary.⁶²

Worship of the Church Growth Movement

Since the 1950s, Seeker Service had started to develop in earnest by the Church Growth movement, which was founded by Donald McGavran in the 1950s. Because he had concerns over the cultural adaptations of worship and preaching, he and his student, C. Peter Wagner, used the social sciences to understand how people live, think, and feel. Their primary objective was to discover what it took to build a growing church.⁶³ The main premise of worship in the Church Growth Movement was to gather nonbelievers into the congregation of church.

Redman summarized the characteristic of this worship.⁶⁴ First, they emphasized the importance of the visitor’s experience of a service. Second, pastors and church leaders are encouraged to focus on environmental factors, with the goal of making worship user-friendly. For this purpose, they delineated two aspects. First are the external aspects such as parking lot, buildings, sign, accessibility, hymnals, Childcare and children’s ministry programming. Another is about the quality for worship presented to establish people’s time and attention. These aspects are the important points for a newcomer’s decisions to attend the church.

⁶¹ Redman, *The Great Worship Awakening*, 11.

⁶² Ibid.

⁶³ Ibid., 12.

⁶⁴ Ibid., 13.

The Church Growth Movement reflected the modern culture and needs of people. Through these considerations, they tried to gather people into the church and to grow in number and size. While these churches have the advantage to be attractive church to nonbelievers and members of other churches, they lost the true value of Gospel. Their focus was connected with Prosperity theology.⁶⁵ Church Growth movement is the combination of evangelistic gospel and consumerism. This Church Growth Movement, therefore, is one form of evangelistic worship, but has been estimated as a humanistic strategy of evangelism.

Worship of the Seeker Service

Since the 1980s, the Seeker Service has been the most popular and general form for evangelistic worship in the churches of America. The churches in South Korea also received the influences of this seeker service. In South Korea, the Seeker Service is known as *Open worship*.

The Seeker Services have the goal of connecting with the unchurched or nonbelievers, and to evangelize them in the comfort programs. This service avoids any confusing language, symbols, and gestures, which gives them a sense of difference. The purpose of this service is to share the Gospel through the way they can understand.⁶⁶

Actually, many younger nonbelievers have come into churches through the Seeker Service, and worship orders and programs were changed to be in a polished modern style. The Seeker Service had great success with evangelistic worship. Although the Seeker Services have

⁶⁵ http://en.wikipedia.org/wiki/Prosperity_theology (accessed January 20, 2014). According to Wikipedia dictionary, Prosperity theology was defined as follows. "Prosperity theology is a Christian religious doctrine that financial blessing is the will of God for Christians, and that faith, positive speech, and donations to Christian ministries will always increase one's material wealth."

⁶⁶ Redman, *The Great Worship Awakening*, 14.

become progressive in their evangelistic worship for the unchurched or nonbelievers in recent years, the validity of it has been shaken because of many complaints.

The first complaint is that the Seeker Service harms the true purpose of worship. To evangelize nonbelievers in worship is important, but the main focus of worship should glorify God rather than concentrate on the satisfaction of a targeted audience.⁶⁷ Therefore, this is a valid complaint. The Evangelistic element of the Seeker Service is a good strength to possess, this type of worship has to insure that the priority is indeed worship because man is not the ultimate goal of worship. The purpose of man's conversion is to encounter and worship God. If the doctrine is broken in worship because of the priority to convert nonbelievers, the purpose of worship has been compromised if not lost.

The second complaint is that the Seeker Service is inclined to be religious entertainment, which is looked at as a human-centered worship. Pritchard poses the danger of this aspect as follows: "The ability to identify and massage the target audience's emotions is a large part of the marketing strategy."⁶⁸ He also points out the danger of the marketing mentality, which has the mindset of fulfilling personal needs. However, worship is not for fulfilling personal needs. The Seeker Service attempts to fulfill individuals' personal needs under the premise of evangelizing nonbelievers. Churches need to create good strategies to evangelize nonbelievers, but they have to avoid the temptation to foster growth only in number...by fair means or foul. Worship is to lift up God only and to fulfill all of His requirements for our lives. All of the attenders in worship should be able to go into the presence of God. Therefore, as Sally Morgenthauer alerts, "When

⁶⁷ Redman, *The Great Worship Awakening*, 15.

⁶⁸ G Pritchard, *Willow Creek Seeker Service: Evaluating a New Way of Doing Church* (Grand Rapids: Baker, 1996), 54-76 quoted from Redman, *The Great Worship Awakening*, 17.

worship becomes a pawn of marketing, it ceases to have much to do with the expression and experience of a living, intimate relationship with the true God.”⁶⁹

The third complaint is that Christ-centered worship for the believers of a church which have Seeker Services, are only offered in the midweek.⁷⁰ Most people, both believers and nonbelievers, like to attend the Seeker Service during the weekend. Naturally, discipleship for church members is weakened because the Seeker Services don’t have the elements for discipline. As mentioned, the Seeker Services focus on the conversion of nonbelievers, whereas evangelistic worship has both conversion of nonbelievers and the edification of the saints. To have healthy biblical worship, it also has to have other characteristics such as reformation, restoration, discipline, and outreach. If Christians attend only Seeker Services for an extended period of time, their faith will lack the necessary maturing.

The last complaint is that Seeker Services make the attenders as observers of worship, and not participants of true worshipper. The true audience of worship is only God. All attenders have to be nurtured in the faith to be true worshipper. Understandably, the Seeker Service creates a performance mentality, where the congregation is the audience. Although even nonbelievers are joined to a church through the Seeker Service, they cannot mature as true worshippers by only attending performances.

⁶⁹ Morgenthaler, *Worship Evangelism*, 18.

⁷⁰ Redman, *The Great Worship Awakening*, 18.

Relation of Evangelistic Worship and the Emergent Generation

This research analyzed the decline of the Emergent Generations from church attendance in chapter two; chapter three identified evangelistic worship with five conceptions and a trace of worship history.

The locus of this research is that authentic worship can be a solution point for the evangelism of the Emergent Generations. In the research process of the two previous chapters, the obvious answers were provided.

Evangelistic Worship for the Emergent Generation

As researched in this chapter, many nonbelievers have converted to Christianity through congregational worship. When churches wake up from their “religious traditions” and reform their worship to become evangelistic along with presenting the pure Gospel, Christian revivals have come to the church as well as to the society of the era.

In essence, the phenomenon of decline of the Emergent Generation is due to the absence of true worship...evangelistic worship. Today’s churches are investing their finances and spiritual power to the important ministries of churches or discipline. However, worship should be the first priority of every church and of all ministries. Without a healthy worship base, there is not true discipline. The main purpose of church must focus on worship. God has established worship in order that His people might know Him and live in His Kingdom here on Earth with holiness. Through worship, God stirs the hearts of individuals to become born again (Conversion). God reforms the faith of distorted Christians to the true faith in worship (Reformation). God meets and heals the exhausted Christians in worship (Restoration). Worship is the place where God trains Christians to be continually charged people with mission and faith

(Discipline). True worship has to be expanded to be living worship to changing the world with the Gospel (Outreach). Worship, which God established, is the true transformational place to see many people become true people of God.

All evangelistic worship in past church history, which is studied in this chapter, prove that evangelistic worship is the correct and the most powerful way for evangelizing the Emergent Generation. All church ministries have to be simple and must concentrate on evangelistic worship since worship is the essence of the church and its purpose. To evangelize the Emergent Generation and to restore the essence of Christ's church, churches must discover and recover evangelistic worship.

As presented through the research in chapter two, the Emergent Generation has been the most difficult generation to possess the heritage of the Gospel than any generations of the past. However, what is apparent is that the Gospel of Jesus is bigger than any obstacles we face today. Evangelistic worship which is Gospel-centered, is the best resolve point to change the Emergent Generations to be true Christians.

Evangelistic Worship by the Emergent Generation

Another reason why evangelistic worship could be the solution point for evangelizing the Emergent Generations is that the histories of evangelistic worship was done by the younger evangelists.

Martin Luther (1483-1546), who was a major leader of the German Reformation, was the most important person of evangelistic worship in the era of the Reformation. When the Reformation began in Germany, Martin Luther was 34 years old (1517). In those days, churches couldn't have present the true Gospel to convert someone and share the living life because of the

lack of the Word, along with a decayed doctrine and worship. Luther, who was around 34 years old, aroused a storm of protest against the sale of indulgences (selling forgiveness of sins).

He also wrote pamphlets such as *The address to the Christian nobility of the German Nation*, *Babylonian Captivity of the Church*, and *Freedom of the Christian Man* for the reformation of church and worship when he was 37 years old.⁷¹ He was a younger reformer. Through this younger evangelist, the reformation of the church was started; and along with this reformation, he brought many changes to the worship experience.

John Calvin (1509-1564), father of Reformed and Presbyterian doctrine and theology, was another important person for evangelistic worship in the era of the Reformation. When he wrote the first edition of *the Institutes of the Christian Religion*, he was 27 years old.⁷² When he was 32 years old, he became the leader of the Reformed church. John Calvin innovated church and worship in his younger days and was considered one the younger reformers.

John Wesley (1703- 1791) was the primary figure for evangelistic worship in the era of the Great Awakening. He helped bring about the evangelical revival in the eighteenth century and was the founder of Methodism. When he shared the Gospel as the field preacher with George Whitefield, he was around 36 years old.⁷³ In his thirties, John Wesley became the revivalist to share the Gospel and was reformer of evangelical worship in the era of the Great Awakening.

⁷¹ Walter A. Elwell, ed., *Evangelical Dictionary of Theology* 2nd ed. (Grand Rapids: Baker Academic, 2001), 718. In 1520, Martin Luther wrote three pamphlets of *the address to the Christian nobility of the German Nation*, *Babylonian Captivity of the Church*, and *freedom of the Christian Man* for reforming the church and society.

⁷² Ibid., 201. In 1536, John Calvin wrote the first edition of *the Institutes of the Christian Religion*.

⁷³ Ibid., 1267. In 1739, Wesley preached at Bristol, where a revival broke out among the miners of Kingswood.

George Whitefield (1714-1770), the best-known evangelist of the eighteenth century, was also an evangelical preacher in the era of the Great Awakening. When his age was 25 years old, he was already renowned as a powerful and famous evangelistic preacher on those days.⁷⁴ Through this younger evangelical preacher, many nonbelievers were converted to Christ.

Charles Finney (1792-1875), the most powerful revivalist of 19th century in America, was the youngest evangelist for evangelistic worship. He who was a lawyer who experienced conversion around 29 years old. After receiving ordination in the Oneida Presbytery when he was 32 years old, he led the revival for congregational worship in upper New York for the next eight years.⁷⁵ His evangelistic ministries began during his early thirties. He was the youngest revivalist for evangelizing many nonbelievers in 19th century. Through Charles Finney, evangelistic worship was shaped to the simple and powerful.

Like these, most important church innovations in the history were done by the younger evangelists. This fact suggests a guess that these church innovations by the younger evangelists experienced revival of the younger generation in their era.

Summary

Since the period of early church, churches have taken the dark ages of worship until the 16th century. History proves that when the worship was spoilt, churches of the era was always corrupted. As a result, church attendance had declined, and many Christians left the church or became nominal Christians. The bigger problem was that the younger generations left the church

⁷⁴ Elwell, ed., *Evangelical Dictionary of Theology* 2nd ed. 1273. In 1739, George Whitefield had the reputation as a dramatic preacher.

⁷⁵ Ibid., 453. Charles Finney received ordination in the Oneida Presbytery in 1824, and he led revival meetings in upper New York stage for next eight years.

as well. However, church history shows us that these crises were overcome by the younger evangelists in every century.

Through innovative worship, the younger evangelists of the era had been converted and reformed the younger nonbelievers. Many younger Christians had experienced the restoration and discipline by the gospel in worship, and could be changed to be missional Christians to reach the world after experiencing authentic worship.

Evangelistic worship by the younger evangelist has been the center of the spiritual revival and innovation of the church. Evangelistic worship was the important key that all generations return back to Christ. Of course, the returned people include the younger generations.

As researched in chapter 2, the coming Emergent Generation who were born from 1977 to 1994, are the difficult generation to evangelize or disciple in the faith. Actually, many younger generations are leaving the church. If our generation fails to inherit the heritage of faith to the Emergent Generation, the kingdom of God through church will decline. Therefore, evangelistic worship is a good alternative for evangelizing the Emergent Generation.

In the next chapter, this research will display positive examples that utilize evangelistic worship for the Emergent Generation (EWEG).

CHAPTER 4
A CASE STUDY OF EVANGELISTIC WORSHIP
FOR THE EMERGENT GENERATION

This chapter provides a case study of evangelistic worship for the Emergent Generation. There is not a perfect church that has the biblical evangelistic worship in this world. Even if there was many evangelistic worship in past church history, all of those weren't perfect. They had only partial elements of the five elements of evangelistic worship. However, churches have done an important role for worship innovation and evangelism.

Similarly, some churches of today which have evangelistic worship don't have all of the necessary elements. It's not perfect. However, they are maintaining good evangelistic worship for the Emergent Generation. The leaders of the churches are concerned over the decline of the Emergent Generation from the church and trying to overcome the problem with evangelistic worship. A case study of evangelistic worship of the churches will give a good alternative as well and insight to overcoming the problem. If the advantages are composed well, the powerful and healthy alternative for evangelizing the Emergent Generation will be made.

Standard

For a case study, it needs to decide on example churches as well as the proper criteria to ascertain why they are successful. For picking up the example churches, six criteria are as follows.



Figure 4.1. The criteria for picking up example churches

The first criterion is worship style. As researched, the alternative to evangelizing the Emergent Generation is evangelistic worship. To be a candidate church for a case study, a church needs to have the characteristics of true evangelistic worship.

The second criterion is target. This part is the whole premise of this research. This research is for evangelizing the Emergent Generation with the gospel. If the target of evangelistic worship of a church is not the Emergent Generation, then the church was not satisfied with the qualification for the case study of this research.

The third criterion is effect. All development must be fulfilled for the anticipation of a good outcome. Development of evangelistic worship for the Emergent Generation also has the anticipation of a good result. That is the spiritual revival and spiritual growth dynamic for each of them. This research acquires the example churches that are restored and overcomes of the decline of the Emergent Generation in their churches.

The fourth criterion is fruit. The significance of evangelistic worship is not only to convert the nonbelievers since evangelism has more meanings. Those meanings also represent

the purpose of evangelistic worship. As mentioned in chapter three, evangelistic worship has the purposes of conversion, reform, restoration, discipline, and outreach. After all, evangelistic worship is the place where God makes the transformational person with the gospel, and that is the process to becoming a believer. Christians trained by evangelistic worship are living with the vision of transformational vision to share the gospel with others and serve the world in holiness. This is a missional life. The example church must be qualified to attain this result.

The fifth criterion is safety. Even if a certain church has many my tremendous results and huge growth, a healthy theology has to be established. This means any faults cannot be overlooked if some churches has the noticeable results. An example church has to have a healthy theology to be accepted by the general local churches. For instance, although even a heretical church has many the Emergent Generations, this church cannot be the example church.

The final criterion is applicability. The applying object of this research is the churches and the Emergent Generation in South Korea. Under this premise, applicable churches in South Korea have to be the example church. Although the location of example church is not limited, this research will pick up the churches in America.

Evangelistic Worship Churches

With six criterions, this research will study worship and ministries of several churches. Churches that have qualified for the six criterions includes the New Frontier Church (New York, NY), Vintage Faith Church (Santa Cruz, CA), Passion City Church (Atlanta, GA), and MOSAIC Church (Los Angeles, CA).

New Frontier Church (New York, NY)

New Frontier Church (NFC) has Pastor Inhyun Ryu serving as senior pastor. The NFC is a Korean - American church that is located in Manhattan, New York. NFC is one of the most qualified under the six criteria of evangelistic worship for the Emergent Generation. The researcher also has served at this church as an associate pastor.

Introduction

New Frontier Church was the strategic church for Chodae Community Church (CCC) for the young adults of NYC.¹ In February 2006, pastor Yong Won Song, who was an associate pastor of CCC for the young adults, opened a new worship service for Korean young adults of NYC in the Empire State Building of NYC. In those days, fifty young adults who lived in NYC had attended the *Bridge Maker*, which was the young adult worship service of CCC. There are few Korean - American churches in NYC. Many Korean Churches were located in New York, such as Queens and Long Island, but some areas of New Jersey also have them. However, many younger Koreans live in NYC. For many younger Koreans, Korean churches were in much need in NYC. In February 2006, the strategic church of CCC for the young adults of NYC started at the King's College in the Empire State Building by these regional and situational demands.

After 16 months, the strategic church had grown to a middle size church, which has more than 250 gathering attendees of young adults and university students. However, pastor Yong Won Song left for England to studying abroad. Pastor Inhyun Ryu was appointed for this young strategic church. In February 2008, the place of worship was moved to PS11 William T. Harris Elementary, which is located at 21st St & 8th Ave in NYC because of the church growth. In

¹ New York City.

February 2010, the strategic church was officially planted and experienced much growth, and the name of the church was changed to New Frontier Church.

In recent times, NFC has about 700 gathering members on Sunday. NFC also has five communities: three communities of the young adults (Kingdom1, Kingdom2, and Kingdom3 of from 1975 to 1995), one young couple community (C4K: Couple for Kingdom), and one Sunday school.² 85 percent of worship attendees in NFC are the young adults who belong to the Emergent Generation.³ Below is the chart to show the proportion of the young adults in NFC.

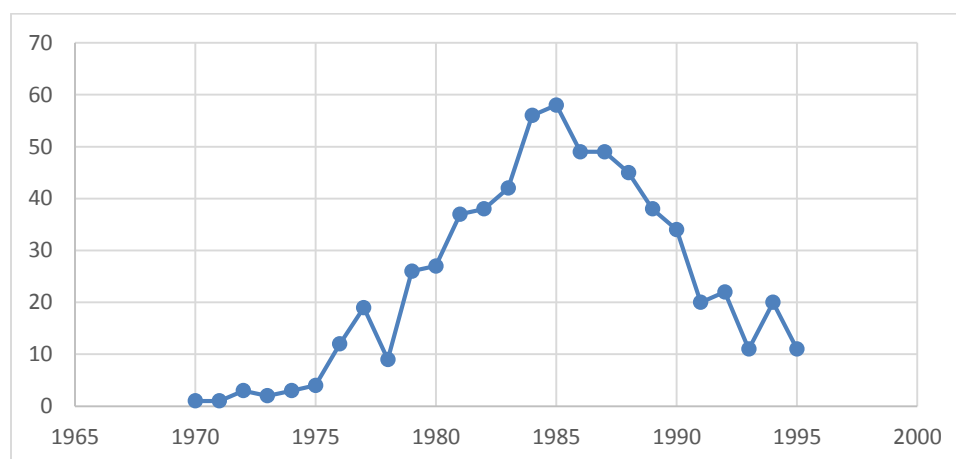


Figure 4.2. The distribution chart of birth years of the young adults in NFC (October, 2013)⁴

Vision and Pastoral Philosophy

NFC has Vision 2020 which is short term goal of the church. Although even the target year of this vision for accomplishment is for 2020, this reflects the ultimate goal of NFC as a whole. Vision 2020 has four practices concretely. The first practice is *Kingdom Professional*

² Sunday school of NFC is divided to four departments by the age.

³ As defined, the Emergent Generation is the young adult who was born between 1977 and 1994.

⁴ This chart was sorted with 637 active worship attendees in NFC.

Center. NFC wants to establish an integrated cultural center for serving both God and local community together. NYC is an expensive region to lend some culture space; as a result, the many culture spaces and educational offers are insufficient. NFC wants to build a professional center for solving this challenge and to establish progressive ministries. The second practice is *Next-Generation Church*. This is a very important element to NFC because this has been the main impetus for NFC. NFC has a huge interest for education and faith of young adults, students of university, youth, and children. The third practice is *Glocal Church*. *Glocal* is complex word of *global* and *local*. Since there are various international races in NYC, NFC thinks NYC is a very good region for missions. Many foreigners come and leave to go to their countries in short time. Sharing the gospel with them would obviously be a solid mission endeavor, both directly and indirectly. The last practice is the *Missional Church*. NFC pursues this goal to support overseas missions and to plant many churches in various regions in America and South Korea for the Emergent Generation.

Worship as Evangelistic Worship

Worship of NFC is a contemporary worship style. Most of the church members are younger than that of other churches, since they are young adults and young couples, all of whom are under 40 years old. The worship service is composed with three parts: praise, sermon, and decision.

The first part is *worship and praise*. This time is allocated the first 30 minutes of worship. The orders of the first part are composed to opening prayers, praise, and prayer. In the case of praise time, music instruments of piano, synthesizer, acoustic guitar, electric guitar, bass guitar, drum, violin, and saxophone are used during this time. The genre of praise music is various.

During this time, church members experience the presence of God through intensely deep worship. Figure 4.3 shows that most participators of survey in NFC are experiencing the presence of God in worship service.

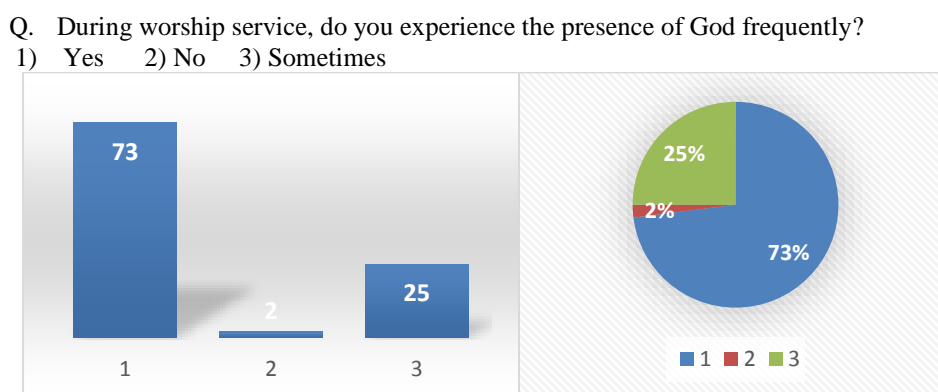


Figure 4.3. The results for the experience the presence of God in worship⁵

The second part is *preaching*. This time allotment is generally about 40 to 50 minutes, which is longer than most other churches. However, members of NFC don't think this is such a long time. Since the long and hard preaching is the special characteristic of this church. Through this sermon time, church members receive incredible grace from God. This preaching is one of the main venues for faith training. Contents of the preaching are generally about Christ and evangelism. The main subject of the preaching and ministry is about the Kingdom of God, where its fulfillment is found by sacrificial living. What one may find interesting is that most young members receive incredible grace from the strong evangelical preaching.

The third part is *decision and response time*. This part includes praise, invitation, offering, announcement, ending song, and benediction. The important time is the praise and invitation after sermon because this is the time for individuals to receive God an answer His call with their

⁵ See the question 13 of the Appendix C.

decisions. Immediately after the message, people sing a praise song that summarized the sermon. Then, people pray and determine whether or not to live for God, after which the pastor encapsulates the preaching and prays to follow the Word of God.

Conversion & Reformation: NFC is located in New York City. Most members of NFC moved to New York City from other regions for studying and working. Most NFC members have a high turn-over rate in a short time because of the high prices of New York and the short status time for their visas. This means considerable members were already Christian before coming to NFC, although 10 percent of the entire members are evangelized through NFC. Below is one of the results of survey which are taken with 100 NFC members.

Q. Which one best explains your situation?

- 1) Before coming to my church I was a nonbeliever, but through this church I became a believer in Jesus Christ.
- 2) Before coming to my church I was a nonbeliever, and I am still a nonbeliever in Christ.
- 3) Before coming to my church I was already a Christian.
- 4) Before coming to my church I thought I believed in Christ, but now I don't believe in Christ.

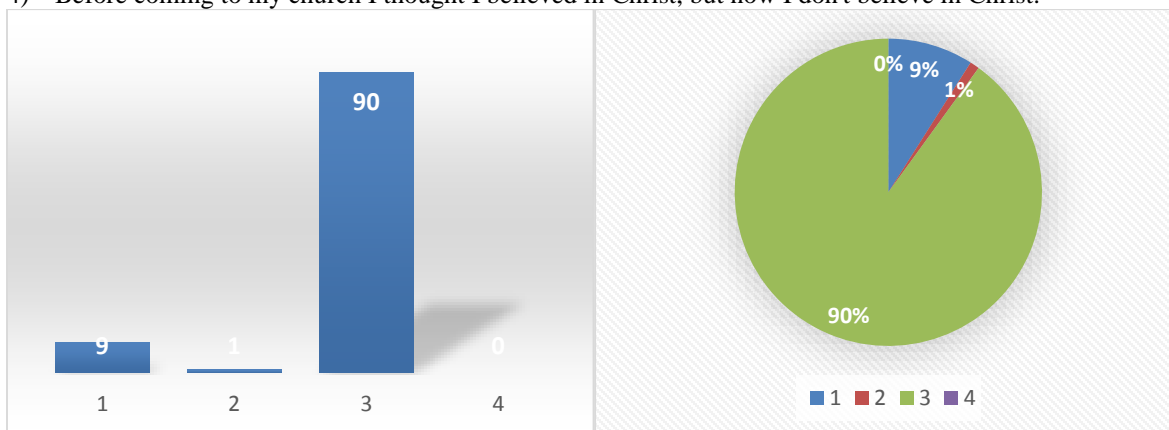


Figure 4.4. The proportion of conversion through NFC (March 2014)⁶

⁶ See the question 6 of the Appendix C.

According to this chart, 10 percent of the members that participated in the NFC survey answered that they had converted to Christianity by attending NFC. About 40 to 50 young adults every year have been baptized in NFC, most of whom are converted to Christianity through the worship and discipleship training of NFC. This is very encouraging phenomenon.

- Q. Do you think that worship of your church is evangelistic worship for evangelizing nonbelievers?
1) Yes 2) No

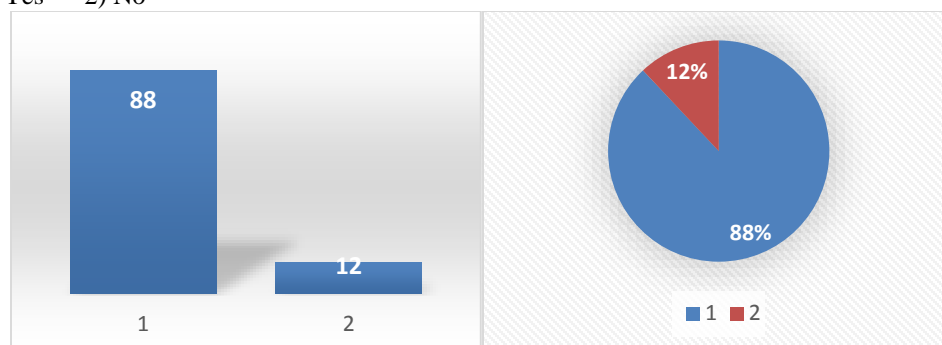


Figure 4.5. The opinion for NFC worship as evangelistic worship⁷

With 88 percent of the participators in the NFC survey answered that “the worship service of NFC is evangelistic worship to evangelize the nonbelievers.” This is a very higher positive response for evangelistic worship of NFC.

Restoration & Discipline: NFC is the church to have the strong advantage in the areas of restoration, discipline, and outreach.

- Q. What steps have you experienced through the worship service at your church? (Select more than one)
- 1) I was converted from nonbeliever to Christian
 - 2) I was converted from a wrong faith or other religions to Christian
 - 3) I was restored from my spoiled belief
 - 4) I have been trained as Jesus' disciple
 - 5) I have been become an outreaching Christian
 - 6) None

⁷ See the question 15 of the Appendix C.

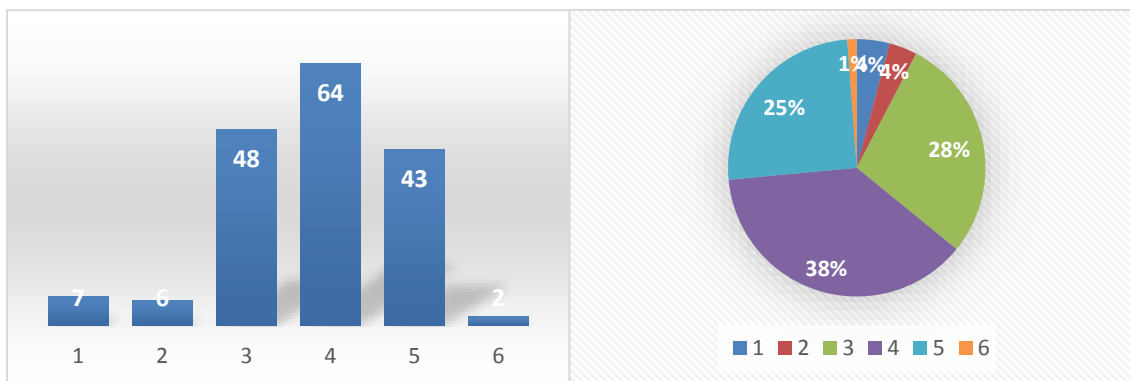


Figure 4.6. The experienced steps through NFC worship service⁸

According to figure 4.6, the considerable members of NFC are experiencing the steps of Restoration, Discipline, and Outreach in worship of NFC. This means that worship service of NFC is an active worship to give spiritual impact to attendees. This also means that worship service of NFC satisfies the considerable requirements of evangelistic worship.

Q. What part of worship service makes the greatest impact on your worship?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction

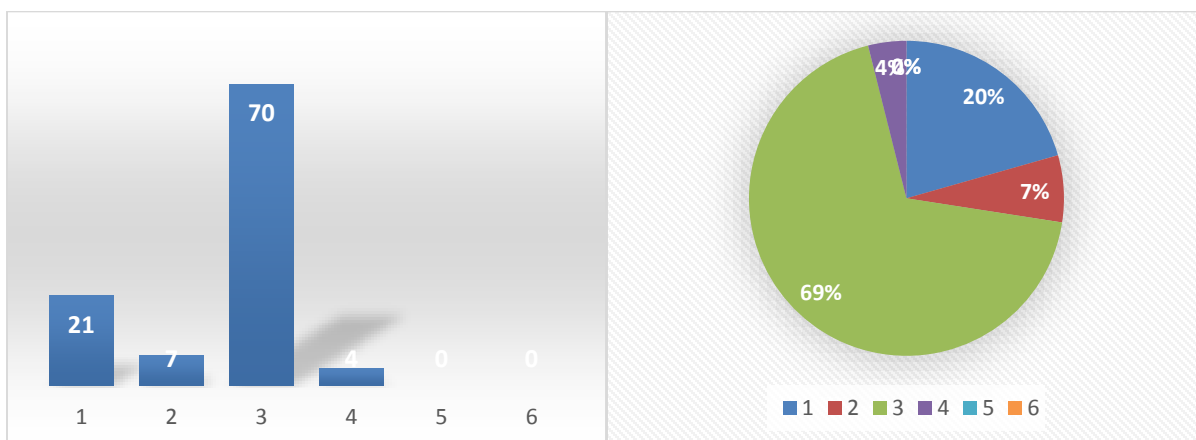


Figure 4.7. The greatest impact order in the worship of NFC⁹

⁸ See the question 7 of the Appendix C.

Q. What part of worship service makes the second greatest impact on your worship?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction

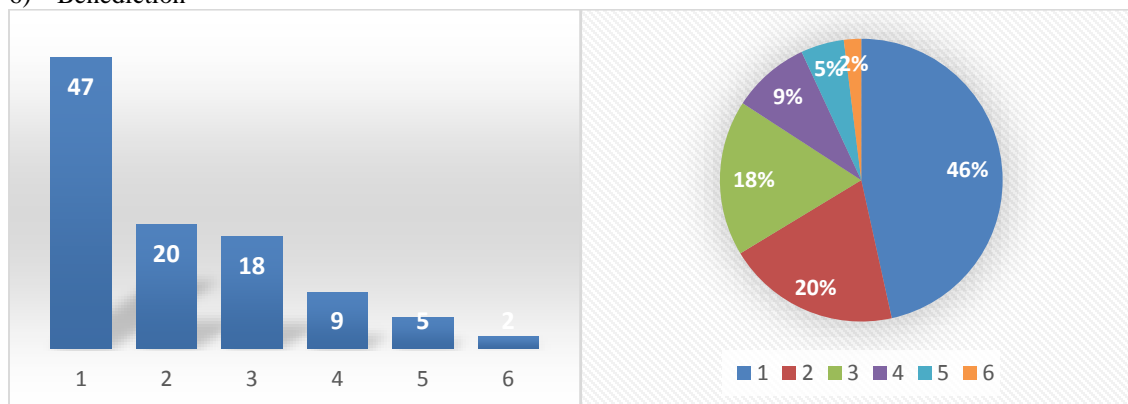


Figure 4.8. The second greatest impact order in the worship of NFC¹⁰

Q. In the previous questions what is it about those parts of the worship service that make you rank them higher than the others?

- 1) Fun
- 2) Good feeling
- 3) Usefulness
- 4) Gospel
- 5) Vision
- 6) Dedication

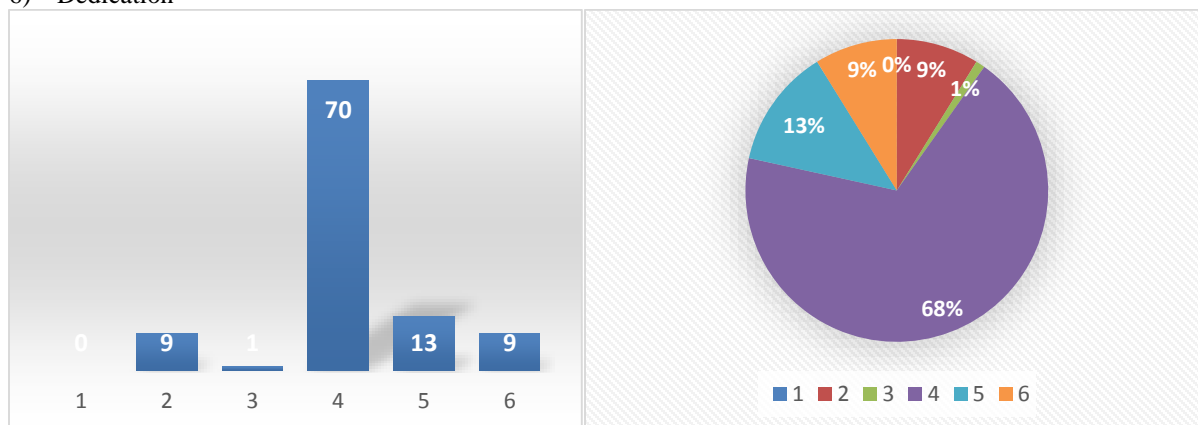


Figure 4.9. The selection reason of the greatest impact orders¹¹

⁹ See the question 8 of the Appendix C.

¹⁰ See the question 9 of the Appendix C.

¹¹ See the question 10 of the Appendix C.

Although NFC is the church of young adults, the considerable members think that preaching the gospel is the most important element of worship service. Many pastors and leaders are considering that the elements of “fun” and “usefulness” will be important to help evangelize them. However, this result of the survey shows that this thought is wrong. The Emergent Generation wants to listen to the preaching of the gospel in worship. The praise time of NFC also shows how important this time is in the result of survey. Music is important to the culture of the young adults. They like to express their minds and hearts to themselves and others. Singing praise songs is an important method to express their faith for God, as well as listen to the message from God through the lyrics of songs. NFC has worship teams that have a high level of music ability. With 21 percent participators of NFC answered that the praise time is the greatest impact order in worship, and 47 percent if the participants answered that the praise time is the second greatest impact order.

Outreach: NFC wants to train church members for outreach to the lost in the world. Preaching and discipleship training of NFC helps them focus on being a Christian to give spiritual impact to the world. Therefore, the theme of NFC is the Kingdom of God. All communities of NFC have the related name with Kingdom such as *Kingdom1*, *Kingdom2*, *Kingdom3*, *Couple for Kingdom*, and *Kingdom Kids*.

As figure 4.10, illustrates, all participators in the NFC survey answered that they are experiencing the changing of their faith and lives through worship.

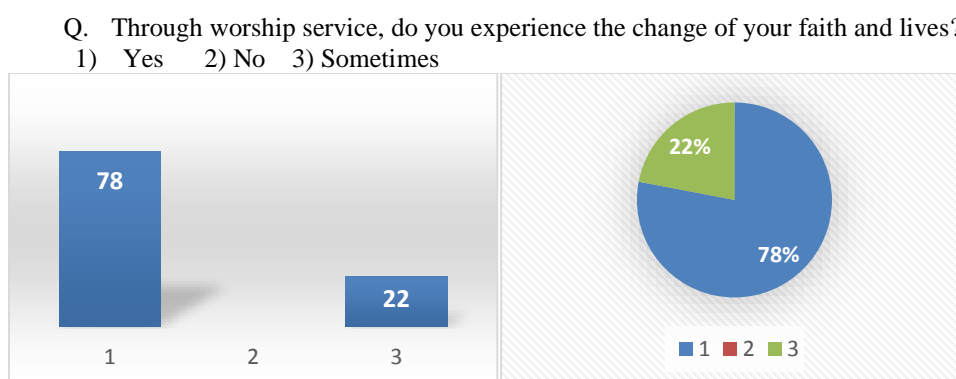


Figure 4.10. The results of question for experiencing the change of lives and faith¹²

NFC has also had *City Retreat* and *City Mission* to evangelize nonbelievers of NYC and around cities every summer. With these retreats and missions NFC reaches out to nonbelievers. NFC is a Korean American church as most members are Korean. However, NFC launched IM+ (International Mission Plus) ministry for multiethnic worship started in October 2013. Because there are many international students and young adults in New York City, NFC created IM+ to target evangelism.

Summary

New Frontier Church is a very unique church, and is composed of young adults in NYC. More than 80 percent of all church members are young adults who belong in this category of the Emergent Generation. Most members came from South Korea, Japan, China, America, etc., but the emotional atmosphere of NFC relates mostly to the Korean culture. Therefore, NFC is a good model for this research.

The case study for NFC shows a higher possibility of evangelistic worship for the Emergent Generation. Many worship attendees of NFC are young adults that seek the grace of

¹² See the question 14 of the Appendix C.

God through evangelistic worship. Most of them think the preaching and teaching of the gospel in worship is very important to evangelize the young adult. They want to worship God in a gospel-centered worship service. Many young adults of NFC are changed into mature worshipers by the power of the gospel through the healthy evangelistic worship of NFC.

Vintage Faith Church (Santa Cruz, CA)

Vintage Faith Church (VFC), which pastor Dan Kimball is serving as leader, is very famous for its representative of the *Emerging Church*. Vintage Faith Church is the proper example church that qualifies for the six criteria of evangelistic worship for the Emergent Generation.

Introduction

VFC is the form of two sister-hybrid churches that coexist with Santa Cruz Bible Church (SCBC), a mother church for them. VFC started from a high school ministry at the Santa Cruz Bible Church (SCBC). The high school ministry used the modern methodology such as drama, videos, pop-rock music, and other programs. They were successfully at first; however, because the contemporary approach for the new generation lost effectiveness, they rethought about the values of their worship and the evangelization of nonbelievers of the Emergent Generations.

During these days, regardless of the well-equipped worship and ministry of SCBC, new generations under the age of 30 were leaving. They stopped their traditional college ministry, and

they started “Graceland,” an age-specific worship service for the younger people on Sunday nights.¹³ Over the next two years, Graceland grew, and many nonbelievers came to there.

Graceland had two big changes after launching. One was to drop the age limits, helping it grow even faster. Of course, 80 percent of the overall population was still under 40 years old. Another big change was that Graceland integrated into the values and system of SCBC. However, leaders of Graceland discovered that they had different approaches and different values of leadership with SCBC. As the result, they decided to start a new church, Vintage Faith Church. They thought that spiritual formation for the Emergent Generation culture was going to look, feel, and be different from the culture of the old generation.¹⁴ Finally, they concluded that the ministry for the Emergent Generation had to begin as a new creation rather than fixing the broken previous church. In February 2004, they launched Vintage Faith Church as the first official planted church of SCBC.¹⁵

As mentioned, VFC is two sister-hybrid churches, which sorted Graceland into both SCBC and VFC. Elders who were selected from Graceland became part of elder board of SCBC, and were trained to serve as elders of VFC.¹⁶

¹³ Kimball, *Emerging Worship*, 169.

¹⁴ Ibid., 173.

¹⁵ <http://www.vintagechurch.org/about/history> (Accessed on Feb 04, 2014).

¹⁶ Kimball, *Emerging Worship*, 174.

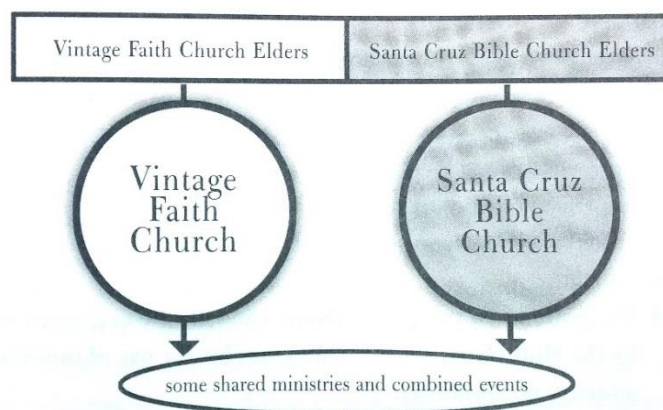


Figure 4.11. The system of Two Sister-hybrid Churches of Vintage Faith Church (Used with permission)¹⁷

Vision and Pastoral Philosophy

The vision statement of VFC is as follows: “The vision of Vintage Faith Church is to see God transform us into a worship community of missional theologians.”¹⁸ They also have six detailed unique values. The first value is *Roots in early Christianity*. They say, “VFC strives to reflect the ancient roots and values of early Christianity.”¹⁹ Because Christianity is not a modern man-made “organized religion,” they want to go back into the New Testament and attempt to translate the values of the early church vision into the church in today’s culture. The second value is *Church of people*.²⁰ In the days of Jesus, the church was the people, not a place or meeting house because people gathered in front of Jesus, not going to any building. Although VFC has a large worship service, they focus on a community of people who are living as the church all week long. The third value is *Multi-generational church*. Because VFC is opened to

¹⁷ Kimball, *Emerging Worship*, 175.

¹⁸ <http://www.vintagechurch.org/about/vision> (Accessed on Feb 04, 2014).

¹⁹ <http://www.vintagechurch.org/about/vision/roots> (Accessed on Feb 04, 2014).

²⁰ <http://www.vintagechurch.org/about/vision/church-of-people> (Accessed on Feb 04, 2014).

all ages, they are attractive to the Emergent Generation and young families. The fourth value is *Holistic family based church*.²¹ VFC wants to make and develop the worship service that all families worship together. The fifth value is *Creativity in our blood*. VFC designs that all arts and gifts are used to worship God. This is not as a program of the church, but as a passion to express and reflect the faith with the arts and activities. The final value is *Missional Church*.²² They explain that being “missional” means being outward, others-focused, and sharing the love of Jesus.²³ They think this is the purpose of church because church was created to worship and share God’s love to others. Therefore, VFC doesn’t have a special department for missions because missions are for the whole church.

Worship as Evangelistic Worship

Worship at VFC is concentrating on Jesus. In external appearance, VFC looks like an attractive church, which is equipped with all facilities for convenience and attraction of people. It is because they use modern methods such as art, music, and many decorations. However, all of them are for revealing Jesus in worship. They don’t want to cover the glory of Jesus and Himself because of the methods. For example, the worship leading and choir are out of the direct view for the most parts because they don’t want the focus to be on themselves. Another example is that all creative decorations signify that Jesus is the center of worship.²⁴ Whatever the order processes, all are about Jesus and His gospel. The order of worship is as follows.

²¹ <http://www.vintagechurch.org/about/vision/holistic-family> (Accessed on Feb 04, 2014).

²² <http://www.vintagechurch.org/about/vision/missional> (Accessed on Feb 04, 2014).

²³ Ibid.

²⁴ Kimball, *Emerging Worship*, 180-181.

Table 4.1. Worship Order of VFC²⁵

Theme for Gathering
Worship Music
Scripture Reading
Worship Music
Community Announcements
Mingle Time
Song
Message
Worship and Prayer Station Interaction
Offering
Closing Community Prayer and Benediction

Conversion: VFC has many concerns for the younger nonbelievers. The ministry of Graceland or launching of VFC were started for this express purpose. In the process of evangelizing the Emergent Generation, they realized that the Emergent Generation culture is going to look, feel, and be different than the culture of the older generation.²⁶ Therefore, there are many efforts to help, evangelize and disciple the Emergent Generation in their worship. As mentioned, their worship is Jesus-centered, and they employ many cultural methods for evangelizing the younger.

Reformation: Considerable numbers of the Emergent Generation say that they believe in Jesus, but they deny the church as an organized religion, which is an unsurprising phenomenon. Kimball analyzes the reasons of this situation and provides the answer.²⁷ Kimball doesn't ignore these misconceptions. Rather, he thinks churches have to address them and take them seriously.

²⁵ Kimball, *Emerging Worship*, 188-192.

²⁶ Ibid., 173.

²⁷ Kimball analyze there are three reasons why the younger see the church as organized religion. The first reason is that "I can relate to God without all of the unnatural structure the organized church would impose on me." The second reason is that "the church is about hierarchy, power, and control with a political agenda." The third reason is that "church is made of leaders who function like CEOs and desire power and control." Dan Kimball, *They Like Jesus But Not the Church* (Grand Rapids: Zondervan, 2007), 74-81.

He wants to offer the correct conception of church as a healthy organization through the foundation of Bible. Above all, he insists all churches have to be Jesus-focused, not preacher-focused. That means many younger people who have a misconception of church deny the wrong focus of many churches. Kimball's book, *They Like Jesus But Not The Church*, shows how Kimball is concerned over the misunderstood Christians and how he accesses them with a healthy biblical teaching.²⁸

Discipline: Kimball says, "After many years as a youth pastor, I think it is critical to focus more on spiritual formation in youth ministry and not duplicate large worship gatherings, but instead incorporate youth and families into them."²⁹ Launching of VFC was not for a concern to plant a new church or ministry, but for the spiritual discipline of the younger people and their families. This concern is a very special point differing from other church plantings. VFC was started with the objectives of ministry and pastoral caring, not only success behind a holy vision.

Preaching time is around 25 to 35 minutes, and they concentrate on teaching Christians to live as disciples of Jesus.³⁰ Therefore, they try to teach a deep truth of Scripture and the story of the Bible.

One of advantages of VFC is to make transformational people. According to Kimball, VFC "teaches and helps people learn to feed themselves and provide other teaching and training opportunities outside of the large worship gatherings."³¹ Weakness of discipline of today's many

²⁸ Kimball, *They Like Jesus But Not the Church*.

²⁹ Kimball, *Emerging Worship*, 181.

³⁰ Ibid., 182.

³¹ Kimball, *Emerging Worship*, 182.

churches is failing to make transformational people. Therefore the purpose of faith education was unclear or wrong. Jesus' disciple training was not for only healing, comforting, and praying success. His disciple training was not for only serving church and maintaining their team. All teachings of Jesus were for the Kingdom of God. He wanted disciples to go to others and to teach them to obey everything Jesus commended. This means the purpose and contents of discipline have to be changed in the Bible. Therefore, the focus of VFC is very biblical and healthy perspective. Sometimes, people don't like their style of worship and culture, but their vision and purpose are very evangelistic and biblical.

The special part in the worship order of VFC is the time of "Worship and Prayer Station Interaction." After the message, this time is about 30 minutes. All attendees stop at each table to read the Scripture, pray, read the words, and the band leads community worship with very contemplative music.³²

Outreach: All teaching in worship of VFC is not only for the life and serving on the church, but also for teaching and serving others in and out of church. Although they have a large worship at SCBC, they want to build the base of operation to be among the people. By this perspective, they relocated the offices and evening worship to the Mission street church campus and launched additional Sunday morning worship on Easter 2006.³³ VFC wants to be the salt and light in the local downtown community, where they opened a coffeehouse, art gallery, cyber-café, music venue, and office.

³² Kimball, *Emerging Worship*, 191.

³³ <http://www.vintagechurch.org/about/history> (Accessed on Feb 04, 2014).

Kimball emphasizes that “worship is not something we do once a week on Sunday morning or evening. Worship is a lifestyle of being in love with God and in awe of Him all week long (Romans 12:1-2). It is offering our love, our adoration, and our praise to him through all of our lives.”³⁴ He adds, “Our goal is to see the most effective approaches to see Scripture and theology remembered and then lived out in relationships.”³⁵ This shows how much VFC considers extended worship as living sacrifice in the community of the region.

Summary

VFC has a special vision and mind for the Emergent Generation. Sometimes, many people wonder about their worship or ministry because their different philosophy and styles. However, the important point of this church is not the discovered form, but their mind and philosophy for the Emergent Generation. Others have to see the essentials of VFC’s ministry rather than only the worship style or orders. They have sad hearts for those from the Emergent Generation that are leaving the church. They want to build up a new church for the next generation at all costs. They changed their fixed ideas for worship and church, and launched the new church for the Emergent Generation. As a result, many younger people and their families who are included as nonbelievers are returning to the church. VFC also became a representative and leading church for evangelizing of Emergent Generation.

The key point that VFC can be this leading church for evangelizing the Emergent Generation is because they recognized and studied the culture of the post modernism, and they created an alternative church, which has flexibility for culture, powerful gospel, and proper form

³⁴ Kimball, *Emerging Worship*, 4.

³⁵ Ibid., 179.

of church essence. It is important to have the essence of gospel and flexibility of culture for evangelizing the Emergent Generation.

Passion City Church (Atlanta, GA)

The Passion Conference is famous for its evangelical movement of younger people, and is held every year in Atlanta. Passion City Church is built up by Pastor Louie Giglio and other leaders of the Passion Worship Conferences *268 Generation*.

Passion City Church (PCC) is a prime example of having evangelistic worship for the Emergent Generation. Because it qualified for the six criteria of evangelistic worship for the Emergent Generation, PCC is picked up as an example church for this research.

Introduction

For one to know about PCC, one needs to first know about Passion Movement. The Passion Movement started in 1995 with the confession of Isaiah 26:8,³⁶ and desires to glorify God by uniting students in worship, prayer and justice for spiritual awakening in the Emergent Generation.³⁷ The singular mission of Passion Movement is calling students from all campuses around the world, and watching God use them to change the climate of faith wherever they are.

³⁶ Isaiah 26:8 says, “Yes, LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts (NIV).”

³⁷ <http://www.268generation.com/#!about/story> (Accessed on February 10, 2014).

In 1997, Passion Movement had the first Passion Conference³⁸ with millions of students of eighteen to twenty five years old. Since the first conference in 1997, this movement has had the Passion Conference every year.

Louie Giglio, a leader of the Passion Movement, had directed this conference while serving the North Point Community Church as youth pastor for thirteen years. He started the initial worship service at Passion City Church with Chris Tomlin, Matt and Beth Redman in fall of 2008. On February 15, 2009, they held the first worship conference in Atlanta, GA at the Tabernacle.³⁹ On May 15, 2011, PCC moved worship service to its current address, 515 Garson Drive, Atlanta, GA.

Vision and Pastoral Philosophy

PCC has four slogans for vision; *for God, for people, for the city, and for the world*. Giglio said about their vision when PCC was planted, “For the past thirteen years the Passion Movement sought to inspire university-aged people around the world to live for what matters most. Sensing God’s leading, we are now planting a local church in Atlanta for people of all ages, a community of faith with Passion’s DNA which we hope will make Jesus famous here, and as a result, in the cities of the world.”⁴⁰

³⁸ Passion Conference is operated by Choice Ministries, INC, which was founded by Louie Giglio in 1985. This student ministry was started from Baylor University in Waco, TX by Louie Giglio and his wife, Shelley. After 10 years of ministry at Baylor, they moved to Atlanta and started Passion Conference under the banner of Choice Ministries, INC. <http://www.268generation.com/#!/about/501c3> (Accessed on February 10, 2014).

³⁹ http://en.wikipedia.org/wiki/Louie_Giglio (Accessed on February 14, 2014); The Tabernacle is a mid-size concert hall in the city of Atlanta, which is known as The Tabby. http://en.wikipedia.org/wiki/The_Tabernacle (Accessed on February 10, 2014).

⁴⁰ <http://www.passioncitychurch.com/2.0/#/us/who-we-are-2> (Accessed on February 10, 2014).

While PCC has the same vision and direction as the Passion Conference, they also have different characteristics from Passion Conference. One of different characteristics is the target group. While the main target of Passion Conference is university students, PCC targets all age people for church membership. Another difference is that Passion Conference is a movement, but PCC is a local church. Passion Movement is held two or more times a year in recent years, one of which held in London, England. Many people of the world can attend this Conference, whereas PCC is a local church. Naturally, PCC has worship service with local people. However, they have a huge vision and hope of the spiritual revival of global younger people. Even if PCC is in Atlanta, they are embracing the new generation around the world.

Worship as Evangelistic Worship

PCC has a typical contemporary worship service.⁴¹ The orders of worship service of PCC are as follows.

Table 4.2. Worship Order of PCC

Praise Music
Prayer
Announcement
Testimony
Message
Prayer
Praise & Dedication

The worship service at PCC is composed with four stages: *praise*, *fellowship*, *message*, and *response*. The first stage is *praise*. In the first part of worship they gather a worship team and choir that stands on the front stage. They lead the worship with deep spirituality and bright smiles.

⁴¹ This researcher visited at the worship service of Passion City Church on August 11, 2013.

The second stage is *fellowship* orders. The worship host leads this time. This time is the opportunity to welcome newcomers, and briefly informs about the church's vision. After the host's prayer and announcement, one person shares their testimony, with the meditation of personal devotion.

The third stage is *message*. Giglio's message is simple and biblical. He interprets the Bible easily, and applies to the lives of listeners well. He shares one point during the sermon, which deals with their deep spirituality and practical life. Above all, his preaching give a challenge to listeners who include the younger people because PCC is built with the special vision of 268 generation in mind.⁴²

The final stage is *dedication*. After listing the message, there is a time of prayer and praising. This stage is not short. In the presence of God, this time is operated deeply and seriously for dedicating lives after the message.

Conversion & Reformation: The praise songs and message of Passion Conference and PCC are famous for its evangelistic characteristic. Praise songs are chosen by the well-prepared meditation of the Bible, where they want to show and offer the message of the gospel in the praise songs. The sermon is also Bible-centered. The worship of PCC focuses on authentic worship, and also emphasizes the valuable life through worship with the gospel. Giglio says, "Whatever you value most will ultimately determine who you are."⁴³ PCC wants all attendees of

⁴² 268 Generation is the target of PCC with Passion Conference. 268 Generation means the emergent generation who are called by God, and will use to change the climate of faith in the world. Number 268 was come from the book of Isaiah 26:8. "Yes, LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts (NIV)." 268 Declaration is as followers.

⁴³ Louie Giglio, *The Air I Breathe* (Colorado Springs: Multnomah Books, 2003), 37.

the worship service to become true worshipers who give the highest value to God. Therefore, the invitation to the lives of Christians in worship is essential.

Restoration: Louie Giglio says, “Where your spirit was once dormant because of sin, God seeks to stir your soul to life again, giving you the capacity to walk in intimacy with Him, and restoring your ability to worship Him with all your heart.”⁴⁴ PCC wants to teach all attendees that God wants them to know Him and to live a life that’s fully alive. PCC also wants to break up me-centered culture and attitude of all attendees. Since me-centered faith interrupts the life of faith, it is important to change one’s worth and interest in worship. Restoration of PCC’s worship starts the teaching that God is worthy of all praise, from all people, for all time.⁴⁵

Discipline: Louie Giglio has offered this ministry to teach the Bible and train the younger people for quite some time. His ministries of Choice Ministries at Baylor University, Passion Conference at Atlanta, and PCC have the same vision and value for the spiritual education of the Emergent Generation.

In the evangelistic worship of the ministries, numerous young people have been transformed by the power of the Holy Spirit. The word *Transformation* means all changes from conversion to discipleship to outreach. Louie Giglio has served these important ministries through Passion Conference and PCC. The 268 Declaration is a good example to show the value of his ministries for disciplining the Emergent Generation. The 268 Declaration is as follows.

⁴⁴ Giglio, *The Air I Breathe*, 40.

⁴⁵ *Ibid.*, 29.

Table 4.3. 268 Declaration of Passion Conference (Used with permission)⁴⁶

268 DECLARATION

DURING THE EARLY DAYS OF THE PASSION GOD CONNECTED OUR STORY TO THE CONFESSION FOUND IN ISAIAH 26:8, SPECIFICALLY THE LAST PHRASE WHICH SAYS, "FOR YOUR NAME AND RENOWN ARE THE DESIRE OF OUR SOULS."

THE HEART OF PASSION IS GOD'S GLORY, AND GOD IS MOST GLORIFIED IN US WHEN WE LIVE LIVES THAT ARE FULLY SATISFIED IN HIM. IN AN EFFORT TO FLESH OUT THIS DESIRE, THE 268 DECLARATION WAS CRAFTED AROUND THE FOLLOWING 5 STATEMENTS AND PRAYERS--

1. A PASSION TO KNOW GOD ABOVE ALL THINGS - BECAUSE I WAS CREATED BY GOD AND FOR HIS GLORY, I DESIRE TO MAKE KNOWING AND ENJOYING GOD THE PASSIONATE PURSUIT OF MY LIFE.

[GOD, GIVE ME A DESIRE TO KNOW YOU MORE.] COLOSSIANS 1:16-18, JOHN 17:3, REVELATION 3:20, PHILIPPIANS 3:7-10, JEREMIAH 9:23-24, PSALM 16:11, 63:2-5, 73:25-28, ISAIAH 43:7

2. LOVE FOR THE LOCAL EXPRESSION OF HIS CHURCH - BECAUSE CHRIST ESTABLISHED THE CHURCH FOR GOD'S GLORY, I WILL INVEST THE GIFTS HE HAS GIVEN ME IN THE LIFE AND MISSION OF MY LOCAL CHURCH.

[GOD, GIVE ME A GREATER LOVE FOR YOUR CHURCH, THE BODY OF CHRIST.] EPHESIANS 2:18-22, 3:20,21, 4:1-13, 5:25-27, HEBREWS 10:23-25, ACTS 2:41-47

3. UNITY AMONG BELIEVERS THAT AMPLIFIES HIS NAME - BECAUSE GOD'S FAME IS AMPLIFIED WHEN BELIEVERS LOVE EACH OTHER, I WILL STRIVE FOR UNITY AMONG ALL CHRISTIANS ON MY CAMPUS.

[GOD, GIVE ME A DESIRE TO LIFT UP YOUR NAME ABOVE ALL OTHER NAMES.] JOHN 13:34-35, 17:20-26, 1 CORINTHIANS 3, PSALM 34:3, 12-14, 133:1, COLOSSIANS 3:12-17, JAMES 3:17-18

4. A DESIRE TO SEE CHRIST CELEBRATED WHERE I LIVE - BECAUSE MANY AROUND ME ARE SEPARATED FROM GOD, I WILL SHARE THE STORY OF JESUS WHERE I LIVE.

[GOD, CAUSE MY LIFE TO BE AN UNMISTAKABLE SOURCE OF GRACE AND HOPE TO THOSE AROUND ME.] 2 CORINTHIANS 5:20-21, ROMANS 10:11-15, ISAIAH 6:1-8, MATTHEW 5:13-16, 1 PETER 2:9-12, PHILIPPIANS 2:12-16, 1 JOHN 5:14-15

5. WILLINGNESS TO SHINE THE GOSPEL TO ALL PEOPLE - BECAUSE GOD IS SEEKING WORSHIPERS OF ALL PEOPLES, I WILL SPREAD HIS FAME AMONG THE NATIONS, FULLY PARTICIPATING IN HIS GLOBAL PURPOSES AND ENGAGING POVERTY AND INJUSTICE IN JESUS' NAME.

[GOD, KINDLE IN ME THE DESIRE TO GO ANYWHERE, AT ANYTIME, AT ANY COST, TO DO ANYTHING TO PROCLAIM THE GOSPEL OF JESUS CHRIST.] PSALM 67, 86:9, 2 CORINTHIANS 5:18-21, ISAIAH 49:6, REVELATION 5:9-14, MATTHEW 28:18-20, ACTS 1:8, JAMES 1:27, PROVERBS 31:8-9, ISAIAH 1:17

⁴⁶ <http://www.268generation.com/#!declaration> (Accessed on February 12, 2014). Passion Conferences is a collegiate movement that calls people around the world to live Godly lives. The aim of Passion is spiritual awakening in this generation, an emerging wave that proclaims, "Your name and renown are the desire of our souls." (Isaiah 26:8) For more information about Passion, see www.268generation.com.

Outreach: Giglio says, “The worship God is after is a both kind of worship. He wants our words and our actions.”⁴⁷ Giglio wrote in his book, *The Air I Breathe*, this formula, “God’s economy worship = serving. Worship = life.”⁴⁸ He defines worship as, “Our worship is more about what we do than what we say.”⁴⁹ In the Passion spirit, one sentence is very impressive. It states, “We believe in this (286) generation and are watching God use them to change the climate of faith around the globe.”⁵⁰ While churches are concentrating to gather people in church, they want to send their young people into changing the world. Evidently, many young people like this, and this is the reason that they are gathering at PCC and Passion Conferences.

They want to do a tangible action in the world. In the week of Passion 2013 Conference, they donated and handed out tens of thousands of towels and socks to the local homeless shelters. Moreover, they launched *End It Movement*, which is the new Christian abolition movement to shine a light on modern-day slavery.⁵¹ Bryson Vogeltanz, a leader of this ministry, stresses the critical role the local church plays in carrying out a mission like End It. He says, “I 100 percent believe in the vision of Passion Conferences and Passion City Church.”⁵²

⁴⁷ Giglio, *The Air I Breathe*. 76.

⁴⁸ Ibid., 77.

⁴⁹ Giglio, *The Air I Breathe*, 13.

⁵⁰ <http://www.268generation.com/#!about/story> (Accessed on February 13, 2014).

⁵¹ http://religion.blogs.cnn.com/2013/01/06/college-students-raise-funds-to-fight-slavery/?hpt=hp_t2 (Accessed on February 13, 2014).

⁵² <http://www.rejuvenatemeetings.com/2013/07/18/brysonvogeltanz/> (Accessed on February 13, 2014).

Summary

Passion Conferences is one of the most impressive ministries for the Emergent Generation in the 21st century. In recent years, many ministries for this generation are declining, and it's difficult to have any hope for restoring the ministries. However, Passion Conferences are giving a good challenge for the ministry of the Emergent Generation.

PCC is a hybrid church that has both the good characteristics of movement and a typical form of the local church. PCC is a local church that has the advantages of movement that a general local church cannot get. PCC is a case to overcome the institutional limitation of Passion Conferences, which are only one or two times per year.

PCC is a good model church to have evangelistic worship for the Emergent Generation. They are recognizing the chronological crisis that the younger people are leaving the church, and their there is a decline of their good influence in the world as disciple of Jesus. However, they are pulling through the chronological crisis with evangelistic worship. The most noticeable point of PCC and Passion Conferences is the philosophy that worship is the important alternative for evangelizing the Emergent Generation.

MOSAIC Church (Los Angeles, CA)

Mosaic church is a typical evangelical church for the Emergent Generation, which is located in Los Angeles, CA. Mosaic church is listed as one of the top 10 U.S. churches from where one can learn about church innovation.⁵³ Mosaic church is a multi-site church and multi-ethnic church having attendees from approximately 60 nationalities.⁵⁴

⁵³ <http://churchrelevance.com/resources/top-churches-in-america/> (Accessed on February 24, 2014).

⁵⁴ [http://en.wikipedia.org/wiki/Mosaic_\(church\)](http://en.wikipedia.org/wiki/Mosaic_(church)) (Accessed on February 24, 2014).

According to Erwin Raphael McManus,⁵⁵ the lead pastor of Mosaic Church, 80 percent of church members at Mosaic church are 20 through 30 years old, and the remaining 20 percent of members are under 35 years old. He says that less than 1 percent of church members is over 35 years old.⁵⁶ In light of this fact, Mosaic church has much interest to evangelize the Emergent Generation, especially the unconverted-young people. Mosaic has accessed the needs of the younger generation with the various innovational methods of evangelism.

Introduction

Mosaic was started as the name of the First Southern Baptist Church of East Los Angeles on January, 1943. The church, which was started at Carpenters' Union Hall on Whittier Boulevard, purchased property with a small church building on Brady Street. Worship service attendance grew to 250 in a few years, after which came a tremendous decline. Unfortunately, this decline continued.⁵⁷

In 1971, Philip Bowers, called as Brother Phil, became the pastor of the church, and served this church as leader for 20 years. He was a fervent missionary- evangelist mobilizing people to reach the world. He didn't want to be a suburban church pastor who wanted to build a comfortable parish. Until that time, the church was a traditional Baptist church, which had

⁵⁵ Erwin Raphael McManus is a popular speaker, author, on issues related to postmodernism and postmodern Christianity. He was named as one of the "50 Most Influential Christians in America." http://en.wikipedia.org/wiki/Erwin_McManus#cite_note-7 (Accessed on February 24, 2014).

⁵⁶ *Ministry and Theology*, a monthly magazine of South Korea, inserted an interview with Erwin Raphael McManus on September, 2013. He shared about the news of Mosaic church in recent through this interview. [http://blog.daum.net/_blog/BlogTypeView.do?blogid=06luF&articleno=5968826&categoryId=39®dt=20130925052739,'39'\);](http://blog.daum.net/_blog/BlogTypeView.do?blogid=06luF&articleno=5968826&categoryId=39®dt=20130925052739,'39');) (Accessed on February, 24, 2014).

⁵⁷ Gerardo Marti, *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church* (Bloomington: Indiana University Press, 2005), 40.

doctrine, music, order of worship, and organized activities of the Southern Baptist Convention. Through Brother Phil's tenure, the church started to change to an evangelistic church locally and globally. He ingrained a clear mission statement into the congregation: "To be a spiritual reference point east of downtown Los Angeles and a sending base to the ends of the earth."⁵⁸ For evangelistic purposes, they removed the name Baptist from the church, and changed their church's name to *the Church on Brady*. In those days, most local Hispanics were not comfortable entering an evangelical church because their family and friends were Roman Catholic. Many Hispanics came to this church, but they were Americanized Latinos who came from the greater East L.A. area. Brother Phil networked with Southern Baptist groups on college campuses with the message that Los Angeles was a place that could affect the world. As a result, dozens of students responded to the message and moved from other regions. The worship experience had characteristics of ethnic and racial diversity. As time went on, a few Asian and African Americans started attending, and they became leaders or teachers in the ministry and church.⁵⁹ This church, *the Church on Brady* grew and carried on evangelistic outreach, and had six hundred church members. Through expansion to the large church, more young students, a few Asians and more whites came to this church. Before long, people started to leave the church because of the burden of commitment to the building. Attendance dropped down into the 300s.⁶⁰

In October 1990, Erwin McManus was invited as a speaker to the annual Missions Conference. After the conference, he moved to Los Angeles in 1992 to head up a project for establishing a hundred new churches. In 1994, He officially became senior pastor of the Church

⁵⁸ Marti, *A Mosaic of Believers*, 41.

⁵⁹ Ibid., 43-44.

⁶⁰ Ibid., 47-47.

on Brady. Erwin shifted the direction of church from church planting to church building because investing in the growth of the church would be more effective for evangelizing Los Angeles.⁶¹

The scope of ministry activity was expanded to the entire Los Angeles. Erwin thought this church would be bigger and more church-centered. He also pursued the evangelistic intentionality of worship. For the first three years of Erwin's ministry, church attendance peaked three times, increasing to eight hundred and then dropping back down to five hundred.

In 1997, attendance at a new Sunday evening worship service for young adult singles, was called Mosaic, which grew from twenty to three hundred in six months. Within the year, the church name was changed to Mosaic because of the changing of the church's mission statement, which was from "east of downtown Los Angeles" to "throughout Los Angeles."⁶²

In 1997, Sunday morning worship moved to the auditorium of East Los Angeles College. In 1998, Sunday evening worship moved to club Soho, a nightclub in downtown L.A, for a special outreach event. This worship was called *Urban Mosaic*, and the attendance grew from sixty to over four hundred in four years. For eight months in 2000-2001, they rented an artists' space, and opened worship service *Loft*, which attendance grew from fifty young adults to over two hundred. From 2001 to 2004, Sunday morning worship service *Metro Mosaic*, which was located in a high school auditorium in the northeastern part of Los Angeles, had over a thousand. As a result, using multiple temporary sites for worship has been the important structure of Mosaic. Mosaic also has sent an average of one adult per month for full-time overseas mission.

⁶¹ Marti, *A Mosaic of Believers*, 48-49.

⁶² Ibid., 51-52.

According to Gerardo Marti, Mosaic moved to Hollywood on January 2012 because of their theme of cultural sensitivity and global awareness.⁶³

Vision and Pastoral Philosophy

Mosaic concentrates on ethnic diversity, evangelistic focus, strong pastoral leadership, accentuation of the creative arts, innovation in programming, and emphasis on world missions.⁶⁴ According to Gerardo Marti, the history of Mosaic reveals “a pattern of growing ethnic diversification, a focus on missional theology and personal evangelism, a growing use of creative arts, a commitment to creating an organization responsive to change, and an ongoing effort to appeal to young adults.”⁶⁵

Eight unique characteristics of Mosaic express the church’s worth and vision.⁶⁶ The first is that Mosaic is the multi-ethnic church, where they have three main dominant ethnicities of white, Hispanic, and Asian, but without a majority. The second is that the congregation of Mosaic is young. Ninety percent of visitors are singles, and the average age is twenty-four years. The remaining percentage is all married couples, and an average age of entire members is thirty-eight years old. The third is that attendees come from a wide region around L.A. The main reason they come to Mosaic is because of a commitment and relationship. The fourth is that Mosaic welcomes the creative artists. The fifth is that Mosaic has multiple temporary locations rather than one large, central, and permanent location. The sixth is that Mosaic is a large church.

⁶³ Marti, *A Mosaic of Believers*, 54.

⁶⁴ Ibid., 55.

⁶⁵ Ibid., 39.

⁶⁶ Gerardo Marti summarized the eight characteristic of Mosaic through his book. Ibid., 55-57.

They have experienced the steady growth from five hundred to a thousand nine hundred. The seventh is that the church members of Mosaic have a passion for the common goals of the church. They like the church, and dispatch oversea ministry workers spontaneously. Finally, the belief system of Mosaic pursues innovation. They have emphasized the shift from a more fundamentalist, polemical, Bible study approach emphasizing obedience to an inspiring, missional approach emphasizing creativity and catalytic movement. Mosaic sustains a high regard for the authority of the Bible and a creative method for the historic mission for evangelistic outreach.

Worship as Evangelistic Worship

Table 4.4. Worship Order of Mosaic

Opening Scene
A Back-and-Forth Dialogue
Praise
Preaching
Offering
Announcements
The service Ends

Conversion & Reformation: Mosaic is explained more broadly as evangelical, affirming conservative beliefs through a more open, relevant interaction with contemporary culture in the worship service. Mosaic is especially attractive to the younger nonbelievers. Many Emergent Generations have a negative disposition of the church. They are spiritual, but not religious, which is what pastor Dan Kimball explains in his book, *“They like Jesus but not the church.”*⁶⁷ Because of this tendency, Mosaic wants to connect the younger nonbelievers with

⁶⁷ Kimball, *They Like Jesus But Not the Church*.

various methods of the gospel. They don't use the word *church* in the church name. A church member of Mosaic says, "I don't go to church; I go to Mosaic."⁶⁸ Mosaic understands this tendency of the younger people in that they still have an interest the church as a community of Christ, not the church as an organization.⁶⁹

Mosaic uses a movie in the opening part of worship service, and pastors explain the significance and insights in the scenes through a style of dialogue. This reflects the characteristic of their region such as Hollywood and movie industry. They chose to use culture in worship service for contacting with the younger nonbelievers. McManus explains this reflection with the word *Environmental Adaptation*.⁷⁰ While Society has changed dramatically, churches haven't changed. Unfortunately, community is transformational, but churches are disconnected. There is a problem in the church of today because church was designed to thrive in our radically changing society and people. For recovering the first designed dynamics of the early church, Mosaic wants to be an environmentally adapted church with using not only the teaching of the word and worship through song, but also the use of sculpture, painting, dance, aromas, and film. Their philosophy hit the mark. Like their expectation, many young nonbelievers around L.A and Hollywood came to Mosaic, and the younger nonbelievers reacted to the customized worship service of Mosaic for them.

⁶⁸ Marti, *A Mosaic of Believers*, 61.

⁶⁹ McManus says, "The problem is that we treat the church as an organization instead of an organism." Erwin McManus, *An Un Stoppable Force: Daring To Become the Church Had In Mind* (Grange: Group Publishing, 2001), 14.

⁷⁰ Ibid., 17.

Worship services in Hollywood, which started in October 2012, grew from 300 attendees to 2600 attendees in eight months, and 330 people were baptized from March 2013 to June 2013.⁷¹ This results of these baptism shows how many people converted to Christianity.

Restoration: Mosaic gives the opportunity to restore many people who weren't accepted from the general local churches because of their special vision or characteristics. Many Christians had been frustrated about their vision to apply the gospel using film and creative media in the church. However, church members of Mosaic founded the proper church, which is to help his dream of influencing the world for God through drama and film.⁷² This perspective and church philosophy are reflected in worship orders and forms of Mosaic. One-third of attendees are estimated to be involved in the entertainment industry. Mosaic wants to help with the restoration of the individuals who have been rejected by another church. In fact, most Christians evaluate the faith with a certain standard, and accordingly request them to follow in that standard. The standard can be the theology, or it can be the narrow worldview by the culture of region, denomination, generation, or nation. Mosaic's wisdom, which separates between the gospel and culture, offers the opportunity of restoration to the disappointed young Christians by the prejudice of other churches.

Discipline: The Word of God at Mosaic is a verb, not noun, and that it's supposed to go somewhere and not only be head knowledge.⁷³ Erwin refers to the differences between leading

⁷¹ [http://blog.daum.net/_blog/BlogTypeView.do?blogid=06IuF&articleno=5968826&categoryId=39®dt=20130925052739','39'\);](http://blog.daum.net/_blog/BlogTypeView.do?blogid=06IuF&articleno=5968826&categoryId=39®dt=20130925052739','39');)

⁷² Marti, *A Mosaic of Believers*, 63.

⁷³ Ibid.

one person to faith and leading a people to faith.⁷⁴ While the former makes a follower of Jesus Christ, the latter makes a movement of Jesus Christ. God sent His son not only to call individuals to himself, but also transform culture. Mosaic wants all worshipers to go out into the world with the love of God.

Therefore, Mosaic thinks preaching is not educating, but an act of leadership. Erwin defines that preaching is a catalyst for moving people to respond to God's activity. Mosaic thinks the authentic faith is revealed in evangelistic activity in the world rather than mere pietistic devotion in the church. Erwin prods people to respond to the gospel message and share that message with others.⁷⁵

Mosaic recognizes that the younger Christians are attacked by secular worldviews.⁷⁶ The problem is that many churches are not prepared for the challenges. They offer the healthy and meaningful responses to the challenges through diversity and education. They also want to direct the younger Christians to lead in the emerging world.

Outreach: Erwin emphasizes the mission of community through metaphors in preaching.⁷⁷ He leads Mosaic to accomplish the mission primarily in Los Angeles where their church is located. Erwin focuses on making connections in every message to both the historical Christian faith and the surrounding culture. He emphasizes, "Pay attention." This means that "constantly paying attention to what's going on in our world, and I don't mean the headlines in

⁷⁴ McManus, *An Un Stoppable Force*, 95.

⁷⁵ Marti, *A Mosaic of Believers*, 67.

⁷⁶ McManus, *An Un Stoppable Force*, 53.

⁷⁷ Marti, *A Mosaic of Believers*, 67.

the newspaper, but what's real, everything that's going on.”⁷⁸ For outreach, Erwin suggests five basic stages as a spiritual environmental Christian; a balanced ecosystem, environmental adaptation, spontaneous reproduction, the nurturing instinct, life-cycle harmony.⁷⁹

Specially, in their morning worship service that moved into Hollywood, shows that they are an outreach focused church for the younger nonbelievers around them.

Summary

Mosaic is the church that knows the power of change by the gospel, and understands the individual changes in the gospel as well. McManus says, “Repentance is change, conversion is change, regeneration is change, transformation is change, and sanctification is change.”⁸⁰ Further, they know the church can change the communities, the city, the nation, and the world. These changes are possible in churches that present the gospel and through authentic worship. The worship of Mosaic is evangelistic worship, and is a good model for others to emulate. Above all, their worship is evangelistic worship for evangelizing the Emergent Generation.

Mosaic is contacting with the younger nonbelievers around Los Angeles. They have a balance between the gospel and culture to evangelize the Emergent Generation. Worship of Mosaic looks like a progressive style, but their theology is not a progressive. Mosaic is a member

⁷⁸ Marti, *A Mosaic of Believers*, 67.

⁷⁹ Five stages which McManus suggests are as follows. The first is “a balanced ecosystem.” The church has to have a proper relationship to God, and its members have a proper relationship to others and an unbelieving world. The second is “environmental adaptation.” Church have to adapt capturing images for communicating truth and to move from static to dynamic communication system. The third is “spontaneous reproduction.” Vibrant Christians reproduce new believers, and vibrant churches become the catalysts for an apostolic movement. The fourth is “the nurturing instinct.” Church has to care new members of them and be sensitive to what is necessary for their spiritual survival. The final is “life-cycle harmony.” The only way that church fills the next generations is if the church lives and dies and is born again over and over. When the church awakens an apostolic ethos, church will be committed to giving itself away that others may live. McManus, *An Un Stoppable Force*, 14.

⁸⁰ Ibid., 81.

of the Southern Baptist Convention. Mosaic is a missional church that has evangelistic worship for the Emergent Generation.

Summary

These case studies reveal the positive possibility of spiritual revival of the younger people through evangelistic worship. While many pastors or ministers say that evangelizing younger people is very hard, these churches overcome such difficult limitations. Numerous young people are congregating in the churches to listen to the gospel and worship God. Although they have considerably difficult problems, they don't give up their vision for evangelizing the Emergent Generation, and trying to overcome the difficulties. They also show that they got good results of evangelism through evangelistic worship, and they are stated as follows.

First, these case churches are converting many younger nonbelievers to Christ. Considerable new comers of these churches are nonbelievers, as opposed to other migrating Christians moving horizontally from other churches. The churches have much interest in evangelizing them and trying to teach the gospel of Jesus Christ to help them believe in Him as their savior in worship service.

Second, they understand the dynamics of local culture, and are incorporating these dynamics in worship services. The younger people are sensitive to culture and also have a cultural code. The case churches have understood this code, and the gospel has been delivered to the younger people in worship service.

Third, the case churches are teaching the biblical worldview in worship services and disciple training. Their concentration is not found through success of gathering numbers, but

through the lives changed by the gospel. They understand that changing the world is only possible through the lives of changed Christian, and they are happy to serve and teach the younger generation.

Fourth, the case churches prove the power of the gospel for evangelizing the Emergent Generation. All of the four case churches are evangelical churches that have evangelistic worship, and this means that their main tools are the Bible and the gospel. There is not another method for evangelizing the new generation, since only the gospel is the true powerful weapon for them.

Through these results, one can see that the recovery of evangelistic worship for the Emergent Generation has been proven in this chapter. In the next chapter, this research will analyze and make the evangelistic worship strategy for evangelizing the Emergent Generation.

CHAPTER 5
EVANGELISTIC WORSHIP STRATEGY
FOR THE EMERGENT GENERATION IN SOUTH KOREA

In chapter 4, the necessity of recovering evangelistic worship for the Emergent Generation (EWEG) was proven through the case studies. Worship is very critical dynamic for evangelizing the Emergent Generation. Even though many good programs and seminars are developed in the church, they could not be a higher priority than worship. Unfortunately, many churches have much interest in developing other programs. They misunderstand that the other programs could be effective for evangelizing the Emergent Generation. This concept is an illusion. For evangelizing the Emergent Generation, churches have to recover their worship rather than developing a certain program. The gospel in worship is the strongest weapon for evangelizing the Emergent Generation, and this has to be the core of the worship service. As mentioned, evangelistic worship is gospel-centered worship.

Recovering evangelistic worship is not simple as several steps are required. The first step is setting the vision and philosophy of the church with the gospel as its blueprint. Recovering evangelistic worship is not only a method in changing the orders of worship service: rather, one must start by setting the vision and philosophy of the church since the worship service will reflect these dynamics.

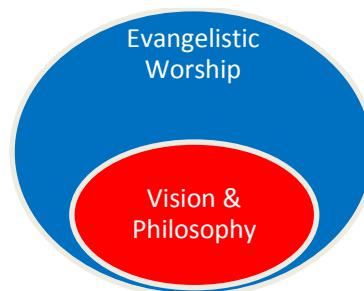


Figure 5.1. The priority of changing order of evangelistic worship

Many pastors and ministers misunderstand that changing the order of a worship service is the most important thing for evangelizing the Emergent Generation in worship. However, all attendees aren't only changed by the only re-ordered worship. The most important things than order or form are the contents and mind of worship, and those are made in the gospel. The Emergent Generation doesn't want to experience empty worship, which glitters with many miscellaneous secular orders without the core of the gospel. They want to listen to the gospel in worship. According to the survey for the younger Koreans in the New Frontier Church, 70 percent answered that the greatest impact order in worship is the sermon.¹ 21 percent answered that praise is the greatest impact order. For the second greatest impact order, 47 percent answered that praise is the first impact, and 18 percent answered the sermon is the second most important.² These statistics reveal how much the Emergent Generation wants to listen to the gospel in a worship service. Therefore, the first step for recovering evangelistic worship is to set up the church's vision and philosophy. This step includes making the evangelism strategy and planning evangelistic worship. Both planning evangelistic worship and setting the philosophy of church have a close relation with each other.

¹ See the question 8 of the Appendix C.

² See the question 9 of the Appendix C.

The second step is educating church members. Even though the philosophy and vision of church are good, these elements couldn't give any impact without training for being the true worshiper as well as discipleship. Few people may possibly be changed in worship directly, but it is not effective and is too general for most people. The Emergent Generation needs to be educated for being true worshipers in the worship service and in their lives. Through this second step, they could know the meaning in this order of worship service, attitude of worship, and relation with their lives by this step of education. The problem is that many churches and ministers take this lightly. However, without the education of how to be true worshipers, they can't give the young people any opportunities for change.

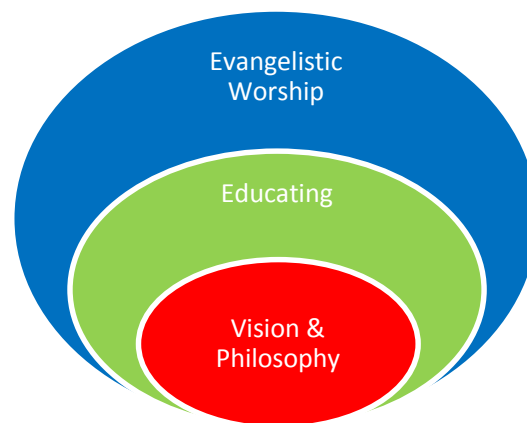


Figure 5.2. Between setting the church philosophy and changing evangelistic worship

The third step is to incorporate evangelistic worship. By the well-planned orders, evangelistic worship has to be in operation. The first four elements in evangelistic worship are the center of this step.

The fourth step is to do an extended worship. The last one of the five elements exposes how evangelistic worship is relevant in this step.

The entire planning of EWEG is explained as such in the next figure.



Figure 5.3. Four steps for an evangelistic worship strategy

Vision and Philosophy of Church

All contents and orders of evangelistic worship are depended upon the vision and philosophy of the church. These provide the standard for church direction and priority of the worship order. Therefore, vision and philosophy of church are the most important and fundamental elements to be considered an evangelistic church. Most churches that lack growth with young adults also lack a healthy vision and philosophy. Of course, church leaders desire that many young adults would come to their church rather than depart from the church. One of the main problems is the absence of understanding and pastoral philosophy for the Emergent Generation. If the young adults are leaving the church, they need to reevaluate whether or not they are presenting a solid vision and philosophy for them.

Setting the Vision and Philosophy of Church

Church Philosophy for the Emergent Generation

The first step is to establish the vision and philosophy of the church, and apply the proper methods with the church style respectively. Generally, there are two styles of church for ministry to the young adults. The first one is the case of the younger church, where the body is composed of mostly young adult members. In the case of this style church, the main evangelistic target of the entire church is to reach the young adults. Currently, the young adults in church are the Emergent Generation who were born from 1977 to 1994. These types of churches have to set their main evangelistic target towards the young adults, and they must conceive strategies to reach them. Another one is a case of young adult ministry in the local church. Most worship services must be tailored for the Emergent Generation. In this case, the pastors of the ministry have to set vision and philosophy for evangelizing the Emergent Generation practically. Many young adult ministries in the church are ousted by various other ministries of their church. Young adult ministries have to communicate with the elders of an entire church so that they might help support the young adult ministry. Most young adult ministries of the church in South Korea find it difficult to keep this model. However, it is time to overcome this limitation since there is little time to wait because the Emergent Generation in South Korea are leaving right now.

Vision Statement and Missions

Setting the vision statement and the missions for the younger church or young adult ministry helps establish a clear philosophy and evangelistic target for the church. Rick Warren says that having a clear purpose helps to build morale, to reduce frustration, to allow

concentration, to attract cooperation, and to assist evaluation of church.³ The vision statement and the missions include the definition and the goals of the ministry or church, and the target of evangelism.

First, establish the vision statement for the younger church or young adult ministry with a single sentence. Then, describe the missions with four to five keywords and explanations. There are four questions for helping set the vision statement and the missions.

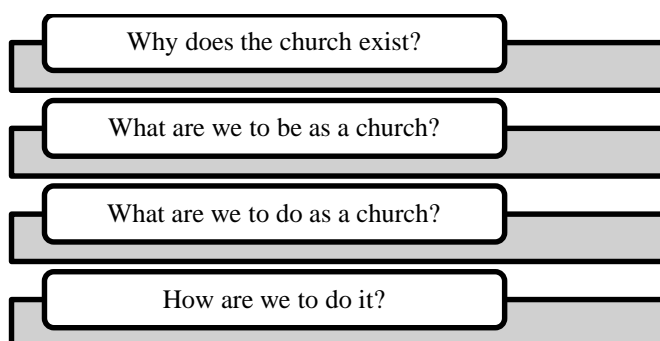


Figure 5.4. Four standard questions for setting the vision statement⁴

Theological Confession

One of the weaknesses in the younger church or young adult ministry of the local church is a weak theological foundation. Some churches have the priority as an entertainment methodology, rather than theological education for attracting the Emergent Generation. The effect of entertainment ministries is not lasting. Rather, this kind of ministry fails to hold the Emergent Generation in the church. As researched, this generation doesn't want the Jesus-absented church. As a result of the weakness of the theological foundation, the Emergent Generation is leaving the church. This absence is also connected with another negative result.

³ Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 85-94.

⁴ Ibid., 98.

Unfortunately, many young adults have been led to heretical churches in South Korea over the past few years.

Therefore, to set the theological confession helps the church members get a theological foundation for their faith and defend against the wrong teaching of the heresy. For theological confession, they don't need to learn all contents of Systemic Theology. Select the theological confessions in the theology, teach to the church members.

Planning EWEG Strategy

For planning the evangelistic worship strategy, the next three steps are needed: researching the local culture for the Emergent Generation, making a theological vision, and planning evangelistic worship.



Figure 5.5. Order of planning EWEG strategy

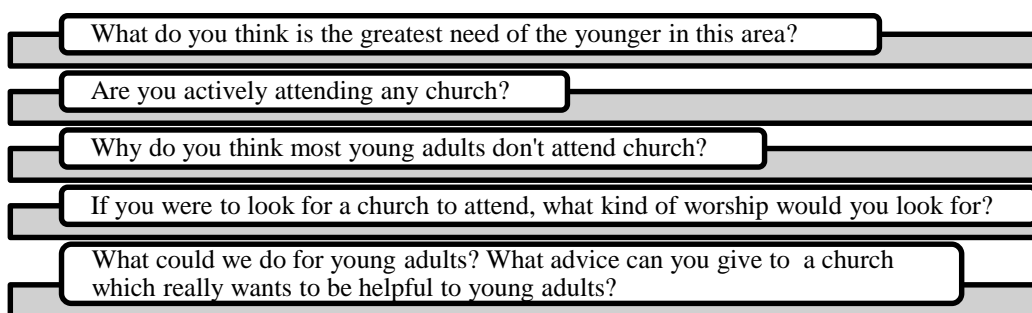
Researching the local culture for the Emergent Generation

Before planning evangelistic worship, it is important to know the culture of the targeted young adults around the church. Warren says, “The Bible determines our message, but our target determines when, where, and how we communicate it.”⁵ Without understanding the Emergent Generation, there can be no solid planning of evangelistic worship for them.

For understanding the culture of the Emergent Generation around church, researches of various realms are required. For instance, it needs the research of spirituality, background of

⁵ Warren, *The Purpose Driven Church*, 157.

local churches, level of education, level of finance, rate of the younger nonbeliever, occupation, life style, etc. By the dimension of these realms, the interest of the local young adults will be revealed. This is an important realm since this provides direction to what kind style of worship is effective to evangelizing the local young adults. Surveys or interviews also will be a big help to understand the local young adults. The example questions for researching the young adults around church are as follows.



What do you think is the greatest need of the younger in this area?

Are you actively attending any church?

Why do you think most young adults don't attend church?

If you were to look for a church to attend, what kind of worship would you look for?

What could we do for young adults? What advice can you give to a church which really wants to be helpful to young adults?

Figure 5.6. The questionnaire for understanding the local young adults⁶

Making a theological vision

Obviously, there is no perfect evangelistic strategy in the world. Although a certain church has huge success with an evangelistic strategy, all churches couldn't succeed with that same strategy for evangelizing the Emergent Generation in their region since every region has a unique culture. Therefore, every church is required to customize their evangelistic strategy for the Emergent Generation around the church. Tim Keller, a senior Pastor of Redeemer Church, suggests *a theological vision* as the customized evangelistic strategy for resolving this problem.⁷

⁶ These questions are modified from Rick Warren's questions which he used in the beginning of Saddleback Church. Warren, *The Purpose Driven Church*, 190-191.

⁷ Tim Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 17-18.

Because doctrinal foundation is not enough, every local church needs their theological vision, which is “a vision for what you are going to do with your doctrine in a particular time and place.”⁸ This theological vision becomes the foundation for an evangelistic strategy, which is made after a church has done cultural research and self-examination. This theological vision will offer the direction and standard of planning in evangelistic worship.

Planning EWEG

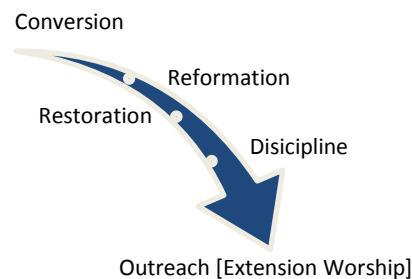


Figure 5.7. The five elements of EWEG

As studied, EWEG is composed of five elements: *conversion*, *reformation*, *restoration*, *discipline*, and *outreach*. The last, *outreach*, belongs to an extension worship, worship that is practiced worship in our everyday lives. True evangelistic worship has the premise that worship is evidenced in the lives (Romans 12:1-2). This step will deal with only ten principles of an evangelistic worship strategy for the Emergent Generation, and the more specific plan is dealt with in the third step of *evangelistic worship*.

⁸ Redeemer Church calls their theological vision to *Center Church*. Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*.

Ten principles of EWEG: Before planning worship, the principles of EWEG are required.

First, one must help all attendees find their way to give God all the glory. The Emergent Generation doesn't like the religious ceremonies, but they like Jesus. The main audience of worship is the Triune God. The Emergent Generation wants to meet God in the worship service. We must be careful as to not distract attendees in meeting God by thrusting them into other programs or religious ceremonies.

Second, there must be a concentration on the gospel in the orders of the worship service. Five elements of evangelistic worship depend on the gospel perfectly. Without the power of the gospel, there is no change in the lives of attendees. People come to the church to listen to the gospel of Jesus.

Third, one must design evangelistic worship to be worship in spirit and in truth.⁹ This is basic, but it is not easy. Unexpectedly, worship plans of many churches are humanistic but must be operated in Christ by the Holy Spirit. Many Emergent Generation want to experience the power of the Holy Spirit and the grace of Jesus in worship.

Fourth, one must teach that all attendees are worshipers. The pastor and worship leaders are not the actors of worship, and attendees are not the audience. Many attendees misunderstand that they are audience and those on the platform are performing. Moreover, many church leaders cause attendees to be passive. The true audience of worship is only Triune God, and attendees are only worshipers.

⁹ John 4:24.

Fifth, one must concentrate both directly on God and others in the entire orders of worship, since the great commandments are to love God and love our neighbors.¹⁰

Sixth, there must be a welcoming atmosphere for newcomers. The Emergent Generation is extremely sensitive to atmosphere, and they don't particularly like an awkward situation or silence. When newcomers attend worship service, it should be a priority of leadership to help feel comfortable, since they need considerable help to know more about the church and Jesus.

Seventh, it must be suggested that young people learn to apply practical applications of living extended worship in their lives. The gospel is not past, but current. Faith is for current and future, but many orders such as sermons are focused on the era of Jesus. The Emergent Generation desires to live in today's world but with the truth of the Bible as their guide.

Eighth, we must admonish all attendees to become living worshipers in worship service. As mentioned, worship is a change. Through the gospel in worship, God intends all attendees to change to a more mature state. The worship service is the training center where the faith of the younger adults can grow in God.

Ninth, leaders must train the transformational worshiper through the worship service. The result of evangelistic worship is not to make one a good worshiper, rather, it is to foster transformational worship where believers learn to share the gospel with his family, friend, coworkers, and neighbors. Through evangelistic worship, the Emergent Generations receive incredible grace from God, then share the grace with others accordingly.

Tenth, the worship must be make well-prepared. One of the weaknesses of the younger church or the young adult ministry in church is that there can be an awkward worship flow. Many pastors and worship leaders misunderstand that the mistakes in worship service for the

¹⁰ Matthew 22:35-40.

young adults are not bad because the Emergent Generation is unstable. This thought is not true. There is not any work or miracles of God in the underdone worship without prayer and preparation.

Education

The second step for EWEG strategy is education. The purpose of this strategic step is to educate those from the Emergent Generation to be the true worshipers. Many pastors and ministers understand that the discipleship training is separate from learning how to be authentic worshipers.

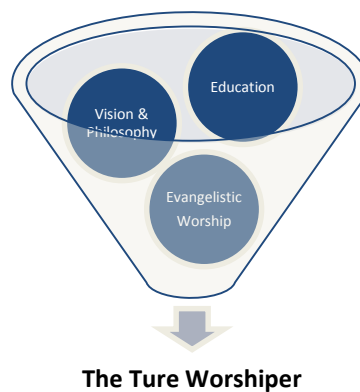


Figure 5.8. The meaning of education in the evangelistic worship

Without theological education, the true EWEG cannot be built up. Without theological education and evangelistic worship, the worshipers cannot fully mature in spirit and truth worship. Evangelistic worship is not the ultimate goal of this research; rather, EWEG is to build up true young worshipers to lift up God and to live sacrificially. The gospel is foundational for all processes of discipline.

Through the macroscopic perspective, the direction of education for the entire church couldn't be considered without evangelistic worship. EWEG can be built upon a strong educational foundation.

Discipleship Training

Discipleship training has two distinct purposes that are related to evangelistic worship of young adults. The first purpose is to offer them a Christ-centered worldview for establishing a blueprint for the true worshiper. The second purpose is to train the young adults for being and living as true worshipers.

Worldview Training as the true worshiper

Discipleship training is not only to build up leaders in the church, receive an indefinite grace, or grow the church in number. These misconceptions must be abandoned, since the nexus of discipleship is to make true worshipers since God is ultimate, not man.¹¹ Therefore, discipleship training enables the Emergent Generation to worship God in the spirit and truth, and to live with the holiness in the presence of God.

Discipleship training also offers the Emergent Generation directions for how to live. This direction is synonymous with the word *worldview*. The worldview is the worth or blueprint for a life. If a church or a pastor can't suggest the biblical blueprint for their lives, the young adults will continually leave the church. In these days, many young adults in South Korea are encountering various crises such as financial problems, job shortages, emotional stress, etc. They

¹¹ John Piper says, "Mission is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man." Similarly, discipleship training is not the ultimate goal, but worship God because God is ultimate. Piper, *Let the Nations be Glad*, 15.

need a Christian worldview and belief to see the entire world under the Kingdom of God in order to overcome their limitations. However, the problem is that many churches and young adult ministries haven't offered the biblical worldview. Even though there are many discipleship training programs for young adults in the Korean churches, the education programs are not working in their lives or in society. Therefore, some directions of the discipleship training that give the biblical worldview to the Emergent Generation are as follows.

First, one must consider discipleship training to connect with the field of their lives. Discipleship training is not only the education of systemic theology, but it is for living as a Jesus' disciples in the world as well. The systemic theology, which lost the application for the field of lives is a dead theology. The Emergent Generation is thirsting for applicable discipleship training for their lives.

Second, one must provide focus on a discipleship life as the living sacrificial worshiper. Discipleship training is not for only helping young adults overcome the afflictions in their lives, but also teaching them to be transformational Christian when they learn to worship God and share the gospel with others. In Matthew 22:37-39, one can find the Great Commandment, and in Matthew 28:19-20, one learn about the Great Commission. According to these Words, the life of a disciple is to worship God, to love others, to share the gospel with others, and train others in the gospel. This is the purpose of the discipleship training for the Emergent Generation.

Third, one must ensure that the discipleship system for the Emergent Generation includes a continual training in worship. This system connects discipleship training with the worship service, as these two are not separated and must complement each other. The worship service has to be the priority place for discipleship training. Discipleship training allows the young adults to be trained in worship.

Practical Discipleship Training for being the true worshiper

For training to be true lifestyle worshipers, some biblical principles and specific missions are needed. Francis Cosgrove Jr offers eleven biblical profiles for discipleship training.¹² The profiles are as follows.

First, a disciple is a learner. Second, a disciple puts Christ first in all area of this life. Third, a disciple is committed to a life of purity and is taking steps to separate from sin. Fourth, a disciple has a daily devotional time and is developing in his prayer life. Fifth, a disciple demonstrates faithfulness and a desire to learn and apply the Word of God through hearing it preached and taught, reading it frequently, Bible study, Scripture memory, and meditation on the Scriptures. Sixth, a disciple has a heart for witnessing, gives his testimony clearly, and presents the gospel regularly with increasing skill. Seventh, a disciple attends church regularly to worship God, to have his spiritual needs met, and to make a contribution to the body of believers. Eighth, a disciple fellowships regularly with other believers, displaying love and unity. Ninth, a disciple demonstrates a servant heart by helping others in practical ways. Tenth, a disciple gives regularly and honors God with his finances. Eleventh, a disciple demonstrates the fruit of the Spirit by an attractive relationship with Christ and his fellowman.

These principles for discipleship training reveal how a proper relationship with God can transform one to become an authentic worshiper.

Worship Education

Worship education is separated into the laity and worship team, and is an extremely important dynamic for both entities. However, most churches have little concern about this

¹² Francis M. Cosgrove, Jr, *Essentials of Discipleship* (Colorado Springs: Navpress; 1980) 15.

separation. This is one of the fatal reasons why worship fails to evangelize the Emergent Generation. It is essential that church ministries teach the young adults and worship team about the purpose, method, and meaning of worship. This education provides a positive influence to make better evangelistic worship for the Emergent Generation.

Worship Education for the Lay Young Adults

Education Target: Most worship education is limited to the worship team or pastors. In South Korea, there are many seminars for worship education for the worship team. However, most lay young adults don't attend the seminars because many young adults or pastors consider that worship education is a limited education for the worship team. They also have a limited conception that worship education is about worship ministries such as leading praise time, vocal lesson, music instrument lessons, sound system lessons, and worship team building. However, this is a misunderstanding. These kinds of ministries are for a worship team education, not a worship education. Worship education should always be general and open to all Christians.

Education Contents: The contents of worship education have to be concentrated at the biblical essentials such as a mind, attitude, and meaning of worship than a certain skill or superficial information. The contents are about "Why they have to worship God," "How they worship God," "Who worship receives," and "What the biblical worship is?"

The category of worship education is delineated by four classifications, referenced in the book *Worship Matters*.¹³ The classifications were composed of *heart, mind, hands, and life*. First,

¹³ Bob Kauflin, *Worship Matters* (Wheaton: Crossway Books, 2008).

“What do we love?”¹⁴ God wants the Emergent Generation to love Him more than others who are not from Him. Love your God with all your heart, soul, and mind (Matthew 22:37). Second, “What do we believe?”¹⁵ The truth for one’s faith is founded in *theology* and *doctrine*. Bob Kauflin says, “Biblical worship is impossible without them.”¹⁶ Pastors have to help the Emergent Generation learn healthy doctrine by encouraging them to read the Bible. Knowing God will help the Emergent Generation to become evangelistic worshipers. Third, “What do we practice?”¹⁷ The practice of worship is required not only for the worship team, but also for all worshipers. Of course, the practice style is different. This practice includes the meanings of orders and actions of the worship service. When they know and practice the meaning of worship orders and actions, they can go into Lord’s presence through evangelical worship, and experience the deep grace found there. Fourth, “What do we model?”¹⁸ This means one must build up the young adults in order to worship God through their lives. Like the relationship of Timothy and Paul, pastors should suggest that the young adults become good models of worshipers, and to help them to be a good model.

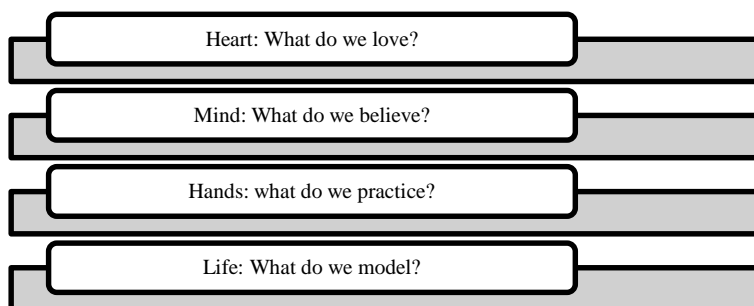


Figure 5.8. The criteria for contents of worship education

¹⁴ Kauflin, *Worship Matters*, 21.

¹⁵ *Ibid.*, 27.

¹⁶ *Ibid.*, 28.

¹⁷ *Ibid.*, 33.

¹⁸ *Ibid.*, 43.

Education Methods: There are various methods for teaching worship education. This education is possible through discipleship training, worship seminars in church, sermons in the worship service, and small group studies. The most important point are universality and durability of worship education in teaching the young adults.

Education Effects: Through worship education, the Emergent Generation can worship God in spirit and in truth. The well-educated young worshipers can go into the presence of God experience the huge changes through the gospel in evangelistic worship.

Worship Education for the Worship Team

Worship education for the worship team is critical, due to the fact that they lead the praise time, and the time is 30 to 40 percent of entire worship hour, including times of support for the responses and dedication after the sermon. It is a high rate in the entire worship. Although the worship team has an important role in the contemporary style of worship for the Emergent Generation, the worship education is often incomplete. Training of most churches for the worship team is limited to musical practice for leading worship. Even if they attend a certain worship seminar, the seminar doesn't always provide them with much help since most worship seminars are concentrating on the musical lessons or superficial skills. It is difficult for worship team members to learn the biblical foundations of worship and to be trained as a worshipers in these seminars. Moreover, because most teachers might be full-time professional musicians, the contents of the lectures are very different from the situations of local churches. In South Korea, these inadequate dynamics have been present in seminars. Therefore, to build up healthy

evangelistic worship for evangelizing the Emergent Generation, there must be foundational worship training for all members of the worship team.

The spirituality: Worship is not about the music concert or show time. Worship team is not for a perfect musical performance before an audience. Despite musical excellence and abilities one has, it is impossible to lead a glorious worship experience of God if there is a lack of spiritual depth. True praise is to life up God, give all glory and sovereignty to Him, and simply sing religious songs. Therefore, it is essential that worship team members be equipped with a spiritual foundation.

The most effective ways to grow spiritually are through prayer and reading the Bible. Regardless of busy everyday schedules that worship team members may have, one must not neglect spiritual sustenance through communing with God via prayer and memorizing Scripture. Though group Bible study, one can find and meditate the principles of biblical worship, which in turn offers insights and good models for the worship team.

Worship skill: As leaders of praise and worship, the team must also be trained in the area of music; they need to be trained to pursue musical excellence. However, the motivation and method have to be separated with secular music teams. In the worship team, musical skills are required to help all attendees' worship God, not to the point of showing off their musical prowess. They must remember that the vehicle of music is to help all attendees worship God and have a personal relationship with Him. This premise will determine the music style and flow of the praise time.

Worship theology: Many young churches and ministries are missing this point. While many pastors are controlling many areas of worship with their theological standards, they have given up educating congregations with the theology of the praise and worship. Of course, the worship education from the pastors is incomplete. Along with the vision and philosophy of the church, pastors must provide the direction of the church as well as educating a worship theology for all members of the congregation.

Evangelistic Worship for the Emergent Generation (EWEG)

EWEG has two premises. One is that all attendees in the worship service are not converted Christians. Another premise is that all attendees must develop maturity through the gospel whenever they gather together for worship. For solving the Emergent Generation decline in the churches of South Korea, this research is suggesting that pastors teach on evangelistic worship. Because the essence of Christianity is in worship, recovering true worship is the best alternative for resolving this urgent situation.

EWEG is gospel-centered worship. As mentioned, evangelization includes not only conversion, but four other changes as well. These changes are represented with conversion, reformation, restoration, discipline, and outreach. EWEG is the gospel-recovered worship to change all attendees in the power of that. EWEG has planned and operated on the premise of these five changes. The core of these five changes of the Emergent Generation is the gospel.

Today's worship order or worship style varies in every the denomination and church. To have the same worship order or worship style for all churches is impossible. Although there are some traditional models for worship order in the churches and faith confession, the models are required to revise some parts for evangelizing the Emergent Generation. Moreover, there are

many worship styles, but Jesus only gave the important requirements for true worship. He says, “God is spirit, and his worshipers must worship in spirit and in truth (John 4:24).” Therefore, for developing evangelistic worship for evangelizing the Emergent Generation, there must be gospel-centered worship and the Jesus-centered worship, in which worship in spirit and in truth are planned.

This research doesn’t deal with the worship orders; rather, it will deal with the important emphasis that points to the larger elements of the worship service which are the times of praise, preaching, and other calls to action.

Core values in EWEG

Five changes

EWEG has the target of five changes in worship: conversion, reformation, restoration, discipline, and outreach, and the driving force to make these changes is the gospel. In the process to plan evangelistic worship, these changes are considered. Of course, the ultimate goal of worship is to give thanks and glory only to God with the heart, soul, and mind. However, as indicated, those who come to meet God in worship have been changed because He has required the obedience of all attendees in worship. These changes can be summarized with these five changes, and these are the life changes in the Kingdom of God. Therefore, all attendees have the potential to experience the Kingdom of God, and can earn the graces of these spiritual changes for their lives.

Interaction: Basic actions in evangelistic worship

For being changeable worship, interaction between God and attendees is required in worship. If there is not any impact between God and attendees, there is not any change to the attendees after worship. If there is interaction between God and attendees in worship, the attendees can not only listen to the Word, will, and plan of God, they also have the opportunity obey His commands. Worship is the response of worshipers to the revelation of God in worship.

The first problem in many worship service for the Emergent Generation is the weak interaction between God and attendees. In worship, God speaks, and attendees respond.¹⁹ Through this interaction, the Emergent Generation can be changed. In table 5.1, the part of *Basic actions in worship* show what revelations and responses are required in worship. Revelation is expressed through all methods such as words, music, arts, and actions. Response will be expressed in words, singing, and actions such as offering, kneeling, standing, and participating in the communion.²⁰ Hustad adds the next emphasis, “The true relation and response is personal communication between God and each individual, and is possible only through the ministry of the Holy Spirit.” It is true. All of the interaction, revealing, and response in EWEG are operated by the Holy Spirit.

¹⁹ “Worship is dialogical: God speaks and we respond.” Horton, *A Better Way*. 26.

²⁰ Donald P. Hustad, *Jubilate II: Church Music in Worship and Renewal* (Carol Stream: Hop Publishing Company, 1989), 317-318.

Table 5.1. The blue print of evangelistic worship

Vision & Philosophy	Education	Evangelistic Worship	Extended Worship
# Setting Vision & Philosophy # Planning evangelistic worship strategy	# Discipleship Training # Worship Education	Principles: Conversion, Reformation, Restoration, Discipline, Basic actions in worship²¹	
		(Revelation) Who God is What God has done for us, is doing, and will do What God says to us	(Response) What we become through God's grace and partly through public worship What we do in worship and in life to express our discipleship What we can say to God – in praise, confession, dedication, thanksgiving, and petition
		Main order of worship Service: Call to worship, Praise, Prayer, Preaching, Invitation, Offering, Announcement, and Benediction	
		The Foundation of evangelistic worship: the gospel	

Evangelism in EWEG: five changes by the gospel

All changes in EWEG are possible by the gospel, not man's entertainment. Many ministries and churches who evangelize the Emergent Generation are making this mistake. Many exciting entertainment venues are not eternal and powerful for evangelization. The Emergent Generation is irritable for the true gospel, which has the foundation of the love and blood of Jesus Christ on the cross. Therefore, gospel-centered worship and Jesus-centered worship are important principles for the Emergent Generation. The gospel must be applied to all orders of evangelistic worship.

Opened input & fruitful output

EWEG has required two elements in the direction of input and output. At first, EWEG is required for opened input. EWEG has to be opened to young nonbelievers. The Emergent

²¹ Hustad, *Jubilate II: Church Music in Worship and Renewal*, 318.

Generation is sensitive to the atmosphere. They are also a lonely generation, since they are starved to the true love and attention from others. One must provide a welcoming atmosphere for them, as well as design worship so that they feel loved and at peace with God during the worship service. Remember the first priority of EWEG is not the attractive programs or the comfortable facilities of the building, but the true faith and members' love which carry the foundation of the gospel (Matthew 22: 3-39).

The second requirement of EWEG is the fruitful output. One must consider the attendees' changes from their disbelief, as well as wrong and stagnant belief. Training must be provided to lead them into become transformational young Christian in worship, Christians who are a good models with true beliefs, and share the true love with others around them. For the fruitful output, two emphases are required in all orders of EWEG. The first emphasis is "*kerygma*, the gospel of God's love, of our lostness and estrangement from him, of God's provision for our redemption, together with the urgent invitation to respond."²² The second emphasis is a pietistic one. This means all orders of worship have to relate with the personal cognitive-emotive experience of the individual. This includes both "the immediate experience at the time of conversion and the continued experiences in everyday life as a believer in whom Christ lives."²³

The main orders of EWEG

Praise

The importance of praise time: Musical praise time has become increasingly the important order in contemporary worship. Until the Middle-Ages or the Reformation, the

²² Hustad, *Jubilate II: Church Music in Worship and Renewal*, 379.

²³ *Ibid.*, 381.

importance of the musical praise in worship had been marginal. However, worship without a musical praise time couldn't be imagined after the Reformation. And, today's Emergent Generation's lives revolve around music. They grew up with music since their childhood. They express their heart with music, and many are healed by it. Some people say that musical praise cases them to exaggerate the worship experience. That is not true. The musical element helps them to express and share their love for God. The result of the survey in the New Frontier Church, a Korean younger church, shows the importance of praise time in EWEG.²⁴

Choosing the praise songs for EMEG: Most of the younger Churches and young adult ministries of church in South Korea are worshipping with a contemporary worship style that uses modern music. Many songs are translated into Korean from the western churches such as Hillsong, Passion Conference, Hosanna Integrity, Vineyard church, and many CCM artists. Many Korean praise songs also have the similar music style with the western Christian songs. Like this, numerous praise songs are continually pouring into South Korea. The problem is what songs to choose for EMEG.

There are some principles for picking praise songs for EMEG.²⁵

First, one must choose the praise songs that emphasize the specific message of God's purposes and provision of salvation in Christ.

Second, there must be a combination of hymns and songs related to a single theological emphasis. Praise songs are one of the methods to deliver the gospel and messages for the believers' faith and lives.

²⁴ See the question 9 of the Appendix C.

²⁵ Hustad, *Jubilate II: Church Music in Worship and Renewal*, 388.

Third, one must choose the spontaneous singing of well-known and relevant songs to attendees. Of course, the Emergent Generation likes to learn and sing the new songs. However, the higher proportion of using new songs, the more that some have difficulties. The awkward atmosphere will make young newcomers uneasy to adapt to EMEG.

Fourth, hymns and songs must be introduced, songs with a scripture text and few words that focus attention on their central meaning, or with a narrative connected with their composing.

Fifth, one must consider including the songs with a theological foundation for the proclaiming of the Word of God. This helps to express of their faith, their personal religious experience, and their oneness in Christ.

Preaching

The greatest impact part: The preaching element takes up an important part in worship service, since its main function is to deliver and proclaim the Word of God. Pastors proclaim the Word of God. Pastors explain and expound on the Word of God, and God speaks to the hearts of attendees to respond through the preaching. By listening to the Words of God, all attendees can experience the gospel that brings changes and new life. When someone hears the message of Christ, he or she can be evangelized to the true life of Christian (Romans 10:17).²⁶

This definition can be applied in EMEG. The Emergent Generation wants to listen to the Word of God in the worship service and takes it quite seriously. The survey results from the New Frontier Church show how important the preaching is in EMEG. In the survey, many Korean young adults answered that the sermon has the greatest impact position for their faith and

²⁶ Romans 10: 17 says, “Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.”

evangelism.²⁷ Specially, because Korean churches have a conservative background, the proportion of the preaching is very important in EMEG.

Utilize Applicable preaching: One of the main reasons that the Emergent Generation is leaving from church is due to the absence of the Word of God. Although numerous sermons have been proclaimed in the worship service, many young adults are not listening to the preaching. There are several reasons for the problem, the first being that pastors are disconnected with the lives of the Emergent Generation. Many sermons are only interpreting the Old Testament or the New Testament. The preaching is not the only history of the Ancient Near East, nor is necessarily the stories of Bible heroes. The Bible is the promise of God for redeeming His people from their sin. This promise of God has to be applied to the lives of all Christians and attendees of worship who are living today. Secondly, the ignorance of preachers about the lives of the Emergent Generation can be a problem. If the preacher does not know the needs of attendees, the preaching is difficult to provide practical applications.

Therefore, many studies and trials are required to overcome this limitation to develop EWEG. Rick Warren says, “Preaching that changes lives brings the truth of God’s Word and the real needs of people together through application. Which end of the continuum you begin with depends on the audience? But what is even more important is that you eventually bring God’s truth and people’s needs together through application, regardless of where the message begins.”

28

²⁷ See the question 8 of the Appendix C.

²⁸ Warren, *The Purpose Driven Church*, 296.

Words of God → Application ← People's needs²⁹

Preachers of EWEG are encouraged to develop the application between the Words of God and People's needs. The Emergent Generation closes their ears, hearts, and minds when they feel that the sermon is some distance from their lives.

The Principles of preaching in EWEG: For EWEG, some principles are required. Robertson McQuilkin suggests four components of preaching for spiritual formation: Bible-based, Spirit-energized, verdict-demanding, and audience-connected.³⁰ With this research the following principles are suggested in preaching for EWEG.

First, one must prepare the preaching with the deep interpretation of the Bible. All preaching has to be started from the Bible because the preaching is the delivery of God's word. All preaching must also be developed under authority of the Bible, so that the Bible functions as the control center. McQuilkin says preaching has three grand themes of the Bible to control man's content. "First, God's standard for Christian life. Second, God's provision for me to reach that standard. Third, our responsibility in accessing that provision."³¹ The Bible teaches not only salvation, but also sanctification. This teaching beckons for the repentance toward God and faith toward the Lord Jesus Christ. The preaching of EWEG is not different. Rather, the Emergent Generation wants to listen to the lessons of the Bible than other lectures or programs. The problem of much preaching for young adults these days is the weakness to suggest God's

²⁹ Warren, *The Purpose Driven Church*, 296.

³⁰ Robertson McQuilkin, "Spiritual Formation through Preaching" in *The Art and Craft of Biblical Preaching*, ed. Haddon Robinson and Craig Brain Larson (Grand Rapids: Zondervan, 2005). 48.

³¹ Ibid.

provision in the Bible. EWEG needs the clear and strong message of God's provision found in Scripture.

Second, proclaim Spirit-energized preaching. Without the energizing power of the Spirit, the preacher cannot lead worship where the attendees are changed. In the story of evangelistic worship in the Bible, the preachers of evangelistic worship were Spirit-energized people. To lead EWEG and help the changes necessary for the Emergent Generation can be a very difficult task. For the preacher of EWEG as well as doing the ministry, the preacher is required to be Spirit-energized. The Holy Spirit will help the preacher and worship, but one must pray and plead for the wind of the Spirit to blow and Spirit-filled preaching.

Third, ask the attendees to offer a response. McQuilkin says, "Preaching for a verdict is one of the things that distinguishes preaching from teaching. God teaching is aimed at change, and good preaching is solid teaching."³² This is a good point. The characteristic of all evangelistic worship in the Bible and history is that leaders have had a difficult time demanding their response in worship. Surprisingly, most preachers of the young adult ministry have a burden to ask for dedication in worship while most young adults want the request to live for a dedicated life. In most case studies, the invitation time is given a lot of weight.

Fourth, one must deliver audience-connected preaching. Preachers of EWEM have to translate the message into contemporary language and thought forms. McQuilkin says that the responsibility of the preacher is to get inside the head and heart of the audience and communicate in thoughts and words, so that they can understand the sermon.³³ Because of this, the change comes from audience-connected communication. In practice, the Emergent Generation in South

³² McQuilkin, "Spiritual Formation through Preaching" in *The Art and Craft of Biblical Preaching*, 52

³³ Ibid.

Korea has a problem with understanding the Bible. Because Korean Bible Versions are old, the words and grammar are difficult to understand. Therefore, the preachers of EWEG share the gospel in contemporary language and thought forms.

Connection with outreach

Invitation

Generally, the invitation time in worship is the prayer and dedication time after preaching. This is no small part of worship. As studied, the invitation time has three significant elements in worship: praise, preaching, and invitation. In the eras of the revivals and Charles Finney, worship was composed with these three parts. In contemporary worship, there is almost the same frame of worship. This means invitation is an important time for changing and evangelizing the Emergent Generation. Dan Kimball introduces the idea that many young adults consider this time with specific gravity. For example, he introduces worship for the youth and young adults to the Mclean Bible Church, Twin Lakes Church, and Vintage Faith Church.³⁴ The characteristics of these churches have about 20 - 30 minutes for the invitation time. This is the time to dedicate lives for God, and to apply the Words of God to their sacrificial worship. This shows how much importance the invitation time is for changing their faith and lives in EWEG.

The invitation time is to ask that the attendees' change their lifestyle and offer obedience to the commandments of God. This time is important and should be led by the Holy Spirit with prayer. During this time, all attendees can respond to God's call on their lives, and change according to the gospel. The decisive change of the five elements of evangelistic worship can manifest in all attendees through: conversion, reformation, restoration, discipline, and outreach.

³⁴ Kimball, *Emerging Worship*, 141,155,167.

In this time, the preacher or worship leader has to lead their dedication for change with the power and help from the Holy Spirit.

- Give time to summarize and think with the praise that relates with the subject.
- Clearly suggest the dedication point for the attendees' change.
- Pray for obedience to the Word of God and to ask for help from the Holy Spirit.

Applicable activity

Many attendees in the worship service often don't remember their dedicated promises after the worship service has ended. Therefore, this applicable activity is the time to help all attendees in the worship service to live by the Word of God. This activity for applying the dedication is separated within and out of worship.

Activity in worship: The first one is the activity in worship. After dedicating themselves in the invitation time, some special directions are given to all attendees in worship. This activity is not general. However, some churches have the activities to apply the Word of God in worship. In case of the Axis of Willow Creek Church,³⁵ they use prayer stations. Sometimes they write the responses on paper or cards. Sometimes, they have the prayer time for others, and write letters to others during the dedications. When worship is focused on helping the poor, the application activity was that they take off their shoes and donate them to the poor.³⁶

³⁵ Worship for the youth and young adults in Willow Creek Community church.

³⁶ Ibid., 134.

Activity out worship: This is the activity after the worship service. One of the representative activities is the small group, in which the style or purpose of the group varies. EWEG aims at GBS (Group Bible Study). This is not only the Bible study. This is the time to apply the Bible to their lives with the members of small groups. This is not an option, but a requirement for all church members since this is considered to be an extension of the worship service. The newcomers are in need of care, love, and help from the members. This small group helps the function of caring.

Other applicable activities are also possible. For practicing the Word of God, some activities are needed weekly or monthly. Most young adults have difficulty applying the Words of God by themselves.

Summary

This chapter dealt the entire strategy of EWEG (Evangelistic Worship for the Emergent Generation) step by step. Above all, this entire strategy dealt with the background in South Korea. However, all steps were not referenced or applied for the worship strategy in South Korea because the applications of that worship strategy in both areas of the United States of America and South Korea which are not largely different. However, the entire strategy was simulated based on the imaginary in South Korea. The strategy for building EWEG is as follows.

The first step is *Vision & Philosophy*. This is the motivational part for EWEG. If there is not a clear motivation and purpose for EWEG, it is difficult to evangelize the Emergent Generation. The urgency and need for evangelizing the Emergent Generation who are leaving from the churches are required absolutely and immediately. The mind and heart to save the

generation from leaving the churches make EWEG to be possible. One must set the vision & philosophy of EWEG, and plan the strategy of EWEG accordingly.

The second step is *Education*. This is an important step to fulfill for evangelizing the Emergent Generation. Through this step, the young adults of the Emergent Generation are trained in the faith and worship. This has the correlation of necessary and sufficient conditions of education and evangelistic worship within each other. This step also includes training the worship team. For effective evangelistic worship, the worship team has an important role, and they need the training for their faith and musical ability.

The third step is *evangelistic worship* for the Emergent Generation. This is to worship God in practice. Through all orders of worship, five elements of conversion, reformation, restoration, discipline and outreach are fulfilled. The result of the fulfillment is the change given by God. Through this evangelistic worship, the main purpose of this research is to return many young adults back to the church and the kingdom God.

The fourth step is *extended worship*. This step is that the young adults of the Emergent Generation should offer themselves as living sacrifices of daily worship. They should also be a transformational person to reach others and help them in faith.

CHAPTER 6

SUMMARY AND CONCLUSION

Summary

The purpose of this study was to research the unique issues of evangelistic worship for evangelizing people from the Emergent Generation who were born between 1977 and 1994. This study started because of the interests for the young adults who are leaving the church. Although many strategies for their evangelizing and discipline have been tried, the Emergent Generation is still leaving from churches. The evangelism for the young nonbelievers is also not easy. With special consideration about this situation, the foundation of this research was started from the premise that evangelism for the Emergent Generation is possible in true worship, which is based on the gospel. Worship has been the place for change for numerous nonbelievers and believers through the power of the Holy Spirit. In worship, there have been conversions, challenges, disciplines, visions, and missions. Therefore, recovering true worship is the first alternative for recovering the mission for the Emergent Generation. The alternative is evangelistic worship for the Emergent Generation (EWEG), a subject of this research. For this purpose, this research has made into a study with five chapters.

Chapter one was the introduction for the entire research. This chapter dealt with the statement of the problem, terminology, statement of limitations, statement of methodology, and a review of the literature.

Chapter two was the study about the Emergent Generation. Born between the years of 1977 and 1994 this generation is known as the Baby Boomers' Children. Thus, classified as the Emergent Generation. Whenever any generation was shifted, there were always many

changes. However, this Emergent Generation brought more changes than any other previous generation. This is one of the reasons that the current Christianity movement has failed with evangelism for this generation. Chapter two analyzed the Emergent Generation and the relation of church to themselves. The reasons for the evangelism failure was also examined.

Chapter three was the study of evangelistic worship as the alternative for evangelizing the Emergent Generation. Evangelistic worship is powerful, authentic worship that changes all attendees of worship service through the gospel. Worship is to give all glory to God, and to go into His presence for this purpose. Whenever one goes into the presence of God, they have experienced a miraculous change by Him. These changes are summarized as conversion, reformation, restoration, discipline, and outreach. Evangelistic worship is true worship, which recovered these changes by the gospel. Evangelistic worship has been found in history, and whenever a revival takes place, the changes in the evangelistic worship have been revealed.

Chapter four was the research of the example churches for case studies, all of which were related with a subject incorporating six criteria such as the worship style, target, effect, fruit, safety, and applicability. Four churches were selected as the example church for a case study. The selected churches were New Frontier Church (New York, NY), Vintage Faith Church (Santa Cruz, CA), Passion City Church (Atlanta, GA), and MOSAIC Church (Los Angeles, CA). With five changing elements in evangelistic worship, evangelistic worship for the Emergent Generation (EWEG) of the respective churches was examined. This case study gave much information and strong strategies to build up EWEG and evangelize the Emergent Generation.

Chapter five was the simulation study to build up EWEG. This chapter progressed with the procedures to plant a young church for the Emergent Generation. The procedure was the

order of vision & philosophy, education, evangelistic worship, and extended worship. This was the study to make the blueprint for building up EWEG.

Conclusion

The reasons for EWEG

All churches of today have the obligation and duty to hand over the faith inheritance to the coming generation. The problem is that evangelizing the Emergent Generation and recovering them are not easy. Many statistics and results of this study haven't been effective to overcome this difficulty. However, it is not impossible. The history of Christianity was never easy when handing over the faith inheritance to the coming generation. No matter how difficult evangelizing the Emergent Generation could be, it is the duty and obligating work of the current churches to do. Nobody knows when the Lord will come to the earth again, but all churches have to continue this ministry mission until that time. The reasons to build up EWEG are as follows.

First, building up EWEG is requires obedience for the great commission found in Matthew 28:18-20. Evangelizing the Emergent Generation through EWEG is the commandment for the mission given to us by Jesus Christ. In Acts 1:8, Jesus commanded the disciples to deliver the gospel to Jerusalem, Judea, Samaria, and to the ends of the earth. This commandment is valid to the churches and Christians of today. The Emergent Generation is also included in the quest to the ends of the earth. Even if the ministry of evangelizing the Emergent Generation is difficult, it is not to be avoided or afraid or abandoned. This is one of the missions for the current churches and for Christians.

Second, evangelizing the Emergent Generation is part of the process for fulfilling the Kingdom of God as found in Matthew chapter 13. The metaphors used for the Kingdom of God

in the Bible shows that the time of harvest is coming with many fruits through “farming.” This means that the harvest doesn’t come to the world without the revival of Christianity. Under the rule of God, the time of harvest will surely come soon. Therefore, evangelizing the Emergent Generation is an important ministry for the day.

Third, current churches have to worry about the future of the body of Christ. When one sees the population ratio by generations, the shape of the entire distribution chart is an inverted triangle. According to this distribution chart, the population of Christians in South Korea will decrease quickly in a short time. If the churches can’t overcome this phenomenon by evangelizing the next generation, the result will be an empty church. At the same time, the commission of the church is to impact the society with the gospel, and without it, holiness would fail.

Therefore, evangelizing the Emergent Generation is not an option to any of today’s churches. All churches and leaders are required through obligation and the Scriptural burden to help the salvation and restoration of the Emergent Generation. They have to reevaluate their young adult ministry and worship service because restoration and revival are essential to meet the demands of the times. By suggesting EWEG (Evangelistic Worship for the Emergent Generation) as the alternative, this research thoroughly encompassed EWEG.

Application to the readers’ church

It is incumbent upon churches to apply this study to the body. This research focuses on the practical application that the churches in South Korea are the locus for this study, allowing help to the churches in South Korea that are failing to evangelize the next generation. The method of the application is as follows.

First, one must check one's worship service for whether the five changes of evangelistic worship have or haven't changed. As studied, the changes are revealed as the five elements of conversion, reformation, restoration, discipline, and outreach.

Second, there must be clearly with the vision and philosophy of church or young adult ministry for the purpose of evangelizing the Emergent Generation. If there isn't a certain vision and philosophy, the time to present that vision and philosophy is now. This process will help to have the correct direction for the restoration of the church or the young adult ministry. This step also includes planning worship services and setting strategies for evangelizing the Emergent Generation.

Third, one must teach all church members through discipleship training. This training includes worship education to help establish themselves as true worshipers. The education needed for worship team is also included in this procedure. For the worship team, spiritual formation and music training are required elements.

Fourth, there must be authentic worship given to the Creator through well-planned evangelistic worship along with the well-trained worship team and attendees. The changes in EWEG are given by the Holy Spirit and gospel, not a pastor or worship leader.

Fifth, one must offer all attendees of worship service the methods to live by and obey the Word of God. As indicated, the programs for this purpose for the application activity after the preaching in worship are small group called GBS (Group Bible Study), and practical events.

Six, pray always that the Holy Spirit works in EWEG, and the Emergent Generation is changed in EWEG because the changes can be possible by the Holy Spirit.

APPENDIX A

Consent Form

21st CENTURY EVANGELISTIC WORSHIP STRATEGY FOR THE EMERGENT GENERATION IN SOUTH KOREA

Kihun Choi
Liberty University
Seminary

You are invited to be in a research study of evangelistic worship strategy for the Emergent Generation. You were selected as a possible participant because you are a member of an evangelical church, which has the evangelistic worship for the next generation. I 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 Kihun Choi, Doctor of Ministry candidate at Liberty Baptist Theological Seminary, Liberty University.

Background Information:

The purpose of this study is to gather information about the positive effects of evangelistic worship from participants who are the members of a church that has evangelistic worship for the Emergent Generation, and to build up the healthy churches which have the evangelistic worship for the Emergent Generation.

Procedures:

If you agree to be in this study, I would ask you to do the following things: Complete the anonymous survey by paper. The survey has 15 questions which should take no longer than 10 minutes to complete.

Risks and Benefits of being in the Study:

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

There are no direct benefits to participation. Through this study, church can gain the information about the participation of church members in worship, and can make a good alternative for building healthy evangelistic worship.

Compensation: None

There is no compensation.

Confidentiality:

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

The researcher will store them in a locked filing cabinet in the home office. The researcher also will destroy the data after three years. The researcher will be the only person to access the data.

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 and New Frontier Church. 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 Kihun Choi. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1 (201) 212-3555 or email at kchoi2@liberty.edu. Also, you can contact his mentor, Dr. Armenio Suzano, at #1 (434) 582-2795 or email at asuzano@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, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You will be given a copy of this information to keep for your records.

IRB Code Numbers: 1819.031014

IRB Expiration Date: 07/31/2014

APPENDIX B

Survey Questionnaire in New Frontier Church

SURVEY FOR 21ST CENTURY EVANGELISTIC WORSHIP STRATEGY FOR THE EMERGENT GENERATION IN SOUTH KOREA

Greetings to you in the name of our Lord Jesus Christ. This survey will be used to guide South Korean Churches to lead the Emergent Generation in order to be evangelized with the gospel through evangelistic worship. Please check the appropriate answers honestly.

Liberty Baptist Theological Seminary, DMIN, Spring of 2014, Kihun Choi

1. What is your gender?
1) Male 2) Female

2. In which of the following periods of time were you born?
1) Before 1977
2) 1977- 1979
3) 1980- 1982
4) 1983- 1985
5) 1986- 1988
6) 1989- 1991
7) 1992- 1994

3. How long have you attended the worship service at your church?
1) 1 – 6 months 2) 7 – 12 months 3) 13 – 18 months 4) 19 – 24 months
5) 2- 3 years 6) 3 – 4 years 7) 4 – 5 years 8) Over 5 years.

4. What are the three reasons that you chose your church? (Select three)
 - 1) Church location
 - 2) Pastor's sermon
 - 3) Praise
 - 4) Worship style
 - 5) Evangelism
 - 6) Disciple training
 - 7) Church members

5. What do you think is the most important ministry to evangelize the young adults?
 - 1) Worship
 - 2) Small group
 - 3) Discipleship training
 - 4) Evangelism
 - 5) Mission

6. Which one best explains your situation?
 - 1) Before coming to my church I was a nonbeliever, but through this church I became a believer in Jesus Christ.
 - 2) Before coming to my church I was a nonbeliever, and I am still a nonbeliever in Christ.
 - 3) Before coming to my church I was already a Christian.
 - 4) Before coming to my church I thought I believed in Christ, but now I don't believe in Christ.

7. What steps have you experienced through the worship service at your church? (Select more than one)
 - 1) I was converted from nonbeliever to Christian
 - 2) I was converted from a wrong faith or other religions to Christian
 - 3) I was restored from my spoiled belief
 - 4) I have been trained as Jesus' disciple
 - 5) I have been become an outreaching Christian
 - 6) None

8. What part of worship service makes the greatest impact on your worship?
 - 1) Praise
 - 2) Prayer
 - 3) Sermon
 - 4) Prayer after sermon
 - 5) Communion
 - 6) Benediction

9. What part of worship service makes the second greatest impact on your worship?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction

10. In questions 8 and 9 what is it about those parts of worship service that make you rank them higher than the others?

- 1) Fun
- 2) Good feeling
- 3) Usefulness
- 4) Gospel
- 5) Vision
- 6) Dedication

11. What do you think is the most important element to evangelize young adults?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction

12. What do you think is the next important element to evangelize young adults?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction

Please answer the following questions.

13. During the worship service, do you experience the presence of God frequently?

- 1) Yes
- 2) No
- 3) Sometimes

14. Through worship service, do you experience the change of your faith and lives?

1) Yes 2) No 3) Sometimes

15. Do you think that the worship of your church is evangelistic worship for evangelizing nonbelievers?

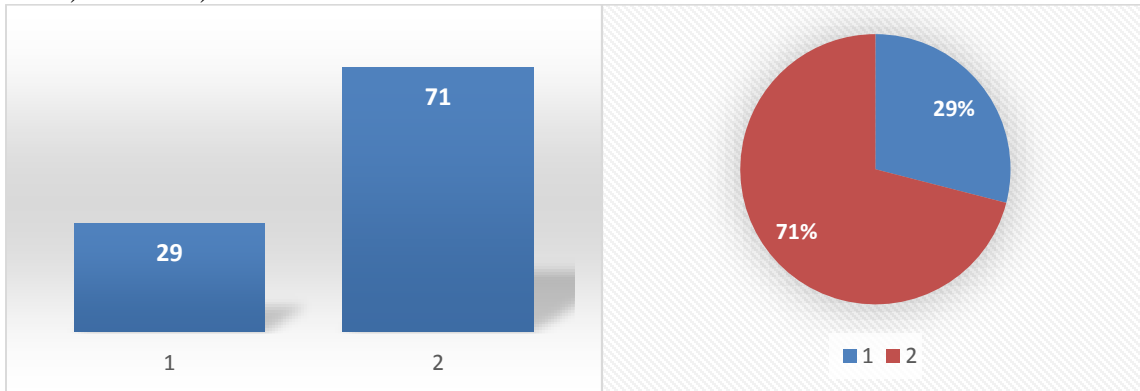
2) Yes 2) No

APPENDIX C

Survey Results in New Frontier Church

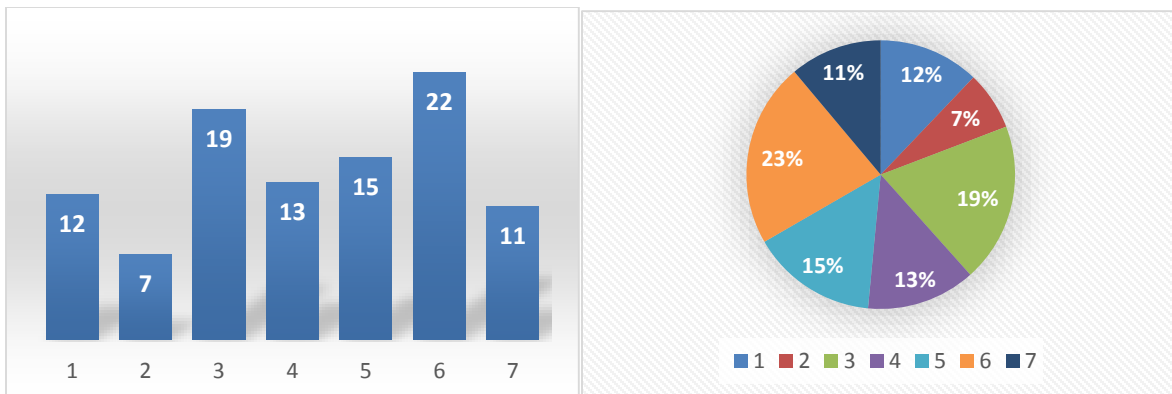
1. What is your gender?

1) Male 2) Female



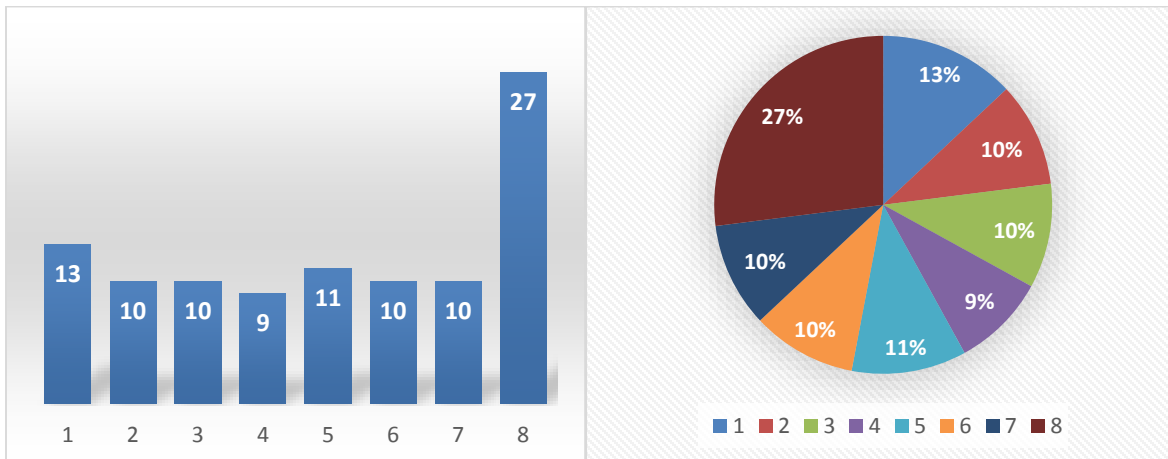
2. In which of the following periods of time were you born?

- 1) Before 1977
- 2) 1977- 1979
- 3) 1980- 1982
- 4) 1983- 1985
- 5) 1986- 1988
- 6) 1989- 1991
- 7) 1992- 1994



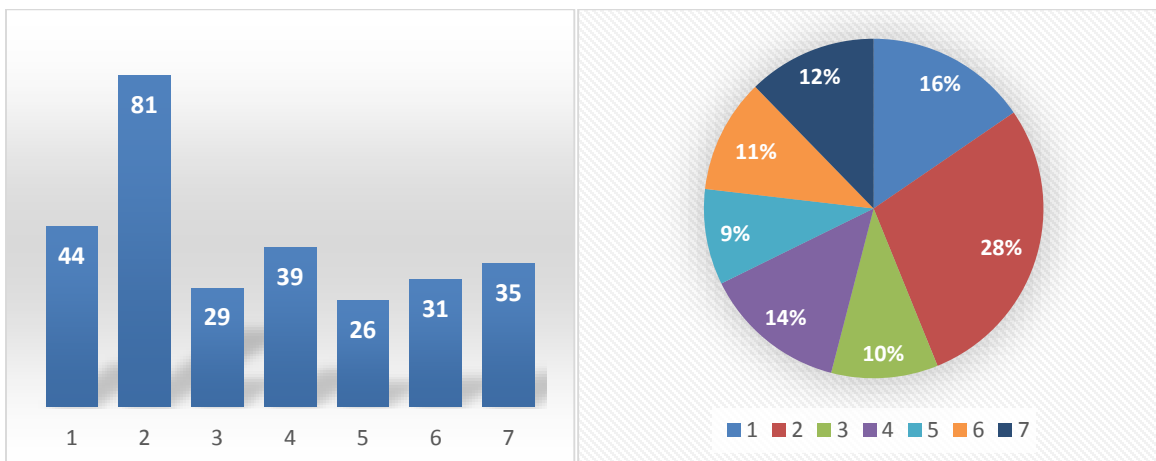
3. How long have you attended the worship service at your church?

- 1) 1 – 6 months 2) 7 – 12 months 3) 13 – 18 months 4) 19 – 24 months
5) 2- 3 years 6) 3 – 4 years 7) 4 – 5 years 8) Over 5 years.



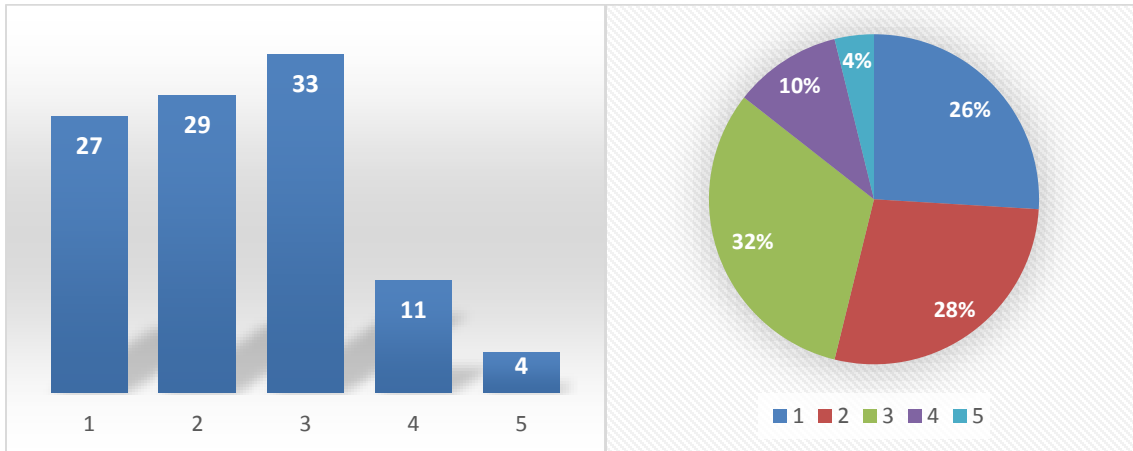
4. What are the three reasons that you chose your church? (Select three)

- 1) Church location
2) Pastor's sermon
3) Praise
4) Worship style
5) Evangelism
6) Disciple training
7) Church members



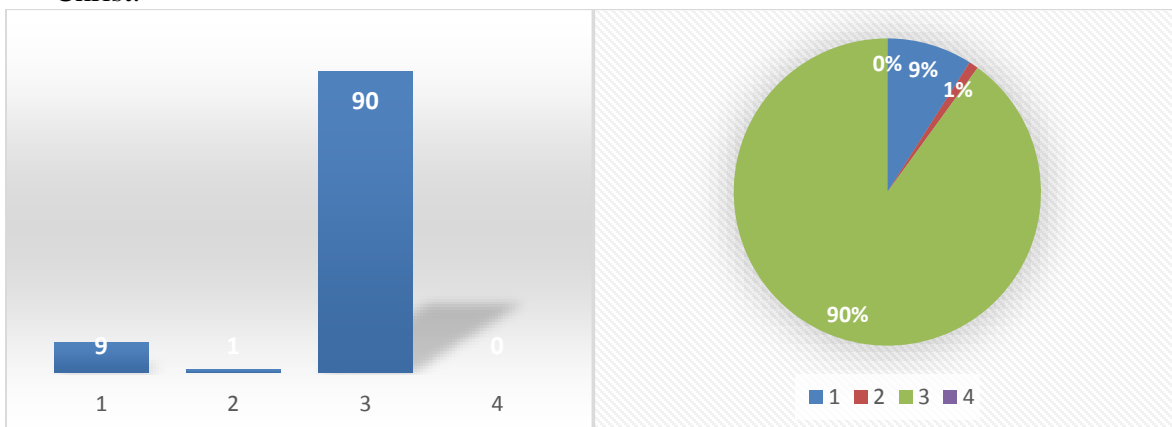
5. What do you think is the most important ministry to evangelize the young adults?

- 1) Worship
- 2) Small group
- 3) Discipleship training
- 4) Evangelism
- 5) Mission



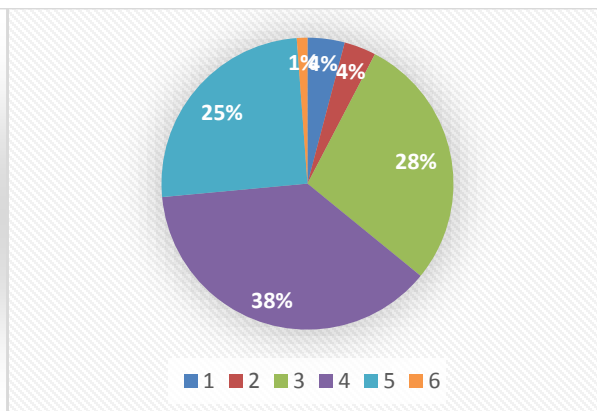
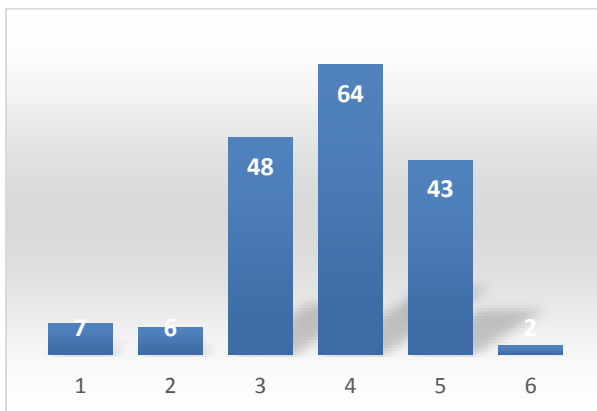
6. Which one best explains your situation?

- 1) Before coming to my church I was a nonbeliever, but through this church I became a believer in Jesus Christ.
- 2) Before coming to my church I was a nonbeliever, and I am still a nonbeliever in Christ.
- 3) Before coming to my church I was already a Christian.
- 4) Before coming to my church I thought I believed in Christ, but now I don't believe in Christ.



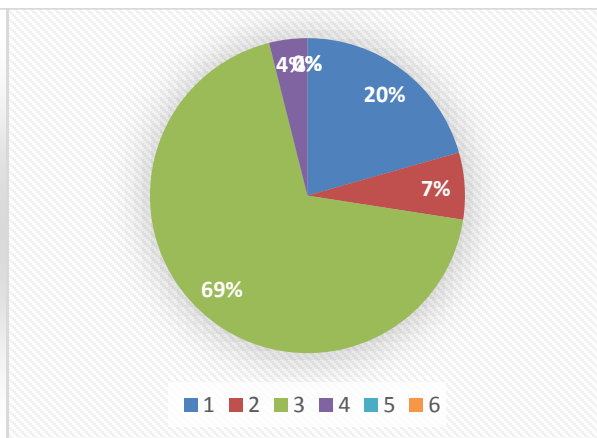
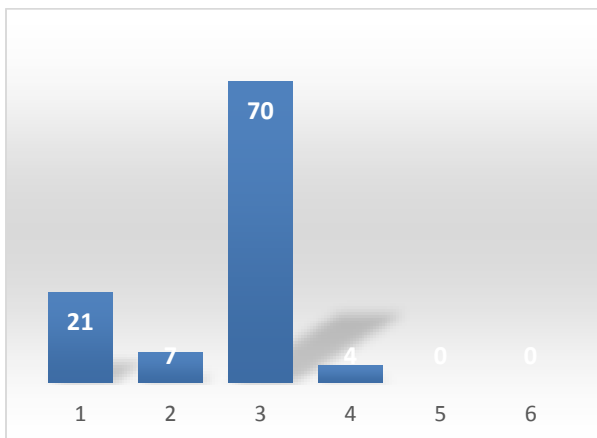
7. What steps have you experienced through the worship service at your church? (Select more than one)

- 1) I was converted from nonbeliever to Christian
- 2) I was converted from a wrong faith or other religions to Christian
- 3) I was restored from my spoiled belief
- 4) I have been trained as Jesus' disciple
- 5) I have been become an outreaching Christian
- 6) None



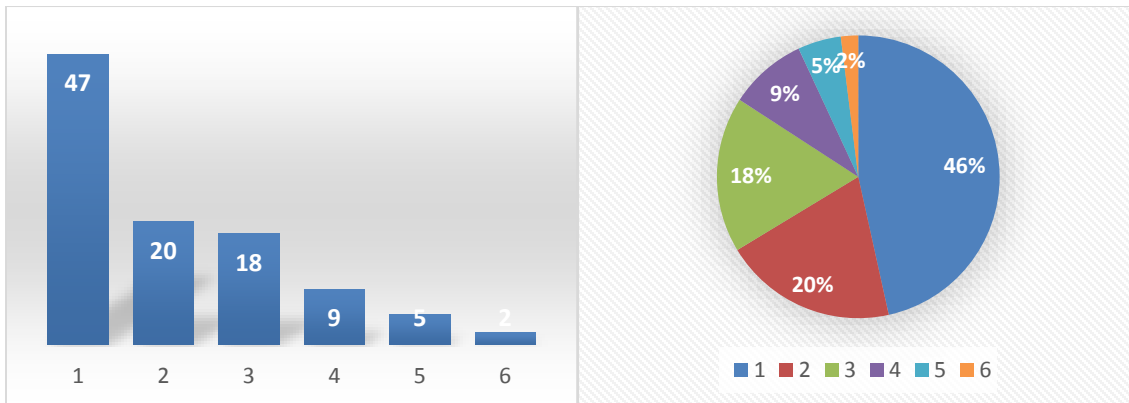
8. What part of worship service makes the greatest impact on your worship?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction



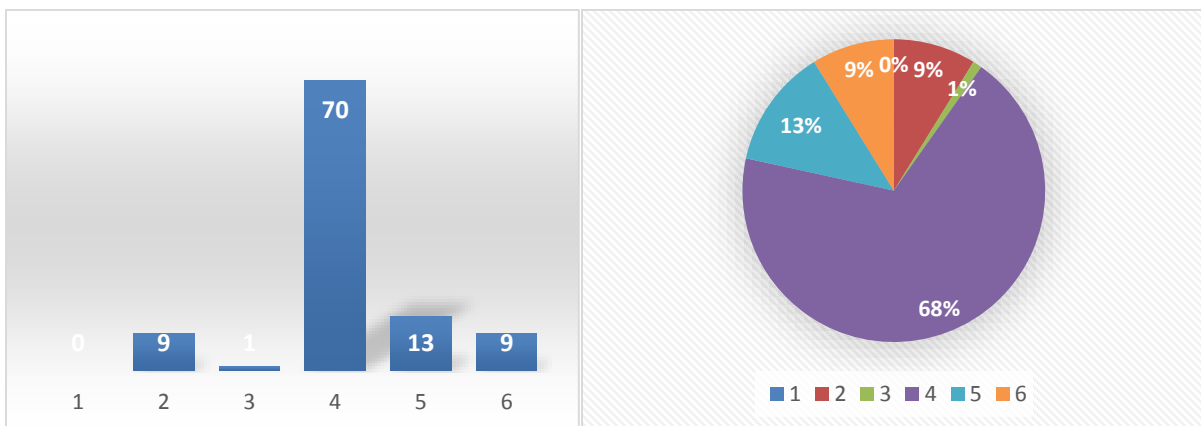
9. What part of worship service makes the second greatest impact on your worship?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction



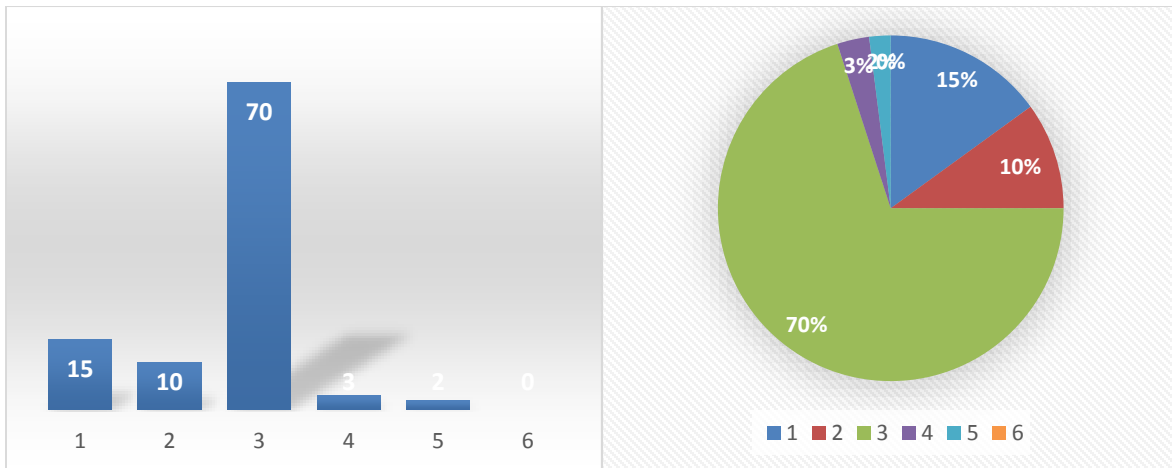
10. In questions 8 and 9 what is it about those parts of worship service that make you rank them higher than the others?

- 1) Fun
- 2) Good feeling
- 3) Usefulness
- 4) Gospel
- 5) Vision
- 6) Dedication



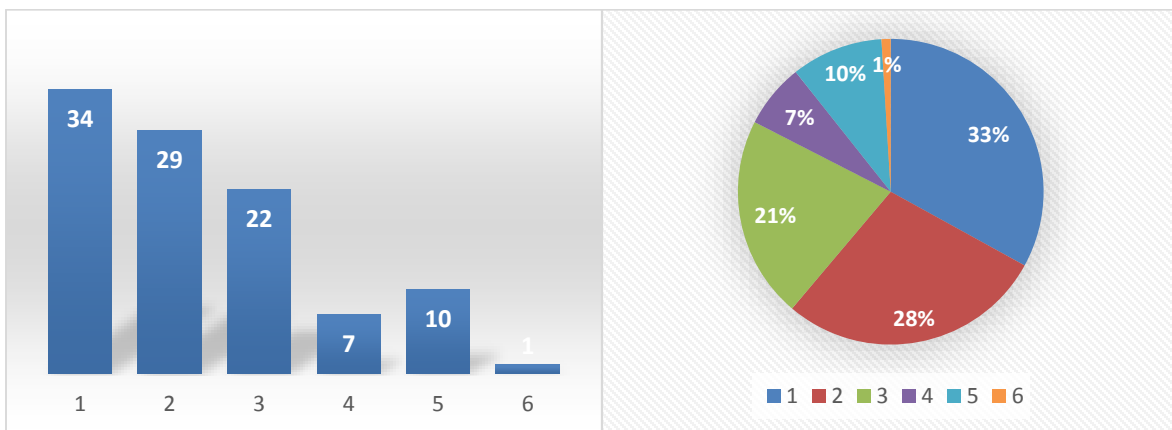
11. What do you think is the most important element to evangelize young adults?

- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction



12. What do you think is the next important element to evangelize young adults?

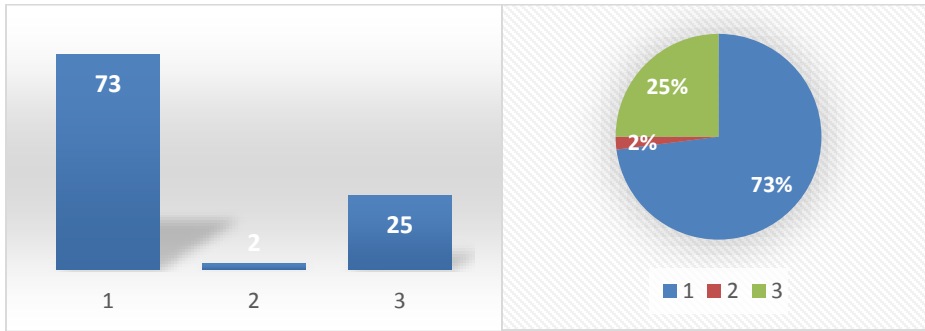
- 1) Praise
- 2) Prayer
- 3) Sermon
- 4) Prayer after sermon
- 5) Communion
- 6) Benediction



Please answer the following questions.

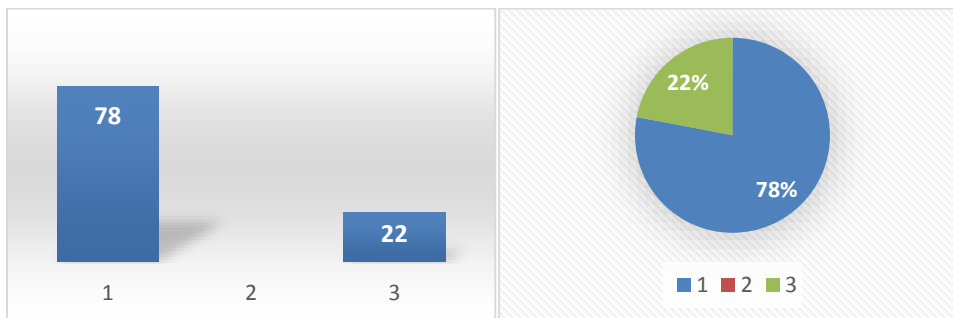
13. During the worship service, do you experience the presence of God frequently?

1) Yes 2) No 3) Sometimes



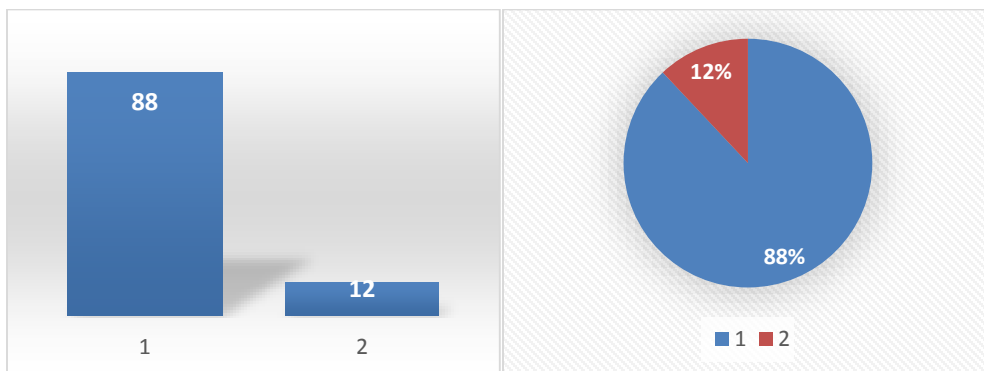
14. Through worship service, do you experience the change of your faith and lives?

1) Yes 2) No 3) Sometimes



15. Do you think that the worship of your church is evangelistic worship for evangelizing nonbelievers?

1) Yes 2) No



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IRB APPROVAL

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

March 10, 2014

Kihun Choi

IRB Exemption 1819.031014: 21st Century Evangelistic Worship Strategy for the Emergent Generation in South Korea

Dear Kihun,

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

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